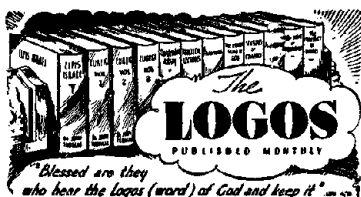


VOLUME TWENTY FIVE
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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*Introduction
to our
25th Volume*



With this number we commence our Twenty-fifth Volume. This is a polite way of reminding readers that the time has again arrived for them to renew their subscriptions. Our rate remains the same, despite rising costs and a wider circle of activity. With the present work on hand, it means that each 9/6 is stretched to its fullest capacity, and we especially thank those readers who find it possible to increase the amount of subscription. This materially assists us to extend the work we are engaged upon. It also permits us to offer any of our periodicals free of charge to those who cannot afford the subscription price for any reason, and we

are particularly anxious that any in that category should not hesitate to apply for them. We can assure them that we are delighted to extend this service, and they are looked upon as normal subscribers from whom we hope to receive constructive criticism and suggestions for improvement.

We thus turn the first page of our Twenty-fifth Volume. A new year commences in the life of the "Logos." A quarter of a century of activity is behind us. What the future may bring we know not. Whether the coming twelve months will witness the second advent of the Lord, and the cessation of our activities in this field, we cannot say. We know that we are living in the epoch of the Return, and that the Scriptures counsel us to be daily on the watch for it. We see the signs that clearly indicate the consummation of the Divine purpose, and are impressed with the urgency of the times in which we live — but how long or short the end may be in coming, who can say with certainty? Meanwhile, there comes to us the words of our Lord: "Occupy till I come," and as the days slowly but surely draw in to the end, who would relax their efforts?

Twenty-five years ago, our first number was issued — typed on foolscap, and stapled together under printed covers, with a circulation of 18 copies! It was not until Volume 3 that we appeared "in all the glory of print." Since then, steady progress has been made, so that today the Magazine circulates in most countries of the world where the Truth is found. It has formed the spearhead of other activities, including work of Gospel extension, the preparation of study notes for those in isolation, the publication of the Truth's literature, and so forth. The volume of work has been great, and has increased as the years have slowly passed. It has been made possible only through the blessing of Yahweh, and the co-operation of those "of like precious faith." A great responsibility has rested upon the shoulders of the Committee which has been willingly accepted, so that progress in the quality of the work has been exhibited as time has brought both knowledge and experience.

But though "Logos" has seen changes in appearance, though its regular contributors have come and gone with the progress of the years, one feature has remained stable. Over the twenty-five years of its existence, it has found no cause to change its policy; a consistent attitude has been maintained throughout. This attitude has not been maintained without opposition. We have experienced the loving

fellowship of some, as well as the hostile antagonism of others; we have known what it is to be helped, as well what it is to be opposed; we have been challenged, been forced into controversy and debate, sometimes maligned because of our policy; but we have also found that policy justified in the growing understanding and acceptance of principles once refuted.

That policy still requires pressing home, for it is one not always acknowledged or acted upon. It is sometimes thought that the policy of the "Logos" has been limited to mere acceptance of principles and teaching enumerated in the Amended Birmingham Statement of Faith. It is true that when this teaching was challenged by some, the "Logos" stood for its defence. But our policy goes further than that. Mere acceptance of certain teaching in a nominal sort of way, without its power reaching to the heart of the believer, is rather nebulous. A Statement of Faith can be used as a social club might use its rules; merely for the convenience of getting rid of some awkward person. The Truth was never designed by Yahweh for that purpose. It is the means He devised to change a person for the Kingdom. "Wherewithall shall a young man cleanse his way?" asked David, and he answered the question thus: "By taking heed according to Thy word" (Ps. 119: 9). The Lord endorsed this statement. To his disciples he declared: "Ye are clean through the word that I have spoken unto thee" (John 15: 3), and in his prayer to the Father, he asked: "Sanctify them through Thy truth; Thy word is truth" (John 17: 17).

The Truth as a series of cold propositions will not accomplish the change in heart desired and required; this will only occur when the Truth is warmly grasped and studied until it becomes part of one's mental self. When that happens, its influence will be seen in a changed life, and in the enthusiastic embracing of teaching and principles honouring to the Father in heaven. Inter-ecclesiastical recognition does not necessarily accomplish that. What brethren call "reconciliation," though eminently desirable, still leaves the main problems of Ecclesiastical life untouched — and those problems, the great problems, are those which concern each individual. But let the Word be in each individual's heart, as Moses inculcated (Deut. 32: 46), instead of remaining as a series of propositions in a rule book, and a great step has been taken towards the solving of many problems.

Unfortunately all do not see it in quite the same light.

A Further Service

During the quarter-century that has passed, a succession of other works, in addition to "Logos," has made an appearance. These have included special booklets on the Truth, the bi-monthly periodical: "Herald of the Coming Age;" the pamphlet for letter-box distribution: "Digest of Truth;" the monthly periodical for young people: "Story of the Bible." A series of reprints and original works have also been produced, and we have co-operated with others in publishing larger volumes such as "Eureka," and "Nazareth Revisited."

With this new volume, we announce a further extension of work.

For some years, the Adelaide Ecclesia, through its Gospel Extension Society, has been performing a very valuable service. From all parts of the world, hundreds of applications for free literature upon the Truth have been received. Many foreign countries have been represented in these applications as well as the various States of Australia. This has entailed a cost upon the Adelaide Ecclesia, and it has been suggested by the Arranging Brethren of the Ecclesia that the cost should be borne by "Logos" Publications, as it is mainly through the distribution of literature associated with "Logos" that the applications have been received.

We feel that it would be a pity to let this work lapse. In recent years, some thirty baptisms outside of South Australia have been reported to us, directly as a result of this service. But to undertake this work means a further drain upon our financial resources, already extended to their limits. However, we have seen before that efforts such as this, when shouldered in faith, do not lack their needs, and we feel that brethren will respond to our call for financial assistance in this work.

What we propose to do is to open a special bank account in the name of "Gospel Proclamation Association," and credit therein any donations brethren care to make for this special work. A group of young brethren have already agreed to assist in the mailing of matter, answering of correspondence, etc., that this additional service will entail. As finances are made available, so we will extend the service in other directions. What we propose to do at present is to place on our mailing list all applications received outside of South Australia, and to forward free literature, answering

all queries, and advising the nearest ecclesia of the names and addresses of those who have evinced an interest in the Truth. Armed with this information, these ecclesias will be able to make direct approach to the individuals concerned with the object of interesting them further in the Truth.

Any readers who care to help this work financially, are invited to forward contributions, carefully marking them "Gospel Proclamation Association." They will then be used exclusively for this service.

From time to time we propose to publish in "Logos" the results of these efforts.

And now, may Yahweh bless this work so that it might be revealed to the glory of His name in the Age to Come.

The Committee

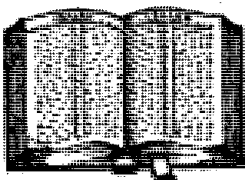
"Woe unto you that desire the day of the Lord"

"Woe unto you that desire the day of the Lord! To what end is it for you?" (Amos 5: 18). These surprising words were addressed to certain ones in Amos's day who, though neglectful of the conditions on which divine favour can alone be obtained, yet thought they were on good terms with God. Are there not any in our day who are similarly deluded? Alas! the judgment of Christ will disclose the fact that no generation has been exempt from these self-deceivers—men who have known enough of God's revealed will to bring them to resurrectional judgment, but who have not been sufficiently obedient to secure the eternal reward. These are not the people who will go to the great tribunal in shame and self-condemned, but who will appear there expectant, and whose expectancy will only be shattered by the recounting by Christ of conditions which they in their carelessness and perverseness have neglected. There will be an argument about their having known Christ, having been in his company, having heard him speak, but the argument will be cut short by the stern, decisive and dreadful words of Christ "I know not whence ye are, depart from me ye workers of iniquity." May it not be our unhappy lot to find ourselves excluded from the Kingdom. Let us examine the conditions. These stand out on almost every page of the Word with the clearness of the noon-day sun. But with some people ignorance is bliss—but bliss, as they will discover, which has a very terrible ending. "God is not mocked; for whatsoever a man soweth, that shall he also reap."

—A.J.

A man faithful to the Word must lay his account with the detraction and treachery of mean and wicked professors. This is their day. When the Lord comes, he will reckon with them and us. If Christ's brethren indeed, we can afford to wait, "therefore, judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart."

—J. Thomas



Pleasure and Profit from Bible Study

**"It is the glory of God to conceal a thing; but the honour of
kings is to search out a matter" — Prov. 25: 2**

The Bible is not an easy book to understand. In fact, it is among the most difficult of books. Many who have commenced to study it with keenness and enthusiasm, soon find their interest wanes and dies, as they fail to make the progress expected, and the task seems to be beyond them.

But the task is not beyond them. It is only that they have not approached it methodically. They may have attempted to read portions of it, or, perhaps, have made a few notes upon its teaching; but there has been no system. They soon begin to wonder what the few notes jotted down on bits of paper refer to; and the reading of the Bible becomes for them increasingly dull. If they follow the daily reading chart, that takes them through the whole Bible during the course of a year, they are soon stumbling among parts of the Word that are completely beyond them; and their boredom with these sections increases the number of times they are read without understanding.

Some months back, we agreed to produce a special issue of "Logos" devoted to the theme of **Pleasure and Profit from Bible Study**. The matter on hand, however, far exceeds available space in a single issue of "Logos," so we have decided to run it through as a series in the current volume. Herein we present the first of these articles.—Editor.

Yet we read: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1: 3). Is this statement true? Does any special benefit accrue from the reading or hearing of the Book of Revelation? Let the reader put the matter to the test. Let him read this section of the Bible without understanding, and see if he is blessed in so doing. He will find himself cursed with a confusion twice confounded! And when we search into the matter a little more closely, that is

really what this statement from the Book of Revelation is saying. The word "hear" in the original language implies "one who gathers exact knowledge of a matter," "one who knows accurately," or "observes narrowly" ("Eureka," vol. 1). It is not to those who merely "read and hear," in desultory fashion, that the blessing is given, but to he who reads, and closely considers what he has read, that he might understand its true meaning. And that requires effort, and system.

In fact, many hours of study will be needed before we can say that we understand what is contained in the Book of Revelation, and can claim the blessing offered. And as one who has made the sacrifice of time, and has studied closely "the words of this prophecy," let me assure the reader that real and concrete blessings are to be obtained in so doing. Further: one does not have to await the "blessing" until the whole book is thoroughly understood; on the contrary, one only has to commence the study in a systematic and efficient manner, to receive at once the benefits that he will find increases as he tackles the problem in a workmanship manner.

But, in passing, notice how that a better understanding of the word "hear" alters the significance of the verse before us.

The Correct Approach Required

Two friends were discussing whether the Bible really was the inspired Word of God. One strenuously maintained it was; the other just as firmly contended that it was not. He asked his friend: "Did Paul need inspiration to write and tell Timothy to bring him his overcoat?" He was referring to 2 Tim. 4: 13: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

But his friend, the believer, could see more in this reference than a request for an overcoat. What were the "books" and "parchments" wanted by Paul? The first word comes from the Greek, "biblion," and signifies a roll of papyrus, such as was used for recording notes, or writing letters in those days. The word "parchments" comes from the Greek "membrana" and relates to an animal product more costly and permanent than papyrus; and upon which were recorded the Old Testament Scriptures. So we have the picture of Paul, imprisoned at Rome, requesting Timothy that he should bring his cloke, a roll of papyrus, and the parchments—and the Spirit thought such a request

of sufficient importance to record for posterity. Why? Because, when the verse is analysed, it presents a powerful lesson for all time. It shows, by example, that whilst the comfort of the body was not to be neglected ("bring the cloke with you"), the occupation of the mind was the main thing. Paul asked "especially" for the parchments. The Scriptures were a comfort to him in his trials, in the prison-house in Rome. They provided mental food upon which he could meditate, and extract strength to sustain him in his hour of need. The roll of papyrus was also needful. It would permit Paul to continue his ministrations on behalf of his brethren. From the prison-house in Rome there would continue to issue forth to the Ecclesial world those Epistles which have constituted such a comfort and an instruction to so many since. And the cloak would give him a little additional bodily comfort.

Paul's request "especially" for the parchments, shows upon what he placed the greatest emphasis as to his real need. The verse thus becomes an outstanding exhortation to us. Under similar circumstances we may forget all about the parchments and notepaper, and concentrate upon the cloak, or call only for those things that would provide bodily comfort. With a little thought, the verse becomes charged with meaning, and provides an index to the character of the great Apostle.

It was thus used by one man to ridicule the inspiration of the Scriptures, but by the other for just the opposite purpose.

One read it and saw nothing in it but an idle request for an overcoat; the other read it, and found a wealth of information.

Both were intelligent; both read the same Scripture; one saw much more deeply into it than the other.

Why was that?

It was all a matter of perspective.

The second person had reverently sought the meaning of the verse, and found it.

He derived pleasure and profit from his study of the Bible.

Is the Effort Worth While?

It is not my intention to bombard you with a series of

quotations advocating the study of God's Word, but I do want to place before you one or two references that particularly appeal to me. I do so, because it has been said to me, more often than I care to remember, that the important thing is to LIVE the life. I quite agree that we must do that, but where will we derive the necessary strength to do so? If we think we are going to do it in our own strength, we will soon find that we are abject failures; and, in fact, that is the reason why so many have made shipwreck of their faith. They have attempted to "live the life," without availing themselves of the means that Yahweh has provided whereby this may be done. Paul declared: "I can do all things through Christ who strengtheneth me" (Phil. 4: 13). The great Apostle found daily the need of Christ, and he found Christ in the things that Christ revealed for him. We, too, can find Christ. Paul tells us that. He wrote: "Let Christ dwell in your hearts by faith" (Eph. 3: 7). But how do we get faith? The answer comes: "Through hearing the Word of God" (Rom. 10: 17).

Christ told his disciples, "Ye are clean through the Word I have spoken unto you" (John 15: 3). He prayed unto the Father: "Sanctify them THROUGH THY TRUTH; Thy word is truth" (John 17: 17). The Word of Truth is the means designed of Yahweh for the sanctification of His servants. By heeding that word, by making it part of our mental selves, we can bring Christ into our hearts, and when the process is complete, we will reflect him in our lives. Our thoughts will be guided along the channel of Divine ideas, and will be elevated above those thoughts that are merely fleshly.

I quite agree that we can look upon knowledge as an end in itself. We can acquire facts, and store them up as a miser does his gold. And like the miser's gold, these stored-up facts do no good to the possessor or anybody else. But gold is of great value when used aright; and so is the accumulated knowledge of God's Word. It will create the power to surmount the trials and difficulties of life; it will reveal a clearer, more vivid picture of the future, and thus arouse the incentive to strive to imitate Christ. Whatever our life was before, it will be a better, a more enriched and enriching experience, when salted with the Word of God. And, in addition, the Bible declares: "Without faith it is impossible to please God" (Heb. 11: 6). Ponder these words, reader. If they are true, what of the man or woman who is "living the life," or, rather, is trying to live the life, independent of the Word? What of those kind and considerate persons who are

ever seeking the peace and good of others, who are of a friendly, generous nature, and yet are destitute of faith. Do not tell me that they do not exist, for I meet them every day. But, if Paul's words mean anything, they teach that in spite of all these good qualities, such charitable souls are not pleasing to God because they are destitute of faith. And faith comes from "hearing the Word." "To this man will I look," declares Yahweh, "even to him that is poor and of a contrite spirit, and TREMBLETH AT MY WORD" (Isa. 66: 2).

This being the expressed Mind of God, how can anybody "live the life" if they continue indifferent to that which gives Him pleasure?

The importance of Bible study was impressed on Israel in a very graphic manner. Moses told the people: "Yahweh humbled thee, and suffered thee to hunger, and fed thee with manna . . . that He might make thee know that man doth not live by bread only, but by EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF YAHWEH doth man live" (Deut. 8: 3).

We will only appreciate the power of these words if we study the experiences of Israel in the wilderness. Yahweh provided for their **needs**, but not necessarily their **wants**. He brought the people into the direst extremities of hunger and thirst before relieving them, to teach them to have reliance upon Him. Their daily bread was the manna which they had to gather day by day, each man for himself, and which is a symbol of the Word of Truth. They learned by experience to appreciate the significance of the petition: "Give us each day our daily bread." A true Israelite would see that Christ was not concerned merely with the bread which perisheth, but that spiritual nourishment that will strengthen unto life eternal.

Analyse This Verse

Moses commanded the people of Israel to constantly feed upon the Word as one would normal food. There is, of course, a ready-made appetite for normal food. The demand for it is governed by a law of nature, which asserts itself if the body is denied nourishment. But there is no law of the flesh which would drive us to spiritual food—and therefore the appetite for it must be cultivated. Moses declared:

"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and

shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates . . ." (Deut. 6: 9).

In my Bible, these words are so marked that they stand out from the surrounding text. There are five important points of instruction in them, and the reader might find it helpful to mark his Bible with them. They are:

(1)—"These words shall be in thine heart." They were not to remain engraven upon stones, or merely written in a book, but found written IN THE HEART. Another Scripture tells us why. Proverbs 23: 7 declares: "As a man thinketh in his heart, so is he." We must not allow the revelation of Yahweh to remain in a book which we call the Bible, but must take them out of that book, and inscribe them upon our hearts. To the Jew, the heart was the seat of intellect, so that Moses was really instructing the people that they must become mentally impressed with the words of Truth set before them (Rev. 14: 1).

(2)—"Thou shalt teach them diligently unto thy children." This was before the days of Sunday schools when parents might try to put the responsibility of educating their children on to others. In Israel it was a family responsibility, and should be so today. Sunday schools and Instruction classes should be supplemented by the study of the Word in the home. There is no substitute for that.

(3)—"Thou shalt talk of them . . ." The Truth was to be the common topic of conversation. Some people seem to think that such talk should be reserved for the "meetings," but in Israel, Divine worship was interwoven with the very fabric of everyday life. And so it should be for spiritual Israel today. It should be our delight, and our constant exercise, to talk upon these matters.

(4)—"A sign upon thy hand . . . frontlets between thine eyes." These are symbols expressing what one does, and how one should walk. The Truth must direct us in the practical issues of life, as well as in moral and spiritual duties. Unfortunately, the Jews took these instructions literally, and bound copies of the law upon their arms and between their eyes, thus defeating the spirit of the command.

(5)—"Write them upon the posts of thy house, and on thy gates." The home must become the very centre of a religious life—the place where the Truth is discussed and considered without let or hindrance. Here, again, the Jews destroyed the spirit of the instruction, by literally writing upon the gates of their homes, and upon the lintels of their doors, inscriptions from the law, and yet, so frequently, forgetting the implication of the words of Moses. The home should be as a refreshing oasis in the desert of life, where the water of life can always be obtained.

Analyse a verse like this, extract from it the maximum teaching, apply the instruction given, and the greatest amount of pleasure and profit will be derived from Bible study.

The First Essential — An Objective

Success in any undertaking is not difficult if one or two factors are taken into account. The first of these is Yahweh's blessing; if that is withheld, then all effort is in vain. The Bible should not be studied without first petitioning the Father that He might bless the effort: "If any lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith . . ." (James 1: 5).

But it is possible for the blessing of Yahweh to be present, and yet be rendered ineffectual, because of our lack of application of the means He has placed within our reach. The really successful man, in any realm of life, must use the means available to the best advantage; and clearly setting before himself an objective, aim for it. In doing so, he must be prepared to ruthlessly sacrifice anything that might hinder the attainment of his objective. Paul sets the ideal. "This ONE THING I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize" (Phil. 3: 13). He was prepared to sacrifice all things to obtain that which he had clearly set before him. That is the secret of success, not only of the life in Christ, but in any other direction as well—and not the less in Bible study. Paul was what men call "one-eyed." He was moved by a single objective, and permitted nothing to hinder him obtain it. Success in anything demands the sacrifice of time, it requires painstaking effort, and close concentrated attention to detail. The Truth is no exception. We cannot just drift into the Kingdom of God.

This was emphasised in an exhortation that Barnabas gave to the Ecclesia at Antioch. The words he spake on that occasion are not recorded in detail, but the crux of them is given. We are told: "He exhorted them all, that with **purpose of heart** they should cleave unto the Lord" (Acts 11: 23). "Purpose of heart" implies an objective. Barnabas exhorted the brethren of Antioch that they must set before themselves a goal and aim for it. How many merely "accept" the Truth, and lacking any purpose or directive, drift along as nominal members of an ecclesia, without any clear-cut idea of what to aim for. Their attention is easily diverted to other things at the expense of the Truth.

Moses exhorted the people in similar fashion to Barnabas. As he came to the end of his life, he recapitulated to

them the experiences he had gone through on their behalf, and showed them the value of "cleaving unto Yahweh." Among his last words were these:

"Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land . . ." (Deut. 32: 46-47).

To "set your hearts" is to have an objective and aim for it. Moses, like Barnabas, reminded the people they could not just drift along in the things of God. His advice is of the greatest importance, not only to Israel, but also to us. Thus, in my Bible, I have the words "set your hearts," and "it is not a vain thing for you; because it is your life," heavily underlined in red ink. As a result, these words stand out boldly from the other print on the page, and I only have to quickly turn over the pages of Deuteronomy at this place, to be instantly reminded of the instructions of Moses—without stopping to consider the verses in detail.

Setting an Objective

The same principle set forth by Moses, Barnabas and Paul must be adapted to the study of the Bible if we would extract the greatest amount of pleasure and profit from it. In other words, we must have purpose in our reading. So many read the Bible aimlessly. They do it as a duty, or, perhaps, because they love the Book. But they are not seeking for something as they read; they have no plan in mind. They do a lot of reading, but they gain little knowledge.

For years I have adopted a practice in Bible reading that I have found to be of great help. I follow the "Bible Companion" reading chart, but I am always searching for references to support other subjects. Each year I decide upon a subject, and any time I come upon a reference to it in the daily readings, I note it in a book that I always have with me. In addition, when a new book of the Bible is commenced, I might set myself the task of looking for references that show how that particular writer treats with a specific subject. This task has a twofold effect: (1) I dare not miss a chapter in the daily readings in case it contains some reference to the subject I am following; (2) The reading becomes intensely interesting, like a treasure hunt, for I do not know what each day will bring forth. No longer does my mind wander on to other things; I read with a purpose in mind, and thus have to concentrate on the matter in hand.

One year, I set myself the task of noting all the places in the Bible where reference is made to the House of Prayer to be erected in Jerusalem, in the Age to Come. Each verse was carefully scrutinised for hidden or open references to this subject, with the result that I not only found many references to the Temple that I never knew existed previously, but I also derived much more pleasure and profit from every verse I read.

I next wrote all these references out in full in a book (there were well over a hundred of them), ready to sectionise them; and as I did this, my knowledge of the subject was advancing all the time. Instead of the Temple being something vague and indefinite, it assumed shape and substance in my mind, and became a thrilling subject to think upon.

On another occasion, when commencing anew to read the Prophecy of Jeremiah, I decided to take note of all references made therein to the future of Israel. Again the result was a revelation, as I pondered verse after verse. As an example, consider Jeremiah 3: 21 to Ch. 4: 2. This Scripture undoubtedly refers to the future redemption of Israel as the context clearly shows. But when these verses are carefully considered, what a revelation they give. Notice v. 22, and the invitation of Yahweh: "Return, ye backsliding children, and I will heal your backslidings." Notice the response of Israel in that day: "Behold, we come unto thee; for thou art Yahweh our God" (v. 22). Notice the recognition of past blindness, and the humbling of themselves before Yahweh, and confession of sin in vv. 23-25. Notice the conditions then set before Israel for their acceptance again into favour, contained in Jer. 4: 1-2. So there is built up in the mind a graphic picture of how Israel will be grafted in again, at the appearing of the Messiah; a picture that when linked with other Scriptures becomes bolder and bolder in outline.

Recently, in reading the book of Malachi, I decided to take particular note as to what that prophet has to say concerning Yahweh. As I read the chapters, I noted in my notebook any references to the subject, and later collated them together. I found that Malachi sets forth Yahweh as (1) A Lover of Israel (Ch. 1: 2); (2) The Avenger of His people (Ch. 1: 5); (3) A Father; (4) A Master (Ch. 1: 6); (5) As Gracious (Ch. 1: 9); (6) As Jealous of His honour (Ch. 1: 10); (7) As Omnipotent (Ch. 1: 14); (8) A great King (v. 14); (9) One who punishes (Ch. 2: 9); (10) The Creator (Ch. 2: 10); (11) As Holy (Ch. 2: 11); (12) All-seeing (Ch.

2: 14); (13) The Hater of evil (Ch. 2: 16); (14) As Judge (Ch. 3: 5); (15) Immutable (Ch. 3: 6); (16) Omniscient (Ch. 3: 16).

Having noted these points in my notebook, it then became necessary to mark them in my Bible, so that they might be readily accessible. This introduces the subject of Bible marking, upon which we hope to have more to say.

Meanwhile, the first essential in the pleasurable and profitable study of the Word is to have an objective, and aim for it. Do not read this wonderful Book aimlessly. Always have a subject in mind when you turn to it. Always have a notebook and pencil at hand as you read. If you find a verse you do not understand, make a note of it, and do not be satisfied until you have an explanation of it. Set out to cover a subject, or to study in detail a whole book. By these means your pleasure and profit from Bible study will grow, and you will come to delight in that which previously may have been a boredom to you.

—H.P.M.

(to be continued)

THE WHEEL OF THE POTTER

This is a book of 126 quarto pages, by L. B. Walker, of 5 Underne Avenue, Southgate, London, N.14, England, presenting the results of a concentrated communal study into the "reasons for the chain of circumstances developed by God in executing His plan to call out a people for His Name."

Time has not permitted us to cover the whole book as yet, but the portion we have read has proved most interesting. Questions are asked quite outside the normal scope of Scriptural research, and answers are submitted. For example: Why was the Saviour born at the time he was? Why was the race permitted to continue about 4,000 years before He came? Why not in the days of Enoch, Noah, or Joseph. Again: Why did God blot out the world so completely in the days of Noah, and yet will not do so at the coming of Christ—though it is likened as the former times? Again: Why does God deal with an individual, as in the case of Abram; with a nation, as in the case of Israel; or with people called out of all nations, as today? Why the different treatments in different ages?

The text is illustrated by a number of helpful graphs, and we feel that any who desire to undertake the study would find it provocative of thought and interest.

Copies of the book are obtainable from the above address at a cost of 5/- each plus postage.

"THE TABERNACLE" — Its Design and Meaning, by H. C. Gates

This booklet is profusely illustrated, and gives an excellent outline of the Tabernacle. It is outstandingly useful for any who desire to make a study of this wonderful subject. It can help both the Sunday school scholar, or the more advanced student. Cost is 2/6 per copy, plus postage. Direct enquiries to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia.

BIBLE MARKING

The following system of Bible marking has been suggested to follow it with other suggested systems in subsequent issues.

Black ink for miscellaneous and unclassified markings.

Mark outer margins for passages supporting particular subjects.

Mark central margins for passages quoted against particular subjects.

Underline small letters and figures to draw attention to them.

Underline with dots words referred to in notes, alternate lines.

If desired, marking may be done at first with vertical lines in the margins as required.

To avoid unduly large number of symbols, each symbol should distinguish some of these subjects separately by use of other symbols.

SYMBOLS FOR

GOD	CHRIST	KINGDOM OF GOD Past and Present
ORANGE	PURPLE	GREEN
General	General	General
¶God's Attributes. Creator, Sustainer, All-powerful, All-wise, Jealous, Loving, Merciful, etc.	¶Titles of Christ. Prophecies concerning Christ (other than aspects covered below).	¶Israel as of God.
§Nature of Godhead. Personal Being. Unity or Trinity. Names of God.	§Nature of Christ. Divine Aspect. Human aspect. Pre-existence.	§Political Earth. Promises Palestine Jerusalem in G.
‡Spirit of God. Holy Spirit. Gifts of Spirit.	‡Christ as Sacrifice.	‡Overthrow: Scattering: Restoration:
*God working in human affairs. Angels. Elohim (applied to men).	*Resurrection of Christ.	*Kingdom Fulfilled with Prophecies Signs of
‡Word of God. Inspiration.	‡Return of Christ. Christ as King of the Earth.	‡The Millennium Perfect Blessings Worship Final Peace

MARKING

Brother A. L. Galbraith, of Melbourne, Victoria. It is pro- issues of "Logos." Other readers may like to contribute.

for notes.

pects of Truth.

aspects of Truth.

ences, alternative translations, etc., in margin.

translations, etc.

appropriate colour only, and developed into the symbols

used for several related subjects. Some may prefer to dis- pols, such as :★•|=

BLE MARKING

OF GOD Future	SALVATION	HUMAN NATURE THE WICKED
	BLUE	RED
N	<u>General</u>	<u>General</u>
al	¶By God's Grace. Atonement. Forgiveness.	¶Man mortal. Death state.
Kingdom	§Reward. Immortality. Place of Reward. Saints to reign with Christ.	§Lawlessness of the Flesh. Hopeless Natural State. Devil, Satan.
dom on	†Need for Sacrifice. Christ's relation to Sacrifice. Priest and Mediator.	†Idolatry. Apostasy. Man of Sin.
athers. Jerusa- purpose.	*Christian Life. Need for Enlighten- ment. Repentance, Belief. Baptism, Privileges, Duties, Responsibilities.	*Unresponsible never rise. Wicked to be destroyed. Gehenna.
Israel. People. romised.	‡Ground of Responsi- bility. Resurrection. Judgment. Pre-destination.	‡Use of Words, Soul, Spirit, Hell, etc.
be estab- lience. last days. Times.		
um. rnment. Kingdom. Sacrifice. State.		

Verse by Verse Exposition
of Psalm 68

6.—The Resplendent Dove

“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 in the prophets, and in the psalms, concerning me . . .” — The Lord to the disciples: Luke 24: 44.

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 we have seen: Christ moving against the nations at Armageddon—the rejoicing of the redeemed and their extolling of the Eternal by His name Yah—the manifestation of the Divine family in power by the bestowal of life eternal on the approved—the rejection of the rebellious—the sounding forth of the command amongst the nations to fear and obey the new power in Zion—the work of the resettlement of Israel and the building of the Temple of Zion. We now come to verse 13.

*“Thou ye have lien among the pots,
Yet shall ye be as the wings of a dove covered with silver
And her feathers with fine gold.”*



Of Whom Speaketh the Psalmist?

In “Phanerosis,” Brother Thomas applies this verse to natural Israel: “Though they (Israel) are now ‘prostrate among the cattle pens’ they will be ‘as the wings of the dove covered with silver’.” He is referring to Israel after the flesh, purified from dross and brought within the bonds of the covenant, following the second advent of the Lord.

The “Logos” for March, 1956, includes portion of an exposition on the Book of Jonah. It points out that the Hebrew word for “dove” is “yonah” and that the dove is used in Scripture as a symbol of Israel (Isa. 60: 8; Hos. 7: 11; 11: 11; Ps. 74: 19). It contains the following comments:

“What an appropriate symbol the dove was for Israel! Centuries before Abraham laid the foundation of the nation by his faithfulness, the Spirit dramatised the history of his people, by the dove that became their symbol. Genesis 8: 9—‘. . . the dove (yonah) found no rest for the sole of her foot, and she returned unto him (Noah) into the Ark.’ The narrative presents the picture of the dove, having left the Ark, fluttering frantically over the stormy waters of the flood, finding ‘no rest for the sole of her foot’ until she returned back to its shelter. How true of Israel of whom the dove was a symbol; During the centuries of her dispersion, Israel, having left the Ark of Refuge, has been like the dove, fluttering, fearful and afraid, over the stormy waters of the Gentile sea of nations. No true rest for her, until she returns to the man called Peace (Noah), and shelters in the Ark.”

The article also points out: "In the Song of Solomon, the multitudinous Christ is likened to a Dove (Song 1: 15; 2: 14; 4: 1, etc.)."

In our opinion, Psalm 68: 13 refers to both natural and spiritual Israel, with the greater reference to the latter. Verses 9-12 have followed a natural sequence of events related to the saints: the gathering to Sinai — the Judgment Seat — the rejection of some and clothing upon of immortality for others — the command to the nations by the king-priests of the Age to come to submit to and fear the new Power in Zion — the "dividing of the spoil." As we wrote in the last article:

"The perfected ecclesia 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)."

As Israel both natural and spiritual, in the actual fulfillment of these glorious coming events, will at this stage, for the first time, occupy a coinciding redeemed relationship to Yahweh (though differing in detail), it is reasonable that verse 13 should relate to **both**. The Hebrew word rendered "pots" signifies "**double-stall**."

Lying Among the Cattle-pens

The Hebrew word translated "lien" gives the idea of repose, of sleep of death, of a lying down for any purpose. Brother Thomas gives the rendering "prostrate" and this catches the spirit of the matter.

The word "pots" is translated in the Revised Version as "sheepfolds." Brother Thomas offers "cattle-pens." Gesenius comments: To "lie among the folds, seems to be taken proverbially of shepherds and husbandmen living in leisure and quiet." Our first thoughts run in the channel of the usual line of interpretation, and we begin to think of Jewish and Gentile sheep, brought into one fold by the One Great Shepherd. But this cannot be the thought, for we observe that the verse is one of contrast: "THOUGH ye have lien amongst the sheepfolds, YET shall ye be," etc. Thus it is clearly implied that to so lie is to be in a state of weakness and prostration.

How aptly this describes the position of natural Israel in relation to the Divine purpose. In Judges 5: 16, part of

the nation is rebuked for "abiding amongst the sheepfolds to hear the bleating of the sheep" at a time when they should have been in battle against Israel's enemies. Thus an Israel lying amongst the sheepfolds, is an Israel idle and indifferent when they should have been manifesting great zeal for the things concerning Messiah. As the Spirit in Ezekiel declares (Ch. 36: 22), they have profaned Yahweh's holy Name wherever they have gone. But Israel, prostrate in this state of ignorance, is to be elevated. The dove-nation will be flecked with silver and gold. Silver is the price of redemption (see Exod. 30). Gold is the symbol of a tried faith (Job 23: 10). Silver and gold speaks of redemption on a basis of faith. So Israel is to be raised from the prostrate position at the floor of the sheepfolds, and cleansed from the pollutions of the past (Romans 11: 22).

How aptly this symbol likewise describes the position of spiritual Israel in relation to the Divine purpose. The Ecclesia, in the day of probation, dwells in the lowly places of this present evil world, in the figurative "cattle-pens," even as did its Lord and Master on the day of his birthday in Bethlehem.

But from this lowly cattle-pen arose the prophet like unto Jonah (Heb.: "dove"). At Jordan the anointing spirit settled upon him in the form of a dove. Three days and nights he was in the tomb, even as was Jonah in the belly of the sea-monster; and then he came forth with the offer of redemption to the Gentiles, even as Jonah went and preached to Nineveh.

Long before, when the dove settled on Noah's hand with the olive leaf in her mouth (Genesis 8: 9-11), it represented the symbol of peace returning to a Divinely judged earth.

Thus the picture painted by the Psalmist is of the lowly ones, coming from the cattle-pens of the Gentiles, to assume the mighty task of guiding mankind in peace, taking the position of authority upon the ruins of a Divinely judged society.

The Hebrew for "wings" points to the extremities of the wings, the pinions, only seen when a bird is in full flight. Thus the dove is not resting, hiding in the clefts of the rocks (Song 2: 14), but is now in full flight, soaring above the earth, whilst the sun's rays catch and reflect the silver and gold plumage of the wings.

Redeemed, justified through faith, carried to power, overspreading mankind with redemption, as all nations are blessed in Abraham and his seed, the Ecclesia will do all things through Christ who will have then strengthened her.

One of the Dove Community

Peter, great as he was in the Apostolic era, will be greater still in the coming age. He will be one of the dove-community, with the silver and gold flecked pinions. He will be able to think back to that day when he was walking into the Temple with John, and the man, crippled from birth, sitting at the gate of the Temple, asked of him "an alms."

"Silver and gold have I none," answered Peter (Acts 3: 1-9), but he extended the greater blessing of physical strength to the ankle-bones, and the man, filled with joy, ran into the Temple, praising God. The people observed this with great wonder and amazement.

The first century Ecclesia had an understanding of Psalm 68 in relation to the Lord Jesus, as Paul showed when he applied portion of it to the risen Christ (Eph. 4: 8). The Apostles would have understood most certainly the second advent aspects of it. Thus, as Peter declared, "silver and gold have I none," did he think of that future day when the dove-community would be flecked with silver and gold? Perhaps he did. I like to think that he did.

Notes on the Study of Daniel

"I am writing this short note making a request for half a dozen copies of study notes on the Prophecy of Daniel. A brother gave me a loan of one copy, and I felt it would be of great service for our cottage meeting study. I have suggested to the majority of our class members that we embark on such a course, and they have consented. I would like to begin as soon as the copies are available. I have enclosed postal notes to cover the cost of postage, etc."—J.D.W. (Qld.).

(We shall be pleased to arrange for these notes to be sent, and will be glad to receive any comments upon the study as your class progresses.—Editor).

"For years I have been wishing some one capable would write a book on the Prophecy of Daniel. Your completed notes on this subject will fill a long-felt want, and I will be delighted to have you forward a complete set of these notes according to your offer in "Logos." I have enclosed a small remittance to cover cost."—T.A.P. (U.S.A.).

(We trust you find the exposition satisfactory, and will be pleased to hear from you in regard to it. We suggest you study it in conjunction with Brother Thomas' work: "Exposition of Daniel."—Editor).

But whether or no, enacted that day in the Temple porch was a dramatic cameo of what will happen when the dove-community is flecked with silver and gold. The human race, unable to direct its steps aright from Eden onwards (crippled from birth); keeping outside the scope of Yahweh's mighty redemption (sitting at the gate of the Temple); seeking only material prosperity and missing the spiritual riches of life (asking alms); will hear the mid-heaven proclamation of the good news of the age; will find a new strength in the healing work of the dove-community; and leaping and praising Yahweh, will hasten into the millennial Temple in the company of the immortals (Peter amongst them), to praise Yahweh. All mankind will rejoice, and the saints of the Most High will possess the Kingdom.

—B. Philp.

Studies in the Names
and Titles of Deity

THE ROCK OF ISRAEL

"This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent" — John 17: 3.

What is in a Name?

We invite the reader to follow us in a study of some of the titles of God that are not of such familiar usage as those more often brought to our notice. In doing so, we firstly ask the question as to whether such a consideration is really of worthwhile value. It has been alleged by some, that too much emphasis is placed upon the meaning of names in the Bible. In fact, some have contemptuously dismissed such a study as being of no consequence whatever. But statements like that are but the expressions of ignorance, and will never be voiced by any who have pursued the matter beyond the first principles of the subject.

Names in the Bible, assume a far greater importance than is the case in modern times. Now they are but convenient labels to discriminate one person or place from another; but then they were also used to describe the person or place so named. They designated the calling, the hopes, or the character of those possessing them, and frequently

names of individuals were changed in accordance with the altered circumstances of their lives. Thus we know Saul also as Paul, Jacob as Israel, Abram as Abraham, and so forth. And these altered names tell us a little more about the one concerned. When Naomi returned from the land of Moab, bereft of her husband and sons and in great poverty, she told the women of Bethlehem who greeted her with joy: "Call me not Naomi (which means "pleasant"), but call me Mara (i.e., "Bitter")" (Ruth 1: 20). When Abigail met David in an attempt to divert his anger against her boorish husband, she told the King: "Nabal (i.e., fool) is his name, and folly is his nature" (1 Sam. 25: 25). When Joshua addressed the man who had brought disgrace and defeat to Israel, he asked: "Why hast thou troubled Israel?" and he called him Achan (or "trouble")—Josh. 7: 25-26.

We conclude, therefore, from the evidence of Scripture, that there is much in a Bible name. It helps us to understand better the one described, often gives us a closer insight into his character and the purpose Yahweh has in store for him. No one who has examined this matter carefully will dispute this statement.

The subject has even greater force when considered in relation to Deity. The names and titles that He has selected to describe and reveal Himself to man, are of outstanding importance if we would truly seek to "know" Him. Nowhere in the Bible is there set forth a description of God. On the contrary, He is said to dwell in "unapproachable light, whom no man hath seen nor can see" (1 Tim. 6: 16). But everywhere, on every page of the Bible, there is found the impress of His character and purpose. It is stamped in His labours on behalf of Israel in which He is revealed as a Father, a Master, a Redeemer, an Avenger. It is shown in the Divine attributes proclaimed to Moses in the declaration of Exodus 34: 6-7. On the one hand He is manifested as merciful, loving and forgiving, and yet, on the other hand, by no means clearing the guilty, but exacting a just and righteous retribution. The facts of this are seen in the history of Israel and the nations, as set forth in the Bible, and which reveal the Hand of God in their affairs.

It is possible for us to overlook this feature of the Divine revelation, and view the Bible as a glorified history book. The Bible is not a history book, sacred or profane, but a revelation of the character and purpose of Yahweh. The incidents recorded therein are selected to reveal that; and

whether they show Him as guarding and protecting Israel, or giving the nation over to judgment and punishment, they have been set down, not so much as a record of facts, but as exhibiting facets of the Divine character. And the names and titles of God give point and force to this truth. For this purpose, He has selected words and applied them to Himself, and His use of these words charges them with Power. They become transformed with new meaning as we consider their relation to His will and purpose and the circumstances under which they were selected. And as we seek into these meanings, and uncover the glorious truths they express, so they become words of Power to us also, capable of helping to transform us, and bringing Him Whom we seek to worship, more intimately and closely before our notice.

Deity Described as the Rock—Deut. 32: 37.

In many places in Scripture, Deity is described as the Rock of Israel. On two occasions, this word has been translated "God" (Hab. 1: 12; Isa. 44: 8). We propose to consider: (1) The meaning of the word so used; (2) By whom and under what circumstances it was used; (3) The manner of its use in Scripture.

The word "Tzur" (pronounced "Tzoor") is the ordinary Hebrew word for rock. In its root meaning, it suggests the hard, unassailable, sharp, rugged granite rock, frequently seen by Israel in the wilderness.

It is not the only word for "rock," for in Psalm 18: 2 (and elsewhere) there occurs the word "sela," signifying "cliff," which we hope to consider at a later date.

The word "Tzur" is not only translated "rock" and "God," but also "mighty," "strength," "strong," "edge," "sharp," "stone," etc. It is rendered "sharp" in Josh. 5: 2-3,* and "edge" in Psalm 89: 43, doubtless because of the sharp edge often found on the mass of granite rocks in the open, as well as when one cuts anything one presses upon a knife, or a sword, as one would upon a rock.

The harsh, rugged mass of granite rock stood as a symbol of eternal strength and unchangeableness to Israel. Parkhurst, in his definition of "Tzur" as applied to Deity, declared: "A rock from its firmness, durableness, and stability is frequently used in Scripture as a Divine title."

*The word here probably denotes knives of flint as indicated in the Septuagint translation. See also Josh. 24: 30.

Another writer has said: "The granite strength of rocks, so unassailable and enduring, impressed men from the beginning of human history, and so became a fit symbol of the illimitable strength and immutable stability which are to be found in God alone."

Matthew Henry comments: "God is the Rock, for He is Himself immutable and unmoveable; He is to all that seek Him and fly to Him an impenetrable shelter, and to all that trust in Him an everlasting foundation."

The use of the word "Tzur" throughout Scripture illustrates the truth of these definitions. It is not only the common Hebrew word for "rock," but the symbol of permanence (Job 19: 24), shelter (Ps. 27: 5), and a safe hiding place (Isa. 2: 10, 19, 21). Yahweh is all that, and more, as the use of this title reveals.

The Circumstances Under Which it was First Used

Israel had just emerged from the wilderness, and stood on the borders of the Land of Promise. Behind the people were forty years of wandering, during which they had become used to the swirling sands of the desert, and the hazards of a nation constantly on the march. Under those circumstances, nothing seemed permanent or enduring. Constantly subject to the possibility of attack, wandering from place to place, it was a time of complete instability. The people did not know from whence would come the needs of the morrow. Moses said to them:

"Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna?" (Deut. 8: 15).

There was but one answer to these questions. Yahweh had proved a Shelter, a Place of Safety, a Strength upon which one could lean with confidence, a sure Hiding Place from the storm. How best to describe Him? The word "Tzur" provided an answer. The masses of hard, unyielding, solid rock that Israel had seen from time to time, became fit symbols of power to a people used to the desert and wilderness. Sinai itself, a mountain of red granite, remote and isolated, speaking of eternal power and mystery, became a symbol of Divine manifestation. These masses of rock not only spoke of permanence, they also provided a shelter from the storms of wind and sand that swept the camp from time to time, as well as a hiding place from the enemy. All this, and more, Yahweh was to Israel. He was their Rock,

their Shelter, their Hiding-place, the one permanent, eternal surety in a life that was constantly subject to change.

And in addition to all that, the rock had nourished Israel. It was the "Tzur," the Rock, upon which the angel had stood in Horeb, and which Moses was commanded to smite that the people might receive water and drink (Exod. 17: 6). Israel saw the Rock opened (Ps. 105: 41; Ps. 78: 15), and from it gushed forth a spring of refreshing water, to revive and sustain the people (Ps. 114: 8). So "the Rock" became to Israel a symbol of that which sustained and refreshed, as well as that which defended and sheltered, whilst always there was presented the idea of permanence and stability.

Although Moses was the first to use this title in relation to God,* it was also frequently used by David in the Psalms. It was appropriate to his circumstances as he fled before the wrath of Saul. His state was similar to that of Israel in the wilderness. There was for him no security, no assurance of safety. His world was in a state of flux, was constantly subject to change. In his distress, he turned to Him whom he described as "Yahweh my Rock" (Ps. 28: 1). Where else could he turn? Upon whom else could he lean? Who could shelter him, sustain him? Who could provide him with a foundation upon which to build confidently for the future? Who but the Rock of Israel? Among the shifting sand of uncertainty that surrounded the early life of David, he found in Yahweh a Rock that is as eternal and unchanging as creation itself.

Where the Title Occurs

The reader will find it helpful to consider each place where this title occurs, and to so mark his Bible that he is able to determine that the word used is Tzur (Rock). He will find it particularly helpful if he includes somewhere a definition of the title, so that he not only knows where it occurs, but what it really signifies. The true significance of these titles, particularly to the worthies of old, will be better appreciated if the background, the circumstances in which they were used, is taken into account.

For example, what did the Rock mean to Moses? He had not merely been told to "smite the rock," but was later commanded to "stand upon a Rock . . . while My glory passeth by" (Exod. 33: 21). We also must "stand upon a Rock"

*See note at end of article.

to perceive the glory. But he was also hidden in a "cleft of the Rock" (Exod. 33: 22), even as we, too, can become the "hidden ones of Yahweh." These experiences must have coloured Moses' mind, causing him to see a greater significance in the title he later so freely used, to bring before the people that which Yahweh could become to them.

Thus he described Yahweh as "the Rock" (Deut. 32: 4); "the Rock of his salvation" (Deut. 32: 15—a title echoed by David—Ps. 95: 1; and Christ—Ps. 89: 26). In the same chapter (and it is significant how frequently the title is used in this chapter which records some of the "last words of Moses"), Yahweh is described as "the Rock that begat thee" (Deut. 32: 18), "the Rock that punishes" (v. 30), the incomparable Rock (v. 31), the Rock in whom they trusted (v. 37), and He is contrasted to those "rocks" in which the flesh trusted, but which could not exhibit any true strength.

Yahweh is again described as the incomparable Rock in 2 Sam. 2: 2; 2 Sam 22: 32; Psalm 18: 31. The title is used by David in Ps. 28: 1; Ps. 18: 46. Yahweh is also described by the King as the "Rock that spake" (2 Sam. 23: 3), the "Rock of defence" (Ps. 31: 2)—margin, Ps. 62: 6), "my Rock" (2 Sam. 22: 3; Ps. 18: 46), "the Rock that is higher than I" (Ps. 61: 2), "the Rock of my strength" (Ps. 62: 7; see Isa. 17: 10), "the Rock of my refuge" (Ps. 94: 22), and "their (Israel's) Rock" (Ps. 78: 35).

Gather these expressions together, and consider what is revealed in the use of this title. The Rock of Israel is animate, it is a defence, a strength, a refuge, a foundation, higher than flesh. The use of this title exhibits Yahweh as permanent and enduring; the manifestation of eternity and power.

The title is translated "strength" in the following places: "My God, my Strength" (i.e., Rock—Ps. 18: 2); "O Lord my Strength" (i.e., Rock—Ps. 19: 14); "The Strength (Rock) of my heart" (Ps. 73: 26); "My Strength" (Rock—Ps. 144: 1). In Isaiah 26: 4 we have that most significant and well-known (though not so well appreciated) title: "Yahweh the Rock of ages" (margin). Thus strength, security, shelter and defence are inherent in the wonderful title before us. As a true Hebrew used it, he would appreciate his own weakness, the insecurity of his state, his utter dependence upon Yahweh, his need of shelter and defence. Emptied of all pride and self-glorying, he would lean on the Rock of Israel, and find inexpressible comfort and strength to pursue life's

dreary journey in the face of all the discouragements that might come his way.

The Names and Titles of Deity induce this state of humility and dependence upon Yahweh, for in the study of them they bring us to the state of mind in which we can put no confidence in flesh.

The Rock Manifested in the Lord Jesus

It is a foundation doctrine of Scripture that "God was manifest in the flesh." That means that all the attributes of the Father bear upon the Son. In the words of Psalm 72: 17: "He shall be as a son to continue his Father's name for ever" (margin). Thus Christ becomes the Rock, for he is the manifestation of the Father (1 Cor. 10: 4). The smiting of the Rock in Horeb resulted in water pouring forth for the refreshment of Israel, and as Paul clearly shows, this was typical of the smiting of Christ. But how can that be so if the Rock represented Yahweh? On the same principle as "He that honoureth not the Son honoureth not the Father which hath sent him" (John 5: 23). On that principle, the rejection and crucifying of the Son, was a rejection and crucifying of the Father: a smiting of the Rock of Israel. Thus Yahweh, through Zechariah, declared: "They shall look upon ME whom they have pierced, and they shall mourn for HIM . . ." (Zech. 12: 10). When that time comes, Israel will realise that they have rejected both the Father and the Son. On the other hand, "Whoso heareth and doeth the sayings of Christ is as a wise man building his house upon a Rock" (Mat. 7: 24-25); Luke 6: 48). The Greek word here used (*petra*) is the equivalent of the Hebrew *Tzur*. It is the word used by Christ in Matthew 16: 18: "Upon this Rock, I will build my Ecclesia." That Rock is the Rock of Israel manifested in the Son of God.

Unfortunately, to most people, the Rock of Israel as manifested in the Son, is a "rock of offence" (Isa. 8: 14; Rom. 9: 33), against which they stumble to their hurt. They

"Be ready! Watch!" This does not mean that we are to secrete ourselves, as in a cloister, or dismiss the practical affairs of life from a due attention. "The order of the day" from our Commander is, "Occupy till I come." "Be faithful in the least." Attend to all your matters in a wise and cheerful and godly spirit; at the same time, never let God out of your sight. Read and pray always in their proper measure, and "remember the Commandments to do them." In such a line of things, it matters not at what stage or moment the Lord's presence is announced.

—R.R.

confuse the beautiful expressions of God-manifestation with the pagan doctrine of the Trinity, and thus confusion and error darkens the glorious light of Truth.

But to those who receive the light, these same expressions are matters of comfort and joy. They realise that as the attributes of the Father rest upon the Son, he can mean to us all what the Rock meant to Israel. The Father manifested in the Son is our Shelter, our Defence, our Security, the one unchanging, eternal Fact in a world of change, a sure foundation amid the shifting sands of life, our Rock. As we lift our hearts to Him, this self-imposed title teaches us to place no confidence in flesh which as grass shall pass away, but in Him who is more permanent and enduring than the "everlasting hills" of granite rock, so familiar to the Hebrews. We, like Israel on the march, with no lasting abiding place, strangers and pilgrims in the world about us, will find in the Rock of Israel, a true shelter and defence, and a Foundation upon which we can build with confidence for eternity. We can grasp that Rock, cling to it for shelter amid the storms of life, confident that it will not fail us, though all else might do so.

Use of the Word in Scripture

For those who desire to make this a comprehensive study, we have collated the following places where this word occurs. They will find it useful to mark the places concerned, and include somewhere in their Bible a definition of the word.

Translated "edge"—Ps. 89: 43. "Sharp"—Josh. 5: 2-3. "Stone"—Exod. 4: 25; Job. 22: 24. "Rock"—Num. 23: 9; Deut. 32: 13; 1 Sam. 24: 2; 2 Sam. 21: 10; 1 Chron. 11: 15; Job. 14: 18; 18: 4; 19: 24; 24: 8; 29: 6; Ps. 27: 5; 28: 1; 81: 16; Prov. 30: 19; Song 2: 14; Isa. 2: 10, 19, 21; Jer. 18: 14; 21: 13; Nah. 1: 6.

In the following passages it is rendered "rock" and the incidents recorded have a significance bearing upon the Lord: Exod. 17: 6; 33: 21-22; Deut. 8: 15; Ps. 78: 15, 20, 105; 41; 114: 8; Isa. 8: 14; 48: 21; 51: 1.

In the following passages, the Rock becomes an Altar: Jud. 6: 21; 7: 25; 13: 19.

In the following passages, the title is applied directly to Yahweh: Deut. 32: 4, 15, 18, 30, 31, 37; 1 Sam. 2: 2; 2 Sam. 22: 3, 32; 23: 3; Ps. 18: 31, 46; 28: 1; 31: 2; 61: 2; 62: 6,

7; 78: 35; 89: 26; 92: 15; 94: 22; 95: 1; Isa. 17: 10, 51: 1. It is rendered "God" in Isa. 44: 18; Hab. 1: 12; "Mighty" in Isa. 30: 29; "Strength" in Ps. 18: 2; 19: 14; 73: 26; 144: 1; Isa. 26: 4; and "Strong" in Ps. 71: 3.

In the New Testament, the equivalent word "petra" is found in the following places: Mat. 7: 24, 25; Luke 6: 48; 1 Cor. 10: 4; Rom. 9: 33; 1 Pet. 2: 8; Matt. 16: 18.

Should any keen student care to add to the above we shall be pleased to hear from him.

—H.P.M.



NOTE: The application of the word "Tzur" to Deity before the use of it by Moses is implied in the names of the Israelites such as Zuriel (My Rock is El, God), Num. 3: 25), and Zurishaddai (My Rock is the Almighty), Num. 1: 6; 2: 12, etc.

As a verb, the word has been translated "adversaries" in passages such as Exod. 23: 22, because in its root meaning it signifies "to cramp," or "confine" thus "to afflict."

"Tyre" signifies "the Rock," and is derived from the same root.

Notice the play on words in Ezek. 26: 4, 14. There are other words such as "beauty," "ambassador," etc., that are derived from the same root word.—Supplied by F. Russell.



Extract from a
Student's Notebook



Translations and Explanations of Scripture, culled from the writings of the Pioneers — together with additional comments.

Continued from page 352 (Vol. 24)



Genesis 1: 3: "And there was light. . ." This occurred on the first day. Immediately a difficulty presents itself to the mind, for the same record states that it was not until the fourth day that "God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Gen. 1: 16). If the Sun and Moon were not "made" until the fourth day,

from whence came the light of the first day? Brother Roberts gives an answer in "Law of Moses," p. 38:

"Instantly 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."

Thus the Spirit of the Elohim caused light to shine forth before the way had been made for the sun and moon to exert their influence upon the earth. For there is no doubt that the sun was then in existence; both science and Scripture confirm that. What then of the words of Genesis 1: 16: "God made two great lights?" In "Elpis Israel," pp. 12-13, Brother Thomas suggests:

"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; and that they might serve for signs, and for years."

So both brethren Roberts and Thomas answer the query in a similar way. They acknowledge that the sun was already in creation before the fourth day, but was hidden from view until the way was prepared for its manifestation, when it burst forth in all its glory to govern the day, and rule the seasons.

In what sense then did God "make" the sun and moon on the fourth day? The word "made" in the Hebrew is "asah," and occurs in Psalm 104: 19: "He appointed (asah) the moon for seasons . . ." and in Job 14: 5: "Thou hast appointed his bounds that he cannot pass." Genesis 1: 16 can therefore read: "God appointed two great lights; the greater light to rule the day," etc. In other words, on the fourth day, He determined their work in relation to the earth. In the words of Brother Thomas:

"Our globe was then placed in such astronomical relation to them as to be subjected by their influences . . ."

The actual creation of the solar system occurred long before the "creation week," though it was then that the full influence of the sun and moon upon the earth began to be felt.

Genesis 1: 6: "Let there be a firmament"—In "Law of Moses," p. 38, Brother Roberts comments:

"They (the Elohim) so acted on the attenuated atmosphere as to condense it into a ponderable body, capable of floating the lighter aqueous vapours as clouds, and precipitating the heavier elements as water, thus establishing a firmament which 'divided the waters which were under the firmament from the waters which were above the firmament.'"

Many have found the word "firmament" an embarrassment, for it implies substance. They have compromised with the word "expansion," as expressing the atmospheric conditions that surround the earth. But the Hebrew word "rakia" strictly signifies a substance extended by beating out or rolling, or any other mode of working upon a ductile mass. The heavens above have the appearance of substance, they are like a tent covering, "a tabernacle for the sun" (Ps. 19: 4). The Hebrew word thus vividly expressed the appearance of things above.

Frequently the firmament is used in Scripture in a symbolic as well as a literal sense. Upon this, Brother Thomas has some excellent words in "Eureka," vol. 3, p. 607:

"The firmament is between the clouds and the earth's water, which is the air or atmosphere, and which the Elohim called 'heaven.' When we look into this expanse, we see the sun, moon, stars, and constellations, which though far beyond

it, appear to be in the air or heavens. Now the political world has its air as well as the natural. Like this, the political air, or firmament, 'divides the waters,' or people who rule, 'from the waters' or peoples who are ruled; and whatever constitutes this division is the air or heaven. The governments of the world are in this air, and constitute the sun, moon, stars, and constellations of the air or heaven. If there were no air in the natural world, there would be no clouds, or 'waters above the firmament'; but simply 'darkness upon the face of the deep' — all waters would be commingled without order or distinction. Such would be the case in the political world, if there were no political air or aerial. This air divides the ruling class from the common people or 'waters,' called also 'the seas,' and sometimes 'the earth.' The air, or heaven, is therefore that which divides, or in modern phrase, the constitution, or constituted order of things among the nations."

Genesis 1: 5: "Evening and morning were the first day." — This phrase is explained by the mode of measuring the day which is still preserved by the Jews. They do not reckon from midnight to midnight as we do, but from sunset to sunset. "Evening and morning" constitute for them one day. But were these seven days, ordinary days of twenty-four hours, or long epochs of time, during which creation evolved from its primeval state? We know that in Scripture "day" is often used for an extended period of time, such as in the statement of Peter: "A day with the Lord is as a thousand years..." But there is no warrant for such reasoning in Genesis 1. The term "evening and morning" seems de-

liberately designed to show that a normal day of twenty-four hours is intended. In "Elpis Israel," Brother Thomas comments on this matter. He writes:

"Geologists have endeavoured to extend the six days into six thousand years. They do this in order to bring the Scriptural record of creation into line with their own ideas of the length of time this globe has been in existence. But this, with the scriptural data we have adduced (in which he shows that the record of Genesis is of a re-ordering of the earth, not its original creation), is quite unnecessary. Instead of six thousand, they can avail themselves of sixty thousand; for the Scriptures reveal no length of time during which the terrene angels dwelt upon our globe. The six days of Genesis were unquestionably six diurnal revolutions of the earth upon its axis. This is clear from the tenor of the sabbath law: 'In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day...' (Exod. 20: 9-11). Six days of ordinary length were ample time for Omnipotence, with all the power of the universe at command, to re-form the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe."

In passing, we might point out that in Exod. 20: 11 we have the word "asah" (made) again. It is a word with a great variety of meanings. Brother Thomas apparently used it in the sense of "re-form." If it is used in the sense of "created" in Exod. 20: 11, there would exist confliction between that reference and the record in Genesis.

(To be continued)

VOLUME TWENTY FIVE
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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THE COURSE OF WISDOM

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

—R.R.

"Eureka" in the Light of Today

IS THE "SPACE AGE" ABOUT TO DAWN?

"We find it necessary to remark in this so-called enlightened century, that 'the signs of the times' vouchsafed by the Deity for the use of His genuine servants in their several generations, are not in the sky. He has not placed them there. No intelligent believer of the gospel looks overhead for a darkening of the solar system, and the falling of stars, as a sign of the great day of the Lamb's wrath being near. The alleged darkening in New England, A.D. 1780, and falling of stars, A.D. 1833, were phenomena that none but Laodicean heathen would regard as signs of the times. The Deity's revealed signs are not manifested in America. We may feel the working of them; but they are not in these heavens, natural nor political. A wicked and adulterous generation seeks signs in the sky like the signs of the weather with which they are familiar; but no sign shall be given it. Let the reader, then, not 'learn the way of the heathen; and be not dismayed at the signs of heaven; for the heathen are dismayed at them; for the customs of the people are vain' (Jer. 10: 2). Neither John nor Peter represented or taught the dissolving of the physical universe, and the 'burning up of the earth.' 'The earth is Yahweh's' for He made it; it is temporarily 'given into the hands of the wicked,' till the King shall come to possess it with his Saints to the uttermost parts thereof. 'He hath established it for ever.' No interpretation of Scripture that would falsify these statements can be true. All theories of the kind must therefore be rejected as mere idle tales in which only the children of the Apostasy can take delight."

—"Eureka," vol. 2, pp. 264-5 (New Edition, vol. 2a, pp. 223-4).



A reader, perturbed at the progress being made in guided ballistic missiles, and at claims being advanced regarding the conquest of space, together with the threat that overhangs humanity from the perfection of explosives and weapons of war unprecedented in history, asks that we give a little attention to these matters. Are the "signs in the sun, moon and stars" to be interpreted literally as some commentators do? Is the conquest of space about to take place, and man be in a position to challenge his Maker?

It is frequently claimed by sensational seeking newspaper commentators that the "Space Age" has commenced — that man has laid the foundation for the conquest of space which is just around the corner. Fanciful word-pictures are drawn of men in spaceships traversing the

boundless realms of space, discovering and harnessing the secrets of nature to his own advancement and elevation. It is easy to be influenced by such enthusiasm, and to review with satisfaction and wonder the scientific achievements of past generations. The mind of the flesh delights to peer into the future in anticipation of greater wonders which Science will yet provide for the benefit of mankind.

This outlook is common, for it is deliberately fostered by politicians, scientists, commentators, etc., but it is fundamentally, morally weak because it ignores the Creator. The emphasis is all on Man. What Man has done; what Man will accomplish; what benefit, and honour, and glory Man will accrue to himself by his own ingenuity — is the sum total of such prognostications.

Man's Efforts are Puny

A correctly balanced outlook is restored when these things are considered in their true perspective, when we look at them with God in our thoughts, considering His might and power as revealed in the wonders of Creation, and bearing in mind His plan and purpose as revealed in His Word. The insignificance of Man's past and present attainments will then be appreciated. Man has stumbled on a few of the Laws of Nature: Laws which God has ordained. He has applied these Laws to materials which God has provided, and in consequence he has "sought out many inventions" (Eccles. 7: 29). He boasts of the triumphs he will yet accomplish — in particular of the "conquest of space," but the facts of nature are overwhelmingly against such an achievement.

We doubt not the ability of man to project himself into the firmament that surrounds the earth, and even if God permits it, to "travel to the moon." These things God may place within the power of man to conquer (Gen. 1: 28). But such achievements do not even "scrape the surface" of the real conquest of space. The distances involved do not even penetrate the "skin of the vast, illimitable space that surrounds the universe, and holds within its ample scope, dark and wondrous secrets one day, in God's own time, to be revealed to the saints in glory.

In comparison with Yahweh's mighty power, man's efforts are as nothing.

Man thinks that his efforts are remarkable and awe-inspiring, but to the great Creator, all the nations combined, all that they have contributed to their own greatness in

every realm: "are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40: 15).

When gathering a bucket of water, do we give any thought to a single drop that may splash out. When weighing anything, do we regard the fine dust which collects on the best finished and most accurate balance or scales, but which has no effect in making them uneven, or making either side preponderate? We do not even consider these things in our computation. No more does Yahweh the nations, in considering the working out of His plan! They cannot affect His purpose one way or the other, for they lack the power to do so.

Vast Illimitable Distances

Consider what the "conquest of space" really means. The telescope reveals our earth as a minute, insignificant speck floating in unlimited space. Our solar system consists of a number of planets, including earth, which revolve around the sun at various distances. The earth is 93,000,000 miles from the Sun, and the nearest planet to the earth is Venus which is about 24,000,000 miles distant. Most of these planets have moons revolving around them, our moon being a distance of 240,000 miles away.

Thus travel between the earth and the moon, still beyond the power of man, does not really take the scientist beyond space immediately controlled by the earth. Beyond the moon there are the independent planets, and beyond them the sun itself, and beyond the sun the vast systems undiscovered as yet by man, and beyond them . . . ?

Look up into the heavens of a night, and consider the mass of stars twinkling above. Observe the vast arch of the "milky way," which stretches as a wide road of light across the darkness above. Every one of those pin-points of light is a sun, dominating its own solar system like our sun. And it is considered that our universe, our solar system, is a similar dot of light in the vast milky way. Many of these suns are thousands of times bigger than our sun, but as we gaze at them unaided, they seem as mere specks of light, because of the vast distances involved. It is probable that each of these suns has its own system of planets revolving around it, so that our solar system is only one of countless similar systems. But there is no telescope powerful enough to see the planets of these other suns — the distances involved are too great.

The nearest of the stars (and we must discriminate between the planets and the stars — the latter are suns) is

Alpha Centauri, and is calculated to be some 26 million million miles away from the earth. The light that comes from the sun takes over four years to reach us — for light only travels at the speed of 186,000 miles per second! !

The most powerful telescope yet developed reveals that there are stars so far away that a ray of light from them takes 30 million years to reach us. As yet the light of these distant suns has not reached the earth!

Do not these vast distances make the mind go dizzy as we contemplate them? What are man's attempts to "conquer space" in view of the space to be conquered? Are they not as nothing! And do not the boasts of man at the expense of the Creator but reveal the measure of his stupidity and pompousness!

We pose the question: What lies beyond the furthest limit of man's probing and exploring with the most powerful telescope? The answer is "Space!"

And as we consider this, we may see a little more in the sobering words of the Psalmist: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him?" (Ps. 8: 3-4).

These vast distances, which are beyond the mind of man to grasp, really measure the scope of the Creator's love to us — who are so small in His sight as to be beyond His descention (as we might think): "For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103: 11-12). Thus the great Creator who holds the immensity of creation in the hollow of His hand, condescends to consider us in our low estate.

We turn with relief from the foolish boasts of scientists, to consider the abounding love and mercy of the Father, compared by the Psalmist to the immensity of space about us. With our finite minds, with merely logic and human reasoning to guide us, it is impossible "to comprehend the breadth, length, depth and height" of Divine love, for it passeth all human knowledge. Faith, alone, can supply the answer.

Signs in the Heavens

Meanwhile, the facts of nature demonstrate the absurdity of the thought that man will ever really "conquer space,"

and this is abundantly confirmed by Scripture. "The heavens, even the heavens, are Yahweh's, but the earth hath He given to the children of men" (Ps. 115: 16).

When we turn our attention to the purpose of God as revealed in His word, we ascertain the nature of the signs which warns us of the approaching end of the age. These are seen in the regathering of Israel, the growth of Russia, the progress of the "cold war," and recent international crises (Joel 3: 1-2; Ezek. 38: 8, etc.). These are the signs in the "sun, moon and stars" which we are to observe (Luke 21: 25-33), and which show to those who have the secret of the Divine purpose, that the political heavens and earth of Gentilism are soon to pass away, as the Scriptures reveal. These "heavens and earth" cannot be literal, for "the earth abideth for ever" (Eccles. 1: 4), and the "righteous shall inherit the land for ever" (Ps. 37: 29). As Brother Thomas states: "No interpretation of Scripture which would falsify these statements can be true."

We are assured then, that man will not conquer space in the real sense of the word, that the deadly slaughter weapons he is now developing will be used only to his own destruction, and that these very events constitute signs to us that the end of all things as at present constituted is near at hand.

F. Russell

"THE LAST DAYS OF JUDAH'S COMMONWEALTH," by John Thomas

This splendid treatise has never before been published in book form. It presents an interesting exposition of 2 Peter: 3, where the Apostle predicts the "Burning of the world;" it includes an outstanding outline of Deuteronomy, chaps. 28 to 30, showing how Moses, in these chapters, gave a comprehensive prediction of Jewish history stretching from his time until the setting up of the Kingdom of God at the second coming of the Lord Jesus; it provides Brother Thomas' answer to several difficult passages of Scripture.

It is a book that every Christadelphian should have upon his shelf, and "Logos" is pleased to be able to offer it to readers. The cost is 2/6 per copy, plus postage, and applications should be directed to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia.

Study of Daniel

"We have just started a study of this interesting prophecy in our Bible Class, and would be pleased if you would forward me a complete set of notes. I am sure they will greatly assist us in our study." — A.P. (U.S.A.).

(The study notes have been sent, and we shall be pleased to hear from you regarding the progress of your study. If you have any further points to add to those set out in our notes we shall be especially pleased to hear from you—Editor).

Prophecy Fulfilled and Fulfilling

Jerusalem Trodden Down by the Gentiles!

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" — Luke 21: 24.

How completely these words of the Master have been fulfilled is shown when the terrible record of violence experienced by this ancient city is set down in order.

Jerusalem was taken by Titus, A.D. 70, when 1,100,000 Jews perished, and 97,000 were carried away captive.

A.D. 132 it was taken by Barchochab, who rebelled against the Romans, and claiming to be the Messiah, had 300,000 followers, and committed great slaughter.

In the year 135 it was re-taken by the Emperor Adrian, who destroyed 50 castles, 800 cities, and slew 530,000 Jews.

Constantine built many churches in Jerusalem, and favored it highly.

Julian favored the Jews, and commenced to rebuild the Temple, setting 10,000 men at work to clear Mount Moriah, intending to make it a rival of Mount Calvary; but his projects failed by special interposition of God, the workmen being driven from the foundation by balls of fire issuing therefrom, and soon after, he died.

Chosroes, king of Persia, in the year 614, aided by 24,000 Jews, sacked the city, killing 90,000 Christians.

Heraclius recovered it by treaty, after defeating the king of Persia, year 628, and it remained under Roman and Christian control till the rise of the Arabian impostures.

In 637 it was taken by the Kalif Omar, who by treaty allowed the Christians a right to the holy sepulchre, and built the splendid Mosque of Omar on Mount Moriah, on the site of Solomon's Temple.

Achmet, a Turk, took it in 868.

The Kalif of Baghdad took it in 906.

Hakem of Egypt took it and burnt the church of the holy sepulchre, 1009.

Soon after, Mohammed Isched, a Seljukian Turke, conquered it.

Ortok took it the same century.

Malek Shah next, 1076.

The successors of Ortok recovered it soon after.

The Fatimites of Egypt soon after recovered it, and burnt the Church of the holy sepulchre, which was soon rebuilt.

The Crusaders took it in 1099, slew 70,000 Mohammedans, and elected Baldwin king.

In 1187, Saladin, the Turkish sultan of Egypt, took it.

In 1192, Richard of England defeated Saladin in several great battles, with immense slaughter, and by treaty recovered the freedom of Jerusalem for the Christians.

Melek Moadin of Damascus demolished the city's walls in 1219.

In 1229, Frederick II, Emperor of Germany, with an army of 40,000, entered Jerusalem in triumph, and by treaty secured it to the Christians.

Toleration was secured for the Mohammedans in the mosque of Omar, and for the Christians in the church of El-Aksa. But this treaty was soon violated by the Turks; for David of Kerac destroyed the city and slew most of the people; and when the Earl of Cornwall arrived, the Christians were in great oppression; but by his energy they were reinstated, by treaty, in the enjoyment of their rights, 1243.

The Sultans of the Carismians took it in 1244.

It was recovered in 1247.

It was surrendered to Bibars of Egypt, a Mameluke conqueror of Antioch, at which time he slew 40,000 and carried away captive 100,000. He besieged Acre with an army of 200,000, sacked it, and ended the kingdom of the Crusaders in Palestine.

Jerusalem was taken in 1382 by the Tartars, and yielded to Tamerlane about 1400. It soon fell under the Mamelukes of Egypt, and the Othmans took it in 1517, under Selim I. The present walls were built by his successor, Solymon the Magnificent, in 1542. The church of the holy sepulchre was burnt in 1808, and the present one built in 1810.

In 1832, Mehemet Ali took possession of it without war, but in 1834 it revolted in the general insurrection of Palestine, but was soon brought into subjection. In 1842 he was deprived of all his Syrian possessions, and given back to the Sultan of Turkey—Russia, France and England having rights in it.

In 1917 the Turks were driven out by the British forces under General Allenby.

In the year intervening between the giving of the Mandate over Palestine to Great Britain in 1922, and the relinquishing of British control in 1948, the city was constantly

subject to riots and oppression between Jews and Arabs, with the British proving inefficient to maintain order.

In 1948 the British evacuated the city, and war broke out between the Jews and Arabs. Jerusalem was heavily bombed, and today the ruins of that bombardment are still in evidence by the ruins and barbed wire entanglements found in the very heart of the city itself.

When war ceased, Jerusalem had been divided into two; the Arabs retained most of the old city, whilst the Jews hold the new and a small portion of the old. It remains a city of tension, over which hangs the threat of violence and bloodshed, for bitter antagonism exists between the Jews and Arabs.

Thus, during the course of its long and varied history, almost all nations of Europe, Asia and Africa, have played a part in treading Jerusalem under foot. The words of the great prophecy of Christ have proved true to the very letter.

And now consider the Scriptural names of the city thus devastated by the Gentiles. It has three main names: Jebus (Josh. 18: 26), Jerusalem, and Salem (Ps. 76: 2).

Jebus signifies that which is "trodden," such as a threshing floor. Jerusalem has been such to both Jews and Gentiles who have inhabited it in rebellion against Yahweh.

On the other hand, Jerusalem signifies "Foundation, or Vision, of Peace," and such the city is, in spite of its history of violence and bloodshed, to all who see it as the City of the Great King (Mat. 5: 35), who are imbued with the wonderful promises to David. They live in hope of the words of the prophet: "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isa. 33: 20). A vast change must come over the city for such to become the case.

The third name, Salem, means "Peace." It was the name given to the city when Abraham returned in peace from the war with Chedorlaomer, and received the blessing of Melchizedek. It will likewise be the name of the city when the house of Abraham (spiritual Israel) receive a blessing from the antitypical Melchizedek, the Lord Jesus Christ (Heb. 6: 20; Ps. 110). This is the name given to the city when God shall "arise to judgment, to save all the meek of the earth" (Ps. 76: 2), when "His name is great in Israel" (v. 1). In that day, "His tabernacle will be in Salem, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Consider!" (vv. 2-3).

In that day, Jerusalem's warfare will have ceased (Isa. 40: 2). Peace will replace the treading down, the violence and evil of the past. The Prince of Peace will reign in Salem, the vision will become the reality, to the relief and joy of the saints.

But before then, the city will become once more the Jebus of ancient times, the threshing floor into which the nations will be gathered "as sheaves into the floor" (Joel 3: 14; Micah 4: 12). But then it will be the "daughter of Zion" who will arise to thresh, and in threshing the Gentiles, rid the city of their domination for ever. Then the glory of the Age of Peace shall shine forth from a transformed Jerusalem, for her Light will have come, a light to lighten the Gentiles, and to that light will the Gentiles come, to lay their wealth at the feet of he who will rule therefrom (Isa. 60: 1, 2, 11).

Jerusalem, rising from the dust in our day and generation, is the token that the consummation of this is at hand.

Meanwhile, consider the statement of Judges 1: 8: "Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire." In these words there is presented in miniature the whole history of Jerusalem. Judah unconsciously "fought against it" 1900 years ago, when the nation crucified its king. It has been given over to destruction since. But the time is at hand, when Jebus and Jerusalem will become in fact, the glorious city of Salem; when the world shall rejoice, for that peace is come, a peace that will stem from that city.

Peace in Jerusalem means peace for the world. Let us continue to "Pray for the peace of Jerusalem" in the assurance that "they shall prosper that love her" (Psalm 122: 6).

—E.P.

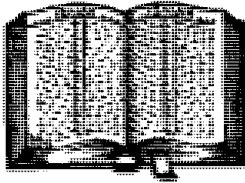
Verse by Verse Study of Jonah

The Editor was pleased to receive a printed invitation from Brother and Sister Philp to a study of the prophecy of Jonah, conducted in their home on the first Saturdays in October, November and December. He would be very glad to accept the invitation, the only difficulty being the distance involved — 1050 miles.

Study of Malachi

"Would you please send me the notes on the study of Malachi. I have enclosed a small donation to purchase stamps, as a slight token of appreciation of the work you are doing."—M.S. (W.A.).

(Study notes have been sent on. Many thanks for your thoughtfulness in forwarding the donation—Editor).



Pleasure and Profit from Bible Study

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter" — Prov. 25: 2

Why is the Bible so Difficult?

I have often been asked the question: Why is the Bible so difficult to understand? Why did not God state His plan and His requirement for salvation more simply, so that men could easily grasp them? We have an answer to these questions in the statement found in Isaiah 55: 8-9:

"For My thoughts are not your thoughts, neither are your ways My ways, saith Yahweh. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

When we treat with the Bible, we are treating with Divine ideas and thoughts, and they are so much higher than man's thoughts as to be almost beyond his power to grasp. That is why comparatively few are drawn to the Truth. Before they are able to accept the things taught therein, they must be prepared to empty themselves of their own ideas and preconceived notions, and with the teachableness of a little child, accept in faith the teaching and instruction of the Word. And, strangely enough, to the trusting mind of those who are prepared to accept the teaching of Scripture, as a child accepts the word of its father, many of the difficulties of the Bible are instantly resolved. The "wise and prudent," in their superior "knowledge," cannot grasp the intricate truths of the Word. Their thoughts are cluttered with the "learning" of the schools, their minds are twisted with the overwhelming desire to "succeed" in this life, they cannot see the value or the purpose of spending hours in the search of that which does not make an immediate return of profit. Therefore their reading is perfunctory, and their study of the Word superficial. And because this is a materialistic age, in which worldly success in business or university is held in higher esteem than the cultivation of the mind of the Spirit, and because success in these realms represents tangible results in material things, the emphasis is often placed upon the former at the expense of the latter.

The Bible is more difficult to understand because of the many different ways in which the Divine will and purpose is set before men. The Epistle to the Hebrews declares that "God spake in divers manners in times past unto the fathers" (Heb. 1: 1). He did so in "divers manners." He employed a great variety of means. He used Psalm, Song, Prophecy, Exhortation, Sign, Symbol, Metaphor, History, Parable, Type, Example. He set forth His purpose, not in the dry and sterile form of a creed, or a set of rules and propositions, but in promise and by covenant, illustrating His intentions by the rise and fall of nations, in the experiences of persons and peoples, in types and shadows. He employed all these means to set forth in enigmatical fashion His great purpose. And whilst they add to the interest and beauty of the Scriptures, they also make it more difficult to grasp the salient truths contained therein.

The Book of Proverbs sums the whole matter up by stating: "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter" (Prov. 25: 2). As kings in prospect (Rev. 5: 9-10), it is our honour to search out the deep things of Yahweh. His Word is compared to gold, and one must seek its meaning as he would treasure. Men recognise the need to sacrifice to obtain gold, to expect and endure hardship and privation in seeking for it. And, in measure, the same is true of the Bible. God has concealed therein matters of supreme importance, and it is for us by "patient continuance" to seek out His meaning. He has promised us guidance and help. "The meek will He guide in judgment, and teach His way" (Ps. 25: 9, 14). And we will not be long engaged in the profitable and pleasurable task of studying the Bible before we will be constrained to say with Paul:

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!† For who hath known the mind of the Lord? or who hath been His counsellor? . . ." (Rom. 11: 33).

Why Conceal Truth?

There is a very important reason why Divine truths should be thus concealed. For one thing, we are forced to work in order to gain this knowledge, and we always value more that which we have to pay for in some way or other. And secondly, as we attempt to unravel the mystery, as we seek more deeply into the meaning of symbol, metaphor, type and allegory, as we string Scripture together with Scripture,

†That is, apart from the Divine revelation contained in the Bible.

and compare spiritual things with spiritual things, we are mentally exercised in the ideas and ideals of God; and such mental exercise is of the utmost benefit to us in the development of character.

The brain is but a muscle, and when constantly exercised in a certain direction, will become alert and adept in that way. The musician, by constant practise, will become skilled in music, but may find that he cannot exercise the same brilliance towards business. The man of business becomes quick in the matters that engage his attention because his brain has been trained to that end, but he may find mechanics completely outside his ability to grasp. The mechanic becomes expert in the intricacies of the internal combustion machine, but may find the complications of accountancy beyond him. It is all a matter of education, of training. The expert mechanic could have become a good accountant if he had given himself to that study. The musician could have become skilled in business if he had lifted his mind from his music to that field. The business man could have become a musician if he had sacrificed his time to that end.

And on the same basis, all could have become fine Bible students if they were prepared to give their time and mind to it.

Many times I have been told by young people that they have "no time for study"; but I find they have ample time to tinker around with a motor-car; to give time, money and thought to a hobby; to spend hours of time hitting a ball over a net.

Let any young person, of normal intelligence, give thirty minutes of concentrated thought a day upon the study of the Bible, and he will be amazed with what is covered by the end of the year.

But that thirty minutes must be ruthlessly extracted from every day; it is no use giving it for a week or so, and then dropping it until the mood captures him again.

Thirty minutes a day — and by the end of a year the student will be on the road to being really good in certain aspects of Bible knowledge. It is a challenge that faces every brother and sister. If the reader wishes to know how to most profitably spend that 30 minutes, drop a note to Box 226, G.P.O., Adelaide, South Australia, and we will outline a few rules to that end!

Why Talk in Riddles?

Meanwhile, have you ever pondered in the frequency by which the word "mystery" occurs in the New Testament?* Paul described his preaching of the Gospel as "The revelation of the mystery, which was kept secret since the world began, but now is made manifest, and made known to all nations for the obedience of faith" (Rom. 16: 25).

Is the Truth a mystery? It is to most people. And to us it is a "mystery" how people cannot "see" the Truth, for it appears so crystal-clear to us!

Actually the word "mystery" should be translated "secret." The Gospel is a "revealed mystery," hence the title used by Brother Thomas in one of his books. The Truth is a Divine secret, as it were whispered in the ears of the children of God, but unknown to the majority of mankind.

That secret is contained in the Scriptures, but it is covered over by many enigmatical expressions, clouded by types and apocalyptic symbols. To understand it we must be prepared to "uncover the ear," and hearken to the Voice of God. This takes time, patience and persistence. Like all mysteries, there are clues provided that will help unravel its meaning. And if we are prepared to use those clues, as a detective might, we will not only make wonderful discoveries, but will enjoy all the excitement and thrill of a good mystery story.

In fact, the student, opening his unmarked Bible, is like a detective engaged upon a case, or an explorer about to discover new lands. As times goes on, he will become more adept at using the clues he will find and which will open up to him grand and exciting discoveries. "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Ps. 119: 18).

Let me give you an example.

Unravelling the Mystery

I was pondering the meaning of Col. 1: 15 which teaches that "Jesus Christ is the first born of every creature." How could this be so? I wondered. True, in v. 18 he is styled "the firstborn from the dead," and one could reason that the term had relation to his resurrection, which was the vindication of his Divine sonship (Rom. 1: 4).

But the explanation did not seem complete nor satisfactory to me.

*Matt. 13: 11; Luke 8: 10; 1 Cor. 2: 7; 4: 1; 15: 51; Eph. 1: 9; 3: 3, 4, 9; 5: 32; 6: 19; Col. 1: 26, 27; 2: 2; 4: 3; 1 Tim. 3: 9, etc.

I am familiar, of course, with what the churches teach — that Col. 1: 15 proclaims the pre-existence of Jesus. But obviously that is wrong, for “firstborn of every creature” is really a contradiction in terms. If the Lord were literally “firstborn of every creature,” who gave him birth? He must have had a mother to be “born.”

It was a “mystery,” and I decided to seek the clues to solve it.

Instead of the magnifying glass that the detective of fiction is said to use, I turned to my concordance. I looked up all places in the Bible where the word “firstborn” appears, and these I wrote out in a notebook. And I began to make exciting discoveries.

My attention was drawn to Psalm 89: 27: “Also I **will make** him my firstborn, higher than the kings of the earth.” What do these words mean? How could God “make” His son His firstborn, if he were not literally so? Another illuminating passage was 1 Chron. 5: 1. This states that whilst Reuben was the firstborn of Israel, this position was taken from him and given to Joseph!

Here was a case of a literal firstborn being deposed, and the position being given to a younger son.

Gradually it dawned upon me that the term “firstborn” does not necessarily apply to the eldest son, but is a legal term denoting one elevated to the head of a family.

Thus Isaac assumed the birthright over Ishmael, Jacob over Esau, Ephraim over Manasseh, though each was a younger son!

I began to see how the title could apply to the Lord Jesus the “second Adam” (1 Cor. 15: 45), even though he were a younger son (for the “first Adam” was also a “son of God” — Luke 3: 38).

Deuteronomy 21: 15-17 was a significant passage providing an important clue. It teaches that if an Israelite had two wives, one more beloved than the other, and the firstborn be the son of the latter, “It shall be, when he maketh his sons to inherit that which he hath, that he may **NOT MAKE** the son of the beloved firstborn before the son of the hated, which is indeed the firstborn . . .”

This showed that it was possible, under certain conditions, to “make” a younger son firstborn, though the Law guarded against abuse in the appointment. On the other hand, the reference in 1 Chron. 5: 1 showed that the position

of "firstborn" could be forfeited through misconduct. So, gradually, the significance of Col. 1: 15 was becoming apparent. I could see that mankind, as represented by Adam, has been deposed from its position of privilege, and this has been conferred upon the Lord Jesus, the federal head of the new creation. The title had nothing to do with pre-existence, nothing to do with age, but related to a position of privilege in the sight of God.

As the passages of Scripture multiplied, I set them in order, and noted them in my Bible under the heading:

THE LAW OF THE FIRSTBORN

1. The firstborn was consecrated to God—Exod. 13: 2; 22: 29.
2. The firstborn had a legal right — a double portion of his father's inheritance—Deut. 21: 15-17.
3. The firstborn was held in honour next to his parents—Gen. 49: 3.
4. The firstborn succeeded in the government of a family or kingdom (2 Chron. 21: 3). Had the right of priesthood within the family (Num. 8: 14-18 — thus, later, Levi was taken "instead of the firstborn.").
5. The firstborn could forfeit his position through misconduct or incompetency (1 Chron. 5: 1; 26: 10; Gen. 25: 31; Gen. 48: 5, 13-14).
6. The Law of Moses legislated against abusing the privilege of appointing younger sons as firstborn (thus showing that it was possible to do so)—Deut. 21: 16-17.
7. Christ is appointed firstborn to the human race (Ps. 89: 24-28; Col. 1: 15-19; Luke 2: 22-23). He was (1) consecrated to God—Luke 1: 32-33; (2) given a double portion of the inheritance—Heb. 1: 3-4; Phil. 2: 9-11; (3) is held next in honour to the Father; (4) assumes the position of King-priest—Rev. 3: 21.
8. The saints are described as an Ecclesia of Firstborns—Heb. 12: 23 (Diaglott), James 1: 17-18. Thus the privileges resting on the Lord, rest, in a minor degree, on them.

As I studied this subject, multiplying the references relating to it, I found that Colossians 1: 15, instead of being a "difficult" and "awkward" verse, was really a very beautiful enunciation of a truth that previously I had not appreciated. I had received both pleasure and profit from my study.

What is the Difference Between a Good Man and a Righteous Man?

How often have you read the 5th chapter of Romans? Have you noticed v. 7: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." Paul says one might die for a "good man" but would not for a "righteous man."

What is the difference between a "good" man and a "righteous" man, that one might die for the former but not for the latter?

Here is another "mystery," and like good detectives we want to solve it.

We need to first gather the clues, and see where they lead.

Obviously there is a difference between a "good" man and a "righteous" man.

But what is the difference?

Here is where a good analytical concordance is helpful. An analytical concordance, unlike such as Cruden's, not only shows where any word can be found in the Bible, but also gives the original word in Hebrew or Greek. The two most popular analytical concordances are Strong's and Young's, and in my opinion the first is better than the second.

Such a concordance revealed to me that the words "just" and "righteous" in the Authorised Version were used interchangeably for the same Greek word. So that a "righteous" man is also a "just" man. I found, too, that "righteousness" and "justification" were likewise interchangeable terms.

The term "righteous" thus means one who is "justified."

The "clues" were drawing me nearer to the meaning of this verse.

How is one "justified"? The answer is by faith in the offering of Christ. Thus a "righteous" man is a "justified" man, one who is not in need of a sacrifice. I could thus understand Paul's words: "Scarcely for a righteous man will one die." Of course he would not, for there would be no need to.

But a "good" man, a man who commends himself to us because of his deeds, might yet be in need of a sacrifice, and for such a man we might die in order that he might be saved. For there can be "good" men who are in need of being justified, for "all sin and come short of the glory of God."

And so the verse became clear to me. I could see the difference between a "good" man and a "righteous" man. One is in need of justification before God in spite of good works, the other has already been provided with the requirements. One was in need of a sacrifice; the other was not.

My concentration on this verse made the whole argu-

ment of the Apostle clearer. He is showing that if the scheme of salvation had been left to us, we would have been so selective in those for whom we would have died, that few would have been saved. Christ, on the other hand, died for the ungodly, for sinners, for those classed as "enemies" of God; and not merely for the "good." That is the measure of the Divine love, and that love is "commended towards us" (vv. 6, 8, 9, 10).

Thus we are able to concentrate upon a subject (like that of the Firstborn) which takes us throughout the Scriptures, or on a verse (like that of Romans 5: 7), and gain both pleasure and profit from the exercise. Believe me, as the clues multiply, and one realises that he is on the right track, the search becomes as exciting as any mystery.

Seek for Key Words

There is a very interesting statement in Neh. 8: 8. It relates to the time when the regathering from Babylon had taken place, and Ezra was intent upon instructing the people. He called the people together that they might hear the Law read by certain Levites appointed for the purpose. Concerning these, we read:

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

This can provide an excellent ideal for us: (1) Read distinctly; (2) Give the sense; (3) Cause to understand the reading.

We will be helped to that end by seeking the dominant words in any statement or sentence. Take, for example, Galatians 5: 19, 22. Here there are two dominant words in contrast: the "works" of the flesh are contrasted with the "fruit" of the spirit. "Works" come naturally; they are the outcome of the flesh. But "fruit" must be cultivated before it can be reaped. And this contrast is set side by side in this chapter.

Consider the contrast in Hebrews 10: 11, 12. The priest "standing" to minister is contrasted with Jesus Christ, who "sat down on the right hand of God." The standing priest implies work that is not fulfilled; the attitude of the Son of God implies a completed work.

See the same contrast in Ephesians 4: 22-24. The "old man" is put off, but the "new man" must also be put on. It is useless putting off one without replacing the evil with good.

The key words of any verse or sentence will assist greatly in the better understanding of its meaning. It will help us

to read distinctly, give the sense, and cause us to understand the meaning.

Create a Mental Picture

We can make the Bible a living book if we seek the background of any historical or descriptive accounts given therein. Hebrew is perhaps the most vivid and direct of all languages. Yahweh has not made Himself known by philosophical propositions, but by controlling and intervening in the course of history, and He has used a language to reveal Himself to man that is both concrete and picturesque. It is made all the more so if we take the trouble of creating a mental picture of that which is set down, and this is only

SYSTEM OF BIBLE MARKING

With regard to the system of Bible Marking set out on pages 16-17 of the September issue, Bro. A. L. Galbraith suggests the following simplification of the symbols for use when marking with a pen. Instead of sign ¶, use a vertical line of appropriate colour about half an inch long. Instead of sign §, use similar line crossed with short horizontal strokes about $\frac{1}{4}$ inch apart. For the third group use a bold upright cross; for the fourth, a vertical line with a circle at its mid-point; and for the lowest group an arrow-head pointing down.

In some cases these symbols by their form help to suggest the subject. The term "General," included in the first group of each column, covers any phases of the main subject not listed elsewhere in the column. Choice and grouping of subjects can, of course, be varied to suit each user.

possible by attention to detail, by searching out the facts of geography and history as they affected the incidents recorded.

A typical example is the prayer of Hezekiah recorded in Isaiah 37: 16-20. It is well known how that Hezekiah appealed to Yahweh in the face of the threat of Sennacherib, and the remarkable deliverance effected by the angel of Yahweh, who smote 185,000 of the encamped Assyrians. But how much more vivid the account becomes when we think upon the incidents leading up to his prayer and deliverance.

Sennacherib was bent on world domination. All the nations of the north were subject to his control. Egypt in the south continued to defy him. Judah remained a buffer state between the two powers, and in face of the threat first from the north and then from the south, vacillated between the two, but with a definite preference for Egypt (Isa. 30: 2). Sennacherib determined to rid himself of this troublesome buffer state, and sweep south against the traditional enemy

of Assyria. The conquest of Palestine presented no problem to him. He swiftly descended south, city after city falling to him. As the news of the successful invasion reached Jerusalem, fear swept the city. The Assyrians were known as a ruthless, barbarous foe. The Jews knew full well they had no arms to match against the enemy. Bulletins were constantly being received, of cities falling to Sennacherib, with all the horrors of conquest that are heaped upon the conquered. Lachish remained the only fort between the enemy and Jerusalem. And as the Assyrians laid siege to it, a messenger was despatched to the capital calling upon the king to capitulate. Many in the city urged him to do so. The people were fearful; dismay and despair gripped the hearts of the leaders. They appealed to Hezekiah to seek the help of Egypt. And it was in this atmosphere of panic and storm that the man of faith turned to Yahweh and poured out a prayer that is sublime in expression and meaning.

And so the dramatic story is continued. We read of the contemptuous answer that Jerusalem returned to the haughty and, no doubt, astonished Assyrian; the statement that the city will be defended, not by horse, or weapon of war, but by Yahweh Sabaoth; and graphically, in a few words, as though almost beneath the notice of the Divine historian to record it, the disaster that overtook the Assyrian army and its king.

The whole account is dramatic, and exciting. The prayer of the King is outstanding in the expressions used, the descriptive titles of Deity employed, and the meaning they have in view of the circumstances.

And the graphic picture thus built up in the mind is worth creating.

There are a thousand similar pictures that we can paint if we seek the details necessary: (1) Think upon the words we read; (2) Seek out the descriptive expressions employed; (3) Go to the trouble of ascertaining the geographical and historical background of the passage.

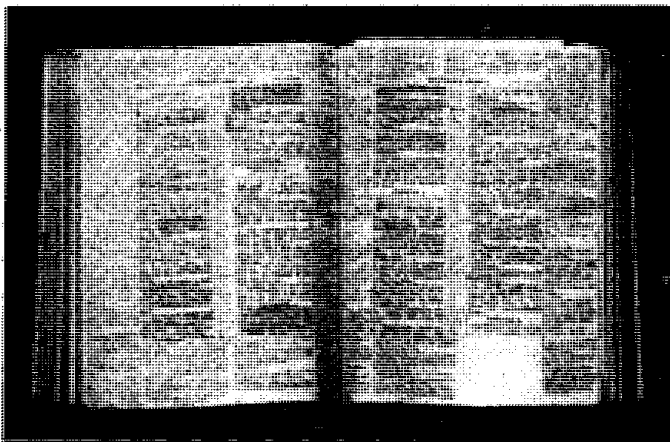
Bible Marking

Having gone to all the trouble suggested in the notes above, we will be foolish if we do not place our research down on paper, that it might become a permanent record. You will find that the very exercise of committing a matter to paper will record it better in mind. The finest place to record these matters, in my opinion, is in the Bible itself. There

are several kinds of Bibles obtainable which provide space for this. They include: (1) the loose-leaf variety; (2) the interleaved Bible; (3) the wide-margin Bible.

I have had all these kinds in my time, but I have found the last by far the best. Other students will differ from me in that regard. I found, however, that the loose-leaf Bible, whilst giving more space, did not stand up to hard work, and in a comparative short time fell to pieces. When one has worked long hours upon a book that is a tragedy! The interleaved Bible provides good space, but makes a very big book and is usually combined with very small print, which makes for difficult reading. Such a Bible is not the best for constant reading or platform work. The wide-margin Bible, as issued by the Oxford Press, is printed on special paper designed for comments in ink. The print is a good size, the book is not bulky, and the margin is sufficiently wide to take sufficient notes to provide a brief commentary upon the text of Scripture. With the notes that I have included in the margin of the Book of Revelation, I have been able to give a detailed exposition of the whole book, including all historical matter without looking up a single text-book. It thus becomes the complete help to the memory both of Scripture and its fulfilment.

In our next article we propose to give a few details concerning the system adopted for marking such a Bible. Meanwhile, we present herewith a facsimile of a page from a well-marked, wide-margin Bible.



Studies in the Names and Titles of Deity

2.—“My Rock (Sela) and Fortress”

“David spake unto Yahweh the words of this song in the day that Yahweh delivered him from the hand of all his enemies, and from the hand of Saul. And he said . . . ‘Yahweh is my Rock, and my Fortress . . .’” (Ps. 18: 2).

A Different Rock

In addition to the features already considered concerning the Rock (Tzur) of Israel (see last issue), there are a number of passages where a different Rock is spoken of. The word “sela” ((pronounced “sehleh”) means a Rock, particularly a great mass of rock, a rock lifted high or elevated, a cliff face. Strong renders it, “to be lofty, a craggy rock.” The Hebrew Student’s Lexicon gives: 1: Cleft in a rock, cavern; 2: Rock; 3: Proper name of a city—Petra.

The word is also rendered “stones” (Ps. 137: 9), and “stronghold” (Isa. 31: 9) in the Authorised Version. But in these two places, the translation is not a happy one. The former is better rendered “cliff” against which the children of Babylon are to be dashed; and the latter place uses the word figuratively of the hiding place of the Assyrian to be destroyed by the sword of Michael in the latter days. The R.S.V. renders Isa. 31: 9: “His rock shall pass away in terror.” But what does this convey to the English mind? Can we conceive of rocks passing away in terror? “Sela” (Rock) figuratively signifies “a hiding place,” and Isaiah 31: 9 speaks of the “hiding places” of the latter-day Assyrian being uncovered and revealed, so that a mortal terror shall seize him.

An Elevated Cliff of Rock

Let us in thought transport ourselves high up in the rocky crags of the mountains where the air is clean and pure. Here, in the solitude of the clouds, we are alone with the High and Lofty One who inhabits eternity. Here the eagle builds her nest (Job. 39: 28), here the wild goat brings forth her young (v. 1), safe in their hiding place from the marauding hand of man.

From this vantage point we can behold the cattle on a thousand hills, we view the forests of Lebanon, which are not sufficient to burn, we see rivers carved out of the rock, wending their way towards the sea, we perceive vapours and

clouds arising from the sea to fall again as rain upon the earth. On every side there is the handiwork of the Creator, the Eternal El. Elevated high above mundane things, we consider the kingdoms of the world and their glory — all to pass away, for all flesh is as grass, but the earth abideth for ever. When we make our Refuge with the High and Holy One, we see all these things in clear perspective.

Whereas "Tzur" signifies a rock upon which one might lean, or build, with every confidence, "sela" signifies a high, inaccessible cliff, riven with caverns, in which one can shelter and hide from any enemy.

In the following passages, Deity is referred to as a Rock (Sela): Ps. 18: 2; 31: 3; 42: 9; 71: 3; 2 Sam. 22: 2. See also Isa. 33: 16.

The meaning of the word is illustrated also in these passages: Isa. 32: 2 (great rock), 1 Sam. 14: 4 (sharp rock), Judges 15: 8, 11, 13; 20: 45, 47; Isa. 31: 9.

It will be seen that although "Tzur" and "Sela" have features in common (they are used interchangeably in Jud. 6: 20-21), there is nevertheless an essential contrast between them. This contrast is borne out in the following passages: "Yahweh is my Sela, my Fortress . . . the God of my Tzur, in Him will I trust" (2 Sam. 22: 2-3; Ps. 18: 2). "Be thou my strong Tzur for an house of defence to save me, for Thou art my Sela and my Fortress" (Ps. 31: 2-3; Ps. 71: 3).

The Circumstances that Called Forth the Title

The title is first introduced to us in the Psalms of David, and, as is noted at the introduction to Psalm 18 and 2 Samuel 22, it was first uttered "in the day that Yahweh delivered him from the hand of all his enemies, and from the hand of Saul. David had been in grave peril. In his early days he lived in constant jeopardy of his life, pursued by a ruthless and bitter enemy intent upon killing him. He and his few followers were in apparently helpless and hopeless minority in the face of a foe with all the will and power to encompass his defeat. He had to seek a hiding place, and he found it in the cavern-filled rocks of mountainous Palestine (1 Sam. 23: 5). But he was driven even from there by the indefatigable Saul. Being a man of faith, in his extremity and distress, he threw himself on to Yahweh, whom later he described as his "Rock" (Sela) or hiding place. He sought Him as he might have fled to the refuge of the cavern-pitted cliffs of Palestine. And there he found a safe hiding place from the storm. Hear him as he gives expression to this, in the Psalm where the title is first used:

I call upon Yahweh, who is worthy to be praised,
 And I am saved from my enemies. (Ps. 18: 3).
 In my distress I called upon Yahweh;
 To my God I cried for help.
 From His temple He heard my voice,
 And my cry to Him reached His ears (v. 6).

Through the experiences of David, we learn to view Yahweh in similar fashion. We are told that "through much tribulation we must enter the Kingdom of God" (Acts 14: 22); 2 Tim. 3: 12), and oftentimes we are faced with circumstances, with mental anguish, and even personal opposition, that sometimes brings us to the brink of despair. We look for relief, but we find none. Our brethren utter a word of sympathy, but are largely untouched by our circumstances. Our faith is tested, and we need a hiding place from the storm that threatens to break and engulf us in trouble that may overwhelm us. Where can we turn? David fled to the hiding places of the Palestinian Rocks (Sela), but his real covert was Yahweh. And to Him we are taught by this title to turn in time of need.

What Sela Signifies

The word is frequently used in Scripture for "rock" or "cliff" (Deut. 32: 13; Jud. 1: 36; 6: 20; 1 Sam. 14: 4; 2 Chron. 25: 12; Job. 39: 1; Isa. 22: 16; Jer. 5: 3; 13: 4; 23: 29; Ezek. 24: 7-8; 26: 4, 14; Amos 6: 12; Isa. 57: 5; Jer. 51: 25).

But this rock, or cliff, was often used as a shelter, so that the word came to figuratively signify a shelter, or hiding place. Samson found a hiding place in the Rock (sela) called Etam. Etam means "place of beasts of prey," and from this name one gains a picture of a steep limestone rock or cliff, pitted with caverns which provided the hiding place of beasts of prey, amongst which Samson sheltered for a time (Jud. 15: 8, 11, 13). It was such a place that the 600 Benjamites, who remained when the rest of the tribe had been annihilated, fled for shelter. They found it in the Rock (Sela) Rimmon (Judges 20: 45, 47; 21: 13). This is a detached limestone eminence, not far from Bethel, separated from all approach on the south, north, and west by deep ravines, and pitted with caverns in which, no doubt, the refugees must have lived. Here the 600 remained until the temper of their enemies cooled, and it was safe to emerge again. The word is also used of Petra, the city of Edom, which was dug out of rock (Isa. 42: 11), and which is also styled the "strong" city.

David, reviewing the loving care that Yahweh had manifested towards him, described his experience as being taken

from a "horrible pit" such as one might dig to snare the enemy or an animal, or from the slippery place of "miry clay" where one could not walk with any certainty, to be set upon the firm, elevated mass of rock, beyond the power of his enemies to hurt.

"I waited patiently for Yahweh;
 He inclined to me and heard my cry.
 He drew me up from the desolate pit,
 Out of the miry bog,
 And set my feet upon a rock (sela),
 Making my steps secure.
 He put a new song in my mouth,
 A song of praise to our Elohim.
 Many will see and fear,
 And put their trust in Yahweh" (Psa. 40: 1-3).

Other parts of the Word show the significance of "sela." It was the inaccessible cliff where the eagle sheltered (Job. 39: 28), where the timid dove found a hiding place (Jer. 48: 24), where the defenceless coney found a refuge (Prov. 30: 26). Thus the word is frequently used in the sense of a hiding place (Jer. 49: 16; Obad. 3; 1 Sam. 13: 6; Isa. 2: 21; Isa. 7: 19; Jer. 16: 16), a refuge (Ps. 104: 18), and a high elevation (Isa. 33: 16).

Yahweh is all this to those who need Him, and seek Him in faith. He is a shelter, a refuge, a sure hiding place, our Sela.

Christ our Hiding Place

We made the point, in our first article, that all the titles of Deity illustrate His work in Christ. In him is found "all the fullness" of Divine manifestation (Col. 1: 19). Thus, eternal life is to "know" God, particularly in His relation to the Son (John 17: 3). When he comes again, Christ will "shew" forth, or reveal to men, Yahweh, who dwells in light which no man can approach unto; whom no man hath seen, nor can see (1 Tim. 6: 15-16). Men shall see in the Lord Jesus the manifestation of all the names and titles of Deity.

He has become our "sela," our Rock and place of hiding, the one who elevates us above the normal things of life, who shelters and hides us from the enemy. This is beautifully expressed by the prophet Isaiah:

"A man shall be as an hiding place from the wind,
 And a covert from the tempest;
 As rivers of water in a dry place,
 As the shadow of a great rock (sela) in a weary land" (Isa. 32: 2).

The "Man" referred to is the King Messiah. He shall be the head of a government which, instead of oppressing the people, will protect the helpless. A "great rock" in a "weary land," is idiomatic of this. We capture the idea of a land from which all moisture has been drawn by the fierce, burning rays of the sun, a land in which there is no growth of trees to provide shelter, which reflects back the harsh heat that glares from above. Across this treeless, waterless desert the traveller struggles until he is on the point of exhaustion. There is no relief, no hiding place from the bright glare of heat that would consume him as it has all growth of verdure around. But the shadow of the great rock (sela) provides shelter from the heat above, and refreshed, the traveller revives in the hiding place thus found.

On the shores of the Dead Sea there exists such a Rock as that. When we visited this part some years back, the temperature exceeded 120 degrees in the shade. When we emerged from the shelter of the motor car that conveyed us through the desert to Sodom, it was as though we entered a furnace. Not a breath of air could be felt, waves of heat could be seen dancing before us, a deathly silence brooded over the whole scene. The white crusted earth, the treeless slopes leading down to the Dead Sea in the distance, the cracks and fissures that ran through the earth in different directions, presented a picture of hopeless desolation, like some lunar scene. We were ill at the time, and when the car eventually stopped on the very shores of the Dead Sea, we feared to again emerge from its shelter into the harsh burning light of the sun. But it had pulled up at a cavern-pitted Rock, and we were assured that we would find the

The Truth in South Africa

"Our Ecclesia in Maritzburg, Natal, consists of 22 members, though our numbers at the Sunday morning memorial service are considerably depleted due to isolation or old age. We have a weekly Bible Class which is held in the home, and also a Sunday School, which we hold every Sunday morning for an hour before the Memorial service. There are 17 eager, young scholars, and we hope to increase the number next term. Some of the pupils are strangers, and some are the children of members of the Ecclesia.

"The Durban Ecclesia, which is 54 miles away from Maritzburg, is growing very rapidly, and there are nearly a hundred members. This Ecclesia arranges a Fraternal every year over the Easter holidays, and Christadelphians from all over the Union look forward to attending it.

"There are only four ecclesias other than ours, in South Africa: at Cape Town, Durban, East London, and a very small one at Hermanus in the Cape Province. The Durban Ecclesia is the largest."—M.W. (South Africa).

shadow of that rock refreshing and exhilarating. And to our amazement we found this to be so. From the cavern there emerged a stream of cool air, such as one experiences when the door of a refrigerator is opened on a hot day, and combined with the shade provided by the rock, we were sufficiently revived to brave again the heat of the journey back.

How much more desirable would the shelter of that rock have been if we had had to struggle on foot to it! Completely exhausted, we would have experienced a terrible longing for that rock, our need for it would have surpassed any other desire.

Yahweh manifested through His son can become such to us if we are brought into circumstances that emphasise our need of Him. David found it so, Paul found it so. And He is there, to shelter and hide us, if we ever need Him in that capacity.

The Ecclesia in the Rock

In the Song of Solomon, Chapter 2: 14, the Bride of Christ, styled "my dove," is said to dwell "in the clefts of the rock, in the secret places of the stairs" (or "steep place"—R.V.). The word "rock" is "sela," and here the position of the ecclesia in relation to the world is illustrated. It is found in the "hiding place" of the rock, sheltering as the timid dove from those influences in the world that would adversely affect it. From this hiding place, this cleft, the voice of Christ calls it, assuring his Bride of his desire towards her, calling upon her to reveal to him the countenance and the voice, that is hidden from the world. It is a beautiful picture upon which much thought can be placed.

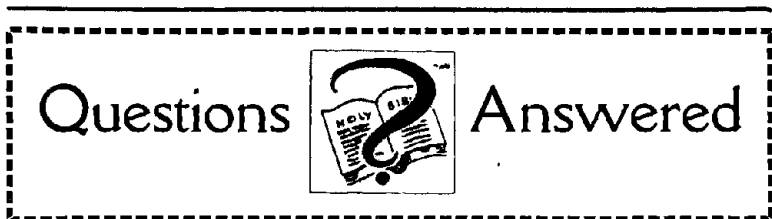
But perhaps the most wonderful example of the use of both "Tzur" and "Sela" is found in the record of the smittings of the rock by Moses (Exod. 17: 6—Tzur; Num. 20: 8, 10, 11—Sela). Moses drew water out of the rock on two occasions. On the former occasion he was told to smite it with the serpent rod, and the rock referred to him is styled "tzur." On the second occasion he was told to "speak to the rock," but instead, in anger, he again smote it, and was reproved by the angel for so doing. On this occasion, the word used is the subject of this article, the word "sela." Apparently this was a cliff, around which Israel sheltered, but from which Yahweh likewise produced water to refresh as well.

Commenting upon these incidents, the Apostle Paul declares "that Rock was Christ" (1 Cor. 10: 4). These two rocks thus typify two different aspects of the Lord Jesus. Firstly,

he is seen as a manifestation of the Father in flesh, to provide an altar, the basis of sacrifice and of reconciliation to God. Secondly, he is seen as a manifestation of the Father as a shelter, a hiding place of his people. Thus the use of these two titles not only provide a better appreciation of the character of God, but also a clearer understanding of His eternal purpose. in Christ Jesus.

The title "sela" is invariably used in conjunction with the word "Fortress": "Yahweh is my Rock (sela) and Fortress." There is a suitability in this when the two words are studied. The first word metaphorically signifies a hiding place from the enemy, but the second word a snare that would destroy the enemy. Fortresses were strategically placed throughout a land in order that an invader might be held and repelled at these points. But of this word we propose to speak later.

(Note: The student who wishes to pursue this matter further, will find it of great help to discriminate between the use of the words "tzur" and "sela." This can be done by giving each word a code number, or distinctive colouring, and providing in the front of the Bible a description of its meaning.)



CHILDREN OF WRATH

"May I draw attention to the short article, 'Sin and Human Nature,' on p. 372 of the August 'Logos.' The article applies Ephesians 2: 3 as applying to Christ. Would you let me have your mind briefly upon what you believe this verse to teach? (N.S.W.).



Answer: Neither in the article in question, nor in our mind, is found the thought you have attributed in your letter. We need to be careful, when matters are subject to controversy, that we do not make "a man an offender for a word," and read into an expression something never intended. The article in question teaches:

1. Flesh is evil, and if its dictates are followed we will be found opposing the things of God, and thus "by

nature" (i.e., obeying the natural instincts of the flesh) become "the children of wrath."

2. In that regard, Christ was no different from everyone born of the race of Adam, except that he "brought that nature into subjection."

We might add that Paul is not teaching, in Ephesians 2: 3, that we are the objects of wrath because of our nature; but, rather, that the flesh can bring us under its domination (if we yield ourselves members to it), which will make us amenable to the wrath of God.

It is important to notice that the Apostle is using the past tense: "We were by nature the children of wrath," "we are dead in sins," "we had our living in times past in the lusts of our flesh, fulfilling the desires of the flesh." But from this state of the past, Paul shows we have been raised: "But God, who is rich in mercy . . . hath raised us up together and made us sit together in heavenly places in Christ Jesus."

The Lord Jesus was not a "child of wrath," not because he did not possess a nature identical with our own, but because he never gave way to it. Therefore it was impossible for the wrath of God to rest upon him; it rests only upon those who are "the children of disobedience" (Eph. 5: 6). The exhortation, therefore, is not to walk as "children of disobedience," as "children of wrath," but by mortifying the flesh, "walk as children of light" (Eph. 5: 8).

The article in question could, perhaps, be susceptible of two meanings, and for that we apologise, on the basis that we did not thus read it.

—Logos Committee

Aquila and Priscilla—Sydney

We acknowledge your very generous donation towards the work of the Truth, and appreciate your continued, anonymous, encouragement of our labours. May Yahweh bless the money that you have donated, and the cause to which it has been put—Editor.

The Temporal Versus the Eternal

"The things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 18). While the vast majority of men do not deny the reality of the unseen, may it not be said that comparatively few live day by day in a certain consciousness of the eternal? Yet such living is the urgent need of everyone, in whom the purpose of God is to be realised. The temporal must not be permitted to eclipse the eternal in such." — Extract from letter.

News from the Land of the Covenant

Building Project

24,000 building units will be erected this year by the Ministry of Labour, including 10,000 to re-house dwellers in the ma'barot (temporary immigrants' quarters), 4,000 to take in new immigrants, and 4,000 under the Popular Housing Scheme. According to available statistics, some 13,000 apartments per year are needed for young couples marrying during the year. Of these, 7,000 can be supplied by private building, and the Housing Department has decided to make its contribution to the solution of this problem.

Israel's Neighbours

"After ten years Israel was still surrounded by enemies not only intent on destroying the State, but on throwing the Jews into the sea," declared Mr. Ben Gurion recently. "I cannot say we are nearer to peace now than ten years ago, although all this time our hands have been outstretched for peace, so that we can all work together for the prosperity of the reign." He added that despite immigration, Israel could never outnumber Egypt, which had an annual birthrate of 250,000. "Egypt has three times the number of planes, tanks and weapons that Israel possesses, but should she attack us again, we would beat her."

Israel's Problems

At the end of the first decade of national existence, the President of Israel, in his New Year's Message, warned of the problems that still faced the country. "Half of the country is still desolate; hun-

dreds of thousands are still knocking at the doors of the homeland, and millions have their eyes raised to it from East and West. We must prepare the country, and we must prepare our people wherever they may be, for immigration and reconstruction," he declared. "To fulfil this two-fold task — the up-building of the nation, and the reconstruction of the homeland and its defence — we must redouble our efforts at home as well as abroad."

Israel's Objectives

Mr. Ben Gurion sees the four great immediate tasks of the future as:

1. The strengthening of Israel's security.
2. Absorption of the immigrants.
3. Settlement of the Negev.
4. Conversion of Israel into a great centre of knowledge and science.

He stated that it was the task of world Jewry to help Israel prepare for the time when the Jews behind the Iron Curtain would stream into Israel. This was one of the great challenges of the future.

He spoke of the significance of Israel extending guidance and aid to other new nations in Africa and Asia. This was an example of being respected without being powerful, he said.

Recalling the warning of experts in 1951, he declared: "We disregarded economic laws all along, for the law of Jewish survival is stronger. In order to win a homeland you cannot buy it nor conquer it—you must create it."



THE STIRRING OF ISRAEL IS THE MOST SIGNIFICANT
OF ALL SIGNS SPEAKING OF CHRIST'S SECOND COMING
— FOR US IT SPELLS THE WORD: PREPARE!



Extract from a Student's Notebook



Translations and Explanations of Scripture, culled from the writings of the Pioneers — together with additional comments.

(Continued from last issue)

☆ ☆

Genesis 1: 10: "Gathering together of the waters" — In "Eureka," vol. 3, p. 162, Brother Thomas points out that "in the Hebrew tongue any collection of waters is termed seas." He draws upon this in explanation of the symbols of Revelation; and the more one studies Genesis together with Revelation, the better it is seen that these two books are like the extremities of a ladder. Genesis is the first rung; Revelation the last — and both books are the two points that link the Divine plan of the ages. In "Eureka," Brother Thomas shows that the natural creation types the political creation: "Many waters, upon the account of their noise, number, and disorder, as well as the confusion of their waves, are the symbol of peoples, multitudes, nations and tongues . . . Sea, clear and serene, denotes an orderly collection of people, in a quiet and peaceable state. Sea, troubled and tumultuous, signifies a collection of men in motion and war. Either way, the waters signifying people, and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body politic, kingdom, or jurisdiction, or united in one design . . . The resemblance between the noise of an enraged sea, and the noise of an army, or multitude in commotion, is obvious, and frequently taken notice of by the prophets." It is significant how the natural is used by Scripture as a basis for understanding the spiritual.

Genesis 1: 20: "The moving creature that hath life"—Brother Thomas treats with this statement both in "Eureka" and in "Elpis Israel." In the former (vol. 2, p. 235), he renders it: "Elohim said, Let the waters bring forth abundantly swarming soul of life." In "Elpis Israel": "Elohim said, The waters shall produce abundantly the reptile living soul." He shows that the Hebrew words "Khayyah nephesh," rendered "soul of life," is used for fish (v. 21), for cattle (v. 24), for every beast, fowl and reptile (v. 30), in fact, for "everything of life" (v. 38). He writes: "What the Spirit who made them all says of these creatures, he affirms also of man. He, even as they, has in him 'breath of lives' and 'soul of life,' and is 'a soul' or body 'of life.' Thus, in Genesis 2: 7, it reads, 'And Yahweh Elohim formed the man, dust of the ground, and breathed into his nostrils breath of lives,' and the man was for a body of life (nephesh khayyah).' If we come to the word with our minds free from tradition, there is no difficulty in understanding this simple statement. The man is put on the same footing with all other creatures. They are bodies or 'souls of life,' and so is he; they all have 'the breath of the spirit of lives,' and so has he; they are all 'dust of the ground' save those from the waters, and so is he; the only difference between him and them is the same thing that constitutes the difference between the

dog and the lion, or the elephant and the camel—organisation of the dust."

Gen. 1: 28: "Have dominion over the fish of the sea," etc.—In reviewing the creation of the fowls, cattle, reptiles and beasts, Brother Thomas writes:

"But amongst all these, there was not one fit to exercise dominion over the animal world, or to reflect the Divine attributes. Therefore the Elohim said, Let us make man in our image, after our likeness, and let them have dominion over the living creatures."

Although man was granted dominion over the "living creatures," he was not given dominion over his fellowman. True, Adam and Eve were alone in their Paradise, but the command anticipated the time when this would not be so: "Be fruitful, and multiply, and replenish the earth. . . ."

Later, at the beginning of a "new world," God again instructed Noah: "Into your hand are they (the inferior creation) delivered" (Gen. 9: 2).

Over the course of the centuries, however, man has usurped dominion over his fellow man. Ruthlessly exerting his influence for ill, he has filled the earth with sin, sorrow and suffering. Refusing to submit to the decrees of heaven, he has forced others to submit to his will, and in doing so has baptised the earth with blood. His restless energy has extended his conquests on all hands, so that gradually he has subdued the earth. This is in accordance with the Divine command, and in preparation for the Kingdom of God.

The building of the Tower of Babel was in contradistinction to this decree. The design of the builders was the establishment of

a dominion in apostasy to the Truth. Their strength lay in centralisation, but God's purpose was that the seed of the serpent should subdue the earth in preparation for the sons of God.

The sum total of all the modern conquest of land, and sea, and space — and its purpose in the Divine scheme of things is thus comprehended in this statement from Genesis, or in the comment: "All things are for your sakes."

Gen. 1: 31: "And, behold, it was very good." — Reviewing the condition of the world before sin caused corruption and death, Brother Thomas comments in "Elpis Israel," p. 133:

"The original condition of the animal world was 'very good.' Unperverted by the introduction of evil, all its constituents fulfilled the purposes of its existence. Begotten of the same power, and formed from the substance of a common mother, they were all animated by the same spirit, and lived in peace and harmony together. Formed to be living, breathing frames, though of different species, in God they lived, and moved, and had their continued being, and displayed His wisdom, power and handiwork."

Into this paradise, Adam and Eve were created. Though "very good," they were not "perfect," and had to demonstrate their loyalty towards God and His ways. To that end, they were made subject to Law. Brother Roberts, in "The Law of Moses," writes: "Whether this knowledge was imparted by inspiration, or by oral instruction, the result was to write the law 'not on tables of stone, but in the fleshly tables of the heart' (2 Cor. 3: 3). These tables of the heart were divinely inscribed in the process of his enlightenment. . . ."

(to be continued)

VOLUME TWENTY FIVE
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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"AN HOUR YE THINK NOT. . ."

The Lord declared: "In such an hour as ye think not, the Son of Man cometh." This was certainly true as regards the expectation of those whom he addressed, for they had no idea that the events lay nineteen hundred years from their day. But it may have an application in the closing scene. The delay, if further prolonged, may have the effect of engendering a feeling that the Lord's coming is out of all calculation, and may lead many to resign themselves to secular aims. There may be a lull in the development of events to favour this tendency — to give emphasis to this trial. At such a time — "at such an hour as we think not" — when some may have made up their minds that the Son of Man is a long way off, he may be proclaimed in our midst. The parable of the ten virgins, though having a wider scope, may find an illustration in this closing episode: "They all slumbered and slept." "And at midnight, there was a cry made, Behold the bridegroom cometh, go ye out to meet him." Though all involved in the general slumber, as regards the attitude of attention and eager watchfulness, there is a great difference between the different sections of the same class. The "wise" have "oil in their vessels"; and at the summons it is a mere question of getting the lamps into burning form, but the "foolish" are without oil, and cannot light their lamps. It requires no recondite exposition to make the meaning of this apparent.

Will the New Pope Extend the Power of the Papacy ?

"It is true, that she (the harlot of Rev. 17) sitteth upon many waters, or peoples, who acknowledge Mistress Roma as the Queen City of the Ecclesiastical world. She is not without recognition as Queen even in America. But it is not true that she will never experience the sorrow of widowhood . . . When the Lord Jesus Christ shall be King in Israel on David's throne, shall Rome and the Roman State be the married wife of the Name of Blasphemy styling himself, and being styled, 'the Vicar of Christ,' and who undertakes to make Christ, in flesh and blood, by mumbling a few words over a wafer? Rome no widow! Always to have popes for husbands of the church! A strong delusion, which the judicial annihilation of the Harlot can alone dispel."

—"Eureka," vol. 3, p. 633.



Rome's Hidden Policy

"She saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow'" (Rev. 18: 7). These words characterise the attitude of the Papacy at the epoch of its destruction. Whatever attitude might be adopted openly, whatever words of charity, peace, or goodwill might be uttered, the hidden, secret desire of the church is to assume again the power that once was hers, when she not only exerted a spiritual influence for evil over millions of people, but a real political or temporal power as well. That power was wielded ruthlessly, brutally; and it is "in her heart," though perhaps not stated outwardly, to control it again.

In past ages, Rome has possessed both the will and the power to dominate the "bodies and souls of men" (Rev. 18: 13-margin). She has enforced this by torture and bloodshed, so that when, in due time, her crimes and infamy will be revealed for all to see and wonder at, there will be discovered, in this so-called "Christian" Church, "the blood of prophets, and of saints, and of them slain upon the earth" (Rev. 18: 24).

Some one hundred and sixty years ago, the French Revolution and wars of Napoleon, administered a blow to the Papacy from which it never fully recovered (Rev. 16: 1-11). No longer did it retain the power to command armies in the

field, and direct them against heretical powers, as it once had. Weakened beyond all recognition, in 1870 the Temporal Power was formally taken from the Papacy, and by Declaration it was proclaimed that from henceforth Rome must concern itself only in the realm of church, or spiritual, affairs.

Knowledge had been growing; freedom of thought and speech were influencing great bodies of men, and loosening the despotism that Rome once had on the minds of her dupes. Questions were being asked, the infallibility of the church was being challenged, the shackles of priestcraft were being thrown away. The pity of it was that in their repudiation of the church, many also repudiated the way of Truth, and turned in their quest for the chief good, to such false political philosophies as Communism and the like.

A conflict of ideas broke out, but the war was not limited to doctrines. Those who had suffered from Rome, turned in anger upon their tormentor. Stimulated by Communism men turned on Rome in all parts of Europe. In the words of Scripture: "The ten horns (representative of European powers) shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17: 16).

But Rome, having tasted the sweets of power for so long, has not lost the desire for it again, merely because a greater liberty of thought is exercising the minds of men and nations. Gradually she has come to see the need to meet the changing situation, and the requirements of it. Her policy has become more pliable over the years, and she has been ready to negotiate where once she refused to do so; so that in some countries (such as Poland) the two extremes have met, and Communism and Catholicism have co-operated one with the other.

Meanwhile, the Papacy has never lost sight of that which she looks upon as her right—universal power. "In her heart" she desires it, and her secret policy is to obtain it. The facts of this have been set before the reader in previous articles in "Logos."

Rome's Intrigues

Rome has lived through all vicissitudes of history. She has witnessed the rise and fall of nations, she has seen epochs come and go, she has outlived violent opposition, she has seen indignities heaped upon her popes, her places of worship, her teaching, but, hoary with age, she has survived it all, and claims the title: "The Eternal City."

The so-called Holy See, has its eyes in every part of the world; her priests report back to headquarters the progress or otherwise of the movement in their particular sphere; she has her own political representatives in most lands. For what purpose? For the benefit of the individual country, or the benefit of the Papacy? To state the question is to answer it. History and Scripture combine to show that Rome knows no limits or principles in her seeking of power. In the past she has compromised with those whom once she denounced if such were able to help her to power. And prophecy shows she will do so again. Daniel clearly reveals that we can expect a coalition between Moscow and Rome (Dan. 8:23-25; 11:36-40). When this occurs, men may well re-echo the cry of the past: "Who is like unto the beast? Who is able to make war with him?" And the reason for the cry: "There was given power unto the beast . . . and a mouth (the Pope) speaking great things and blasphemies; and power was given unto him . . ." (Rev. 13: 5). This will be the time spoken of by the Apostle Paul, when men, seeing the vast power wielded by the Dragon, the Beast, and the False Prophet in conjunction (Eastern and Western Europe aligned with the Papacy—Rev. 16: 13), and believing that in the common policy laid down by such diverse influences, there will exist the elements of world peace, will proclaim with relief: "Peace and Safety!" — only to find "sudden destruction" coming upon them 1 Thess. 5: 1-3).

In other words, Bible prophecy suggest that there will be a resurgence of Papal power towards the end. It will not be anything like that what it was in the Dark Ages, but it will be sufficient to represent a great influence in Europe. She will use the other nations as steps to power, for at the epoch of her destruction it is said: "All nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the (clerical) merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18: 3). Against such a one, the Lord will manifest himself in belligerent anger. He will be revealed: "In flaming fire taking vengeance of them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1: 8), "consuming with the spirit of his mouth" that Wicked One who claims to be the "God of the earth" (2 Thess. 2: 4, 8; Rev. 11: 4).

Will the New Pope Aim for Power?

It seems, therefore, that a prelate must come to the papal throne with the virility and political skill to advance

Rome's interests. Is the new Pope capable of doing that? We know not his qualifications in that regard, but if reports are true, it does not seem that he has the capabilities to do this. He is already beyond the allotted span of life, being 77 years of age, and reported to be of a kindly, retiring nature. That may be true, or it may be a mere gloss, but one can hardly imagine a man of such years playing a virile part to extend the political influence of the church.

It is suggested, however, that the present pope, Cardinal Roncalli who has adopted the title of John 23, has been elected because his age assures that he will not remain long upon the papal throne, and meanwhile the church can prepare for the battle ahead. The "Advertiser" of recent date carries an article by A. R. McElwain and published from Rome, suggesting this thought. It includes the following statement:

"The theory is that the Cardinals have, in effect, elected an 'interim' Pope during whose reign, expected to be reasonably short, the College of Cardinals can be brought up to strength and then left to face up to any drastic changes in papal policies and traditions it might consider desirable to meet the problems of the modern world, and Communism in particular."

It could well be, therefore, that death could cut short the reign of the present Pope permitting the elevation of a more belligerent and energetic representative of the Man of Sin, to implement the policies suggested by Bible prophecy prior to the manifestation of the Lord Jesus at Armageddon. This does not mean, to use a common phrase, that the Lord will "delay his coming." There will be no delay in the true sense of the word, for he will appear "at the set time." But he comes first to his saints, and will be "shut away" with them for some time before his manifestation to the world (Isa. 26: 20). It may well be, that many of the more dramatic developments of the prophetic word (the confederation of Europe, the coalescing of Rome and Moscow, etc.) will take place during that time. Christ, it seems, comes before Armageddon, and, perhaps, before the taking of Constantinople by Russia, which event seems to precede the domination of Europe by Gogue. During this time the influence of the Papacy could steadily rise, fulfilling the requirements of Rev. 18: 3.

Be that as it may, the reigning Pope will receive his dues from the Judge of all, and the Eternal City will come to its end, never to rise again.

The Ascending Smoke

Meanwhile, does not it appear passing strange to Roman

Catholics that eleven attempts were made by the Cardinals before the vote became right! Is not this a blow at the infallibility of the church? It is significant, too, that the appointment of a new pope was heralded by white smoke ascending from the chimney of the room in which the cardinals were assembled together. The Scriptures speak of the smoke of Rome ascending to herald the power of the King of Israel in all the earth:

"Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication with her shall bewail her, and lament for her, when they shall see the smoke of her burning" (Rev. 18: 9).

They shall lament, but lovers of Zion shall rejoice. For the overthrow of Rome will mean the end of an age-long controversy between the so-called eternal city and Jerusalem. The rise of one has inevitably meant the fall of the other. But the day of Jerusalem's elevation is at hand, and will be signalled by the smoke ascended from out of the ruins of Rome.

"So let all thine enemies perish, O Yahweh" (Jud. 5: 31).

—E.P.

The Millennium

Although the word "Millennium" is not a Bible word, yet the doctrine to which the name is given is one that stands forth very prominently in the Scriptures in both the Old and New Testaments. It has its foundation in the promises made of God unto the fathers of Israel early in the history of the world; it is delineated in glowing pictures by the Prophets; and it is plainly set forth in the teachings of Christ and His apostles.

The word "Millennium" is derived from two Latin words—"Mille," a thousand, and "annus," a year; and signifies, therefore, a "thousand years." It is used to describe the belief that Jesus Christ, who is now at the right hand of God, will return to the earth for the purpose of establishing His Kingdom thereon, and in association with His immortal and glorified saints rule the world in righteousness for this period; under whose sway the evil that now covers the earth shall be removed, and the nations blessed with righteousness, peace, and every good, for a thousand years.

—F.W.P.



Seven Abominations

Seven things are spoken of as an abomination to the Lord: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. Let us measure ourselves by this standard. Do we offend in any of these seven particulars? May we all be of the wise, and take heed of the warning while there is yet time. Christ has declared: "Behold I come quickly, and my reward is with me."

Studies in the Names and Titles of Deity

3.—“Yahweh is My Fortress”

“This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent” — John 17: 3.

“Yahweh is my rock, and my fortress” (2 Sam. 22: 2; Ps. 18: 2; 31: 3; 91: 2). This is a military metaphor, describing a mountain fastness in time of war. It makes its first appearance in Scripture on the lips of the warrior-king, David. It is almost invariably found in conjunction with the word “sela” translated “Rock,” and which, as we found last issue, describes a hiding place, a shelter from the enemy. In this other word, “Metsudah” or Fortress, we have not so much a hiding place, or defence, as a place of attack. To the warrior-king who, during the course of his lifetime, found himself both a fugitive and a conqueror, Yahweh was both a Defence and the means of Attack.

What the Fortress (Metsudah) Meant to David

In ancient times, Palestine occupied a unique and strategic position between two rival and ambitious Powers: Assyria in the north, and Egypt in the south. It became the buffer state between the two, and time and again, the tramp of foreign feet were heard, as the well-trained armies of the north or south, marched through the land, leaving a trail of violence and destruction. Palestine had to be reduced before Assyria could conquer Egypt, or Egypt Assyria.

Closer to the borders were other, smaller enemies. The Philistines, Ammonites, Moabites and Idumeans, among other nations, completed an inner circle of enemies, always on the lookout for a weakness in the people of Yahweh, that they might invade and conquer the land of Promise. In fact, the Holy Land was very much like the Holy People (saints) of all ages — constantly being subjected to enemy pressure; surrounded by those who are prepared to take advantage of any weakness. Constant vigilance was required, for surrounded as the land was by bitter enemies, it could be plunged into war and bloodshed without warning.

The answer to this vital need for protection was the fortress. Scattered throughout the country, in strategic places where the enemy might be ensnared or held, fortresses were built. They were usually established on some eminence

that dominated the countryside around, and which added to the defence of the fortress, they thus stood as symbols of strength and power. Their high towers and massive walls inspired fear in the hearts of the enemy, and confidence in those who sheltered therein. It was the appearance of these strong, defiant walls that turned the faith of the ten spies to fear: "The people be strong that dwell in the land, and the cities are walled, and very great" (Num. 13: 28). Archeologists have unearthed the remains of some of these ancient forts. Garstand reports that the defences were outstanding. Great towering walls, sometimes over 20 ft. thick, with towers more than 60 ft. high, stood in frowning defiance of the invader. Another archeologist states that "the walls, roofs, but especially the ponderous gates, doors and bars are in every way characteristic of a period . . . when strength and security were the grand requisites."

To David, the fortress meant just that: strength, security, the defeat of the enemy. As a warrior he knew the value of these forts; but his confidence was not in them. They were but the means that Yahweh provided whereby He might protect the people. As David himself declared: "Except Yahweh keep the city, the watchmen waketh but in vain" (Ps. 127: 1).

There was a greater Fortress than the heavy, ponderous massive walls and gates that defied the enemy; it was Yahweh who provided the means of Defence, and the power to Attack; who is both Rock (*sela*) and Fortress (*Metsudah*). The use of these two words in conjunction is significant and fitting when David's character and experiences are borne in mind. As a fugitive, fleeing from Saul, he looked to Yahweh as his "*Sela*" or place of Refuge. As a warrior, going forth to destroy the enemies of Israel, he looked to Yahweh as his "Fortress" and weapons of war. To him, the massive walls of the forts that dotted the Land of Israel were but a secondary source of security and attack; his main confidence was in Yahweh. It was Yahweh who saved him in the face of the sorrows and snares of life, and when the floods of ungodly men might fill him with fear (Ps. 18: 2-6).

Unfortunately, the rest of Israel did not see it in that light. They were dazzled and blinded by the mighty walls of the forts, by mere stones and mortar that were thrust so boldly into heaven at the top of some eminence. These represented a substantial form of security and attack to them, whilst confidence in Yahweh was **secondary, something** entirely theoretical, something to speak about but not act upon.

Because of that they failed.

How the Word is Used in Scripture

The word "fortress" occurs in the original in several different but closely related forms: "Metsudah," "Metsodah," "Metsurah," "Metsad," "Matsod," "Matsor." The difference between these words is so slight, as to be hardly worthy of note. Therefore, by tracing the manner in which they are used in Scripture, by means of an Analytical Concordance, we will derive a clearer conception of what Yahweh meant to David, and what He can mean to us, when this title is used.

It is used of the **snare**, which a hunter uses to trap his prey, and so illustrates the means by which Yahweh destroys the wicked. Thus, "he shall be taken in My snare" (Metsudah)—Ezek. 12: 13; 17: 20.

It is the **net** used by a hunter or fisherman. Thus: "Thou broughtest us into the net" (Metsudah)—Ps. 66: 11. See also Eccles. 9: 12, and Job 19: 6, Prov. 12: 12 where the word "Matsod" is used.

Metsudah, and its related words, is used to describe a place of offensive warfare, and is never used for defence. By it means the enemy is captured and brought to destruction. Hence it is used also of instruments used in offensive warfare.

It is a **bulwark** used by a besieging army (Ecc. 9: 14; Deut. 20: 20).

It is a **seige** by which an enemy city is overthrown (Deut. 20: 19; Ezek. 4: 2).

It is used of the **Munition** (i.e., an attacking fortress—Isa. 29: 7; 33: 16; Nah. 2: 1), the **Stronghold** (2 Sam. 5: 7), the **Fort** (2 Sam. 5: 9), and the **Castle** (1 Chr. 11: 5; 1 Chron. 11: 7).

These are all military terms, applied to the fortified city from which an army launches its attack, or which it might use as a snare, or trap, from which an encircling movement may originate to surprise and destroy an invading army. The use of such a title becomes beautifully expressive from the lips of a warrior-king, speaking of the hidden reserves of strength which Yahweh's soldier can call upon to ensure victory in the battle of life.

Few men have been tested to the limit of their endurance as was David, but time and again, in moments of adversity and stress, when many another man would have given up in despair, the poet-warrior-king of Israel continued to proclaim his confidence in ultimate victory (2

Sam. 22: 7-19, 35-43). His confidence is summarised in the use of the titles: "Yahweh is my Rock (sela) and my Fortress (Metsudah)" (v. 2. See also Ps. 18: 2; 71: 3).

These words appear also in Psalm 91: 2, whilst in Psalm 144: 1-2 Yahweh is represented as "a Rock (Tzur) and Fortress (Metsudah)," thus providing His servant with all that is needful to secure ultimate victory.

David's confidence in Yahweh

As a warrior and statesman, David was familiar with the fortified cities of the surrounding nations, and was aware of the trust which they placed in their strong cities. This reliance is indicated in the names bestowed upon many of them, as follows:

Tyre (Heb., Tzur) signifies the "Rock."

Sela, the capital of Edom, called also Petra, likewise signifies the Rock.

Migdol, the name of several Egyptian fortresses signifies a Tower.

Mizraim, the Hebrew name for Egypt, is the plural of "Matsor," and signifies "Land of Fortresses."

Mizpah, the name of several towns in Judah, Benjamin, and Gilead signifies a "Watchtower."

Zion, the inner fortress of Jerusalem, signifies "Fortress."

Millo, part of the citadel of Jerusalem, and a fortress in Shechem, signifies "Mound" or "Rampart."

Ophel, also part of the fortifications of Jerusalem, signifies the "High Place" and is also translated "tower," "stronghold," "fort," etc.

In contrast to all of these "strong cities," and in defiance of all their flaunting of fleshly power and might, David was able to echo the words of Moses: "There is none like the Strength of Yeshurun; the eternal God is thy refuge. Yahweh is the shield of thy help and the sword of thy excellency" (Deut. 33: 26-29—this reference should be carefully studied in the light of Brother Thomas' translation in "Eureka").

David, and those like him, choose to ignore these strong cities, and place their trust and confidence in Yahweh. He was their Fortress, and Israel, though small among the nations, was capable of repelling the strongest enemy, so long as the people drew their strength from Him.

To grasp the reality of what these titles mean to such as David, it is necessary to carefully consider each relevant reference, and meditate upon it in the light of his experiences. We are then able to revel in the glory and majesty of Yahweh, and in the sublime faith which David expresses in his use of all these titles in Psalm 31: 1-5: "Yahweh is my Rock (Tzur), of Strength (Maoz), for Defence (Metsudah), a Rock (Sela) and Fortress (Metsudah)."

Here, in the outpouring of his soul, is the secret of David's confidence and strength. Here was his "strong city," his shield and weapons of war against which all the wiles of the enemy were of no avail.

The Manifestation of the Title in the Lord Jesus

In Isaiah 26 there is set down the rejoicing of the Redeemed in the day of glory: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the Truth may enter in" (vv. 1-2).

Here the Lord is set before us as our Fortress, so that when all are gathered within its walls, there is seen "the new Jerusalem, the bride, the Lamb's wife" (Rev. 21: 2, 9, 10). He is the Captain of our salvation, we are soldiers in his service, dedicated to "pleasing him" who has selected us for that purpose (2 Tim. 2: 3-4). The exhortation is that we should "endure hardness, as a good soldier of Jesus Christ," and the assurance is that ultimate victory will be ours.

We might wonder at this at times. Fits of depression may cloud the facts from our mind; opposition and temporary reverses might weaken our confidence; the "floods of ungodly men might make us afraid." At such times we need to remember the title before us, and call upon Yahweh our Fortress. That is the point of Paul's exhortation. "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all, to stand" (Eph. 6: 13). He recognised that "evil days" come, but he knew the antidote. He sets before us the armour that Yahweh has provided, and it is significant that in the breast-plate of righteousness, the shield of faith, the feet shod with the preparation of the gospel of peace, the helmet of salvation, and the sword of the Spirit, which is the Word of God, we have offensive weapons of war set before us. There is no provision made for turning the back to the enemy. There is nothing in the armour to protect the back. The foe must

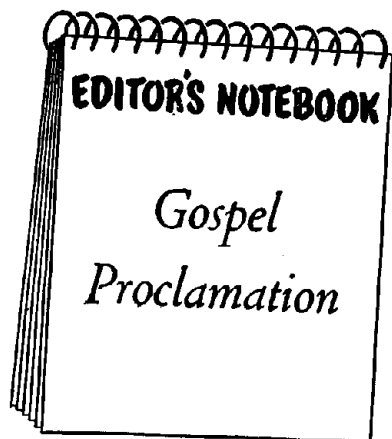
Two Sides to God's Character

Two particulars regarding God's character are revealed in the Bible. One is that of mercy and longsuffering to weak and sinful flesh. How beautiful to contemplate are the many acts of mercy shown to man! But God can also be stern and implacable when offended. He Who is "slow to anger," administers His judgments swiftly and surely: the flood, the overthrow of Sodom and Gomorrah, are examples of God's swift judgment. While, then, we joy in the ever abundant mercy of God, let us always remember the other side, lest we grow weary, become lax, and thus fall into the hands of an angry God.

be faced, and faced in the confidence that though retreat may be necessary for a time, we retreat with faces boldly looking towards the foe, and in the confidence of ultimate victory. That was the faith of David, the faith of the greater than David, and the faith of all those who aspire to be with David in the day when as Yahweh Sabaoth, the whole glorious company of the Redeemed will issue forth from their Fortress, to overcome and destroy the enemy that shall then be found conveniently ensnared in the land (Rev. 19: 11-16).

(NOTE: To appreciate the full power of the above beautiful title, all references quoted should be carefully examined by the student, and the places where Metsudah appears should be carefully noted.—Editor)

—F. RUSSELL.



Dear Reader,

I must apologise for the non-appearance of these Notes from a diary, due to two causes: 1—The preponderance of matter of greater importance; and 2—The lack of time to prepare them.

However, I want to express my appreciation of the response to our appeal for financial assistance to extend the Gospel message in areas outside of South Australia, and the many encouraging comments received. This column can serve the purpose as well as any.

During the month, applications for free literature have come in from many parts. All States of Australia have been represented, and in addition, applications have come from South Africa, Great Britain,

New Zealand, Canada, U.S.A., Nigeria, Borneo, etc.

To all these applicants, appropriate literature has been sent, and from some of them have come appreciative comments of this service. Here are one or two typical comments:

A.D. (Vic.): "I have read the copy of the booklet you sent me with great interest, and would appreciate receiving further literature upon Bible teaching."

J.N. (Qld.): "Your offer for private study with 'Key to the Understanding of the Scriptures' is very interesting and generous, and I would like to avail myself of the opportunity to study it. May I congratulate your organisation on the clear factual way the periodicals you send are presented."

A.M.W.: "This is to thank you most sincerely for the tract which

arrived here, entitled 'Herald of the Coming Age.' It has shed a great deal of light over an event which vitally concerns me personally. But the paper is dated 1956, and I am anxious to hear from you with 1958 information. Will you therefore please furnish me with more of your information about the return of our Lord. I am particularly keen to learn whether there is mention made of actual full-time preaching of the message. Trusting to hear from you very soon." (The letter is c/o. Presbyterian Church!)

Many other letters have been received, some of which pose doctrinal problems, ask for explanations of texts of Scripture, challenge our statements. It is our duty to handle these matters, in the hope that some may be drawn to embrace the Truth. At the same time, we must recognise the fact that our duty is to proclaim the Word—it is God Who gives the increase. We must be prepared to continue these ministrations (as Paul warned Timothy) "in season and out of season," when people might hear and when they might refrain from hearing. Like Noah we must proclaim the Truth in the face of discouragement and opposition, if need be. And we need to remember, that he was commended for his ministrations, not because he made converts, but because he preached the Word in faith (Heb. 11).

Meanwhile, we continue to extend this service, and appreciate the assistance that has already been forthcoming. Some moneys have been received anonymously—and those responsible will accept our thanks for same. The "widow's mite" has been in evidence, performing its very valuable service, helping, most valuably, in this work of extending the Truth.

We are prepared to mail 60 copies of the "Herald," to sixty different addresses for £1—little more than the cost of the normal postage. All you need to do is to forward us the addresses with the money, and we shall do the rest. These addresses can be obtained from the Telephone Directory. You may decide to cover all the names in a town or towns (one brother has set himself the task of gradually covering all names in his State), and work over them during the course of months. In that case, our group will co-operate, by writing the labels, preparing the matter and forwarding it. Thus with the minimum of effort, the Gospel message can go forth to influence the minds of men and women until the coming of the Lord himself. He has declared: "Blessed is this servant, whom when I come, I find giving meat in due season." May his coming interrupt our efforts in that regard.

—The Editor

"Eureka"

Brother Thomas having written the first volume of this work, asked: "Shall I put it on the shelf to be there until forgotten, or shall it be printed and published for the enlightenment of 'the Servants of the Deity,' and their contemporaries? This is a question to be settled by the servants themselves. As one of them, I have written it; and shall have much to do yet in conducting it through the Press, and distributing it when published; not to mention the hard speeches to be endured by all who maintain the truth in the midst of an adulterous and perverse generation. The envy, jealousy, hatred and malice of the enemy will, doubtless, be generously provoked at our success in solving what they have had to confess they could not comprehend. But this hostility is a part of our present lot, which the true believer accepts with all thankfulness and joy, in that he is accounted worthy of shame for the truth's sake. This then, is my share of the enterprise, from the responsibilities of which I know no evasion or retreat."

—From "Herald of the Kingdom."

An Exhortation based
upon a remarkable Prophecy

THE MYSTICAL BRIDE

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Yahweh" — Isa. 54: 1.

It is inevitable that our reading of the Word should at times move us to tears, at other times lift up our hearts in joy and gladness, because God deals therein not only with sin and all its consequences, but also with all the wonderful things which He holds in store for them that love Him, those who are the called according to His purpose.

Nowhere, perhaps, is this contrast more marked than in Isaiah. Chapter 53 of this prophecy is one we all know, dealing with the "man of sorrows," who was "acquainted with grief"; who, oppressed and afflicted, was made an offering for sin. Truly the picture brightens, lightens, in v. 11, where the purpose of this great sacrifice comes before us, and we are reminded that "he shall see of the travail of his soul, and shall be satisfied." But that thought hardly prepares us for the glorious opening to chapter 54: "Sing, O barren, thou that didst not bear: break forth into singing and cry aloud . . ."

Like the eunuch returning to Ethiopia, we may well ask the question: "I pray thee, of whom speaketh the prophet thus?" Who is the woman who was desolate but has her Maker for her Husband (v. 5); who was "afflicted and tossed with tempest, and not comforted," but who now, says the prophet, has a multitude of children, finding mercy and kindness, peace and righteousness?

Who is this Woman?

Paul instructs us. He quotes from this chapter when writing to the Galatians, and tells us that the prophet is speaking here of "the Jerusalem which is above, which is free, and the mother of us all" (Gal. 5: 26).

Psalms 87 links in with this thought. After the Psalmist has declared of Zion: "Glorious things are spoken of thee, O city of God" (v. 3), he bids us to "pause and consider" (Selah!). And then he proceeds to place before us the things he would have us meditate upon: "And of Zion it shall be said, This and that man was born there." Or, as the Septua-

gint version renders the passage: "A man shall say, Zion is my mother. The Lord shall count, when he writeth up the people: This man was born there."

Jerusalem, the "possession of peace," and "the mother of us all!" Every immersed believer of the gospel of the Kingdom and the Name is, according to this teaching, an adopted citizen of that holy city. Writing to such believers, the Apostle declares: "Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12: 22). We have not done this literally, as we know, but though only done in faith it is a reality, if our faith lives in us. For then, as we read, we "walk by faith, not by sight" (2 Cor. 5: 7).

If we have faith, if we heartily and affectionately believe all that has been promised by her Maker concerning the future glory and blessedness of that Jerusalem, now "barren" and trodden underfoot of the Gentiles, we shall be accounted worthy to share in all her greatness, in the day when she shall "break forth into singing, because her light has come, and the glory of Yahweh is risen upon her" (Isa. 54: 1; 60: 1). Her destiny thus becomes our destiny, her hope our hope, her joy our joy. So closely are all our desires and aspirations interwoven with Jerusalem, the "Possession of Peace," that we, collectively, are that holy City. What is said of her becomes true of us. And though we might be now "afflicted, tossed with tempest" (Isa. 54: 1), we shall ultimately be "established in righteousness," far removed from oppression, fear and terror. "This is the heritage of the saints of Yahweh, and their righteousness is of Me, saith Yahweh" (Isa. 54: 17).

Isaiah is moved to declare of this Jerusalem which is "above, the mother of us all," that "her Maker is her Husband" (v. 5). Thus is emphasised the unity of God's purpose with her destiny, and thus with our destiny. We, too, look to "that city, whose builder and maker is God" (Heb. 11: 10). We willingly confess that we are strangers and pilgrims in the earth, that here we have no continuing city, but seek one to come (Heb. 11: 13; 13: 14). It is appropriate that in the symbology of the Apocalypse that the redeemed, the bride, is represented as "a great city." John describes this city in detail (Ch. 21). He was invited to come and see "the bride, the Lamb's wife," and in doing so he saw "that great city, the holy Jerusalem, having the glory of God," and constituted of all those whose names are written in the Lamb's book of life (vv. 10-27).

Contrast her with Jezebel !

The destiny of mystical Jerusalem and her children can be contrasted with the destiny of another city and all who put their trust in her: a city whose end is brought before us in Revelation, chps. 17, 18. It is by contrast with the "desolate" state of spiritual Jerusalem that we read the proud boast: "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18: 7). Thus Rome, thus Roman Catholicism asserts its belief in its destiny: declares that it is the church that will never fail. So strongly has this concept laid hold on the minds of men that they call Rome the "eternal city."

Her wickedness, that is, the wickedness of all who take her Name, who profess and sustain her iniquitous system of lies, is great indeed. As the Word here records, and as we well know, much sorrow and suffering has been brought, and still is brought, to the children of God, who witness for the Truth, by this creed and its followers.* John says, "In her was found the blood of prophets and of saints." Today, the power of Rome has for a time waned, and we are able to worship our God in peace, without let or hindrance. For this great privilege we should be grateful, but in no way forgetful of the evils of this world-wide system of iniquity. The history of this infamous church is filled with the "torment and sorrow" it has heaped upon the saints, upon Israel, and upon all the friends of civil and religious liberty throughout the ages. We must not be deceived by its present air of piety and religious respectability. It would still oppress the saints if it had the power, for its heart has not changed. God remembers, and we should remember too, all the evils inherent in its creed. God at the last, as it is written, will "reward her even as she rewarded His servants, and double unto her double according to her works." To the same extent as she has "glorified herself, and lived deliciously," so shall she receive "torment and sorrow" (Rev. 18: 6-7). And what is our attitude to this final overthrow of papal power, pomp and pride?

Just as we are exhorted to "sing aloud with joy" at the prospect of Zion's coming glory, so we are called upon to contemplate the ultimate desolation of Rome and "rejoice over her . . . for God hath avenged us on her" (v. 20). Rome has said: "I sit a queen, and am no widow, and shall see no

*Her followers include, of course, all the churches of Protestantism who sustain the great majority of the Truth-destroying concepts initiated by Rome.

sorrow." But Jerusalem has seen sorrow; she has endured it for many years, and this has been to her and her children a cause for much reproach. Rome has been and still is her fierce and relentless enemy. But with perfect justice, Rome is yet to sorrow, and experience the fullness of her widowed state.

The Coming Triumph of the Bride

Isaiah declared that Jerusalem's Maker was her husband (Isa. 54: 5). Through iniquity, however, she strayed from Him. But it is only for a time. We await the day when He will adorn her, beautify her as His bride (Isa. 54: 4-8; 61: 10). When that glad day dawns, and she becomes married under the law which shall then go forth from Zion; when the Lord Jesus Christ is king in Israel on David's throne; then shall Rome, and all that she stands for, be "thrown down, and shall be found no more at all" (Rev. 18: 21). This triumph of the Bride will be accompanied by great acclamation: "After these things I heard a great voice of much people saying Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are His judgments." "Praise our God, all ye His servants, and ye that fear Him, both small and great." "And I heard," said John, "As it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

In that day of gladness, the fullness of Isaiah's words will be appreciated: "Jerusalem a rejoicing, and her people a joy" (Isa. 65: 13). Many who have suffered in times past under the dread hand of Rome, will then share in the joy. In the days of their flesh they had "trial of cruel mockings and scourgings, of bonds and imprisonment; they were stoned, sawn asunder, tried, slain with the sword, wandered about in sheepskins and goatskins, were destitute, afflicted, tormented." But of them "the world was not worthy," and through faith they conquered.

What a contrast with the relative quietude of our own lives! We "have not yet resisted unto blood in our striving against sin." Yet these heroes of the past, though they "obtained a good report through faith," they "received not the promise" (Heb. 11: 39).

Why not? Consider the manifest mercy of God our Father to usward. Because "He has provided some better

thing for us also, that they without us, should not be made perfect." We have meditated upon that "better thing," as we contemplated both the triumph of righteousness, and the defeat of evil in the ultimate destinies of Jerusalem and Rome. Let us strive the more to prove ourselves worthy of the "joy set before us."

—E. A. Stallworthy (Eng.)

Verse by Verse Exposition of Psalm 68

7.—Snow in Zalmon

SYNOPSIS: So far we have seen: Christ moving against the nations at Armageddon (vv. 1-2); The rejoicing of the redeemed, and their extolling of the Eternal by His name Yah (vv. 3-4); The manifestation of the Divine family in power by the bestowal of life eternal upon the approved (vv. 5-8); The latter-day outpouring of the Spirit whereby mortality will be swallowed up of life (vv. 9-10); The sounding forth amongst the nations of the command to fear and obey the New Power in Zion, and the restoration of Israel (vv. 11-12); The elevation of both natural and spiritual Israel from obscurity to the glorified dove-community of the New Age (v. 13). We now consider v. 14.

*"When Shaddai spread forth the kings that appertained to her,
She was as snow in Zalmon."*



The Psalm has already referred to the time, still future, when the redeemed Ecclesia, under the direction of the Lord, will have assumed power in the Land of the Covenant. The commanders of the Gentile armies have been scattered and have fled apace from the Divine wrath. The command to the nations has been uttered, and already the spoil of the Gentiles is commencing to flow Zionwards.

And now the time comes for the saints to spread forth their power in place of the scattered Gentile kings.

Verse 14 refers to two matters : (1) The spreading of the power of the saints; (2) A likening of this New Power to "snow in Zalmon."

Who Are the Kings of Verse 14?

A diligent comparison of various translations, creates the strong impression that the true sense of the Hebrew is: "When Shaddai spread forth the kings that appertained to her, she was as snow in Zalmon."

The word "scattering" in the Authorised Version is not a scattering in the sense of driving asunder, but is a "spread-

ing out." In v. 1, where we read: "Let His enemies be scattered," the word is "puwts" in Hebrew. But in v. 14 it is "paras." The same word occurs in 1 Kings 8: 7, where it states: "The cherubim spread forth their two wings."

Thus the scattering of the Gentile power is followed by the spreading forth by Shaddai of the power of the Saints. For the "her" of this verse links the thought with the "dove" of v. 13; in other words, the Israel community. These kings are those that "appertain to her"—i.e., the Dove, or Israel.

The Authorised Version has "It was as white as snow in Zalmon," but the word "white" does not appear in the original. The Spirit's utterance is: "She was as snow in Zalmon." The intriguing query is, "What is the significance of snow in Zalmon?"

Snow

Snow is moisture in the atmosphere frozen into delicate, light, fluffy crystals or flakes, which float to the earth. Under a microscope, each snowflake is found to be six-pointed, consisting of three crystalline axis making up the six points. Each of these has a beautiful lace-like pattern, differing one from the other as the fingerprints of a human hand. It is said that no two snowflakes are exactly alike.

In the Creator's Hand, the snowflake is both a source of wonderful blessing, and a means of terrible judgments. And it is significant also, that the Divine title used in this verse (Shaddai) has the dual root meaning of "nourisher" and "destroyer." He is a Nourisher to those who seek Him in truth; but a Destroyer to those who reject His mercy.

Snow falls in winter, in lands where the freezing cold is likely to damage the delicate seed-life lying dormant in the earth. It acts as a warm blanket, insulating the soil against the cold. Job was told: "Great things doth He, which we cannot comprehend. For He saith to the snow, Be thou on the earth . . ." (Ch. 37: 6). The changing season completes the cycle, and as Isaiah states before drawing a beautiful conclusion (55: 10): "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of my mouth . . ."

The melting snow fructifies the earth, feeds the crops, provides water for mankind. So, in a figurative sense, does the word of Yahweh.

But snow can also be used to punish. "Hast thou entered into the treasures of snow? or hast thou seen the treasures of the hail, which I have reserved against the time

of trouble, against the day of battle and war?" (Job. 38: 22). "Who can stand before Yahweh's cold?" asks the Psalmist (147: 16). We ofttime sing (Hymn 14) of the impressive array of things, both inanimate and living, which join in vocal or silent praise to Yahweh's Name. The hymn does not mention all the aspects dealt with in Psalm 148. Here is one: "SNOW, and vapour, fulfilling His word" (v. 8).

As Napoleon approached the gates of Moscow, it is said that he brushed a snowflake from his cheek—the snowflake brushed the army of Napoleon into oblivion, for though the Russians were defeated, the cold and snow in turn defeated the French. The snowflake will brush the armies of Gogue into oblivion: "I will rain upon him, and upon his bands, an overflowing rain, and great hailstones, fire and brimstone" (Ezek. 38: 22).

Here is snow as a terrible, reserved weapon of war against an ignorant, God-defying race.

Snow, we conclude, is a beautiful symbol of the redeemed; all gathered from the six days of the Adamic history; from the three great dispensations—patriarchal, Mosaic and Gospel; each one a beautiful character pattern under the moulding influence of the Word; no two saints exactly alike; yet collectively the future "sword of Yahweh" to punish the nations preparatory to the dispensing of great blessings to all mankind.

Zalmon

The snow is pictured as appearing on Mount Zalmon (see Jud. 9: 48). This was the name given to a wooded mountain close to Shechem, and is thought to have been a branch of Gerizim, the Mount of Blessing.

If so, it overshadowed one of the most significant spots in Palestine. It was at Shechem that Abraham first stopped after crossing the borders of the Promised Land, and where he first heard, in the Land of the Covenant, the voice of God: "Unto thy seed will I give this land" (Gen. 12: 7). It was to Shechem that Israel was gathered by Joshua (Josh. 8: 30-35), there to hear the blessings and cursings of the Law proclaimed, to build an altar, and to renew their covenant with Yahweh.

Shechem means "burden-bearer." It was a city of refuge, a rallying place for Israel, and the associations connected with it point forward to our Burden-bearer, the Lord Jesus.

After leaving Shechem, and pausing awhile at Bethel,

Abram was driven into Egypt through famine (presumably due to the absence of rain—no snow in Zalmon). In Egypt he experienced fear and sorrow in certain unhappy circumstances which arose, and in the absence of the "snow in Zalmon" this has been the lot of Abraham's seed throughout the ages. But Isaiah 6 states: "The holy seed (Christ and the saints) will be the strength of Israel."

We conclude, therefore, that the picture of snow in Zalmon was intended by the Spirit to awaken within our minds a foreshadowing of the saints in power and glory, on the basis of their redemption through association with the Abrahamic covenant.

This thought is extended as we bear in mind the meaning of the word Zalmon. It signifies "shady," or "dark," doubtless because of its wooded slopes in ancient times. With that meaning in mind our rendering of this verse becomes even more suggestive. The saints, as the dove community, become "as snow in the place of darkness." The world is spiritually a place of shade or darkness (Isa. 60: 3), but it will be the purpose of the Lord Jesus, in "spreading forth" the kings that "appertain to Israel" (the Dove nation), to bring the light of truth to the nations. They will bear His Word into distant parts. And that word, likened to snow (Isa. 55: 10); will accomplish His purpose (v. 11). The saints will be "as snow in Zalmon"; as the illuminating Word in the place of Shade and Darkness. The banner they will bear will be the "Word of God" (Rev. 19: 13), the title of their captain; their teaching will fructify the Gentile earth, causing the "mown grass" to spring forth to the glory of Yahweh and His son, the King who shall reign in Zion (Ps. 72).

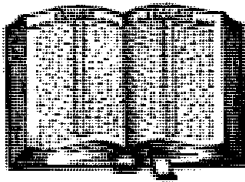
—B. Philp

NOTE: Many, in various parts of the Ecclesial world, are joining in this detailed study of Psalm 68. Either Brother Philp, or the Editor, would be glad to hear from any as to points they may have developed from their individual research upon this Psalm—Editor.

The Path to Life

Proverbs 16: 25 reads: "There is a way that seemeth right unto a man, but the end thereof is death." In our journey down the pathway of life, ways will open before the follower of Christ seemingly pleasant and enticing, yet which are not the ways of our Master. One path, and only one, has been pointed out to us as the one we must follow to gain eternal life. Our Saviour Jesus Christ has spoken, "I am the way, the truth, and the life, no man cometh unto the Father but by me. The same who tries to enter in by any other way is a thief and a robber." Let us meditate upon His words.

—L.B.



Pleasure and Profit from Bible Study

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter" — Prov. 25: 2

The Tools of the Student

In our last article, we recommended the Oxford Wide Margin Bible as being the most useful for the Bible student. The type is large and clear, the book is not bulky nor unduly heavy, the margin is sufficiently wide to provide adequate space for notes, the paper is specially manufactured to take ink, and in this differs from most other Bibles.

Such a Bible costs between £7 and £10 according to binding, and in view of the fact that it is (or should be) used every day, is well worth that amount of money. If you can afford the better binding, you are well recommended to go to the extra cost—for the value of the time you will spend in marking your Bible will soon be in excess of the original cost of your copy. I have an old Bible, with covers worn, with spine loose, with pages torn and stained—but it is very well marked up with original notes—and I have been offered £50 for it, plus a new Bible in the best binding. I have refused the offer because the time spent on this Bible is worth far more to me than £50. It would cost me much more than £50 in time merely to transfer the notes out of the present book into the new one! I often regret now, that I did not pay a little more originally to obtain a better bound copy.

So, when purchasing your Bible, do not make the mistake of stinting the money. A young girl was once given £10 as a birthday present, to spend as she will. She wanted a Bible, and on recommendation, decided to purchase a good wide-margin Bible. Instead, under pressure from her parents, she bought a cheap Bible, and spent the balance on clothes. Within twelve months, both the clothes and the Bible were the worse for wear, and the £10 was virtually wasted. What was even sadder, was the fact that the young girl had lost the incentive to own a Wide-margin Bible, and to make her own notes therein. The indifference to the

value of a good Bible shown by her parents, their obvious lack of interest in whether she studied it or not, had had a disastrous effect upon her attitude to the scriptures as a whole. She had become discouraged and never recaptured her earlier enthusiasm.

If she had followed the recommendation to buy the wide-margin Bible, and had pursued her studies and Bible marking, she would have found that the Book would have increased in value the older it became, and would daily become a greater delight to her.

Having selected our Bible with care, we need to exercise the same thought upon the way in which we mark it. I hate to see a good Bible mutilated. It is a very precious volume to me, and I like to see the greatest care and thought put into it. I well remember inspecting a hand-written Bible in Ryland's Library, Manchester, England. Every letter was beautifully formed, the scribe having taken incredible pains to see that the quality of his work was worthy of the book. Not only was every letter perfectly formed as far as I could see, but every page was beautifully adorned around the margin in colour—the whole providing a work of art. As I gazed upon this Book produced by an unknown hand, I realised that something of the scribe's own being had been poured into the Book, and I could understand better what the Bible would mean to him.

We can exercise similar care in our annotations.

Ballpoint pens should never be used under any circumstances. Ordinary ink will fade, rub, and sometimes work through a page and become difficult to read. The best ink for our purpose is Indian Ink. Even here there are differences in quality, and my experience is that "Pelikan" waterproof drawing ink is the best for our purpose. It is really more economical than a cheap ink, for the first cost is the last, and it will stand up to the test of time. You will spend many hours over your Bible, and you want the work to be permanent.

What pen should be used? This also is important. You will find it necessary to economise on space, and to that end, you will have to learn to print your comments in small letters, as neatly as possible. Mapping pens are the answer to our problem, and they are obtainable for a few pence from any stationers. The ordinary mapping nibs which cost about 3d., are quite effective, but there is a better type (which, incidentally, will last much longer, and write much better), called a "Tridnoid" nib, No. 505. Such a pen will cost per-

haps 9d. When you have finished writing with it, it should be carefully cleaned with a piece of cloth. This will not only ensure longer life for the nib, but also better results from your writing.

There are also special fountain pens designed for Indian Ink, and which will write even more finely than the mapping pens. There are several brands. The ones I have are called "Rapidograph" No. 0, and cost about £2 each. They give excellent service if washed out occasionally, and certainly facilitate Bible marking. As I use three colours for this purpose, I have three of these pens, and can thus carry my utensils for Bible marking around with me.

Why Different Colours?

The use of various colors will help you to more quickly and effectively use your marginal notes. If only one colour is used, the notes will appear as a solid unbroken mass of writing, and it will become difficult to pick up one comment from another.

I use three colours as follows:

GREEN: To underline the portion of Scripture upon which I wish to comment, and to identify it with the notes in the margin, I give the portion of Scripture underlined a number, commencing the numbering anew with each additional chapter. In the margin I write the corresponding number likewise in green. This enables me to quickly see at a glance upon what specific Scriptures I am commenting upon, and link them up with the comments in the margin.

BLACK: As this stands out on the white paper better than any colour, I use it for my comments in the margin.

RED: This I use when I include among my comments any supporting quotations from other parts of the Bible.

The advantage of all this is instantly apparent if you could see my Bible. The corresponding green numbers allow me to quickly pick up exactly the portion of scripture upon which I am commenting. The supporting references, given in red, cause them to stand out above the comments in black—and my experience has been, that frequently in debate, or discussion, one requires a supporting quotation rather than the actual comment. The use of red allows one to instantly pick up such references at a glance.

When a Bible is neatly marked up in colour it adds to the attraction and interest of the volume. I once had an unconscious tribute paid to me in that respect. I was working in my sunroom, which overlooks the waters of St. Vincent Gulf, when I noticed a young man with earnest, eager countenance coming up the path leading to the front door. With a groan I recognised that I was about to be interrupted.

Sure enough, I was soon being pressed to contribute towards a copy of the "Jehovah's Witness" magazine, "Awake." I explained politely (for I did not want to be held up by a protracted argument) that I did not desire to purchase it, as I had found by experience that it was not sound in scriptural exegesis. When pressed by my earnest and conscientious visitor to indicate a specific example, I advanced the subject of the return of the Jews to Palestine. I pointed out to him that one time the "Jehovah's Witnesses" used to teach this as fundamental to the Divine purpose, but today they repudiate such teaching.

"Oh," exclaimed my visitor, "We look upon the restoration of Israel in a spiritual light. We consider ourselves as Israel returning to Zion. The existence of the Jehovah's Witnesses organisation is the fulfilment of the prophecy."

"If that be the case," I replied, "I am heartily ashamed of you. Scripture declares: 'I do not this for your sakes, O house of Israel, but for My holy name's sake, which ye have profaned among the heathen whither ye went' (Ezek. 36: 22). If your sect claims to be fulfilling these prophecies, then it stands condemned as having 'profaned the holy Name' wherever it has gone!"

My visitor doubted that these words appeared in scripture, and not having a Bible with him (apparently thinking the copy of "Awake" was an adequate substitute for the Sword of the Spirit), I loaned him my own copy. His amazement when he saw page after page of notes in the margin was profound. "Is this a specially printed Bible?" he asked.

He had thought that the glossy black Indian Ink in the margin was print! A better compliment he could not have paid me! I thanked him for it, but assured him that they were my own notes, culled from independent study of the Word. He decided that he had disturbed a hornet's nest, and now his desire to cut short the conversation and remove himself from my presence was obvious. But having been interrupted in my work, I was determined that he should be in his, and so I gave him a thirty minutes' discourse upon Bible truth. He left without having sold his copy of "Awake," but having given me his name and address that I might send him further literature upon the Bible!

So here is another advantage of a well-marked Bible—it can be an aid in more quickly disposing of unwanted visitors!

The Advantage of Bible Marking

Bible marking should be designed, not merely to pro-

vide explanations of difficult portions of scripture, but that the Book as a whole might become a more personal, intimate record; and thus speak to YOU in time of need. My old Bible is of greater help and comfort to me than the most elaborately printed Bible could possibly be—no matter what additional “helps” the latter might include. In the margin I have included the explanations and thoughts that I have derived from personal meditation and study—supported by references that take me to many other parts of the Book. As I have laboured over it—and it requires effort, toil and attention to detail to really succeed as a student—I feel that I have gained a degree of pleasure and profit such as I find impossible to convey in print or in words. One feels the power of Jeremiah’s exhortation, to search for the “secret of Yahweh;” to “perceive,” “hear,” and “mark” His word (Jer. 23: 18).

Moreover, as kings in prospect (Rev. 5: 9-10), we are only doing that which was commanded the Kings of Israel. Moses commanded:

“It shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests, the Levites: And it shall be with him all the days of his life; that he may learn to fear Yahweh his God, to keep all the words of this law; that his heart be not lifted up above his brethren, and that he turn not aside from the commandments, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children in the midst of Israel” (Deut. 17: 18-20).

This was the first duty of the king on coming to the throne. He had to personally write for himself a copy of the law. He could not command his scribes to do it for him. It had to be his own work. And he had to continue to read from that book, that he might be impressed by its teaching. Thus he would learn to “fear Yahweh,” to “obey His laws,” to avoid the folly of conceit; and, in so doing, prolong his days in the kingdom.

These words have an application to ourselves. We must be prepared to study the Book, to give our time to its research, that “our profiting may appear to all” (1 Tim. 4: 15). And as the king was required to write his own copy of the Law, so we will greatly benefit if we are prepared to expend the time and labour involved in properly marking up our Bible.

That Notebook!

Having purchased Bible, ink and pens, where do we start?

We might decide to study a specific book of the Bible—

such as Daniel, the Revelation, Malachi or Galatians*. This is an excellent procedure. If we have a sound understanding of only one book of the sixty-six books of the Bible, we will become a specialist in at least one phase of the scriptures; and as the whole Bible is really united as one, this must play a part in our general understanding of all other subjects.

We commence our investigations, using a teacher like Brother Thomas or Brother Roberts to help us, limiting our comments upon each verse, phrase or word until the briefest possible notes are made. At the same time we must be careful to see that they are not so brief, that in six months' time we will wonder what the comment means. We must bear in mind that we are writing for the future, and our comments must be sufficiently complete to give us an explanation or amplification of the verse or word at any time in the future, when we are not specifically engaged upon the study of its context.

The best way to do this is to jot these notes first in a notebook, and then a week or so later, transfer them into the Bible. The few days that elapse between noting them, and transferring them to the Bible, will not only permit one to more thoroughly "masticate" the matter, but, in addition, determine if our comment is sufficiently clear to be instantly understood in the years to come.

The notebook is a most important "tool" of the student, and should be constantly by his side.

As an indication of the system adopted by myself, I submit the following verses. I do so, not suggesting that my system is the only possible one, but merely as a suggestion for others to follow, or amend, as they see fit.

To illustrate it, consider the Song of Solomon (Ch. 2: 1-2): "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters." What does the reader make of those verses? Possibly he has never given them any thought. But my Bible is so marked that I instantly see that these two verses provide a statement and a reply. It shows me that two parties are speaking: (1)—The Bride (or Ecclesia), and (2)—The Bridegroom (or Christ). Verse 1 is the statement of the Bride: "I am the rose of Sharon, and the lily of the valleys." Verse 2 is the reply of the Bridegroom: "As the lily among thorns, so is my love among the daughters."

*Complete verse by verse notes upon these books are obtainable upon application to Box 226, G.P.O., Adelaide, South Australia.

The margin of my Bible comments upon these words as follows:

1. I am the rose of Sharon¹ and the lily of the valleys.

2. As the lily among thorns², so is my love among the daughters.

1. The Bride who is a model of modesty deprecates the praise of the Bridegroom, stating she is but a wild rose on Sharon's plain or a lily of the valley. They grew in profusion, and though pretty are but common flowers.

2. The grooms rejoinder. To him the Bride is an outstanding flower. For thorns see Heb. 6: 8.

Take the opening verses of the prophecy of Daniel:

THE BOOK OF DANIEL¹

Chapter 1

1. In the third year² of the reign of Jehoiakim³, king of Judah, came⁴ Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it.

2. And the Lord gave⁵ Jehoiakim king of Judah into his hand⁶ with part of the vessels of the house of God; which he carried into the land of Shinar⁷ to the house of his God⁸; and he brought the vessels into the treasure house of his God⁹.

1. Sig. "Judgment of El" (Jud. 11: 27; Acts 17: 31). His book reveals this coming judgment (Dan. 2: 44; 12: 2). A man of high position (v. 3), well known to his contemporaries for his wisdom and righteousness (Ezek. 14: 14, 20; 28: 3). Christ commends the study of his book (Mat. 24: 16. See also Dan. 12: 10.

CHAPTER I

2. cp. Jer. 25: 1, 8-11. Nebuchadnezzar's invasion commenced latter portion 3rd year, completed in the 4th. The first of 3 attacks. The final one, in Zedekiah's day was decisive.

3. He was deposed, taken to Babylon and his son made king in his stead (2 Kings 24: 1).

4. This seems to conflict with Jer. 25: 9, which gives 4th year. Hebrew "bo" rendered "came" signifies "to go" or "send." He set out in his 3rd year, but was delayed by fighting the battle of Carchemish with Pharaoh-Necho (Jer. 46: 2).

5. To the Babylonians, Neb. was king, to faithful Hebrews he was only Yahweh's servant (cp. Jer. 25: 9; Dan. 5: 19).

6. 2 Kings 20: 14-18.

7. The word signifies "enemy's tooth"—it was the land of the serpent power of sin.

8. To demonstrate the superiority of Babylon's gods over Yahweh (cp. Isa. 36: 19-20). But consider the reason of impending judgment (Jer. 50: 28).

9. Bel, the main god of Babylonia, for whom a most beautiful temple was built. But see Isa. 46: 1.

Self-Restraint

What is better in a man than self-restraint? And what more effective exercise of self-restraint than the repression of every unkind word and act to those who wrong us, and the compelling of our wounded mind to seek its solace in sentiments and acts of kindness? If this benefits you, as it undoubtedly does (for it is a refining fire to the natural man), it benefits your enemies; they are helped by your self-triumph. What if they are too bitter to be propitiated, the advantage remains with you. Your kindness is more severe on your enemies than your retaliation could be, while you ennoble and soothe your own heart, and above all, please Christ and do a good work of preparation for the ages to come.

—R.R.

Here is a chapter from the Book of Revelation (Chapter 6):

1. And I saw when the Lamb opened¹ one of the seals, and I heard, as it were the noise of thunder², one of the four beasts³ saying, Come and see⁴.

2. And I saw, and behold a white⁵ horse⁶; and he that sat on him⁷ had a bow⁸; and a crown⁹ was given unto him; and he went forth conquering and to conquer¹⁰.

PERIOD OF 1st SEAL — 96-183

Emperors—Nerva, Trajan, Adrian, the two Antonines, the first three years Commodus.

1. Christ supervises national affairs (1 Pet. 3: 22).
2. Trouble (1 Sam. 2: 10; Zech. 9: 13-14). Domitian, the great persecutor of the Ecclesia, is assassinated. Nerva ascends throne. The way opened for a change in human affairs.
3. The Saints (Rev. 5: 9-10). Events in political heavens are guided to their ultimate benefit (Rom. 8: 18).
4. The attitude of saints in all ages—watching the signs.
5. Righteousness or peace.
6. The horse was a symbol of Rome—dedicated to the god Mars. Indicates a period of peace for Rome.
7. Those who guided the destiny of Rome. At this Epoch Christianity was influencing its affairs.
8. Used to represent a multitude in Zech. 9: 13-14, and speech in Ps. 64: 3. Thus a multitude conquering by power of speech.
9. A coronal wreath. The symbol of victory after striving for mastery. Though this was a period of peace and prosperity for Rome, it was a time of tribulation for the Ecclesia, but the ultimate victory was assured.
10. The growth of Christianity throughout Rome.

I have so marked up the Book of Revelation—using "Eureka" as my authority, that I have been able to conduct a series of talks upon it, covering the whole book, and dealing with the history of the times, without looking up a single text book. "Eureka" has been a wonderful guide, not only in relation to the Apocalypse, but all parts of the Word of Yahweh. And the value of it is this, that having once mastered it, having made it part of our mental selves, we do not become slaves to it. It draws us to the Word itself, underlines that which is outstandingly significant and important, and educates us into methods of Bible study and research that provide both pleasure and profit. We honour Brother Thomas for his grand help in that regard (see 1 Tim. 5: 17).

—H.P.M.

(To be continued)

The Apocalypse

Some people think the Apocalypse a strange place to go for comfort; it would not seem strange to those who know the truth, for in the Apocalypse we are taken away from the chafes and clouds of our vain present life, and shown the stream along which the world is being borne to the hour and issue of God's purpose.

—R.R.

The Truth's Vocabulary

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein . . ." (Jer. 6: 16).

Over the years, the Truth has developed a vocabulary all of its own, that helps to mark its distinctiveness in the world of religion. It stands apart from the Churches, not only in doctrine, but in the very words used. Thus, instead of "Christian" we have "Christadelphian," and instead of "Church" we use "Ecclesia."

Such distinctive expressions serve to emphasise the essential separateness of our calling; they show we are not just another church, or sect, to be numbered among the other religions — but a completely separate, isolated community, having nothing in common with those about us.

It is important that this state of separateness should be preserved, and the use of these "strange" terms can assist in that direction. But today, in Ecclesial circles, there is a move to break that distinctive vocabulary down; there is a desire for respectability, and the lowering of the barrier of separateness which it really defines. The use of the term "church" instead of "ecclesia" is growing in our literature and our platform talks, and it is a pity. We are not only divided in our ranks, but the very testimony against the world which these expressions suggest, is also lost. The use of "Ecclesia" stands for a principle. It has often been the curiosity aroused among outsiders as to the reason of its use, that has given opportunity for an explanation of the things for which we stand.

Its use is traditional in our circles. It is found on our Statement of Faith, and embedded in many of our institutions. Yet, today, some oppose the use of the term, and even some prominent brethren have given the weight of their standing in favour of the use of the word "church." Listen, then, to the words of Brother Roberts from the "Ecclesial Guide" (upon which the Statement of Faith is based):

The Term "Ecclesia"

The object of the gospel, as apostolically promulgated in the first century, was to take out a people for the Lord's use, in the age that he will inaugurate at his coming . . . To help in the development, and give scope for the exercise of this faithfulness, obedient believers were required to form

themselves into communities, which, in Greek, were called **ECCLESIAS**. There is no exact equivalent in English for this term *Ecclesia*. It means an assembly of the called. "Church" (by which it is translated) has not this meaning, and has become objectionable through association with unapostolic ideas and institutions. Consequently, the original term has to be employed.

This became so much a matter of principle with Brother Roberts that he incorporated it in his work "Christendom Astray," instructing readers in the use of the term. He wrote:

"There exists a considerable body of persons, scattered throughout the English-speaking communities of the world, who hold the views advocated in this book of lectures. They are formed into communities styled 'ecclesias,' which is the Greek word translated 'churches.' They use that word in preference to 'churches,' because the word 'church' does not express the idea of 'ecclesia,' either philologically or conventionally. 'Church' in the abstract, means the portion of a lord, and in current use, denotes a building set apart for religious purposes, both of which meanings are totally foreign to the idea expressed by 'ecclesia.' 'Ecclesia' means 'the assembly of the called out,' and for official purposes, is appropriately employed to designate those in their collective capacity, who by the truth have been called out both from the world and from the multitude of professing Christian bodies who hold the traditions of a corrupt ecclesiasticism instead of the doctrines promulgated by Jesus and the apostles."

Yet, today, from the very community that continues to publish the above works, opposition comes to the use of this word. Brethren do a service to themselves, the *Ecclesia*, and the Truth by helping to maintain the vocabulary that has been established over the past one hundred years.

Fellowship

Fellowship is a very important matter. The word in Greek signifies, "oneness," "a binding together of certain ones upon a common basis for a common purpose." The word is rendered in English as "fellowship," "communion," etc.

From a comparison of the passages where the word occurs, we find that saints have fellowship with one another (1 John 1: 7), in the Gospel (Phil. 1: 5); they have this fellowship also with Christ (1 Cor. 1: 9), and with His sufferings (Phil. 3: 10); this fact is exemplified each first day when they meet together to partake of the bread and wine as the "communion" (the same word in the Greek) of the body and blood of Christ. It includes the fellowship of the Holy Spirit (Phil. 2: 1; 2 Cor. 13: 14), by the indwelling of the Spirit Word, given as holy men of God were moved by the Holy Spirit (2 Tim. 3: 16; 2 Pet. 1: 21). Above all, they are in fellowship with the Father Himself, in whom dwelleth no darkness at all (1 John 1: 3-7).

—W.H.B.



Extract from a Student's Notebook



Translations and Explanations of Scripture, culled from the writings of the Pioneers — together with additional comments.

(Continued from last issue)

☆ ☆

But Adam and Eve broke the law, and thus the tables of the heart were figuratively broken, as were those of stone by Israel later. At the coming of Christ, and the establishment of the new order, however, "the Adamic tables will be re-written and handed down for law from God to the human race." The paradise of Eden cut off from man because he fell from the "very good" state will then be reconstructed under the creative hand of Christ, who promised: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Rev. 2: 7).

Gen. 2: 2: "On the seventh day God ended His work." — This is the first time the number seven is used in Scripture. Brother Thomas makes much of the symbolical significance of this number in "Eureka." He associates the meaning of the word with "completion and cessation," because creation stood forth complete on the seventh day, and God ceased from His labours. In "Eureka," vol. 1, p. 124, he writes: "In this, the ideas connected with the number seven are completion and cessation. Anything denominated by seven, is complete; it lacks nothing to make it perfect, and beyond it nothing remains to be accomplished."

On p. 352 of the same book, he writes: "As we have seen elsewhere, 'seven' is the symbol of perfection; and consequently ex-

pressive of the omniscience, omnipresence, and omnipotence of the Spirit." Thus we read of "seven spirits," which is merely a term denoting the completeness of the "one spirit" multitudinously manifested.

How right is Brother Thomas in this? Some have challenged the idea, and ridiculed the thought that "seven" denotes completeness. But the facts reveal that he is "completely" right. The word "seven" in Hebrew (Sheba) comes from a root, "shaba," signifying "to be complete." Thus in the very meaning of the word used to describe this number there is inherent the idea of completeness. The same word is rendered "oath" (Deut. 7: 8; 1 Chron. 16: 16, etc.), because an oath "completes" a transaction. For the same reason, the same word is rendered "swear," "adjure," "charge," etc. All these meanings give the idea of completeness and cessation.

(To be continued)

Over Half-Million School Pupils

More than 500,000 Israeli school-children started the new school session, about four times as many as ten years ago. Over 50,000 of them are entering school for the first time. The new term will begin with 23,000 teachers, including almost a thousand new ones. About 700 classrooms will be built during the coming year.

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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THE NEED OF THE HOUR

Never was there a time when prayer was more called for than in these trying, perilous closing days of the Gentiles. Prayer is one of our most precious privileges, "Blessed is the man whom thou chooseth and causeth to approach unto thee." Its acceptability, however, is conditional. The teaching of the Spirit upon the subject is solemn and explicit. God delighteth in the prayer of the upright (Prov. 15: 8), but the utterances of a sinner he abominates (Prov. 28: 9; Ps. 66: 18). Prayer must be offered in the spirit of reverence (Zech. 10: 31), sincerity (Jhn. 4: 23), humility (Isa. 66: 2), simplicity (Ecc. 5: 1-2), confidence (1 Tim. 2: 8), Scriptural enlightenment (Ps. 145: 18), and in the name of God's exalted son (Col. 3: 17; 1 Pet. 2: 5; Rev. 8: 3-4). Let us be careful. Let us not forget the consequences of the vain lip service of Israel (Isa. 1: 15-17; Jer. 14: 12). Let us engage heartily and intelligently in prayer, not thoughtlessly and mechanically. Before we address our heavenly Father, let us try to place ourselves "en rapport" with Him—let us remember that we are not only speaking to One who can hear and answer, but who is "a discerner of the thoughts and intents of the heart." Prayer is not a matter to be resorted to as a kind of last chance with the hope that it will succeed when other means have failed. Neither is it to be engaged in with a doubtful wavering mind. Assuming that we are acceptable worshippers, let us pray and pray unceasingly. And what greater comfort can we have in times of weakness and perplexity than to know that we have the ear and regard of the great and good God in heaven.

"Eureka" in the Light of Today

THE APPARENT FAILURE OF FREEWILL

"When the truth obtains entrance into a serpent-man, or sinner, and makes a lodgment in his understanding and affections, a power gets possession of him, and generates there 'a new man,' styled also 'the inward man;' so that a Christadelphian, or brother of Christ, is not what he appears to be in the eyes of ordinary men. The serpent-world of sinners does not know them. Their outward man differs nothing from the seed of the serpent; while their inward man is beyond the range of the perceptions of the serpent-man or sinner. It is this new man of the heart, within the old man of the flesh, which constitutes an individual a saint, a son of the Deity, and a brother of Christ. This arrangement distributes mankind into two unequal and opposite classes—THE SERPENT-WORLD, and the WOMAN-SEED; the former, being based upon a lie; the latter, upon the truth."

—J. Thomas, "Eureka," vol. 2, p. 57



The subject of man's freewill has much occupied the minds of thinking people on account of the evils resulting from implanted liberty of action. Superficially considered, it does look like failure certainly, and a groaning world of six thousand years seems to suggest that a Being of infinite wisdom and resource could have contrived some better plan.

In all the vast field of nature surrounding us, nothing possesses unlimited power of action. All the myriad forms that go to make up the earth and embellish its surface which have been endowed with energy have their energy subject to limits. "Thus far shalt thou go, and no further", is the divine fiat, and where spontaneity of action seems to arise from free and unconstrained power, if we trace the power far enough, we see it always results from fixed law.

The most charming results are secured by this method. Nature goes on her way unchanging and unchequered, without jar, discord or failure, until we come to man, God's noblest work. What ails creation here? For order, we find discord; for harmony, confusion. Instead of grand success, a stupendous failure, judging by present appearances.

Natural feeling queries from its own point of view, and says, "If God's labour was such a success when He placed

in nature a fixed quantity of power, why did He not follow the same plan with man? Why not have created him with fixed moral tendencies? Why create man with freewill which might lead to disobedience, misery and death? Why was man placed under restraint? Did not God thwart His own work by first giving freewill, then limiting its action by bringing it under law?"

Questions That Overlook God's Purpose

Such reasoning sounds plausible, but is really very shortsighted, for as God has changed His method of dealing with man from that of His other works, He must have had some other end and aim in view for man than was intended in the mechanical direction of lower forms of matter, whose design is perfectly fulfilled in their evolution of harmony and beauty, and in their exhibition of divine power, by which they are a lasting pleasure to the Creator. But God needed something more than an exhibition of mechanical power to make this planet a chapter of joy. There was nothing responsive to God's pleasure, nothing among all His glorious works capable of reflecting the Creator's moral attributes of joy and wisdom; nothing sensible of the fact that "the hand that made it was divine".

This lack of appreciation was a yawning abyss of deep silence intervening between God and His works. A link was needed to take hold of nature and of nature's God, which God proposed to supply in the creation of a grounding, made in the divine image, who would reciprocate the pleasure the Deity felt in all His works. In fact, a companion of His joy and wisdom, of corresponding character, and capable in himself of apprehending the same sentiment of happiness as his Maker. This, then, was the design of man, and it is here we perceive the enormous gulf between man of "freewill" and nature mechanically guided. There is nothing outside man capable of the wisdom and happiness that God possesses. If these sentiments are to be perfect, they must be akin to those of the Deity, and only through the instrumentality of freewill could they be attained.

When Adam and Eve were created with intellectual capacity, God-like and God-derived, they were made susceptible of happiness. But intelligence is not happiness. It is the channel of happiness. Happiness of the Divine order is character evolved from intelligence rightly directed. May we not venture to suppose that it is so with God, whose righteousness is inherent and wisdom infinite? Then there is no other method for us, for it is impossible to imagine the

realisation of God-like joy on any other lines than of mind rightly controlled, which is only another way of expressing choice through the operation of "freewill." The difference in this respect between the Creator and the creature lies in the fact that in one case it flows from inherent wisdom, and in the other, the right guidance of intelligence is a development, by a process peculiar to the creature.

What Freewill Was Designed to Produce

Keeping in view, then, that freewill is the indispensable instrumentality of a moral nature, congenial to God and pleasant to man, the study of Adam's probation as the groundwork affords the most beautiful proof of divine skill, in the subtle and delicate handling of man at the start. All God's arrangements are beautiful, but this inception of them is overwhelmingly grand. We are so used to the simple narration as to be liable to overlook the treasures of wisdom it contains.

We first find Adam and Eve, two "very good" beings in Eden with their God-like faculties, awaiting some exciting cause to bring them into exercise. Coming fresh upon the scene, they could not understand anything around them apart from its action on their sense of taste, sight, smell, etc. As their instincts were a very small proportion of the mental apparatus with which they were furnished, it was necessary that something should be provided for the action of the higher faculties. The Elohim could, and perhaps did, inform them of the respective features of the garden, and of the relation of one thing to another, but this was knowledge of a very superficial kind, as all thinking minds will say, for even in our much-vaunted age it is universally conceded that the great barrier to complete knowledge is man's ignorance of the first cause of all things. It is not likely that the angels in charge of Eden would overlook this first principle of knowledge, or neglect to direct man to contemplate God as the Author and First Cause. It was an undertaking of no mean order to initiate perfect novices into the ways of God in such a manner as to reflect His moral attributes by a voluntary recognition and perception on man's part of what God is. If the matter had been entrusted to human hands, probably lengthy dissertation on the subject would have been philosophically delivered, but such a mode would have failed to procure a voluntary recognition of God, in the absence of a presentment of an opposing view of God's relation to all things. The method would not have sufficiently attested to the Deity's supremacy, nor have

afforded scope for choice or freewill, and Adam would have remained in nature an intelligent automaton. "The fear of the Lord is the beginning of wisdom". Truly it is, but how could fear be induced in the case of Adam? Look where we may and reason how we will, it is impossible to see how God could direct man to the contemplation of Himself as First Cause and Absolute Sovereign, except by giving some command that would illustrate His supremacy in requiring Adam's obedience. No gentler command could be conceived than that which said, "Thou shalt not eat of the tree of knowledge of good and evil". How else than by law could Adam recognise the supreme authority of his Maker? The nobility of which he was capable could find no expression until he acknowledged the absolute sovereignty of God. This was the foundation stone of happiness, a key to unlock joy and make him a worshipful creature basking in the gratification of his highest faculty. It was an attitude in which he might draw near to God and God draw near to him. It was a sublime arrangement for the benefit of man.

How the Serpent Created Man's Opportunity

But here we are met with a difficulty. The position is the most intricate and perplexing that can be imagined. Assuming the essence of the command to be a call on Adam to recognise divine authority, of what use was such a command where authority was unchallenged? Adam being very good could not dispute it; the angels could not question it; there was no person in heaven nor on earth to oppose it. Acquiescence under such circumstances could not be a recognition of God on the part of Adam. The command would have had no force. On the other hand, assuming that Adam was forbidden to eat, as a test of obedience and placed under law for that purpose, of what use was the prohibition unless there was a desire to eat? Adam being innocent did not desire to eat, and being "very good", his mind could not incite to disobedience, so that the law was thus far a dead-letter and useless, as law must ever be where there is no evil, for as Paul says, the law was made for the disobedient, for the ungodly, and for sinners. Up to this point, then, Adam was precluded from the advantage of choosing to obey, and was therefore denied the joy of exercising a mental endowment of far-reaching capacity for wisdom and happiness. Though he had God-like faculties, he was helpless to get from them any pleasure, either to himself or his Maker. The law did not afford scope for freewill nor room for choice, and left his mind in the same nondescript state in which

it found it. Was it then a failure? Shall we say that God could give a law, but could not make it effective?

What a splendid device to permit a subtle beast of the field to moralise on the situation "according to its light", whose reasoning, according to appearances, made the law operative in bringing man within its grasp. The conception was sublime. It was perfect, not only as regards method, but as regards results, too, when we remember all what comes out of it. We see the absolute necessity of opposition coming from some source, if man was to have the power of choice. He could not evolve opposition, but he could perceive it, and when it appealed to his own personal advantage, he could either respond to it or restrain it, and in restraining he would have obeyed and have bowed in worshipful subjection to the sovereignty of God. That such a result was possible is shown by the provision God made for it in the creation of a Tree of Life, which was all sufficient as a means of imparting a change of physical nature. The moral nature being unsullied, needed no moral change. Adam and Eve would, therefore, have stepped to the higher platform of worshipping intelligence — nothing more — in perpetuity. This would have been to the glory of God and the gratification of Adam, and being the result aimed at in this incipient stage of probation, the success would have been commensurate with the design. It would have been a finished transaction. But it would have not been the completest form of success.

How God Used Disobedience to Benefit

The character developed by Adam choosing to obey the simple command would have been limited to a recognition of God as a sovereign Creator, and of himself as an obedient creature. Adam, as his own savior, would worship without humility. He would admire without love. He would respect without awe. Surely this of itself is sufficient to justify the Deity's wisdom in creating Adam with a mental balance in favour of using freewill to disobey.

The serpent's specious assurance of immediate advantage to Eve completely mastered the warning of death. It was easy and pleasant to accept the serpent's reasoning, because Eve was capable of enjoying just the very things the serpent offered, and her whole nature was stirred at the discovery of her power of gratification. She fell a prey to the tempter's argument; she adopted his short-sighted view of the situation; she perceived the desirability of improving her state; she reasoned as he did, from instinct;

and she gratified her selfish desires at the expense of God's command. It was a case of using her freewill to surrender to that which was seen, sensual, devilish, as against the Deity's command. Two principles were enunciated in the transaction, the one of the flesh (or serpent), the other of the Spirit. Together they became the knowledge of good and evil, and Adam was driven from the presence of his Maker, a serpent reasoner, a dying rebel, with faculties aglow with aspiration, yet blighted with disappointment; with fervour for the spiritual, yet grovelling in the natural. Cannot we see in this newly-formed character more room for happiness than was possible in a state of innocence? Cannot we see in Adam a fitness for receiving that higher law of faith with its depths of wisdom whereby he was introduced to a scheme of redemption from the grave? Cannot we see how the freewill of a rebel in choosing the things of the Spirit is as superior to the freewill of an innocent man choosing the things of the Spirit, as the heaven is high above the earth? Cannot we trace the Creator's joy in this new unobstructed channel for His pity? What scope for mercy! What an opening for His love! What latitude for His wisdom! What a boundless field for grace! There is gladness even for the angels in this more excellent way, for "There is more joy in heaven over one sinner than repenteth than over ninety and nine just persons that need no repentance."

And as to man, his freewill has found a greater and a nobler work in striving against sin than was possible in Eden. The battle fought and victory won brings joy to all eternity. A character developed by destroying sin through the eternal Spirit is worth ten thousand lives without the taint of sin. Do we not love that which is good all the more for hating evil than if we never knew evil? What sweetness comes from labour after righteousness. What humble gratitude for forgiveness. What thankfulness for mercy. What rapturous love we bear to him who serves us. And oh, surpassing all besides, is that final chord of praise which celebrates the love of God to us.

—M.G.B.

"We are surely near the last days of Gentile domination. I am sure most of us have the feeling engendered by the words of Isa. 25: 9: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

—Extract from letter (J.B.W.)

Studies in the Names and Titles of Deity

“Fear Not : I am Thy Shield”

“This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent”—John 17: 3.

The words of our title were spoken to Abram at a most crucial moment in his life. From the north the forces of the confederate army under Chedorlaomer had swooped down upon the cities and nations of the Land of Promise, then in revolt against his rule, and in the course of its depredations, Sodom had been overthrown, and Lot taken captive.

The overthrow of Sodom was a matter of supreme indifference to Abram, but not the capture of his nephew. As near kinsman, it was his duty to redeem him from the hands of the oppressor. But Abram was not a man of war; he had not the military equipment to contest the issue with the powerful Chedorlaomer. The only weapon he could muster was the weapon of faith; and it was this that ultimately brought about the defeat of the invader, and the rescue of Lot.

It is true that the record says Abram “armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan” (Gen. 14: 14), but these were not men of war; neither did Abram have sufficient shields and swords to equip them. The word “armed” in this verse, should be rendered as in the margin—“led forth”, and the word “trained”, in the Hebrew, signifies “initiated” or “instructed” (see margin). The same word is used in Proverbs 22: 16: “Train up a child in the way he should go”. The 316 servants of Abram’s household were trained in principles of faith and righteousness, not in the arts of fleshly war, and they issued forth from the camp of Abram on their mission of mercy, confident in the truth uttered later by David: “There is no king saved by the multitude of an host: a mighty man is not delivered by much strength . . . Behold the eye of Yahweh is upon them that fear Him, upon them that hope in His mercy” (Ps. 33: 17).

Abram returned from the contest with Chedorlaomer victorious, confirmed in the knowledge that a great Power had fought for him, and protected him. In the disturbed state of the Land of Promise, surrounded as he was by enemies, the assurance of such protection was very comfort-

ing. And at that crucial moment, when he had received visible evidence of the reality of the Divine protection, the Voice of El Shaddai came to him: "Fear not: I am thy shield".

Many centuries passed away before the title was again applied to Yahweh. Then, as Moses was about to depart this life, and as the people of Israel stood poised ready to cross the Jordan and engage the enemy that forty years previously had troubled the spies because of their manifest strength and apparent invincibility, Moses, with prophetic vision, used it again:

"Happy art thou, O Israel: who is like unto thee, O people saved by Yahweh, the shield of thy help, and the sword of thy excellency . . ."

Here we have shield and sword, and elsewhere there appears the word "buckler" (2 Sam. 22: 31), all used as titles of Deity.

The Significance of Shield and Buckler

An analytical concordance reveals that there are three words translated shield and buckler, and applied to Yahweh. They are the Hebrew words "magen", "tsinnah", and "sochevah". The "magen" was a small shield, used mainly in hand to hand combats; the "tsinnah" was a large shield, often carried in front of the warrior by his armour bearer, and was of such a size as to permit him to stand out in front of his comrades-in-arms and get at closer quarters with the enemy by bow or spear; the "sochevah" not only covered the front of the body, but also the head, and was used frequently when a wall of a besieged city had to be breached. The sochevah then gave protection from those missiles which may come thundering down from above. Thus the shield and buckler gave protection both for attack or defence.

Yahweh is our Shield and Buckler; our Protection in the battle of life. As the Psalmist says: "His truth shall be thy shield and buckler" (Ps. 91: 4); it gives the protection needful to successfully engage the enemy with confidence of victory.

In the following passages, the Hebrew word "magen", signifying a small shield, is rendered shield, and is used as a title of Deity: Gen. 15: 1; Deut. 33: 29; 2 Sam. 22: 3, 36; Ps. 3: 3; 18: 35; 28: 7; 35: 2; 59: 11; 84: 9, 11; 115: 9, 10, 11; 119: 114; 144: 2; Prov. 30: 5. The same word is translated "buckler" in these places: 2 Sam. 22: 31; Ps. 18: 2, 30; Prov. 2: 7. It is also translated "defence" in Ps. 7: 10; 89: 18.

In the following places, the Hebrew word "tsinnah",

signifying a large shield, is translated "shield": Ps. 5: 12; 91: 4. In Psalm 35: 2, however, it is translated "buckler".

In Psalm 91: 4 we have the third defensive weapon named, and applied to Yahweh; the "sochevah".

As a point of interest, we would also point out that the word "shield" in 1 Sam. 17: 45 and Job 39: 23, should be rendered "lance", or "javelin". The word, in the Hebrew, is "kidon", and is translated elsewhere as "lance".

The Scriptures reveal some beautiful combinations in the use of these words. In 2 Samuel 22: 36, Yahweh is styled by David the "Shield of my salvation". In Psalm 33: 20, he speaks of Him as "Our Help and Shield" (defence). In Psalm 35: 2, we have a glorious prayer from the warrior-king of Israel, as he pleads for the help of Yahweh, calling upon Him to reveal Himself in belligerent manifestation against those who would destroy him.

"Plead my cause, O Yahweh, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation" (Ps. 35: 1-3).

In this Psalm, David saw Yahweh as the "man of war" (Exod. 15: 3), able with ease, to defeat those enemies that were too powerful for the shepherd king who had defeated the mighty Goliath.

What the Title Meant to David

It is appropriate to the circumstances of David's life and experience that he should see in the shield, buckler and sword fit titles for Deity. Warfare was conducted on different principles in those days, than it is today. In those times, there was not that ruthless discipline that welds the soldier into the army as a mere cog in an organisation combined to kill, such as is now the case. In the days of David, the soldier battled as a unit as well as part of the army, so that a battle became a series of individual contests. Shield and sword, or the larger shelter of the tsinnah, behind which the spearman or Bowman might stand hidden, became a very personal defence to him. It was his protection against death and defeat, and his prowess in wielding them meant for him glory and victory.

But all the history of Israel, and all the experience of warriors such as David, emphasised that Israel often gained glory and victory in the face of overwhelming odds, whilst, at other times, they were driven into defeat by comparative ill-armed and numerically smaller forces.

It taught them that there existed a greater Magen, Tsinnah, or Sochevah than that behind which they sheltered in the day of battle, and if He did not give His defence, they would battle in vain. What the soldier saw in his shield, the warrior in the good fight of faith saw in Yahweh. He was his Shield and Weapons of war.

No wonder this title was constantly on the lips of King David. In early youth he had experienced Yahweh's power. The camp of Israel was defied by the mighty Goliath. The huge Philistine warrior, heavily armoured with coat of mail and helmet of brass, stood forth day after day, mocking the Israelites, inciting them to personal combat. None answered the invitation, for death seemed certain in the unequal combat. Before Goliath there went one "bearing a shield" (1 Sam. 17: 7).

This was the Tsinnah, a large shield as high as a man, which the armour bearer supported on the ground in front of the warrior who would thus have both hands free to manipulate either spear or bow. It was thus like a movable fort, and with the massive Philistine shouting confident defiances to Israel, brandishing his spear which was "like a weaver's beam", there was personified fleshly power and glory.

The stripling David alone was prepared to do battle with the giant. He was provided with armour, shield and sword from Saul's armoury, but resting confident in a greater Shield and more powerful Sword, he refused them, to do battle alone in the name of Yahweh.

The challenge of the youth was an insult to the warrior. "Am I a dog, that thou comest to me with staves?" But the confident answer of faith came back: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of Yahweh Sabaoth, the God of the armies of Israel, whom thou hast defied".

The contest was unequal, but not in the way that Goliath had imagined. Yahweh protected "His beloved servant", and directed the course of the stones that crashed against the vulnerable, unprotected forehead of Goliath, instantly killing him.

Thenceafter Yahweh was the "Shield, Buckler and Sword of David". He put confidence in Him and no other.

The Manifestation of the Title in the Lord Jesus

Yahweh as "a man of war" (Exod. 15: 3) is yet to be openly manifested in the earth in the person of His son. Isaiah 59: 16 speaks of the armour of this "mighty warrior",

"He put on righteousness as a breastplate, an helmet of salvation upon his head, the garments of vengeance for clothing, and clad with zeal as with a cloke" (v. 17). Thus protected he is shown as going forth against his enemies, reducing the nations to impotence, until the name of Yahweh is feared from east to west, and those whom he has protected and defended are seen as the redeemed in Zion, established in glory.

From the description of this Captain of Salvation, pictured by Isaiah, it seems that Paul derived his exhortation in Ephesians 6: 13: "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand".

The battle that Paul depicts is a desperate one, often against an enemy that is hard to define. The shield is that of faith, the sword is the word of God, for true soldiers of Christ recognise that they are too weak in themselves for the conflict, and must therefore be "strong in the Lord and in the power of His might" (Eph. 6: 10). By relying upon His protective power, support and assistance, victory will be ours; strength will be derived to overcome even ourselves, and attain unto the glory that every soldier desires.

Two features in the soldier of faith thus presented by Paul commend themselves particularly to us: Firstly, there is no provision given for the back—the true soldier will not turn in the day of battle, but faithful as Abram, fearless as Moses, dauntless as David, he will resolutely face the foe in the assurance that the buckler and shield in which he trusts is adequate for his needs; Secondly, the sword is active, and ready for the fray. It is not left in its sheath but withdrawn for the battle, and with sword and shield and protective armour, the "good soldier of Jesus Christ" (2 Tim. 2: 3) can go forth with confidence knowing that though the battle may be difficult, though he may be sometimes forced to retreat as he faces the enemy, ultimate victory must be his.

—F. Russell.

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

A Glorious Name

THE LOGOS

"In the beginning was the Lord (Logos) and the Word was with God; and the Word was God" — John 1: 1.

In the last words of King David is hidden the golden vein of prophecy which carries us to the consummation of the Divine purpose. Superficially, this utterance bears little that suggests so mighty a fulfilment, but a careful survey of all that is involved, opens up a wondrous vista of love, power and unparalleled beauty of holiness. So David, seeing before him the vision of the coming King, declared: "He that ruleth over men must be just, ruling in the fear of God . . ." (2 Sam. 23).

David's thought sprang not from any reference to the government of man by man, but its very idea at once impels the mind of the man of God to look to the end of the matter. The Ruler indicated is the One whom Isaiah afterward foresaw, who is to reign in righteousness, and not as the fleshly rulers of carnal wickedness depicted in the words by which Samuel described the king of Israel's choice (1 Sam. 8: 11-18).

For history, however, interpreted by human commentators, is not the fortuitous coursing of the years within the phase of time and chance, casting each cycle as a fig tree casts its untimely fruit. Despite the seeming confusion, the trunk of world affairs is the measured sequence of perfect control toward a divinely ordered completion. The main features, the vital events, of human activities have always been under God's management. Whether it is the expulsion of fallen Adam from Eden, the summons to Abram to leave the worldly pleasures and pursuits of Ur of the Chaldees, the humbling of proud Nebuchadnezzar, or the manifestation of the Lord Jesus—there is plan, design, purposeful intention in each of these steps toward the filling of the whole earth with the glory of the Creator. And the inspired Word is a record (and the only one) of the Divine finger moving men and events, governments and empires, to eminence or ruin, as circumstance demand.

Throughout Scripture there is the insistent declaration that it is only within the scope of Divine covenants that there is any solution whatever to the seemingly interminable troubles that beset the world. Time and again there is expressed the exhortation to heed that which is written—the logos of God. And this command is by no means confined to any one part of God's revelation to man, but is common to all the inspired writers, exhibiting in magnificent harmony, the profound truths embedded in doctrine, and the splendours of salvation promised in prophecy.

"It is written . . ." Do we here pause and mentally refer back to the relevant text, noting the perfect use the Master makes of the Father's word? As Luke tells us, the Lord Jesus found the place where it was written, "The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor . . ." And again, as John says, "these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his NAME." Further it is recorded, "All things that are written by the prophets concerning the Son of Man shall be accomplished." Lastly, there is that glad assurance that we may rejoice because, as Jesus said to the twelve, "Your names are written in heaven." And would not the hearts of the disciples leap for untold joy in going back to the scripture which said that a book of remembrance was written in heaven for all them that feared His NAME? "And they shall be mine, saith Yahweh of hosts, when I make up my special treasure (marg.), and I will spare them as a man spareth his own son that serveth him" (Malachi 3: 16).

So God promises to spare the brethren of Christ, even as He spared the Lord Jesus, His only begotten Son. A wonderful inheritance to the jewels who have thought upon the NAME of the eternal God, and striven to reproduce within themselves the glorious mind of the Anointed through whom the whole earth is eventually to become resplendent with Divine glory. Truly Malachi's prophecy gleams with a splendour which heralds a coming resplendence which will surely stain the pride of all human glory.

And Jesus, the Anointed of Deity, the Lamb of God which taketh away the sin of the world, the One who was prophesied should come, he was ever alert to uphold the truth of that which was written. Why? Because the Spirit of the Eternal who made the Word flesh for a saving NAME, was in the lawgiver of Israel and in the prophets, for the

calling out and instruction in righteousness of a people for the glory of the Almighty Creator of the universe. It has not been the revealed purpose of God to manifest the Christ without the preparation of the Word.

But though history is of such importance since it shows and foreshadows God's unbroken power in His movement of human affairs, it has still another profound aspect. It is the framework within which is developed and exhibited to those who have eyes to see, the doctrine of salvation from sin and death.

We are thus enabled in Yahweh's most gracious way to behold focalised in Christ, the marvellous wisdom of those things surveyed within the Way, the Truth and the Life. In our Lord and Master, we are thus drawn to understand, is the glorious fulfilment of all that is set forth in the law and the prophets. He alone is our hope, the very centre of every aspiration.

"... All things that are written by the prophets concerning the Son of Man shall be accomplished." So, humbly and gratefully, the people gathered out of the Gentiles for the glory of the Divine name, accept the whole counsel of the Almighty which He has been pleased to place on record for their admonition and instruction in righteousness. The true servants of Deity are not of that class desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. This, Paul's caution to the youthful Timothy his son in the faith, is the inspired reflection of the challenge of God Himself — "Then Yahweh answered Job out of the whirlwind and said, Who is this that darkeneth counsel by words without knowledge."

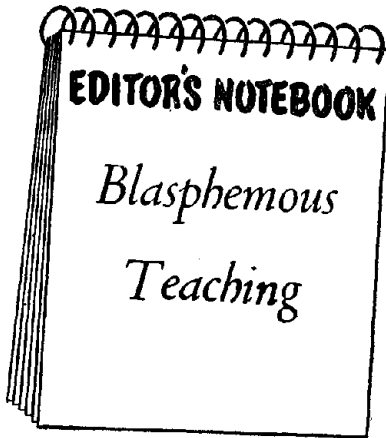
The Word of God then, becomes the sole guide of His people. He who has declared through His servant Moses that "I will be Who I will be" has accomplished that purpose in His Son who He hath made heir of all things. So Yahweh dedicated by His memorial Name, the glorious One, Ail Gibbor, the Father of the Everlasting Age, the Prince of Peace. This is the One of whom Isaiah writes (Ch. 9: 6), who is to bring quietness and assurance unto men for ever, and who will promulgate the law of God from Mount Zion.

"In the beginning . . ." is the inspired declaration through Moses; and the beloved Apostle opens his message of good news in the same way: "In the beginning was the Word, and the Word was with God, and the Word was God." This is the One, too, who is indicated by the writer of Proverbs: "Yahweh possessed me in the beginning of His way,

before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." Here, in relation to Divine Wisdom (Prov. 8: 1, 22-23), the same memorial is again brought into use, Yahweh, "He who shall be," for such is the meaning of the Hebrew original. In "Eureka," vol. 1, p. 100, Brother Thomas has written:

"YAHWEH or Yah, as a noun, and signifying 'He who will be,' is the memorial name the Deity chooses to be known by among His people. It reminds them that HE will be manifested in a multitude; and that, in that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands (Rev. 7: 9)—in each and every one of them, 'He will be the all things in all' (1 Cor. 15: 28); or, as it is expressed in Eph. 4: 6, 'there is one Deity and Father of all, who is upon all, and through all, and in you all.'"

—H. E. Doust—England



The Truth is a sacred trust, that in the goodness, long-suffering and mercy of Yahweh, has been handed down to us for our learning and instruction in the way of righteousness.

It is our solemn duty to preserve it from error. That is paramount above all other considerations, even including Ecclesial peace. There comes a time when peace must be put on one side, when the sword of the spirit must be wielded powerfully and effectively, when the errorist must be shown in clear and certain terms just where he stands. That time comes when fundamental principles are challenged; when the flesh, in its daring, handles with clumsy, defiling hands, the precious

heritage that has been delivered unto us. Then the voice of warning and rebuke must be raised without let or hindrance, and all those who stand for Truth will applaud this action.

The history of the past demonstrates the need for an uncompromising stand for Truth. Time and again it has been submerged by error, and believers have been diverted from the way of life to the way of death. But ever and anon, a merciful heavenly Father has intervened to set it again before mankind. He has raised up men who have laboured to bring to light the life-saving truths of the Gospel, setting them clearly and plainly before their contemporaries as the way of life.

The Christadelphian Movement is the latter-day revival of that Truth. The doctrines set forth from our platform are based upon the Bible, which is the Word of God. They comprise the essentials to salvation. And, as a precious heritage, they must be preserved from violation.

These thoughts are called forth by a particularly evil issue of the roneod paper that is circulated from Broken Hill entitled "Herald of the Kingdom." We do not call in question the sincerity of those who labour to issue it, but we do say, categorically, that the errors set forth therein can lead to the way of death. We take up our pen in warning as a solemn duty, particularly in view of Ezekiel 3: 20: "Because thou hast not given the righteous warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand." We do it, that those who are supporting this work (even partially), may realise more clearly what they are doing. These are strong words, we know, but we are sure that they will be endorsed by all who love the Truth, when they learn the facts. We have, in the past, warned against the teaching of this paper. In some quarters our warning has been heeded, but in other parts it has been resented. Some have even cut off supporting "Logos" as a result of our attitude, but "Logos" would not be worth publishing if, in times of danger, it did not raise its voice in warning.

Such a voice is needed now.

We fully appreciate the reaction we can expect by writing thus. Our name and motives have been maligned before by this paper, because we have dared to call attention to its error and folly. But we look upon that as an honour. Did not our Lord declare: "Blessed are ye, when men shall revile you . . . and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Mat. 5: 11-12).

In an article in the current issue, written by the assistant editor, and claiming to represent the policy of the Magazine, the inspiration of the Bible is not only challenged, but it is boldly and wickedly taught that the doctrine of the virgin birth of the Lord is a figment of pagan mythology, and not to be accepted as truth.

Thus in one stroke, Christadelphian teaching concerning the Bible and our Saviour is challenged and set at naught.

The article is entitled "Virgin Birth," and it comes from the pen of assistant editor (see inside front cover), R. F. Stephenson. He writes thus:

"Students of the Bible today, cannot accept with satisfaction many of the supposed occurrences contained therein. These are a source of stumbling to those who regard the Bible as being word and letter inspired . . . The Pagan background in which the Scriptures were written, has to do with much that is contained therein; and we believe that this is the source of many passages which many students cannot honestly accept today. One of these passages is that relating to the 'Virgin Birth.' The idea of a 'Virgin Birth' existed long before Christianity; and the Pagan gods who claim divine origin, were said to have been born miraculously of a virgin. Both Krishna and Buddha were said to have been born miraculously of a virgin; and the similarity of their histories with that of Jesus is remarkable . . . We believe that **THE ACCOUNT OF THE VIRGIN BIRTH OF JESUS, IS AN INTERPOLATION BY THE EARLY CHRISTIAN CHURCH**, necessitated by this common (pagan) belief in virgin born saviours, and in order to have the new religion of Christ accepted by the people of that day. Only the credulous and unthinking will entertain the idea of a virgin birth . . ."

There is much more in the same strain, illustrating how far the writer has strayed from the Truth. This is not Christadelphian teaching—and the writer has no claim to the title. The article is blasphemy,

and one is ashamed to think of such thoughts emanating from a paper having the slightest contact with the Christadelphian Movement.

It shows the complete irresponsibility of those who are responsible for the issuance of the paper. It is true that it prominently displays the caption that they do not necessarily endorse the teaching of the articles contained therein, but those words cannot apply to this article, because it is written by the assistant editor, and therein he states:

"Very much more could be written on the subject of Virgin Birth, but THE 'HERALD' IS CONSISTENTLY AGAINST IT."

Then quoting Hebrews 2: 14-18, the writer concludes:

"This does not fit in with the idea of a virgin born Saviour."

The paper containing this article is issued from an address which is widely publicised as a centre of Christadelphian thought and teaching in Broken Hill. It is up to that Ecclesia to openly renounce and repudiate this false teaching, if it is to retain that status.

It is distasteful to raise an issue like this, when Ecclesial peace and efforts for reconciliation are so prominent. But it must be remembered that there is something more vital than peace—and that is the honour of Yahweh and His Word. When that is maligned, the basis of peace no longer exists.

The Australian Ecclesias, of course, do not subscribe to such pernicious nonsense as has emanated in the article to which we refer. The writer himself, a resident of one of the suburbs of Adelaide, is not fellowshipped by any of the local ecclesias. But now stronger measures should be taken, and those who have condoned the appearance of such pernicious scribble should raise their voices in open rebuke and repudiation.

Many may deplore that we write thus. They speak of peace and look for peace, and we respect and honour their labours in that direction. They deserve love and honour for what they have accomplished. But when error of such magnitude raises its head, the time of peace has gone. The Philistines are in our midst, and we must put on the armour of faith, and wield the sword of the spirit. When danger such as this threatened, the prophets of the Old Testament became men of war. The whole mission of Israel had to be fulfilled in the face of a gain-saying world. The word of Christ became incessant controversy — the Lord's controversy. The life of Paul was ceaseless warfare. The Epistles of John proceeded from the thick of a battle which Christian faith was waging for its life, when Christian love knew how to hate and fear. And in times of crisis we need to revive some of the heroic features of faith. We can be in danger from its feminine and sympathetic side, from its restful and acquiescent mood. But when the very foundations of faith are challenged as in such teaching, the trumpet of war must sound to rouse us from our quietude to the realisation that true Ecclesial peace is only possible where the Truth is elevated.

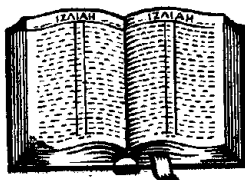
We realise that to speak of war in relation to this paper, and the writer of the article, is to perhaps magnify it out of its due proportion; but from small beginnings the mighty acorn grows, and such folly should be once and for all repudiated.

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-progressive-ness.

—R.R.

The Virgin Birth is a doctrinal truth based upon both Old and New Testament Scriptures, and fundamental to the word of God in Christ. That is the policy of "Logos." We do not presume to be able to understand it or explain it. That does not come within our province. We merely accept it as a matter of faith. And when one bears in mind the magnitude of creation, the wonder of life itself, the many miracles of the past, the constant manifestation of divine omnipotence, the virgin birth is by no means the hardest of miracles to explain. The fact is so clearly attested in the Scripture, that it becomes presumption of the greatest magnitude, for flesh to call it in question at all.

—Editor



Pleasure and Profit from Bible Study

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter"—Prov. 25: 2.

Seek the Drama of the Record

The Bible is a vivid record, set in dramatic scenes. Its Hero is Yahweh, and it reveals how He overrides the plans of men and nations to accomplish His purpose. Do not read this wonderful Book as a mere recital of stories designed only to express moral lessons for children; make it live before your mental vision as a vital message based upon facts of Divine history.

Correct Bible marking can greatly aid to that end.

Last issue, I discussed the systematic marking of chapters of the Bible verse by verse. In my Bible, many chapters and books are thus marked up, and greatly help me to understand better the more significant features of the record. The notes in the margin comment upon words and phrases contained in the verses, and link them with other parts of the Scriptures.

In addition to this, however, I frequently set out a chapter in sub-headings, so that by running my eye briefly down the margin, I have an outline of the whole chapter.

I try to make these sub-headings as dramatic as possible. The Bible lends itself to such treatment.

Consider some of the world-shaking events recorded therein.

It describes the mighty work of Creation, the tremendous catastrophe of the Flood, the epic of Israel's triumphs and disasters, the sad tragedy of Jewry's rejection of its Messiah.

These are not commonplace incidents. They are of vital universal consequence. If reported in the Press as contemporary happenings, what dramatic headlines would be used to describe them! Every attempt would be made to focus world attention upon the tremendous significance of each incident.

We need to capture the same dramatic import in the Inspired Record.

Read the accounts as though you were an eye-witness of them. Imagine you were present at the dividing of the Red Sea. You heard the noise of the approaching Egyptian chariots. You shared with Israel the fear of despair as hemmed in by precipitous cliffs on every side and with the sea in front, escape seemed impossible. A feeling of awe and wonderment gripped you, as you saw the white cloud that had led the nation to this part, suddenly change its position from the front to the rear, and, as a barrier of fire, hold back the enemy. Your amazement increased as you saw Moses raise his rod, and witnessed the terrible storm that broke out as night came on. You trembled at the awful peals of thunder that shook the earth, and at the angry flashes of lightning that showed up the storm-tossed sea. As you cowered in the shelter of the ravine, a tremendous hurricane swept down upon the ocean, turning its waters into a raging inferno, driving a pathway between its waves, along which Israel ultimately walked to safety. Later, with wonderful sense of relief at the miraculous deliverance, you stood with Israel safe on the other side, you saw the approach of Pharaoh's chariots, you watched your leader again extend his rod, and heard the tremendous roar as the mighty waves crashed over the advancing enemy. And in the silence that followed, as you realised that the army of Egypt had been completely destroyed, all your fears were swept away in the joy of salvation.

If you were writing an account of what you had seen for the benefit of a friend, would you not seek to express it in language designed to convey the full dramatic significance of the awe-inspiring experience?

I hardly think you would fill up such a letter with gossip about non-essential matters, and reserve your description of the deliverance for a postscript as follows: "P.S.—Incidentally some Egyptians were drowned yesterday; Moses is quite pleased!"

You may think that I am a little irreverent in thus writing, but, really, it characterises an attitude to the Word of God into which it is easy to fall. We can read it with our thoughts on other matters, so that the events it records appear — or else in a manner that will excite the curiosity of anyone reading the chapter.

A Chapter Set in Sub-Headings

Let us take, as an example, the 19th Genesis. A most exciting happening is there recorded — the overthrow of Sodom and Gomorrah. It opens with the picture of Lot, unsuspecting the impending fate of the city, seated at the gate of Sodom, and welcoming the Angels of Vengeance, who have arrived on their terrible mission. The opening verses set off a train of events that occurred during that terrible night, and found, early next morning, those one-time beautiful cities of the plain, smouldering ruins, to be ever remembered as examples of Divine wrath. A growing crescendo of excitement and fear runs through the whole chapter, and is expressed in the sub-headings I have set out between comments on individual verses in the margin of my Bible. My sub-headings are as follows:

Genesis, Chapter 19

THE LAST TERRIBLE NIGHT OF SODOM (2 Pet. 2: 6-9)

(General heading for whole chapter)

Visitors at Even—vv. 1-3.

Extreme Wickedness as Night Draws On—vv. 4-11

Fear in the Night—vv. 12-14.

Escape in the Dawn—vv. 15-22.

Destruction in the Morning—vv. 23-29.

The general title and its sub-headings would make exciting headings for any novel. Here they emphasise the drama of Sodom's tragedy.

I have a different type of sub-heading for Joshua 22. This chapter records the incident when after the conquest of the land, the 2½ tribes who had elected to remain east of the Jordan, returned home. On their way, they built a pillar of remembrance, and the rest of the tribes, mistaking their intention, angrily accused them of sedition. A deputation was sent to the trans-Jordan tribes, and an army was also raised to invade the country if necessary. For a moment Israel trembled on the brink of civil war, but after expostulation and explanation, the breach was healed and reconciliation effected. In the margin of my Bible is found the following heading and sub-headings:

Joshua, Chapter 22

CRISIS IN ISRAEL!

Civil war threatens when it is learned that the trans-Jordan

tribes have erected a strange altar on the border of their territory. It is avoided by an explanation of motives—illustrating the principle commended by Christ in Matt. 18: 15.

- Commendation—vv. 1-4.
- Exhortation—vv. 5-6.
- Anticipation—vv. 7-9.
- Commemoration—vv. 10-11.
- Indignation—vv. 12-14.
- Deputation—vv. 13-14.
- Expostulation—vv. 15-20.
- Explanation—vv. 21-29.
- Reconciliation—vv. 30-34.

The setting out of a chapter in its appropriate sub-headings will make for more interesting reading, and provide both pleasure and profit.

How to Study a Chapter

There are many methods of study, all of which are good. I propose to put forward one or two ideas that you may take up or leave as you desire. You might decide to take up a book such as "Elpis Israel," "Phanerosis," "Christendom Astray," or "Eureka" and use that as your basis. That is an excellent medium of study, and in my younger years I adopted that procedure, reading these books very thoroughly. As I read each paragraph, I jotted down in my notebook, or in the margin of the book I was studying, the main thought in that paragraph. This forced me to concentrate upon the matter before me, to analyse what I was reading, and to ask myself what was the point of each word and sentence before me. It slowed down my reading considerably, but what I read, I understood and retained.

I well remember, though it is a quarter of a century ago now, the illumination I received from reading "Phanerosis." I found it difficult to absorb the matter of this book at first, and it was only by reading and re-reading that the beauty of the exposition gradually made itself felt. And then it seemed as though, for the first time, I had really understood the Truth. I saw that there were far wider horizons in the Truth than I had ever believed possible, and the whole Bible seemed to me a more beautiful and understandable revelation. In those early days copious notes from "Phanerosis" found their way on to the margin of my Bible, and though I have not read the book for many years (except to prepare it for print—which is a different matter), the influence of my early studies still remains with me. On the basis of "Phanerosis" I have been able to pursue my investigations still further. My constant regret is that Brother Thomas is not alive today that I might address an air-letter to him, making suggestions and seeking answers to questions.

The Truth's literature, then, is a "must" for all who would seek true pleasure and profit from their study. If such works as "Elpis Israel" and "Eureka" are neglected an essential foundation for individual research and investigation is lacking. These books help us, not merely upon the subjects they are specifically dealing with, but with the whole range of Scripture.

A few years ago, however, I received a request from America, that the "Logos" should write up the story of the Bible. There was already in existence such a work, but it was out of print, and the copyright was held by a brother who refused to give us permission to reprint. Having promised to do something in the matter, and subscriptions already having come to hand, we were forced to proceed with the venture, and write the matter up ourselves. We thought we knew sufficient about the history of the Bible to do this—until we came to examine it closely. Many difficulties had to be solved. There were problems we had previously given no attention to; there were apparent discrepancies that had to be reconciled; there were statements that critics had contested. And though we were writing primarily for young people, we wanted the record to be as sound and authentic as possible.

We were forced to independent study and research.

We have never regretted the long hours involved doing so.

I found Christadelphian writings largely silent upon the historical portion of the Bible, and the comments by outside "authorities" often quite unsatisfactory and misleading.

Gradually I developed a system of my own. This is what I now do:

(1): I take a specific incident of history, and I try to methodically study it as an archaeologist would the ruins of a city he has unearthed. I gather the clues together from all parts of the Word in order to create a composite and complete picture. To that end I use a concordance. Through its means I look up every occurrence of an incident, and list them in a notebook, carefully setting out any additional features that other references might make. I found, for example, that there is no less than 17 accounts of Moses smiting the rock as recorded originally in Numbers 20. Some of these subsidiary records provided me with additional details that helped me to make my concept of what happened on that occasion more complete.

This idea can be extended to any subject. Take the words "love" and "hate," for example. Open the concordance and see how they are used throughout the Word. Use an analytical concordance and you will know if it is the same word being used in each occasion (for sometimes a similar English word has been used indiscriminately for several Greek or Hebrew words). Having traced the use of the word, you are in a better position to know exactly what it means.

A lot of work? Of course it is! But it can become very absorbing, providing much pleasure and profit.

(2): Next I will go to no end of trouble to try and create the exact background. I am referring, of course, to the historical portions of the Bible. I will look up an atlas to see the position of a town or a battle; check on a book of reference to find out something of the geographical conditions of the place, and how this might have a bearing on the narrative; look up the meaning of a man's name or a town to see whether this might provide something to better illustrate an incident in his life (this has been most prolific in clues).

(3): If there are words in a verse I do not understand, or reference to customs or implements that are unknown to me, I will go to the Bible Dictionary or Analytical Concordance for a clearer explanation, often counter checking the Dictionary or Concordance, and constantly asking the question, Why was this incident recorded in Scripture?

(4): When all this has been done, and my notebook is filled with untidy scribble, I will try to gather all the matter together, and note it in the margin of my Bible.

All this takes time, but it helps make the Bible live. It becomes an absorbing and profitable hobby. As I have stated before, the seeking of clues, the gathering of material, the setting out of the final answer or picture, has all the excitement of a mystery—whilst, at the same time, it brings us nearer to the great Author of this the greatest Book we possess.

I propose, God willing, in the next issue of "Logos," to show one or two examples of unusual and important details that such close study has revealed in commonly known incidents of the Bible.

—H.P.M.

Questions



Answered

NOTES ON DANIEL'S PROPHECY

D.W. (Qld.) writes: "It was very gratifying to receive the study notes on Daniel's prophecy, and I would like to forward the appreciation of members of the Booval Cottage meeting. Our method of conducting the meeting is somewhat similar to that outlined in your circular letter I received with the study notes. There are a couple of queries I would like further evidence upon. In explanation of Dan. 2: 1 your notes allege that Nebuchadnezzar reigned as coregent with his father for two years before ascending the throne as sole monarch. I have checked with what profane history I have had

access to and have found that Nabopolassar reigned until B.C. 604 and his son began to reign 605 B.C., or the year previous. Perhaps you can enlighten me further?

A second query is from Chapter 4 relating to the stump of the tree banded with iron and brass. Whilst we feel sure that the interpretation of those metals point to the Brasen or Greek influence, and the Iron to the Roman influence, we are in a quandary as to why this should be so, since the dream of the King was a vision of the overthrow of Babylon. As the successor of Babylon was Medo-Persia (represented by silver) what reason was there for omitting the silver?

Our last query is from Chapter 5, relating to the writing on the wall. Your notes suggest that the hand remained visible after performing the act of writing. To us it appears from v. 5 that the King saw the hand, but his followers did not. In other words, when the writing was finished the hand disappeared. According to your notes, the hand had to be removed before Daniel could see the writing. Verse 24 seems to be quoted to prove this point, but we feel that this verse is part of Daniel's prologue to the interpretation of the words, and he is speaking of the hand been sent before God to perform the writing on the wall.

We would appreciate your comments upon these queries.



Answer: Daniel 2: 1 states that Nebuchadnezzar had his celebrated dream in the "second year" of his reign, whereas Daniel 1: 5 shows that the prophet, having been taken prisoner in the first year of Nebuchadnezzar, had been three years in Babylon before interpreting the King's dream. There is thus an apparent discrepancy which is solved by the suggestion that Nebuchadnezzar acted as co-regent with his father for two years before the death of the latter. The "second year" of Dan. 2: 1 therefore answers to the fourth year of the prophet's domicile in Babylon, as Calmet has suggested in his chronology.

But is there proof of this? The proof is supplied in the question above. Nabopolassar invested Nebuchadnezzar with the authority of king when he sent him on the expedition that led to the battle of Carchemish against Pharaoh Necho of Egypt in 605 B.C. He defeated Necho, and then descended further south against Judah which had given support to Egypt. Jerusalem was taken, and Nebuchadnezzar was preparing for further victories when he received news of the death of his father in Babylon. This was sometime in B.C. 604. Leaving the army in the field, Nebuchadnezzar hastened back to the Metropolis to secure the throne to himself, and later on was invested with the supreme authority. If he commenced early in 605 B.C., and returned late in 604 B.C., two years must have elapsed (as Calmet shows) before his final investiture, and his reign as sole monarch commenced.

The question based on Daniel 4 is an interesting one. The king saw a tree, representative of the Empire of Babylon. In the height of its glory this tree was cut down, but its trunk and roots remained, protected by a band of iron and brass. What is the meaning of the symbol? Obviously that whilst the power of Babylon was to be destroyed, that which sustained and fed it (the trunk and roots) would remain. Babylon's power was built on its religion. Its kings fought in the name of their gods. Nebuchadnezzar, himself, was an intensely religious man, and the spoils of victory found their ultimate lodgment in the temples of Babylon (Dan. 1: 2). The nations are represented as drunken with the wine of Babylon (Jer. 51: 7), in like manner as, in the book of Revelation, modern powers are shown as inebriated with the false doctrines of Roman Catholicism (Rev. 18: 8). Isaiah represents the fall of Babylon as a defeat of its gods (Isa. 46: 1).

But though Babylon itself fell, the doctrines of Babylon found a lodgment in the system of an apostate Christendom, called in the Book of Revelation, "Babylon the Great, the Mother of Harlots and Abominations of the earth" (Rev. 17). This church system was ultimately divided into two parts: Roman and Greek Catholic, so that the doctrines of Babylon were preserved by a band of iron (Rome) and brass (Greece).

But why is not silver represented in the vision, seeing that Babylon was overthrown by Medo-Persia and not Greece or Rome? The answer is that this vision is not concerned so much with the fall of Babylon, as the preservation of Babylonish doctrine, in the systems of religion that ultimately prevailed. Persia played no part in that. It was Grecian philosophy, and Roman power, that established the apostate religious system whose symbol is the Babylonish trunk and roots banded with iron and brass. Thus silver would not be appropriate in this vision.

Our answer to the third question is based upon deduction. For some reason the wise men could not read the writing (v. 8). Why was that? The words were simple enough to read, even if one could not supply the exact interpretation. No doubt, if the "wise men" could have read the writing they would have concocted an "interpretation," even though it would not have been the true one. When Daniel was brought before the king, he was asked two questions: 1—Can you read the writing? 2—Can you give the interpretation? (v. 16). Daniel answered both questions in the affirmative (v. 17). It seems, therefore, that the hand covered the writing until Daniel was called to read it. Otherwise, why

could not the wise men read the simple words of the inscription?

At the same time, other translations of the Bible support the interpretation of v. 24 suggested above. The Septuagint renders: "Therefore from his presence has been sent forth the knuckle of a hand; and he has ordered this writing." In any subsequent printing of these notes, therefore, we will incorporate the suggestion set forth in the letter above.

We do appreciate such thoughts as these, or any questions based upon the notes we send out upon the various studies.

—"Logos" Committee

Catholic Progress and Christadelphian Witness

Changing Character of Papal Power



Those who have an understanding of the Revelation through John are acquainted with the Papacy as a gigantic and tyrannical power dominating Europe through ten centuries or more. She is described apocalyptically as the Mouth of the Beast of the Sea—a lion mouth, "speaking great things and blasphemies" (Rev. 13: 1-2). John records:

"And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13: 5-9).

This describes the conditions under which our brethren lived in the dark centuries of the past. "His Name," "His Tabernacle," "them that dwell in heaven," are symbols of Christ and his brethren.

In the plenitude of her power, the Papacy had such temporal and political power that she is not only the mouth of a beast, but is described as "The Image of the Beast" — a political imperial system modelled after the pattern of old Rome. So John wrote:

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to

receive a mark in their right hand, or in their foreheads; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of the name" (Rev. 13: 15-19).

What courage and faith were needed to hold the Truth in those days!

But this state of Europe has passed away. The judgments of the first five vials (Rev. 16), chiefly by the hand of Napoleon, broke up the power represented by the Beast, and inflicted much harm on its Mouth (the Papacy), and eventually destroyed the Image of the Beast in 1870. Throughout the last century and this, the democratic revolutionary spirit has surged round Europe, and at every stage has been hostile to the political church. This comes down to our own day, in which since 1945 we have seen the Roman church shorn of her possessions and much of her power in Hungary and Poland. The apocalyptic language for this attack upon the political power of the Church is: "The ten horns which thou sawest on the beast, these shall eat her flesh, and burn her with fire" (Ch. 17: 16).

Was all this to mean that the Roman Church itself would decline? Strangely, no. She has but entered upon another phase of her life, the penultimate. She passed from supremacy in Europe, as the Mouth of the Sea Beast, the Lamb horns of the Earth beast, and Image of the Beast, to the position described in the opening of Revelation 17:

"And there came one of the seven angels which had the seven vials and talked with me saying, unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

She is described as "sitting upon many waters." This is interpreted later in the chapter: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (v. 15). Here in symbol is described that remarkable feature of our time, the spread of the Roman catholic church throughout the world. She now claims 500 million members throughout the world. She claims 5 millions in India, 7 millions in Canada, 33 millions in America, 3 millions in Britain. As these figures show, great progress has been made. The progress is not only in numbers, but in influence. What the Pope says is widely reported and discussed: though his greater influence is, of course, behind the scenes. The Church has put out such an effective propaganda that she is now regarded in the West as the champion of Christianity against "godless Russia." Not only a champion of religion in this way, but she is suc-

cessfully persuading people of her authority. She claims authority as the one church of Christ through twenty centuries, and in the confusion of thought and uncertainties of our times, men are turning back to her as the stable and abiding anchor of their souls. Also the masses, tired of believing nothing, find pleasure in her outward glory and ritual—is she not decked with gold and precious stones and pearls making the inhabitants of the world drunk with her wine. The tide has turned and is running strongly in her favour; the masses, who turned upon her in the French revolution and after, are now coming back to Mother Church. She sits upon many waters.

This is the present or penultimate phase. The final phase is a brief return to something of her former glory in Europe. She is moving to this position where she sits upon the scarlet-coloured beast (Rev. 17: 3). The beast is taking shape again in the federation of western Europe, and the emergence of Germany as the dominant power of western and central Europe. (Paradoxically Germany is succeeding through defeat in two major wars!). In the last hour before she is struck down to rise no more, she declares: "I sit a queen and am no widow." She is joined with the State in government again, and in the equivalent symbol in Daniel 7, the Mouth of the little horn will speak "great words" in the time of judgment (Dan. 7: 11).

From this brief sketch we may see that the scriptures give us a certain guide on present and coming events. Our concern at the moment is the growing power of the Roman Church, and our witness against it. If we are to speak effectively we must understand how she is achieving her progress. Her apologists would tell us that she has reformed, that she acts now with a purer spiritual motive, that she moves forward with the force and vigour of a religious revival. Scripturally we must know that this is utterly untrue. The dominant reason for her present progress lies right at the other end of the scale. Although there are many reasons, as we shall see, for her progress, the overriding one, the one that colours all the others, is that she is a deceiver. It is her skill in deception that brings her success; and which arouses the hearty hatred of all God's children.

—G. Pearce (Eng.)

(Next month—God willing—Rome the Deceiver)

Heresies and absurdities and contradictions create the need for personal discrimination, and the exercise of this discrimination develops and strengthens the inner man.

—J. Thomas



Extract from a Student's Notebook



*Translations and Explanations of Scripture, culled from the writings
of the Pioneers — together with additional comments.*

(Continued from last issue)



The seventh day of creation week points forward in type to the future glory when the "Creation of God" will be revealed in the earth. The events of the six previous days typify the six thousand years in which man has had dominion over the earth. The seventh millennium will see a standing forth of a man (the multitudinous Christ) in the "image and likeness of Elohim." As the events of the first six days led to the grand consummation in the creation of Adam and Eve; so the first six thousand years of sin and death are preparatory to the manifestation of the second Adam and Eve (2 Cor. 11: 2-3), and the marriage of the one to the other. Paul wrote: "And God did rest the seventh day from all His works . . . There remaineth therefore a rest to the people of God" (Heb. 4: 4).

Gen. 2: 3: "God rested from all His work." As in Gen. 1: 1, we again have a plural noun (Elohim) with a singular verb. As Brother Roberts notes in "Law of Moses," p. 38, though God did the work, it was committed into the hands of angels. They acted as His agents, and the eternal Spirit (El) was the power working through them.

It is seldom that we have cause to differ from our pioneers, but in the comment of Brother Roberts on this verse, we do respectfully differ. He suggests that the angels required rest from the acts of crea-

tion in order that they might recuperate energy. In "The Temple of Ezekiel's Prophecy" (p. 254), Brother Sulley repeats this thought: "Just as the Angels (Elohim) rested from their labours on the seventh day (Gen. 2: 1-3), so also the kings and priests of the future age may require opportunity for recuperation of energy expended in their work. . . ."

But will immortal, Divine nature and energy need such recuperation? Such passages as Isaiah 40: 31 indicate that they will not. "They shall run and not be weary; they shall walk, and not faint." What are we to understand of "God resting"? The word, in the Hebrew, is "shabath" and indicates not merely resting in the sense of recuperating, but to "desist," to "cease" from labour. In that sense, the word has been translated "cease" in Gen. 8: 22; Deut. 32: 26; Josh. 22: 25; 2 Chron. 16: 5, etc. On the seventh day, the angels ceased their work. They did this, not because of the need of recuperation, but because their labours were complete. They ceased because there was nothing more to do as far as creation was concerned.

Paul, in his comment in Heb. 4: 10 shows that this is the true meaning of the word, for there he joins the meaning of the word "rest" with the word "cease." To "rest" is to "cease" from labour.

—G. E. Mansfield

(To be continued)

Gospel Proclamation Association

We wish to acknowledge with thanks donations received from brethren near and far for the work of proclaiming the Gospel message. These have materially assisted us not merely to continue, but to extend, this vitally important work. As a result, during the past month, applications for further literature on the Truth have been received from the following places: Nigeria, Coffs Harbour, Cessnock, Summer Hill, Drum-moyne, Narrobeen, Redfern (N.S.W.), Kellevie (Tas.), Narrogin, Cottesloe (W.A.), Vancouver, Manitoba (Canada), Mass. (U.S.A.), Brighton (Vic.), Yeppoon (Qld.), Lancs. (Eng.), Auckland (N.Z.).

From some of these places more than one application has been received. For example, from Nigeria, we have received over six applications for literature during the past month.

Contact—by correspondence—has been maintained with these folk, and they have been placed on our regular mailing list. We will now endeavour to arrange for them to be personally contacted in some way, and if that proves impossible, we will try and develop their interest in the Truth by correspondence.

The donations we have received from readers have enabled us to extend the work we are doing. We have set as a target, the mailing of a copy of "Herald of the Coming Age" to every country home in Australia, and have decided to commence with Tasmania. During the coming month, therefore, the "Herald of the Coming Age" will be mailed to 1,000 homes in Tasmania (God willing), and this will synchronise with a campaign that the Editor has undertaken in conjunction with the Ecclesia in Launceston. Names and addresses for the purpose of mailing will be taken from the telephone directory, that being the most satisfactory means of obtaining these. We have, in the past, used the electoral roll, but that has proved unsatisfactory.

The needs of Tasmania as far as the preaching of the Truth is concerned, have been largely neglected in the past, but the development of the Ecclesia in Launceston may spell the beginnings of big things in that State. Thus our decision to concentrate our first efforts on the island, in our aim to cover Australia. Readers can assist by forwarding donations to Box 226, G.P.O., Adelaide, South Australia, clearly marked "Gospel Proclamation Association," to further the work. We will undertake the task of addressing, wrapping and despatching the "Herald of the Coming Age" at a cost of 60 copies for £1, or 4d. per copy, including the cost of postage. We will also maintain any interested friends on our free mailing list.

Whilst we plan to mail 1,000 copies during the coming month, we would like to increase that to 2,000 copies by January. The smallest donations can assist in this work.

Meanwhile, we hope to report next month (God willing) on developments in Tasmania.

Latest Herald Found Helpful

From Auckland, New Zealand, comes the following letter:

"Thanks ever so much for the knowledge contained in the 'Herald of the Coming Age' entitled: 'Why Christendom is Divided.' I have read it all and gained considerable knowledge of the Bible. And the seven unscriptural doctrines mentioned therein are false, I do agree. I had a

talk with one of our paid clergy relating to these false doctrines, and he told me a strange story. He said that he knew in his own mind that they were false, but to keep his job and congregation, he had to fall in line and preach it. Concerning the other question, the matter of the Sabbath, I have read and studied Galatians, also Colossians 2: 16-17, and I now understand that since Christ died a new covenant has been confirmed, of which the things of the first covenant were but a shadow. Could you explain it a little clearer for me. Is the old Sabbath done away completely? I would be pleased to receive the booklet: 'Russia's Bid for World Domination.' I pass these booklets on for others to read, and I have some who are quite interested. I do thank you for the knowledge contained in them"—J.E.C.

"ELPIS ISRAEL" CLASS NOTES



From all parts of the Ecclesial world we have received requests for the study notes prepared by the Classes; and as a result we have been pleased to also receive correspondence discussing features of the various studies. This is real lifeblood to the Movement. We are not so much interested in sending the notes out, as in discussing with those of "like precious faith," the things we mutually believe.

Brother and Sister G——, of Luton, Eng., write expressing the help and interest they derived from a study of the Prophecy of Daniel in conjunction with the notes prepared by the classes. They write also of the activity of the local Ecclesia: "Our Ecclesia numbers 56 in a town with a population of 120,000. We advertise in the local papers, and at present are using the 'Declaration' for that purpose. We have offered free books, such as 'Elpis Israel,' etc., for those who write in—also a free Bible study course which brought some interest. We have a large map of the town, and as funds become available, we intend placing in every home literature on the Truth. As each street is covered, it is marked in on our map."

(Note: We do appreciate learning of your keen interest in the vital work of preaching the Gospel, and are glad to know that you found the notes on the Prophecy of Daniel so interesting. We shall be happy to send you complete verse by verse notes on the prophecy of Malachi requested by you. Meanwhile we would encourage you in the work you are doing. It is vital for us to both take in the Word, and also to give it out—Editor).

E.M. (Qld.) writes: "Will you kindly forward the 'Elpis Israel' study notes on the prophecy of Daniel. As we are reading this book in accordance with the Bible Companion at the moment, I took the opportunity of studying it with the Exposition of Daniel by Brother Thomas, and I feel your notes may be a little simpler and of great help."

(Note: You will find that the notes we send you cover the whole book from the first to the last verse. This, the exposition by Brother Thomas does not do. But you will also find that the study notes will be of great benefit, and your own studies more complete and satisfying if you continue your present practise, using the Bible first, the exposition by Brother Thomas second, and our study notes third—Editor).

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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THE CHALLENGE OF CHRIST'S COMING



As a thief, as a midnight robber, Christ will steal in upon the world. In a like manner, he will come to many in the brotherhood. But not so to faithful brethren and sisters. To these, He will come, not as an unexpected and unwanted intruder, but as a looked for and longed for friend. Their attitude will be one of expectancy, although they may not know the day or hour of the event. What is our position in this matter? Are our thoughts fixed on Christ's return? Are we ready and waiting to give him a welcome? Are we confident that when he comes he will account us as his friends? In answering this last question, let us be careful not to deceive ourselves. It is possible for us to believe that we are the friends of Christ when we are nothing of the kind. The Scriptures foreshadow the bitter disappointment — the staggering humiliation of many who will have been so deluded (Matt. 7: 22-23). To avoid such a calamity, let us engage freely in self-examination. It is the only course that will save us. Christ's friends are restricted to those who keep his commandments (Jhn. 15: 14). Who-soever doeth the will of my Father which is in heaven, the same is my brother, sister and mother (Matt. 12: 50). Do we keep his commandments? His commandments, let us not forget, relate equally to life at home, in business, and in the ecclesia. To be faithful as husbands or wives will not compensate for our unfaithfulness as fathers and mothers; to be diligent and upright in our "bread and butter" connections will not give us licence to despise our ecclesial obligations. May God help us to be obedient to Him in all these things, so that we may not be put to shame in the approaching day of our Lord's appearing.

—A.J.

**Catholic Progress and
Christadelphian Witness**

ROME : *The Deceiver*

Rome's main line of deception is well known to us. She still maintains her age-old deception of using the name of Jesus Christ — he who is holy, harmless, and separate from sinners — as a cloak for base ambitions. She stands before men as a teacher of righteousness, goodness, love, and a defender of the rights of the individual; yet behind this outward goodness she schemes for power, wealth and control. She excites to violence, assassination and war. She is as oppressive and tyrannical over the individual as ever. This may be seen from the various studies that have been made of her dealings with Mussolini, Hitler, and Franco.

But it is not this deception alone, that has brought her success. She has another form of deception that supports her progress. Her policy is opportunist, and she moves with the times. She adapts herself to the conditions prevailing in any country. She takes on a suitable appearance as is necessary to win men's interest and regard, and her own unchanging policy and spirit she keeps hidden. This tactical ability largely accounts for her success.

It is well illustrated in this country. Democracy, freedom of speech, human rights, the Bible, have been firmly established in this country. To Rome all these are anathema. But she has deceived and destroyed the opposition of the Protestants by appearing to give support to these things.

Take the Bible. The Roman Catholic propaganda now asserts the importance of the Bible, and tells men to read it. (Not, of course, the plain Bible as we know it, but an edited version that takes away its power!). They have little to fear today in referring to the Bible, because people prefer easier reading and religion. But by doing so they draw the sting from the Protestant case against them. But if one wants to know Rome's real interest in the Bible, go to Spain or any Roman Catholic country. In "Secret Journey through Spain," the author, Bjorn Hallstrom, describes how during the brief rule of the Republic, 1931-9, the Bible was printed and widely circulated in Spain. But when Franco got into

power in 1939 he closed all Protestant schools and most Protestant churches; Protestant baptism, marriage and burial were forbidden; and the 100,000 Bibles of the Bible Society in Madrid were confiscated, and their premises closed. His chapter "Ban on the Bible" opens:

"Spain is the only country in Europe where the Bible is forbidden literature. No Bibles have been allowed to be printed in Spain since 1939, when the People's Front Government was overthrown and religious freedom rescinded. No Bibles can be brought into the country, because the Bible is on the Index of the Catholic Church. . . . The Catholic Church has printed a shortened edition of the Bible, furnished with a commentary. This they tried to spread instead of the complete Bible."

There is the question of Image Worship. This always debases and demoralises men, and Rome uses it extensively where it can, to keep the people under her control. But most men in this more enlightened land still revolt against bowing down to images. So Rome largely keeps her images out of the way. In Spain and Italy frequent processions through the streets with the gorgeously arrayed images of Christ and Mary are part of the national life.

Then there is her attitude to education in this country. She is on the side of freedom. But this will only last as long as she can gain by such an attitude. In the last few years she has been loudly in favour of the right of all parents to have their children educated as they wish. So she has now the State financing Catholic schools, to inculcate Catholic thought and ways in the young. But in a Roman Catholic country she grants no such rights to Protestants. It is a Roman Catholic principle that error has no rights—and Protestantism is a dangerous error. When Rome is strong enough to make a Concordat with a Government, she arranges if she can, as she does in Spain, that all education is in the hands of the church. Think of what that would mean for our children.

Even in the matter of religion itself, the Catholic Church will show a spirit of co-operation and tolerance for a time, but it later becomes apparent that this is not her true self. When Cardinal Hinsley inaugurated "The Sword of the Spirit" in 1940, in the early part of the war, the idea was a co-operation of all denominations. Thus the Manchester Guardian reported (29/5/42): "The Bishop of London, Dr. Fisher, broadcasting last night, announced that the Anglican and Free Churches, and the Roman Catholic Church has agreed upon 'such a measure of joint action as has not happened in this country since the Reformation.'"

But by 1950 we read (27/3/50): "The Archbishop of York (Dr. Garbett) in his Diocesan Letter, says that recent instructions issued from Rome concerning co-operation between Roman Catholics and other Christians will cause great disappointment to those who are working for Christian unity." By now, "The Sword of the Spirit" operates as a branch of the international "Catholic Action," a militant lay movement for defending and furthering the interests of the Catholic Church.

The deception carried out by the Catholic Church goes farther than these illustrations. To aid her progress she deceives even her own adherents as well as others. Thus good Catholics are exhorted to take an active part in politics, trade unions, and other movements; to do this as Catholics. They are unaware of the political scheming of the national Catholic Hierarchy and Papal government to bring the whole nation under subjection to a foreign head. They do not realise that they are being used as tools to further what the Englishman would call "unpatriotic" aims. The following quotation from "The Pope's Men" by N. Micklem well states this. The writer is not an Ex-Catholic but a Non-Conformist and Principal of Mansfield College Oxford:

"All Christians owe a loyalty to Christ which must take precedence of all earthly loyalties. Our Queen would not have it otherwise. But Roman Catholics have unfortunately identified loyalty to Christ with obedience to a foreign prince. It is true that the Pope is much more than a foreign prince, but a foreign prince he is, claiming unconditional obedience in the name of Christ in all matters of faith and morals. There is no major political issue that has not its moral aspect, and once the Pope has certified an issue as moral, all Roman Catholics everywhere must obey him whatever be the law or interest of their fatherland. It is claimed that the Pope, though incidentally a foreign prince, does not interfere in the internal politics of other countries. Certainly he encourages now the infiltration of Roman Catholics into all parties rather than the organisation of Church parties; but wherever supposed Church interests are concerned, the priests will tell the people how they are required to vote; the priests will get their instructions from the hierarchy which is directly subject to instructions from the Vatican. Anyone who doubts this should study carefully the history of Malta, particularly under the recent regime of Lord Strickland, but there is plenty of evidence from every land.

"The Roman Church, which is a school of saints and a Christian Church, is also an elaborately organised international pressure-group that takes its instruction from Rome as the Communists take theirs from Moscow. The parallel is painfully close. Communists taking their orders from Moscow and seeking to overthrow our present democratic way of life, we naturally regard as a kind of 'fifth column' in the land; Roman Catholics, taking their orders from the Vatican and desiring for this country a very different order from that which we now enjoy, are in the same sense, a 'fifth column'

here. But is that fair? Do Roman Catholics really wish to overthrow our democratic way of life and take away our freedoms as do Communists? The answer, I think, is that a great many Roman Catholics in England, America, France and Germany love freedom and democracy as we do. Some day their views may prevail within their Church, but their views do not prevail today. The vast majority of Roman Catholics will obey the instructions which they receive, and, if we want to know the kind of changes in our national life which the Vatican would impose if it could, we should do well to study the Lateran Treaty with Italy, and observe the lines along which the Roman Church like concordats with modern States to be constructed. If that Church could have its way, all education would be in the Church's hands; it alone would decide all marriage laws; the canon law of the Church would be recognised as binding by the State; not only would the Roman Church be 'established' but no public propaganda for 'error' (including Protestantism) would be permitted; there would be a strict censorship of the Press, and, although there might be no direct alteration of democratic procedures, the voice of the hierarchy would be obeyed in all matters deemed to concern the Church or morals" (pp. 15-17).

The Bible's Description of Rome's Character

Our theme has been the double-dealing of Rome and the national hierarchy in their progress in "Protestant" England. Most people and many brethren are unaware of this. But though we may not have previously studied the matter so as to have evidence of her deceptions, yet we need have no doubt as to the fact, because the scripture tells us that Rome is pre-eminently a deceiver.

When described as the whore in Revelation 17, she holds out a golden cup that is full of abomination and filthiness. This is an expression of deception—the splendid exterior of the cup belies its contents. Also the language that says she intoxicates the people with her wine is a symbolic way of describing how she deceives the people. In Rev. 18: 23, it plainly says "by thy sorceries were all nations deceived." Interestingly, too, in the brief reference to the Catholic phase of Rome in Daniel 8, this progress by deception is singled out. Rome is "the King" of this chapter and exists through all the centuries until it stands up against the Prince of Princes, and is broken without hand. Speaking of the Catholic phase of Rome, the prophecy says: "And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in prosperity shall destroy many" (v. 25). Craft, deceit or fraud prospers.

As we have already said, the deceptions of Rome are worse than the many other deceptions that are in the world, because it uses continually the name of Jesus, and dishonours that fair name, and because its deception aims all the time to obliterate God's truth. The Truth has no chance

of existence in a fully Catholic country. And even now in this country, the Catholic progress is the measure of the decline in the nation of fear of God and interest in His word and His Laws.

The Christadelphian Witness

We, as holders of the Truth, as the Tabernacle of Witness of our day (Rev. 13: 6), are responsible for exposing the Catholic position. Unhappily we possess very little knowledge, faith or courage to do so. We like to be at peace, and our witness is largely limited to the good things of the gospel of Christ. This offends no one, and stirs up no protest, and little interest. Our Preaching Societies arrange national efforts with general titles around the theme of Christ is coming: brethren carry through their part of bill distribution and local advertising; the lecture is given; and the work is done. This is not without use, but it is too general, and does not get to grips with the various hostile forces. It is a feeble witness. But despite this, the individual may carry on a bolder witness in his day to day contacts.

Perhaps the main reason for an absence of an energetic witness today is that we do not hate evil enough. One can have a love of righteousness that has not progressed so far as to hate evil. Jesus is commended for his hating of evil: "Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. 45: 7). Jesus, in his last message, commended the Ephesian brethren because they hated the deeds of the Nicolaitanes. But those at Laodicea had ceased to hate, they were on good terms with the world. The Spirit describes them as "lukewarm," "rich, and increased in goods and in need of nothing."

Every true and faithful believer intensifies year by year his hatred of evil, and especially of the evil systems of men that, though outwardly respectable, make a mockery of God's ways, and hold down the people in sin and darkness. It is a big element in their cry: "Come, Lord Jesus." One marvels that God endures so long such vileness in the earth.

It is only the book of the Apocalypse that can instruct us on the blasphemies of Christendom, and of the Papal Church in particular. Unhappily many show little serious interest in the book, and therefore have no basis for hating the evil it describes. And amongst those who show an interest, for some it is an interest in new theories that confuse and confound. Those who are studying "Eureka" confess that it opens their eyes, it gives them conviction, it

develops their faith, it separates them from the world, it helps them to reach out in fellowship to their brethren of past centuries, and it gives them a desire to testify against the world, religious, moral and political.

Who will sing the Hallelu Yah?

In Revelation 19 there is the marriage feast of the Lamb and his Bride. Associated with this there are three Hallelu Yahs. Each Hallelu Yah is an occasion of great rejoicing and heartfelt praise to God by all the redeemed. The occasion of the first Hallelu Yah is the destruction of the Whore: "And after these things (the overthrow of the great city Babylon, alias the whore) I heard a great voice of much people in heaven, saying, Hallelujah: Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Are we prepared to sing this Hallelu Yah? Have we a state of mind that will respond to the Spirit's instruction in the previous chapter: "Rejoice over her, thou heaven, and ye holy apostles, and prophets; for God hath avenged you on her" (Rev. 18: 20?) Shall we be part of that "heaven"? We must have this state of mind now if we are to have it then. And we cannot have this state of mind that rejoices at her destruction unless we know accurately what she is like. It is a matter of importance, then, to understand what the Roman Catholic Church and the Papacy are doing, and to be in the stream of God's faithful witnesses. This is a necessity, if we are to sing the Hallelu Yah.

—G. Pearce (Eng.)



(Editorial Note: As to whether a general lecturing campaign around the theme Christ is Coming can be decried as "a feeble witness," very much depends upon the method in which it is conducted. The writer, we believe, is writing of a witness against Rome in particular, but even on the theme of Christ's Second Advent there can be presented a powerful testimony against the contemporary apostate systems. Christ comes to break both political and religious yokes that hold men in bondage, to completely destroy the influence of Rome and her daughters, and to establish the Truth in the earth—glorious and triumphant. We have been associated with many campaigns around the general theme of Christ is Coming, which have provided admirable opportunity of testifying against the spiritual falsehood rampant today. Whether the "witness is feeble" or not depends largely on how we go about it. The writer's comments are challenging — let us rise to the present day opportunity of testifying to Truth and repudiating Error.—Editor).

Question Answered

Has Elijah a Work Still to Do ?

E.J.B. (Q.) asks: "I would be pleased to know how you reconcile Malachi 4: 5, Matthew 11: 14, Luke 1: 17, Mark 9: 12, and John 1: 21."

Answer: The first reference predicts that Elijah will be sent to Israel before the coming of the great and dreadful day of Yahweh (i.e. Armageddon), to turn the hearts of the people to Him (Mal. 4: 5). The second contains the statement of the Lord: "If ye will receive it, this (i.e. John Baptist) was Elias which was to come" (Mat. 11: 14). The third outlines the mission of John, to go forth in "the spirit and power of Elias," to "make ready a people prepared for the Lord" (Luke 1: 17). The fourth contains the declaration of Jesus: "Elias verily cometh first, and restoreth all things" (Mark 9: 12). The fifth records the question put to John: "Art thou Elias?" to which he replied, "I am not" (John 1: 21).

The question thus arises, If John fulfilled the work of Elijah, why did the Lord say, "Elijah verily cometh first and restoreth all things?" And why did John reply, "I am not he?" If John did not fulfil the work of Elijah, why did the Lord say, "This was Elias which was to come?" And added to this is the question, Has the work of Elijah been accomplished?

The key to the solution is found in the words of the Lord: "If ye will receive it, this was Elias which was to come" (Mat. 11: 14). Receive what? The mission and message of John Baptist. He was sent to Jewry to "make ready a people for the Lord." If they had responded, there would have been no need for the work of Elijah at the second advent, but because they "did not receive it," Elijah "must first come and restore all things."

John truly came in the "spirit and power of Elijah," but he failed to accomplish the work, and the land of Israel "was smitten with a curse" (Mal. 4: 6). Few really accepted the teaching of John to form a company of people "prepared for the Lord." At Christ's ascension into heaven, only 120 men and women (Acts 1: 15) formed the Ecclesia of called out ones for that purpose. The prophecies relating to Elijah had not been completed.

There are three main prophecies concerning this work

—Malachi 4: 6; 3: 1; Isaiah 40, and a careful examination of them will show that they are all pre-millennial in context. John only fulfilled the requirements of these prophecies partially, so that the work he initiated 1900 years ago is yet to be gloriously and successfully consummated by Elijah at the second advent of the Lord.

These prophecies therefore have a double application, a partial and a complete fulfilment. Their partial fulfilment is seen in the work of John Baptist; their complete fulfilment will be seen in the future work of Elijah the prophet. It is not uncommon to find prophecies given a double application, and made to apply to both advents of the Lord. The 2nd Psalm is a notable example. There is no doubt that it relates to the future. But the disciples applied it to the past, to the resurrection of Christ (see Acts 13: 33). This application does not destroy its future fulfilment because both incidents are bound up together. No resurrection of Christ—no future kingly glory. The same is true of the Elijah prophecies. The work of John Baptist in the past is bound up with that of Elijah in the future.

After the return of Christ and the resurrection and glorification of the righteous, but before the battle of Armageddon, Elijah will be sent forth to Israel in dispersion to "turn the hearts of the people," to "make ready a people for the Lord," and to bring Israel again "into the bond of the covenant" (Ezek. 20: 36-37). There are many references to the spiritual restoration of Israel in scripture, and it is a profitable exercise to draw them together in order to create a mental picture of what will happen at that time. Isaiah 40: 1-5 undoubtedly awaits its complete fulfilment, though it had partial fulfilment in the work of John Baptist (cf. v. 4 with Luke 3: 5). Elijah's work will be to comfort the people of Yahweh. He will demonstrate to them how they have departed from the truth, and will educate them as to the identity of their Messiah who will then be revealed in Teman, the land south of Israel. It will be on such a basis of faith in Christ Jesus that "God will graff them in again." (Rom. 11: 25).

The spiritual revival of Israel is dramatically set out in Jeremiah 3: 21; 4: 2. The prophet shows the people humbled and in torment, in "weeping and supplication" (Jer. 3: 21). It is the "time of Jacob's trouble," and to them, in their extremity, there comes the voice of Yahweh through His messenger, Elijah: "Return, ye backsliding children, and I will heal your backslidings" (v. 22). Israel, realising they have no

help in any other direction, responds to the appeal: "Behold, we come unto Thee! In vain is salvation hoped for apart from Yahweh our God. For shame hath devoured us. We lie down in shame and confusion, because we have sinned against God, from our youth even unto this day" (v. 22-25). Having awakened to their need, the way of righteousness is taught them. Elijah's voice is again heard: "If thou wilt return, O Israel, saith Yahweh, return unto Me: and if thou wilt put away thine abominations out of My sight, then shalt thou not remove. And thou shalt swear, Yahweh liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory" (Jer. 4: 1-2).

On such a confession as this, with hearts attuned to the requirements of Yahweh and His Christ, "all Israel (i.e. all the tribes) shall be saved" (Rom. 11). The Deliverer, then in Zion, shall turn away ungodliness from Jacob through his sacrifice which they will, at last, accept in truth and for righteousness.

Thus will the work initiated 1900 years ago by John Baptist be completed by Elijah, and in this dual fulfilment the various statements of scripture are easily reconciled.

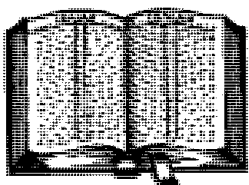
—LOGOS COMMITTEE.

R.E.P. (Qld.): So sorry you have not yet received your study notes on the Prophecy of Daniel. Applications for the notes greatly exceeded available copies, and we had to reprint—hence the delay. You should find them admirable for your Bible class study. We note your request on behalf of your fifteen-year-old son, who would like to study Malachi. We shall be happy to send the notes on this book, and should he find any part at all difficult, encourage him to write us regarding it. We shall be pleased to hear from him—Editor.

C.J.W. (Nova Scotia) writes: "I am very interested in your study notes on the Prophecy of Daniel, which the 'Logos' mentions as being available. Our little Lightstand consists of two families—seven or eight miles apart—but we meet each Sunday and for Sunday School (perhaps I should say Bible Class, seeing the children are from 14 years up). We have just started to study Daniel—beginning with a comparison of the Image and the Four Beasts.

I am sure it would be of great assistance if we could be favoured with a set of the notes on Daniel, and we will let you know how we get along with them."

(Note: We have sent these notes on to you. There will be a slight delay owing to the postal delay between our two countries. We shall be glad to receive any questions or additional comments upon these study notes, and appreciate the hand-clasp with you across the seas—Editor).



Pleasure and Profit from Bible Study

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter"—Prov. 25: 2.

Little-known Facts Concerning Familiar Incidents

I never cease to wonder at the tremendous interest that is aroused in any incident recorded in the Bible, when all the facts are drawn together to illustrate it. Then that which may have seemed dull and uninteresting, through constant reiteration, becomes of absorbing interest, and really lives in one's mind.

Let me give you an illustration of this.

Some time ago, I was invited to conduct a campaign with an interstate Ecclesia, during which, it was suggested, I might give a verse by verse exposition of Genesis 49. This chapter records one of the last acts of Jacob prior to his death. He gathered his sons about him, that he might set before them, that which the Spirit revealed concerning the tribes that would spring from them, and the Messiah who would be given the rulership over them.

The study proved a most absorbing one. The words of Jacob assumed new meaning to me, until I was left in wonder at the marvel of it all. Surely the Hand that designed such a chapter in such a book is divine! I had previously a vague idea of the significance of some of the prophecy gathered from that portion of it briefly considered by Brother Thomas in "Elpis Israel," but the commission set me, required a complete exposition, and I was forced to some independent research upon it.

I have never regretted the challenge.

This familiar chapter revealed many facts of which I had previously little or no knowledge.

I was drawn to consider the significance of the names of the tribes in the order in which they are set in this chapter. The tribes of Israel are frequently enumerated in Scripture, but seldom in the same order.

Why?

Is there any significance in the names?

I set the meanings of these names down on paper, as follows:

Reuben (See a Son); Simeon (Hearing); Levi (Joining); Judah (Praise); Zebulun (Dwelling); Issacher (Reward); Dan (Judgment); Gad (Company); Asher (Blessed or Happy); Naphthali (Wrestling); Joseph (Adding); Benjamin (Son of my right hand).

I found that I could join those meanings together and form a sentence expressive of the Gospel message, thus:

"See a Son (the Lord Jesus), hear him, join him, praise him, dwell with him, he will reward, at the judgment, with a company, of blessed or happy ones, who will wrestle (with the world), adding, to the Son of My right hand."

Other combinations of the tribes throughout Scripture, provide a variation of this sentence, emphasising other aspects of the Divine purpose.

Thus, in the very titles of the tribes, there is set before mankind the purpose of Yahweh in Israel.

This was but the beginning of wonders for me in this remarkable chapter of the Bible.

So You Think You Know all about Abraham

I was once asked to conduct an extended study upon a section of Scripture, and I chose the life of Abraham as my subject.

The suggestion was not accepted too enthusiastically. To Christadelphians, Abraham is a familiar subject; they think they know all about it.

But the study continued for well over twelve months, and revealed some remarkable features which would make an excellent series of articles for "Logos" if we had the time to write them, or the space to print them.

There are many "mysteries" contained in the life of Abraham, and as we continued further and further with the subject, we were kept busy searching for the clues that unravelled them.

Genesis 14 is a case in point.

It records the occasion when Chedorlaomer at the head of his confederate forces swooped down upon the land of Palestine which had risen in open revolt against his rule. He advanced southward on the east of Jordan, to the head of the gulf of Akaba, then north-west to Kadesh, thence north-east to the Dead Sea depression, where finally he took captive the inhabitants of Sodom and Gomorrah, and among them Lot the nephew of Abraham.

This circuitous route was once thought so unlikely as

to indicate that the account was legendary. But in 1929, the archaeologist, Albright, discovered a line of mounds in Hauran and along the east border of Gilead and Moab of cities that flourished B.C. 2000, indicating it to be a well-settled country, and the direct route between Damascus, and the gold, copper and manganese regions of Edom and Sinai. This immediately showed, as one critic of the Bible wrote: "The general setting of the story is consistent with the political situation of the East as disclosed by the monuments, and it contains data which cannot possibly be the fabrication of an unhistorical age."

But there is something in the story more difficult to explain than the circuitous route taken by Chedorlaomer. We read:

"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre and Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan."

What a number of questions fly to the mind in reading these verses! What is the significance of the word "Hebrew"? Why was Lot called Abraham's "brother"? And what an insight there is given of Abram's encampment when we learn that he could muster 318 servants, born in his own house! This conjures in the mind something more than a few tents scattered about!

But in addition to these questions, the answers to which our study revealed, there were also a few more difficult ones. For example, these Amorite friends of Abram helped him attack Chedorlaomer and recover Lot, from which the question arises: Why did they help Abram, and yet did not raise a finger to help their own countrymen when the latter had been attacked (v. 7)? Secondly: Why should Abram be "confederate" with these Gentiles? Thirdly: How could Abram muster a "trained" army of 318 — what was he doing teaching them to war?

These were mysteries which a little research helped to answer. The three Amorite chieftains were "confederate with Abram." The Hebrew is more explicit. It records: "They being possessors of the covenant of Abram." These Gentiles apparently accepted the God of Abram, and had embraced his hope. They thus stood apart from the general insurrection against Chedorlaomer. Having embraced the covenant of Abram, they had no great affinity with their own tribe, and therefore refused to be involved in the war that

took place between the Amorites and the invaders. On the other hand, they willingly assisted Abram in his God-directed campaign to rescue Lot.

As to the "trained" men in Abram's camp, we learned from Strong's Concordance, that the word in the Hebrew signifies "initiated," or "instructed." The same word occurs in Proverbs 22: 6: "Train up a child in the way he should go . . ." These men were trained, not in the arts of war, but in the knowledge of the truth; they were initiated therein, and as men of faith (see Gen. 18: 19), they went forth in the strength of El Shaddai (God Almighty).

But did not Abram "arm" them? Certainly he did; but not with fleshly weapons of war (though we do not doubt they would have these as well). Abram armed them by teaching them to have confidence in God. In this case, he showed his confidence in God by "leading them forth," as the margin renders the passage.

Our research into these verses enabled us to appreciate far better the household of Abram, his relationship with those in the land, the manner in which he brought up those under his care, as well as giving us an indelible picture of this most wonderful chapter.

And what a chapter it is! Read it, and see if a score of similar questions as the above do not come to mind? Who is Melchizedek? What does the bread and wine he offered Abram signify? Did the Amorites take their portion (v. 24)? What do all the hard names of the chapter signify?

There are wonderful answers to all these questions.

Remember this Sunday School Story?

Moses was dead. He had been conducted to the top of Mt. Nebo from whence he had a magnificent vista of the Promised Land, seeing it "afar off," and then passing to his rest.

The leadership was now conferred upon Joshua. The tribes of Israel were congregated on the eastern bank of the Jordan. Before them was a deep and rapid river about 60 feet wide, then in flood. How were they to cross this first barrier to the Land of Promise.

The instructions were explicit.

The Ark of the Covenant which was previously hidden in the centre of the marching tribes, was to be conveyed by priests to the forefront of the nation, and separated from it by a distance of "about 2,000 cubits," was to be carried by the

priests in the midst of the river, and there held by them until all the people had gone across.

This happened. As soon as the priests bearing the Ark entered the river bed, the waters ceased, and there was a pathway for Israel to pass over.

Here was a miracle greater than the passage of the Red Sea. There was no natural agency whatever employed on this occasion: no mighty wind to drive the water back; no reflux of the tide upon which doubters might fix to depreciate the miracle. How did it happen, and what was the purpose of it all?

Some attempt an answer on natural grounds. Keller in "The Bible as History" speaks of an earthquake that caused the banks to cave in and dam up the river. But this does not answer the needs of the record. It would require two earthquakes. One to dam up the river when it is in flood, and the other to remove the wall of earth as soon as the priests stepped out of the river bed! And even granting all that, the full extent of the miracle is not explained.

For, miracle of miracles, this swiftly flowing stream which descends so rapidly from its source in the north, not merely opened a way for Israel to walk through, but was actually caused to flow uphill in reverse! It was "driven back" towards the Sea of Galilee. Such is the record of Psalm 114: 3-5.

Keller's hypothetical earthquake thus fails to answer the requirements of the record.

From the record in Joshua 3: 16, we learn that the water of the river "rose up upon a heap" from a place called Adam about 16 miles from where the tribes crossed. At that spot, the river banked up because the waters that were being "driven back" met those still flowing down.

This is the plain teaching of the Scriptures when all the facts are drawn together. It is an amazing miracle. We can accept it or reject it as we might, but it defies explanation from natural phenomena.

What is the purpose in recording this miracle? I believe it is in order to present an amazing type.

The word "Jordan" means "Descender." It enters two seas: the Sea of Galilee which is a fresh water lake, and the much larger Dead Sea, which is heavily impregnated with salt. En route it passes the city called Adam (Josh. 3: 16). Thus this river descends from out of the Sea of Life through Adam to the Sea of Death, and as such, it stands as a type of humanity.

But on this occasion, the Ark of the Covenant, previously hidden in the midst of Israel, stood openly in the River, by means of which, the waters that previously flowed through Adam to death, were now caused to flow back to life.

Here is an amazing type, telling the story of redemption through Christ. The Ark of the Covenant foreshadowed Christ, and until this time was hidden in the midst of Israel even as the promise of his first advent was bound up in the prophecies of the Old Testament. But "about 2,000 years ago" (answering to the "about 2,000 cubits" of Josh. 3: 4), the Lord was openly manifested in the midst of mankind, and through his sacrifice, the waters (or people) which swiftly flowed through Adam to death, were caused to flow in reverse — back to life.

An inner meaning is therefore given to this miraculous event that invests it with great significance and purpose. The Ark in the midst of the river, provided an incentive for Israel as the work of Christ does for us. They were told to "go after it" (Josh. 3: 3), as we are Scripturally encouraged to go after Him. They were told that by looking at what was done they would "know the way by which ye must go" (v. 4), and is not this the lesson we likewise learn from "looking unto Jesus the author and finisher of our faith" (Heb. 12)?

I have only briefly touched upon this "sunday school story," but given the space and time, we would see that every verse is pregnant with meaning, and the whole account becomes an absorbing and amazing record of Divine providence and care in the work of redemption.

How Righteous was Lot?

How often have Christadelphians quoted Genesis 13 in exposition of the Gospel message? The story of Abram's unselfishness, and Lot's foolish choice, and the promise made subsequent to the parting of the ways of these two men, has been the subject of thousands of addresses. Surely nothing new remained to be discovered in it.

We thought so, until we had cause to study it closely.

The record is specific as to where the two men stood when they came to their decision. It was "between Bethel and Hai." They were thus on the heights overlooking the Jordan valley. In the distance they could see the southern portion of the Salt Sea which was then, before the catastrophe of Sodom's overthrow, a green and flourishing plain, noted for the prosperity of the cities contained thereon.

But look upon this distant view of seeming prosperity and peace, they had to gaze beyond the town of Hai. For Hai was on the slopes that led downwards to the plains beneath; whilst Bethel was on the heights above. To get to Bethel one had to climb the harsh, rugged hills, and endure the privations of isolation. But one went easily down the slopes to Hai and Sodom.

And the word "Bethel" signifies "The House of God" (El), whilst "Hai" signifies "ruin."

These two men stood at a point between the House of God and Ruin when Lot made his unfortunate choice!

The chapter seems to carefully mark the steps in the decline of Lot. First there was "strife" with Abram (Gen. 13: 7); next he looked longingly on the prosperity and companionship which Sodom offered (v. 10), then he "chose" that way (v. 11). Leaving Abram he "pitched toward" Sodom (v. 12) possibly, at that stage, determining in his heart he would keep separate from those wicked cities. Instead, we next find his "dwelling in" Sodom (Ch. 14: 12), and finally, sitting in the gate as citizen and ruler (Ch. 19: 1).

Then the mercy of God was extended to Lot in the catastrophe that overcame the city, for he was rescued therefrom.

How is this consistent with the statement of the New Testament that describes Lot as "that righteous man"?

The answer is in the word "righteous," which really relates to a state and not necessarily a moral condition. A "righteous" man in Scripture is one who is justified (in the original Scriptures it is the same Greek word), or vindicated by his sins being forgiven. That was the case with Lot. He was not happy under the conditions he chose. It was against his principles. He had been led into circumstances that brought him distress — possibly through the influence of his wife. He obtained forgiveness and was saved, not merely through his own efforts, but the mercy of God, and the intercession of Abraham. The record declares: "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt (Gen. 19: 29).

The Shepherd Boy who Slew the Giant

What a glorious little fable is presented in 1 Samuel 17! That is how many people view it. A good moral story showing the triumph of righteousness over the wicked giant; excellent as a graphic story of faith and courage — for children. A "must" in our Sunday school lessons!

That is the general treatment.

Actually it is a remarkable record of history and type setting forth the ultimate triumph of Christ, here personalised by David.

I have spent some hours of pleasurable and profitable study around this incident.

Notice how explicit the record is as to where the incident took place (1 Sam. 17: 1). I took some time ascertaining where this was on the map, and then went to a book in my library that describes the geography of the Holy Land.

I found that the valley of Elah (v. 2) is a long winding depression that extends from the Philistine plains just north of Ashdod to the heart of Judea. About 16 m. south-west of Jerusalem there is a junction formed by two other narrow valleys. At this junction there is a level plain, a quarter of a mile broad, cut by two brooks which combine to form the stream which flows down the vale of Elah.

The Philistines came up this winding valley, and Saul and his army descended from the hill country down the converging valley that formed the junction. Saul thus defended the gateway to the eastern portion of the land, and the Philistines that to the west. Saul was in a very strong position. If the Philistines wanted to attack him, they must cross the level plain as well as the main stream and two other smaller streams. They were thus at a disadvantage, and there was a stalemate in the war. That is one reason why Goliath tried to incite the Israelites to battle daily "for forty days" (v. 16). We gain thus a picture of a great and natural amphitheatre. On the opposing hills rested the two armies, so placed that they could see all that happened on the small plain below. They saw and heard the challenge of Goliath, they witnessed the contest that took place later.

One can imagine the hush that would come over the two armies, as the two contestants approached one another for the battle. The mighty Philistine, at least 9 feet 9 inches tall, heavily covered with brassen coat of mail, formed of brass overlapping like the scales of a fish, possibly in imitation of his god, Dagon, opposed by the lightly clad, agile, fresh-faced, bright-eyed shepherd boy with sling and stones.

There is interest in every detail of the encounter, if we take the trouble to search it out. The Philistine cursed David "by his gods," so that the contest entered a new field of enquiry. It was more than man to man; it was Dagon versus Yahweh.

David's confident answer was a calm statement of his faith. Victory would be his, and would be granted him in order that: (1)—“all the earth may know that there is a God in Israel,” and (2)—“all this assembly shall know that Yahweh saveth not with sword and spear.”

The word “assembly” in Hebrew is “galal,” and is a word that has a similar significance as “ecclesia.” It comes from a root that means “to call or summon.” In the Septuagint version of the Old Testament, this word is replaced by the word “Ecclesia.”

Thus David declared that the purpose of victory was to demonstrate to all the world that there is a God in Israel, and to vindicate the power of faith to His ecclesia.

There are two Psalms connected with this incident. According to the Septuagint version, Psalm 144 relates to the victory over Goliath, and the inscription given to Psalm 8 identifies this Psalm also with the same incident. It is dedicated “To the Chief Musician upon Muth-labben.” In our version, this is given as introductory to Psalm 9, but the latest research shows that such inscriptions really relate to the Psalm previous.

“Upon Muth-labben” signifies “To praise, regarding the death of the man who went out between the camps.” The word “labben” is from the Hebrew root as the word translated “champion” in 1 Samuel 17, and which also means, “The man between the two.” Goliath was like a duellist, between the two hostile camps—thus the title given him.

The two Psalms thus associated with this well-known incident are charged with additional interest when linked with the victory of David. Psalm 144 can well represent the prayer that must have been on David's lips when he stepped out from the ranks of Israel to meet his formidable antagonist. He had rejected the armour of Saul, and leaned upon Yahweh from whence he derived the skill to war (Ps. 144: 1), he speaks of his weapons of war (v. 2), man's vain show as exemplified in the boasts of Goliath (vv. 3-4), his prayer that Yahweh might give him victory (vv. 5-7), his praise of Yahweh (vv. 8-9), his confidence that Yahweh would deliver him from the sword of Goliath (v. 10), his indignation at the impious blasphemy of the Philistine (v. 11), and the reason why he desired victory: that Israel might dwell safely and worship Yahweh in truth (vv. 12-15).

Link this prayer with the narrative in Samuel, and see if you do not extract pleasure and profit from the exercise.

Psalm 8, I believe, represents the rejoicing of David after victory. Yahweh's name is now exalted in the earth. His strength has been revealed through the victory afforded one who was previously decried as a mere stripling, a baby in comparison with Goliath. The boasts of the enemy have been silenced thereby. In David, God had visited his people. He had crowned him as king over all his works. His triumph, even over the beasts of the field (the lion and the bear—see 1 Sam. 17: 34-35), foreshadowed his rule over Israel and the surrounding nations. In that rule, Yahweh's name would be exalted.

Thus these Psalms have a historical background, but they also act as a bridge from the historical to the prophetic. For Psalm 8 is Messianic in its scope (Heb. 2: 6-8; Matt. 11: 15); it is prophetic of the future. David's triumph over Goliath typifies the triumph of the Christ and his brethren over Gogue and the world, when a greater than David shall rule Israel and the nations. Then the shadow shall become the substance, and in the elevation of those styled by Christ "babes and sucklings" (Matt. 11: 25) there will be seen the fulfilment of Paul's words: "God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence" (1 Cor. 1: 28).

So by research and study these subjects that may be thought beneath the consideration of adult minds, are revealed as outstanding incidents in the revelation of Yahweh calculated to provide the greatest pleasure and profit.

—H.P.M.

The Wonderful Jesus

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in obscurity. He worked in a carpenter's shop until he was 30; then for three years he was a journeying teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled 300 miles from the place he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with this world, except the power of his Divine manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth, while he was dying—his coat. When he was dead he was put in a borrowed grave through the pity of a friend. Nineteen centuries have come and gone. Today he is the centre piece of the human race, and the leader of the column of progress. I am far within the mark when I say that all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth, as powerful as that solitary life has.

It has been my great pleasure, during the past month, to co-operate with the brethren and sisters in Tasmania in a week of activity around the Word. It opened with a Fraternal Gathering on the day (Saturday) of our arrival, and concluded with the public lecture at the Ecclesial meeting place on the following Sunday week. During the 8 days of our sojourn among brethren, some eleven addresses were delivered on a variety of subjects — including four public lectures.

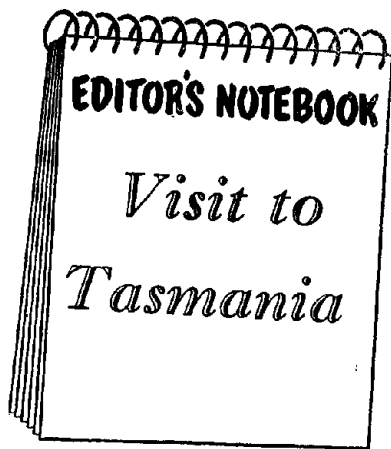
Our appointments also took us to various parts of the Island, so that through the good services of Brother Case, the Recorder of the Launceston Ecclesia, we travelled by motor some 450 miles as well. This included a public lecture at Burnie, on the north-west coast of Tasmania, and a rather unusual meeting held in the Conference Room of the Imperial Hotel, Hobart, deep in the south of the Island.

Attendance at the public lectures on the part of strangers was extremely poor—due mainly, I feel, through lack of the best form of advertising, and perhaps the brethren were a little disappointed at the results. But I am confident that that can be rectified at any subsequent campaign. We have a wonderful message—and though this is a materialistic, God-defying age, there are some who are prepared to hearken to the voice of wisdom and truth. It is our duty to present the invitation as attractively as possible; to use the words of Christ: "To compel them to come in."

I feel this is a feature of the work we must not overlook. The Lord likened the disciples to fishermen; and to get the best results, we must bait the hook attractively. The Scriptures provide us with the means of doing so. The Book is full of exciting and wonderful subjects that can be presented attractively to those who have "ears to hear" the message presented. And in the Lord's service, only the very best is good enough. It is essential that we pay attention to the smallest detail, and co-operate energetically, in every possible way, to the extension of the Truth.

But if the attendance of strangers was small, it was more than compensated for by the enthusiasm shown by the brethren and sisters. Though meetings were held every night we were there, the attendance was excellent, so that night after night, brethren and sisters would be present to hear yet another aspect of the Word expounded.

The ecclesia in Launceston numbers some 65 brethren and sisters. This has been brought about by an influx of brethren from overseas, as well as the uniting into one of previously separated groups. Now all are co-operating to their mutual profit. There is an excellent grouping of young people, and they show a keen interest in the Word. I find it most encouraging when, after an address, young people are desirous of further information upon aspects of it, or are prepared to comment themselves upon the matter expounded,



Associated with the ecclesia is a fine Sunday School of about 45 students, under the supervision of Brother J. Kershaw. I had the great pleasure of speaking to the assembled school on one Sunday afternoon, and of conducting the senior class on the second Sunday.

These figures may startle some Australian readers of "Logos," who know little or nothing concerning the Truth in the Island. It may also startle them to know that about forty years ago there used to be an ecclesia in Hobart of about 105 members—whereas today there are but half-a-dozen. Tasmania has been largely neglected on the part of ecclesias in the past, but there is every evidence that good work can

Blasphemous Teaching

THE BIRTH OF THE LORD

We thank those readers who have expressed approval of our article in the last issue of "Logos" on the above theme. It gave us no pleasure to write as we did, but whether we receive approval or otherwise from readers, we are determined to voice our complete opposition to the evil that is proclaimed through this paper emanating from Broken Hill. We would appeal to those responsible for its issuance, to review their attitude and beliefs in regard to the birth of the Lord, to listen to the warning voice of the inspired Apostle: "Examine yourselves, whether ye be in the faith; prove your own selves . . ." (2 Cor. 13: 5). The publication of such matter is a serious disservice to the Truth, the Scriptures, the Lord. Loyalty to these things of supreme moment demands that we raise our voice in warning and repudiation. As we wrote last issue, those who deny the virgin birth of the Lord are denying Christadelphian teaching. As such they have no claim to the title "Christadelphian."

—Editor

be done in the Island. Perhaps the resurgence of the ecclesia at Launceston, is Yahweh's final appeal to Tasmanians before the End comes.

The beauty of nature is everywhere apparent in the Island. Launceston, itself, in a basin formed by hills that surround it, and is a city of 50,000 inhabitants. It is noted for its gardens and flowers, and for the glorious views obtainable from the highlands around it, from whence the River Tamar (on whose banks the city is found) can be seen wending its way into the distance. The whole island is a mass of hills and valleys, and with bright green everywhere in evidence (at a time when Adelaide is a sullen, burnt brown) has an appealing freshness about it reminiscent of England—which, in parts, it much resembles.

The campaign followed the usual pattern of such efforts. Public lectures, exhortations, exposition of the Word, private discussion, Gospel extension activity—all found a place. As with all similar efforts, we made new friends, and appreciated the problems and difficulties under which some labour. It is an interesting feature of the Truth to be able to visit these small communities found in isolated parts — the “salt of the earth,” if the savour of the Truth has not been lost.

In Launceston we were disappointed in one direction only. At the close of the campaign we were told that a very keen “Elpis Israel” Class was conducted by the younger members of the Ecclesia, though, due to the campaign, the meeting had been cancelled for that week. We would have been delighted to have attended, for we have a great respect for such studies. We are confident that they fill a vital need for these closing days of the Gentiles, injecting meetings with the true spirit of research in the Word (Mal. 3: 16). I promised, that should another campaign in Launceston eventuate, to make attendance at the class one of the appointments.

A rather unique feature of the effort was a visit to Hobart. Hobart is the capital of Tasmania; a beautiful city of 100,000 inhabitants on the banks of the broad and lovely River Derwent, and overshadowed by the steep, precipitous, wooded Mt. Wellington. There are few Christadelphians in Hobart today, but, strangely enough, considerable interest has been aroused by the distribution of our literature in its districts. Sister Hale, of Adelaide, who is keenly interested in the work of Gospel extension, had personally written to a number of these folk, advising them of our visit to the city, and inviting them to meet us personally at the Imperial Hotel where we were staying for the night. She had engaged the Conference Room of the hotel for the purpose.

On arriving at Hobart, we took the opportunity of personally calling on interested friends, and inviting them to be present in the evening. About eight o'clock that night we had Brethren E. Mansfield, of Sydney, and K. Niejalke, of Hobart, stationed in the foyer of the hotel to attend to any visitors who might enquire for us, and to conduct them to the second-storey where the Conference Room is situated. Unfortunately, the Dale Carnegie organisation had hired an adjoining room, and the passage was a little crowded with people attending the lecture there being delivered. Whilst awaiting for any friends for our meeting, I engaged some of the waiting folk in conversation, inviting them to hear something more compelling than Dale Carnegie's philosophy. One young lady, in reply, declared that Dale Carnegie's principles were based on the Bible; to which I answered, “Why not go to the very source then?”

By 8 o'clock a little gathering of about 15 folk, including a number of interested friends, had gathered in the Conference Room, and in an informal manner we outlined the Gospel message, inviting them to interrupt with questions whenever they felt disposed to do so. I was gratified with the spontaneous way in which they took advantage of my invitation. The questions were many and interesting, and evinced that those concerned had a grasp of the Scriptures. I was also extremely pleased to notice other friends noting every reference from the Bible in notebooks, and showing every indication of great interest. This was most encouraging, and the discussion continued until about 9.30. At this stage, the hotel served a very nice supper, in which all participated, and over light refreshments continued to discuss the Truth in an even more informal manner. This continued until 11 p.m., and ended with arrangements made with Brother Niejalke to conduct a weekly Bible study in conjunction with those friends who agreed to

attend. We were all delighted with the response in Hobart, and it demonstrates, once again, that there are those who desire to hear, if we can but reach them.

In that regard, it is important to remind ourselves, that actual results are beyond our control. We may plant or water the seed, but it is God alone who can give the increase. There is a wealth of meaning in the words of the Apostle: "For Christ sent me not to baptise, but to preach the gospel" (1 Cor. 1: 17). That is our duty, and we must do it as efficiently and effectively as possible, exercising the patience to await its results.

We stayed overnight at Hobart, and returned to Launceston by motor the following day, to complete the balance of our scheduled appointments. Then followed the return trip. We flew to Melbourne, and then boarded ship for Adelaide. I had hoped that the boat trip would have provided some quiet relaxation from a very busy effort in a very busy year—but it was not to be. A storm swirling across the Australian continent, caught us soon after we emerged from Port Phillip heads and continued until we reached St. Vincent Gulf, completely incapacitating me, though Sister Mansfield was not affected. Her description of meal-times, and of the rolling, pitching ocean only aggravated my misery, as I lay curled up in agony on my bunk. But philosophers argue that the greater the misery, the greater the joy when it is removed—and I can appreciate their reasoning as we entered the calm waters of the Gulf, and ultimately found waiting members of the family at the wharfside at Port Adelaide.

The effort, I feel, was a valuable one. It was valuable to me personally, for I can now number among my friends certain loved ones "of like precious faith" in Tasmania. It was also valuable from the point of seeing the enthusiasm of the brethren there, and knowing when I look at a black spot on the map named Launceston that it represents in my mind a virile little group of Christadelphians. And finally, it is valuable because it represents a new avenue of Gospel extension for brethren in Australia—an avenue pretty well overlooked in the past.

Through the generosity of readers, the first 1,000 copies of the "Herald of the Coming Age," has been sent through the post to addresses of folk in Tasmania obtained from the telephone directory, and it is hoped before the next issue of "Logos" that the second thousand will have been despatched. We do acknowledge the generous co-operation of readers to make this possible, and remind any who may like to contribute that donations for this work can be sent to "Gospel Proclamation Association," Box 226, G.P.O., Adelaide, South Australia.

So 1958 came to its end. In little over twelve months, we have conducted some seven interstate campaigns, and have been associated with quite a number of local ones. Over 15,000 miles have been traversed in the cause of the Truth outside of South Australia, representing many scores of addresses on a variety of subjects. The travelling expenses of the majority of these efforts (and none of them have been undertaken for the purpose of holidaying) has been borne by "Logos" Publications. We remind readers of this, to indicate to them that their subscription plays a large part not only in maintaining the Magazine, but in other important work of the Truth in which the Committee is vitally interested. "Logos" Publications represents a financial loss to those associated with it—borne cheerfully for the sake of the Truth. The reader can help lessen this loss by promptly remitting the subscription, and assisting to extend the usefulness of the periodical. As the New Year dawns, may we suggest that the reader make this a part of his resolutions for the coming year.

—Editor

**The Original Advertisement
for "Elpis Israel"**



**A BOOK FOR
THE TIMES**



A BOOK FOR THE TIMES

Being an exposition of the things concerning the kingdom of God in relation to the past, present, and future; by which whosoever will may understand the Scriptures and teach them. By John Thomas, M.D., Editor of the Herald of the Future Age, Richmond, Va., U.S.A.



"And when the Samaritans heard Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ they were baptised both men and women" (Acts 8: 12).

Prospectus

This is pre-eminently a Book for the People as well as a book for the times. It is not a book of technical or scholastic theology; but one constructed upon the grand principle that the Bible contains a revelation from God of the reason of things and of His purposes in their creation, addressed, not to a privileged few for their especial profit, but to all the sons of men without respect of persons who may desire to know the truth. Hence, the Book for the Times aims to speak to the people in plain and intelligible language; and to "open the understanding" that they may by the further exercise of their own faculties discern the "wonderful things" contained in the Oracles of God.

The word has been too long led by the nose in the spiritualities of faith and practice. In this, therefore, "the Time of the End," when the constitution of society is being broken up by the judgments of Almighty God, the necessity is pressing that every one who would be accepted of Him should take his spiritual concerns into his own hands; and, without reference to the conclusions of the last 300 years, "search the scriptures" for himself that he may know and do His will.

This is not so difficult as men are apt to suppose; and though not often attended with signal success, the failure is referable to educational bias rather than to the abstruse-

ness of the sacred writings themselves. To understand these is the great desideratum to becoming "wise unto salvation." Bibles indeed abound, but the System of Truth revealed is known to a very limited extent. "Bodies of Divinity," "catechisms," "confessions," "articles," and "creeds," do not exhibit it; nor is there any voice known to the writer that declares it satisfactory to a mind unimbued with the traditions of effete theologies. The want of a friendly monitor to extricate the bewildered inquirer from the labyrinth of human inventions in religion, entails on him years of painful, and almost hopeless, search after truth. He is disposed to "prove all things," but feels little able to determine what is the good to which he should adhere. From personal experience the writer knows that a work is needed capable of filling up this void; he has therefore yielded to his convictions and the solicitation of those who are acquainted with his views of the World, and prepared the work he now offers to the public to assist the reader in separating the wheat of divine truth from the tares which the enemy hath sown.

The "book for the times" will show what must be assuredly believed by all who would "inherit the Kingdom of God." It will point out its nature and unfold the things which pertain to it; in other words, it will make the gospel of the kingdom so plain that he who runs may read; and, if he would share in its glorious attributes, will enable him to place himself upon a foundation which shall not be conjectural, but demonstrative; so that his faith and hope may rest, not on the world or traditions of men, but on the unerring "Testimony of God."

The "book for the times" will be the advocate of no name, sect, or party extant. The Bible, the Bible alone, is the measure of Christianity. Beyond this it has no affinities, and commends to the reader no denomination save that whose faith and practice are narrated with such artless simplicity and convincing truthfulness in the Word.

The "sure word of prophecy" in relation to past, present, and future times will be amply explained. Nearly the whole of the books of Daniel and the Apocalypse, together with Ezekiel and the "minor prophets," will be interpreted upon historical and rational principles; and copious details will be set forth concerning the present times, and the few years which yet remain to fill up the period allotted to the existing government of the nations to trample upon the rights of God and His holy people.

The inquirer who would understand the prophetic future

in relation to England, Russia, Austria and the Papacy, the Continental Dynasties, Turkey, and the Jews, will find information in this work which is not furnished elsewhere. It is not a compilation, but original throughout; and written at the request of many who heard the author lecture in divers parts of England and Scotland upon the subjects of which it treats. It addresses itself to men of candid and independent minds, who venerate the Word of God more than the traditions of men; and who are not afraid to think in opposition to the mandates of ecclesiastical authority, or the foregone conclusions of the multitude. It pleads not for dogmas, but for a return to first principles; and a scriptural preparation for the appearing of the Holy and Just One in his Kingdom, and the glorious "manifestation of the sons of God."

(From the "Herald of the Future Age" (1843), p. 264. The passing of the years has revealed that "Elpis Israel" is capable of doing all that its author claimed of it. It is a book, not merely for those times, but the present also, and though written over 100 years ago is by no means "out of date." It is a testimony to the fact that Brother Thomas had the key which unlocked the mysteries of the Scriptures, and that the Bible is capable of enlightening the eyes to the revealing of things to happen leading to the establishment of the Kingdom—Editor).

—J. Thomas

Gospel Proclamation Association

**PRESENT OBJECT: TO CONTACT EVERY PERSON IN TASMANIA
WITH LITERATURE**



As previously announced, we are using the telephone directory for our purpose. Though this does not give a complete coverage, we are reasonably sure that the names and addresses are correct. During the past month, due to the generous response of readers, the first thousand copies were despatched, and at the moment our helpers are preparing the second thousand. Present indication of voluntary donations received is that we may be able to forward 2,000 copies in January. We invite the co-operation of readers to increase this scope in the coming months. All donations should be carefully marked "Gospel Proclamation Association" and forwarded to Box 226, G.P.O., Adelaide South Australia.

Meanwhile we are still maintaining other phases of this work. Our mailing list extends to many countries of the world, and applications for further literature continue to come forward. During the past month, interest has been shown by friends in the following places: Pakistan, North Borneo, Rednal (Eng.), Nigeria, British Guiana, U.S.A. (Worcester, Mass.), Canada (Ont.), N.S.W. (Rooty Hill, Croydon, Chatswood, Dorrigo), N.T. (Darwin), W.A. (Guilford, Tallanalla), Qld. (Marooka), N.Z. (Greatford).

Correspondence has been maintained with these folk. From Kyambaram Victoria) comes the following letter:

"I received from you some time ago a pamphlet, 'The Gospel in Song,' an appreciation and explanation of Handel's Messiah. Could you please let me have a few more. I would deeply appreciate an immediate reply."

From Annerley (South Brisbane):

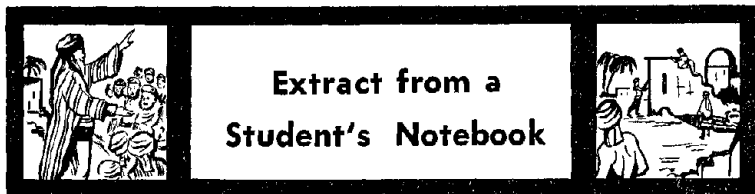
"After reading the pamphlet left in my letterbox, will you please forward the booklet: 'Russia's Bid for world Domination.'"

From Abilene, Texas (U.S.A.):

"I received your booklet, 'Why Christendom is Divided.' I don't agree with you about a good many things. I am a Baptist, and my husband was a Baptist teacher and evangelist. I am a member of a church where we had 1,720 in Sunday School yesterday. Our auditorium seats around 2,000 people and it was well filled yesterday morning. We study, believe and teach the Bible as it is written. Whilst I do not agree with all that you say in this booklet, I am very interested in Bible prophecy, and would like to receive a copy of 'Russia's Bid for World Domination.'"

Many other letters have been received, often including questions on the Bible which our team of correspondents have answered.

During the past month, donations for this work that we have received have amounted to £20/18/4, whilst expenses have been £15—including the cost of 1,000 copies of "Herald of the Coming Age," and the postage of same to 1,000 addresses in Tasmania.



(Continued from page 126)

Gen. 2: 7: "And man became a living soul." We have earlier (see p. 63) considered the term "living soul," and now pause at this verse to consider the word "man" in relation to that from whence he came. In "Herald of the Kingdom and Age To Come" (vol. 10, p. 3), Brother Thomas writes: "By 'man' we understand that formation termed 'dust out of the ground,' and therefore called 'the Adam'—Adam-ah signifying 'ground'; and Adam, that which is translated 'man' in Gen. 2: 7; or the thing taken out of the ground. This is the import of the word 'Adam'—a thing ex humo, 'out of the ground'; and therefore styled

'human,' from 'humus,' which signifies 'ground.'"

According to this statement, "ground" and "Adam" come from the same root meaning, and this is confirmed by Strong's analytical concordance. Thus Adam is related to the ground: "Dust thou art, and unto dust shalt thou go." In the verse before us, we read: "Yahweh Elohim formed man of the dust of the ground . . . and man became a living soul." Here are two words "the ground" and "man." In English they appear completely dissimilar, but in Hebrew the only difference is an additional letter in the word trans-

lated "ground." The former word (translated "man," but which really should be rendered "the man") is Ha-adam, and the latter word is Ha-adamah.

In its root meaning, both "ground" and "Adam" signifies "red," the former because of the red colour of the clayey soil of parts of the Middle East, and the latter because of the redness induced by the blood which vitalises the body. And, of course, "red" is the colour of sin with which man became associated.

Thus the word Adam (frequently translated "man") signifies a groundling.

But did not all creation come from the ground? Assuredly it did. Where, then, does man differ from the rest? Brother Thomas replies:

"In the same sense that Seth was in the image after the likeness of the Adam, so was the Adam in the image after the likeness of the Elohim, or Mighty Ones, when the Spirit formed him through their instrumentality. The other formations from the ground had no resemblance in form or capacity to the Elohal Model. The Elohim are not in the form of lions, elephants, cattle, or reptiles. These are not their image; neither are such creatures capable of developing mental phenomena like theirs. The images, or forms, of the lower animals are after other models, and their mental manifestations according to the limited capacity of their own cerebral specialties" ("Herald," p. 3).

Man is higher than the other groundlings because of his form and capacity, and therefore he is not styled merely "ground" or "adam," but "the Adam." We therefore read: "Out of the ground (Heb. — "Ha-adamah") Yahweh Elohim formed every beast, and fowl; and brought them unto Adam (Heb.—"Ha-adam")." Here groundlings are brought unto "THE groundling." Brother Thomas writes:

"All exhuman formations, including man, have, then, one common origin. They are all dust; but each species differing in image and likeness; the only one thing among them having the Elohal form and Cerebral similitude, being 'THE Adam.'"

So, in the margin of Gen. 2: 19, instead of "Adam" there is placed the alternative "the man."

It is interesting and significant that the words "Adam" and "man" are so closely linked etymologically with the word "ground." It reveals the lowly state of creation even when pronounced "very good" in comparison with Divine nature.

Gen. 2: 9: "The tree of life."—In Hebrew the words are: "aitz-ha-chayim," which Brother Thomas translated literally as "a tree of the lives." In "Eureka," vol. 1, p. 208, he writes:

"It was in the midst of the garden of Eden, and would have imparted life for the Olahm had Adam and Eve, the representatives of the whole family of man, been permitted to take of the fruit of the tree and eat thereof. But they were excluded on account of disobedience; and the eating of a tree of life was set before the face as a thing to be attained consequent upon obedience to the commands of God."

In Rev. 2: 7 we are again introduced to a "tree of life." In fact, the more we study Genesis, the more it appears as the beginning of a bridge of which Revelation is the end, linking the great purpose of Yahweh from creation to consummation. Genesis tells us how it all began; Revelation how it will all end. Genesis shows us the first paradise closed (Gen. 3: 23), Revelation the new paradise opened (Rev. 21: 25). Genesis records how the curse was imposed (Gen. 3: 17), Revelation how it will be removed (Rev. 22: 3). Genesis speaks of sorrow and death (Gen.

3: 16-19), Revelation of no more sorrow or death (Rev. 21: 4). In Genesis the serpent speaks (Gen. 3: 1), in Revelation the serpent power is restrained (Rev. 20: 2). Genesis sets before us natural creation (Gen. 1), Revelation a new creation (Rev. 3: 14). Genesis reveals that access to the tree of life was denied (Gen. 3: 24), Revelation promises that the eating of its fruit will be offered to "those who overcome."

There is an interesting difference between the phrase "tree of life" in Genesis and Revelation. In the former, as noted above, the word translated "life" is in the plural in Hebrew—"lives"; but in Revelation, it is the tree that is in the plural. The Greek word "xulon," translated "tree," is better rendered "wood." This clears up an anomaly found in Rev. 22: 2, for there the translation represents the "tree of life" being on both sides of a river! A tree cannot be on both sides of a river, but a wood can be; and the Revelator speaks of the "Wood of the life," found in the future paradise of God.

Had Adam and Eve partaken of the Tree of the Lives, they would have been changed from being living souls into ever-living souls. They did not partake of it, but instead partook of the forbidden fruit of the tree of knowledge of good and evil, and were expelled from the garden. Brother Thomas comments, that to have permitted them to eat of the Tree of Lives in their state of disobedience, would have "populated the earth with deathless sinners."

We respectfully differ from Brother Thomas here. "Deathless sinners" are an impossibility. Where sin exists, death must follow. Eating of the Tree of Lives would have changed Adam and Eve, clothing them with Divine nature, in which there is no sin. This change of nature would have wiped out the consequences of their disobedience, and made them

"equal unto the angels," removing from their body those lusts that lead to sin. This could not be under the circumstances, because they stood before the Creator in a state of unforgiven nakedness and sin. It was not appropriate under those circumstances that they should be permitted to eat of the fruit of this tree, so that it was denied access to them. In "Elpis Israel," p. 71, Brother Thomas writes:

"It was because immortality belonged to this tree; or rather, was communicable by or through it to the eater, that it was styled 'etz ha-chayim' that is, 'The Tree of the Lives,' for that is its name when literally rendered. The phrase 'of the lives' is particularly appropriate; for it was the tree of endless life both to Adam and Eve, if permitted to eat of it."

But sinners will be allowed to eat of it, if their sins are covered, and they walk the "way" to it (for wisdom is "a tree of life" to them that lay hold upon her—Prov. 3: 18). Revelation 2: 7 promises those who overcome that they will be permitted to "eat of the wood of life," and so live forever. The Lord Jesus proclaimed: "I am the life . . ." "I am the Vine, and ye are the branches . . ." Here is a tree consisting of living persons all animated by one and the same life-principle. To partake of the Wood of Life is to become an element in it. Such an individual is likened by David in Ps. 1: 3 as "a tree planted by the channels of waters, which shall yield its fruit in its season, and its leaf shall not fade; and whatsoever he shall work shall prosper." This is a perennial tree, a tree incapable of decay. Thus, when the victor has eaten of the "Life" he becomes part of the "Wood" whose leaf shall never fade.

One or two queries arise in the mind concerning the Tree of Life, the answers to which are hinted at in the writings of Brother Thomas. If the Tree of Life

brought immortality, and the Tree of Knowledge of Good and Evil brought death, why did not Eve first partake of the first, ensuring for herself endless life, and afterwards partake of the second?

There was nothing on the Tree of Life to excite her appetite or lust. Perhaps its fruit had not properly formed, or had not ripened; perhaps its appearance was not as desirable as the forbidden fruit. At that stage, death did not work in her as it does in us, and therefore the need of that which could counter death would not exercise her mind. On the other hand, there was something exciting in the desire to consume the forbidden fruit, and become as the Elohim in the knowledge of good and evil. This lured her to flout the command and partake of that which was forbidden.

And a further point. When God set up at the east of the Garden of Eden Cherubim and a flaming sword to "keep the way of the tree of life" (Gen. 3: 24), was it merely to prohibit access to it? The answer is a decided No. The driving of man from the garden prevented his access to the tree of life; the setting up of Cherubim at the east of the garden was to ensure that the "way" to the tree might be

as priests to accept the offerings of man. That "way" is opened to all who desire to ultimately eat and live forever. Thus the frequent references to the "way of Yahweh" found throughout the Word, and the likening of Divine Wisdom as a "tree of life" to those who take hold of her. The mercy of Yahweh revealed through the sacrifice of His Son has preserved an open way leading to the Tree for "whosoever will" accept the conditions.

"The Tree of Knowledge of Good and Evil" — The trees in the garden of Eden are important, not because of their natural characteristics, but because of the judgment of God that rested upon them consequent upon partaking of the fruit. Such was the case with this tree. Brother Thomas writes ("Elpis Israel," p. 67):

"Naturally, it was as good for food as any other tree; but as soon as the Lord God laid His interdict upon it, its fruit became death to the eater; not instant death, however, for their eyes were to be opened, and they were to become as gods, or Elohim, being acquainted with good and evil even as they. The final consequence of eating of this tree being death, it may be styled, the 'Tree of Death' in con-

Fellowship

Disfellowship does not necessarily place the individual outside of Yahweh's fellowship. A meeting may receive into its fellowship a heretic in doctrine and practise, but this would not constitute him a member of Yahweh's family circle, for Divine fellowship consists of more than sipping at the same cup, or in the enrolment of one's name in an ecclesial registrar. In the absence of Christ Jesus, we have liberty to make our own choice of company, but when error or misbehaviour is revealed, true fellowship ceases, there is a withdrawal, the physical aspect being little or nothing.



Is it Reasonable?

What is the most reasonable assumption of the two? To believe that at some time, ages ago, blind force operated upon dead matter, and produced living beings, or that the work of creation was due to an intelligent First Cause?

kept open. The word "keep" signifies to "preserve" as well as to "guard." The presence of the Cherubim "preserved" the way to the Tree of Life because they acted **tradistinction to the 'Tree of Life.'** **Decay of body, and consequent termination of life, ending in corruption, or mortality was the attribute which this fatal tree was prepared to bestow upon the individual who should presume to touch it."**

The tree of knowledge of good and evil was, therefore, not inherently bad, nor was there any sin in the act of eating of the

fruit, apart from the commandment of God. Why was that? The commandment of God in this case was the simplest and most convenient method of educating Adam and Eve in their relations to Himself. Once the prohibition had been placed upon the tree it became unlawful for Adam and Eve to touch it. How long they continued to obey the Divine requirements is not revealed, but we do know that in course of time they infringed God's decree, and as a result, the penalty "thou shalt surely die," was placed upon them. Death which before was a possibility, now became a certainty.

(To be continued)

Question Answered

IS "THE LORD'S DAY" SATURDAY OR SUNDAY?

G.H. (N.Z.): "I am a little confused in regard to the 'Lord's Day' or 'the Sabbath.' When, and in what way, should it be kept?"

Answer: The "day of the Lord," or "Lord's day" is never employed in the Scriptures to describe either the first or the seventh day. It is always used as some general day or era connected with the Lord's purpose. When John in Revelation 1: 10 said, "I was in the spirit on the Lord's day," he meant that he was present, in spirit, at the day of the Lord. Mentally, and by vision, he was conveyed into the future, to the time when Christ will return to set up his kingdom. The Lord's day, is that day set apart for his manifestation in glory—see Acts 17: 31; Mal. 4: 1-3.

Meanwhile, the Sabbath, as

enjoined by the Mosaic Law has been "done away with" in Christ. It was but a shadow, and the life in Christ is the substance (Col. 2: 14-17). Under the Mosaic Law, Jews had to rest from their own works one day in seven, and devote the time to the things of God. This was a token of a daily rest from the works of the flesh, or sin, and a giving of that time to God, which every true believer endeavours to do day by day. In Christ, even our daily duties, in office, workshop or home, can become a means of service to Christ (see Eph. 5: 22; 6: 5-6, etc.). When we seek to serve God in such ways, and at such times, we are observing the true sabbath rest, and need not worry about the particular day of the week. In fact, every day will become alike—and will be devoted to Godly thoughts and ways. Under separate cover we will send you a more detailed exposition of this subject.

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

INDIVIDUAL AND ECCLESIAL RESPONSIBILITIES

Paul besought believers to be "perfectly joined together in the same mind" (1 Cor. 1: 10). If good for the Ecclesia at Corinth, it is good for us today. How is this unity to be secured? By an attention of faithful ears to the Voice of God. This will unite an ecclesia in faith, and supply it with principles for harmonious action. Difference of judgment invariably arises from a non-recognition of divinely revealed principles, hence the necessity for thorough and honest investigation concerning everything we take in hand. Let an Ecclesia seek peace, eschewing strife, and all that leads to it. Where no principle is involved, let its members be yielding to the wish of others. We are living in an age when there is a manifest disinclination to heed the apostolic admonition. There is a tendency to seek to be different for the sake of being different—to refrain from adopting a particular course, wise though it be, because others have suggested it. This attitude is to be deplored. It is boorish. It leads to evil. It tends to disunion. Unity is strength, and this we sorely want. In an ecclesia where Paul is observed, accuracy and order prevail. The decisions of the majority, unless the first principles in question are rejected, not rebelled against. Great responsibility rests upon an ecclesia, not to exact that which is unreasonable; similarly an objecting minority should search their hearts, lest temper and wounded pride be at the root of their opposition. Woe will be the lot of those who wickedly introduce discord into the Ecclesia of Christ.

**Catholic Progress and
Christadelphian Witness**

CATHOLIC PROGRESS OVER A CENTURY

In a previous article it was shown that the Catholic Church, after suffering severely in the first half of the last century at the hands of democratic revolutionary parties in France, Italy and other countries, has overcome her misfortunes and has increased her world influence and multiplied the number of her adherents. 150 millions in 1870 have now become 500 millions in 1955. Progress in Britain and America, particularly in the past 50 years, has been remarkable.

Christadelphians ought to be witnessing against the Catholic Church and Papacy. There may be some who desire to fulfil their calling in this way, and yet are largely ignorant of what Rome has done and is doing. It is proposed in this article, to describe some of the influences that account for Rome's progress.

Opportunities Inherent in the French Revolution

In the French Revolution the common people rose against the privileged classes, against the aristocracy and the priesthood. Their cry was Liberty, Equality, Fraternity. Many clergy were slain, Church lands confiscated, and the arbitrary power of the Church was broken. But having thus suffered from the first wrath of the revolutionary masses, the Church soon took hold of the very cry of the revolution to win back her freedom and influence again. The cries of "equal rights for all" and "tolerance" were turned to good account by the Church in her adversity. So she adapted herself to the new situation and has made great progress under the banner of "God and the People," as we shall see later.

The Catholic Church turned the cry of "equal rights for all" to good account in England. In Protestant England in the 18th century there were few Catholics and they were subject to various civil disabilities. They were not allowed in parliament, in the army, or in the professions. From the beginning of the 19th century they began a determined attack to gain their legal freedom. Several Bills failed to get

through Parliament, but in 1829 the Emancipation Act was passed. With increasing boldness and unvarying persistence they pressed forward against the mixture of opposition and increasing tolerance. The foundation of a national church government was laid in 1850. The Pope reconstituted the English Hierarchy after 265 years, with the Metropolitan See of Westminster and twelve suffragan Sees. Parliament declared this illegal, and there was much agitation, but a growing body of tolerance allowed the matter to stand.

The growth of the Catholic position, as measured in buildings, is impressive. The Catholic Encyclopaedia (New York, 1909) describes the position at the beginning of the 19th century: "Chapels were few and far between, and were purposely placed in quarters where they were unlikely to attract observation. It was common to locate them in mews, and in their exterior they were hardly distinguishable from the adjacent stables." By the beginning of the 20th century, Westminster Cathedral, with its imposing architecture, had been built in the centre of London; over 300 monasteries and nearly 800 convents had come into being. Now there are over 1,000 convents, approaching 5,000 churches, and about 1,600 Catholic schools.

Reaction Against the French Revolution

Whenever the Roman church has suffered reverse in past ages, she has been big enough, and deep-rooted, to wait until reaction sets in, and then has pressed forward with the new opportunities. It is like business today. The big companies have sufficient capital reserves to tide them over difficult times. Very soon after the French revolution had wreaked its vengeance on the Catholic church, it was realised that there was nothing to fill the void created by

The Truth About Mormonism

This is the title of the latest booklet issued by Brother H. H. James, of 1024 Ellis St., Hastings, New Zealand, and offered by him for sale at a cost of £2 per 100 (New Zealand currency—Australian, £2/10/-) plus postage. It is a very interesting little book, providing a brief outline of the historical background of the movement, revealing clearly the faulty foundation upon which it rests, and providing Scriptural proof to refute its pretensions.

One can admire the Mormons for their proselyting zeal. Their ambassadors are picked men, carefully trained and groomed in their work to appeal to those upon whom they call. Some have found it difficult as to where and how they should be answered. This book provides a means.

We shall be happy to receive orders for this book from readers in Australia, and arrange for them to receive copies.

suppressing the Church. The people soon wanted their familiar religion back again. The majority probably had never ceased to be Catholics. So, although the arbitrary power of the Church was broken, and all men legally had equal rights, the Church soon found opportunity to progress as a religious system, still holding in her hands the hearts and conscience of her members. The rulers for their part found that they needed the Church to help them to rule. Barely ten years after the French revolution, Napoleon Bonaparte made a concordat with the Pope; and in 1804 the Pope came to Paris to crown "his dear son Napoleon" Emperor and successor to Charlemagne. Although Napoleon's many wars continually and gradually weakened the political power of the Papacy, he always recognised the Pope as head of the church.

In all the countries where the revolution went, the same reaction followed in due course, and the Church was restored in part to her old position.

The Papacy Turns to Democracy

Rome's skill has often been shown in taking up a new position and giving support to those political forces which appear to be in the ascendant. Perceiving that feudalism had gone for ever, and that in every country the voice of the people was becoming the source of authority, Rome over a century has harnessed these new forces to her own progress. This is the fundamental and most interesting aspect of her progress.

We are well aware that in every country there has emerged the two opposing parties of "left" and "right," socialist and conservative, with socialism increasingly making itself felt. The Church has managed to associate herself with the socialist movement and the working classes. She has, as it were, tamed the forces that broke her power, and has harnessed them to her own system. Thus on the Continent there has come into being Catholic-socialist political parties, Catholic Trade Unions, Catholic Civic Committees, Catholic lay preaching, etc. In recent years, since the last war, these have become a powerful, even dominating, force, in their various countries.

The situation can best be illustrated in Italy and France, rather than Spain. These countries are more interesting to us, because they are sufficiently similar politically to Britain that they can give us an indication as to what can happen here in terms of Catholic development. In France and Italy there is democratic government with the clash of opposing

parties and free speech; they are countries where towns and industries continue to take over from agriculture and the country; countries where the march of progress often clashes with deep-rooted traditions. In contrast, Spain is an illustration of a country dominated by Catholicism and curtailment of freedom; a country showing what happens when the Vatican gets a grip on a government and nation.

Take Italy first. The way in which the Catholic church has, as it were, joined hands with the people is seen in four aspects of life: (1) The creation of a popular Press; (2) The existence of Catholic-socialist political parties; (3) Catholic worker organisations in industry and commerce; (4) The development of a powerful and militant body of ordinary believers who aim to convert their fellows to Roman Catholicism: even the Roman church now risks putting preaching into the hands of laymen as well as priests.

It is remarkable how the Roman Church has managed to move to the "left" and harness to her system the very forces that overthrew her power a century or more ago. Remarkable indeed that she has adapted her superstitious and dogmatic religion and her authoritarian government to be attractive to this so-called educated and enlightened age. The same four features, fully developed in Italy, are rapidly growing in this country.

The state of things in Italy can be illustrated by newspaper cuttings taken over the past ten years.

First, the building up of a popular Press. This is most important, because it gradually moulds the mind in a thousand ways, by putting a Catholic "slant" on news and fiction. The following quotation is from the Manchester Guardian, August 1948:

"The Roman Catholic Press is making headway. New Catholic papers like 'Italia' in Milan, 'Il Nuovo Cittadino' in Genoa, 'Pomeriggio' in Bologna: revived Catholic papers like the 'Quotodiano' in Rome and the 'Evvenire' in Bologna, as well as some 50 dailies and weeklies run by Catholic Action, for every kind of reader from small boys to old ladies, have increased their circulation. The Catholic dailies in the countryside are by far the best informed and have their own Italian news agency and teleprinters, besides receiving innumerable articles on all kinds of subjects. It is a free Press in so far as no one asks the staff to belong to the Catholic organisations (though the editor is always a trusted man), and on the whole its views and presentation of news is far more detached than in the Christian Democrat, Liberal, or Socialist party papers."

The style of the papers is to be particularly noted. The staff are not necessarily Catholic, and in general, news is

given without open propaganda. The Roman Church is being particularly successful along these lines in Britain.

Second, the Catholic political parties. These are general on the Continent, and in Italy the party is known as Christian Democrats. This Catholic party is moving towards the "left." The following is from an article in May 1954 entitled: "Italy's Catholic Party—Looking to the Left?"

"The Catholics are beginning to feel that applied Christianity in the 20th century cannot be indifferent to the Socialist idea; while the Socialists, who in Italy are more sentimental than doctrinaire, in view of the unmistakable social impulse which is moving the Catholic world, tend to overcome their old-fashioned anti-clerical prejudices and to feel the necessity of drawing nearer to these new social forces. For months past Socialists and Catholics have devoted a large part of their energies and dedicated much space in their Press to reciprocal comment and criticism. The debate opened by Father Colombo, Rector of the Catholic University in Milan, in his review 'Vita e Pensiero,' has continued and developed in all the organs of the Socialist and Left-wing Catholic Press. It has now reached a point of practical application. Signor Gronchi and his faction are tabling a motion at the Christian Democrat Congress next month, asserting the necessity for collaboration—if not in Government, at least in Parliament—between Catholics and Socialists. . . ."

But the real hold upon modern society by the Church is shown in our third aspect of life, the growth of Catholic worker organisations in industry and commerce. This brings Catholic influence right up against the non-Catholic day by day; and also provides a weapon to promote Catholic interests—local and national—through the thousands of factories throughout the land. The same thing is going on in this country.

G. Pearce (Eng.)

(We propose, God willing, publishing the evidence illustrating this closing paragraph next month—Editor).

From Ontario, Canada: "Recently a copy of the 'Logos' came to my hands, and I was very interested to read about your study notes. I never realised that such an excellent study help was available. In our young people's study class we are just beginning to consider the prophecy of Daniel, and I would be very pleased if you would send me a copy of the verse by verse notes on this interesting and important book of the Bible. I am 24 years of age, and hope to interest more young people in this type of study. God speed your fine efforts to help others 'rightly divide the Word of Truth.'" (L.F.).

From Western Australia: "On reading 'Logos' I find that you have on hand study notes on the Law of Moses, which I would like you to forward me. I am enclosing 10/- as a donation to this valuable work, and pray that the blessing of Yahweh may be with your class work"—J.W.J.

Studies in the Names and Titles of Deity

"Yahweh, My Shepherd"

"This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent" — John 17: 3.

Characteristics of a Shepherd

If a vote were to be taken to determine what is the favourite Psalm of most people, there is little doubt that the 23rd Psalm would be high on the list.

It appeals to all, whether they have had experience of pastoral life or not. It captures the quiet peace of the open country where the shepherd—lonely and isolated—cares for the sheep, and where the flock learns to implicitly trust the one who leads it.

It is indissolubly linked with the 10th John, and the powerful exhortations of the parable in which the Lord likens himself to the good shepherd.

In western countries, however, the duties of a shepherd in the east is not fully realised, and in consequence the point of the parable is not always appreciated. Australia, with its vast sheep-stations sometimes measured in miles, its mighty flocks that run into thousands, knows little of shepherds who have personal knowledge of the characteristics of each individual animal. A "shepherd" here may drive a jeep, or ride a horse, to take him to the flock which might graze untended for days, and he will use a dog to drive the sheep, with angry barking and yapping, where they do not want to go. But in the east, the shepherd never left the flock. He had personal knowledge of each animal in his care. And instead of driving them, he walked at their head to lead them, calling them (often by name) to follow him; and the sheep, knowing the voice of their leader, responded.

How often, in Ecclesial life, has the harsh barking of dogs been heard, instead of the appealing voice of the shepherd.

The 23rd Psalm beautifully outlines the essential characteristics of the Shepherd in caring for the flock. Notice the dominant words by which his labours are illustrated. He "makes," "leads," "restores," "sustains," "comforts," "prepares," "anoints," "guards." All these features are brought

prominently into focus by the Psalm, setting clearly before the reader, the work of the Shepherd.

Who is The Shepherd?

To men of the flesh, the shepherd was a humble servant, beneath the notice of mighty kings and captains; but to the sheep he was all-important. How true of the Shepherd before our notice in Psalm 23. Who is that Shepherd? "Yahweh-rohi"—"Yahweh my Shepherd, I shall not want," sang King David. In another place, Yahweh is again described as Shepherd of Israel: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock . . ." (Ps. 80: 1). In recalling the tender mercy of Yahweh in drawing His people out of Egypt, the Psalmist declared: "Thou leadest Thy people like a flock by the hand of Moses and Aaron" (Ps. 77: 20).

There is a wealth of beauty, illustrative of the loving kindness of Yahweh in the application of this title to Him. In the compass of this short article, we can but briefly hint at the facts, leaving it to the reader to exercise his privilege of searching deeper into the Word, and applying that which he will find revealed therein. Take the word "shepherd." What does it conjure up in the mind? David, the Psalmist, knew. In 23rd Psalm he was writing from personal experience of shepherding the sheep, and the Spirit guided his words, to speak of the great Shepherd of Israel, and His manifestation in flesh as "the good shepherd." David knew the anxious care of the shepherd for the sheep; he knew how he had to anticipate their needs, how he had to watch over their welfare with kindly concern, how he had to be prepared to guard them from every danger, how he had to experience privation for their benefit, how he had to be prepared at peril of his life to attack the most ferocious of beasts (the lions and the bears) to save the flock, how he went before them, leading them with his gentle caressing voice to pastures new, guiding them through rough places to the grazing fields beyond.

And he knew too, how the sheep trusted him, came to rely upon him, recognised his voice and responded to it.

The shepherd had to endure much for the sheep, living frugally, accustoming himself to hardship, braving all weathers, giving first care to his flock. He knew little of the joys of companionship except the animals about him, which he guarded resolutely in time of danger. Listen to the voice of the shepherd Jacob as he reminds Laban of his experiences:

"This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes . . ." (Gen. 31: 38-40).

Shepherding the Sheep

On the other hand, the sheep was noted for its affection (2 Sam. 12: 3), its docility, meekness, and submissiveness (Isa. 53: 7; Jer. 11: 19), its helplessness when left to itself (Mic. 5: 8; Mat. 10: 16), its need of guidance (Num. 27: 17; Ezek. 34: 5; Mat. 9: 16; 26: 31).

What defence has a sheep against other animals? It is entirely reliant upon the shepherd! What sense has it got to seek out its own pastures? It is content to go where led or driven.

This reliance upon their Shepherd characterises Yahweh's sheep in the midst of the wild beasts of humanity. Listen again to a member of the flock retailing his experiences.

"God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads. . ." (Jacob to Joseph—Gen. 48: 15).

Notice the characteristics of the Shepherd in this statement. Abraham and Isaac are represented as following God as the sheep do the shepherd, and God is represented as "feeding" Jacob. But the word "fed" in Hebrew is "shepherd" so that Jacob actually represented God as "shepherding him all his life."

Frequently throughout Scripture, the word "shepherd" has been translated "fed" or "feed." The King of Israel was expected to "shepherd" the flock. He was expected to "walk before the people" leading them to divine pastures (see 1 Sam. 12: 2). And the people recognised this duty of their king. Consider the beautiful expressions of the nation to David:

"Thou was he that leddest out and broughtest in Israel: and Yahweh said to thee, Thou shalt feed My people Israel . . ." (2 Sam. 5: 2; 1 Chron. 11: 2).

Cannot we see the picture of the good shepherd in type in these words? He leads them, thinks for them, seeks their good, pleads for them. David as shepherd stood in the way when Yahweh punished the people. His plea is expressive. "These sheep, what have they done?" he asks God. And he offers to lay down his life for the people: "Let thine hand, I pray thee, be against me . . ." (1 Sam. 24: 17).

And again we draw attention to the word "feed" in the quotation above from 2 Sam. 5: 2. Here, again, the word in the Hebrew is "shepherd."

It will pay investigation for anybody to seek out the occurrences of this word "shepherd," and its various usages in Scripture, with the aid of an analytical concordance.

The feeding, of course, is with the knowledge of the word. Ecclesiastes 12: 11 speaks of it as the "words of the wise . . . given from one shepherd." In Proverbs 10: 21 we learn: "The lips of the righteous feed (shepherd) many." In Jeremiah 3: 15 there occur two words with the same meaning in Hebrew: "pastors" and "feed." "I will give you pastors (shepherds) according to mine heart, which shall feed (shepherd) you with knowledge and understanding." These are the true pastures which will sustain and strengthen the flock.

What the Title Implies

The name "Yahweh" comes from a Hebrew root signifying "to become." When it is used in conjunction with other words, such as in Psalm 23: 1, it indicates what He is to become. He has always been the Shepherd of Israel, but His name, in this place, proclaims that those shepherd characteristics would be manifested in One who would reveal them to the full. That One is the Lord Jesus. He is the Shepherd of His Father, and because of him we can enter fully into the terms of the 23rd Psalm: "Yahweh my shepherd, I shall not want . . ." David saw this provision of the Father prophetically, we see it in retrospect. But the fulness of the promise, when we shall sit down at the Lord's table, in the "presence of enemies" (v. 5), yet awaits its fulfilment.

Thus the Name is a promise that Yahweh will shepherd His people.

The promise inherent in the Name was further foreshadowed by the many shepherds of the past whose lives were chosen to illustrate and typify the coming Messiah. The student will find it a profitable exercise to list these men and consider their lives. Among them will be found Abel, Joseph, Moses, David — all of whom were shepherds, and all of whom typified the Good Shepherd. Each one reveals powerful lessons pointing to the Ways of Providence. Consider the case of Abel and Cain — the former a shepherd, the latter a tiller of the ground. The same type is found in David and Saul — the former a shepherd, the latter a tiller of the ground. Consider the case of Moses. At first he wanted

to drive Israel to Yahweh — but after forty years' further experience in leading sheep, he was better equipped to lead the people. David's practical experience in the fields likewise taught him valuable lessons in leading the people. The Psalmist declares:

*"He chose David also His servant,
And took him from the sheepfolds:
From following the ewes great with young He brought him
To feed (shepherd) Jacob His people,
And Israel His inheritance.
So he fed them according to the integrity of his heart;
And guided them by the skillfulness of his hands" (Ps. 78: 70-72).*

The Name, the types, all pointed forward to the Good Shepherd who would come. This was the promised Shepherd who would "stand before Yahweh" (Jer. 49: 19), who would "feed his sheep like a shepherd" (Isa. 40: 11), who would regather the flock, and protect it (Ezek. 37: 24).

With the promise of this Good Shepherd to come, Yahweh thundered forth His indictment against those shepherds in Israel, whom He described as "greedy dogs, shepherds that cannot understand" (Isa. 56: 11). In this regard, the 34th Ezekiel is worth studying in detail. There is a strong reproof against the shepherds of Israel who "ate the fat, and clothed themselves with the wool," but fed not the flock (v. 3). They had not strengthened the diseased, nor healed the sick, nor bound up the broken, nor defended the flock, nor sought to bring back those who strayed (v. 4). No, with "force and cruelty" these shepherds ruled the flock, and because of this the sheep had scattered and strayed.

The attitude of these shepherds was a denial of the great principles of God-manifestation as the Shepherd of Israel. Therefore, as Master of the flock, Yahweh stated His intention of forcing these shepherds to make good His loss, and punishing them in consequence (v. 10). And then comes the glorious promise:

"And I will set up one shepherd over them, and he shall feed them, even my servant David (the Beloved—the Lord Jesus); he shall feed them, and he shall be their shepherd" (v. 23).

To these words of Ezekiel, can be added those of Jeremiah:

"Hear the word of Yahweh, O ye nations, and declare It in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31: 10).

Men will bear with you in anything you may teach, provided you maintain nothing offensive to their self-complacency.

—J. Thomas

Yahweh will do this, but He will do it through him whom He hath appointed as the Good Shepherd.

The Lord Jesus as Shepherd

The Lord drew largely upon the figure before us to illustrate his work among men. Time and again he referred to himself in his shepherd manifestations (Matt. 12: 11; 18: 12; Mark 14: 27). He found the people as "sheep scattered because they had no shepherd" and he supplied that want by "teaching them" (Mark 6: 34; Mat. 9: 36).

In that glorious parable of the good shepherd, he described himself in terms which warrant much thought and constant meditation. "I am the door" — often in the sheep-folds the doorway was but an opening, and the shepherd slept in the doorway, thus forming a living barrier to any who would enter therein. "I give my life for the sheep" — and this was the responsibility of any shepherd. "I know my sheep and am known by mine" — it is said that two flocks can be mixed together, but as the two shepherds commence to call, the sheep will automatically separate themselves one from the other to follow the voice they know. It is not our purpose to expound in detail upon this parable — we leave that pleasure to the reader — but perhaps the following description of the shepherd taken from "The Land and the Book" by W. Thomson may be helpful:

"The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe. He is armed in order to defend his charge; and in this he is very courageous . . . Some sheep always keep near the shepherd, and are his special favourites. Each of them has a name, to which it answers joyfully; and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings, intent upon their own pleasures or selfish interests. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or, rather, where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper. Others, again, are restless and discontented, jumping into everybody's field, climbing into bushes. These cost the good shepherd incessant trouble. Then there are others incurably reckless, who stray far away, and are often utterly lost. I have repeatedly seen a silly goat or sheep running hither and thither, and bleating piteously after the lost flock, only to call forth from their dens the beasts of prey, or to bring up the lurking thief, who quickly quiets its cries in death."

These words are worth considering in the light of Christ's parable. We can then ask ourselves, what is our position in the flock? Do we keep closely to the shepherd,

listening intently to his voice? Do we recognise that safety can only be maintained under his protective care, that we have no defence of our own?

Shepherd Characteristics Today

In that pathetic scene recorded in John 21 where the Lord asks Peter, "Lovest thou me more than these?" (v. 15), two words constantly occur — "love" and "feed." The English translation obscures the fact that in the Greek two different words are used for "love," and two different words for "feed."

In vv. 15 and 17 the word primarily signifies to "feed," but in v. 16 the word means "to shepherd," and signifies to guide, lead, discipline, protect, care for — all that a shepherd might do for the flock.

Thus, whereas Christ is the "great Shepherd," the "chief Shepherd" (Heb. 13: 20; 1 Pet. 5: 2), there have been others appointed over the flock in his absence. Peter, who was exhorted by the Lord to "shepherd the flock," in turn passed the same instructions on to those who would assume that same position. In 1 Pet. 5: 2 he wrote thus:

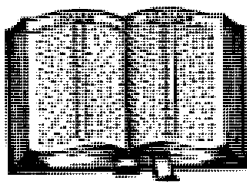
"Feed (Gr.—Shepherd) the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

A responsibility rests upon shepherds and flock alike. The responsibility of the former is to truly shepherd the flock, responsibility of the latter is to listen only to the voice of the Good Shepherd. If these other shepherds speak in different tongue, their call should be ignored — but how important and vital it is for the true shepherd to warn when danger is about, and for the flock to heed the warning.

The responsibility is ours to heed the voice that sounds through the Word of Yahweh, so that in the day when His flock is gathered together as one, we personally may find a place therein.

— E.P.





Pleasure and Profit from Bible Study

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter"—Prov. 25: 2.

The Diversity of Bible Subjects

In previous articles, I have made suggestions for Bible study which the student will find profitable to take further. They have related to Bible history, prophecy, types and shadows, ethics, and have concerned isolated verses as well as entire books considered verse by verse. As the student develops ideas of his own, he will find that there is no end to the way this marvellous Book can be studied. Day by day new features of it come to mind.

For example, I had cause recently to study one or two of the Psalms of David, and in preparation for this, read up something on Hebrew poetry. Immediately there was revealed for me a new and marvellous vista of the Word of God. From considering the construction of the Psalms, I was drawn to study the background of some of them. It is common knowledge, that many of the Psalms are prophetic of Christ, and breathe forth his feelings as he was surrounded by enemies, or as he trod the path that led to his crucifixion. Yet they are based upon historical events in the life of David, which are themselves typical of the work of Christ.

As I searched out some of the events that helped to give birth to these glorious songs of Zion, I discovered a new meaning, and a new beauty, in that in which I had already found great pleasure and profit. I was lost in wonder at the new vein of gold that had opened up, and would have loved to put away other, more necessary research, to pursue this new treasure. It is a pleasure that I reserve in store for the future.

There is no end to the variety of Bible study.

The greatest student among us has not fully plumbed its depths.

I once decided to exhaustively study a particular prophecy in order that the last word might be said upon it. Minutely I examined every word, and phrase, and section of it. I went

to no end of trouble to ascertain the exact meaning of parts of it. I read extensively and at length upon it. I filled up notebooks with comments. I gave time in order that I might properly absorb the matter I had gathered together. Books of history, geography and archaeology were consulted to determine the background of the prophet himself. And when all was ready, I entered these notes in the margin of my Bible.

I felt that here was a subject I had thoroughly mastered; I could be a teacher on this book of the Bible at least.

But I soon had a lesson teaching me that the "last word" has never been said upon any section of the Bible. A brother, in an exhortation, made brief and passing reference to this prophecy, in a way that opened up a new and additional thought to that which I had set down — one which delighted me so much that it found a prominent place in my notebook.

The moral of that is: No matter how advanced we may imagine we are, we can always learn from others.

A humble, childlike disposition; a willingness to learn; is the first essential to a student.

And this mental food will bring growth. The study of the Word is like the eating of manna which Israel was commanded to seek and eat day by day. It will provide spiritual strength and stature, and bring us to maturity of thought in the things of Yahweh.

The Plain Necessary Food of the Gospel

Whilst we must seek a balanced diet, there is some food more essential than other.

That is as true of the Word of God as our natural diet.

The explanation of types and shadows in the narrative of the Bible, a knowledge of the historical, geographical and archaeological background of men and incidents recorded therein, or a detailed explanation of verses, is both interesting, profitable, and helpful. But it must be studied upon a foundation of knowledge that is absolutely vital.

I refer to the fundamental doctrines of the Truth.

This other knowledge is like condiments to a normal meal — it adds spice and flavour, it helps in digestion, but it requires the good, solid, plain food of the gospel to make it really valuable.

No true workman will neglect the plain food of the Word, if he is to be among those who "needeth not to be ashamed, rightly dividing the Word of Truth."

His knowledge of the Word, and of these fundamental doctrines, can be advanced by proper Bible marking. Those who possess Wide Margin Bibles, will find in front a number of blank pages, suitably indexed or numbered. Here there is space to list an index of Bible references that will help support any doctrinal subject.

Appropriate references can be listed under such headings as **"God is one,"** with those references which are valuable in refuting the errors of the Apostasy set out in different colour. Sometimes it is helpful to state in the margin at such references the particular reason why they are quoted.

For example, I have often quoted Acts 19: 2 in refuting the Trinitarian theory. The verse reads:

"Paul, having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost (Spirit) since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost (Spirit)."

What is the point in quoting this verse in refutation of the Trinitarian concept?

Simply this: Trinitarians believe that the Holy Ghost is the third person of God. Here were "disciples" who "believed," yet confessed that they had "not so much as heard whether there be any Holy Ghost"!

Obviously they did not believe in the Trinity!

In debate, I have pressed this point home successfully, as a sort of "softening up process" prior to bringing forth those Scriptures that plainly and affirmatively express the truth.

It is necessary, however, at such places as Acts 19: 1-2 to briefly write in the margin the reason why you would quote them in such circumstances. I have known such passages to be quoted disastrously, without point, simply because the one quoting them has forgotten the purpose he originally had in listing them. It is also a good idea to include at such places connecting references that explain the use of the term "Holy Spirit," such as: "The Holy Spirit is the power of God—Rom. 15: 19." Then, after showing by a process of deduction upon the passage itself that the Holy Ghost or Spirit is not the third person of a Trinity, one is readily able to affirmatively reveal, by a comparison of Scripture, just what is meant by the term.

In opposing the orthodox concept of satan as a fallen angel, I have quoted 1 Tim. 1: 20:

"I (Paul) have delivered (Hymenaeus and Alexander) unto Satan, that they may learn not to blaspheme."

Where is the point in quoting this verse?

In debate I have asked the question, Is it logical to believe that Paul would deliver up anybody unto such a diabolic monster as the Satan of orthodoxy is represented to be? Would he use him as an ally? And finally. Would Satan (if Satan be as orthodoxy represents him) teach anybody "not to blaspheme"? Would he not rather teach them how to blaspheme? Is not that his function?

This usually causes much embarrassment in those holding the orthodox view, and they generally ask, Who is the satan referred to?

Even if they don't ask, I usually proceed to explain what is meant by the use of "satan" in this verse.

I show that the word signifies "adversary," and here relates to the world which is the great adversary of the Truth. Paul had excommunicated Hymenaeus and Alexander, had driven them from the Ecclesia, had disciplined them, that "they may learn not to blaspheme." When that lesson had been learnt, the way was open for their return. In support of this, I quote Titus 3: 10; 2 Thess. 3: 6, 14; Rom. 16: 17; and then, to show another usage of the word "satan" in that relationship, I quote 1 Tim. 5: 15: "For some are already turned aside after Satan." They were not found following the fallen angel of a paganised-Christianity, but had drifted back into the world, and was following its ways (1 John 2: 15-16).

Logical, clear, Scriptural explanations of such references usually make a good impression on those who are anxious to learn, and therefore, at these key references, our Bible should be so marked as to clearly set forth the reasoning to be adduced therefrom.

The Bible is divine, it never changes — but human memory is a very fickle thing. Bible markings are an aid to memory.

Where to Obtain the References

Whenever we read the Bible, our minds should be keenly alert, to note any reference that might assist us in confirmation of Truth, refutation of error, or extension of a particular subject that may be engaging our attention. Many helpful references will then be found, to be included in our list of subjects, in the front of our Bible, which will soon assume for us the importance that a businessman places upon a "Ready Reckoner."

But more valuable still, it is good to take a work such as

"Elpis Israel" or "Christendom Astray," and list the references advanced by their respective authors.

The full point and power of the reasoning advanced in these books, and the significance of the references quoted, will be better appreciated if, as you read, you reduce them down to their basic foundation.

You can do this by listing the points dealt with in the notebook which, as I have stressed time and again, the student should ever have at his side.

For example, here is the basic reasoning of "Elpis Israel," Chapter 1:

The earth is peopled by a race that following the wisdom of the flesh, has filled it with crime and bloodshed — James 3: 14-16; Gal. 5: 19-21).

This does not express the ultimate purpose of God which He has revealed for the guidance of man — (1 Cor. 2: 9-10).

God's revelation alone is capable of providing true wisdom (1 Cor. 3: 18-21), and bringing purity and peace (James 3: 17).

The fullness of this wisdom was revealed when the gospel was preached in the name of Jesus Christ. It then comprehended the revelation of that which was previously not fully understood (Rom. 16: 25-26).

The religious world does not grasp this revelation, and has obscured it by embracing that Scripturally styled "the mystery of iniquity" (2 Thess. 2: 7-12).

The Truth is as a tree of life, a crown of glory, greater than the rewards of silver and gold (Prov. 3: 14-18).

The Bible alone is capable of revealing the Truth (2 Tim. 3: 15-17).

We must search the Bible for ourselves (Acts 17: 11-12; Isa. 8: 20).

Bible study is opposed by men of the flesh because they fear its power.

All that claims to be religious is not necessarily truth (Col. 2: 16-23).

The comparing of Scripture with Scripture must be the basis of our understanding and beliefs (1 Cor. 2: 13; Acts 28: 23, 31).

To the Bible we must turn as to a light standing in a dark place (2 Tim. 2: 15; 2 Pet. 1: 19-21).

Read "Elpis Israel," chapter 1, with these paragraph headings before you, and see if you do not appreciate better the arguments and reasonings advanced by its author in explanation and exposition of them.

Having done so, read chapter 2 with the object of breaking it down in similar fashion, and then, with the paragraph headings before you, re-read the chapter.

You will find that having read "Elpis Israel" in that way,

you will absorb it better, and appreciate in greater degree the references Brother Thomas advances in support of his exposition.

By this means you will gain many more references for your index in the front of your Bible, and marginal comments to be included alongside the actual quotations.

But no reference should be included unless you know exactly why you quote it, and are capable of clearly explaining it if necessary.

For example, in the above epitome from "Elpis Israel," 2 Peter 1: 19-21 is quoted. Can you explain these verses? We there read: "No prophecy of the scripture is of any private interpretation." What is meant by that? I have heard Christadelphians quote these words to those of other denominations as though they relate to the interpretation, or explanation, or understanding of the Bible as we have it. Given that meaning, we would be forced to the conclusion, that the only legitimate "interpretation" is that done officially, by what men call "the church." If that be the case, then laymen should not attempt to understand, or interpret, Scripture for themselves, and the Bereans were wrong in so doing (Acts 17: 11-12).

It is important, therefore, that we understand such references. In this particular case, an alternate rendering of the original helps. Weymouth's translation of the New Testament renders this verse: No prophecy of the scripture is of the "prophet's own prompting." In other words, prophecy came from God and not from man, as the context shows (see v. 21). Another translation renders "private interpretation," as "prophet's own invention." Brother Roberts renders "interpretation" as "origination."

Thus the quotation shows that Bible prophecy is Divine and Inspired, it came from God and not the flesh. With this clearer understanding in mind, we can quote the verse with all confidence.

Thus the sword of the Spirit, which is the Word of God (Eph. 6: 17) is burnished and sharpened, and ready for use at a moment's notice. We will be equipped, not only to do battle with the enemy, but to pursue our own individual studies with the greatest profit.

Peter exhorts us:

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3: 15).

Sanctify (or set apart) God in heart, be ready, express your reasons with meekness and reverence (fear).

Here are a trinity of virtues for the Bible student to aim at.

Deeper Subjects

The Index of Subjects in the front of your Bible need not be limited to first principles. Indeed, the Apostle exhorts us to advance beyond these, and go on to maturity of thought and understanding (Heb. 6: 1).

One year, in the course of the daily readings, I listed all the altars referred to in the Bible, including the instructions given for the way in which they were to be made, and the significance of them (Heb. 13: 10). I found it a most profitable source of study, for every altar had a background of the highest significance and meaning.

Now they are all listed in my Index for easy reference.

I did the same in relation to the many composite titles of Deity found throughout the Word—with great profit to myself. And the list is always there as a "ready reckoner" to be referred to when required. You would be surprised to know of the many times these lists have proved helpful.

So I suggest, start with the first principles, but in the words of Hebrews, "go on unto perfection." The Apostle rebuked the Hebrew believers because of their backwardness in that regard. He declared: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5: 12).

The Gospel in Song

The "Kadina and Wallaroo Times," a paper that circulates throughout the lower north of South Australia, recently (in December last year) published in full, the "Herald of the Coming Age," which was given over to "an appreciation and explanation of Handel's Oratorio, 'The Messiah.'" It was published in three instalments in the paper, which is issued weekly, and aroused some interest. A columnist who writes for the same paper commented: "I am not in a position to name the writer who gave us the story of the Messiah in the 'Times,' but I would like to say we appreciate the space given by the 'Times' to publish it and thanks to who set it out. Music lovers and choir members will now be able to look over the parts that they sing as well as to enlighten us who sit and listen . . . I am sure many readers will endorse my sentiments along this line."

We have written to the Editor of the "Times," thanking him for the space he gave to publish this matter (even though permission from us was not sought—nor is it required), and offering to write a series of short articles for his paper on the wonders of prophecy. It is thrilling to see the glorious truths of God's word in a newspaper. It anticipates the time when "all men shall know Yahweh, the least unto the greatest."

There is no disgrace in the use of milk; it is essential to growth. But there is nothing more irritating than childishness in one who has grown beyond that stage. If we would please Yahweh, who has "elevated His Word above all His name" (Ps. 138), we will make an effort to develop in the things of His truth.

—H.P.M.

(The reader will doubtless be pleased to learn that this series should conclude with the next number—Editor).

ECCLESIAL CAMPAIGN IN VICTORIA

The editor of "The Logos" will be absent from Adelaide from 7th to 22nd March, during which time he will conduct a campaign on behalf of the Truth in Melbourne. Four public addresses will be given at the Horticultural Hall, Melbourne, on the Sundays and Wednesdays and on intervening evenings Cottage Meetings have been arranged. The campaign is designed to impart a spiritual uplift to the ecclesias in Melbourne, and it is hoped that brethren and sisters will readily respond by their attendance at as many meetings as possible.

Following is a tentative program planned for the campaign:

Sunday, March 8: Address M.I.C., 9.15 a.m. Exhortation, 11 a.m. Illustrated Public Address, 7 p.m. (all meetings at Hort. Hall).

Monday: Cottage Meeting at home of Bro. R. G. Walker, Coburg. Subject: Daniel.

Tuesday: Illustrated Talk on Tabernacle at home of Bro. S. L. Mansfield, 17 Carmichael St., East Ivanhoe.

Wednesday: Public Address, Horticultural Hall.

Thursday: Cottage Meeting at home of Bro. I. Wallace, 14 Noyes Street, Highett. Subject: Life and Times of Abraham.

Friday: Cottage Meeting at home of Bro. H. Galbraith, 10 Benares St., Mitcham. Subject: Zechariah.

Saturday: Fraternal of Moorabbin Ecclesia, at City Hall, Mentone.

Sunday: Exhortation at Chadstone Ecclesia, 11 a.m.
Exhortation at Latrobe Street Ecclesia, 4.30 p.m.
Public Address, Horticultural Hall, 7 p.m.

Monday, 16th March: Interested Friends Question Night at Prahran Town Hall (Auxiliary Room) conducted by Combined Melb. Ecclesias.

Tuesday: Arranged by Canterbury Ecclesia. Subject: "Poetry of the Bible."

Wednesday: Public Address, Horticultural Hall.

Thursday: Meeting arranged by Pascoe Vale Ecclesia.

Friday: Cottage Meeting arranged by Moorabbin Ecclesia.

Saturday: Farewell Meeting at home of Bro. R. G. Walker, Coburg.



The above arrangements are subject to alteration and are published in order that brethren and sisters will be fully conversant with the nature of the campaign.

With the blessing of Yahweh, the season should be edifying and fruitful of spiritual enjoyment.

Gospel Proclamation Association

As publicised last issue, our immediate object is to cover all homes in Tasmania with literature. Already some 3,000 copies of "Herald of the Coming Age" have been forwarded, and a further 2,000 copies will be despatched by the time this issue of "Logos" is in the hands of readers. The total cost of this is £83/6/8. That includes cost of booklet, addressing, wrapping, and mailing. Remittances to hand at time of writing are as follows: P.A.P. (Tas.), £1; L.J. (S.A.), £10/10/-; Anonymous, £15; M.P. (N.S.W.), £1; Ballina (N.S.W.), £10; A.S. (N.S.W.), 10/6; B.C. (S.A.), £1/17/3; K.B.F. (Vic.), £3; M.H. (Tas.), £15; A.H. (W.A.), £3; Sis. E. (Lakemba), £1; F.L.P. (S.A.), £1; L.W. (N.S.W.), 4/-: Total to date, £61/11/9.

In addition to the Tasmanian effort, Perth Ecclesia is taking a quantity of "Herald of the Coming Age" each month under the same scheme, and we are addressing, wrapping and mailing them to country districts of Western Australia.

During the past month, copies were despatched to Bunbury (W.A.), and to the following places in Tasmania: King Island, Burnie, Buckland, Bronte, Brighton, Tea Tree, Bridport, Bridgwater Junction, Bransholm, Bracknell, Bridgenorth, Brean Creek, Bothwell, Brooklyn, Wivenhoe, Cocee, Mautillo, West Pine, West Kentish, White Hills, Westwood, Whitmore, Whitemort, Wattle Hill, Wattle Grove, Westbury, Western Creek, Bagdad, Abbotsham, Beaconsfield, Bannugh, Bishopsbourne, Alomah, Barnes Bay, Black River, Blue Rocks, Boat Harbor, Bokwell.

A few applications for further literature have been received, and handed by our own work group.

In addition, correspondence has been maintained, together with overseas and interstate mailing.

We are very pleased with the response on the part of readers to this work, and are confident that sufficient finance will be forthcoming to maintain the effort. We aim to cover the whole of Australia by this means ultimately (God willing).

Any caring to contribute to this effort are asked to mail donations to "Gospel Proclamation Association, Box 226, G.P.O., Adelaide, South Australia."

Correspondence

The Birth of the Lord

Dear Brother Editor,

I have been very disturbed at the circulation of articles challenging the virgin birth of the Lord. The Josephite theory destroys and cuts right at the root of Deity manifestation. . . . The kinsman law of Numbers 27 and 30 needs to be understood. It gives the rights to women by inheritance. Hence, without going into details concerning this Law, I will say that Mary was Queen or heiress to the promises, and Joseph was next of kin, or kinsman (Luke 2: 4). Abraham and Sarah were likewise, both being by the same father, though, in this case, Sarah was the heir apparent (Gen. 20: 12; Gen. 18: 14-15). Abraham could only be heir to the rights and title of the land through the "seed" of this woman: "In Isaac shall thy seed be called."

Romans 9: 7-9 and Hebrews 11: 11-12 places the birth of Isaac in the category of a miracle, and shows that it foreshadows the miracle birth of the Lord Jesus, and the miracle of the resurrection of the Lord.

When God overshadowed Mary, at Mary's consent (Luke 1: 38), Mary's title and inheritance (by faith) reverted back to God, and from God to His son. Hence Jesus is the firstborn of the Spirit, the only begotten Son of the Father. The name of God was given to Jesus at his circumcision, which was the token of the Covenant, a Covenant which he honoured.

When a kinsman and a Jewess becomes espoused, they depart from each other for a period of ten to twelve months. Luke tells us that this happened, and for that reason, Mary was not at the birth of John the Baptist. Mary, Joseph and Elizabeth were all cousins (relatives), therefore Mary and Joseph, being espoused, could not be there at the same time (see Luke 1: 56-57) if the custom were to be observed. The only news between the espoused couple was conveyed by the friends of the bridegroom. It was not until the last moment that Joseph became aware of Mary's position, for no virtuous woman would reveal her position otherwise. Understood in this way, and this way only, does Matthew 1 and Luke, chps. 1 to 3, become intelligible.

How the Josephites get over the authenticity of Matthew 1 and Luke, chps. 1-3 and claim they are spurious is beyond my conception. The work of the Creator is a miracle—a miracle under Law, and where there is a Law there is also a Divine mind.—G.R.D.M. (N.S.W.).

(Note: You have read the article issued from Broken Hill on the subject, and you will therefore know the grounds upon which these chapters of the Bible are rejected by its author as spurious—for no other reason than that they do not agree with the theory put forth. It is claimed that these expressions of Holy Writ are emanations of pagan thought and belief! As you correctly observe, the idea set forth challenges the fundamental of the Truth.—Editor).



Dear Brother Editor,

I write to a sister who seems very much taken up with the idea of the Josephite theory, and who appears to be gaining most of her ideas from the writings of a Phil Wilson. What is your opinion of this theory? —(B., Qld.).

Answer: If the theory to which you make reference were true, then

the Bible—both Old and New Testaments—is a fabrication. The subject is as serious as that. When the true status of the Lord Jesus is understood, then the nature of his birth is recognised as fundamental. He was God manifest in the flesh, and as such could address Yahweh as his Father in a more intimate sense than any other.

The virgin birth is clearly taught in the Gospel accounts, but now some are teaching that these are interpolations, that they were pagan ideas introduced into the writings of Matthew and Luke. But if these records could be thus successfully disposed of (and they cannot), the virgin birth of the Lord is as clearly taught by promise and prophecy in the Old Testament. In the first promise of the coming Messiah (Gen. 3: 15), he is called "the seed of the woman." This implies a virgin birth, otherwise he would be the seed of man. And the same truth is shadowed by the preternatural strengthening of Sarah to conceive, so that the boy born to Abraham and Sarah, is set forth in Scripture as a type of Christ. We read of Abraham, "Being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4: 19-20).

The Josephites are not strong in faith. Unlike Abraham they do "stagger at the promise of God through unbelief." For what was the promise of God? Namely this: "A virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14). This was predicted long before the birth of the Lord. Will the Josephites argue that the Jews included this passage in order to palliate pagan thought, for that is what they say regarding the Gospel records! The son here promised, is further referred to in Isaiah 9: 6: "Unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, etc."

And further to the words of Isaiah, we have the statement of the Spirit through the Psalmist: "Thou art my son, this day have I begotten thee" (Ps. 2: 7). Does not this clearly speak of the begetting of the Lord through the power of the Spirit, such as is recorded in Matthew 1? In conformity with this statement, Psalm 116: 16 speaks of the Lord as "the son of Thine (Yahweh's) handmaid," because of which, the Lord can describe himself as the "ROOT and offspring of David" (Rev. 22: 16), and use such language as "I came down from heaven" (John 6), "The Father dwelleth in me" (John 14: 10), "He that hath seen me hath seen the Father" (John 14: 9).

Yahweh revealed Himself in a son that He might redeem the race from the effects of sin (2 Cor. 5: 19). That is the fundamental truth of the Bible which the Josephite theory denies or destroys. In doing so it challenges the truth more drastically than any other doctrine of the Apostasy that I know of. These are strong words, but the facts justify them. If you think otherwise, or if your friend would like any difficulty in the matter explained, I shall be happy to hear from you.

—Editor



Dear Brother Editor,

I am pleased to read your effort to combat that terrible fallacy with respect to the denial of the virgin birth of Jesus. I am certainly with you and all those of like mind who see fit to spare not any who would assist in any degree whatsoever such a putrid suggestion. Surely we are living in terrible times when such doctrines are openly ventilated by those who acknowledge erroneously the name of Christadelphian.

Truly "blasphemous teaching" is not other than a true title to such unholy doctrines. May the Lord bless your effort to keep the "Logos" clean and thus be a help to other truth seekers instead of a hindrance. "Shout aloud and spare not," is the only sane action.—W.A.D. (N.Z.).

Dear Brother Editor,

Congratulations on your splendid article in the December "Logos" on "Blasphemous Teaching" (Editor's Notebook). I am particularly interested and pleased with what you have written up so well, because I have been in contact with Broken Hill. As you will know from my previous letter, we in New Zealand have not joined up in the recent reunion because we are not sure about errorists being excluded from fellowships. We have had reports that they are not. To be sure about that, I wrote personally to one of them, because reports are often exaggerated, and one can be mistaken in listening to them, especially when Ecclesial feeling runs high as it is doing in some places here . . . From the Recorder of the Broken Hill Ecclesia, I received a kindly reply, but so much in the wrong direction that he should have been withdrawn from long ago. He finished up by calling my attention to passages of Scripture he used to deny the virgin birth, and since then his co-editor has come out with the article you quote and condemn (rightly so), it follows that he must be a believer also in what his co-editor wrote. . . . You say that it is up to the Broken Hill Ecclesia to openly renounce and repudiate this false teaching if it is to retain the status of a centre of Christadelphian thought and teaching. But it is a waste of time to expect that. What is needed is a straightout withdrawal by all other Ecclesias to cut themselves off these errorists. We, in New Zealand, do not think that is being done.—H.H.J. (N.Z.).

(NOTE: We note the allegations of your letter not included in the extracts quoted above, and believe that you are misinformed in relation to some aspects of Ecclesial life in Australia—particularly in relation to the N.S.W. Ecclesias and the "heaven going" theory. However, we will investigate the position, and will comment accordingly.—Editor).



Dear Brother Editor,

The December issue of "Logos" having arrived, it was good to see that you had raised your voice against the possibility of views obviously erroneous, being credited to those claiming the name and fellowship of Christadelphians. None of us would make any question of the sincerity of those who are inclined to write in such a way, and it is to be hoped that this will be appreciated by all concerned.

When one considers the efforts made to bring about a reconciliation, it is a pity that such words as you mention should be published by those claiming the name we bear; so much effort and heartache has played its part in the reunion of once-separated ecclesias, and the possibility of the proposed work of our Lord being jeopardised is something to be borne in mind by all who wish to see effectual working of the body before our Lord's coming.

The reconciliation means new avenues of approach to the work of our Lord, and a warming sense of deep fellowship. This we know to be true. There is, too, a deep sense of responsibility laying upon all of us that this precious heritage be kept from being in any way adulterated. We must show that, contrary to some beliefs, this reconciliation is a positive action, with the honour of Yahweh's Name to the forefront of our minds, and is not a weakening of the principles of the Truth we love.

With regard to the subject under review, it is as you say a matter of faith that we should accept the virgin birth of our Lord and Saviour, but it becomes a matter of more than empty belief when we consider that the Lord will not do anything but has been revealed by His servants the prophets. Shall we dare to call into question the words of the inspired writers? More serious still, shall we, by such means, call into question the actions and words of Yahweh? This is the way in which it can be viewed as you appear to appreciate, and again may we say that your words of warning and admonition are appreciated.—T.K. (Vic.).

POSTSCRIPT

"Logos" Circulation

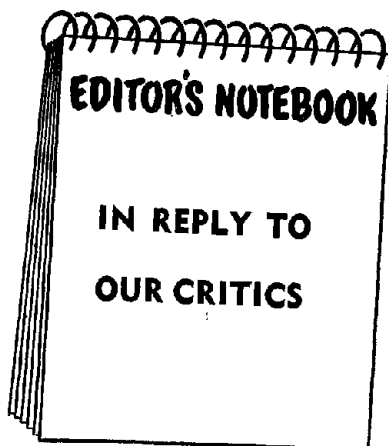
Steady progress in circulation has been maintained ever since "Logos" first saw the light of day. We commenced with 18 copies; today we have a reading public in excess of 4,000. As this is our 25th volume, we are anxious to extend this to 5,000—both because it is our 25th volume, and also because we are desirous that the "Logos" should do the greatest amount of good. Readers can help us gain our objective by making the existence of the Magazine known to others, and by interesting themselves in its progress. Our policy is to draw readers to the sanctifying power of the Truth (John 17: 17), which only comes by a personal study of the Word. To that end, constructive criticism is always welcome, and we delight to hear from readers. Treat the "Logos" as you would a friend, and let us hear from you occasionally. It is of immense value to us for you to do so, for it not only keeps us closely in touch with our readers, but helps to keep us informed of conditions in Ecclesial life, and the needs of brethren as far as the periodical is concerned.

There is one great danger as far as our progress is concerned however—and that is the heavy financial burden it imposes on us. Last year we had to find more than £60 per week to maintain printing costs, postage bills and so forth, and this £60 had to come from subscription rates: 9/6 for Logos per year, 2/9 for Herald per year, 10/- for Story of the Bible per year—and so forth. This is a voluntary work, in which no wages are paid to those performing the various duties involved. We mention this mainly that readers may understand that it is extremely helpful for us to receive their subscriptions as early as possible. We are confident that "a word to the wise" is all that is necessary.

"Elpis Israel" Study Notes

We can supply complete verse by verse notes on Daniel, Galatians and Malachi. At present we are reviewing the prophecy of Haggai, and hope, shortly, to announce that the revised notes are ready. These notes are sent all over the world, and perform valuable service in many a Bible Class, or Study Group. Any interested should apply to Box 226, G.P.O., Adelaide, South Australia. Here are some typical letters:

From Queensland: "The study notes are very good, and good attendance is maintained at the Daniel Class. Using your notes as a basis, we have had some very enjoyable and instructive evenings. The more one studies the Word, the more one is impressed by its internal evidence as being the Truth" (J.H.).



During the past few weeks, I have been delighted to receive from some readers, strenuous and forthright criticism concerning the new design on our cover. They complain that whilst the symbolism of the Lampstand is fitting for such a magazine as "Logos," it nevertheless loses the distinctive character it had when the bookshelf of the pioneer writings was displayed.

One reader declared that the row of books had meant a challenge to him personally — for some he had never read, and others he did not possess. The reminder of their existence, coming month after month, had so worried him, that he had purchased those books he did not possess, and had taken others down from his bookshelf to read.

Another reader said the books were a challenge to the times. This is a superficial age, when information is culled in snippet form. People don't like to read long treatises, but prefer to educate themselves by means of a popular Digest magazine, or similar. Even the Truth can be modernised and popularised, so that we lose the taste for long expositions such as are found in "Elpis Israel" and "Eureka." The cover was a challenge that knowledge cannot be obtained the easy way — it requires deep, thoughtful study if we are to grasp an understanding of that which is "high above man's thoughts."

As I have said above, such criticism is a delight to receive. It shows that the symbolism of the previous cover was not without point; it led certain ones to books that I believe are without peer in the world's literature. But there is also a very beautiful symbolism in the Lampstand, and one too, I believe, that is largely overlooked. The Lampstand was made of pure gold, speaking of a tried faith (1 Pet. 1: 7). It was not made in a mould, but was "of beaten work." That meant that all the intricate design that Moses is so careful to specify (Exod. 25: 31-40), had to be carefully beaten out by hand. What patience, what attention to detail this must have required! And it required something else. The workmen employed on this matter were not only carefully selected but also "filled with the spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship" (Exod. 35: 31). The hands had to be skilful, but the heart also had to be guided by Divine wisdom; and with this there was combined patience, care, strict attention to detail. Special attention had to be given that the furniture defined was made in complete conformity with the "pattern shown in the mount" (v. 40).

And when the Lampstand was completed, and set in its position, all Israel contributed to the oil that caused its light to shine (Exod. 27: 20-21). This oil, like the golden Lampstand, must also be "beaten," that it might be first quality for the purpose in view. Thus all Israel found a place within the Tabernacle, and contributed to the light that speaks so plainly of the Truth. But what does "beaten" work imply—

whether in the gold or the olives? It implies labour, patience, and in relation to the design of the Lampstand, infinite attention to detail. And these are the attributes that make for good students in the Word—patience, persistence and attention to detail. It is sometimes difficult to manifest these qualities. In the rush and bustle of life, the temptation is to skip quickly through the reading of the Bible, sometimes with a feeling of relief when the unpleasant duty is over. The skilled workmen of Moses' day would never have produced a first-class job if they had engaged themselves in their task in that fashion. Neither will we become "workmen that needeth not to be ashamed, rightly dividing the Word of Truth," unless we combine patience with attention to detail. The latter requires that we carefully analyse the words, sentences, chapters, books of the Bible; that we seek out the meaning of these things; that we become students in the fullest extent, not merely turning to the Book that Yahweh has provided, but also to those additional helps (the writings of the pioneers) that in His wisdom He has also arranged that we might have.

So, each month, as you see the Lampstand on the cover, remember its message. It speaks not only of the light of Truth, but the means whereby that light will be caused to shine—the infinite patience, the close attention to detail that is required in every true student of the Word; and combined with all this, the Divine guidance that will be given if we ask of it properly in prayer. The Lampstand is a challenge to us all, especially in these days of superficiality and shallowness.

And as a final word to our critics, I have suggested to one such, that if he is not happy with the present cover, let him design another. Should you, dear reader, have any ideas regarding that, I would like to hear from you also. — Editor.

Lessons from Nature

HONEY-SEEKERS

"My son, eat thou honey because it is good, and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul when thou hast found it" (Prov. 24: 13-14).



The stability of friendship and goodly counsel can bring sweet peace and comfort to anyone, when it is savoured by the written word. It is the manifestation of the true love of the brotherhood, flowing forth from the acquired knowledge of God's truth, which, after all, is the expression of Yahweh's love to all mankind.

Its sweetness is as honey from the lips; but is only possible when one has consistently eaten the honey of the Word.

Allusions in the Scripture to honey must be considered in the light of that which is common to the lands where the Bible was written. In the countries of the Middle East, it is not uncommon for forests to literally flow with honey, for it is by no means a rare sight to see large combs full of honey hanging from the trees, and in the clefts of the rocks.

In Psalm 81, Israel was reminded of how they had neglected their opportunities, and the impoverishment of their state as a result. If it had been otherwise, "He would have fed them also with the finest of the wheat; and with honey out of the rocks would I have satisfied thee."

1 Samuel 14 records the incident in the sad life of Saul when honey was there to be had in abundance, but because of the oath of the king, men were fearful to partake of it, though they were in dire need of it. Jonathan alone dipped the end of the rod he held into the honeycomb, thence to his mouth, and straightaway "his eyes were enlightened." Thus strengthened he was able to "wage the warfare of Yahweh" more effectively, whilst those about him were fainting with fatigue.

The promise of an abundant provision in the most barren places was made by Yahweh through Moses to Jeshurun (the true Israel): "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock . . ." (Deut. 32: 13). So Israel was led to a land flowing with milk and honey; and our thoughts are drawn to the theme of honey and the Rock of Salvation.

In Isaiah 7: 14 we have one of those prophetic gems that mean so much, and relate to the subject before us: "Therefore Yahweh Himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel (**God with us**). Butter and honey shall he eat that he may know to refuse the evil and choose good." When we consider the Lord Jesus, we comprehend the fulfilment of these words. His "meat and drink was to do the will of his Father." His mind was constantly exercised by the Scriptures, which made him "wise unto salvation," and enabled him to wisely choose good and reject evil, as we find in such chapters as Matthew 4. In thus eating so freely of the honey which his Father provided, he set before us an example as to what we should do. "For pleasant words are as honeycomb, sweet to taste and healthful to the bones." By the "pleasant words" of Yahweh, we are spiritually built up.

The gathering of the honey is a slow process. As the bee passes from flower to flower seeking the pollen to make wax, and the nectar for honey, so we must exercise ourselves in all parts of the Word to the same end. The bee first sets out a comb of wax in readiness to receive the honey, and then it begins its busy life of searching from one blossom to another. We, likewise, must prepare our minds that they

are receptive to receiving the honey. Having done so, we must "search the Word daily" gathering that which will strengthen us and enlighten our eyes, as the honey did that of Jonathan in the day of war. This is not the privilege of one or two, but should be the responsibility of all. If we set ourselves the task of gathering a little every day, we will soon find, at the end of a season, that we, like the bees, have a frame full of honey.

There is a beautiful thought concerning honey in Judges 14. Samson was attacked by a young, virile lion, but in the strength that came from Yahweh, he rent it as he would have done a kid. Some time later, Samson returned along the same route, and found that a swarm of bees had made a hive of the skeleton of the lion. He partook of the honey and was refreshed. There is a wonderful thought in this, expressed in the riddle of Samson to the Philistines; "Out of strength came sweetness." Out of the Lion of the tribe of Judah there comes forth sweetness, to strengthen and revive those who will accept it. The wisdom that comes from him is "sweeter than honey," and "more to be desired than gold." It will ultimately go forth from Zion to revive and strengthen all mankind by its sweetness.

Honey gathering is a slow yet rewarding work, and will ever keep an Ecclesia busy. In fact, the hive is an object lesson to any ecclesia, for there we find not only constant activity, but the various bees co-operating to the good of the whole. Just as there are pollen-gatherers, honey-seekers, and strippers, so there are some bees whose duty

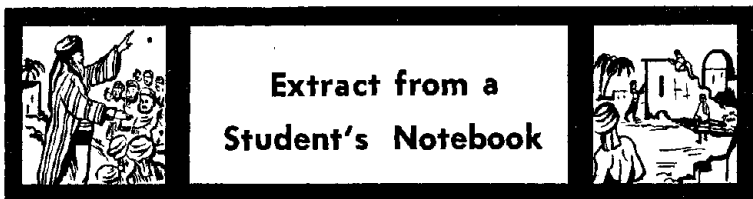
Where is his equal?

Look all through the ages, search every history, ransack all literature, and you will find no figure that can stand by the side of the Lord Jesus, a man of whom his enemies bore witness, saying: "Never man spake like this man" (John 7: 46). Our Lord combined humility and compassion for the erring, with such intolerance of the wicked, such zeal for God, and such kindness to man, that there has never been his like before, and there has never been his like since. He stands apart from all men, great, holy, harmless, and undefiled. How is this? If he be but the mere son of man, as all men are, why was he such a man, and why have we not such a man now? There must be an explanation in the appearance of such a man, which is not found in the case of any other, and so there is. He was the Son of God. The Holy Spirit overshadowing a virgin of the house of David, had produced for us this likeness of Yahweh, this manifestation of the Father, the Creator of heaven and earth. This explains and satisfies all our need in the case.

Miracles are a departure from the established course of nature visible to human eyes, and are effected by the action of an unknown law, or, we could say, by the unknown action of a known law, the Author of which is Yahweh through His spirit.

is to set out this rich food, whilst others come along and complete the work by sealing it over with wax. In like manner, each has his work to do in the Ecclesia; each is essential to the whole, and all should be found co-operating to the general good. As a busy hive of workers in the vineyard, we must each occupy our place, all striving together to build a character that will please our Master, and find his approval at his kingdom.

—I. Ullman (W.A.)



Translations and Explanations of Scripture, called from the writings of the Pioneers — together with additional comments.

(Continued from page 160)



Gen. 2: 10: "And a river went out of Eden to water the garden; and from thence it was parted, and became four heads."—There is probably no subject on which so great a diversity of opinions has been expressed as concerning the site of the garden in Eden. Bro. Thomas expresses the matter clearly. Concerning Eden, he wrote:

"Its situation, Moses says, was 'eastward,' having a river flowing through it to water it. I suspect from this, that it lay somewhere between the Gulf of Persia, and the junction of the Euphrates and the Tigris. The text reads, 'And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads,' which I should interpret thus: a river flowing out of Eden was caused to water the garden on its way to the sea; and from the garden northward, the river diverged into its branches, which terminated at four several heads. The heads were not in the garden,

but at remote distances from it. The garden of Eden was watered by only one, and not by four rivers; as it is written, 'A river went out to water it'; which certainly excludes the four from its enclosure' ("Elpis Israel," p. 58).

"On the map before me, there are four rivers which flow together, and at length form a river which falls into the Persian Gulf. This indicates the country called Eden, namely, that which is watered by these rivers; so that we may reasonably conclude that in early times it comprehended the land east of the Jordan, Syria, Assyria, part of Persia, Khushistan, and the original settlements of Ishmael (Gen. 25: 18)." p. 55.

From this we gather that Eden was a large tract of country, in the eastern portion of which, there was located the "garden in Eden" (Gen. 2: 8). Apparently this was just west of the top of the Persian Gulf.

Gen. 2: 14: "Hiddekel." — That is the River Tigris, as it is ren-

dered in the Septuagint. Even today, the Tigris is known locally as the Dijel, which is similar to the root word from which is derived "Hiddekel." The Hiddekel is described as "that is it which goeth toward the east of Assyria." But the words "toward the east of Assyria" should be rendered simply "before" or "east of Assyria." The Hiddekel was east of Assyria, and became noted in Scripture for the remarkable vision of the Cherubim seen by Daniel and recorded in his 10th chapter (v. 1). In "Eureka," vol. 1, p. 169, Brother Thomas comments upon this. Speaking of Daniel, he wrote:

"He saw this (vision) in Eden, by 'the third' of its rivers, 'the Hiddekel,' where 'the Cherubim and devouring fire' were originally located (Gen. 2: 14; 3: 24). The reason why the locality of the vision is specified, is to acquaint the reader with the region of the earth where the glory of the Spirit Man is to be revealed."

Upon this, an interesting thought arises. The Hiddekel was east, and also on the east there were stationed the Cherubim to accept the sacrifices of Adam's posterity (Gen. 3: 24); and at a spot not far distant, Daniel likewise saw his vision of the Cherubim of the future (Dan. 10: 1). As the Cherubim were set up in the east in the days of Adam, to receive the offerings of his sons, so, in the future age, the Cherubim of glory (Christ and the saints) will be set up in the east, in the "House of Prayer for all nations," to receive the offerings of the sons of Adam (Ezek. 44: 15). Thus the region to witness the revelation of the glory of the multitudinous Son of Man is the Middle East — the region of the river Hiddekel.

Gen. 2: 17: "Thou shalt surely die" — Upon this verse popular theology bases some of its teaching of an "immortal soul." Men

reason that because Adam lived for a long period after the day on which he partook of the forbidden fruit, the meaning of the decree is not interpreted literally. They read the verse: "In the day thou eatest thereof thou shalt die figuratively, thine immortal soul becoming liable to the pains of hell for ever; and thy body shall die literally afterwards."

But it is evident that this is not the interpretation of the verse. Brother Thomas concludes: "the sentence 'thou shalt surely die' is proof that the phrase 'in the day' relates to a longer period than the day of natural eating. This was not a sentence to be consummated in a moment, as when a man is shot or guillotined. . . . It required time; for the death threatened was the result, or finishing, of a certain process, which is very clearly indicated in the original Hebrew. In that language, the phrase is 'muth temuth' which literally rendered is 'dying thou shalt die.' The sentence then, as a whole, reads thus: 'In the day of thy eating from it dying thou shalt die.' From this reading, it is evident, that Adam was to be subjected to a process, but not to an endless process; but to one which should commence with the transgression, and end with his extinction. The process is expressed by 'muth'—dying, and the last stage of the process by 'temuth'—thou shalt die. . . . Thus 'dying' in the meaning of the text, is to be the subject of a sorrowful, painful and laborious existence, which wears a man out, and brings him down to the brink of the grave; and by 'die' is signified the end of the last stage of corporeal existence, which is marked by a ceasing to breathe, and decomposition into dust. Thus a man's life, from the womb to the grave, is a dying existence . . . and the end of that process by which we are resolved into dust — we cease to be" ("Elpis Israel," p. 69).

(to be continued)

VOLUME TWENTY FIVE
THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Spiritual Stocktaking is Essential



Men in business take stock. Those who omit to do so incur a great danger—they risk having to face ruin suddenly and unexpectedly. A similar lesson applies in a spiritual sense. Brethren should take stock in their spiritual affairs. Disaster may be averted by so doing. Brethren are traders—they have been entrusted with Christ's goods. They are required to make headway—to buy, sell, and get gain. A time of reckoning is ahead—it must come (Mat. 25: 14-50). Let us take stock, or in other words, let us examine our standing in the Truth. To do so may save us a very unpleasant shock when the Divine Auditor arrives. Are we going backwards or forwards? Where are we in comparison with our position at the time of our baptism? Do we love the Truth more? Is our Bible reading and our attendance at the meetings equally enjoyable? Is our knowledge of the Scriptures (including such books as the Apocalypse) greater? Are we stronger in our power of resis-

tance in the matter of the world's forbidden pleasures? Are we, in relation to our income, more liberal in our contributions to the various ecclesial funds? Are we more helpful in our meetings—better examples, and more enterprising and industrious? Has our longing for Christ's return increased? Have we grown more like Christ in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. Now is the day for it! Let us not forget that a state of insolvency may be reached through carelessness, as well as through downright wrongdoing.

Catholic Progress and
Christadelphian Witness

CATHOLIC PROGRESS TODAY!

Growth of Catholic Worker Organisations

The following extract shows graphically how Catholic religion, politics, and national patriotism are skilfully blended together to influence factory workers. It is an abridgment of an article in the Manchester Guardian, August, 1950:

"In a Rome on holiday, deserted by everyone except foreign pilgrims, a relatively new Catholic workers' organisation, the G.I.O.C. (or Young Italian Catholic Workers), gathered in the Theatre of Maxentius last night to hear the Minister of the Interior, Signor Scelba, deliver a violent denunciation of Communist aggression in Korea, coupled with a call to Catholic workers to rally to the nation by keeping united and strong and by preparing for war if they wanted peace.

"The 900 young men of the G.I.O.C., delegates from Italian factories and farms, had come from all over Italy on foot, on bicycles, and in buses—partly for their annual congress and partly for their Holy Year pilgrimage. Last night's ceremony, also partly religious and partly political, was strictly by invitation; even the foreign Press was not welcome.

"Inside the classical ruins of the theatre, floodlit and surrounded by the floodlit Coliseum, and the imperial forums, a semi-circle of scarlet-sashed Monsignors sat on the platform.

"The secretary general of the G.I.O.C. urged his hearers to strive for honesty, for better skill in their work, and for morality in their lives, and then went on to deliver a most impassioned eulogy of the new dogma of the Assumption of the Virgin Mary (to be proclaimed on Nov. 1). He also forecast that if the G.I.O.C. worked

hard, ten times as many delegates (or nine thousand) would be present at next year's congress.

"Signor Scelba in his speech said: 'Your tasks, young Catholic workers, will be ably seconded by the Government, which will carry out its social programme in what has been called the third stage of its life. The Government will use all measures deemed necessary to stem disintegration, however high the cost and however big the effort.'

"Resounding cheers greeted the end of the speech. A hymn was sung, and suddenly a high table at the back of the stage was transformed into a floodlit altar with six silver candlesticks and a cross. Surrounded by Italian national flags, the scene then changed to a religiously patriotic one, in which a Franciscan monk preached a brief sermon of 'preparation for receiving the Eucharistic blessing,' which was then given by one of the Monsignors, who had brought it from the Pope.

"Is this the shape of things to come in Italy? One was inclined to think so while watching last night's spectacle. For stage effect and passionate sincerity the ceremony surpassed any similar Communist manifestations in Italy, but the numbers taking part were infinitely smaller. They were all young men between the ages of eighteen and twenty-five, and of a good type. More important, they represented some of the staunch allies in Italy, limited in number, upon whom in an emergency Western Europe could count" (Manchester Guardian, 17/8/50).

Rome has lost none of her skill in working up the feelings of the people: politics, patriotism, scarlet-sashed Monsignors, a floodlit altar!

A Patron Saint for Labour Day

Very typical of Rome's methods of adapting herself to the socialist-communist development is the creating of a patron saint for May Day.

"A year ago the Vatican decided to incorporate Labour Day in the Catholic ritual by instituting on May 1 the feast of St. Joseph the Worker. This year, for the first time, the new liturgical feast was celebrated in Milan and Rome with a maximum of pomp and publicity.

"A huge international rally organised by A.C.L.I. (Italian Workers' Association) of Catholic workers met this morning in the cathedral square in Milan. Representatives of the Christian Workers' International from 20 countries attended the meeting and listened to a speech from the Pope relayed by television from St. Peter's in Rome.

"After the speech, a helicopter carrying a bronze statue of 'Christ the Worker' took off from the square in Milan. The statue was transferred to an aircraft for the journey to Rome and then delivered by helicopter in St. Peter's Square. The statue is a gift from the A.C.L.I. to the Pope. In his speech the Pope said: 'Be on your guard lest your organisation begins to disappear and, as it were, be absorbed in the Labour movement as such.'

"The Pope then suggested that 'the unity of the Labour movement does not seem to have been favoured by the course of history,' and concluded that the Christian workers are perhaps not far from

the day when they will be able to exercise the function of guide in the midst of the world of labour. 'Sound doctrine and upright feelings,' he said, 'are so many lawful claims to their becoming leaders of the Labour movement today.' (Manchester Guardian, 2/5/56).

One notices that May 1st is chosen, the day the Revolution is celebrated by the Soviet. One notices, too, the "Christian Workers' International" and the Pope's instruction that it should stand as a distinct religious organisation, and that it should set itself the task of becoming the leader of the Labour movement. The Vatican is now countering in real earnest the Communist movement, and pointers are not wanting that she will reach a position where it will be to the mutual interest of Rome and the Soviet to come to terms. ,

It must be clear to all that Roman Catholicism is not just a sect of Christendom which unfortunately holds some false doctrines; it is an international political system ever seeking power and using the cloak of Christianity. It is the Great City Babylon of Apocalypse, ch. 18, and the gorgeously arrayed harlot of ch. 17, deceiving the whole earth.

Catholic Action

Fourthly and lastly, in Italy's national life we have the development of a directly religious organisation of the ordinary people, known as Catholic Action. It is described as the secular arm of the Church, and is under the direction of the Hierarchy, or Church rulers. It is another powerful line of influence, where again popular mass demonstrations, uniforms, glorious ritual, attract the youth of the country. The following is a description of a rally in Rome (M.G., 13/9/48):

"The facade of St. Peter's and the entire colonnade was illuminated by thousands of flickering oil lamps to greet the quarter of a million green-capped youths of the Catholic Action organisation who arrived in Rome this week-end to celebrate the eightieth anniversary of the foundation of Catholic Action.

"The assembly of this great body of young men, between the ages of 18 and 25, dwarfs anything in the way of rallies ever organised by the Communists here. Considering that Signor Scelba, the Minister of the Interior, has vetoed the wearing of red handkerchiefs by the Communists, the wearing of green berets by these youths was in itself provocative. Otherwise their behaviour was exemplary and the slogans on lorries in which they toured the capital, singing hymns and waving white banners, were non-political.

"After their arrival in St. Peter's Square last night, processions of young men went into the cathedral for midnight Mass. That still left at least 100,000 outside in the square, facing a floodlit altar erected on the steps of the cathedral. Here Mass was sung and broadcast, with Italian admonitions between the Latin phrases, and the great crowd listened to the Palestrina *Laudate Dominum* sung

by the Vatican choir, and to Bach, Monteverde, and the Porpora voluntaries broadcast from the new Vatican organ.

"One thousand priests in the square walked among the crowd, giving the sacraments to anyone who wished to take it, while kneeling friars, Franciscans, Dominicans, and other orders, were approached by penitents who made their confessions there and then kneeling on the stone pavement. St. Peter's was illuminated all night and the basilicas of Rome remained open. At dawn, fireworks were let off and the last of the processions returned to the schools of Rome, where most of the men are sleeping over the week-end.

"This morning the youths and men went to Rome airport for an air display and for free rides in 'planes, and all yesterday morning squadrons of Italian fighters flew low over the capital, presumably to give airmen who are members of the Catholic Action a part in the festivities. American lay Catholics addressed a crowd of one thousand in one Roman square yesterday, and the Irish Catholic Action paid for the illumination of St. Peter's.

"The only people who are depressed and annoyed are the Communists, who have been refused permission by the Rome civic authorities to hold 'a festival of the Communist Press' in Rome today. The Catholic rally marks the turning point in the balance of forces in Italy and swings allegiance over to the Catholics in a striking manner."

Influence in England

Most readers will be sceptical at the assertion that a similar intrusion into all forms of national life is going on here. But there is adequate evidence that this is so.

In her direct use of the Press, there are several Catholic national papers—The Herald, The Times, and The Universe are weekly papers. The Tablet and The Month are well-known monthly journals. The Catholic Truth Society is a publishing organisation devoted to Catholic books, and of course there are several other Catholic publishing houses like Burns and Oates.

A new journal has appeared on railway bookstalls this year, "The Catholic Teachers Journal." This is controlled by "The Catholic Teachers Federation, the Catholic Training Colleges, and the Publishers." Here is a monthly propaganda journal, giving advice and information to teachers who are Catholics. And how many children does one teacher influence!

Catholic teachers are very valuable people. Archbishop Heenan, addressing a gathering of teachers, said:

"Catholic teachers regarded their work as a vocation and gave enormous time to it, they rivalled the clergy in zeal for the spiritual lives of their children. . . . Archbishop Heenan urged the teachers to take an interest in the National Union of Teachers or the particular unions to which they belong. If Catholics were not regular in their attendances of union meetings how could they be expected

to be elected to union posts? And unless they were elected to office how could they exercise their Catholic influence? That was true of Catholics in all forms of life."

We may understand well enough from this what is going on.

It is plain enough also that an organised Catholic penetration of Unions and the like is under way. It will perhaps be surprising to know how many Catholic worker and professional organisations there are already in this country. In the 1955-56 Catholic Directory, 95 Catholic national organisations were listed, and "Catholic Adult Institutions" occupied eleven pages!

So much for the largely unseen hand of the Catholic Church in industry, commerce, and local government. It is a field in which they will soon exert a big influence, because there are no opposing or countering groups, apart from a few Communists.

But is there anything in this country equivalent to the mass rallies and stirring up of public enthusiasm which we saw in Italy? There is no doubt that such things, well-organised, make a big impression on the general public, and favour her progress. In the last few years the Roman Catholic Church has reached the point of being sufficiently powerful in this country to encourage mass public activities.

Direct Propaganda

There remains to mention the most well-known Roman Catholic peoples' organisation in this country—The Sword of the Spirit, the counterpart of Catholic Action in Italy. Officially its object is defined as "To create an informed and active Catholic public opinion on international questions affecting the Church." Whether or not it organises the Catholic Press campaigns, I do not know. This activity is claimed to be very successful. There are advertisements in the daily Press and elsewhere, inviting the reader to enquire into the meaning of Roman Catholic teaching. One line of advertising has offered a free Study course by correspondence. According to an article in the national Press in May of this year:

"The Catholic Inquiry Centre last week dealt with its 100,000th request for information about the free correspondence courses on the Roman faith that it advertises and distributes. Father Michael O'Connor, director of the Catholic centre, said yesterday, 'Now we plan to expand. We shall step up our advertising. Within three or four years we shall be taking half-page spaces in newspapers.'"

The director said that over 50,000 people had taken, or are taking, the course, and over 6,000 have approached parish

priests for instruction. This is but one source of their converts. No wonder they claim an increase in Britain of over 100,000 people per annum for the past twelve years.

These Things Should Stir Us to Action

It seems strange indeed that all this diverse Catholic activity is substantially ignored by Christadelphians. . . . What will our brethren of the dark centuries of Europe think of us, when they come alive again? those who perhaps gave their lives in witnessing against this power? Can we expect to find a place among those who live and reign 1,000 years with Christ (Ch. 20: 4)? As a class they are described as "them that were beheaded for the witness of Jesus, and the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." We must qualify for a place by being witnesses ourselves.

—G. Pearce (Eng.)—Condensed.

Resurrection

This booklet, issued by Brother H. H. James, is offered for sale at a cost of £4 per 100 (£5 Aust. currency) plus postage. It answers questions such as, Who will be the subjects of resurrection? Will those who die in ignorance be raised to a second chance? Did the body of the Lord Jesus live again? This little book, therefore, is not only helpful in expounding the doctrine of resurrection, but also useful in opposing the pretensions of Jehovah's Witnesses.



Let not poor results deter us from the preaching of the Truth, or cause us to relax our efforts, and persuade ourselves that "it does not matter," and it "makes no difference," because nobody listens. Let us rather consider the lighthouse keeper who fails to keep his lamp burning because he has not seen a ship for several days, and it seems a waste of oil. On the very night he relaxes his watch, a ship in distress may need his guidance.



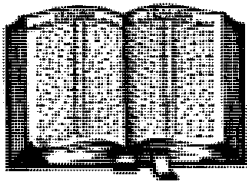
The Mosaic Law is as the bud out of which the Scriptures of the Prophets and Psalms opened like a flower, but the full blossom within was not open until the New Testament expounded the whole, and the appearance of the promised seed (Christ Jesus) brought the fruit to maturity.



Yahweh looks not at the oratory of our prayers—how eloquent they are; not at their geometry—how long they may be; not on their arithmetic—how many they are; nor at their logic—how methodical they are; but He looks at their sincerity—how spiritual they are.



Paul linked sincerity with truth (1 Cor. 5: 8). One can be sincere yet wrong.



Pleasure and Profit from Bible Study

“It is the glory of God to conceal a thing; but the honour of kings is to search out a matter”—Prov. 25: 2.

The Value of Words

Some time back, a book was published entitled “**The Tyranny of Words.**” Its author stated that semantics (the science of the origin and evolution of language) fascinated him. He claimed that it had revolutionised his thinking, and altered the style of both his writing and speaking.

I can quite believe it.

There is no doubt that if we take the trouble of consulting a dictionary to find out the exact meaning of words, our reading will become charged with greater power.

That applies to any book; but it applies in greater measure to the Bible, the Book of books. The more one applies the science of semantics to the Bible, the more one becomes convinced that the Spirit was careful to select the exact words required, and by the very use of them has charged them with new power. So much so, that men have been amazed at the added significance of Scripture when the exact meaning of words has been revealed. One writer has written: “It is a safe rule to let no word, not even the simplest, in the New Testament pass unchallenged.”

The same rule applies to the Old Testament.

A wealth of exciting spiritual treasure will open out to the student-explorer when he commences his voyage of discovery in search of the meaning of words.

And with the fine helps available today, it is possible for the simplest reader to be able to pursue such an investigation—and derive great pleasure and profit from it—even though he is completely ignorant of Hebrew and Greek.

How to Go About It?

There is an abundance of books available devoted to the exposition of the words of Scripture, most of which are extremely helpful if used with care. Such works as Young’s

and Strong's Analytical Concordances, Vine's Expository Dictionary of New Testament Words, a good conservative Bible Dictionary, as well as lesser works such as C. A. Anderson's "Words," are in this category.

Valuable assistance can be gained from alternate translations of the Bible such as the Revised Version, the Diaglott, the Concordant Version, and a reliable modern language translation. The Revised Version (more so than the Revised Standard Version) is most helpful. It is perhaps the most exact translation available in English.

An Analytical Concordance is of immense help, particularly in view of the system adopted by the translators of the Authorised Version in using different words in different places of Scripture to do duty for the same Hebrew or Greek word in the original; or, on the other hand, using the same English word in various places for different Hebrew or Greek words.

COMMENCE A COURSE OF DAILY READING

In addition to the daily reading of the Bible which is essential, we recommend the home reading of the following books in the order set down: "Christendom Astray," "Elpis Israel," "Phanerosis," "Eureka," "Law of Moses," "Temple of Ezekiel's Prophecy." Intersperse these books with such works as "Ways of Providence," "Nazareth Revisited," "Visible Hand of God," etc. These additional books will give you a broader grasp of the Scriptures, and will help to widen your spiritual horizon. Thus you will read yourself rich in the things of God.

Many feel that this is a bad fault with the Authorised Version, and it has come in for heavy criticism because of it; but I have found it an incentive to study, and as far as I am concerned, it has helped emphasise the significance and meaning of Scripture.

An analytical concordance enables the student to easily and quickly ascertain the particular Hebrew or Greek word used in any place, the manner in which it is used in other parts of the Bible, its meaning, and the different ways in which it has been translated in the English Version.

Let me give you a practical illustration.

Consider these statements of Scripture:

"What is the sign . . . of the end of the world?" (Mat. 24: 3).

"This gospel shall be preached in all the world" (Mat. 24: 14).

"Then shall be great tribulation, such as was not since the beginning of the world to this time" (Mat. 24: 21).

"All the world wondered after the beast" (Rev. 13: 3).

You will notice that the single word "world" appears in all four quotations; yet in the original Greek, the words used are different in each place.

The word "world" in the first quotation is "aion" in the Greek, and signifies "age." The disciples were not asking regarding the end of the world in a physical sense, but the end of an age, or epoch, when the Mosaic order would pass away. They thought that the Kingdom would immediately appear (Luke 19: 11; Acts 1: 6; Mark 8: 33), and were desirous of knowing when the current age would terminate. You find the same phrase, "end of the world" used in Hebrews 9: 26 in relation to the termination of the Mosaic Age at the first advent of the Lord, so that the Bible teaches that the "world" came to an end 1,900 years ago! The word "world" in this place is the same as that used in Matthew 24: 3, and relates to the Mosaic Age.

The word "world" used in the second quotation above (Mat. 24: 14) does duty for an entirely different word. In the Greek it is "oikoumene" and signifies "the habitable." The prophecy of this verse was fulfilled in the days of the Apostles as we learn from Colossians 1: 23. They preached the gospel throughout the Roman Empire, the then known world, which constituted the "habitable" as far as they were concerned. They did not preach in China, America, or Australia, and the verse does not say they would do so. The same Greek word is again translated "world" in Luke 2: 1: "There went out a decree from Caesar Augustus, that all the world should be taxed." It is quite obvious that here the "world," or "habitable," is limited to the Roman Empire, for beyond the borders of the Empire the decree of Caesar did not extend.

In the third quotation (Matt. 24: 21), the Lord Jesus was referring to the destruction of Jerusalem in A.D. 70. He declared that the tribulation of those times would exceed anything that had occurred "since the beginning of the world" or "ever shall be." Did the destruction of Jerusalem exceed the catastrophe of the Flood in tribulation or affliction? Did it exceed what we might expect in the calamity of the last days when "the slain of Yahweh will be from one

end of the earth unto the other" (Jer. 25: 33)? The answer is in the negative. The destruction of Jerusalem was minor to these other terrible catastrophies. What then are we to make of Christ's words that it would exceed anything "since the beginning of the world?" Our Analytical Concordance again helps us. We learn that the word translated "world" is "kosmos" in the Greek. "Kosmos" signifies "order," or "system of things." It is frequently used to define the Mosaic order or system of things, though it is also often used to define the Gentile way of life. Using it in the former sense, however, we can instantly see the force of Christ's remarks. The destruction of Jerusalem in A.D. 70 brought greater tribulation upon the Jewish people than they had ever before experienced "since the beginning of the (Mosaic) world (kosmos or order) to this time, no, nor ever shall be." Armageddon will witness greater trouble, and more widespread tribulation than A.D. 70, but that will be for Gentiles, not for the Jews who will find their State restored, and themselves gathered back from dispersion to inherit the land in power. Christ's words limit the tribulation to that experienced by the Jewish "kosmos," and compares what had gone before in relation to the Jewish order of things, and what was due to be experienced in the future by the same order, with that which came upon that particular generation.

Our Analytical Concordance has not only helped us to gain a proper understanding of Christ's words, but has removed insuperable difficulties and apparent contradictions from the verse.

The word "world" in the fourth quotation (Rev. 13: 3) does service for the Greek "ge" which signifies the physical earth, or a region of it. In Revelation 13: 3 it relates to the Roman "earth," or region where Roman Catholicism reigned supreme, and is used symbolically for the people of that region.

You can thus see that an Analytical Concordance is not used merely to parade knowledge, or to reveal some curiosity of language, but rather to understand better the Word of Truth, and to be more equipped to expound it.

I have heard many mistaken expositions given because brethren have failed to avail themselves of the helps they can obtain. I have doubtless been guilty of this myself.

But Analytical Concordances are bulky books, and we cannot go marching around the meetings with one under our arm. What are we to do? The best idea is to so mark

your Bible that you can instantly detect the particular word used in the original.

This, of course, will only be necessary where it is important enough to justify it.

The word "world" is in that category, and your knowledge of the Bible will be greatly enhanced by the following simple suggestion:

In the front of your Bible set out the four meanings of these words translated "world," and give each a distinguishing colour. Then go through your Bible with the Concordance, and distinguish the various words by marking them in the colour you have selected.

Your Bible will begin to talk to you in more intimate fashion.

Strive for the Mastery

Let me give you another example of how the meaning of words enhances Scripture. In 2 Timothy 2 there is an apparent contradiction. In v. 5 Paul exhorts us to "strive for the mastery," and yet in v. 24 he warns us that "the servant of the Lord must not strive." On the other hand, Christ declared: "Strive to enter in at the straight gate" (Luke 13: 24).

In these three quotations you have one English word, but in the Greek there are three entirely different words.

In the Greek, the word "strive" of 2 Tim. 2: 5 is "athleo" from whence is derived our word "athlete," and it means "to strive as a champion." The same word occurs in Phil. 1: 27, where the Apostle writes hoping that the Ecclesia may be found "striving together for the faith of the gospel." Paul had in mind the co-operation expected in a team of athletes, the one aim motivating the whole ecclesia.

But in 2 Tim. 2: 24 the word is different. There the Greek word is "machomai," and it signifies "to fight" in a physical sense. So we learn that whilst the servant of the Lord is expected to "strive as a champion" to gain the reward, disciplining himself as an athlete might to that end, yet he must not a brawler, must not fight, "but be gentle unto all men, apt to teach, patient."

What of our third quotation—the exhortation of Christ, "strive to enter the straight gate"? Does that mean to strive as a champion?

By no means. In this place the Greek word signifies "to agonise" (see also 1 Cor. 9: 25). Agony enters into our ef-

forts to gain the reward. We must put all our energy into attaining the hope set before us, figuratively straining every nerve and sinew to that end. What a wealth of exhortation is found in the single word "agonise" when the speaker of it (the Lord Jesus) is brought into view. He exhibited true agony to do the will of his Father.

In the margin of my Bible, at each place where "strive" occurs, I have found it worth while to write in the meaning of the word in the original.

How do you Love?

There are various words used for "love," and each of them is different. When the Lord Jesus after his betrayal, crucifixion and resurrection asked Peter: "Lovest thou me more than these?" the word he used for "love" was "agapao." It signifies a sacrificial love. But when Peter replied, "Yea, Lord; thou knowest that I love thee" (John 21: 15), he used an entirely different word. It was the word "phileo" which signifies a tender, affectionate love.

Despite the fact that Peter had denied his Lord, he had a tender, affectionate love for him, though, in view of the manner he had acted when the Lord was under trial, he felt he could not claim that greater quality of love such as the Lord indicated in the word he used.

Christ asked the same question twice in exactly the same words, and received the same reply. And then, on the third occasion, he used the word Peter selected. "Lovest (phileo) thou me?" (Jhn. 21: 17), and when the Apostle showed grief at the repeated question, and broken-heartedly answered: "Thou knowest that I love thee," he was shown by the Lord how he should manifest this tender affection that he had for Christ: "Feed my sheep."

It is also significant that in this short conversation the word "feed" occurs three times, but again, in the Greek, a different word was used by the Lord on the second occasion when he answered: "Feed my sheep. Previously, the word used, means "to teach;" but on this occasion the word signifies "to shepherd." "To shepherd" signifies not merely to teach, but to be an example, to lead, guide, discipline, correct.

Thus the Analytical Concordance, plus ample thought and meditation, will reveal a deeper, more beautiful meaning in Scripture.

How Often do you Sin?

The word "sin" usually conjures up in the mind some

dark and evil action, revolting both to God and man. The classic answer to the question, What is sin? is "Transgression of Law."

If you want a profitable exercise, look up the many ways in which the original word in the Hebrew has been translated. It will not only be found interesting, but will reveal a new conception in what constitutes "sin."

Take, for example, the following passage:

"Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not miss" (Jud. 20: 16).

What has that to do with the subject of "sin," you might ask?

Strangely enough it has much to do with it. In the Hebrew, the word translated "miss" is the word usually used for "sin." These skilled slingers could throw stones at an hair breadth, and not miss, or sin. The verse actually shows the real meaning of the word "sin," for it comes from a root word signifying "to miss the mark."

We sin when we "miss the mark," and the mark that we should aim at is the ideal set forth in the life of the Lord.

When we fall short of the excellence revealed in Christ, we miss the mark. To our contemporaries we might appear very worthy examples, but as far as the true target is concerned we have "missed the mark," and therefore sinned.

Our lives may not reveal any particular revolting actions against God or man when compared with our contemporaries, but they can be lives in which we are constantly found sinning—that is, falling short of the mark set before us.

Thus by seeking into the meaning of the word "sin" we come to appreciate more how needful the covering of Christ is for us; we become more conscious of our own sins, and come to realise better our need for a redeemer.

Having determined what "sin" implies, we might ask, What is Law?

We find that it comes from a root word that signifies to point to the mark.

Law, therefore, sets before us the target; obedience is when we hit the target; sin is when we miss the target.

Who Do You Worship?

Perhaps the most profitable study of Bible words is found in the Names and Titles of Deity. Christadelphians are Scripturally defined as a people whom God is taking out of the Gentiles "for His name."

As such, surely we should be interested in what that name reveals.

Yet, occasionally, the subject of the Names and Titles of Deity arouses antagonism.

Why does it?

The answer, undoubtedly, is because of ignorance and bigotry.

Yet in this subject there is a beauty unparalleled in Scripture.

It can also help greatly in the better understanding and defence of the Truth.

On one occasion I was called upon to debate upon the subject of: "The Godhead: Trinity or Unity?" My opponent was well tutored in Scripture, and was familiar with the Christadelphian stand. He was also very skilled in debate, and knew full well that offence is the better form of defence. He therefore attacked with the very quotations that he knew Christadelphians generally use to support their teaching concerning the Godhead. He quoted Deut. 6: 4: "The Lord our God is one Lord," and stated that he based his belief in a Trinity upon such statements.

He then proceeded to amplify his statement. He pointed out that the Hebrew words for "The Lord our God" are "Yahweh our Elohim" and that "Elohim" is a plural word, elsewhere translated "Gods." Therefore, he declared, we are justified in reading Deut. 6: 4 as "The Lord our Gods," which he maintained taught the unity of the Godhead manifested in a Trinity—Father, Son and Holy Ghost.

He was correct in his understanding of the Hebrew names, but wrong in his application of them. Fortunately, my Bible was well marked up on this subject, and I was able to satisfactorily answer and rebut his contention.

It was an understanding of the names and titles of Deity that enabled me to do so.

In addition to such occasions, this subject also enables one to appreciate better He whom we worship. We grasp better the significance of Christ's statement in the prayer he dictated for his disciples: "Our Father which art in heaven, hallowed by Thy Name."

For example, how do you understand the statement of Joshua 22: 22: "The Lord God of gods . . .?" Is Deity the Lord God of heathen gods? Our Analytical Concordance tells us that the words in Hebrew here used are Yahweh El

Elohim, and the study of such an exposition as "Phanerosis" reveals the significance of these words. Yahweh is the covenant name of Deity and signifies "He Who will be;" "El" is a Hebrew word signifying "might" or "power;" "Elohim" is a plural word meaning "mighty ones." The three words in conjunction thus signify: He Who will be the Strength of the Mighty Ones. The "mighty ones" referred to, the "gods" of the Authorised Version, relate to the glorious saints who are dependent upon Deity for their strength. In this statement, Yahweh promises to be the strength of those whom He calls to glory. Thus we make sense of a statement that is an embarrassment as it stands in the Common Version.

There are several different Hebrew words relating to the Deity which have all been indiscriminately translated as "Lord" or "God." In some instances, the translators have indicated the word used in the original. We have an example of this in Psalm 110: 1: "The LORD said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool." The statement relates to the Lord Jesus Christ. But in our translation, no discrimination is made between the Father and the Son with the exception that the word LORD as applied to the Father, is printed in small capitals. If you turn to Psalm 110: 1 you will see what I mean. Notice how the first "Lord" is printed in small capitals, whilst the second "Lord" is given in what printers call the "lower case." This is the translators' indication that the first word is Yahweh in the original. Wherever you find "Lord" or "God" printed in small capitals (except occasionally at the beginning of a Psalm) the word in the original is Yahweh—the covenant name of Deity. You have further examples of this in Ezekiel 37: 27 and Ezekiel 38: 1-3. Notice the difference between the printing of the word "God" in Ezekiel 37: 27 with the way it is found in Ezekiel 38: 3. In the latter place the word is "Yahweh." Notice also how "Lord" is printed in Ezekiel 38: 1 and compare the printing of the same word in v. 3. In the former place the word is Yahweh.

In Psalm 18: 31-32 there occurs quite a few different titles of Deity: "Who is God (Eloah) save the Lord (Yahweh)? Who is a rock save our God (Elohim)? It is God (El) that girdeth me with strength . . ." Here there are three words: Eloah, El and Elohim all translated "God." The meaning of each of these words is different. "Eloah" signifies "Mighty One." Yahweh alone is such. There are many "Gods" beside Him, but they are not accounted Mighty—they

have no underived power. He, alone, is the Mighty One, and that is what the Psalm is stating. "El" signifies "strength" or "power," and is frequently used in Scripture for the Power of Deity, the First Cause of all creation. It was that Power that girded the Psalmist with strength. The third word "Elohim" is a plural word, and signifies "Mighty Ones." It is a word that is frequently used for Deity in manifestation, and is thus appropriately a plural word, because He has revealed Himself unto men through a plurality of agents and angels. Upon that One, who had thus manifested Himself, the Psalmist could rest as on a rock.

These various titles help to enrich the teaching of Scripture. They show there is much more in a verse than appears on the surface. Indeed, they help to reveal the full power of the Word.

In my Bible, I can instantly pick up these names and titles because I have coloured each one with a distinguishing colour. In the front of my Bible I have included a glossary of the various names, giving the meaning of each one, and listing passages of Scripture that help to illustrate their meaning.

The subject of God-manifestation, which surrounds these various names, is a most absorbing and profitable one. It was "Phanerosis" that first opened my eyes to some of the breadth and beauty of the Word, and enlarged my spiritual vision to an extent that I had previously thought was not possible. That is why I hate to hear the subject ridiculed, or its study deprecated. I have seen the influence for good that it has had on so many, that I would like to see its study extended. This is best done by firstly going through the Bible with the aid of a Concordance, and colouring in the various titles so that they are distinguished the one from the other, and then reading and re-reading a book like "Phanerosis" or volume 1 of "Eureka." Let this be done prayerfully and carefully, and I am confident that the profiting of such an exercise will be instantly apparent.

Concluding Comments

In the study of the Bible we must exercise patience. Some get discouraged because they feel that their progress is slow. I have had young people come to me in despair because they "don't seem to be getting anywhere." They expect to cover in a few months what it has taken others years to accumulate. Such is impossible. But given time, and blend it with prayer, patience and persistence, and much will be accomplished.

We are a privileged people in that we have the Truth and the Scriptures of Truth. The Truth will not exempt us from trouble and difficulty, but it provides an understanding that enables us to live hopefully in spite of them.

The Scriptures, on the other hand, comprise the Voice of Yahweh in our midst. We honour Him by seeking to understand Him perfectly. Therein we have the commandment of our Father, and the law of our Mother—spiritual Jerusalem (Gal. 4: 26). And concerning these matters, the voice of Wisdom speaks to us thus:

“Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and re-proofs of instruction are the way of life” (Prov. 6: 20-23).

I do trust that the few suggestions set forth in this series of articles may help and encourage you to the study of Yahweh's wondrous Book, and that in doing so you will accrue to yourself much pleasure and profit from your study.

—H.P.M.

(Concluded)

**He set himself an objective
and obtained the blessing**

FROM JACOB TO ISRAEL

Some of the great men of the Bible are the subjects of criticism and contempt by the wise of this world, who consider themselves very much advanced in knowledge and morals. The things done then would not be done by Christians today; there has been much progress since those ancient times when so much was done which was questionable and even immoral. So it is argued.

Jacob is one whose reputation and character suffers in that way. He is presented as a deceiver, a supplanter, a grasping man who would stop at nothing to gain advantage over others. Genesis 27 is advanced as proof of deception to that end. Jacob is roundly condemned, and God, Who favoured him, is mocked.

But what are the facts in the case? There was decep-

tion, true; but is that the only thing to be considered? Was not the blessing in danger of being given to the wrong person, and the purpose of God frustrated? We realise, of course, that as it was God's intention that Jacob should receive the blessing, He could have brought circumstances to bear which would have thwarted Isaac's plans. Whether Rebekah and Jacob should have done nothing but just wait for God to manoeuvre things is a matter which we cannot decide ourselves. We must simply take the record as it stands, and try to enter into the feelings of Rebekah at the time. The situation, as it appeared to her, was most serious. The blessing was of the utmost importance. She knew what God had promised, and the blessing must be given to the right son. Something had to be done, and that quickly, to prevent Isaac giving the blessing to Esau.

Consider her two sons. Their attributes were revealed to Rebekah before their birth:

"And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25: 23).

This prophecy remained in Rebekah's mind. It was important to her, and explains her subsequent action years later, as recorded in Genesis 27. Concerning the characters of Esau and Jacob, we read:

"The boys grew: and Esau was a cunning hunter, a man of the field; and Jacob a plain man, dwelling in tents."

Esau thus appears as an adventurous man, liking the chase; he was a man of the world who lived for what he could get out of it. Jacob, on the other hand, was of a more domestic type. He is described as a "plain man." The Hebrew word is "tam," and is translated "plain" only this once; in nine other places it is translated "perfect" (see Job 1: 1; Ps. 37: 37). We are therefore justified in rendering the statement in Genesis 25 as: ". . . and Jacob was a perfect and an upright man, dwelling in tents."

The last clause is also interesting. It implies that Jacob was a sojourner, "having no continuing city, but seeking one to come." This is a feature of the lives of Abraham, Isaac and Jacob stressed in Hebrews 11:

"By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith, he sojourned in the land of promise, as in a strange country, dwelling in tabernacles (tents) with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (vv. 8-10).

God, knowing the difference between Esau and Jacob in character, chose the latter as the recipient of His blessing and promises. And so it is written: "Jacob have I loved, but Esau have I hated" (Rom. 9: 13). The two men were vastly different in their attitude to God and His ways. Jacob regarded the blessing and the promises of utmost importance; Esau thought lightly of them. The incident when Esau sold his birthright amply illustrates this. Jacob knew the promises of God, given to Isaac and to Abraham. We cannot doubt that his parents would talk about these matters, and Rebekah, particularly would have made known to Jacob that the promises would be fulfilled in his line. Therefore, both the birthright and the blessing, although strictly belonging to Esau as the elder, must be transferred to Jacob. The situation, no doubt, would be puzzling to Jacob, and would probably be a worry to him over the years. He would wonder how these two important matters could possibly be transferred to him. The opportunity to obtain the birthright eventually presented itself.

One day, Esau returned feeling faint. Jacob happened to be preparing a meal of red pottage. He quickly seized the opportunity, and suggested that Esau should sell him the birthright in exchange for the pottage. Esau readily complied. He was a profane person and despised the birthright—so says the Divine comment in Hebrews. He thought more of worldly things than of God's eternal things. "Behold, I am at the point to die; and what profit shall this birthright do to me?" was his immediate reaction. Jacob, however, knew its value, and the bargain was struck.

Take note, also, of the difference between Isaac and Rebekah in this matter. Isaac undoubtedly was a righteous man, and a firm believer in the promises of God. Yet his preference for Esau is difficult to account for, and strangely at variance with God's expressed will. The explanation is given that he loved Esau because of the venison which his son caught and cooked for him. This appears to be a case of loving present things, and esteeming them above their true value. Rebekah loved Jacob. One feels that this was not just a case of personal preference but of knowing and understanding God's purpose which would be accomplished not through Esau but through Jacob. She loved Jacob be-

The flesh is a "body of death because of sin," therefore, to partake of the flesh, as in the case of Jesus, was to be "made sin for us." In this way, and no other, the Lord God laid upon Him the iniquities of us all (Isa. 53: 6).

cause of this, and because Jacob showed that he, too, understood and loved God and His ways.

Esau further showed his worldly mindedness when he took wives of the daughters of the godless Hittites. This "was a grief of mind to both Isaac and Rebekah."

We find, however, Isaac determined to give Esau the blessing in spite of God's expressed will made known at the birth of the two sons, and in spite of the obvious fact that Jacob was more Godly man. The time came when he felt that he was at the point of death. He requests savoury meat of Esau and will bless him when he brings it. Rebekah overhears the instruction and is exceedingly worried. What is she to do? The blessing is in danger of being given to the wrong son. She probably knows it is no use talking to Isaac about it; perhaps she already has had "words" with him and found him adamant. She feels she must act of her own initiative and prevent things going wrong. It is easy for us to think that she should have waited for God to manoeuvre the matter into the right channel, but Rebekah obviously felt it devolved upon her to see that God's expressed will was carried out—though it meant deceiving Isaac. The story of the deceit is well known and need not be related here. We feel that neither Rebekah nor Jacob can be condemned for what was done. Those who presume to do so overlook the fact that Isaac was in the wrong, and that the motive behind Rebekah's action was simply and purely that God's will should be carried out.

And so Isaac, against his will, was forced to express the truth of God in regard to his sons. Jacob was to be the chief and Esau was to serve him. What Isaac thought of the way his plans were upset is not revealed, but one may reasonably assume that it made a deep impression on his mind, for he afterwards appears to recognise that Jacob was the right one to receive the blessing. We find him saying to Jacob:

"God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" (Gen. 28: 3-4).

The occasion was the departure of Jacob to Padan-Aram in order to find a wife. Both Isaac and Rebekah had been grieved over Esau's choice, and Rebekah raised the matter with Isaac:

"I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Gen. 27: 46).

Rebekah's attitude was born of an understanding of God's disapproval of the godless Canaanites. Isaac agreed with her, and gave Jacob a solemn charge not to take a wife of the daughters of Canaan, but to select one of his own people in Padan-aram.

Jacob departed, and there commenced a series of events which could well be regarded as a just retribution for his deception of Isaac. It may have been so, but it is better to regard his long years of hardship as a means by which God prepared him for his eventual salvation. All God's children are tested and tried in similar ways. Jacob suffered much, yet God was with him, and gave him His approval and blessing.

Early in his journey an incident occurred which gave Jacob confidence and faith. He dreamed of a ladder which reached from earth to heaven, and upon which angels were ascending and descending. Whilst beholding this strange vision, Jacob heard a voice declaring:

"I am the Lord God of Abraham thy father and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, the east, the north, and the south; and in thee and thy seed shall all the families of the earth be blessed. Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28: 13-15).

Naturally this dream made a tremendous impression upon Jacob. When he awoke he exclaimed: "Surely Yahweh is in this place, and I knew it not." We, who live so long after the event, know that Jesus was represented by the ladder, for he declared: "Verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man" (John 1: 51).

The Lord is the connecting link between earth and heaven. It is he who will bring heaven upon earth when the time comes for God to tabernacle with men. Jacob would not understand all the details, but the dream would indicate to him that somehow and sometime there would be a link between earth and heaven through which all nations would be blessed in Abraham and his seed, and he, himself, would

Yahweh will allow scattered Israel to come into a position in which they are forced to appeal to Him on the basis of what He had done before. He preserves them because in them is the seed of His purpose. "I will go and return to My place until they acknowledge their offence and seek My face. In their affliction they will seek me early" (Hos. 5: 15).

be a partaker of the blessing and an inheritor of Canaan.

In Genesis 28: 14 the gospel of the kingdom was renewed to Jacob, and in v. 15 there is expressed God's approval of him. There could be now no doubt that Jacob was chosen of God to be the means through whom the promises would be developed.

Jacob awoke from his sleep in a typical resurrection. He realised the important bearing of the dream, and its application to the future when God would tabernacle with men. He commemorated this by setting up a stone pillow into an upright position, and anointing it with oil. He named it the House of El (Beth El). It was typical of a house of Elohim to be set up when he awakes from death. "This is none other but the house of Elohim, and a gate of the heavens."

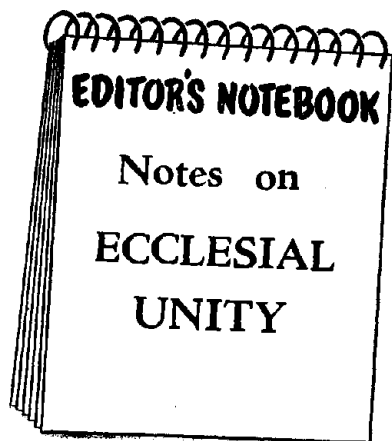
After sojourning with Laban for some twenty years, he returned again to the Land of Promise. He is naturally worried about meeting Esau once more, but a certain event gives him confidence and faith. God is still with him, and he is given evidence of it. He sees a host of angels. He calls the name of the place Mahanaim—meaning "two hosts or camps." The two hosts would appear to be that of his own family, and that of the angels. Jacob appears to have taken this incident as a guide in meeting Esau, for he divided his own party into two camps as a measure of safety.

Jacob sends messengers to his brother, and they return with the news that Esau is coming with four hundred men. Jacob is greatly distressed, and gives himself to prayer. He takes all the precautionary measures he can think of, and sends his two bands over the ford Jabbok. He is then left alone, and "there wrestled a man with him until the break of day." This man was an angel. We believe Jacob knew this, and the object of his wrestling was to obtain a blessing from him. It was not just a friendly encounter, nor a fight between enemies. Rather was it occasioned by Jacob's tenacity of purpose. The angel sought to get away, and could not. He did not lack the divine strength to do so, but for the purpose of testing Jacob's faith and determination, he put forth only a man's energy.

Jacob wrestled all night, and in the morning obtained the blessing that he sought. So it is with all God's children. The night is spent in wrestling for the prize, and in the morning of the new day the victory is gained. Jacob, in this incident, demonstrated for all time the way to the Divine blessing—a tenacity of purpose, a refusal to "let go" until the morning.

The blessing given to Jacob was a change of name. "Thy name shall be called no more Jacob (supplanter) but Israel (a prince of God): for as a prince hast thou power with God and with men, and hast prevailed." This change of name sets the seal upon Jacob's greatness of character. "A prince of God"! What a marvellously high position for any man! It is a name which is named upon no less a person than Jesus: "Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49: 3). From the context of this verse, it is evident that Jesus is here called "Israel." That Jacob should bear this name is clear evidence of his faith and godly character. He is an example to us in these far-off days, when the promises are about to be realised. Jacob is one of those who saw them afar off but was persuaded of them and embraced them. He clung tenaciously to them: he will reap his reward.

—H. Gates



The basis of true Ecclesial unity is a common acceptance of fundamental beliefs. Where these are challenged the basis is destroyed, and instead of the "love, joy, and peace" which we look for and enjoy among those of one mind, there arises the need for an epistle like that of Paul to the Galatians, with its stern warning: "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 9); and action such as Paul recommended Titus: "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3: 10).

Unfortunately, the Broken Hill Ecclesia is found in that category, in its repudiation of the clear and certain doctrine of the virgin birth of the Lord. This is shown in the current issue of the "Herald of the Kingdom," edited by the recorder. It is true, that in answer to a letter from the recorder of Lakemba Ecclesia, the recorder of Broken Hill writes: "We do not believe in any alleged 'Josephite Theory' and no such term can be found in the Scriptures," but this is not an acceptance of the truth relating to the virgin birth of the Lord—merely a repudiation of current "Josephite theories." On p. 35 of the same issue, the same writer says: "If Jesus was of supernatural birth and character, how came the Scriptures to record 'that he was made in all points like

unto his brethren.” “If the begetting of Jesus was of a ‘supernatural nature,’ then the law of reproduction set in motion by the Creator in the beginning, was broken . . .” The writer adds: “God’s laws cannot be broken. . . .”

Such language challenges the clear teaching of Scripture. It is a reflection on the Author of the Word, accusing that which Yahweh has magnified “above all His name” as being in error, of teaching a lie. It is blasphemy, and we warn readers against being affected thereby. There must be complete repudiation of such doctrine as this, and such a paper that would dare to print such awful and faith-destroying teaching. It is therefore pleasing to learn that the Unity Committee of N.S.W. is aware of the seriousness of the matter. We have to hand a letter from the Secretary, Brother J. H. Crewes, containing the following:

Dear Brother Mansfield,

Thank you for your letter, and your frank comments on matters that are of grave concern to all who love the Truth as it is in Christ Jesus. We would advise that this Committee has for some time now been in correspondence with the Broken Hill Ecclesia in relation to the Basis of Fellowship issued by us. Our last letter gave the final date, 28th February, 1959, for acceptance or rejection. If acceptance then the matter relating to the articles appearing in the ‘Herald of the Kingdom’ was to be raised as to their standing as an ecclesia in relation thereto.

With Brother Wiggins we have had a long correspondence, firstly in relation to articles re his ‘Josephite’ leanings as published in ‘Old Paths.’ He gave us a denial to this, and shortly afterward the July issue of the ‘Herald’ came out printing an article on this matter . . . The October issue then came out with the denial of the Virgin Birth, and the scripture pertaining thereto. Correspondence has been sent to Brother Wiggins re this, and no reply came to hand until late this month together with a reply from the Broken Hill Ecclesia.

Our Committee dealt with these at their meeting held last Saturday, 21st, and attached report will give you their decision. . . . We feel that if you would grant us the space to publish this report that it would make known to the Brotherhood, not only in Australia, but also to your readers overseas. We are making the same request to the ‘Shield’ and ‘Christadelphian,’ and feel that by so doing there will be no doubt as to the attitude of this Committee, and that the recommendation to the ecclesias will be approved.”

We present herewith the substance of the N.S.W. Christadelphian Unity Committee Report on Unity in Australia.

“After months of endeavour, the Unity Committee, meeting in Sydney, feel that reasonable time has now elapsed to enable Ecclesias to make their decisions as to whether or not they wish to participate in the Unity arrangement. Consequently 28th February, 1959, has been fixed, by which date any organised Ecclesia can say yea or nay.

“The Committee are deeply grateful that, at the time this report is written, every meeting which has been approached in the once ‘Shield’ and Victorian groups, except two or three family groups and only one organised ecclesia in N.S.W. have given their consent to the unity basis.

“In this connection we can testify that misunderstanding as to our aim, ambiguities of doctrinal expression and attitudes to fellowship practise have resolved themselves, where patient reason prevails; and

because progress has been made we have been encouraged to continue our work until the present desirable result has been achieved.

"There comes a time, however, as in the case of the one Ecclesia mentioned, when the clear denial of fundamentals of the faith calls for a stronger course. In this instance it takes the shape of identification with the denial of the scriptural doctrine of the virgin birth of Jesus, and coupled with this, support of a denial of the full inspiration of the scriptures, aligning portions of God's Word virtually to the same status as that of pagan speculation. Such, we find, is the position of the Broken Hill ecclesia. Under these circumstances, the failure by this ecclesia to wholeheartedly respond to the unity basis as the ecclesias generally have done must, we think, spring from deeper rooted causes than the problems arising from interpretations of accepted doctrines. The free admission to fraternity of those who hold, or by their actions support, such manifest errors, could only result in the permeation of the brotherhood with doctrines which, if permitted to spread, could do great harm to our witness to the truths of the one faith.

"The nature of the work of endeavour, to heal breaches and to reconcile opposing factors, calls for forbearance and much love, but at the same time, faithfulness to truth demands that a line of separation be drawn when denial of scriptural teaching, which is apparent to every Christadelphian, becomes a real barrier to unity.

"It has been decided, therefore, that if, by the end of February, consent to the unity arrangement were not given by the Broken Hill ecclesia in a satisfactory way, we would recommend to the ecclesias that this one ecclesia be by-passed. We now, therefore, convey this recommendation to all ecclesias to act as suggested.

"Again, this Committee has not hesitated to advise ecclesias to establish their position and doctrine as in the case of the meeting designating itself the Gymea ecclesia, and we would wish not to leave any doubt in the minds of any who read this report that the ecclesias of which we have cognisance have withdrawn their fellowship from Bro. A. R. D. Moye, who, by his own actions and doctrine, has, by choice, elected to place himself outside of the Christadelphian fraternity.

"An article by a brother in isolation, which recently appeared in print, denying the Virgin Birth of Jesus, has come to our notice, and this matter has been taken up with the brother and is being worked on.

"So far as the Concord West groups are concerned, we are continuing for a season longer, to permit of any further negotiations which may be considered desirable. The work here has not been altogether unfruitful, as a number of individual brethren have come and are still coming to us, as a result of the soundness of the position we can offer.

"We commend the ecclesias to God and to His grace in bonds of true love of the brotherhood, united for the work of furtherance of His truth in love.

—The Unity Committee of N.S.W.



It is hoped that the report above clarifies the position in Australia in the minds of brethren overseas. The Committee having given its report, it is for individual Ecclesias to consider the decisions arrived at, and act in accordance with God's Word—Editor.

6.—Zion's Coming Glory

SYNOPSIS: Previous articles have brought us to v. 14. We have seen Christ moving against the nations at Armageddon (vv. 1-2); the rejoicing of the Redeemed and their extolling of the Eternal by His name Yah (vv. 3-4); the outpouring of the Spirit upon the Divine family by which its members manifest power (vv. 5-10); the sounding forth amongst the nations of the command to fear and obey the New Power in Zion (vv. 11-12); the elevation of Israel from obscurity to national glory (vv. 13-14). Our last article appeared on p. 85, and we now pass on to vv. 15-16:

*The hill of God is as the hill of Bashan;
An high hill as the hill of Bashan.
Why leap ye, ye high hills?
This is the hill which God desireth to dwell in:
Yea Yahweh will dwell in it for ever (vv. 15-16).*



Nearly every version has a different rendering for the above verses. It is apparent, both from these variations in translation, as well as the comments that scholars have made upon them, that they have experienced great trouble in understanding what is meant to be conveyed. That is mainly due to the fact that though those commentators are skilled in Hebrew, they know little or nothing of the Truth.

We can use their ability in the former, and combine it with our knowledge of the latter, to grasp the beautiful truths set forth in this portion of the Word.

What is the Hill of Bashan?

The A.V., consistent with the Hebrew, translates the first line: "The hill (Mount) of God (Elohim) is as the hill (Mount) of Bashan." Apparently the translators could not make sense of this statement, so that the Revised Version has changed it to: "A mountain of God is the mountain of Bashan." Possibly they could not understand how the "Mount of God" (Mt. Zion) could be "as the hill of Bashan," and therefore altered it accordingly, styling the Mount of Bashan as "a mountain of God," and doubtless relating this to its majesty and glory.

But the original Hebrew implies that in the day of Messiah's glory, Zion is to be "as the Mount of Bashan." Instead

of altering the statement, we prefer to enquire: What does this imply and require?

We receive the answer by comparing the two Mountains referred to. "The Mount of Bashan" is a reference to Mt. Hermon which dominated the mountainous land of Bashan, and formed the northern portion of its border (Deut. 3: 8). Mt. Hermon is the grandest of the mountains of the Holy Land. It is formed of rugged basaltic rock which rises in precipitous peaks high above its fellow mountains, suggesting the ideas of majesty, antiquity and impregnability. The names by which it was called suggest all this. It was called by the Hebrews "Hermon," which signifies "High Mountain," but by the Sidonians it was called "Sirion," which means "breastplate," and by the Amorites it was called "Shenir," which means "coat of mail" (Deut. 3: 8). It stood as a sentinel, overlooking the range of mountains that acted as a natural barrier, behind which the inhabitants could shelter against the enemy, in northern Bashan.

Hermon can be seen, not only in the north, but in various parts of the land. Its snow-topped peaks are seen from the sea-coast in the west, as well as from deep in the south at the Dead Sea. It seems to silently brood over the land, chief among the hills and mountains, rising to a height of 9,166 feet above sea-level, and feeding the Land of Promise with its life-giving water — for from the melting snows of its heights comes the water of the River Jordan.

In comparison, Mt. Zion is an inconspicuous mount about 2,500 feet high. Its barren heights are overshadowed by surrounding mountains, so that instead of being a dominant mountain in the land, it is hidden from view by the other mountains that surround it.

Zion will challenge Hermon's Glory

But that is not always to be the case. Zion is to become "as the hill of Bashan." It is to be made "beautiful for elevation" (Ps. 48: 1—Heb.), and "the joy of the whole earth." It is to become as Ezekiel saw it in vision: "a very high mountain" (Ezek. 40: 2). The prophets speak of a tremendous earthquake which shall alter the contour of the Land of Israel, elevating Zion, and depressing much of the country round about (Zech. 14: 4-10; Mic. 4: 1-3) Zion will then dominate Eretz Israel, standing as a beacon in the centre of the land. It will become the centre of Yahweh's worship in the Age to come, the site of the glorious "House of Prayer for all nations" over which the Lord Jesus shall pre-

side. The mount itself will form the Most Holy Place of that Temple, so that on its slopes only immortal saints, the priests of the age to come (Rev. 5: 9-10) will be permitted to tread. Thus the Psalmist enquires: "Who shall ascend into the hill of Yahweh? Who shall stand in His holy place?" And the answer is given: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from Yahweh, and righteousness from the God of his salvation" (Ps. 24: 4-5).

We behold then, by the eye of faith, Jerusalem, cleansed from all the impurities and rubbish of the centuries (Jer. 31: 23-24), and made the Metropolis of Christ's universal empire on earth (Jer. 3: 17). We see Mt. Zion, around which the Temple will be built, elevated above its present location (Isa. 2: 2), and forming the nucleus of the Divine worship of the Age to come, for its summit will comprise a massive altar upon which will be presented the offerings of those assembled for worship (Ezek. 43: 12-13; Zech. 14: 16).

And more glorious than Hermon's waters will be those that will issue forth from the mighty spring of "living water" that will flow from Mt. Zion (Ezek. 47: 1; Zech. 14: 8; Joel 3: 18). The waters of Hermon comprise the source of the Jordan which flow into the Dead Sea there to stagnate; but the waters of Zion will heal the Dead Sea (Ezek. 47: 8), and fructify the waste lands of the desert.

So the Mount of God will be as the Mount of Bashan—elevated above the land, the centre of universal attraction, the source of healing waters, the picture of glory and majesty.

Why Should the Mountains Envy Zion's Glory?

In glorious, picturesque language, Psalm 68 continues to emphasise the majesty of Zion's future, by representing the other Mountains of the Land as viewing with wonder the transformation effected. They are represented as "envying" the glory seen. The A.V. renders the verse "Why leap ye, ye high hills?" but Hebraists, almost universally, recommend that the word "leap" should be changed to "envy." The Psalmist thus presents the figure of surrounding mountains viewing and envying the great glory that accrues to the insignificant mount of Zion, and he proceeds to show that there is no true cause for envy. Such a change is necessary for the destiny written of Zion: "This is the hill which Elohim desireth to dwell in; Yea, Yahweh will dwell in it for-

ever." To be thus honoured, Zion must be suitably dressed, so that no other place on earth will equal it for glory and beauty.

But we see more in these expressions of the Psalmist than the glory that shall accrue to the physical Mt. Zion. In Scripture, Zion stands as a symbol of the Kingdom of God, whilst the Mount of Bashan, and her companions, stand as symbols of Gentile powers. Habakkuk used this symbol. Speaking of the conquests of the Mighty One of Teman,* he declared: "The mountains of antiquity were scattered, the everlasting hills did bow" (Hab. 3: 6). These "mountains of antiquity" relate to the ancient empires of history, whilst the "hills" point to individual nations. These are destined to be overshadowed by the greater glory of Israel when Messiah reigns from Zion. The Gentiles will be amazed, and will doubtless envy the glory that will accrue to insignificant Israel when they see the nation elevated to the "head and not the tail" of the nations. But the cause of the glory will be revealed—the nation will be the dwelling place of Yahweh and His Elohim.

The Desire of God

"This is the hill which God desireth to dwell in," sang the Psalmist. The word "God" in this place is "Elohim," a plural word, expressing Yahweh in manifestation. He is manifested today in His Son, the Lord Jesus, but He is yet destined to be manifested in a glorious company of immortals, the brethren of the Lord, here styled Elohim.

Their desire is to dwell in Zion, and we can very well determine if we are truly of their number by analysing our desires, and ascertaining whether to dwell in Zion is among their number.

We read of Abraham, Isaac and Jacob that "they desired a better country . . . wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. 11: 16). If our "desire" is not in Zion, the Lord may be ashamed of us in that day, and reject us from his company.

In another place we read: "Ye are come unto Mt. Zion" (Heb. 12: 22). We do that when we embrace the Hope of Abraham, the Truth. We become then related to the things of Zion, and rejecting any confidence in Gentilism, we look forward to the joy yet to be revealed when Zion comes to glory. We become sons and daughters of Zion. We read: Yahweh shall count, when He writeth up the people, that

this man was born there" (Ps. 87: 6). The same Psalm speaks of some whose hopes are centred in Bablyon, in Egypt, in Tyre, or Philistia — who put confidence in the flesh, and have only a passing interest in the things of the Spirit—who become nominal Christadelphians but lack that earnest desire which sets the heart aflame for the things of God. Such will be rejected.

We can cultivate this "desire for Zion," by filling our thoughts with the pictures of her coming glory, by entering into the spirit of the stirring prophecies that relate to her future, and developing a patriotism for the things of the Truth that make them, as the Psalmist viewed them, "all my salvation, and all my desire" (2 Sam. 23: 5).

—Bruce Philp

*It is significant that the word "Teman" in its root meaning, signifies "right hand." In that regard, the Mighty One of Hab. 3 can be linked with such expressions as, "the man of Thy right hand" (Ps. 80: 17; Ps. 110: 1).—B.P.

GOSPEL PROCLAMATION ASSOCIATION

We acknowledge generous donations from friends near and far, which permit us to maintain our objective. As a result, during the present month, 2,000 copies of "Herald" will be mailed to folk in Tasmania, whilst smaller quantities will be sent to Mackay and the country districts of Western Australia, South Australia and Victoria.

A stream of applications for further literature has been received locally and overseas, and many interesting letters have been received.

From Nigeria

"Will you kindly grant my request for literature explanatory of the Bible. I received your address from a friend of mine; we are both Sunday School teachers. Your kindness will help us in teaching the children in Sunday School."—O. C. Aba, Nigeria.

"I hardly know how to begin my letter to you. I have something very important to tell you, and I hope you will be pleased when you have read the news. One day when I was going to Service, I suddenly saw a pamphlet lying on the road, and saw what was written on it—'Herald of the Coming Age.' I opened the book, and read an interesting article on the Bible regarding How and When should the Sabbath be kept. I also saw that you are interested in the coming of Christ, and would like you to send a free copy of your book. Awaiting your reply." — E.A., Nigeria.

From South Australia

"This is my first letter to you, to tell you just how much I enjoy 'Herald of the Coming Age.' It helps me quite a lot in my Bible Study, and I look forward to it coming, and am very anxious to read it. I attend the South Plympton Baptist Sunday School every week . . ." —S.H. (S.A.)

"Even a somewhat cursory reading of your booklet has induced me to wish to know something more of your literature. Anyone who has given the matter any serious thought should have no difficulty in recognising the fact that the prophecies regarding Russia's phenomenal rise to power, the British occupation and abdication of Egypt, the partial return of Israel to Zion, and the present crisis in the Middle East, are being fulfilled today—under our very eyes. I myself am a retired minister of the Church of Scotland, having exercised my ministry for over 20 years in Aberdeenshire. I graduated M.A. over 40 years ago at the age of 22, and for some ten years taught Old Testament exegesis—that is its language (Hebrew), history, and interpretation to the Divinity students. Even so, that in no way entitles me to entertain the illusion that my own or any other single denomination has a monopoly of all truth. A little knowledge of history, the exercise of ordinary imagination, allied with commonsense, shows the reverse. In my opinion then, if your pamphlet provides any indication, you have a good deal to teach, for, let me repeat, God uses many mediums for the proclamation of His will, and be it said, His warnings also . . ."—J.M.H. (S.A.)

From Tasmania

"Would you please send me literature advertised by you, as we feel as a family this will help us to understand the Bible more fully."—A.H., Burnie.

During the past twelve months, over one thousand applications for literature have been received by the Adelaide Gospel Extension Society from interested friends, due to the distribution of literature and delivering of addresses.



Doctrine is essential as a foundation upon which to build, but we need something more. We want to realise the power of the Truth as a daily influence on our lives and characters; its power to sweeten us in order to develop the best that is in us that we may become worthy friends of Jesus.

"He that thinketh in his heart so is he" (Prov. 23: 7). Therefore thoughts are the index to character.

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

AN EXAMPLE WE SHOULD FOLLOW

Paul did not allow his work to cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To that end, he gave his brethren and sisters "much exhortation." He put himself about to warn, encourage, and instruct. The extent of his concern for them is shown in his earnest prayers (Phil. 1: 4; Col. 1: 3, 9); his loving, parent-like ministrations (1 Thess. 2: 9, 11); and the many sleepless and tearful nights and days he experienced on their behalf (Acts 20: 19, 31; 2 Cor. 2: 4). To ensure success he was careful in his general behaviour—he was courteous, patient, tactful—never rude, haughty, or aggressive. He was ever ready to "spend and be spent" for the well-being of his brethren and sisters, and this even when his services were cruelly despised (2 Cor. 12: 14, 15). To imitate the apostle is our duty. Are we trying to fulfil it? For more reasons than one, we cannot reach Paul's degree of excellence, but we can push forward in the path of his noble example. According to our abilities and opportunities we shall be judged. What made Paul the man he was?—so warm, so unselfish, so untiring? Many things. His deep-down convictions (he allowed the Truth to grip him, and was positive that he was following no will-o'-the-wisp)—his unbounded appreciation of the promised reward (he sensibly appraised this reward as of greater worth than the present life, and all that it can give)—his stern and studied resolve to be faithful to Christ (taking wise measures to prevent failure, by indulging in close and constant communion with God and the Scriptures).

THE GLORIOUS EVERLASTING NAME

"Moral honesty and moral courage are virtues which few possess in this age of sham. Neither Jews nor Gentiles are pre-eminent in these respects. The former fear one another, and have not lost their terror of the Gentiles. Many, as of old, do not confess Jesus for fear of losing caste, or being cast out of the synagogues; while Gentiles confess a Jesus, but know not the true doctrine, or fear to bear the cross, lest the clergy should blow upon them. Between the two there is nothing to rejoice in. The world is wilderness, and its oases desert. Bold and sterling honesty of purpose and principle is the desideratum of the times. Sham and swindle everywhere abound, and few remain to do battle for the truth at all hazards against the world. Candour and courage are exceedingly scarce. . . .

"The Author is enabled to present the thinking and truth-seeking portion of the public with this exegesis of the 'great mystery,' revealed through the Son, and preached by the apostles, but afterwards so grossly perverted by the traditions of the Trinitarians, Arians, and Unitarians, through the liberality of one, who having found 'the truth as it is in Jesus,' has not only laid fast hold of it, but seeks to introduce it to the notice of others. That his labour, in this instance, may not be in vain, is the sincere desire of

The Author (J. Thomas)



The grandeur and purity of the Divine declaration is only equalled by the endlessness of the Divine realm, and the awfulness of its unmeasured power. The nobility of its purpose is linked with the unswerving directness of the selection of a people for the glory of the Yahweh Name.

Few indeed among the masses of men who have given study to the matter have appreciated either the splendour or the significance of the Eternal Name. In Israel, to whom the light was solely given, the record has been one of dismal idolatry relieved by flashes of superb trust and confidence. It is sad reading—a background of contemptuous indifference in the masses of the people, relieved by the brilliance of David the Beloved of the Lord, and such men as Hezekiah, the good king. With such exceptions as these the record of Moses and the prophets is one of unrelieved gloom. Israel, through disobedience and neglect of Divine precepts, finally developed an apostasy and incurred the punishment of dispersion.

Outside, in the Gentile world, it was a case of gross darkness covering rulers and ruled alike. Here and there a glimmer flickered and then died down. The human mind, as shown by some of its intellectuals, was shrouded in a pitiable gloom which saturated all effort, and drew all thinking down to a common level of error and ineptitude. Save for the patriarchal worthies, the people of that age had no example to emulate or lead them to the Creator. The best that can be said of those years is that they were lean years characterised by an intellectual conceit.

The great powers to the north and south imposed their idolatry and civilisation upon God's people. Assyria, Babylon and Egypt all left an almost irreducible fester upon the body of a nation God had chosen for Himself, and had nurtured in the way of righteousness for His namesake. "Israel is an empty vine," cried Hosea, "he bringeth forth fruit to himself: according to the multitude of his fruit he hath increased his altars . . . their heart is divided . . . they have spoken words swearing falsely . . ." And because of this, says Yahweh, a plague of weeds has sprung up in the furrows of their fields (Ch. 10). Yahweh had pleased and punished, but all to no purpose. Israel were incorrigible.

Truth is the work of Yahweh, but the foundation stone of that which men call culture is the work of the devil. Ever since the days of the early Christian fathers so-called, who broadened the path of righteousness until it became the wide, spacious and altogether **delectable** avenue that leads to destruction, the various schools of thought have paganised the truth in Christ Jesus. The holy name of God has been batted to and fro, a shuttlecock of mere intellectualism. Amid a mass of theories, one thing alone had they in common, and that was their ardent obstinacy that the views they promulgated were the one and only means for salvation from the curse of sin and death. Apostates have arisen ever since the Lord Jesus, refusing the plain and simple requirements laid down by the Master, and become stones of offence, a rock of stumbling to the little ones to whom the Lord came to open the way to the Kingdom of God.

While the mind and purpose of the divine Ruler of the universe, "became flesh for a saving Name," and the child Jesus was born of Mary in Bethlehem, as the prophets bore witness, it was not long before bickering, emulation, strifes and vehement disputations bubbled up into venom and crafty office-seeking. Had not the all-powerful hand of Yahweh been at work in their midst, the weight of wicked-

ness would long since have swept the very name of Jesus into the limbo of gradually forgotten things. Mutilation of the body of Christ eventually tore it to shreds. A new factor was to arise and reveal itself in the ugly spirit of dissimulation.

Christendom retains but a faint composure of its one-time vigor. Yahweh is still in control, and Christ is soon to return to the earth to set up the Kingdom and to establish the glory of his Father throughout the earth. Thus it was that the new factor which arose in the body of Christ, began a strife of ideas and practices. These split up and destroyed the old conception of the early apostolic days, and introduced schism wherein grew the foul weeds of preferment, the jockeying for honours, and, eventually, under some of the most terrible of human tyrants, even murder was condoned if it achieved the end that was aimed at.

Thus, by the opening of even the second century, powerful signs were actively showing the disruption which the next century saw decked out in ecclesiastical finery, and enthroned before the admiring gaze of a populace filled with spiritual inebriation. Within this period, almost every departure from the teaching of the divine records found a fertile soil in which to propagate. The glorious things revealed in the coming of the Lord Jesus, and forecasted in the Old Testament, began to gradually fade from men's minds.

The true ecclesia, the one body of Christ, was known and recognised by its simple belief in the tenets which alone have in all decades made for salvation. The truth-holders were forced out into the wilderness, and were thus divinely preserved from the contamination which ran like a plague through the great mass which was ultimately to constitute official Christianity. Thus the little flock were rent apart—the few in number, the friends of Christ. The mighty heir to the Davidic prophecies had been nurtured and trained in the Spirit Word; now were his companions in tribulation to be likewise passed through the furnace of affliction, tried and tested for divine honours and the crown of life which fadeth not away. They were in preparation for the greatest of all splendours—the gift of Yahweh which is eternal life. They were the sons of God through their acceptance of the teachings of the Anointed One who was the Word made flesh.

It was most remarkable that the Jews, tutored daily in the Word, conversant with the minutest aspect of Divine revelation, should see in the Hosannah Prophet naught

but a son of Joseph, clinching their sneers with the sarcastic query, "Can there any good thing come out of Nazareth?" That the Messiah should be a carpenter was beneath contempt. The Jew was isolated in his stern upholding of the sovereignty of Yahweh and the unity of the Mighty God who led their fathers out of the house of bondage. So, both Jew and Gentile stumbled on this rock of offence. The trinitarian doctrine was disseminated with a fervour and ferocity which spread this relic of paganism with amazing rapidity into every nook and corner of Christendom.

The changes effected, however, were changes only of names, merely a revolution of labels. The image of Jove, for instance, was renamed Jesus Christ; whilst much the same abusive and scandalous rites were dovetailed into the apostolic teachings. These were gradually absorbed into the ritual of a mongrel creed, and all resemblance with the Truth gradually vanished.

Yet the divine promises still held firm. Yahweh had not forgotten His covenant, neither had He lost sight of the remnant who held fast to His covenant amid the turmoil of the Roman world which clung to a spurious teaching and a perverse doctrine the very reverse of that taught by Jesus and the apostles. Happy are those who choose the things that please me, says Yahweh, and take hold of My covenant. "I will give them an everlasting NAME."

—H. E. Doust (Eng.)

Banta News

For many years, Sister E. I. Banta, of Ukiah, California, U.S.A., has issued a duplicated message of encouragement entitled "Pathfinder," but some time back a serious illness caused her to cease her work. Since then she has gradually improved in health, busying herself in the work of the Truth, and now sending a letter of cheer and help to her many readers. She laments the need to put aside her typewriter, and cease production of the "Pathfinder," and we lament that fact with her. But in her duplicated letters there is ever the spirit of optimism, faith and hope manifested—and this is a feature of great encouragement and inspiration to us. To labour in spite of such difficulties as she has faced is a great example to those who know her, or know of her, spurring others more favourably placed to redouble their efforts in the service of the King. In a recent duplicated letter she comments: "Even though confined mostly at home we 'count our blessings,' and they are numberless. Best of all we have our Hope (so few are thus blessed) and we keep our eyes fastened to the prize of our high calling in Christ Jesus. May you each press on towards the Kingdom which will soon come." To these words we answer, "Amen."

The Bible never grows stale, and does not open its treasures to the careless reader.

Questions



Answered

Did God Create "By" or "On Account of" Jesus?

The Question Stated

Your Committee often compiles key information valuable to a lover of truth, and I would like to propose that you devote an article upon the true conception of Christ's pre-existence in the mind of God. If this article could present in clear fashion the actual idea conveyed by the phrase, 'all things were made by him' (Jhn. 1: 3), it would perform a valuable service, especially in contending against those who maintain that the preposition 'dia' should be rendered 'by' or 'through' with the understanding that Jesus was literally present at Creation.

According to W. E. Vine in his N.T. Greek Grammar, 'dia' with the genitive case denotes instrumentality whether directly by, or through. To my mind Jesus' life and death was as much regarded by God as an instrument in creation as it would be if he were literally present—though he wasn't, as the Bible clearly shows.

Can you throw light on why Dr. Thomas used 'on account of' as an alternative rendering when the preposition 'dia' has not been used with the accusative case? The Public Library here hasn't revealed any clues to me so far, but seeing that Dr. Thomas and the Emphatic Diaglott both render 'dia' in association with the genitive case, as 'on account of,' it might be worth your comments if you have information to throw light on these points. They might have had access to information that I and others have not been able to find.

I think that a treatise of this much-side-stepped subject would open it up to many minds, and assist many to a better conception of the relation of Jesus to the work of Creation.—H.J.F. (Qld.).



Answer:

This question constitutes a challenge that delights us, for in solving it we should add to our sum of knowledge concerning the Word. Moreover it is an important question. Christadelphians have frequently followed the Diaglott in quoting such places as John 1: 3 or Heb. 1: 2 as "on account of whom he made the worlds" instead of the A.V. "by whom," and it is possible that they have been mistaken in so doing. It is dangerous to alter the A.V. unless we have sound grounds for so doing.

Let us first of all clearly state the problem before us. In Hebrews 1: 2, it is stated that God created the world "by" Jesus Christ. In the Greek, "by" is represented by the preposition "dia," a word which is frequently translated "on account of," and in the Diaglott it is so rendered in the place quoted (i.e., Heb. 1: 2).

One might imagine that this would constitute sufficient evidence to substitute "on account of" instead of "by" in this place, but then we are faced with a peculiarity of the Greek language that weakens the evidence.

The preposition "dia" governs two cases in the Greek: the Genitive and the Accusative. When "dia" is with the genitive, it has a different shade of meaning to when it is found with the accusative. Generally, in the genitive case, "dia" represents the agency or instrumentality through which anything is done, whilst in the accusative case it represents the cause, on account of which, an action is performed.

If "dia" were in the accusative case in John 1: 3 and Hebrews 1: 2 there would be no doubt that "on account of" would be an exact translation.

But it is found in the genitive case. Those who teach that Christ pre-existed seize upon this fact, point to it triumphantly, and demand that the use of "dia" in the genitive case in such places proves conclusively that Christ was present with God at the epoch of creation.

Our correspondent thereupon asks: "Can you throw light on why Dr. Thomas used 'on account of' as an alternate rendering when the preposition 'dia' has not been used with the accusative case?" He also writes similarly in regard to the Diaglott.

We have not stopped to check whether Brother Thomas has done as our correspondent alleges, and perhaps he may advise us as to what portion of his writings he is referring. In "Eureka," vol. 1, p. 413 (old edition) he renders the Greek preposition in both the genitive and the accusative case, the former as "by" and the latter as "on account of."

When we come to the Diaglott, however, there is no doubt that Benjamin Wilson has rendered "dia" with the genitive case as "on account of." There is, for example, the rendering of Hebrews 1: 2 which in the Diaglott appears as "on account of whom also he constituted the ages."

Is the Diaglott correct in so doing? Our correspondent says that he has searched the Public Library in vain for any support of this rendering. He asks have we any clues that could support the Diaglott rendering?

There are one or two, but we freely acknowledge that they are not very strong. H. Grotius, a very prominent theologian of the early 17th century, whose scholarship is acknowledged even today, rendered Hebrews 1: 2 similarly to that of the Diaglott, giving "dia" with the genitive case as "on account of."

But the rendering of Grotius has been challenged. "Alford's Greek Testament," comments: "The idea of Grotius . . . is only worth recording, to make us thankful that the labours of the great scholars of Germany have brought in a day when it no longer needs refutation."

We have another lead from Dr. Young's Concordance. In his Index-Lexicon to the New Testament at the back of the Concordance, he lists ways in which the preposition "dia" has been translated with either the genitive or accusative cases. Among the former, out of over 365 usages, it has been translated "by" 235 times, and "through" 87 times. But he also shows that it has been translated "because of" once, "whereby" once, "by occasion of" once, "for" once, "for the sake of" twice, etc.

Here are half a dozen examples that would justify Wilson's rendition in Hebrews 1: 2, though most authorities would reject such a translation. To indicate what we mean, we list the various translations below:

JOHN 1: 3—

A.V.: "All things were made by him."

DIAGLOTT: "Through it everything was done."

R.V.: "All things were made by him" (Marg. or "through").

R.S.V.: "All things were made through him."

YOUNG'S LIT. TRANS.: "All things through him did happen."

GREEK TEXT: "Panta (all) di' (through) autou (it) egeneto (was done)."

HEB. 1: 2—

A.V.: "By whom also he made the worlds."

DIAGLOTT: "On account of whom also he constituted the ages,"

R.V.: "Through whom also he made the worlds (Marg., Ages)."

R.S.V.: "Through whom also he created the world."

YOUNG'S LIT. TRANS.: "Through whom also he did make the ages."

GREEK TEXT: "DI' (through) ou (whom) kai (also) tous (the) aionas (ages) epoiesen (he made)."

In "The Companion Bible," Appendix No. 104, the Editor has quite a lot to say regarding prepositions. He states that "dia" governs two cases, the Genitive and the Accusative. With the Accusative it has the sense of "on account of," or "because of." With the Genitive, however, it has the general sense of "through."

That is why, in the quotations above, the preposition "by" in the Authorised Version, has been changed to "through" in other translations. In relation to John 1: 3, the Word, or Logos, is the agent, or instrument, through which all things were made. In Hebrews 1: 2 Christ is the agent, or instrument, through whom the ages were constituted.

The Greek preposition "dia" with the Genitive case thus has the original force of "through." When associated with persons (as in Hebrews 1: 2) it denotes the agent or instrument through whom a certain thing is done. In Hebrews 1: 2 Christ becomes the instrument through whom Deity made the worlds (ages).

All the facts, supported by incontestable evidence, shows that the preposition "by" in both John 1: 3 and Hebrews 1: 2 should be altered to "through." In both instances, the subject of the verse was the agent, or instrument, through which a certain action was accomplished. The question we have to consider is whether such language would demand the literal presence of that agent when the thing done was accomplished. We claim, with our correspondent, that it is not necessary for the agent to be literally present. For example, a father, in prospect of an unborn son, might make certain provisions for the future. The unborn child becomes the agent through whom as well as "on account of whom," his father labours. He may establish a business that his unborn son may inherit many years hence, and because he has no doubt that his son will be born and will grow up to manhood, the child becomes the genitive cause through which that business was created and extended.

How much more was this the case with the Father Whose future intentions are always certain of fulfilment, Who "speaks of things that be not as though they are," Who declared to Abraham, "I have made thee a father of many nations," long before Isaac was born (Rom. 4: 17). In planning the ages, Christ was ever present to the Creator's

mind, although not corporeally manifested until 1,900 years ago. He thus became the agent "through" whom all things were made.

We shall be happy to consider any question concerning the supposed bodily pre-existence of the Lord.

—From notes supplied by G. Berry

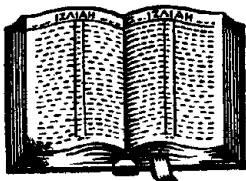
Electricity

Electricity actuates the whole frame of nature, and produces all the phenomena that transpires throughout the realms of unbounded space. It is the most powerful and subtle agent employed by the Creator in the government of the universe, and in carrying on the many operations of nature. It is immaterial; and no matter what department of this globe and its surrounding elements we turn our attention, electricity is there. Wherever we witness convulsions in nature, the workings of this mighty, unseen power is there. It writes its presence in the lightning that shines forth on the sullen brow of the dark cloud, and utters its voice in rolling thunder. Though cold and invisible in its equalised and slumbering state, yet is the cause of light and heat which it creates by the inconceivable rapidity of its motion and friction on other particles of matter. It is the cause of evaporation from basined oceans and silvery lakes, from majestic rivers and rolling streams, and from the common humidity of the earth. It forms aerial conductors in the heavens through which this moisture is borne to the highest portions of our globe and stored up in magazines of snow and rain. It is electricity that by its coldness condenses the storm and opens those various magazines in mild beauty or awful terror on the world. It is electricity that by the production of heat rarefies the air, gives it wings and directs its course. It is this unseen agent that causes the gentle winds of heaven to fan the human brow with a touch of delight, that moves the strong gale, that gives the sweeping hurricane its power, and provides the roaring tornado with all its dreadful eloquence of vengeance and terror. It is electricity that by its effects of light and heat produces the blossoms of spring, the fruits of summer, the laden bounties of autumn, and moves in the vast mass of vegetation in all the varieties of creation. It is electricity that by its most awful impress can cause the earthquake to awake from its tartarian den to speak its rumbling thunder, convulse the earth, and make out its path of ruin. (From "Electrical Psychology," pp. 51-53).

Hearing "Sermons" is not "hearing the Word." It is this that we must hear if we would have faith; for "faith comes by hearing the word of God." If the gospel of the Kingdom were preached in "the churches," and believed, there would be no complaints of spirituality and life.

—J. Thomas

The man who has come through trial and suffering is a more complete and more precious man in every sense than one who does not know what trouble is. He is qualified to judge justly by other men, and to sympathise with the erring; and we must remember that the object of God's operations toward us in the Gospel, is to develop an order of men who will be qualified to be the associates of Jesus in the administration of the divine law in the earth, in the day of Messiah's glory.—R.R.



Things New and Old

No. 1—

“Eureka” Classes

“Every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure, things new and old” (Mat. 13: 52).



One of the services that “Logos” has performed in the brotherhood has been its advocacy of little groups of saints getting round the fireside or table to read and discuss the Word with the aid of writings of giants in its exposition, such as Brother Thomas, through the medium of books like “Elpis Israel” and “Eureka.”

The idea has not been to encourage a slavish adherence to all that Brother Thomas wrote, though one learns to think carefully before dissenting from him, but to have the mind exercised in the Word by his handling of it. He has a method which when once we have learnt, can lead us into all sorts of uncharted territories of delight.

There are two ways of reading a book like “Eureka” in such groups: one is to keep moving fairly rapidly so as to keep a sense of the movement and not to lose the thread; the other is to take time and follow the Scriptures he unfolds wheresoever they lead. The advantages of the former method can only be retained in the latter by careful chairmanship, to ensure that we do not lose the wood for the trees. And, of course, the “discuss everything and settle nothing” approach must be avoided in an age that enjoys discussion for its own sake, like the Athenians of old.

I belong to a class in Stourbridge (England) which has been studying “Eureka” for eight years, and is just about—tomorrow as I write—to enter upon the 15th chapter in vol. 3b. What joy it has given us, what a formative influence it has had upon each of us. Our approach has been to listen with respect to what Brother Thomas has to say, make sure we have understood him aright, and then test his exposi-

tion in the way he would wish—"prove all things; hold fast to that which is good." And we have usually held fast to most of it. Even where we have differed, it has been because we thought we were following the Doctor's methods more closely than he himself. For that is the beauty of his handling of the Word: it develops an attitude of mind, and method of linking the gems of Scripture. (Often when we differed, we came back to the Doctor a year or two later!).

I look back over those eight years, and remember with joy various studies, some of which may overflow into these reflections: "Things new and old." I remember our six months on the Cherubim (in one sense the theme of the Word); the place of the spirit gifts in the Ecclesias in the first century; God manifestation in volume 1; the four living ones; the two witnesses; the pleasure we got from trying to sort out some of the most uninviting history, and ending up quite excited about it; the book of life; apostasy in the Ecclesias; Paradise; and so on.

But of all the studies we have made, none has thrilled me more than the 14th chapter of Apocalypse, and my remarks for the next article or two are really a communal effort derived from the class. Our deepest feelings were engaged, and the words I shall use will be inadequate to get over how we felt. Some of the remarks, on the way life will be arranged on earth in the Age to come, echo my articles of four years ago, which express views I believe in more strongly than ever.

**When the Lord Turned Away the Captivity of Zion, We Were Like
Them that Dreamed (Ps. 126)**

What beautiful words these are. In fact, the whole Psalm is a delight. It had reference to how Israel would feel when delivered from captivity, as for example, when some shouted and some wept at the laying of the foundation stone of the Joshua temple (Ezra 3). But these are unmistakable undertones of the way we shall all feel when mortality is swallowed up of life, and our feet stand within Jerusalem, our eyes behold the King in his beauty, our voices cry: "Worthy is the Lamb," and our ears hear his gracious words.

Like a dream! We shall scarcely believe the evidence of our senses. Think of the most joyous human experiences (they are often used in Scripture). Marriage—months of anticipation and preparation, perhaps years, and at last we sit down at our own table in our own house, they twain shall be one. Is it really true? Or do I dream in the day of the

gladness of my heart (Song 3: 4)? Or, again, the weary months during which the mother-to-be carries her babe, and then the travail, and finally the joy as she holds the babe close to her! Is it true? Is it really here? These are but dim reflections of how we shall feel when hope is turned to sight. My family had a little foretaste recently, when, after seven years in the dusty town, we moved into a country cottage with a lovely view. We can all project our own experiences into the Psalm. "Like them that dream!"

It does us good to try by the Word to imagine just how it will all feel, for "where there is no vision the people perish." We must be sustained by being able to see the invisible, and to feel it as a reality. The things that are seen are temporal; the things unseen are eternal. That is faith, the substance of things not seen.

Day comes and day goes—the common task and daily round is performed, and still the Lord tarries. We all have a natural heart of unbelief with which to grapple. "Lord, I believe, help thou my unbelief," is often our cry in the midst of the things that are seen. We shall only succeed in the battle insofar as the future lives for us. On earth bodily, our thinking must come to concentrate within the veil, whence he will come the second time without sin unto salvation. Pictures of the day to dawn must, by our attention to Moses and the prophets, come to be woven in our mind, so that we are there already in imagination. And even then it will seem like a dream, and the present will seem like a bad dream.

Not a Harp-cloud Existence

Through lack of attention to the multitude of details that go to make up these pictures, we fear that many Christians have a picture of the Kingdom that is little in advance of the orthodox heaven with its everlasting harp playing on the edge of a cloud. They just place it on earth instead of in heaven, which, in the circumstances, just wouldn't matter. Its being on the earth is vital because of the political reality and tangibility that it gives to the Kingdom of Israel restored in the day when Yahweh shall reign in Mt. Zion before His ancients gloriously. The Hope of Israel lifts away from abstract morality to something real and exciting, albeit based on sublime moral principles.

If we don't SEE the kingdom now, our endeavour will slacken, and we shall merge into the mass of good-living, moralising "Christians." Too many brethren are content with the fact of the Kingdom, and even deprecate attempts

to go much further as unbalanced and unproven. Such invest the Kingdom with an ethereality, a mystery, that makes it so removed from anything we can understand, as to turn it into a sort of magic, quite unlinked with ordinary terrestrial things. By reference (mainly allusion rather than whole quotations, stirring up your minds by way of remembrance) to all parts of the Word, I want to make a little contribution as from the Stourbridge "Eureka" Class, to painting a picture of the day when those who have sown in tears shall reap in joy. Let us break down vague notions, and build up a solid concept of a day that will be as real as today, and when we, too, will be as real (nay, more so) and living beings, each with our own identity. Not automatons unconnected with what we were before.

Spirit existence is real, for spirit is material, astounding though the statement may sound to philosophers. My reason for stressing this will appear as we proceed. We are going to see that the things of the Kingdom are much more "natural," and in one way less "supernatural" than is usually supposed. To realise this will help us to "see it."

Brother Thomas often refers to the way in which there will be a good deal of the "ordinary" about the extraordinary events soon to begin. For example, consider the following statement, drawn from his exposition of the destruction of the Fourth Beast:

"The infusion of a supernatural element into the situation will not supersede the free action of the enemy, and the counteraction of him by the symbolic angel (i.e., the saints) upon SEEMINGLY ORDINARY PRINCIPLES. The scroll is opened, not to him, but to the saints, to whom the judgment is given. The Fourth Beast will contend against them as if they were a Zinghis or a Tamerlane, until defeat and destruction on every side give mankind a practical understanding of the seven-sealed scroll" (vol. 2, P. 543).

In the next article or two, I want to stress this flavour of reality about the future, and try to instil a feeling that the things which we anticipate are not so remote from present experience as to belong to the realm of the unreal and magic. We fail because the things of the Kingdom seem right out of this world—not only in the best sense. They can become so remote that we only believe them as a creed, and not with that transforming force that can turn us from idols to serve the living God.

—E. Wille (Eng.)

(We propose, God willing, to publish the second of this series next month.—Editor)

Five hundred miles of pleasant scenery and good roads separate Adelaide from Melbourne—the huge and growing Metropolis of Victoria. But, as far as the Truth is concerned, this long stretch of country is a howling wilderness, submerged under gross, spiritual darkness unrelieved by any chink of Divine light, except here and there, where a Christadelphian home may be found. And they are few and far between.

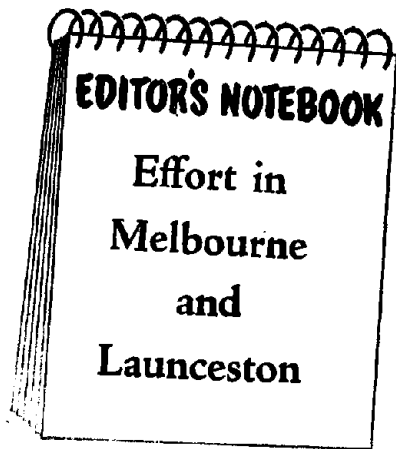
It is a journey we have frequently traversed — usually at high speed — but which never loses its appeal as far as natural beauty is concerned. Our driver, on this occasion, was Brother G. Hawkins, of Perth, Western Australia, who had come to help in the campaign, and we had with us Sister Ann Mansfield, of Adelaide. To them the journey had the additional pleasure of being fresh and new.

Autumn is a good time to travel—particularly in Victoria. The harsh, burnt aspect of the sun-drenched countryside of South Australia is mellowed in the damper, cooler conditions that usually prevail in Victoria. Recent rains had freshened the countryside, making travel pleasant. At the garden city of Ballarat, we had the great pleasure of inspecting the world-renowned display of begonias—glorious blooms of immense size and variety, massed together with skill in the glass-houses, a riot of colour. Their beauty and vividness was accentuated by the grey and dismal sky which greeted us on this morning, the display standing out with a brightness that was startling. Man glories in such displays, taking the praise to himself, accepting with pride the prizes offered, without a thought to the Giver of such a gift. But to the mind of one educated in the Word, these flowers testify to the glory of the Creator. As we wandered through these gardens, seeing on every side glorious plots of brilliant colour edged in green, we acknowledged that “the Hand that made it is Divine.”

But our mission was the Truth, and not sight-seeing; and in Melbourne ample meetings had been arranged. In the course of a little over two weeks we delivered over a score of addresses on a variety of subjects, demonstrating both the immense scope the Scriptures afford in the selection of topics—as well as the patience of the Melbourne brethren.

Though most Ecclesias were involved some way or another, the effort was sponsored by the Ecclesia meeting at Horticultural Hall, City. Until recently, this Ecclesia was not in fellowship with us, but now, in happier times, this has been established, and in consequence the invitation had been issued to us.

The Ecclesia is quite an active one, and the brethren responded well to the advertised effort. The response on the part of the public was good, and general interest was evinced at the Study nights. We feel, therefore, that the blessing of Yahweh was with the effort, and our prayers are that good may continue to result from it.



Three public lectures were delivered, followed by a challenge night, when the audience was invited to question us on any aspect of the Bible. At the time we were in Melbourne, the Billy Graham Crusade was in full swing. Such a campaign presents a grand opportunity to press home the claims of the Truth, and the opportunity was taken to advertise the fact that whilst Melbourne had been told to read the Bible, more was required; we must understand its message. We attempted to expound the key to the understanding of the Bible on this open challenge night, and a goodly audience responded so well that, at their request, a further similar night was arranged (and ultimately conducted) on the following Wednesday evening. On both occasions, the meeting lasted nearly two hours, testifying to the fact that the Word alone can draw and hold the public. Special charts were prepared for these nights, to highlight certain aspects of Truth, and these were effectively spotlighted, through the courtesy of Brother S. Williams, of Melbourne, who worked well in preparing the hall for the evening address. Brother Roy Taylor, who conducts a plant farm, also put himself out to supply pot plants, and indoor shrubs by which we were able to hide some of the crudities of forms and boxes on which our chart stands were placed. By these efforts, and many hours of slogging labour, the hall presented a warm and pleasing appearance for the evening, and in such an atmosphere, a degree of informality was preserved—which helped immensely to make the effort a success in the form designed: a study night rather than a formal lecture.

The Billy Graham Campaign

During our stay in Melbourne, the Billy Graham Crusade sponsored what was acclaimed to be the most successful campaign conducted by the evangelist. We attended the Melbourne Showgrounds, one afternoon (a holiday in Melbourne), to observe the methods used, and to hear the message. It is obvious that the greatest attention to detail is given to make these efforts a success, and in that regard the statement of the Master can surely apply: "The children of this world are, in their generation, wiser than the children of light." It is a fact that, though we have the greatest message in the world, it is usually advertised in a cold, hard, indifferent manner. I do not mean that we should go to the other extreme and imitate these "rallies;" in fact, I am more and more convinced that the Word itself is the power that can and will draw and hold people. There is no virtue in drawing a crowd unless we have something to give the people. Some do not see this. They do not appreciate that the value of a meeting is in the matter dispensed from the platform, and not in the number who attend. Experience shows that respectable numbers can be drawn to a meeting, and, at the same time, sound, solid expository matter dispensed.

But for that to be done effectively, the greatest attention to detail, on the part of all, from the organisers to the speaker, is required. And there should be the greatest co-operation between the speaker and the team working with him. We had that in Melbourne, and were granted a liberty of action that assisted towards the success of the campaign.

Attention to detail is a very important feature towards success, whether in the personal study of the Word or in preparation to expound it to others. The hall selected for a talk should be inspected beforehand; and if the lighting is poor, it should be corrected. This will aid in the study of the Word, and will induce those who attend to follow the references with Bible in hand. Further: good decorum among members assists our visitors to feel at ease more quickly. Imagine the feelings of the sole stranger as he enters a hall to find groups of

people laughing and talking together until just prior to the starting time of meeting, when there is sometimes an indecent haste to obtain a seat. He struggles past the crowd, feeling more and more ill at ease, and furtively takes a seat with the uneasy thought that he is in the wrong place. No usher leads him down—he finds his way alone. No welcoming smile greets him from his neighbours—they are too shy, there is a visitor present! How much better, if all present take their seats as soon as they arrive, if they enter into the service of the meeting as though they are integral parts of it, and if the time before the start of the meeting is given to reading the Bible, to prayer or meditation. Does it ever strike the audience that the speaker is in a state of extreme nervous tension, and do they ever think that a prayer for the success of the meeting will greatly aid in its success? What a different impression the stranger receives if, on entering the hall he finds a group of people thus assembled, many with Bibles open, and all ready to help and assist him. The meeting then has a "tidy" appearance, and if ushers (in addition to door-keepers) are there to conduct visitors to their seats, the latter will fit in with their unusual environment, far better and quicker.

Whilst on this matter, let me also touch upon another detail that can greatly help both speaker and meeting. I know, quite well, that many references quoted by a speaker in public address are well known to his Christadelphian audience, but I also feel that something is lacking in a meeting if those places are not referred to by brethren. The familiar rustle of paper as the Bible is turned over warms up a meeting considerably, and impresses a stranger with the fact that we expound the Word, and not merely sermonise. On the other hand, it is the duty of speakers to draw things "new and old" out of these references, and they should be used as such. We need to expound the Word, and not merely quote it in support of what we say.

But to return to this meeting in the Melbourne Showgrounds. A large audience of some 25,000 were gathered together, and for some 30 minutes before Dr. Graham spoke, the feelings of the people were stimulated by enthusiastic hymn singing calculated to rouse the highest state of emotionalism. We looked on the scene coldly, being immunised from the general excitation by the power of the Word. There was nothing in the wording of the hymns that appealed to us at all, and whilst the admittedly beautiful singing appealed to the flesh, it made no impact on the mind. But around us the people were becoming more and more stirred—the huge crowd, the enthusiastic singing, the unusual nature of the gathering, induced this. We were very advantageously placed, for by some means we had been allotted seats in the "Ministers' " Section just in front of the open-air pulpit, and thus were hemmed in by clergymen of different denominations! They must have thought as they observed our coldness to the general excitement, our refusal to take part in the service, that they had Judas in their midst!

But at last the speaker delivered his address. It was given in fluent manner, capably amplified to the huge audience, and on this occasion outlined how a Christian home should be run. This may have been one of his lesser addresses, but in my opinion was extremely poor. Some of what he gave the people is contained in the Word, but much of it is not; but all of it was second hand. That which did not come from the Scriptures is the ordinary advice which most people know, but few put into effect. The whole address was punctuated by anecdotes that appealed to a crowd that enjoyed every minute of the entertainment. There was nothing of a gospel message presented. True, he appealed

to the people to read their Bible (mostly the New Testament), true he recommended them to say grace before meals, and have family prayer. All this was quite good, but not quite good enough. A few might take the exhortation to heart, but without a teacher, without the key, the reading is without point. Dr. Graham appealed to the people to become good church members, and to support the finances of the church liberally. His was thus not an appeal on the basis of Acts 15: 14, not a "taking out of the Gentiles a people for his Name," but, rather, a people for the church. Not once, in three addresses I heard (two over the wireless) did I hear him appeal for the Bible to be read with understanding.

It was arranged for us to meet Dr. Graham personally, and to proceed with him to a meeting to be held at the University in Melbourne. Unfortunately, we received the notice too late to keep it, but did go to the University, hoping to hear him speak. We arrived when the address had been completed, however, and Dr. Graham was on the platform surrounded by students, discussing with a young atheist the virtues of religion. "I hear you saying, 'Come forward! Come forward!'" said the atheist, "But I also hear another voice telling me to 'Sit still! Sit still!' Is that the voice of the devil?" The evangelist parried the answer: "You are a thinker," he told the boy, thus unconsciously implying that all who follow his invitation to "Come forward" are not thinkers, "and I predict that one day you will be Melbourne's foremost preacher!!"

We were introduced to Dr. Graham, but apart from an exchange of normal civilities nothing more could be said, as he had then to leave for another appointment. On the following day, the organisation telephoned to see if an appointment could be arranged for late Saturday afternoon, but my own itinerary did not permit this. One gained the impression, from the discussion between the Doctor and the atheist, that he did not shine in discussion, and the personality that clothes him so well on the platform is shed when he is analytically challenged.

These vast impersonal meetings, this mass emotionalism, this craving for "decisions," this creation of a tide of feeling that sweeps people off their feet, that deflects them from the truth in Christ, that convinces them that they have "got religion," that popularises catchy hymn-singing without meaning, is something like the voice of the serpent, soothing the people with the lie, "Thou shalt not die," directing their attention to a way not found in the Word, confirming them in the path of error and death. By all means use the means created to turn the aroused interest of people in theology to the sober doctrines of Truth, but do not permit the sensationalism and the crowds deflect any of the sons of God to the way of the world, as, unfortunately, reports suggest that it has.

The audiences brought together to hear the speaker were vast, and the crusade, considered from a worldly standpoint, was no doubt a success; but when it is considered that almost every Protestant Church in Melbourne was supporting the effort, that every member of those churches was impressed with the need of making it a success, together with the publicity given to it and the natural curiosity of the crowds, the numbers gathered together were no more than might be expected. Success it was certainly, but not for Truth.

Return Visit to Launceston

Our appointments in Melbourne officially ended on Saturday evening, 21st March, though, meanwhile, the second challenge meeting had been arranged for the following Wednesday evening. Meanwhile, ar-

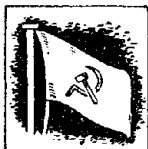
rangements had been made for Sister Ann and myself to visit the Ecclesia at Launceston, where appointments had been arranged. We boarded the plane at 8 a.m. Sunday morning and by 9.20 had covered the 300 miles south to Tasmania and Launceston. Our hosts in Melbourne had risen early that they might provide us with breakfast before we left, and this was gratefully accepted. But breakfast is also provided on the plane, and this we also ate because we felt in duty bound to do so—it having been paid for. Our kind hosts in Launceston (Bro. and Sis. Case) had also provided breakfast, and this, too, we ate, in appreciation of their kindness. We were thus well fortified within.

We were privileged to deliver the word of exhortation at the Memorial Meeting, to speak to the assembled Sunday School in the afternoon, and to lecture in the evening. The brethren had worked well in support of the latter meeting. The attention of "The Examiner" (the Launceston daily paper) had been drawn to our visit, and had already publicised the fact in quite a good column. In addition, it carried an advertisement for the Sunday evening lecture, whilst leaflets had been circulated as well. The Museum Hall was engaged for the special address, it being more easily accessible, and also providing more room than the normal meeting place, and we were in expectation of the results of all this labour. We were not disappointed. The work and prayers of the brethren were rewarded in that every chair was occupied, and one of the most attentive and responsive meetings I have addressed (many strangers looking up the references with their Bibles) heard the gospel preached. At the conclusion of the address, at the response of the meeting, a further address was promised on the Tuesday evening, and this was in course of time delivered, with very good results. We are convinced that a very vital work in the Truth's service is opening up in Tasmania, and with Yahweh's blessing will proceed. A reporter of "The Examiner" was present and next day the paper reported very favourably on the meeting.

A very pleasant interlude was attendance at the "Elpis Israel" Class conducted by Brother John Kershaw, in association with the younger members of the Launceston Ecclesia. This style of study group can provide the real strength and impetus of an ecclesia. It helps young minds to make a reality of the Truth, so that they are able to bridge times of difficulty and see beyond to the glory to be revealed. It provides a real social atmosphere—around the Word. We feel as though Christ is present at such small gatherings, and we partake joyfully of the meat of the Truth and drink deeply of its life-giving water. A definite service is administered by those who undertake the conduct and arrangement of such meetings, and there, we feel the real strength of that bond of fellowship that unites us as one.

On Wednesday morning we again boarded the plane for a return flight to Melbourne, there to conduct the final "challenge" night, to bid farewell to those whom we had laboured alongside for the past fortnight, and to turn our faces towards home. We returned via the Ocean Road, a route of superb scenery, some 200 miles longer than the shorter trip, but much superior from a scenic point of view. And so we returned home, thankful for the opportunity of so labouring, and praying that the blessing of the Father might continue among those who have been drawn to His truth. In all, nearly 3,000 miles had been covered by us since leaving home, and three weeks of activity were behind us.

—EDITOR



RUSSIA, EGYPT and The MIDDLE EAST

"The king of the north's career for a time will be most successful. Some of the countries he is to enter into and overwhelm are Egypt and the Goodly Land. 'He shall send forth his hand upon countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps.' These verses (Dan. 11: 42-43) explain somewhat the passage in the 40th, that 'He shall enter into the countries, and shall overwhelm and pass over.' Then follows the saying in the 41st verse, 'He shall enter also into the goodly land.' To do what is foretold of him in regard to Egypt implies the conquest of Turkey; because not being a maritime power he cannot get at Egypt and Palestine (unless in alliance with a naval power) until he first overwhelm the Ottoman."

—J. Thomas



Previous articles in "Logos" have emphasised the belief that the wooing of Egypt by Russia is a phase of international relationships that is destined to pass away. The smooth words of diplomacy will give place to the mailed fist of war, which will engulf Egypt to the dismay of her people, and the ruination of her present political status.

This belief, among other Scriptures, rests upon the statement of Daniel 11: 42: "The land of Egypt shall not escape," in contrast to the statement of v. 41 that "Edom, Moab and Ammon" shall escape the attack of the King of the North.

Edom, Moab and Ammon "escape," but Egypt does "not escape." The use of this word in relation to these powers, indicates that they are all in dire peril of his attack, but some are able to slip out of his clutches, whilst in relation to the other, we read: "He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt."

For this to take place, relations between the Soviet and the Arab countries must drastically alter. At the moment they are welded together in bonds of friendship; but we can well expect those bonds to snap before Armageddon.

And, in fact, those bonds are already being stretched to

breaking point even now. Russia has put growing pressure on Egypt and the Arab States. Mr. Khrushchev is beginning to demand some repayment in kind for the support he has extended to those countries against the West; he desires that communism should have free course throughout the Arab countries.

But Nasser realises that such would eventually mean the death of his policy and hopes. Replying to Khrushchev, he declared:

"We do not interfere in the internal affairs of the Soviet Union, or help one faction against the other. The support or defence of Communists in our country is considered a challenge to the unanimity of the people in our republic."

This statement soon sparked off a reply from the leader of the Kremlin. In warning tones, Egypt was told:

"When the United Arab Republic President speaks about Communists he adopts the language of the Imperialists."

So here was a choice to be made, and a challenge laid down. How was Nasser to meet it? The answer came:

"We value the friendship of the Soviet people. We hope it will continue and flourish. But we cannot accept support of a Communist minority in our country against the unanimity of the Arab nation and its determination to follow an independent nationalist policy, based on non-alignment and positive neutrality."

There is an eastern proverb that says: "He who rides the tiger dare not get off." That is Nasser's position now. He has been carried to power on the back of the tiger (or bear), and to get off is now dangerous. His allies have been scared away, and he is in danger of losing his life from the "tiger." Nasser has played a valuable part in the development of the present situation in the Middle East. He has helped the world to realise the importance of Israel in this vital portion of the earth's surface, and has unwittingly assisted in the development of that country. In forcing Britain out of portions of the Middle East, he has been forced to permit Russia in; and in that way has helped to make the prophetic picture clearer.

And in the present rift that seems to be developing between the land of the South and that of the North, there is a foreshadowing of that mutual animosity that could play its part in such an invasion as is predicted in Daniel 11. So the shape of things to come appears clearer.

It must be clearly borne in mind, however, that such an invasion occurs after the return of the Lord Jesus. We do not have to await it before expecting to see the Bridegroom.

Thus, whilst Christ may return at any moment, the fulfilment of the events outlined in this prophecy could be years hence. The fact that things are shaping as indicated therein shows that Christ's coming is a daily possibility, an event for which we must constantly be in expectation. The whole prophetic programme could be fulfilled at any moment—so that the Ecclesia, as well as the world, stands on the threshold of mighty events. To us the words of the Master apply: "How can ye not discern the signs of the times?"

—E.P.

THE NATURE OF JESUS



Jesus, our Redeemer, being the seed of the woman, was a man among men. His body was a body of humiliation, subject to the ills of mankind. He suffered as others suffered, and the agonies of the cross as he was impaled thereon bear testimony to his human and mortal frame. In this respect he was no different from those whom he came to save. A dying creature, because he was born under the law of sin and death, and as "the seed of the woman" needed redemption, and was therefore the beneficiary of his own redeeming works. Sin and death being related, "God sent His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8: 3). Sin was condemned in the flesh by the obedience of Jesus, "for as by one man's disobedience many were made sinners (and thus death-stricken), so by the obedience of one shall many be made righteous . . . unto eternal life by Jesus Christ our Lord" (Rom. 5: 19, 21).

There is nothing mysterious about the nature of Jesus. He was subject to the things of the flesh. He suffered as all suffer. He was touched with the feelings of our infirmities. Tears came to his eyes as they do to ours. He needed strength from God to carry on and he prayed fervently as we pray that he might fulfil the Father's will. He had no form or comeliness, Isaiah tells us, no beauty that we should desire him, yet he hath borne our griefs and carried our sorrows. He could not have done this if he had been of a constitution different from those whose griefs he bore, or sorrows he carried; if he had not had the same body of flesh, that could be touched with the feelings of their infirmities. Jesus suffered because he came, as we do, under the law of sin and death, and being a man he suffered as a man.

His perfection, his saving grace, came through his obedience. Where the first Adam failed, he, as the second Adam, overcame. He came to do His Father's will. He did it. In doing it he "Bruised the head of the serpent," the instigator of disobedience, and when he ascended up on high he led captivity captive, and gave gifts unto men (Eph. 4: 8).

Jesus, in speaking to his disciples, said (John 16: 33): "Be of good cheer, I have overcome the world." As an overcomer he had something to overcome. Being tempted in all points like unto his brethren, he was like unto them, but through perfect obedience he became the Lamb without spot or blemish, the perfect sacrifice, the Saviour of all who come unto him in faith and truth, for as the Apostle says, "The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

Jesus being the resurrection and the life, the grave has been opened, the condemnation to eternal death removed (Rom. 8: 1-2), and now in the goodness and mercy of God we await the coming of the Saviour, and those whose names are written in the Book of Life will be crowned with immortality, their bodies of humiliation made like unto the glorious body of the Lord Jesus Christ.

A Challenge

I would like to commend the article by Brother G. Pearce in the January issue of 'Logos' upon 'Rome,' but disagree with your footnote. Brother Pearce's objective is to hate the evil practises of Rome, and to let our hatred of them be known. From my long experience in the Truth there is far too much friendship going on between Christadelphians and Roman Catholics . . . Your footnote tends to screen these brethren, and take the warning out of Brother Pearce's article—E.A. (Vic.).

(NOTE: Our footnote did not desire to take the "warning" out of Brother Pearce's article, nor to screen any Brother who may have feelings of friendship towards Roman Catholicism; it was included because we feel the strictures of the article do not always apply. We are called upon to proclaim the Truth, and to proclaim it with power and conviction. That sometimes requires that we set clearly before the people the errors of Rome, but our preaching cannot be confined to that. In past ages, the Truth has been opposed to Rome, because only Rome stood as its opponent; but today a more insidious enemy exists in the various sects and denominations of Christendom, and therefore our preaching takes cognisance of them as well. You write as though we are part of a conspiracy against any challenge being issued to Rome, but if that is your conviction, you are wrong. There was no need for us to publish Brother Pearce's article, and we would certainly have suppressed it if we thought as you apparently feel we do. As a matter of fact, a recent title of an address delivered by us was "THE COMING DESTRUCTION OF PAPAL POWER." We have not hesitated to speak and write upon this subject for the edification of those outside as well as those within the body—Editor).

At A Lannceston
Ecclesial Fraternal

Making PRAYER *Profitable!*

We are gathered together because we love the Father; and of all things rare today, this is the rarest, the most precious, the most lovely. We are workers together with Him in the tremendous plan to fill the earth with the unity that belongs to the immortal family of God: a oneness that in a certain sense is extended to us now. In his prayer (John 17), Jesus said: "I have given them the word which Thou gavest unto me." Those words are the seeds of eternal truth and of life. "Sanctify them through Thy truth," continued the Lord (v. 17), "Thy word is truth." Of all the millions of books extant, only one is pure unadulterated truth, and those who keep the power of its words in their hearts and minds are in a special relationship to the Father. They are sanctified, or set apart, by the very force of the words they believe and trust. God loves them through the Son, who personifies these words of Truth. They were uttered from the very beginning, they rang down the ages, they thundered forth in the teaching of the prophets, they expressed purpose and Divine will, they were concentrated in the stupendous announcement made to Mary through the angel Gabriel, and in due course were "made flesh" in the person of the Lord Jesus.

The whole purpose of God is bound up in Divine unity. As God and His word are one, so when it "became flesh," the world saw the righteousness of Him from Whom it came. Jesus prayed that those who believe in him might also attain unto that unity and become "one as we are one." Such will become living expressions of the Word, and give light to the world, as he was the great light of the world.

Nearly 2,000 years after, we meet here, and the words are still true. "Neither pray I for these alone," said the Lord, "but for them also which shall believe on me through their word, that they **all** may be one, as thou Father art **in me**, and I **in Thee** that they may be **one in us**" (Jhn. 17).

Frequent Prayer Required

It is imperative that those who strive after this oneness with the Father and Son, should have frequent communica-

tion with Him who is the Source of that oneness. The privilege of Prayer, the ability to come into the presence of the King, and speak heart to heart with Him, is the most wonderful gift granted to man. We are thus permitted to exalt our affections, our thanks and praise, and lay them at His feet, in reverence and deference due to His greatness.

For this reason, prayer should never be lightly entered into. Even earthly monarchs require a recognised order of approach and attitude of respect, so that how much more is due to Him before the nations are as a drop in a bucket! All the diversity of creation, the astounding wisdom of the Creator's hand manifested in this earth, are but springs from the vast sea of knowledge and understanding which forms the fullness that belongs to God. Even the blazing lights of the myriad orbs that form the great galactic system of stars 400 light years across, which exist as one great wheel of power and splendour, is lost in the immeasurable immensity of eternal space. "To whom then will ye liken Me, or shall I be equal?" saith the Lord." Thus the warning to us all: "I will be sanctified in those that approach unto me."

This sanctification, or setting apart, emphasises the attitude of mind required in prayer. Brother Roberts has expressed it thus:

"It is the differential, reverential, concentration of the mind upon Him, consciously, lovingly, adoringly, trustingly, with a deep sense of the things disclosed concerning Him and us in the Truth. It is an attitude of mind requiring the highest abstraction."

The things of the world far away, God very near; and the nearness of His presence filling our heart and mind, to the exclusion of everything else.

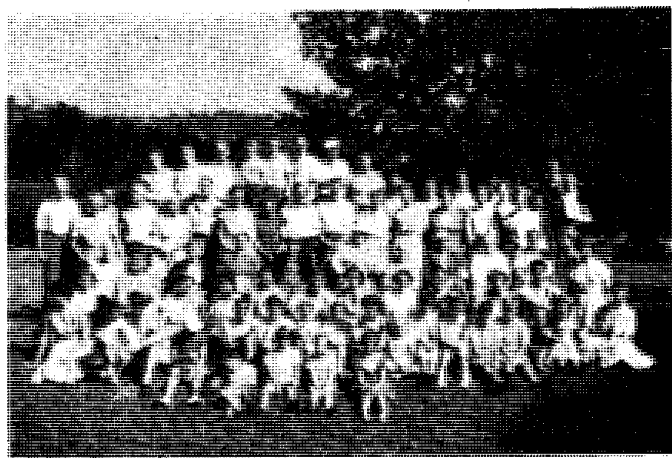
Faith is Essential

There is one great necessary possession for effectual prayer, and that is faith. Further: the things that we purpose praying for must have some relation to the things of the faith. That is, they must be important enough from the Divine standpoint to pray for. Jesus said: " whatsoever ye ask in my name, will be granted." This alone should make us careful what we ask. To pray and to doubt, is an insult to God. Doubt is of the world, and came in with the serpent's lie, and belongs to the serpents today, but it must have no part between us and the Father. "A double-minded man," says John, "is unstable in all his ways." If the mind does not wholeheartedly believe, then it is unstable, and how can character be stable, unless the mind is also. Stability of

thought means conviction and faith, and a straight walk. Oneness of mind is a very desirable attainment; it is the guiding factor of life.

Sincere Prayers are Always Answered

Oneness of mind means sincerity, and God always answers sincere prayer. Only sometimes He says "No" instead of "Yes." Three times Paul asked that the "thorn in his flesh" be removed, to be told, "My grace is sufficient for thee." Our own children ask many things that seem very important to them, but from our more mature view, are not good, are sometimes positively dangerous. The same illustration holds good with God as the Father, and we His children. "For My thoughts are not your thoughts, neither are My ways your ways, for as high as the heavens are above the earth, so are My thoughts than your thoughts, and My ways than your ways."



Launceston Ecclesial Picnic

In many ways we see through a glass darkly, we cannot always know the wisest things to ask for. When we pray, therefore, trust Him, and leave it to His will. He will do it, if it is good in His sight. For we are workers together with Him, we are asking His help for His work, and He will never fail nor forsake us. The very reason for the existence of all things is the purpose of God. We are the living expression of that purpose, the Bride of the Bridegroom around whom all the vast plan revolves. Most surely then will God

listen to the prayers of those who are His sons and daughters, forming, as it does, the incense of the Holy Place of the Temple in which He dwells.

In the stress of the battle between the things we see against those we cannot see, forcing our minds to grasp that one is Eternal and the other temporal, Paul's command, "be instant in prayer," is a very necessary one. As in God we live, and move, and have our being, much more so must the spiritual man be in frequent touch with the great eternal mind of God to keep spiritual sanity. Sanity is balance. We must clearly realise, become consciously aware, that the great Mind behind all the beauty of nature that our eyes see, is also the living Force behind the facts we believe.

It is a good habit before prayer, to let our thoughts roam for a few moments around the great facts of God's existence. As they sink into our minds, bringing that mental awareness of His greatness, feeling the vital power behind all life, we become humbled before His presence, and the things of the world recede into the distance. We seem as on a mountain top, high above the clamour of men; and bearing in mind His blessings, we pour out our thanks before Him, presenting our petitions.

There is another attitude of mind in prayer to which I think we should pay more attention. Sometimes we tend to view Christ as a doorway through which we pass into the eternal Presence. But he is much more than that! He is an outpouring of God's mind, intentions and purpose towards us, spoken in the distant past, and then made flesh, to show us that God's ways are higher than our ways, His thoughts than ours, and only by the exhibition of such excellence in flesh could be accomplished a sacrifice that man unaided could not attain to. In approaching God, therefore, we approach through His likeness, through one styled "His fellow," who having been flesh and blood can also plead for a son of man.

We do not pray to Christ any more than Israel offered sacrifices to the High Priest. The Master is not only the High Priest who takes and prepares our sacrifice, but also the means whereby we approach God, or the sacrifice itself. He intercedes for us, presenting the only sacrifice through which we can be forgiven and accepted. As then we feel reverence for the Father of whom are all things, so also must we feel reverence for the Son through whom only can these things mean anything to us. For he is the way to God, the Truth, and the Life. We must honour the Son even as we

honour the Father. He that honoureth not the Son, honoureth not the Father who sent him. He is our mediator who links us with the Father. He arranges and prepares our petitions, for we know not to pray as we ought. The Lord knows the mind, the spirit, the strength, and the weaknesses of us all. Many despairing groans rise up before him that are never uttered, and maybe are more powerful than words. When our minds roam across the vastness of creation, and we feel lost in its infinite immensity, let us remember that God careth for us, and will hear the prayers of a struggling son or daughter of His purpose.

If we let our mind bend too much towards the things of our age, and become immersed in the passing show of life, forgetting that the things we see are temporal, we shall find it harder and harder to respond to the calls of the spirit. Quiet meditation and mental awareness are quickly shattered by the noisy clamour of our day. If we let the wireless blare its worldly propaganda into our ears hour after hour, we shall rapidly lose the quiet serenity of oneness with God, and another case of the weeds growing up with the word and choking it will be fulfilled. Wireless is of the world, use it wisely, as not abusing it, for the fashion of this world passeth away.

Cultivate an Intelligent Approach

Knowledge of God has a great deal to do with effectual prayer. Some years ago, my wife asked me if I would go into the room and fetch an article. It was dark, the light failed, so I felt my way along the sideboard feeling for it. I handled this and that; no, this was not it; no, not yet; ah, yes, here it is. I could not see it, but my fingers following the shape in my thoughts were a true guide. So in our minds is a shape of God's character, for the Master has given us an understanding of Him that is true. With this shape in our minds we kneel down and pray, lifting up our thoughts which like fingers reach out into the heavens, seeking the likeness in the mind. Suddenly we become aware of being in His presence, our hearts fill with awe at His greatness, and in reverence we present our supplications.

There is another wonderful thing. "If two of you agree upon anything that they shall ask, it shall be done for them of my Father which is in heaven." Here is a wonderful privilege. It is evidently something of mutual importance for two to talk it over. Evidently also a matter of common need. It is not something for oneself. Maybe half a dozen brethren and sisters get together, and pray for another in

distress. This should be done more often amongst us, for as a family we should remember one another in our prayers. It was done of old, such as when Peter was put into prison, and some brethren gathered into a house and prayed all night. The angel released Peter, who went to the house, and when Rhoda came in response to his knocking, and learning the glad news, in joy conveyed it to the others, they at first did not believe (and how human is this!) that their prayers had received such a remarkable answer.

Consider what faith is from the Divine point of view. Remember when the disciples were in the boat in the midst of the sea. A great storm came up. Waves beat into the ship so that it was full, and began to sink. Jesus was asleep. Roughly they roused him: "Master, carest thou not that we perish!" But the calm reply came: "Why are ye so fearful, how is it that ye have no faith." And the storm was stilled.

That is faith as Jesus saw it. Even on a sinking ship to believe that all will be well, for he is there. Job similarly trusted, even beyond the gates of death: "Though He slay me, yet will I trust in Him." Therefore, said Jesus, "Men ought always to pray and not to faint."

The Purpose of Prayer

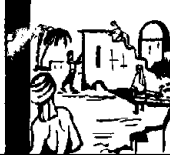
"Joyful in hope, patient in tribulation, continuing instant in prayer." "Trust in the Lord for ever, for in Him is everlasting strength." On this basis, a new aristocracy is being developed, for whose sake all things are, who shall reign on this earth gloriously. This earth will yet speed through space, a crown of beauty to Him who is yet to take death from its precincts, and bring in the eternal oneness of God, when time shall be no longer.

Ages ago, Adam and Eve walked out of the garden in shame and distress. Seven thousand years pass by. Now we see the second Adam and Eve, with the children of their marriage playing around them; the children of the thousand years, walking forward into the blazing glory of world without end. A new political heavens henceforth to possess this earth. The Sun of Righteousness, resplendant in a sea of blue in the morning without clouds; the Bride fair as the moon that illuminates the night; and the Children as stars that God hath made. No more death, or tears, or sorrow, or crying; no more pain, for the former things have passed away. The eternal oneness of God, all in all now floods the earth to the uttermost bounds of the everlasting hills.

—F. W. Bracey (Tasmania)



Extract from a Student's Notebook



*Translations and Explanations of Scripture, called from the writings
of the Pioneers — together with additional comments.*

(Continued from page 192)



The same reasoning as that of Brother Thomas can be derived from the common version. "Thou shalt surely die," expresses the certainty of death. Previously, it had been set before Adam only as a possibility if he should partake of the forbidden fruit; but once that sin had been committed, the possibility became a certainty. In the words of Paul: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" (Rom. 8: 20). In the words of Peter: "Corruption is in the world through lust" (2 Pet. 1: 4).

Gen. 1: 31: "God saw everything that He had made, and, behold, it was very good." — It was not perfect, but "very good." Thus it was not as it is today. Sin has defiled the original "very good" condition of creation. Brother Thomas describes the meaning of this statement as follows:

"The original condition of the animal world was 'very good.' Unperverted by the introduction of evil, all its constituents fulfilled the purposes of their existence. Begotten of the same Power, and formed from the substance of a common mother, they were all animated by the same spirit, and lived in peace and harmony together. Formed to be living, breathing frames, though of different species, in God they lived, and moved, and had their continued being; and displayed His wisdom, power, and handiwork" ("Elpis Israel," p. 33).

Even the serpent was "good" after its kind, for the Lord commends certain of its characteristics (Mat. 10: 16). But though Creation was "very good" originally, sin marred that state, so that though God pronounces everything that He had made "very good" in Genesis 1: 31, He speaks differently in Genesis 8: 21. There He declares: "The imagination of man's heart is evil from his youth." From the state of sin and death that has replaced the "very good" original condition, the Lord Jesus offers redemption.

Gen. 2: 18: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." How often these words are quoted; how seldom they are properly understood. Eve was not provided merely as a mate, but as a "help meet for Adam." In "Elpis Israel," p. 47, Brother Thomas has some excellent words to say on this verse, thus:

"Formed in their (the angels') image, he (Adam) had social feelings as well as intellectual and moral faculties, which required scope for their practical and harmonious exercise. A purely intellectual and abstractly moral society, untempered by domesticism, is an imperfect state. It may be very enlightened, very dignified and immaculate; but it would also be very formal, and frigid as the poles. A being might know all things, and he might scrupulously

observe the divine law from a sense of duty; but something more is requisite to make him amiable, and beloved by either God or his fellows. This amiability the social feelings enable him to develop; which, however, if unfurnished with a proper object, or wholesome excitation, react upon him unfavourably, and make him disagreeable. Well aware of this, Yahweh Elohim said, 'It is not good that the man should be alone. I will make him a help fit for him.'

Notice that Brother Thomas translates the word "help meet for him," as "help fit for him." This is the sense of the original. Eve was provided, not merely as a "mate," but as a help suitable, or meet, for Adam in his need. She was provided, not merely because ultimately offspring were required but to help Adam develop characteristics pleasing to God and man.

Marriage provides that opportunity. When two persons live together they must learn to cooperate the one with the other. Each must see in service to the other the real purpose of marriage; thus they become a "help" fit for the needs of the other. Love brings in its train sacrifice, and by its warming influence breaks down that selfishness that usually develops in people that live to themselves only.

In the Authorised Version there appears two words: "help meet," but in the Hebrew there is but one word: "ayzer," which signifies "a helper." The verse can better read: "I will make him a helper as his complement." Thus man and wife become "one flesh" (v. 24). Eve is the complement of Adam, and together they are one and complete—each helping the other to develop characteristics approved of God.

Unfortunately, the record in Eden shows how both failed towards the other. Eve in presumption, and without consultation with Adam, partook of the forbidden fruit, and lured Adam to do

likewise. So banishment and mortality became their lot, bringing them ultimately to the grave.

The failure of Eve should teach women not to take the pre-eminence in things, but to be subject to their husbands. That is the advice of the Apostle. He wrote, on the basis of these Edenic happenings: "Let the woman learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2: 11-12). He wrote thus, on the basis that Adam was first formed, then Eve, but Eve, instead of acknowledging her dependence on Adam, took the initiative in the transgression, and so brought disaster on both (vv. 13-14).

Concerning Eve; Brother Thomas writes in "Elpis Israel," p. 48:

She was to be a dependant creature; and a sympathy was to be established between them, by which they should be attached inseparably . . . the woman's companionship was designed to be intellectually and morally sympathetic with 'the image and glory of God,' whom she was to revere as her superior . . . thus it was necessary she should be formed out of man. This necessity is found in the law which pervades the flesh. If the feeblest member of the body suffer, all the other members suffer with it; that is, pain, even in the little finger, will produce distress throughout the system. Bone sympathises with bone, and flesh with flesh . . . hence, to separate a portion of Adam's living substance, and from it to build a woman, would be to transfer to her the sympathies of Adam's nature . . . She must, therefore, be formed from the living bone and flesh of the man. To do this was to inflict pain; and to avoid such an infliction, 'the Lord God caused a deep sleep to fall upon Adam, and he slept.' While thus unconscious of what was doing, and perfectly insensible to all corporeal impressions, the Lord 'took out

one of the ribs, and then closed up the flesh in its place.' This was a delicate operation, and consisted in separating the rib from the breast bone and spine . . . The quivering rib, with its nerves and vessels, had to be increased in magnitude, and formed into a human figure capable of reflecting the glory of the man. . ."

The record says: "She shall be called Woman, because she was taken out of Man." "Woman" and "Man" in this verse (v. 23), are respectively "Ishah" and "Ish" in the Hebrew. "Ishah" signifies "out of 'Ish.'" Adam, looking upon Eve, declared: "This is now bone of my bones, and flesh of my flesh." Thus he pronounced the unity of marriage until death should dissolve the union.

It was upon the basis of this principle that the Apostle, in Ephesians 5: 30, wrote: "For we are all members of his body, of his flesh, and of his bones." This demonstrates the spiritual union that should exist between Christ and the ecclesia, the antitype of Adam and Eve. As "the first Adam" (1 Cor. 15: 45) was caused to fall into a deep sleep so that from his body there could be taken that necessary for the building up of the "first Eve" (2 Cor. 11: 3), so also was the "second Adam" when impaled upon the cross. His side was opened by a spear, causing blood and water to issue forth, and "by his blood" we are cleansed. "Elpis Israel" comments:

"A community of such individuals as these, constitutes the mystical body of Christ. By faith, its elements are 'members of his body, of his flesh, and of his bones.' Hence, they are 'bone of his bone, and flesh of his flesh,' and therefore, the beloved Eve of the last Adam, the Lord who is to come from heaven, and make her of the same holy spiritual nature as his

own. Thus, the Ecclesia is figuratively taken out of the side of the Lord. . . . The Ecclesia is in the present state the espoused of Christ, but not actually married. She is in the formative state, being moulded under the hand of God. When she shall be completed, God will then present her to the man from heaven. . . ."

The beauty of the physical creation of Deity is magnified in the spiritual. The Saints, the Bride of Christ, are yet to hear the "marriage sentence" pronounced by the "second Adam" and recorded in Revelation 19: 7—and their reaction is: "Let us be glad and rejoice, and give honour to the Lord God omnipotent; for the marriage of the Lamb is come, and his betrothed hath made herself ready."

The same sympathy, love, spirit of sacrifice, and mutual interest as should exist between man and wife, should also exist between Christ and the Ecclesia, his bride. The Ecclesia must be in subjection to her Lord, must defer to his will in all things, must make his hopes and desires her own.

Adam and Eve could look to one common Father, for the Maker of all things had created them both. In that regard their marriage should have been superior to all others, for they would have an identity of interests and a common outlook greater than normal. The exact counterpart of this is the impending marriage between Christ and his bride, for there again, both owe their existence to a common Father, pointing forward to a union as complete as it could possibly be: "That they all 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. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17: 21).

(To be continued)

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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WE MUST PROGRESS OR RETROGRESS

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). Progress does not mean an everlasting changing of one's belief, as some, who have wished to thrust their heresies upon us, have said. To progress is to grow, develop, augment, not to destroy and recommence. As the flower expands from bud to full blossom, or as a human being from infancy to manhood, so are we to grow. To suppose that having attained to a knowledge of the first principles — having reached that 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. 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 Pet. 2: 2; Prov. 8: 34). Let us not be content with what we learn at the meetings, but encourage home study. As our numbers increase, this obligation of growing in knowledge becomes more imperative.

Eureka in the Light of Today

Christadelphians have the Message, —Not Dr. Graham !

“Being ignorant of ‘the exceeding great and precious promises’ relating to the kingdom of God, the leaders of the people . . . pretend to preach ‘the terrors of the law.’ But ‘religion’ not by such a process is worth nothing. Nay; I will retract this. It is worth something. A religion of terror, so long as it is believed, is useful as a system of ECCLESIASTICAL POLICE; which, associated with the civil and military forces, assists materially in keeping the world in awe. But for the fear of what may be hereafter, professors would be as lawless as the antediluvian giants; and thus, by the ecclesiastical antagonism of society being destroyed, the earth would be filled with violence as before the flood. Superstition is useful in maintaining order until the period shall arrive to supersede it by ‘wisdom and knowledge,’ which will be the ‘stability of the times’ pertaining to the kingdom of God (Isa. 33: 6). But as a means of inheriting this kingdom, and of entitling men to the crown of righteousness, a religion which works by terror is utterly worthless.

—J. Thomas



The Billy Graham Crusade Organisation reports phenomenal success at meetings in all parts of Australia and New Zealand. And from comments by brethren, it appears that even some of the Brotherhood have been influenced by the splendid organisation that arranges so well every detail of the campaign, and have fallen under its spell.

There is an attractiveness about the bright singing, the massed crowds, the enthusiastic if superficial addresses, and the emotional appeals to “make a decision for Christ,” that undoubtedly appeals. It contrasts greatly with the rather drab fashion in which the Truth is often set forth, and the cold lack of enthusiasm with which its business is sometimes concluded.

Some have stated that they have found little that is unscriptural in the addresses delivered by Dr. Graham. That may well be the case. The addresses are singularly devoid of teaching from the Word, being limited to an appeal to the masses to build their lives upon the Bible, to bring religion into the home, to consistently attend their various churches, and more liberally contribute to church funds.

True, the Bible is quoted; but in the form of texts to support the preacher's philosophy rather than an attempt to expound its fundamental teaching.

The campaign has been cleverly planned to appeal. Under the stimulus of enthusiastic community singing of hymns set to popular catch tunes, many people have felt that they have at last "got religion," and have returned home determined to re-dedicate their lives to Christ.

But how are they to do so?

The Church can only feed them with poison, and the influence of Dr. Graham will only confirm them in that way.

Some readers may deplore that we write thus, but it plainly states the facts. And poison is none the less deadly when called by another name. Dr. Graham himself tells the story of how a minister was once asked to modify his sermons. Instead of verbally commenting upon the request, he took down a bottle of poison from a high shelf and showed it to his visitor. The bottle was plainly marked in big red letters: "**Poison, do not touch.**" "What would you have me do?" asked the minister. "Do you feel it would be wise for me to remove this plain label and put on one that read 'Essence of Peppermint?' Don't you see that the milder you make the label, the more dangerous you make the poison?"

The poison has been made very mild and attractive in Australia during recent weeks.

But let us make no mistake. A certain amount of good is performed by such efforts in the way suggested by Brother Thomas in the extract above. And we can capitalise upon it. We can profitably use the interest aroused to direct the attention of the public to the truth. But it must be done vigorously if it is to be effective. We cannot match the crowds, or the eloquence, or the organisation, or the massed hymn-singing, or the glamour of Dr. Graham, but we have got what he lacks — we have the message. And that message needs to be put to the people with power and conviction.

Some do not like a forthright exposition of the Word. They feel that it offends people. It may do so, but to counter-balance that, there are many more who are attracted by it. Look at the audiences Brother Thomas commanded with his forthright expositions of the Word. In Scotland, over one hundred years ago, without any Ecclesiastical support, he was commanding audiences of upwards of 7,000 people.

Look at the numbers who have been led to the Truth by the forthright exposition contained in "Elpis Israel," or the vigorous contrast between Truth and Error set forth so clearly and convincingly in "Christendom Astray from the Bible." Hundreds are now walking in the way of light through the means of these books. What have their detractors to offer in exchange?

In some States, there have been attempts to answer the Crusade, and these attempts have not been in vain. But strangely enough, in some cases where interested friends have applauded them, our brethren have condemned them! They speak as though we should stand aside and do nothing on such occasions. But we have a duty to perform. Would we stand on ceremony if we saw somebody drowning and had the means to save them? Would we hesitate to use the life-boat merely because it carried a warning notice that unauthorised users would be prosecuted? What was the attitude of the Apostle Paul? He, "as his manner was," entered the very precincts of the Synagogue to preach Christ to the Jews (Acts 13: 14; 17: 2). This frequently brought him into conflict with the people, but it did not deter the Apostle. On one occasion it resulted in a riot (Acts 17: 5-8), and on other occasions found the Apostle hailed before the authorities. But his brethren appreciated the need of such outspoken vigour, and stood by the Apostle.

Some feel that when the Truth is presented vigorously, it will drive people away. We do not agree with that. The Apostles did not hesitate to set clearly before the people their true position, describing their audiences as "murderers" and "blasphemers," warning of judgment that would fall heavily upon that generation, pleading with them to turn from the folly of their ways. No punches were pulled. They acted on the principle set down by the Apostle in that most vigorous of all epistles: Galatians: "If any man preach any other gospel, let him be accursed" (Gal. 1: 8).

Dr. Graham Opposes the Truth

Dr. Graham is no friend to Christadelphian teaching. He has not hesitated to oppose doctrines we accept, openly and unequivocally. In a recent "Answer" published in the Press, he warned the public against such as ourselves who teach that the "hell" of the Scripture is the grave, and that man is mortal, and told his readers to turn aside from those who teach such. Clearly we cannot look on him in the light of a friend, but rather as a self-avowed enemy.

In his book, "Peace with God," Dr. Graham writes:

"There are that teach that after death those who have refused to receive God's plan of redemption are annihilated, they cease to exist. In searching the Bible from cover to cover I cannot find one shred of evidence to support this view. The Bible teaches that whether we are saved or lost, there is conscious and everlasting existence of the soul and personality."

Is this truth or error? It is health or death? Have not we a responsibility to sound a warning note against such wrong teaching?

Some say, But he directs people to the Bible! He may do so, but by his teaching he destroys the life-saving power to the Bible. Consider, for example, the following statements, given dogmatically as though by authority of Heaven itself, without any attempt to support the statements by a "thus saith the Lord":

"The Bible teaches that you are an immortal soul. Your soul is eternal and will live forever. In other words, the real you—the part of you that thinks, feels, dreams, aspires, the ego, the personality—will never die" (Peace with God, p. 61).

Coming from the lips of such a popular preacher as Dr. Graham, such statements are accepted by thousands without question; it is doctrinal poison, confirming people in error that leads to death.

Concerning hell, Dr. Graham has this to say:

"Will a loving God send a man to hell? The answer is 'Yes!' But He does not send him willingly. Man condemns himself by his refusal of God's way of salvation."

The Bible teaches that the body of Christ descended into hell (Acts 2: 31). What would Dr. Graham say to that? Christ did not "condemn himself by refusing God's way of salvation," yet he went to hell. According to Dr. Graham, "hell is separation from God . . . the eternal conscious

New Ecclesia at Ormond, Victoria

Brother H. Hughes, Recorder at the new Ecclesia at Ormond, a suburb of Melbourne, asks that we publish the following notice:

"A number of brethren and sisters have formed a new Ecclesia, meeting in the R.S.L. Hall, at the corner of North Road, and Anthony St., Ormond, close to and west of Ormond station." The Basis of Fellowship is that common to most Australian Ecclesias, and Ecclesial activities are scheduled as follows: Sunday School at 9.30 a.m., Memorial Meeting at 11.05 a.m., Public Address at 7 p.m. Week-night Bible Classes are held in the homes of brethren. A cordial invitation is extended to all accepting the basis of fellowship, to associate around the Table of the Lord with those of like precious faith with the Ormond Ecclesia whenever they are in the district.

banishment from the presence of all that is light, joyous, good, righteous and happy." Did Jesus suffer that? Any Sunday School scholar could put the great Doctor right in relation to that subject.

In fact, his theology is confusing and illogical. On one page we read this: "It is the absence of the knowledge of God that lies at the root of every problem that besets us" (p.23), and later: "The Bible teaches that God is actually three persons. God is one God who is in three persons. This is a mystery that we will never be able to understand."

On one hand "absence of the knowledge of God causes problems," and on the other, "we will never be able to understand" God!

But does not Dr. Graham teach the second coming of Christ? In some vague, mysterious manner he does, it is true. But the doctrines he teaches destroys the power of the second coming. In one place, he teaches that Jesus Christ is the second person of a Trinity that is immaterial, without body, and not limited to shape, and later in the same book we read that he is to sit upon the throne of David as King! In one place we learn that the Trinity is not three Gods, but one God in three persons, and the next moment we learn that in the future, whilst God the Father will remain in heaven, God the Son will be on earth. It would be more logical and consistent to deny the second coming, and Christ's earthly reign.

Truly the words of the Master apply to this crusade: "Blind leaders of the blind." Those who feel this language is too harsh, please remember that the Lord used it of the religious leaders of his day, who were just as zealous, and not as far astray, as the religious leaders of today.

What Value has the Crusade?

What permanent value has such a crusade? The answer is none. There is not the ingredients for real success. Those who are uplifted today by the enthusiastic singing, the massed crowds, the eloquence, the emotional appeal, are going to feel completely "let down" in a few weeks or months when the effervescence has worn off. Despite the "success" that is claimed to have attended these efforts, despite the fact that it is claimed that more people have hearkened to Dr. Graham than any other man in history, there comes also the news-item from America, that in that country, the headquarters of the organisation, the problem of juvenile

delinquency is unparalleled in history. The UN Senate subcommittee formed to consider this problem reports that "one-fifth of the US male youths between the ages of 10 and 17 have a court record for misbehaviour, and that 12 p.c. of the total youth population have been before a court and charged with delinquency."

This record of facts stands side by side with claims for the greatest revival effort in history in America! It is the answer of fact to the real effectiveness of such crusades.

There can be no permanent transformation where the power of the Word is absent. Christ, himself, declared that the Word is the cleansing agent (John 15: 3), the means whereby a person is sanctified before Yahweh (John 17: 17). Where the continuous study of the Word is absent, the emotional effect will soon wear off. That applies to Christadelphians as with any other.

But we have the Truth, we have a Message that can change lives, that can mentally and morally transform a person for the Kingdom. That message should be proclaimed without fear or favour. It should be sounded forth with conviction and power, warning mankind, pleading with the people to turn and behold the Truth, setting before them the plain, satisfying doctrine of redemption in Christ.

Let us uphold the hands of those who would do this work. Let us cease from weakening their efforts by unfairly criticising them. If we are not prepared to give forth the message, let us not condemn those who are prepared to dare the censure of crowds to do a work that cannot harm any, but might draw some to the life-giving words of Truth. We have the message, may Christ's coming interrupt us in the course of proclaiming it. "Blessed is that servant whom when his Lord comes, he shall find giving meat in due season. Verily, he shall make him ruler over all his goods" (Mat. 24: 45).

— E.P.

Christ is Coming

This is the title of a new book published by Brother E. J. R. Milne, P.O. Box 2, Hastings, New Zealand. It expounds the work of the Lord in the past, the present and the future, and discourses upon the signs of the times, with special emphasis upon the Jewish sign, as the great sign of his coming. There is sufficient "meat" in this booklet to make it of interest to brethren, whilst, at the same time it is designed to interest the world in the saving truths of the Gospel. The conclusion sums up the "one faith" in brief outline. The booklet is attractively produced, and copies are available from Brother Milne.

9.—From Sinai to Zion.

"The chariots of God are twenty thousand, even thousands of angels; The Lord is among them, as in Sinai, in the Holy place"
—Ps. 68: 17.



There are many features of this verse, as it stands in the Authorised Version, that are not altogether satisfactory. The presence of so many words in italics (indicating that there are not equivalent words in the Hebrew) makes the translation as a whole suspect; whilst the verse seems completely divorced from its context. Previous verses speak of the envy of the mountains of Palestine at the glory accruing to Mt. Zion, the Hill of Yahweh, and this verse breaks off to speak of Sinai. Where is the connection?

This is revealed when we look more deeply into the words of the Spirit, and clarify the verse before us. We learn, firstly, that there is no word in the Hebrew for "angels," so that the Psalmist is not speaking of the heavenly messengers of Yahweh, but of the "chariots of Elohim." And upon this, Brother Thomas has quite an amount to say in "Phanerosis." He directs attention to Psalm 18: 10: "He rode upon a cherub" (singular of Cherubim), and makes the point that in its root meaning the word "cherub" is similar to the word "chariot." The Cherubim were those in whom Yahweh rode as the charioteer did his vehicle. In "Phanerosis," Brother Thomas writes:

"The 'Cherubim,' then, constitute a vehicle, in and upon which the Eternal Power self-styled 'Ehyeh' or Yahweh, otherwise Jehovah, rides as in a chariot. Hence David, in speaking of them in 1 Chron. 28: 18, terms them 'the chariot of the Cherubim,' which, he says, spread out and covered the ark of the covenant of Yahweh.' The Spirit is the rider, and the Cherubim the 'clouds,' the 'horses,' the 'chariots,' the 'living creatures,' the 'wheels,' the 'great waters,' the 'winged host,' upon which He rides. Hence, of the Eternal Spirit it is said, 'Behold, He cometh with clouds'—the clouds of His witnesses, of whom the present evil aion, or course of things, is not worthy (Rev. 1: 7; Heb. 12: 1; 1 Thess. 4: 17); and again, 'Was Thy wrath against the sea that Thou didst ride upon Thine horses, Thy chariots of salvation' (Hab. 3: 8) . . ."

From a comparison of Ezekiel 1:10 with Revelation 4: 7;

5: 8-10, it is apparent that the Cherubim, or "chariots of Elohim" constitute the saints. When they are resurrected and glorified at the coming of Christ, Yahweh will inhabit them by His spirit, so that they will become manifestations of His power. Of them it will be said: "Behold the chariots of Israel and the horsemen thereof!"

But Psalm 68: 17 as it stands in the Authorised Version, would limit the number of chariots to "twenty thousands," and one might well ask, how does this compare with the statement of Revelation 7: 9 that the approved comprise "a great multitude, which no man could number, of all nations, and kindred, and people, and tongues"? The answer is that the numeral "twenty thousand" is a symbolical number signifying a large but unspecified concourse of people. The word in Hebrew is "ribbothayim," which can be literally rendered: "twice ten thousand," but which really signifies "counted by ten thousands." In Scripture, "ten thousand" is often used symbolically for a large undefined number (see 1 Cor. 4: 15; 14: 19; Ps. 3: 6; 1 Sam. 29: 5), and is so used here. The line is better rendered: "The chariots of Elohim are in myriads, yea thousands upon thousands."

The "myriads of chariots" of Psalm 68: 17 are the "chariots of salvation" of Hab. 3: 8; in other words, the saints in glory, inhabited by the Spirit, and thus manifestations of Yahweh. This is stated by the verse. We read: "The Lord is among them." The word "Lord" is "Adonai" in the Hebrew, but, according to the Companion Bible, it should be Yahweh, being one of the 134 places where the word in the Hebrew was changed by the Sopherim, the Jewish revisers of the text.

These changes in the wording of the verse, materially alter its sense. When compared with its context, the first line of v. 17 represents Yahweh as entering Zion in triumph with a vast retinue of His hosts, or "thousands of rejoicing ones" as the Septuagint renders it, or "thousands of joyous ones" as it is given in the Vulgate. His chariots are counted

Gospel Proclamation Association

A further 2,000 copies of "Herald of the Coming Age" were mailed to Tasmanian addresses during the past month, and from many parts of the world applications continue to come for further information on the Truth. This has been particularly the case in Nigeria, where a large number of applications have been received for further literature. We have contacted our brethren in South Africa, and hope that they may be able to do something in regard to furthering the interest that seems to be shown in that place.

by myriads, or tens of thousands, or thousands upon thousands, literally "thousands of repetition." This mighty host comprehends the saints in glory, and in their midst is seen Yahweh—not personally but in manifestation. Each saint is inhabited by the Spirit of Deity, each one is a complete manifestation of the Father in the heavens, so that unitedly they issue forth as the "name of Yahweh" to reveal His power and glory unto men (Isa. 30: 27).

From Judgment to the Sanctuary

Hebraists have also expressed dissatisfaction with the rendering of the second line of this verse: "The Lord is among them, as in Sinai, in the holy place." We have already seen that the name Yahweh should replace "Adonai" or "the Lord," and the Revised Version also replaces "the holy place" with "the sanctuary."

Here, again, the Companion Bible introduces an important variation. Quoting the well-known Hebraist Ginsburg, it suggests that this line should read: "Yahweh hath come from Sinai into the Sanctuary." This is the significance of the original, and if the printed text should stand, the Companion Bible states that the ellipsis should be supplied thus: "Yahweh among them (i.e., the chariots) (hath come from) Sinai into the Sanctuary."

Here, in brief, there is expressed the emergence of the saints from Sinai until they enter the Temple some forty years later. In this sentence there is compressed all that shall happen in subjugating the nations to the power of Christ—the disciplining of the Arabs, the suppressing of Gogue's power, the dividing asunder of nations, the overthrow of Babylon the Great, the vast changes to occur in the Land of Promise, the complete regathering of Israel, the rebuilding of the Temple as a "House of Prayer for all nations," and the entrance of Christ and his saints into the Sanctuary at Zion that once more divine glory might inhabit and grace it (Ezek. 43: 2).

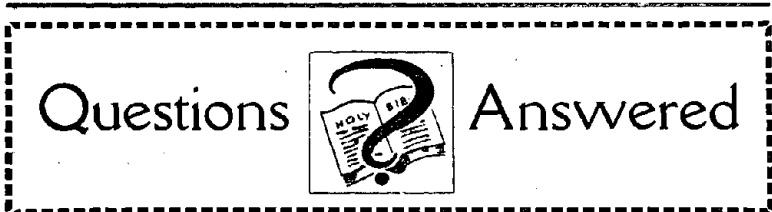
This line in the Psalm stands as a caption for all that the prophets have spoken concerning the future: "Yahweh hath come from Sinai into the Sanctuary." From Sinai, the scene of Christ's great self-revelation to his people in judgment, the approved and glorified saints, as the chariots of Yahweh, will move against the nations, bringing them into subjection, finally entering the Sanctuary which will meanwhile be built at Zion. Ezekiel, in vision, saw the concluding act. He records: "Behold the glory of the Elohim of Israel

came from the way of the east; and his voice was like the noise of many waters" — the noise of a multitude (Ezek. 43: 2).

Verse 17 is thus explanatory of vv. 15-16. The surrounding hills and mountains are represented as viewing with envy the glory that is given to Zion. But the explanation is made that Zion is the hill which "Elohim desireth to dwell in; yea, Yahweh will dwell in it for ever." Then is added the means by which this will be accomplished. The saints will first be gathered together at Sinai for judgment; the righteous will be clothed upon with immortality and glory; they will march against the nations with the battle cry of: "Let Elohim arise! Let His enemies be scattered! Let them also that hate Him flee before Him!" (v. 1); the flesh in political manifestation will be subjected under divine power revealed through Christ and the saints; Zion will be elevated and glorified; the glorious House of Prayer for all nations will be built there; and finally, with due ceremony, the glorious host of immortals, the multitudinous manifestation of Yahweh in glory will enter the sanctuary, there to remain for the olahm, or Millennium.

These are the glorious, thought-provoking ideas inherent in the few words that go to make up Psalm 68: 17.

—Bruce Philp



DID THE APOSTLES TASTE OF DEATH?

"What did Christ mean when he told his disciples: 'Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom' (Mat. 16: 28)?" (B.H.—W.A.).

☆ ☆

Answer: We feel that the context of the passage supplies the answer. The Lord had been teaching his disciples the facts concerning his impending sufferings (Mat. 16: 21). This had called forth the rebuke of Peter: "Master: this

shall not be to thee" (v. 22). The Lord then impressed upon his followers that the cross must come before the crown, that even as he had to suffer many things before entering into his glory, so must also they. "What is a man profited, if he should gain the whole world, and lose his life? What will a man give in exchange for his soul?" (v. 26). Then, after stating that the Son of Man will come in the glory of his Father, with his angels, and will reward every man according to his works, he made the statement to which you direct our attention.

Now the Lord's teaching, at that time, was designed to show that suffering must precede glory. To give point to his remarks, he shortly after took three of his disciples into the Mount, and there was transfigured before them. They saw a changed Christ. They saw him manifesting a divine glory, so that his face shone forth as the sun, and his very raiment gleamed forth with light. They not only saw this glory, but heard how it was to be accomplished. They saw two men, Moses and Elijah (representing the Law and the Prophets, all of which centred upon the Lord, and set forth in type and prophecy his death and glory), and they heard them converse of "his decease which he should accomplish at Jerusalem" (Luke 9: 31).

It was necessary that these disciples should be thoroughly equipped to go forth fearlessly to preach the gospel, even to the martyrdom that awaited them. And that this vision greatly influenced and strengthened them to that end is apparent from Peter's subsequent comments:

"We have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, WHEN WE WERE WITH HIM IN THE HOLY MOUNT" (2 Pet. 1: 16-18).

Peter thus saw this vision as expressive of the glory of the Son to be yet revealed in the Kingdom. It greatly strengthened him to "taste of death" confident of a rising again to glory.

Notice that Peter says that he was an "eyewitness of his majesty." That is the "kingdom" referred to in Matthew 16: 28. The Greek word "basileia" rendered "kingdom," is primarily an abstract noun, denoting sovereignty, royal power, dominion." The Diaglott thus translates the state-

ment as "coming in his royal majesty." That is doubtless what John meant when he preached: "The kingdom of God is at hand." The kingdom was not at hand in the sense that we understand the phrase, but "his royal majesty," the Lord Jesus, was about to be revealed, and that was what John was preaching. In the same way, the Lord Jesus told the Jews of his day: "The kingdom of God is within (or among—margin) you" (Luke 17: 21). The "kingdom" was not there in the sense that we understand the word, but his royal majesty was, in the person of Jesus! The Diaglott renders this place: "Behold, God's royal majesty is among you." The Diaglott quotes, "an able Hebrew and Greek scholar," who declared that the verse ought to be rendered: "The king is among you."

Notice also the statement of Luke 11: 20: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." How could the kingdom of God have "come upon" these who were decrying his labours, and attributing them to Beelzebub! Christ did not mean what we might read into the verse. He meant that the fact that he could miraculously cast out demons demonstrated that he wielded the power of God, and that he was, in fact, the one he claimed to be: the Christ. Therefore, the evidence of their eyes showed that "God's royal Majesty has unexpectedly come to you" unbelieving Jews (see Diaglott).

On the lofty and isolated heights of the Mount of Transfiguration, the future majesty and glory of the King was revealed to the chosen disciples, so that it could be said of them that they had seen, in vision, the coming of the Son of Man in royal majesty. In such a way, it seems, Peter understood the saying (2 Peter 1).

DID GOD CREATE "BY" JESUS CHRIST? (1 Cor. 8: 6)

Last month (see p. 230), we considered whether we would be justified in changing the preposition "by" in such passages as Hebrews 1: 2 ("by whom He made the worlds") to "on account of" as is frequently done. The sum total of our investigations indicated that it would be more correct to render it "through whom He made the worlds" as it is rendered in the Revised Version. Our comments called for the following favourable comment by reader H.J.F., of Queensland:

"Your concluding remarks regarding the unborn son being the agency through which the father establishes his business is a fitting example of the facts concerning the Lord Jesus; especially when we consider that Jesus actually performed the Father's will in relation to the Divine plan of the ages. If we carry the picture to a father

that had the exact foreknowledge in relation to the son's actions, knowing that the unborn son would actually do something indispensable to the life of the business, we have a picture of God creating through Jesus.

"God's foreknowledge of the life and death of Jesus was not only indispensable to God's plan in creating, but comprised the controlling influence or force—even though Jesus was not literally present. It is as if God said: 'If I place man upon an earth fitted for his existence, I know that My plan in creation will be a success through the future work of Jesus.' Therefore, all things were created through Jesus. God's son became the agency through whom the existing order of things was established.

"I would like to mention that I have noticed two places in 'Phanerosis' where Brother Thomas translates 'dia' as 'on account of' when it is in the genitive case (see comment on this in last 'Logos,' p. 231—Ed.). On p. 16 he quotes 1 Cor. 8: 6: "For though there be that are called (theoi) Gods, whether in the heaven, or upon the earth (as there are gods many and lords many) but to us there is but one God the Father, out of whom (ex ou) all things, and we for Him; and one Lord Jesus Anointed, on account of whom (dia ou) all things, and we through Him." On p. 99 he renders John 1: 3 as "all things were made on account of him." See also pp. 27, 157, where 'on account of' appears concerning both the Deity and Jesus.

"I would like it clearly understood, I am a great admirer of the Doctor, being deeply indebted to him for my understanding of many vital things. Before being baptised, I read and re-read 'Phanerosis,' and I have read it since. It clarified the position of Christ's relation to the Godhead. I esteem it an outstanding exposition of Deity in manifestation, a work which has no peer. I think Brother Thomas himself would give a reason for the above renderings. Unfortunately we cannot contact him.

"You ask for questions. I think many will present themselves. One comes to my mind after referring to 1 Cor. 8: 6, which indicates all things are through Jesus Christ.' Was the entire universe created through Jesus? If so, what has the rest of the universe outside of our solar system to do with the order of things established here?"



Answer: The context indicates that the "all things" of this verse relate to the Adamic creation. The Apostle contrasts the majesty of the Creator with things "in the world" which were of power to idol worshippers, but meant nothing to the saints who acknowledged the supremacy of Yahweh over all.

He taught that all things are "out of Deity," for the word translated "of" in 1 Cor. 8: 6, is "ek" in the Greek, and signifies "out of." Thus all things are "out of God," in the sense that His spirit, or energy, is the substratum of matter (see Diaglott translation). Today scientists acknowledge as a new discovery the fact that energy is the basis of all matter, but 1,900 years ago, the truth of this was taught by the Apostle Paul in this verse. The Bible teaches that the Spirit

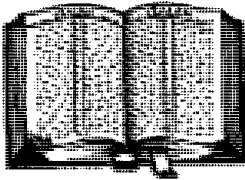
of God is all-pervading (Ps. 139); that proceeding forth from El (God) it sustains all life (Job. 33: 4; 34: 14; Ps. 51: 12). Addressing the Creator, the Psalmist declared: "Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth" (Ps. 104: 30).

Thus "all things" are "out of God, the Father" as the Apostle shows. In Him they "live and move and have their being" for He giveth to all "life, and breath, and all things" (Acts 17: 25-28). Thus "all things" have their day, flourish for a little while, and then return to dust. But then the Apostle proceeds to reveal a very beautiful thought. "We," he declares, are in a different category, for we are "in Him." He has taken us, the Ecclesia, "out of" the world, and brought us "into Himself." Thus we are "in God and in His Son, the Lord Jesus Christ" (1 Thess. 1: 1). So that from the "all things" that came originally "out of Him," He has taken back a certain amount, as it were a tithe of creation, for His especial purpose.

How are we brought into fellowship with the Father? The answer, of course, is "through the Lord," and that is how the preposition should be rendered in the verse before us. Christ was with the Father from the very beginning; not literally, of course, but in the same sense as Abraham, Isaac and Jacob are said to "live unto" God though they lay lifeless in the grave (Luke 20: 37). In arranging for creation upon this globe, the Father had in mind the glory that will to Him accrue through the Son (Num. 14: 21), thus Christ became the agent through whom He operated.

As that was so through the natural creation, Paul teaches it is so also in the new spiritual creation. Thus "we are through him." This stretches back to those remote times when Abel, Enoch, Noah, Abraham "saw the Lord's day," not literally, but by faith. They were created anew unto God through the Son though as yet he had not been born, and was unknown personally to them. They looked forward to his manifestation in faith, and through faith in him were brought nigh unto the Father. We look back in faith upon his life, death and resurrection that were prefigured in the sacrifices of old, and see in his great offering the means through which we were created anew in the family of God. Thus "all things," both spiritual and natural, came into being "through the Son."

—Editor



Things New and Old

No. 2—

Facing the Prospect of Death

In meditating upon the Kingdom, my first thought is about the way in which we shall first become aware that the Lord is really here. For years we have waited, talked, read, listened and thought about His coming; and now, at last, he is here! We shall scarce be able to believe it.

We all desire to be among those that are "alive and remain to the coming of the Lord," but we may have to die. In fact, the majority of those who will be there will have sprung out of the dust after many years in the land of silence.

Death is not a pleasant subject; not one for discussion in polite society. But it is one that the World holds constantly before us, so that we may learn to hold human things lightly on the one hand, and be delivered from the bondage of fear on the other (Heb. 2: 15).

For the majority of those who appear before Christ at his coming, the moment of death will also be the moment of realisation that the Lord is here. There will be no conscious interval. To Jacob it will seem but yesterday that he blessed his sons, telling them what should befall in the last days. To Joseph, it will be but a flash of time since he gave commandment concerning his bones. To Stephen it will be the continuance of the glorious vision that he saw at his death. To Paul, his departing will be equivalent to being with Christ.

Thus the moment of death is an appropriate starting point for an attempt to gain a sense of reality concerning our hope. I suppose we often think about that moment, and wonder how we will face up to it if we are conscious that it is upon us. It is not a moment relished by even the strongest in faith. Like Hezekiah, we turn our face to the wall at the thought.

I have been thinking about it quite a lot lately — perhaps because I have just passed the half-way to threescore

years and ten, and as I look back over the past few years they have been going by with the speed of the proverbial weaver's shuttle. Older people tell me that this will be increasingly apparent as the years go on. I look back to school days — eighteen years — and they seem but yesterday; I think back to courtship and marriage, and it is but a few hours' ago. Then, if the Lord should not come first, the moment of death is but tomorrow, and it could come sooner than that!

On A Death Bed

Have you ever wondered how you would feel if the doctor told you: "I am sorry to say this, but you had better put your affairs in order; it is unlikely that you will survive more than six months!" It is not a morbid thought. People are being told things like that every day. How would a brother react? How do they react?

Then, indeed, the sombre truth of those words we so easily sing with lively vigour would be appreciated:

"My days are shorter than a span;
A little point my life appears;
How frail at best is dying man;
How vain are all his hopes and fears."

Then would be apparent the folly of building barns and saying: "Soul, take thine ease"; of seeking first all other things in the vain hope that the Kingdom might be added unto us. The transient nature of present things would at last be realised, and we would be cast into despair unless we could look at the things "which are not seen, but which are eternal" (2 Cor. 4: 18).

My own sister has been able to tell me a little of what it feels like to die. She and my other sister lay under tons of rubble when the house was demolished by a flying bomb towards the end of the war. After the first panic, they hoped for rescue, they were both in their teens, and both in the Truth, having remembered their Creator in the days of their youth. For a little while they talked to one another; and then said goodbye, and in the darkness and dust quietly sang the first verse of the hymn:

"Now may he who from the dead,
Brought the shepherd of the sheep,
(Jesus Christ our living head)
From all ill us safely keep."

Then understandable panic broke out again, and a merciful unconsciousness ensued, from which one awoke a

little later as the rescuers lifted her out of the ruins, and from which the other has yet to awake. I have remarked to my surviving sister that she has, in this life, experienced an earnest of death and resurrection. One moment she had committed herself to God and lapsed into oblivion; next there were fresh air, voices and life.

Dying Thoughts

In my meditations I try to bring the reality of this to myself. Supposing those grim words of the Doctor are said to me some day: the weeks lengthen into months, and I know that the end is near. It would be idle to pretend that it would be easy. The mind has a wonderful ability for adapting itself to changes in circumstances — but how should I react?

I can imagine some miserable wrestlings at first; satan tempting me: Will I really awaken from the sleep of death? Is this really Truth? Yes, of course it is! But supposing it were not? Supposing death is the end — what a horror of great darkness! An evil heart of unbelief is the natural possession of each of us. How should I deal with it at such a solemn time?

I should recall the Word, and try to bring to mind all the majesty and greatness of God's doings. I would consider again the inward ring of truth about it all. I don't think the so-called evidences for the truth of Chistianity would weigh much with me at such a time (valuable though they are in their place, and admirably dramatised by Brother Roberts in "The Trial"). No! I should be led to utter once more with Daniel: "The thing is true" — mainly by the "verisimilitude" of the Word. It speaks with such authority and conviction; there is such logic, beauty and loftiness in it. It is as when you look a man in the face, and gazing steadily at him you KNOW he is telling the Truth. As Brother Thomas once said, "If you would know the truth of the Bible, read it diligently; get to understand what it is saying, and then you will ask: 'Whence came such a system of ideas? It is beyond the power of man; it can come only from above, from the Creator of all things'."

So I dare to hope I would be lifted from the depression of "Lord I believe, help thou my unbelief," to the conviction, "Lord, to whom shall we go? Thou hast the words of eternal life."

But still death has terrors, and my mind would go to the

Psalmist: "Yea, though I would walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me . . ." And that thought would lead me on to the idea which above all others would comfort me in the hour of death.

Fellowship in Death

The idea I have in mind is not easy to express, but would run something like this:

"This dying is nothing new; I am not the first one to die. Others whose faith I have embraced had to die, and I KNOW it is not the end for them. Abraham, for example, once lived, walked and talked as really as I have done up to now. But there came a day for him to die. Is that the end for Abraham? Assuredly not. He lapsed into a state of unconsciousness, and his flesh and bones mouldered into dust, but his record is imperishable. That he should not live again is unthinkable. As far as God is concerned, he still lives, for all in His book of Remembrance live unto Him. He is a God of the living, not of the dead. Thus, in that sense, he is a living personality.

"The same is true of the others. Of Joshua who said: 'As for me and my house we will serve the Lord.' (A tapestry version of the text stood in my father's bedroom when I was a child. It went in the bombing, but is still very clearly reproduced in my mind: I can see it now). Of David, the man after God's own heart, whose last words were of the righteous ruler 'who shall be as the light of the morning, when the sun riseth: even a morning without clouds.' Of Jehoshaphat, the king who said when in trouble: 'Lord, we know not what to do, but our eyes are upon Thee.' Of Nehemiah who asked God not to forget him: 'Remember me, oh my God, for good.' Of Job who knew that his Redeemer lived, and that he would stand again in the latter days. Of Daniel, greatly beloved, now resting till the end be, and he stands in his lot, in the latter day, when he has been strengthened (Ch. 10). Of Paul, for whom to live was Christ and to die was gain. Of John, who had already 'seen' the Kingdom, for he was 'in spirit at the day of the Lord' (Rev. 1). Of Peter, who was quite cheerful about putting off his tabernacle. Of Jacob, Joseph, Moses, Samuel, Noah, Isaiah, Hosea, Jeremiah, Ezekiel, John Baptist, Mary the handmaid of the Lord, of all the worthies who died in faith, not having received the promises, that they without us should not be glorified.

"What then is there to fear in joining them? They all had to die, why should I be disturbed about it? What was good enough for them is good enough for me. And if, as far as God is concerned, their death is but a sleep in the dust of the earth, then I need not perish: 'He that hath the son hath life, shall not perish but have everlasting life.'

"And just as there is something eternal about the lives of all those great ones of God to whose company we are privileged to belong, so it will shortly be matched by length of days for ever and ever. Similarly, even the mortal days of the Lord bear the stamp of immortality. Here was one too excellent to remain in the congregation of the dead. Assuredly he lives; death hath no more dominion over Him; and because of Him, none permanently over me either. 'Jesus lives! No longer now can thy terrors death appal us!'"

With such thoughts as these I dare to hope that I could face death, but it still would not be easy.

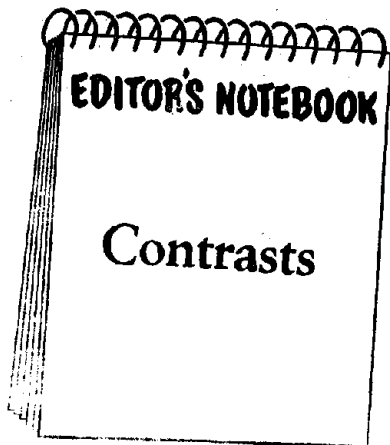
Fear Not!

In addition, there are our sins and frailties; our inability to rise up all the time to the fullness of the love of God, and to give ourselves wholly to it. These might torment us, because none of us have such perfect love as would cast out fear completely. Nevertheless, while we must not be complacent and presume to know that we will be in the kingdom, yet if we love God's truth above all else, there is strong hope for us. I think the words of Jesus would echo round my fading brain: "Fear not little flock; it is your Father's good pleasure to give you the kingdom."

Then we can imagine you or me on our deathbed. We feel weaker today. Some of the above thoughts keep floating through our mind; but often we lapse into unconsciousness. Sometimes there is pain; mainly we feel numb and a feeling of gentle and unfrightened sinking and sinking. Flashes of clarity occur, the past comes before us and the future beckons us on; but again we weaken, and we slip gradually into unconsciousness . . . Then, suddenly, "Why that's strange! I thought I was in bed, sick unto death. How then came I here? And who is that young man with the noble mien sitting opposite me? Can it be true! Yet it is! I am alive and well — this is my angel, and I am at the judgment seat !!!

— Edgar Wille, Eng.

Answer to Our Adversaries



The "Herald of the Kingdom," issued from Broken Hill, has answered our refutation of the error propagated therein which denies the virgin birth of the Lord, with a bitter attack of abuse and personalities. Included in the most recent issue is an "Open Letter to H. P. Mansfield," and in the same issue, but later on as if the writer suddenly remembered a few more things he would like to say, there is "A Further Letter to H. P. Mansfield"! In addition, almost every article is in some way devoted to the same subject matter—denying the obvious teaching of Scripture, that Jesus was begotten by the Holy Spirit. Perhaps against our better judgment, and certainly op-

posed to the recommendation of some of our committee, we issue this reply to the two Editors of this periodical.



I collected your paper from out of my letter box confident that you would have something to say regarding our opposition to the errors you are propagating; and I was not disappointed. You have had plenty to say, and in the very manner I expected you to say it. You have indulged in a spate of personalities which do not perturb me, for I recognise that it is part of the price one must pay when he sets out to defend the faith. But in view of the seriousness of the error you are advancing, I would not withdraw a word of what I wrote earlier. The matter is too vital, too important for me to be able to do so. You seem to treat Truth as the idle Athenians discussed their theories—to be argued for the mere enjoyment of discussion and debate. I cannot treat the Word in that fashion. I read that Yahweh has magnified it above all His holy name, that it is the Seed of life (1 Pet. 1: 23), and I find that your theories are destroying it. What am I to do but to warn and exhort? I confidently believe that you are in the grip of a "strong delusion" that is causing you to "believe a lie" (2 Thess. 2: 11), and the purpose of my earlier article was to raise a note of warning to all who might heed. The Brotherhood needs to realise the seriousness of your challenge to the Truth, and to understand that in supporting such efforts as yours, they are doing a grave disservice to themselves, their fellows, and the Truth. I know these words may sound harsh, but when you find people unknowingly stretching forth their hands to partake of poison, one does not stand on ceremony in shouting a warning.

Let me clearly state the issues between us; let there be no ambiguity. I believe in the Bible as the inspired Word of God—you do not. I believe what the Bible teaches regarding the birth of the Lord—you do not.

You state categorically that "Joseph, not the Holy Spirit" (p. 6) was the father of Jesus. To me that is a lie. Before me as I write, I have my Bible which tells me that the serpent will be bruised on the head by the "seed of the woman" (Gen. 3: 15)—and I also have your magazine which states that this will be done by the seed of man. I read in the former the prediction of Isaiah that "a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7: 14), and this, Matthew tells me, was fulfilled in Jesus (Mat. 1: 23)—but I read in your paper that this is wrong. I find in the Scriptures the words of the Angel Gabriel proclaiming to Mary that the Holy Spirit would come upon her, and therefore that holy thing born of her would be the Son of God (Luke 1: 32-33)—and opening the pages of your periodical I find this denied. I find, in the Gospel account given by the one whom you style "John, the beloved and fully inspired Apostle" (p. 6—and I agree with you that he was fully inspired), that Jesus is reported to have said: "I came down from heaven" (John 6: 38), and "What and if ye shall see the Son of man ascend up where he was before?" (v. 62), I can understand what the Lord meant by those words, for he was born by the power of the Holy Spirit resting upon his mother—but your teaching destroys the beauty of the Lord's statement.

Thus, on one side, I have the Word of God, the prophets, the angels, the apostles, and the Lord himself, all teaching the virgin birth of the Saviour—and on the other hand I have your book contradicting it all. Now one or the other is setting forth a lie in the guise of truth, and I feel sure you know at whose door such a charge should be laid, as far as I am concerned. But to make it perfectly clear, let me say that it is not the Word of God, the prophets, the angels, the apostles, or the Lord who is wrong, but you, yourselves. I never realised, until recently, how far you had drifted from the Truth; and others, who once supported you, never realised it either. Let me earnestly suggest that you turn again to those principles of the faith you once espoused, and into which you were baptised. Tomorrow may be too late.

And let those who may support you (for a magazine like "Logos," with a vigorous policy, cannot be maintained without inciting the enmity of some!), let them bear in mind the truth of the Proverb: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Your true friends are those who would advise you as I have done earlier in this article.

You state that you have removed the title "Christadelphian" from off your cover. I am glad of that because the things you are publishing in your periodical are not Christadelphian in teaching, and you lead people astray when you imply that they are.

But you still carry the motto "Back to the Bible," despite the growing disrespect to sections of the Bible found within the covers of your paper. What you mean is back to those parts of the Bible which might be twisted to support your theories, but not back to the whole Bible! When I put into effect your motto, I am forced to turn away from your teaching, for the Bible is the whole book before me, and not just parts of it.

You wax indignant in your Editorial because we used the word "blasphemy" in describing your teaching. You maintain that such a term should not be used against another religious paper! This is on p. 1, but by the time you reach p. 22, you have forgotten your own criticism, and have allowed this very word to be used to describe another

religious idea; whilst by the time you reach p. 40, it is levelled against belief in the virgin birth of Jesus. You have there included the statement of B. Wilson that such a belief is "rank blasphemy," "a lie of Christendom," "Romish dogma," "delusion and blindness." If you think our beliefs savour of all this, why are you so concerned and disappointed with the action of the Unity Committee towards yourselves?

What does the term "blasphemy" imply, that you should take such exception at our use of it to describe your teaching? The Bible describes it as a lie spoken in the name of Truth. Those who claimed to be Jews (i.e., to be spiritual Israel) but were not, are said to have spoken blasphemy (Rev. 2: 9). On this basis, your rejection of the virgin birth of the Lord is blasphemy, it is a lie spoken in the name of truth.

It is always a matter of sorrow to learn of those who once embraced Truth committing spiritual suicide, drifting back into the beggarly elements from whence they were taken (2 Pet. 2: 17-22). I would, therefore, appeal to you to turn again and reconsider the foundations of your belief, for you have drifted far from your original understanding of the Truth. And if you have any supporters who read this issue of "Logos," I suggest to them that if they really want to do you a friendly service of true value, to join with us in this plea and exhortation.

I remember, many years ago, listening to an exhortation one of you gave on Philippians 3: 14. You likened the instructions of Paul to those usually given to a ploughman, to "plough a straight furrow." To do this, he fixes his eyes upon an object before him, and drives his team straight for it. If he takes his eyes off the mark before him, his ploughing will not be straight, his workmanship will be marred. You exhorted us strenuously to keep our eyes on the mark. Unfortunately you have permitted yours to be diverted to other objects, so that today you are criticising the things you then held dear, you then accepted as essential elements of the Faith.

It is for all those who love the Truth to make a stand for it, and that requires we do not hesitate to refute error. That is what I have done in your case, but I can assure you there is no personal spleen in what I did. I would rejoice to learn that you have "returned to your first love," far apart from that, the future is perilous indeed. There is a very solemn thought in the words of the Prophet: "Woe unto you that desire the day of Yahweh! to what end is it for you? It is darkness and not light" (Amos 5: 18). He was speaking of those in Israel who had departed from the way of Truth—and we all do well to ponder the serious note of warning contained therein, and look well to our ways.

—Editor



Successful Campaign with Cumberland Ecclesia

Two issues back we published the announcement from the Recorder of the Cumberland Ecclesia outlining the proposed special effort in that district. During the past month, the effort has been concluded, and we are pleased to report that it proved most satisfactory.

The basic subject matter of all the addresses—whether in the form of public lectures, or in exposition to the brethren—surrounded the Tabernacle in the Wilderness, or the Temple of the Age to Come. Such a subject was a challenge to us, for we realised that to speak effectively upon the subject one must be prepared to study it in its details. It

approached the proclamation of the Truth from a new angle, and from that aspect seemed to have pleased most.

Cumberland is a suburb of Adelaide in the southern districts, about 4 miles south of the city proper. The Ecclesia has only been established there a short time, but during that period has performed good service in the proclamation of the Truth so that the numbers have grown to such an extent, that the present meeting place is inadequate, and the brethren are making arrangements for alternative accommodation. The hall, at present in use, is in a dark place on the main road, and is not an easy one to find. I have frequently found that I have gone beyond it, due to two things: 1. My proverbial lack of sense of direction; 2. The inconspicuous nature of the hall.

In all, some 8 addresses were given, some of which were illustrated by slides. For the public addresses a large chart some 5 feet by 15 feet was made on which was depicted the Tabernacle and its typical meanings. This helped immensely to make the matter plain and interesting. The study nights took the matter a little further, and by the aid of slides, we were able to depict in a more personal manner the details of the Tabernacle, and explain its typical meaning. Through the co-operation of Brother Kershaw of Launceston, Tasmania, we were also able to deliver an illustrated talk on the Temple of the Age to Come, and our final public address was an attempt to give a word picture of the opening ceremony in the Temple, when, we believe, the Lord Jesus will be presented before all mankind as King of kings.

The brethren worked well to make this effort a success, and a pleasing feature of it was the co-operation that the other Ecclesias in Adelaide gave to it. The general result was sustained enthusiasm throughout. Record attendances at all meetings were recorded, the final address finding standing room only for quite a number. It indicated that Cumberland's desire for a more commodious hall is a matter of urgent need. We feel the blessing of Yahweh was with the effort.

A souvenir brochure was prepared and printed as a four-page leaflet suitable for pasting in a Bible. It presents a sketch of the Tabernacle with an outline of its typical meaning, and also a glossary of its main furniture, also with explanations of their symbolism. The reader can obtain a copy of this leaflet by application to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia (please forward postage stamp for return mail). He will find it a great help to this important aspect of Divine revelation.

—Editor

"Elpis Israel" Notes for Mexico

"I and others with me here in Texas and New Mexico, U.S.A., are greatly benefiting from your study notes on books of the Bible. I wish I could do some important work such as you are doing, but right now I can only take advantage of your labours. Seems like our efforts are in vain. We try to interest visitors, and even some unattending brethren, but don't seem to have any good results. May Yahweh bless your efforts. Please forward ten sets of notes on Malachi—P.W."

(No work for the Father, performed in faith can really be styled "small" or "in vain." Remember that Noah found a place in the catalogue of heroes recorded in Hebrews 11, not because he gained converts, but because he proclaimed the Truth to an unheeding world in faith. —Editor).

The Jewish Calendar



In ancient times, the Israelites did not prepare a calendar in advance as we do. The study of astronomy was discouraged because, in surrounding nations, it was closely associated with heathen worship.

The months were lunar, that is, governed by the moon; and a new month was proclaimed when the new moon was seen. The procedure laid down in the Talmud provided for official watchers to be posted on hills near Jerusalem on the day when the new moon was expected. As soon as the moon was seen, they hurried to the president of the Sanhedrin to report the fact, who, after satisfying himself of the truth of it, proclaimed the new month by twice uttering the word "Mekudash," meaning, "It is consecrated." Beacon fires were then lit to spread the tidings.

The new moon is first visible about 40 hours after the conjunction of the sun and moon which fixes the astronomical new moon shown in our calendars. The period between successive new moons (called a lunation) is 29 and 30 days alternatively, with a 29-day month lengthened to 30 days once in 33 months to allow for the accumulation of the extra 44 minutes per month.

Actually the watching procedure was carried out only seven times per year. In the other five months, and also if the new moon could not be seen because of clouds, the sequence of 29 and 30-day months was followed.

As twelve lunations occupy 354 days, a year of twelve lunar months is about 11 days shorter than a solar year. If every year was of this length, the years would soon get out of step with the seasons. But it was required in the Law of Moses (Lev. 23: 10-12) that the sheaf of the firstfruits should be offered on the 16th day of the first month, Abib. The first crop was barley, and the earliest ripening occurred at Jericho in the hot Jordan valley, about the time of the Vernal Equinox (March 21) or soon after. When it was apparent, in any year, that the 12th month would end so long before the equinox that the firstfruits would not be ready on the 16th day of the next month, a 13th (intercalary) month was added to the year. This was necessary about every third year. The general harvest began after the offering of the firstfruits (Lev. 23: 14-15; Deut. 16: 9).

Maimonides (12th cent.) says that after the Jews were scattered, and the Sanhedrin ceased to exist, the Rabbinites changed the procedure, and the beginning of the months has since been determined by astronomical calculations.

About A.D. 360, the Jews adopted the Metonic Cycle, by which the 13th or intercalary month is added seven times in each 19 year circle. This is correct within one day in 228 years. The Jewish civil year 5719 began on 15th September, 1958, and extends to 2nd October, 1959, a period of 382 days, or 13 lunar months. The astronomical New Moon was on 13th September, 1958, but allowance is still made for the 40-hour period before the new moon can be seen.—A. H. Galbraith (Vic.)

The Jews had a civil year and a sacred year. Abib, the first month of the Sacred Year, was the Seventh Month of the Civil Year, whilst Ethanim, the Seventh Month of the Sacred Year, was the First Month of the Civil Year. There was a significance in this. The Seventh Month (Ethanim) saw the celebration of the Day of Atonement when nationally Israel's sins were covered. This was a new beginning for the people, and appropriately they commenced, that same month, the new civil year.

The Jewish Calendar

Month		Festivals			
NAME	NUMBER		MODERN NAME	CELEBRATIONS Number relates to day of month	
	Sacred	Civil			
Latter or Spring Rains	ABIB— Meaning "An ear of Corn"—Exod. 13: 4. (Nisan—Est. 3: 7).	1	7	Mar.-April	10—Passover Lamb Set apart (Exod. 12: 3).
					13—Search for leaven (Exod. 12: 15).
Barley Harvest	ZIF— Meaning "Splendour," i.e., of flowers in bloom—1 Kings 6: 1 (Ijar)	2	8	April-May	14—Second Passover (Num. 9: 10-11).
Wheat Harvest	SIVAN (Est. 8: 9)	3	9	May-June	6—Feast of Weeks (Deut. 16: 10).
					== Feast of Harvest (Exod. 23: 16).
Hot and Dry Harvest	TAMMUZ	4	10	June-July	== Pentecost (Acts 2: 1).
					Firstfruits of Wheat (Lev. 23: 16-17).
Grape Harvest	AB	5	11	July-Aug.	*17—Fast of 4th month (Zech. 8: 19).
					(Traditional date of breaking of Tables of Law, burning of Law by Greek general Apostumus, and setting up of idol in Temple).
Former Rains	ELUL (Neh. 6: 15)	6	12	Aug.-Sept.	*9—Fast of 5th month (Zech. 7: 5; 8: 19).
					(1st and 2nd Temples destroyed).
Plowing & Sowing	ETHANIM— Meaning Incassant rains—1 Kings 8: 2 (Tisri)	7	1	Sept.-Oct.	1—Feast of Trumpets.
					*3—Fast of 7th month (Death of Gedaliah).
Winter	BUL— Meaning Growth—1 Kings 6: 38	8	2	Oct.-Nov.	10—Day of Atonement (Yom Kippur—Lev. 16: 29).
					15—Feast of Tabernacles (Lev. 23: 34).
Signs of Spring	CHISLEU (Neh. 1: 1)	9	3	Nov.-Dec.	== Feast of Ingathering (Exod. 23: 16).
					1st day—holy convocation (Lev. 23: 35).
Signs of Spring	TEBETH (Est. 2: 16)	9	3	Dec.-Jan.	22—8th day—holy convocation (v. 36).
Signs of Spring	SEBAT (Zech. 1: 7)	11	5	Jan.-Feb.	*3—Prayer for Rain.
					*17—Fast for rain if absent.
Signs of Spring	ADAR (Ezra 6: 15)	12	6	Feb.-Mar.	*4—Three day fast if no rain.
					*19—Seven day graver fast if still no rain.
Signs of Spring	VE-ADAR— The Second Adar.	13		Mar.-April	*25—Feast of Dedication (1 Macc. 4: 52; John 10: 22).
					*14-15—Feast of Purim (Est. 9: 21).
					Intercalated when necessary.

Aramaic names of months, when different from Hebrew, are given in brackets. An asterisk indicates fasts, etc., not in the Law, but introduced later.

A. H. GALBRAITH

Shall I Be There ?

Shall I be there when empires crash and fall,
And sinners for the rocks and mountains call;
And vials of God's wrath on nations poured,
And brother pierces brother with his sword;
And days of vengeance from the Lord have come,
And all the rebels meet their final doom:
—SHALL I BE THERE?

When all things are made new, shall I be there?
And Paradise restored in beauty fair
Shall spread its verdure over all the earth,
And nature has come through her second birth;
And under vine and fig tree man shall rest,
With none to make afraid or to molest:
—SHALL I BE THERE, DEAR LORD?

Shall I be there when Zion's jubilee
Shall mount and swell like billows of the sea;
The Song of Moses and the Lamb they sing
In adoration to their Saviour King?
Such harmony was never heard on earth
Since angel choir sang at Jesus' birth:
—DEAR LORD, I WOULD BE THERE!

Shall I be there with that unnumbered throng,
That slept the dreamless sleep of death so long?
They were forgotten by the sons of men,
Nor were their names recorded with a pen;
But in the Book of Life, their names were found;
Now with immortal life they will be crowned.
—SHALL I BE THERE?

Shall I be there when loved and lost ones rise,
And healed again shall be their broken ties?
And when they stand up from their dusty bed,
Their faces no longer pale and dead,
But love and life in every face shall glow,
And sorrow's tear shall never, never flow?
—THEN, LORD, SHALL I BE THERE?

Lord Jesus Christ, thou mighty Son of God,
Possess the land thou purchased with thy blood;
We long, we wait, we hope for thy return;
The fleeting joys of life we spurn,
And while we wait for that eternal day;
We serve the Lord, and constantly we pray
—DEAR LORD, SHALL I BE THERE?

—O.H.K. (U.S.A.)

(The composer of the above poem is a blind brother in his 89th year—
Editor).

An Exhortation Unto Faithfulness

WHAT GOD DESIRES OF YOU!

"Every one that is called by my name . . . I have created him for my glory"—Isa. 43: 7. "Herein is my Father glorified that ye bear much fruit" (John 15: 8).



The First Need

Paul's desire and prayer on behalf of the Colossian brethren was expressed in the following words:

"That ye might be **FILLED** with the knowledge of His will in all wisdom and spiritual understanding; that ye might **WALK WORTHY** of the Lord unto all well pleasing, being **FRUITFUL** in every good work, and **INCREASING** in the knowledge of God, strengthened with all might according to His glorious power, unto all **PATIENCE** and **LONG-SUFFERING** with **JOYFULNESS**, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 9-12).

Here is a comprehensive and profound definition of what God would have of us, for Paul was but His minister to express His will. How do we measure up to the requirements? Are we "filled with the knowledge of the Lord's will in all wisdom and spiritual understanding?" To each of us there is doubtless a different measure of attainment in this matter; but to all of us there is a common standard to be reached. There is no mistaking the meaning of the words, "filled with the knowledge of His will;" it speaks of a mind primed with the knowledge of what God has revealed, and possessing it in such a form as to be available for every moment's requirements. Is it not a desirable condition? Is it an unattainable one? It is not only attainable, but its attainment is imperative in degree. If we are not filled with the knowledge of His will, how can we do it? And if we do not the Lord's will, how can we hope to stand well with our Judge, who has said: "My brethren are they who do the will of my Father."

Where shall we learn the Lord's will? We do not require to discuss that here. We all agree that the Scriptures alone are able to make a man wise in this respect, and to thoroughly furnish the man of God unto all good works.

What then follows? That we shall give ourselves to that daily study of the written Word, which will "fill us with the knowledge of the Lord's will in all wisdom and spiritual understanding." We cannot otherwise attain to this excellent condition. The knowledge of God's will is stored in a written form. It is latent in these Divinely inscribed documents. How to transfer it from these documents to the tablets of the heart is the problem. It is a vital one. Upon our solution of it depends our whole future. Theoretically, the way to succeed in it is obvious enough; read what is written. But to understand a theory and to work it out are two different things. To work out this theory, we must read ponderingly, read regularly, read with earnest desire, read with prayer. And as all wise men avoid whatever acts hinderingly to the result of any difficult or delicate process they may be conducting, the man who aims to have the will of God, as Biblically embodied, inscribed vitally and enduringly on his mind, will avoid all books and occupations and habits and friendships and companions, that tend to erase the Divine writing, or to interfere with the power of the heart to receive it. This may seem hard; but its wisdom cannot be disputed, and none will regret acting in harmony with it, when he comes into the actual presence of life's issues as determinable at the judgment seat. By what other process can we attain to this most precious and most difficult knowledge—the knowledge of His will, which is divulged here a little, and there a little, in shades of varying depth throughout the entire course of the Scriptures? The natural mind is inveterately prone to its own notions, prejudices, views, and feelings, which are all as far below Divine ideas as the earth is below the sun. It is only by daily contact with Divine ideas that human ideas are displaced, and the mind so coloured with Divine thought as to become spiritually minded. This is true of the mere "knowledge of His will," but how much more so when we advance beyond that stage to the richness of mental harmony with God expressed in the further words, "in all wisdom and spiritual understanding."

This ripeness cannot be attained if we give the study of the Scriptures a slack-handed place, or immerse our faculties in the animal excitements connected with the various forms of pleasure in the world, or the light reading which is so prevalent and so blighting. Unless we set our faces resolutely against "the lust of the eye, the lust of the flesh, and the pride of life," so rampant in the world, it is impossible

we can ever attain to "knowledge of His will in all wisdom and spiritual understanding."

The Second Essential

And in what other state of mind, than that suggested above, can we hope to "walk worthy of the Lord unto all pleasing?" A man who is carnally minded, cannot please the Lord; and a man can never attain to any other than this who does not set himself with all diligence to become "filled with the knowledge of His will in all wisdom and spiritual understanding."

"Walking worthy of the Lord" refers to doing, and doing is the finish of all mental process. A man's mind must be in love with the Lord's will before he will do it. Let the mind be filled with the knowledge of His will in all wisdom and spiritual understanding, and he will "walk worthy of the Lord unto all pleasing, being fruitful in every good work."

This touches a feature we need to look at strongly. Jesus says, "Herein is my Father glorified that ye bear much fruit," a figure truly, but one that we can understand. It was a complaint against Israel that he "brought forth fruit unto himself" (Hos. 10: 1). Most people bring forth some kind of fruit: they do something; they achieve something. But as regards the mass of mankind, wherever found, the complaint is the same as against Israel: they bring forth fruit unto themselves. All that they scheme and contrive and carry out is for their own benefit. This, God calls emptiness, saying, "Israel (in bringing forth fruit unto himself) is an empty vine." We could understand this in the case of a fruit-bearing tree we might plan in our garden. Suppose the fruit was never in a pluckable state, and always absorbed into the tree, we should say the tree was useless. It is God's own illustration. Our lives must show fruit brought forth to Him; something done for His sake; something done because He has required it—and not a little.

"Bring forth much fruit," are Christ's words. "Fruitful in every good work," are Paul's words. Both statements express a much heartier, and more liberal, service to Christ in all things that is reckoned at all necessary or even prudent in our day, when men are so discreet concerning the present life, and so unwise as to the future; so circumspect towards man and so indifferent towards God; so careful of human opinion, and so regardless of divine opinion, as to which they have little faith of its existence at all. It is a poor, stunted,

blighted age altogether. Even men called saints partake of its characteristics. It is considered a wonderful triumph of righteousness for a man to abstain from doing wrong. Where are the men who emulate Christ, who went about doing good? They are not quite extinct; but they are reckoned among the fools! The day that is coming will show that wisdom dwelt in their course alone.

But this course must be maintained through "patience and long-suffering with joyfulness." So exhorted Paul to the Colossians. Here is an insight into a mental pattern that belongs only to the system of the truth. Human wisdom does not prescribe "long suffering with joyfulness," but, on the contrary, asks you why you should suffer? It recommends the assertion of your rights, the resentment of your injuries. The strength that comes with the truth enables us to perform this wonder—to "endure grief, suffering wrongfully," which Peter tells us is well-pleasing to God—avenging not ourselves, but rather giving place unto wrath, in the calmness that comes with the conviction that God in His own good time will repay all injustice. If it be asked, Why should God allow injustice? Why should He permit His people to suffer? there will be an abundant answer in the results made manifest in the day of Christ. That is why Paul advises patience. As God has constituted human nature (and who will say that he has more wisdom than God?) character cannot be developed without evil; patience, and faithfulness, and obedience cannot be brought out and put to the proof without injustice and the temporary triumph of evil. By such means, in these days of darkness, does God help His people to attain to the wisdom that cannot grow in prosperity. In such rough but loving ways (as they will be seen to be when the work is all done) does He make them meet for the inheritance of the saints in light.

—R.R.

Second-hand Books Sought

We have requests to hand for second-hand copies of "My Days and My Ways" at present out of print. If any reader has a copy which can be spared, we shall be happy to purchase on behalf of the enquirers. We are also interested in purchasing any of the Truth's literature in good condition. Direct any offers to "Logos Publications," Box 226, G.P.O., Adelaide, South Australia.

The people of this generation are more expert in acquiring a superficial and theoretical outline of the Truth, than the spirit of a deep and comprehensive and affectionate appreciation of it. —J. Thomas

Extract from a Student's Notebook

(Continued from last issue)

Gen. 3: 1: "Now the serpent was more subtle than any beast of the field." Though this was the character of the serpent, and though, by its reasoning, it led Eve to sin, it was nevertheless pronounced "very good" (Ch. 1: 31) with the rest of creation. In "Elpis Israel," p. 80, Brother Thomas wrote:

"Its subtlety, or quickness of perception by eye and ear, and skillfulness in the use of them was a part of the goodness of its nature. It was not an evil quality by any means . . . It was an observant spectator of what was passing around it in the garden . . . It was acquainted with the existence of the Tree of Knowledge, and the Tree of Lives; and knew that the Lord God had forbidden Adam and his wife to eat of the good and evil fruit; or so much as touch the tree."

Far from the qualities of the serpent being evil, they were "very good." Christ endorsed that when he instructed the disciples: "Be ye wise as serpents, and harmless as doves" (Mat. 10: 16). But though more shrewd than the rest of the animal creation, the serpent was merely a "beast of the field," reasoning upon purely fleshly or earthly principles. Man had moral faculties superior to the serpent; he had the faculties of reverence, of accountability towards God, of responsibility towards a moral law. The serpent lacked these, and reasoned upon the principles he knew, which, as far as he was concerned, were "very good," but as far as Adam and Eve were concerned were wrong because they led to disobedience. They were under law whereas he was not under the law. He was intellectual, or shrewd, but it was a shrewdness of the earth, of the flesh.

Brother Thomas has some excellent observations to make upon the serpent in "Eureka," vol. 3, under the heading: "The Old Serpent." He declares:

"Morally, the serpent could not respond to the thoughts, principles and the institutions of the Deity; but man could, because of his organic capacity for the reception of them. The serpent could not, and the man would not; so that in relation to the way and principles of the Deity, both man and the serpent were reprobate; and of the two the man who could but would not believe and do, was unquestionably the worse."

In relation to the theory advanced by the world that the serpent represented the devil as a fallen angel, he wrote:

"This theory is founded in incredulity, or unbelief of the Mosaic account. A brute beast, they say, was incapable of reasoning the woman into the transgression of the law. They might as well say that the dumb ass upon which Balaam rode was incapable of speaking with man's voice and rebuking the madness of the prophet. The one is as improbable as the other; yet improbable as the story of the ass, and incapable of speaking and rebuking madness, as by experience we know asses to be, the fact is attested by both Moses and Peter, and, therefore, rests upon as good evidence, and is as worthy of belief as any other fact in Scripture. He that made the serpent and the ass — 'very good' brutes of their kind, and not inferior to man, their fellow brute, as is generally supposed — could also for any special occasion or emergency confer upon them the power of expressing their thoughts in human speech. . . ."

(To be continued)

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

"THE WICKED" — Psalm 50: 16-20

The wicked are to a great extent very pious and religious people. They have "a zeal of God, but not according to knowledge." Being ignorant of God's righteousness they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing with the sweetest music the praises of Him they profess to worship. The world is full of their piety; for it is fashionable to be religious, or rather to "profess religion"; so that Christianity is thought to be habited in "fine linen, purple, silk, and scarlet"; to walk in silver sandals; and to be "adorned with pearls and precious stones" (Rev. 18: 12). But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is, "THOU CASTETH MY WORDS BEHIND THEE," saith God. No man, sect, or party, can offer a greater insult to Yahweh than this: for it is testified, that He hath magnified His word above all the attributes of His name (Psalm 137: 4); and it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honorable" (Isa. 42: 21). "I came not," said he, "to destroy the law and the prophets, but to fulfil; for the heaven and the earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled." He continually impressed upon his hearers the necessity of believing the words of God and of doing His commands; and never ceased to make "the obedience of faith" the test of men's devotion and affection for him (Jno. 14: 15; Rom. 13: 10).—J. Thomas



RUSSIA'S PLACE IN PROPHECY

Current political trends in Europe serve to illustrate the weakness of the Western Powers in comparison with Russia. This was emphasised by the Berlin crisis, in which the Soviet constantly called the tune, and is further manifested by the growing intolerance by France under De Gaulle, of Western interference or domination. It is becoming more and more obvious that Great Britain and U.S.A. remain in Europe on sufferance only; and in the event of any major clash they would be compelled to quickly withdraw. This is all in accordance with what prophecy would lead us to expect. The role of Russia in the approaching national drama is becoming more clearly manifest, and is in accordance with Christadelphian anticipations for well over 100 years. This is shown by the following digest of an article written by Brother Thomas, and published in the "Herald of the Kingdom and Age to Come," exactly 100 years ago, this month. Students of prophecy, and of the signs of the times, will find much to interest them in this echo of an hundred years ago.



Does Ezekiel 38 Relate to Russia?

We affirm that the Gog power is that of the Russian autocracy in the full manifestation of its dominion. It is admitted by all geographers and critics of any authority in such matters that "Ros"* is the Hebrew name for what we call "Russia" or the "Russ." Dr. W. Newcome, in his translation of Ezekiel, says in a note upon the word, "this word is understood of a people." Bochart shows that "the river Araxes was called Ros; whence the Russi, who seem to have first settled in Taurica Chersonesus" (Geog. 1, iii, c. 13). Taurica Chersonesus is the Crimea, a peninsula of the Black sea, with which everyone, since the siege of Sebastapol, is quite familiar. The Araxes is a river rising in Armenia, but for the greater part of its course flowing through the Russian province of Georgia into the Caspian. Gesenius upon the word says, "Rosh is the proper name of a northern nation mentioned along with Tubal and Meshech, without much doubt the same as the Russians, who are described by the Byzantine writers of the 10th century under the name of 'the Rhos,' as inhabiting the northern parts of Taurus;" and also John Fossilan, an Arabian writer of the same period,

*The Revised Version makes a proper noun of "Ros" and renders Ezekiel 38: 2: "Prince of Ros, Meshech, and Tubal." So also in v. 3, Ezek. 39: 1, etc. — Editor.

under the name "Russ," as dwelling upon the river Wolga, anciently called "Rha."

It is also admitted that "Mosc," as it may be spelled without the points, or "Meshech," with them, is the Hebrew name of the people called in modern geography "Moscovites." Dr. Newcome says in a note, "Tubal and Meshech, sons of Japheth (Gen. 10: 2). The people called Tibareni and Moschi are here meant, who are generally mentioned together and were situated towards Mount Caucasus." Gesenius styles them "a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis." David, speaking prophetically of Israel, says in Psalm 120: 5: "Woe is me that I sojourn in Meshech." They are usually coupled with the neighbouring Tibaroni by Moses, Isaiah and Ezekiel. So, too, by Herodotus, who places their original settlements between the Black Sea and the Caspian, and in what is now Russian territory.

It is also admitted that "Thubl," or "Thubal," is the Hebrew name for the Tibareni, or Siberians, who occupied the country watered by the "Thubl," or Tobol, north of the Caspian, and east of the Ural mountains. Hence, while Moscow is the capital of Meshech, Tobolski is the capital of the Thubal.

These three peoples are regarded by Ezekiel as associated under one prince "in the latter days," whom he styles "Gog Nesi," or Emperor, Prince of Ros, Mosc, and Thubl. The geography indicated shows that this prince is the ruler, or power, styled, "Autocrat of all the Russians."†

"The Title "Gog"

He is not Gog by virtue of his being Prince of the Russ, Muscovites, and Tobolskians; but because he becomes, in the fulness of his power, the Ruler of the "eretzh-mahgog" — "of the Land of the Magog." As Agag* was the proper name for the Amalekitish kings, so "Gag" or "Gog" with the "A," is the proper name of the ruler of the territory inhabited by the children of Magog, grandson of Noah. Thus the power styled "Agag" in the days of Moses, becomes typical of the power styled "Gog" in the time of the revelation of the prophet, like unto him in power and great glory. Israel

†The Hebrew word indicates one who rules with absolute power—such as is the case today. — Editor.

*The Greek version of the Old Testament (the Septuagint) renders "Agag" as "Gog," thus completely identifying the two titles. It seems that "Agag" was a title and not a name, for it occurs again in relation to the King of the Amalekites in 1 Sam. 15: 8. — Editor.

encountered Agag while on their march to Canaan. Agag was then the chief power of the nations, whose policy was to prevent their establishment in Canaan. The antitype to this is, the existence of a chief power previous to their restoration, whose policy shall be to prevent their re-settlement there as an independent nation under its own king and institutions. The antitypical Agag is provided in Ezekiel's Gog; and as the Agag of Amalek and the Gog of Magog, though of different race, yet are the same in policy and at similar epochs in regard to Israel, they are identified in prophecy as the beginning and end of one and the same hostile power; for had Agag and Gog been Mosaic contemporaries, they would both have fought under the same banner against Israel, to exclude them from the land. This being premised, the prophecy of the Spirit by the mouth of Balaam, will be seen to await its completion in the latter days. "How goodly are thy tents, O Jacob, and thy tabernacles. O Israel! His king shall be higher than Agag, and his kingdom shall be exalted. El brought him out of Egypt; he hath, as it were, the strength of an unicorn; he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows."

Having said this, Balaam added, "Behold, Balak, king of Moab, I will advertise thee what this people, Israel, shall do to thy people in the latter days." Having declared this, he spoke of the fate of the Amalek Power of the same period. Moses says that, "when he looked on Amalek, he took up his parable, and said, The chief of the nations is Amalek; but his latter end is for destruction" (Num. 24: 7, 20). This was uttered as "a parable" or dark saying; that is, Balaam's words imported more than would be accomplished in the Agag-Power, contemporary with himself. "He looked on Amalek" — he saw in him the representative of a mighty power which should exist in the latter days, and contend with Israel; but that the King of Israel, Jacob's star and sceptre, should destroy him, and have a dominion more exalted than the chief power of the nations — higher than Gog.

The reader will perhaps excuse this digression upon Agag; and please to accept it in illustration of the title "Gog." The Prince of the Russians is to be the Gog of the Land of the Magog. These are the descendants of Noah's grandson in the line of Japheth. The settlements of the Magog extended to the Baltic; and are known in history as the Scythians, Mongols, Tartars, Sarmatians, Germans, Scandinavians, and so forth. Hence the title bestowed by Ezekiel upon the confederacy of the latter days, clearly im-

ports that the Prince of the Russias is to become Imperial Chief of Norway, Sweden, Denmark, Germany, and so forth.† He shall enter into the countries and shall overflow and pass over. He shall enter also into the land of delights, and many countries shall be overthrown" (Dan. 11: 40-41).

What is the Order of Events?

In answer to this, we remark, that Ezekiel evidently declares:

1. That a gathering out of many peoples will be in prosperous occupation of the land of Israel; and that of this gathering many will be Israelites (Ch. 38: 8, 14, 16).
2. That this colony does not overspread the whole country; but is limited to "the midst of the land" — v. 12; Isa. 6: 12, 13.
3. That the prosperity of this central colony becomes a bait, tempting Levlathan to bite; in consequence of which Yahweh's hook enters his jaws — vv. 10-12; Isa. 27: 1.
4. That Gog invades the land, and because actually there, the Lion-Power of Tarshish makes war upon him — v. 13.
5. That the invasion of the land by Gog is the exciting cause of the outbreak of Adonai Yahweh's fury — v. 18.
6. That after Adonai Yahweh's fury is thus aroused, His presence is manifested upon the land; accompanied with a great earthquake therein, and a panic seizure of all the men, inhabitants and combatants engaged — vv. 19-20.
7. That after Adonai Yahweh's presence has evened, "a sword" is developed against Gog, "throughout all Yahweh's mountains;" and with which He pleads against Gog, in the eyes of many nations fighting under his banner against the Lion-Power of Tarshish — vv. 21-23.
8. That the sword with which Adonai Yahweh, or Jesus Christ, pleads against Gog, causes his power to be broken upon the mountains of Israel — Ch. 39: 1-5.
9. That the war is then transferred from Canaan to Europe, indicated by the terms "Magog" and the "Isles" — v. 6.
10. That these events being consummated, Israel no more pollutes the holy name; and "THE DAY" proclaimed in the Gospel of the Kingdom, and styled by Paul "the Day of the Christ," is introduced — vv 7-8; the Day of Adonai Yahweh's glorification — v. 13.
11. That from the time of the great sacrifice of Gog upon the mountains of Israel by the Sword of Judgment called for by Adonai Yahweh; when this is eaten; when the vengeance is executed upon the invader; then will begin the work of bringing again the captivity of Jacob, and the bestowal of mercy upon the whole house of Israel — vv. 17-25; and lastly,
12. That Adonai Yahweh will then pour out the spirit upon the twelve tribes — v. 29.

†The growing might of Russia today, and her spreading influence, shows that this possibility could soon become a fact. — Editor.

Such is the order of events, to our mind, plainly predicted by the prophet. We may remark here, in passing, that "the sword" "called for throughout the mountains of Israel," is that "two-edged sword" David speaks of in the hands of the Saints; with which they are "to execute vengeance upon the nations, and punishments upon the peoples; 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). The call for this sword implies the resurrection of the saints who are to use it.

We can, therefore, cordially and earnestly concur in the prayer: "Come, Lord Jesus, come quickly!" The Lord comes to adjudicate the controversy of Zion; that controversy must be brought to a head, and judgment given in the capital of the king. Gog comes there to take possession; the Lord Jesus meets him there to eject him, and to let the nations know that no power has a right to reign on Mount Zion but Jesus of Nazareth, Son of David and of the Deity, the Bethlehem born King of the Jews.

—J. Thomas

A Note of Appreciation from Victoria

"I notice the annual subscription to 'Logos' is now due, and I feel that it is appropriate that I should thank you, and those associated with the many angles of 'Logos' work and service, for sending me the magazines throughout the past year. We have enjoyed the reading of them immensely, and must say that we find the exposition of prophecy in 'Logos' particularly interesting and helpful. As our understanding of these oracles of God deepens, we find how satisfying is the reading of His word, and its interest increases the more we know of it.

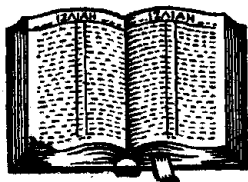
"I remember, a year or so ago, you published the Christadelphian Instructor in the original edition, and containing the two sections under 8 and over 8. Like yourself, I am disappointed in the new edition, and if you still have copies of your edition, I would be obliged if you could send me two copies.

"You mention a leaflet called 'The Tabernacle,' in the last issue, and this should be most interesting. My wife is teaching Sunday School this year, and I think this comes into part of the lessons. Could you please forward me copies of this leaflet?

"Now I know all this costs money, as does the many efforts of Gospel Proclamation, which is done from your office on a wide scale. The enclosed cheque covers my subscription and cost of the books I have requested. Any balance you may put to the work.

"The year is drawing to a close, and it seems as if another year is to pass without our Lord's return. However, it is for us to patiently wait, for we know that He will come in God's appointed time . . . "

—B.F.



Things New and Old

No. 3—

Those Who are Alive and Remain

Our reflections on death left us with our dead brother alive once more: "for the Lord, himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Before we pick up the interview that will then take place, let us look at what will happen to those who are alive and remain to the coming of the Lord, who will be snatched away with them, in clouds, to meet the Lord.

A Visit from an Angel?

We do not know the exact way in which the living saints will be called and transported to Sinai, which seems the most likely place, and the most appropriate, for the Judgment Seat.

There are a variety of views among brethren, and a few hints in the Word.

Some think that an angel will call. We shall ask him in, and then he will unfold his business, give us a few hours in which to be ready, and tell us to proceed to a certain port or airfield where our passages will have been providentially booked. This view suggests a final test of faith, a test whether the truth was real enough to cause us to bend our feet willingly toward the land of promise, or whether, like Lot, we shall have to have the angel's hand laid upon us to compel us forth. This view also suggests that naturalness and economy of miracle about it which usually characterises God's doings.

One can imagine the scorn of neighbours when we say goodbye—or perhaps they will manifest pity that we could be so deluded. I can imagine one or two in my office having something to say when I hand in my notice with apologies that it was not the agreed one month's notice. I can imagine them saying: "We respect your views, Edgar; but don't you think this is going too far, that you should give up your

career because you think you have seen an angel!" I can imagine one or two feeling a little worried when I ask them what they make of the fact that hundreds of other Christadelphians are doing the same as myself that very day.

I incline towards this view, or some variation of it. We may have to sell up first, or buy our own tickets and make our own way. I am interested to learn the views of other brethren and sisters on this matter, and any Scriptural evidence they can discover (see at end of article—Ed.). There is no direct evidence, but it seems to me to accord with God's methods illustrated in His dealings in the past. Noah had to build his own ark; Abraham (how was he convinced that the call was from God) and Lot had to make their own way to Canaan; the children of Israel had clear warning to pack a few belongings and be ready to walk out of their Goshen-homes and move toward the wilderness; the exiles from Babylon had to march to Jerusalem; the saints in Jerusalem had to flee to the mountains when, for a little season, Cestius withdrew his armies. None of these is an exact parallel, for in most of them there is an element of the voluntary, and there will be nothing voluntary about whether we appear before the Judgment Seat or not. Even those who confront the angel with the doctrine of "immortal emergence," and claim they have already been judged, will find they still have to go! However, God has a method of doing things, and one can sense it from episodes such as I have mentioned.

"Snatched Away"

However, the phrase "snatched away" can suggest a more miraculous and immediate removal with or without notice. Elijah's translation; Phillip's being found at Azotus after instructing the eunuch illustrates the use of this mode of locomotion, even in the case of mortals. It is generally thought that Luke 17: "one shall be taken and the other left" supports this view. Pursuing the line of argument developed in the "Last Days of Judah's Commonwealth," Brother Thomas refers these verses to the events of A.D.70. He says, in view of v. 37, that the "day of the Lord" spoken of related to the Day of Vengeance on Judea. He also identifies the two people referred to, people who lived on terms of closest intimacy with each other, who normally slept or worked together, as those who were taken in the siege and the other left or survive it. The latter class relate to the saints who took advantage of the military situation to flee to Pella. A latter-day application of this situation would

rather reverse the usual interpretation, in that the blessing would be on the one who was left. It would not refer to the mustering for Sinai, however, but rather that in the judgments to be poured out, one of the two work-colleagues or bedmates would be taken in the general tumult of the day, and the other would survive in the Divine chambers behind the shut doors of Isaiah 26.

What Will Happen to the Children?

I remember asking this question as a child, and having to rest content with the answer that God would look after me alright. That didn't satisfy me much, and I was therefore baptised while quite young (which, although I look back on many immaturities with regret, I have never regretted that action). Since then a number of parents have asked my views on the subject, and my own children have enquired.

I believe they will go with us.

I base this on the broad concept of God's insistence on the unity of the family life. Family was one of the pillars of Israel's national existence, and will be so to the whole world soon. God does not break up the families of the righteous. He Himself is a Father and a Husband to His people, and will not compel the abdication of parental responsibility, even to attend the Judgment Seat.

God's mercy would not allow the children of His saints to be left behind in what will rapidly become a lake of fire; for He commands and encourages parental love, and would not thus distress His saints. The children are "sanctified for the parents' sake," just as the children of Israel are beloved for the fathers' sake, and as the children of Noah and Lot were included in the parental deliverance.

It does not seem fit that God should arrange miraculous protection for the children in view of His economy of miracle. Would He pull their parents away from them, and leave them with angels who would be strange, however kind? No! With their parents they will go and stay in the camp while their parents attend the great Inspection, returning perhaps each night while it lasts.

So much for principle. By way of illustration, Moses' plea to Pharoah comes at once to mind: "We will go with our young . . . with our sons and daughters." Little ones made the long trek back from Babylon, and if they could

understand, were present on the day when Ezra and the Levites read the Law, and gave the sense. Surely, too, things will be so arranged as to be part of their own training in righteousness and ultimate salvation.

How It Will Appear to the World

One can well imagine the amazement that will be on every hand at the sudden departure of an obscure dogmatic sect, to a Middle East rendezvous. If normal transport is used, it will be regarded as another of the crazy delusions that religious enthusiasts get from time to time. If we have to go via Israel, we may even be regarded by the world in general as immigrants; or, at least, a remarkable visiting party. As it is pieced together it will perhaps reach the front page of the newspapers.

If, on the other hand, we all just vanish, it will be a real sensation! But I think that this stage in the matter will be a little premature for such sensations.

In either event one can imagine the Truth's literature receiving unparalleled publicity as the columnists of the Press "write up" the Christadelphians. In some quarters, comment will be severe that such respectable folk should act so irrationally, for we certainly don't present a front to the world as being the most revolutionary religious or political party in the world.

If we have let our light shine, our acquaintances will remember what we have told them with some disquiet. But it will be too late for them to join us. Their only hope will be to survive the day of Yahweh's wrath; and as there are to be many days of this, such hopes will be frail. Now is the day of salvation!

—Edgar Wille, Stourbridge, Eng.



EDITORIAL COMMENT:

It is profitable to think upon the events that the future will reveal, and try and create as realistic a mental picture as possible. But to do so effectively, we must try and bring all facts into focus. Paul taught (1 Thess. 4) that the dead will be raised before the living shall be taken away, and that "together" with "those who remain" they will be transported to the place of Judgment—Sinai. The Scriptures also show that the angels will be with the Lord to assist in this work.

Here, then, are certain facts that Brother Wille must fit into his picture. At the first advent, the graves were opened and the dead appeared unto the saints in Jerusalem (Mat. 27: 52-53), and Paul's words in Thessalonians show that this will happen again. The sudden appearance of resurrected saints, as well as the presence of angels, will reveal to the living the fact of Christ's presence. There will be no doubt about

it, and we can appreciate the great shock it will be to be visited by an angel or some of our dead friends!

What then shall happen? Brother Wille suggests that we shall be transported by plane or other natural means to the Middle East, apparently making our way from the airport at Tel Aviv to the remote, isolated fastnesses of Sinai as best we can. A little thought will make it apparent that available transport will not be sufficient for this purpose. It means that the majority of the "great multitude" of Rev. 7: 9 must be transported, and though many will be resurrected in Palestine—the scene of their death—great numbers will be found in "every nation, tongue and climate" (Rev. 5: 9-10).

How then will they be transported—for Paul clearly teaches that they shall be "caught up together" (1 Thess. 4: 17). We feel that the words "caught up" supply the answer, and reveal the manner by which we will be transported to the Judgment Seat. The same word is used in Acts 8: 39: "the Spirit of the Lord CAUGHT AWAY Philip." He was transported by Divine power in a moment of time, and we believe that Paul's use of the same word in relation to the saints and the meeting with the Lord, indicates that the same means will be used. The angels will doubtless play a great part in that work.

Other readers may have different views, and if substantiated by the Word (either by inference or direct reference) we will be pleased to hear from them. — Editor.

Prophetic Articles Appreciated

"Interest in the Middle East affairs by the world leaders stress to us the significance of events and the possibility of Christ's early return. I very much appreciate the articles appearing in 'Logos' on world affairs, comparing them with the writings of Brother Thomas in 'Eureka'."

—F.W. (N.Z.)

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." This means to mentally digest and assimilate the doctrine concerning himself as son of mankind. Eternal life was not procurable except by the means, or the food, of his Father's provision—even the personal righteousness of His own beloved Son, involving obedience and surrender of his mortal life to his Father's will.

—H.M. (Vic.)

Gen. 2: 11-14

The river Pison is identified with an ancient river bed, and runs through Babylonia from the Euphrates towards the edge of the Arabian desert, a distance of about 80 miles. The land of Havilah means the land of sand (North Arabia). The river Gihon has been identified with modern Kerkhab, a river which flows down from Persia. Hiddekel is the river Tigris.

—H.M. (Vic.)

Jerusalem

This is the title of a 16-page magazine issued monthly from Jerusalem, Israel, dealing with the latest news of conditions and events there. Yearly subscription, 3 dollars or one pound sterling. Inquiries should be directed to P.O.B. 568, Jerusalem, Israel.

11.—VICTORY REJOICINGS IN ZION

But God (Elohim) shall wound the head of His enemies,
And the hairy scalp of such an one as goeth on still in his
trespasses.

Yahweh said, I will bring again from Bashan,
I will bring my people again from the depths of the sea:
That thy foot may be dipped into the blood of thine enemies,
And the tongue of thy dogs in the same."

—Ps. 68: 21-23



This song of victory portrays the crushing blow by which the Lord will destroy the serpent power (in its political and religious manifestation) at his return. In doing so, the wonderful promise of Genesis 3: 15 will be fulfilled: "The seed of the woman shall bruise the serpent's head." Continued insurrection will not be permitted. The overthrow of Gogue at Armageddon will be followed by the proclamation to all nations warning them of dire results if they persist "in their trespasses;" commanding them to submit to the King in Zion (Rev. 14: 7). But Rome will persist in rebellion, to be violently overthrown as Christ extends his conquests to Europe. This our Psalm above states, "Elohim (Yahweh in manifestation) shall wound the hairy scalp of such an one as goeth on still in his trespasses."

But who are these that are to be brought "from Bashan" and from "the depths of the sea?" The Authorised Version styles them "my people," but there is no authority for this statement, and the Revised Version substitutes "them." Thus the latter translation relates these verses to the enemies of Yahweh, and the suggestion is that these enemies will be brought to the Victor of Armageddon from the most inaccessible places—from the mountain hiding places of Bashan, or the hidden depths of the sea.

Brother Thomas, however, in "Eureka," vol. 2, p. 554 (old edition) follows the A.V. and sees in the statement a reference to the action of the glorified saints. "In Psalm 66, after announcing the universal subjection of the nations, the reader is invited to the contemplation of the means by which the conquest is effected: 'Come and see the doings of Elohim, terrible of deed towards the sons of men. He turned

the sea to dry land; they passed through the river on foot; there did we rejoice in him.' And Isaiah says: 'Yahweh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river (Euphrates) and shall smite it into seven streams, and cause to go over in shoes . . . like as it was to Israel in the day that he came up out of the land of Egypt' (Isa. 11: 15-16)."

The smiting of the Egyptian Sea will be performed by the Elohim of the future age (Christ and the saints), by the power that will permit them to "dip their feet in the blood of their enemies" or grind the serpent power into the dust. The crushing of this power in the Holy Land will provide

RETURN THANKS

Sister Hazel Hollamby and family; Bro. and Sister Hollamby, Sr., and family, desire to sincerely thank all Brethren and Sisters for their kind and loving expressions of sympathy in the recent sad loss of Bro. Gilbert.

Cards, and letters have been so numerous that it has become impractical to acknowledge all of them personally. The true fellowship and kindness which has been experienced has been most uplifting; and the words of the Apostle Paul: "Whether one member of the body suffer, all the members suffer with it," have been truly experienced by members of the family, assuring us again "that we sorrow not, even as others which have no hope." We indeed look forward to the glorious day of Christ's coming, when ultimately "sorrow and sighing will flee away." — A.H.

the means for the full regathering of Israel after Christ's return. They shall come in from the south and from the north as the quotation from Isaiah shows; from the dried up bed of the Egyptian sea in the south, and through the smitten Euphrates in the north, that they, too, may share the victory celebrations. Yahweh will declare in that day: "Behold, I have taken out of thine hand the cup of trembling . . . thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over" (Isa. 51: 23).

On the point of whether we should read "my people" or "them" in v. 22, the Authorised Version is of equal authority in this matter as the Revised. These lines seem to present an example of that contrastive form of Hebrew poetry so beautifully set forth in so many Psalms. Thus the wounding of the enemies of Yahweh is contrasted with the healing of the breach of His people. Micah hopefully declared: "He

will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 6: 19).

In passing through the Euphrates or the Egyptian Sea, Israel will again be nationally baptised as in the days of Moses (see 1 Cor. 10: 1-2), but this time it will be "into Christ."

**"They have seen Thy goings, O Elohim;
Even the goings of my God (El), my King, in the sanctuary.
The singers went before, the players on instruments followed after;
Among them were the damsels playing with timbrels.
Bless ye God (Elohim) in the congregations,
Even Yahweh, from the fountain of Israel.
There is little Benjamin with their ruler,
The princes of Judah and their council,
The princes of Zebulun, and the princes of Naphtali.
Thy God (Elohim) hath commanded thy strength;
Strengthen, O God (Elohim), that which thou hast wrought for us.
Because of thy temple at Jerusalem
Shall kings bring presents unto thee" (vv. 24-29).**

The greatest day of King David's life, was the moment when the Ark was conveyed "with joy" and rejoicing, into the place that he had prepared for it. On an earlier occasion (1 Chron. 13), an attempt had been made to bring it into Jerusalem, but tragedy had marred the attempt. The explicit instructions of Yahweh, to carry the Ark upon the shoulders of Levites, had not been followed (Chron. 15 :13), and Uzzah had paid for the mistake with his life, when he attempted to touch the Ark.

In consequence, the Ark had been turned aside into the field of Obed-Edom, whose name means a "worshipper of Edom," a Gentile nation. There is a beautiful figure in all this. 1900 years ago, when Israel attempted to unlawfully touch the Ark (the Lord Jesus), the glory which could have returned to Jerusalem was delayed, and since then the Ark has found a resting place among the "worshippers of Edom."

In David's time, it only remained there for three months, for he was very anxious to see it in its place in Zion. In the Psalms, he speaks of how he spent sleepless nights cogitating upon this enterprise, praying for guidance and a blessing upon his venture. It was his earnest desire to see the glory return to Israel, and witness it in the City of David (the City of the Beloved).

This Psalm (Ps. 68) was used on that occasion. We can imagine how the shout would ascend to heaven by which the Psalm opens, and with what point and power the King would see in his action in bringing the Ark to Zion, a coun-

terpart of the glorious victory of the Red Sea, or of Deborah and Barak. These three incidents: the Red Sea Victory; the Victory of Barak; and the bringing in of the Ark, are typical incidents of events soon to happen in the overthrow of Russia, the subjugation of the nations, the establishment of Christ and his brethren as Victors in Zion.

In David's day, all had been prepared for the glorious occasion. The Philistines had been destroyed; Jerusalem had been freed of the desolating hand of the Jebusites who inhabited it, and who had mocked at the ability of David to gain it; a place had been prepared for the Ark—and in 1 Chronicles 15 the minute preparations for the victory procession is outlined.

We are not going to rob the reader of the great joy that can be his in searching out the details of this great procession that brought the Glory into Zion, but we will leave it to him to deeply consider the significant details set out in the chapter. There was a glorious procession of priests, Levites, men and women of Israel. Some played instruments of music, others conducted the singing of special hymns and psalms. First there came the chief singers, leading the way, and sounding the tune with cymbals of brass (1 Chron. 15: 10). Then followed a number of specially appointed Levites who played psalteries "on Alamoith" or, as the words in the Hebrew signify: "relating to the maidens." This was a female choir answering to the "damsels playing with timbrels" in Psalm 68. Next there went a further division of Levites playing with harps "on the Sheminith to excel" (1 Chr. 15: 21). This word "Sheminith" signifies "the eighth," and from a consideration of the evidence, seems to relate to the "eighth day," which was the day of circumcision. On this basis, "Sheminith" is thought to have been a choir of male voices, from specially selected men, men "of the eighth," that is "Israelites indeed," who obey in the letter and spirit, the covenant which was confirmed with the rite of circumcision on the 8th day. A true Israelite is one who is "circumcised in heart" and not merely in flesh, as Moses taught (Deut. 30: 6) and Paul confirmed (Rom. 2: 28-29), and thus can relate to either Jew or Gentile.

Following the procession of singers and instrument players, together with the representatives of the various tribes, there came the Ark. All Israel paid tribute to it. Sacrifices were offered, trumpets were sounded, David in the ecstasy of his joy, and clad in the linen garment of priest (so that here we have a king-priest) danced for joy—though to the disgust of Saul's daughter, who could not enter into

the spirit of the occasion, and wondered at such an exhibition. Thus with joy the Ark was brought to its place of rest.

The glorious prophetic type is before us in the 68th Psalm. When the Lord Jesus (our Mercy Seat) has returned, and his saints (the Cherubim) are united with him, there will be seen the antitypical Ark of the Covenant. After the bruising of the serpent power, and when Jerusalem is freed from the enemy, this living Ark will be conveyed to its resting place, the "city of the great king" with a great ceremony of rejoicing.

Solomon also predicted this glorious occasion. In the Song of Songs (Ch. 3: 6) he spake of the glory of the one who would ascend from out of the wilderness to the sanctuary in Zion. As clouds of incense arose along the route by which the Ark was conveyed into the Temple that Solomon had built, so, in this picture of the future, we see the palanquin (or bed) of this one ascending out of the wilderness likewise surrounded with pillars of smoke. As the Ark was surrounded by the priests, Levites and specially selected Israelites, so this is seen with "threescore valiant men about it, of the valiant of Israel."

The same picture is presented in Revelation 4 and 5. There we see the Lord as the Lamb of God, surrounded by the four beasts and the twenty-four elders — symbols suggestive of the tribes of Israel, and the priests and Levites who were divided by David into twenty-four divisions of singers, etc. (see "Eureka").

And this same picture is gloriously presented in Psalm 68. As we meditate upon these verses, we can project ourselves into the future. We can see these things happen. The world is at peace; the enemies are overthrown; the serpent power is crushed; the tribes have returned; the place in Zion has been prepared for the reception of its king-priest; and now, a glorious ceremony conducts him and his elect to their resting place; and as the people witness it all their hearts are charged with gladness and the significance of the occasion, so that unrestrained, they shout: "Let Elohim arise, let His enemies be scattered; let them also that hate Him flee before Him . . ."

Why should the tribes of Benjamin, Judah, Zebulun and Naphthali receive special mention at this time, seeing all the tribes were present in the celebrations of David, and will be present at the celebrations of his greater son?

The names themselves are significant: Son of my right hand, Praise, Dwell, Wrestle. In sequence they express the

Truth. Christ, the Son of Yahweh's right hand, shall praise and dwell with those who successfully wrestle with the flesh. But there is also a historical reason and a prophetic one. Geographically, Benjamin and Judah represented the south, and Zebulun and Naphthali the north, so that here there is north and south combined in the celebrations. Historically, Benjamin and Judah were enemies before the elevation of David over all the tribes. Saul was of Benjamin, and the house of Saul kept alive the flames of war long after Judah had accepted David. So they are included together here to indicate the cessation of hostility between these brother tribes. On the other hand, Zebulun and Naphthali were the two most courageous tribes whose heroic patriotism was particularly commemorated in the Song of Deborah (Jud. 5: 18). They are here advanced because they particularly illustrated the principle of faith and courage under exceptional circumstances, in a historical setting as typical of the future as was the bringing of the Ark to Jerusalem by King David. Finally, prophetically, these are the two tribes particularly noted in that great Emmanuel prophecy of Isaiah 9: 1, which consummates in the joy of victory when the Prince of Peace shall assume control, and the zeal of Yahweh Sabaoth will extend the throne of David to the ends of the world.

It was in the region of Zebulun and Naphthali that the Lord dwelt and wrestled with the adversary (see Mat. 4: 12-24), so that Matthew applies this very prophecy to the Lord's work of preaching. These tribes were in the region of Galilee with which the Lord is particularly identified, so that reference to his strivings 1900 years ago, are appropriate to the victory celebrations of the future. After all, the triumph of the future is not greater than that of the past, and it is appropriate that the early wrestlings of the Lord should be brought to mind when men applaud the victory he will consummate in the future. When presents are brought to the temple, to he who is the manifestation of Yahweh, the Fountain of Israel, there will be borne in mind, the strength of Yahweh which enabled the Son to overcome (Ps. 68: 28; 80: 17; 2 Cor. 5: 19).

Rebuke the company of spearmen,
The multitude of the bulls, with the calves of the people,
Till every one submit himself with pieces of silver:
Scatter thou the people that delight in war.
Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God (Elohim).
—(vv. 30-31).

The Revised Version renders this: "the wild beast of the reeds," i.e., the crocodile, a symbol of Egypt. Moffat has

it: "Check that brute of a Nile power." Egypt is always representative of the enemies of Yahweh's people in Scripture. It is frequently used as a symbol of the world, so that when any went into Egypt, it is invariably represented as a step of deterioration, as "going down" into Egypt.

The world is to be rebuked. That is the idea of the Psalmist. And with the world its leaders and people, its "bulls" and its "calves." The bull suggests the idea of proud defiance, and thus is a fit symbol for the leaders of the nations; the "calves" speak of the way in which men unquestioningly follow their leaders in folly, as the herd does the bulls.

The world is to be rebuked, and men made to realise the folly of putting confidence in the arm of flesh. They must submit, and with a "piece of silver." This is a reference to the ordinance of the Law which required men to pay "a ransom for their souls" of half a shekel of silver (Exod. 30: 13; Lev. 5: 15). The rich could not give more, nor the poor less. Every man was humbled, and brought down to a common level. All were in need of redemption, all had to accept and admit his need and seek the only one who could provide it. Peter makes reference to this ordinance when he points out that we are redeemed "not with corruptible things as silver and gold, but by the precious blood of Christ" (1 Pet. 1: 18-20). In the Psalm before us, the ordinance is used to show that the nations will be rebuked until they learn to submit in the way that Christ will require—figuratively they will have to pay their half shekel of silver, otherwise the plague will devour them (Exod. 30: 12). A word picture of the nations subjecting themselves to the King in Zion is presented in Isa. 60: 11 (see margin).

Then follows the thrilling consummation. He shall scatter the people who delight in war. Peace will be established throughout the earth. "Princes shall come out of Egypt, and Ethiopia will stretch out her hands unto God." These princes will act as ambassadors stretching out their hands in token of submission and supplication (Is. 45: 14), bringing gifts of homage (Psa. 72: 10). Why is Ethiopia included in this picture rather than other nations? Because it represented remote and inaccessible people in the days of the Psalmist, so that the phrase "Egypt and Ethiopia" can represent both the inveterate enemies of Israel as well as those of wide distant parts. In Isa. 45: 14, Ethiopians are described as "men of stature," of striking appearance and formidable reputation. In the day of Christ's triumph, all nations will

submit. Enemies will bend down to Christ, the most inaccessible people will be drawn to Zion, and it will become the focal centre of life on earth. At last Abraham's great name will be vindicated, and in his greater son, it will be realised that he is a "father of many nations."

—Bruce Philp

Questions



Answers

ANGELIC CURIOSITY

M.R.S. (Qld.) asks: "What were those things the angels desired to look into?" (1 Pet. 1: 12).

☆ ☆

Answer: The answer to your question is given by Peter in the preceding verses. The angels desire to know more concerning the times relating to Messiah's sacrifice, and the glory that shall yet be revealed in the earth. These things were hidden from them as Christ showed when he declared: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father" (Mark 13: 32). In Daniel 12: 6 there is an example of Angelic curiosity relating to these "times" and though an answer is given, it did not fully explain to the prophet, nor, apparently, to the angels, all that is desired to be known. These matters were retained in the keeping of the Father until He revealed them unto the Son, who, in turn, gave further details to "his servants" (Rev. 1: 1).

It was not only the "times" that were held secret, however, but also certain facts relating to the Gospel. This is shown by the language of Paul. He styled the preaching of the Gospel to the Gentiles in the name of the Lord Jesus as "the revelation of the mystery (or secret) which was kept secret (or hid) since the world began, but is now made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16: 25-26).

To the Ephesians, Paul wrote:

"By revelation he (Christ) made known unto me the mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel" (ch. 3: 3-6).

These things, though predicted by the Old Testament prophets, were not fully made manifest until the advent of the Lord Jesus. They had foretold the sufferings of Christ and his consequent glory; they had proclaimed that the Gospel would be preached to all nations for the obedience of faith; but the times for the unfolding of these various matters, together with their complete order and relationship one to the other, was not fully appreciated. The first advent of Christ, his death and resurrection, was a great light, putting these matters into proper sequence.

It is sometimes questioned whether the Old Testament prophets understood that the sacrifice of Christ was being referred to in the utterances they made; but from allusions in the Scriptures, it seems that they must have done so. Peter, on the Day of Pentecost, taught that David, reasoning on the promises of Yahweh, saw in them the resurrection of Christ (Acts 2: 30-31). Peter's comment is based on Psalm 132: 11. Turn the reference up and see if you can reason the resurrection of Christ out of the passage! Yet David saw that in it as Peter shows, and the listening Jews saw the point of his comment. It serves to show something of the depths of understanding that the "sweet Psalmist of Israel" must have attained unto. His request was undoubtedly answered when he prayed: "Open thou mine eyes that I may behold wondrous things out of Thy law" (Ps. 119: 18).

Whilst you are considering this matter of angelic curiosity, it will pay you to consider the word "look" in the statement: "The angels desire to look into." The word, in the Greek, is "parakupto," and signifies "to stoop down to." In Luke 24: 12 the same word is translated "stooping down," which the R.V. has altered to "stooping and looking in."

When a person earnestly desires to read something that is difficult, they will bring it to the light, and stooping down, will pore over it intently, deeply concentrating upon the matter before them. That is the attitude of the angels in relation to the facts and times concerning the sacrifice and subsequent glory of Christ. They concentrated their gaze upon those things that they might better understand them, and the fact that they did so, shows that Yahweh does not reveal all things to His angels, but encourages the stimulating, mental exercise of intellectually working these matters

out upon the basis of revelation that He has given. This is good, even for immortal beings. Their attitude of concentration, in stooping to look into these things relating to Christ, reminds one of the Cherubim in the Most Holy, which overshadowed the Ark. They were so constructed, that their faces were turned towards the blood-spattered Mercy Seat (Exod. 25: 20), which foreshadowed the Christ (Rom. 3: 25).

There is a lesson for us in this. The attitude of the Cherubim, the Angels and the Prophets, in "stooping to look" unto the things of the Lord Jesus, should become our attitude also. Our delight should be in searching the meaning of these Divine mysteries, that we might understand more clearly the purpose of Yahweh.

And one final point—a detail. In your letter you give the past tense to the attitude of the angels; you write: "The angels desired to look into . . ." But in the Scripture, it is in the present tense. It was their attitude in the days of Peter, and doubtless still is today; and will be until the final secret is revealed, and the "glory of Yahweh shall cover the earth as the waters do the sea."

—"Logos" Committee

Sowing the Seed in Nigeria

Gospel Proclamation Association



We acknowledge, with thanks, generous donations from readers, which have assisted us to extend the knowledge of the Truth. During recent months, this has been particularly successful in Nigeria, British West Africa, from whence many applications for literature have been received.

We have contacted our brethren in South Africa, and they are investigating the possibility of furthering the work thus instituted.

Nigeria is situated near the equator, in the Gulf of Guinea, and is a land of strange contrasts. It is almost a square stretch of territory, measuring about 700 miles from east to west, and about 650 miles north and south, with a total area of about 372,000 sq. miles. Its population is over 31,000,000, being larger than those of Canada, Australia, and New Zealand combined. It has a waterless desert in the north, and a coastline of almost impenetrable forests and swamps, whilst through its territory there wanders the great River Niger, a river of some 2,600 miles in length, and the rivers Benue and Kaduna. These great equatorial streams, with innumerable branches, creeks and lagoons, divide the country into three large regions, giving it an intricate and multitudinous network of waterways. From these hot tropical regions come a flow of exports to the rich markets of Europe. Over 200,000 tons of

palm oil, 400,000 tons of palm kernels, 330,000 tons of peanuts, 105,000 tons of cocoa, with cotton lint, cotton seed, rubber, hides, skins, tin ore, bananas, mahogany, etc., are exported each year, returning hundreds of millions of pounds in revenue annually. Its commercial centre in the agricultural area is Ibadan, with a population of over 460,000. The chief port and capital is Lagos, with a population of 280,000. A network of railways penetrate the country, and there are over 28,000 miles of roads linking all places.

Into this vast region seeds of Truth are being scattered.

The vast African population is divided into numerous tribes, great and small, speaking different languages, worshipping a multiplicity of gods, and differing one from another in manners and customs. Nine out of ten of the largest towns are inhabited mainly by Yorubas (numerically the most important tribes and advanced communities) who, under the guidance of the British (Tarshish), govern and rule themselves, and are developing the nation at an amazing rate. Nigeria is a young and vigorous member of the British Commonwealth of Nations.

A CORRECTION: In "Logos" last issue (p. 303) reference is made to the "many thousands" of names on the mailing list of the Gospel Extension Society, who were personally presented with an invitation to attend a special address. The notice should read "many hundreds" and not "thousands."

Though existence of a Supreme Being is acknowledged throughout the country, more attention is paid to minor deities: the good and evil spirits, tribal gods, lesser village gods, household gods and personal gods. There is a god or devil for every striking object of nature — for rivers, streams, hills, groves, or large trees.

Mohammedanism was introduced into the north of Nigeria before 1400 A.D. The large town of Kano (pop. 131,000) is of Moorish design, having a large mosque, and surrounded by a 11-mile wall, some 35ft. high. More than half of Lagos are Muslims.

It is estimated in Negro Africa, where "Christian" and Muslim missionaries are in competition, that ten heathen embrace the doctrines of Islam for every one who becomes a "Christian." In Nigeria, Christendom is represented by the Church of England, Roman Catholic, Wesleyan, Presbyterian, Baptist, and other missions; each with little love for the other. These missions have influenced the policies of the protectorate in the past. The Government is now pushing forward in its efforts to advance the standards of education greatly throughout the country.

Out of these most unlikely conditions we have received over 40 applications from individuals requesting literature upon our beliefs. All have received a copy of "Key to the Understanding of the Scriptures," and are receiving the bi-monthly "Herald of the Coming Age" through our special lists.

In 28 cases there have been requests for a Bible, and these have been posted to these applicants.

The township of Aba has a population of about 25,000. It is an important road and trade centre, and is about 35 miles N.E. of Port Harcourt, the second largest port in Nigeria, and terminus of the eastern division of the railways.

Out of this town there have come 32 applications!

E.E.K. (Aba) writes: "I was very glad to learn of your address from a friend of mine. In my country (Nigeria), your name is being spread about—even our church members talk of you. I would be pleased to receive, without obligation, literature."

E.A.O. (Aba) writes: "I hardly know how to begin my letter to you. One day when I was going to Service, I saw a pamphlet lying on the road: 'The Herald of the Coming Age.' I opened the book, and read an interesting article on the Bible regarding How and When should the Sabbath be kept. I also saw that you are interested in the Coming of Christ, and would like you to send a free copy of your book. Awaiting your reply."

O.C. (Aba) writes: "May you kindly grant my request, as it will help me in teaching the children in the Sunday School. I would like a Bible with maps at the back. I have sworn that I will follow God's speech forever. May God bless you and your workers."

B.N. (Aba) writes: "I could not express my happiness and gratitude on the day I received your address from a friend of mine. May our Lord Jesus Christ be with you all."

M.U. (Aba) writes: "Sir, I have no Bible. Would you please send me a copy. These are days when people face serious problems and needs."

From the towns of Sapele, Warri, and Ughelli applications have come. These towns are about 27 miles and 18 miles apart, respectively, and over 100 miles from Aba, which is across the other side of the Niger River.

F.O.A. (Sapele) writes: "I cannot express how delighted I was when I saw the parcel you people sent to me, containing a Bible and other booklets. Hereby, I extend my hearty greetings and gratitude to you all for your sincerity and kindness. I leave everything to God to do for us, His servants, when we want that can benefit our souls, and to enjoy the coming world. As regards questions, I shall try my best to ask you some questions when I have gone through your books. May God help you and all your co-workers. I also ask you all to remember me in your prayers."

More applications have come from Uzuakoli, Indeagboh, Iyede, Oghara, etc.



In answer to these requests, the Word has been sent forth, and literature on the Truth is penetrating right into Nigeria. Nigeria and the Guinea Coast were aptly named "the white man's grave." Even among the natives there is an excessive amount of disease, and unreasonably high rate of mortality. It is a land "of the valley of the shadow of death." May the glorious light of Truth shine into it to illuminate for some the way to life eternal. We look forward to the time when the beneficial rule of Christ and the saints will lighten the burden of error and evil that weighs so heavily in all parts of the world. Meanwhile we send forth the Word in the hope that some may hearken to the invitation: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which

is good, and let your soul delight itself in fatness. . . . Seek ye Yahweh while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Yahweh, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55: 1-3; 6-7).

May Yahweh grant the increase of these labours.

—J. Berry

Exposition

THE VALUE OF WORDS



Wording of Scripture is Essential in our Study

Time and again, the fact is emphasised and re-iterated, that in the Bible we have the Word of God. No less than five hundred times, in the first five books, is this statement made. The Bible, therefore, is a very precious volume, and not to be taken lightly. The Spirit has not only been careful to record ideas and teaching, but also in the very selection of words by which these matters were expressed; and the greatest care needs to be exercised in taking note of the exact meaning of a word and its relationship in a sentence. Such careful attention to detail will greatly enrich our understanding of God's own volume.

The Bible came to us through inspiration of God. That is, He spake through the men He used for that purpose. The words they used were His words though expressed through them. Therefore, though the style of expression was that of the individual writer, he was carefully guided in the right use of words and phrases. Under inspiration, some were moved by the Spirit without expecting it, like the prophet of Bethel (1 Kings 13: 20); some predicted events without knowing they did so, like Caiaphas the high-priest (John 11: 49-50); some prophesied without desiring to do so, like Balaam (Num. 23, 24).

Obviously, in such an important matter as expressing the Divine will, God did not leave the choice of language exclusively to the men He employed to proclaim His purpose. This is shown by the words of the Lord to the disciples:

"The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26). Here, there is clearly stated the purpose and result of inspiration. By it an exact remembrance of the very words of Jesus was recalled by the disciples, and they found it easy to discover the right word required to express in their own style, that which the spirit taught them. There was no need to think out a treatise, or to premeditate what they should say or write, for they found easy utterance in all things necessary, because it was not them that spake, but the Holy Spirit (Mark 13: 11).

Some wonder at God using flesh to convey His will and purpose to man. Why not speak direct? Why not use only one man and express through him all that was required to be said? Why select such a diversity of amanuenses as we find in the sacred book?

The answers to these questions are beautiful when we consider them. How much better it is that God should speak to us through man than direct. If He had used the latter means, it could have been that it would have been expressed in terms too lofty for us to properly grasp. But we receive Divine ideas through a human medium, and they are sufficiently broken down for us to grasp. It is something like the judgment of man; this is committed into the hands of the Lord Jesus "because he is the Son of man" (John 5: 27). As Son of man he is able to judge both righteously and justly. He is able to temper justice with mercy, for he acts as a bridge between God and us, and comprehending the holiness of the Father, he also understands the infirmities of the flesh.

So with the distillation of Divine truth. Because we receive it through such men as Moses, and David, and Isaiah, and the Apostles, we receive it in language and in terms that we can readily grasp and understand. It is God speaking in our own language, and so we more easily comprehend it.

But why so many different writers? Here, again, there is a beautiful answer. We have the Truth expressed to us through a diversity of means so that all types are catered for. There is the blunt, harsh language of Hosea; the elegant style of Isaiah; the poetical fervour of David; the lofty, elevating theme of the Song of Songs; the well-reasoned expositions of the Apostle Paul, and so forth. And as man-

kind falls into different types, so the Divine Wisdom has used them to express His truth. Each writer of the sacred volume is like the note of a beautiful musical instrument; each sounding a special sound, so that the combination is as a glorious piece of well-composed music.

Yet through all this, the utmost care has been used by the Spirit, that the exact word is used to correctly express the mind of the Father, and the greatest care should be used by us in searching out the meaning of these words. It is said that "the beginning of education is the study of words," and this is especially true of the Bible.

Meditate upon what Christ meant when he said: "The word which ye hear is not mine, but the Father's which sent me" (John 14: 24). Does not this statement emphasise the importance of words? To the disciples he said: "Heaven and earth shall pass away; but my words shall not pass away" (Luke 21: 33). As we search the pages of the Bible, we find that the very words used are charged with power so that we cannot afford to overlook the slightest reference.

For example, notice how Paul, in Hebrews 2: 8, makes use of the one word "all" in Psalm 8: 4-6 to argue a doctrine. Again, in v. 11, on the sole authority of the words "my brethren" in Psalm 22: 22 he argues the doctrine that Christ had to be borne of the same nature as mankind. He does not set the language of the Psalm on one side as being mere poetical fancy, but shows that it is the spirit's utterance, and as such every word has an importance. To Paul, it was not David speaking, but "the Holy Spirit saith" (Heb. 3: 7).

Right throughout the Epistle to the Hebrews, as in the other epistles also, the same emphasis on the importance of "words" is given. In Hebrews 12: 27, he draws attention to a word, and proceeds to expound upon it, showing that its use determined certain teaching. On the basis of one word used by Haggai, the apostle argues that the Gentile powers are to be completely shaken out of position never to be restored, whilst Israel is to be completely restored, never again to be shaken out of position. One can imagine the apostle pondering the meaning of the word, examining its position in the verse and context where it is found, and becoming excited in the truths that suddenly would burst upon him.

Yet, quite frequently, when similar attention is drawn to the importance of words in our day and generation, such attention is decried as extreme. We are told that we are

taking Scripture beyond what is intended. Yet time and again the inspired writers give us an example of this very method of interpretation. Look at the powerful words of exhortation that the apostle draws from the use of simple words, "my son," in Proverbs 3: 11-12. Notice how he extracts every detail from its meaning, and by his application of the term, gives so much greater power to its original use (see Hebrew 12: 5-13).

Another powerful example of this treatment of words is contained in Hebrews 10: 6-10. From the simple statement, "Lo, I come," he adduces the teaching that Christ's coming was to bring to an end the sacrifices of the Law, and the sanctification of believers through the offering of Jesus Christ. In Hebrews 3, he draws largely upon the two words "servant" and "son" to show the relative status of Moses and of Christ, and the superiority of the latter over the former. In Hebrews 7: 21, he draws attention to the word "sworn" in Psalm 110: 4, to draw a most important conclusion in relation to the priesthood of the Lord Jesus, showing from the use of this word alone, the superiority of the Melchizedek priesthood over that of Levi.

And Paul was not the only writer who thus treated Scripture. The Lord Jesus constantly drew attention to words and phrases upon which to draw the most significant conclusions. Upon the simple declaration of Adam in relation to Eve, contained in Genesis 2: 23-24, he builds up his doctrine upon marriage and divorce — see Matthew 19: 3-9. Upon David's use of the word "lord" (Matt. 22: 44) he argued his own Divine sonship.

But perhaps the most striking use of using a word upon which to build a doctrine is found in Matt. 22: 31-32: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham . . ." Because God declared "I am the God of Abraham," Christ was able to reason the truth of the doctrine of the resurrection. The word "am" alone establishes this fact. God did not say, "I was the God of Abraham," but "I am . . ." and this little word "am" demonstrated to Christ the fact of the resurrection. Abraham was dead and buried,

The Source of Wisdom

Our "wisdom" is derived from a source which is accessible to every man who will renounce sectarianism and its traditions, and with child-like docility study the Scriptures in the light of grammar, history and unsophisticated reason, which is unadulterated common sense.

—J. Thomas

and yet God could say "I am the God of Abraham." On what basis could He say that? Either Abraham was living, or would live. He was not living, and therefore must yet live. And it was on the certainty of Abraham's resurrection that God declared: "I am the God of Abraham," and Christ could say that the use of this word indicated the fact of the resurrection.

Such language demonstrates that we must seek the meaning of words as well as phrases and sentences.

It shows that every word has a significance in Scripture, and in our studies we cannot afford to overlook them.

There is no doubt that the Spirit was careful to guide the inspired writers in the use of the very words they selected in order to tell the story of God's will and purpose, and that very fact shows that we can never, never exhaust the Scriptures in our studies. A lifetime of intense research will only scrape the surface, and serve to reveal but a tithe of the exciting discoveries that remain to be uncovered for the keen seeker after truth.

Second-hand Copy of "My Days and My Ways" Wanted

We have requests for the above book, also for Song of Solomon, by R. W. Ask. Any offers can be made to "Logos Publications," Box 226, G.P.O., Adelaide, South Australia. We are also pleased to purchase any copies of "The Herald of the Kingdom and Age to Come," edited by Brother Thomas — or any of his periodicals for that matter.

A Theocratic Nation

Israel was created a theocratic or divine nation, the only constitution on earth to have that honour, all others being but man-made constitutions. Likewise, the Lord Jesus built his "church," "body," or "ecclesia" upon the foundation of the prophets and apostles, the only constitution on earth to have that honour; all other "churches," "bodies," or "ecclesias" being but man-made constitutions (see 1 Chron. 28: 5-7; Matt. 16-18).

The Bible

How much more there is in it (the Bible) that can be known to any but those who read it in daily method in the affectionate appreciation thereof. The Lord himself, who might be said to be the Bible incarnate, will shortly put a whole world to shame for their Bible slights and Bible neglects and Bible nullifications while professing to be his very dear friends.



Our Covenant Relationship

THE NAZARITE or SEPARATED ONE

The Mosaic Law was designed to govern all aspects of Israel's personal and national life: political, social and religious. It clearly set forth the terms of their calling: "a holy people unto Yahweh, who hath chosen thee to be His own treasure out of all the peoples that are upon the face of the earth" (Deut. 14: 2). In the main body of the Law, ample provision was made for the various sacrifices, feasts and thank-offerings wherewith the members of this chosen race were to express their repentance and gratitude to their heavenly Father, who had delivered them from the bondage of Egypt. But in the Law of the Nazarite there was instituted a special privilege, or a more solemn form of the ordinary custom, which enabled a truly pious man to show forth his devotion, by giving himself entirely to the love and service of God for a stated period of time, or to dedicate anything belonging to himself perpetually.

We are informed (Num. 6: 1-21), that if any person desired "to separate themselves to Yahweh, to vow a vow of the Nazarite," there were certain well-defined conditions to which he must adhere. To begin with: the act of consecrating one's self was purely optional with the worshipper, the step being entirely voluntary on his part. But once the step was taken, he was pledged to wholehearted compliance with the specified terms of his vow. First, "the separated one" was to wholly abstain from anything yielded by the vine: grapes, raisins, wine, vinegar, husk and kernel. All such were strictly taboo, and a little serious thought on the matter will reveal the reason.

Strong drink has a deciding tendency to blunt the faculty of perception, to render ineffectual the reasoning power of the brain. It substitutes an artificial animation and glow for the God-given faculty of clear and intelligent reasoning. Therefore, "the separated one" was required to forgo anything which would tend to impair his reasoning power, or interfere with a rational, affectionate worship of the object of his devotions. Similar instructions were issued to the Levitical Priesthood: "Drink no wine nor strong drink when

ye go into the tent of the meeting, that ye die not; that ye may distinguish between the holy and the unholy, and the clean and unclean; and that ye may teach the children of Israel all the statutes which Yahweh hath spoken" (Lev. 10: 8). Thus we are impressed with the prime importance of abstaining from all things which tend to becloud our mental processes, and spiritual perceptions. Only from a clear and self-disciplined mind can emanate that intelligent, purposeful worship and service acceptable to the Father.

The "separated one" was further instructed to let the locks of his hair grow long (Num. 6: 5). Thus did the true Israelite, who voluntarily took upon himself this vow, openly exhibit his humility and consecration. He submitted to the command to depart from the usual masculine custom in deference to the wishes of his God. The apostle declared: "Does not nature herself teach you, that if a man indeed should wear long hair, it is a disgrace to him?" (1 Cor. 11: 14). The Nazarite was thus a man set apart from his fellows in a very real and personal sense. He was rendered peculiar, and open to ridicule and reproach. It was a test of his faith and steadfastness; but if supremely loyal to his vow he would be indifferent to such opprobrium, and would patiently endure to the end. In his patience, he would be sustained and comforted in the conviction that he was scrupulously observing a Divine ordinance, and thus pleasing his heavenly Father. Realising that his present state was only temporary, he could look forward with joy and gratification to the "end of his days of separation," when that which had caused his humiliation was removed.

He was not permitted to touch a dead body (Num. 6: 6). To do so at any time, under the Law, was defiling, but in the case of the Nazarite, the ordinance became even more rigid. It was specifically ordained that, "He shall not make himself unclean for his father, mother, brother or sister, when they die." This means that for the stated period of his consecration he was to avoid all contact with the dead, without regard to even the closest family ties. He thus placed himself in a very inconvenient and much-misunderstood position, especially in so far as it involved his domestic associations. How often are brethren of Christ similarly placed today!

Even in the event of the Nazarite's unintentional defilement, the transgression could not be condoned. The Law deals with the case of a Nazarite unavoidably coming into contact with a dead body (v. 9), in such a case, he must shave his head, and offer an appropriate offering in atone-

ment for the violation; and the period of consecration must begin all over again; for "the former days shall be void" (v. 12).

Thus was impressed upon the chosen people that it was a very solemn matter indeed to enter into a personal compact with God.

And through the medium of the Law, we, too, can be impressed with the importance of the covenant we have accepted. We are separated ones, having answered the invitation: "Come out from among them, and be ye separate, and touch not the unclean thing. In accepting the terms of our call, we pledge to hold ourselves aloof from carnal things: from worldly affairs and activities which do not harmonise with the revealed wishes of Yahweh; and fearlessly worship the Creator in all holiness and righteousness in His sight."

Like the Nazarite of old, we are forbidden to come near the dead; we must shun all things that come under the category of "dead in trespasses and sins" (Eph. 2: 1). We are exhorted to be constantly vigilant lest our garments become defiled, "hating even the garment spotted by the flesh" (Jude 23), or the character that is contaminated through yielding to the evil impulses within us, and the corrupt influences around us. As the Nazarite was forbidden to become defiled through the death of even the closest relative, so we must learn to put first things first: the Divine precepts paramount to our natural inclinations and customs. Essential though they may be, our human friendships and blood-ties are subordinate to our spiritual relationships and obligations. We will be greatly strengthened in our resolve to follow in the footsteps of our Lord if we continually bear in mind His admonition: "I came not to send peace, but a sword." The sword of the Spirit is the Word of God, which cuts deeply even to the severance of old friendships and family ties, if need be.

Nevertheless, in spite of our vigilance and excellent intentions, we frequently transgress the terms of our covenant relationship; we become defiled and in need of cleansing. And then, like the Nazarite of old, we are in need of a process of cleansing in order to be restored to spiritual health. In God's goodness and mercy, a remedy has been provided. We have a "great high-priest," who is not only a "discerner of the thoughts and intents of the heart," but is also compassionate, and can be "touched with the feeling of our infirmities;" one who was likewise tempted in all points like

as we are, yet without sin. Through him we can offer our antitypical sacrifices, our prayers, confessions, and our thank-offerings; and from him receive the strength that will enable us to overcome and succeed.

The long hair of the Nazarite made him a man apart. Our service will place us in the same category. Fearless devotion and consecration to the things to which we stand related, will almost invariably bring shame and reproach. The brother of Christ who dares to "earnestly contend for the faith once delivered to the saints" (Jude 3) will soon discover that he is regarded as peculiar, strange and distinctive in a civilisation which has little or no sympathy for things spiritually discerned. If we are truly loyal to God, and diligently faithful to our vows, then our beliefs, our manner of speech, our exemplary conduct, our zeal for the gospel will set us apart, and cause us to be diverse from the multitude, who can have no understanding, and therefore no sympathy or respect for our honest endeavours to adjust our lives to the heavenly standard.

The Nazarite was prohibited strong drink. He had to be mentally alert and clear; and no lethargic worship on the part of His children today, is acceptable to the Father. The world about us is in a state of spiritual drunkenness from the wine of the mother of harlots. The man-sponsored religious systems of the world, with their institutions, their self-appointed rituals, traditions, and holy days, have drugged the minds of men, and produced a state of spiritual stupor. Spiritual Babylon has "made all nations drink of the wine of her fornication (apostasy)." The spiritual Nazarite must avoid this "strong drink," must avoid any alliance with the forbidden fruit of spiritual darkness and blasphemy, from the kernel to the husk, from the core of the vine itself to its very fruit and foliage. All things connected with this "vine of the earth" are accursed, as far as the latter-day Nazarite is concerned.

As we come to an understanding of these things, and accept full responsibility for our actions, and strive to walk in the light even as He is in the light, so do we become the antitypical and spiritual Nazarites, of whom the Mosaic type was the foretold. As such, we anxiously look forward to "the end of the days of our separation," and joyfully contemplate that happy event when "the ransomed of Yahweh shall return, and come to Mt. Zion with songs and everlasting joy upon their heads" (Isa. 35: 10); that day which the prophet foresaw when "the Branch of Yahweh shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely" (Isa. 4: 2).

—F.E.

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Our Great High Priest



Intense were the earnest and sympathetic pleadings of Christ to his Father for his disciples in the days of his flesh (John 17). His pleadings have been no less intense since his exaltation to the divine nature: "Jesus Christ, the same yesterday, today, and forever." How precious is this thought when we realise (and to do this should be our constant endeavour) that Christ who neither wearies nor slumbers, is at this moment "in the presence of God for us"—interceding with his holy Father on our account (Heb. 10: 21; 9: 24; Rom. 7: 26-27). No deaf ear, we may be sure, will the Father turn to his beloved's compassionate entreaties (John 11: 42), and we may be equally certain that Christ will not refrain from presenting our heartfelt Scriptural cravings (1 John 3: 22; 5: 14). For Christ's sake (largely as a reward for his faithfulness) will God hear us; will receive through Him our praises and thanksgivings, and regard our prayer (John 16: 23-24). "No man cometh unto the Father but by me" (John 16: 6). Christ is not only our advocate with the Father, he is an all-wise helper and (subject to the Father's will) he uses his super-human ability to guide, guard and sustain (Heb. 2: 17-18; 4: 15-16). A glorious thought! A precious fact! A most comforting truth! Need we wonder that the Spirit should so impressively exhort us to "consider the Apostle and High Priest of our profession," and invite us to "Come boldly unto the throne of grace"?

Noah's Day and 1959

A Comparison and a Warning

"A son was born to Lamech, the grandson of Enoch, whom he named Noah; that is, Comfort, saying, 'This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.' This was the hope of those who remained faithful of the sons of Seth. They laboured in hope of a translation into a rest from their labours, when the curse should be removed from the earth (Rev. 22: 3). In process of time, Noah was 'warned of God of things not seen as yet.' Noah believed them; and 'God by his spirit' in him, 'went and preached to the spirits in prison' (1 Pet. 3: 19), that is, to the Antediluvians 'who were disobedient in the days of Noah.' He warned them of the coming flood, which would 'destroy them from the earth'; and proved to them his own conviction of its certainty by 'preparing an ark for the safety of his own house; by the which he condemned the world, and became heir of the righteousness which is by faith' (Heb. 11: 7). But, his faith thus made perfect by his works, made no salutary impression upon his contemporaries. 'They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came, and took them all away' (Matt. 24: 38-39); leaving only eight persons of the sons of Seth alive."

—J. Thomas



"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (Luke 17: 27).

Such is the brief but significant reference that the Lord made to the greatest calamity ever to overcome the earth. His words were used to point a warning to the disciples living at the "time of the end" of Judah's commonwealth, as well as at "the end of Gentile times." His warning to them and to us was "That the world would be largely unheeding of signs of the times until engulfed by the very catastrophe itself."

That is the state of things today. The nations are madly rushing towards their doom (Jer. 25), unheeding of the warning found in Scripture, "willingly ignorant" of the purpose of God to bring an end to present conditions, and establish His kingdom in their place. The world is "as in the days of Noah."

But in Noah's days it was not only the world that was taken off guard. The Ecclesia, as well, was found completely mixed with the world, associating with it in its political and national aims, and unheeding of the signs of the times. It likewise perished with the world that it loved greater than the hope set before it.

For 120 years Noah warned his age of the impending awful visitation, and called upon men to repent and turn to God. What more can one do for his generation than that? He publicly supported his preaching by building an ark, an immense structure some 456 feet long, 75 feet wide, and 35 feet high, and containing 135,000 square feet of space. There was ample room in the ark to save all who would come unto God and live, but how few availed themselves of the opportunity! Noah was concerned only with its building, which was, doubtless, in accordance with Divine specifications. He left its seaworthiness and safety in the hands of God.

The period of time that Noah preached is significant. It is almost identical with the time that has elapsed since "Elpis Israel" was first put before the public in 1848. Thus in these last days also, a warning voice has issued forth proclaiming a similar message to that of Noah. And what greater service than this can one do for his generation!

This age, like that of Noah, is noted for its violence and moral corruption. "The imagination of men's hearts is evil continually." Physical fitness is a fetish to which men bow, and which is encouraged by the powers that be, whose ambition is national domination. The power of the sword, and brute force, is lauded as an end in itself, whilst men look upon the qualities of meekness, mercy and compassion as unmanly.

In the days of Noah, this same influence crept into ecclesiastical life. Pioneers, such as Enoch and Noah, were despised. Their warnings and exhortations were set aside as "old fashioned" and "out of date." Their expositions of God's way, and their insistence upon an impending crisis seemed completely out of place in the midst of the cultural advances that had been made on every hand. The Ecclesia was on good terms with the world, and any adverse reflection on the latter was frowned upon by the respectable in the community of the "sons of God." They tried a pleasing philosophy to bring men to God, and endeavoured to set before them the Truth without offending a single soul. They succeeded in this, alright, but the flood came just the same!

Thus, in Noah's day, the tide of Ecclesial thought was running strongly with the world, and it was eventually to a very lonely figure to whom the voice of God was addressed: "You only, Noah, have I found righteous." Though Noah's name means "rest," he experienced but little rest in his day and generation. He was a man of strife. He strove against the world without, and that within, the Ecclesia. He vainly called a halt to the strong current of thought that was bearing that generation to destruction. We do not know if he influenced any to a saner way of life. There could have been some who heard his warning voice, and turned from the way of death to the way of life, and in the normal course of things passed to their rest before the flood broke out upon a disobedient age. We do not know. We only know that he is commended because he proclaimed the Truth in faith (Heb. 11: 7) without any mention of "results" which were not his province anyway. There is too much emphasis on "results" in our work of preaching. An effort is accounted to be of no value unless mere "flesh" attends in force. Let us remember Noah, and revise our attitude in regard to such matters.

To the mighty and strong of his day, Noah must have appeared pitifully weak, the champion of a lost cause! But he was possessed of a strength beyond his natural self, and superior to that violent, evil age. The spirit that moved in Noah withstood the jeers and ridicule of the mocking crowds that must have viewed with wonder the building of the ark. His very action "condemned the world," and became the basis whereby he was called "an heir of the righteousness which is by faith" (Heb. 11: 7).

After long years of preaching and building, the ark was at last ready. Its completion found the heavens lowering, for God's period had come. In due course the animals were gathered, and the family of Noah took their place within the ark, there to remain until the flood had receded, for "God shut them in." But for a while nothing happened. It was the calm before the storm. Noah had been withdrawn from his contemporaries, as the saints will be at the coming of Christ, but a lapse of time will ensue before the unleashing of Divine judgments. So it was in the days of Noah. But at last the day of national judgment dawned, and the water poured forth out of the heavens in ever increasing volume. The rivers rose in flood, huge tidal waves broke in from the seas, the earth shook with tremendous convulsions. Before this terrible manifestation of Divine judgment the people

cowered in fear and trembling. The deafening roar of thunder, the lurid flash of lightning flame, the devastating rain and hail, combined, with all the other forces of nature to burst the bonds that previously held them in check, to "overflow and pass over." Where now were the jeering Cainites that mocked at the message of Noah? What now of their derision at his warnings? Those men of pride, with all their power, were now humbled to the very dust, ground down under the mighty judgments which beat down upon them. Before the flood, the cities, towns and villages fell in swift confusion and destruction. Its raging fury ascended hills, filled valleys, climbed mountains, conquered heights. Those Cainites who sought shelter only prolonged their misery, for if "one descend into Sheol" or "ascend into the highest heaven," God is there and His judgments will ultimately reach out. Those close to the ark no doubt appealed, others shrieked, "Save us!" "Give us of your oil!" There was no mediator, however; sacrifice and offering were too late; "he that is holy let him be holy still, and he that is filthy let him be filthy still." Noah was powerless to aid even if he wished to, for as the record declares, "God had shut him in."

The surging waters, conquering at every point, blotting out the wickedness of man, cleansing the world of its sin, also met to greet the ark of refuge. At the same time as it drowned the world, the flood bore the ark aloft in one mighty embrace, and bearing it in its arms, raised it and its precious freight safely beyond the mountain crags.

The waters, having done God's will, swirling, boiling and roaring to the accompaniment of heaven's artillery, then began to subside. It was the triumph of God and of Noah, but of such a nature that neither desired. "God desireth not the death of a sinner, but that all should come unto Him and live." Man's folly brings judgment on him. It was so in the days of Noah; it is so today. The warning voice goes forth today as it did then, but who heeds the message? How few are like Noah — faithful, expectant, confident of the promises of the Father, vigilant, living in knowledge of the tremendous crisis impending, trying to snatch some from the arms of death before it is too late, recognising the greatest service to humanity is in setting before their contemporaries the Truth. How many are like the world — careless, indifferent, fearful, whilst refusing to seek the way that leads unto life. And the spirit of the world can influence Ecclesias as it did in the days of Noah. That is our danger. It was that which destroyed the Ecclesia then, and we need

to beware. Yahweh's controversy will break out shortly with this age as it did in the days of Noah.

With the storm over, however, the ark glided smoothly over the calm waters finally anchoring at Mt. Ararat. God's controversy with that age was over, and as the family of Noah stepped from the ark, the sole survivors of a drowned world, to offer their thanksgiving service unto He who had saved them, the bow appeared in the heavens, and the voice was heard: "The waters shall no more become a flood to destroy all flesh." The time of rest had come.

J. Mansfield, Snr.

What is Implied in the Memorial Service?

"It reminds us of the principle underlying all sacrifice (Lev. 17: 11), and the sacrifice of Christ in particular, that 'without the shedding of blood is no remission.' As blood is the life of the flesh, so blood shed signifies death, and it is because 'He hath poured out his soul unto death,' and 'became obedient unto death, even the death of the cross,' that God has so highly exalted His Son, and in that exaltation has provided hope for all repentant sinners who acquiesce understandingly in the death of the only righteous bearer of our nature.

"What is written of covenants confirms this; for that of Moses was dedicated with blood (Heb. 9: 18); and the new covenant in Christ both in type (Gen. 15) and antitype (Heb. 9: 23, 26; 13: 20) was also confirmed with the shedding of blood, which is also in accord with Isaiah's word that Yahweh's elect-one should be cut for a covenant (Isa. 42: 6; 49: 8). There is a danger of viewing Christ merely as an example, and forgetting that he was also a Saviour; he died for our sins."



In Isolation

"As I am absolutely in isolation living in Hove, some distance from any meeting, your literature is a great pleasure for me. — Sis. A. G. Hove, Eng."

(We are very pleased to be able to bridge the distance between us and break down some of the isolation that you experience. The time will soon be here when we will all be united and in the great and glorious family of immortals surrounding the Lord Jesus. Rev. 5: 9-10 — Ed.)

10.—Graphic Prefiguring of Christ's Coming Victory

"Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that Yahweh Elohim may dwell. Blessed be Yahweh, who daily loadeth us with benefits, even the Strength of our salvation. Consider! He that is our Strength (El) is the Strength (El) of our salvation; and unto Yahweh Adonai (The Lords of He Who Shall Be) belong the issues from death" (vv. 18-20).



"Let captivity captive" is an expression found in three graphic settings: Judges 5: 12, Ephesians 4: 8, Psalm 68: 18.

The Victory of Barak

Judges 4 records the victory of Deborah and Barak against Sisera, the northern oppressor. It presents one of the greatest dramas of Scripture, and climaxes in an exultant song of victory. The victory was of Yahweh, who caused the elements to war against Sisera, commander in chief of the Canaanitish army. The human characters were Deborah the wife of Lapadoth; Barak the son of Abinoam; Jael the wife of Heber the Kenite; and Sisera the king of the north.

The incident is bloody, and the record graphic. Barak, spurred on by Deborah, proceeds into battle without adequate arms against the 900 chariots of iron, on the level plain country, where normally, annihilation would have been inevitable.

The pouring forth of destruction from heaven (5: 20), blinding rain beating in the faces of the enemy (Jos.), the swollen river Kishon (5: 21) bogging down the chariots, permitted the ruthless extinction of Sisera's host. Sisera, fleeing for his life, unlawfully sought refuge in the tent of Jael, the wife of Heber the Kenite, and passed from deep sleep of exhaustion to the endless slumber of death, as the mallet in the hand of Jael drove a tent-peg into the brain of Israel's hated, ruthless oppressor.

It was then that Deborah and Barak sang their song of triumph (Jud. 5), including the significant words: "Arise,

Barak, and lead thy captivity captive, thou son of Abinoam" (v. 12).

Thus the expression applies to Deborah and Barak's victory by Divine help over the mighty northern host, and the bringing in of peace to Israel.

Paul's Source of Rejoicing

In Ephesians 4: 8 we have a Spirit-inspired commentary on the expression found in Ps. 68: 18. It is there related to the triumphant resurrection of Jesus Christ from the power of death. Death is the terrible captor of the human race, releasing none from his grim hold. Christ broke the power of the grave when he rose from the dead, and thus in a vivid figure of speech is said to have led captive his captor. It also points to his ascension to the Father, from Whom he had come forth as the manifestation of the Yahweh-Name bringing salvation unto men. And having ascended, it speaks of the pouring forth of the spiritual gifts to equip those whose task it was, under God, to establish the first-century Ecclesias.

Thus the leading of captivity captive applies to Christ's victory over the greatest enemy of all—death!

The Ecclesia's Future Rejoicing

It has already been thoroughly demonstrated in earlier articles that this Psalm is one of the glorious songs of praise and triumph which will be sung by the redeemed in the Kingdom. To fully understand the reason for their rejoicing we must consider the allegory of Deborah and Barak.

There is a remarkable association between Judges 5 and Psalm 68. The exulting Deborah and Barak, in rejoicing over the victory won at "Taanach by the waters of Megiddo" (5: 19) in northern Israel, sang of the Power that conquered at Seir, Edom and Sinai (vv. 4-5).

The campaign of Deborah and Barak did not take them to that territory. It was by the waters of Megiddo, and in the place to where the Russian King of the North will be driven by "an overflowing rain, great hailstones, fire and brimstone" (Ezek. 38: 22), where "the stars in their courses fought against Sisera" (Jud. 5: 19).

Barak's song dwells upon Yahweh's relationship to Sinai, Edom and Seir because it was a prophetic foreshadowing of the plane from whence will emerge the conquerer of Russia. In

the place where Yahweh had performed mighty wonders in the revelation of the Law to Israel, further mighty wonders are yet to be performed at the manifestation of His son to the waiting Ecclesia. The history of Barak's victory is an allegory of the coming victory of Christ.

In the light of this, the names of the principal characters in Judges 4 have a deep significance. Deborah means "Bee;" Lapidoth—"Lightnings;" Barak—"Glittering;" Abinoam—"Father of pleasantness." The Bee was a symbol of regal splendour among certain Gentile powers. A woman of regal splendour from amongst the Gentiles, is the wife of He who goeth forth as the lightnings. This woman represents the Ecclesia, whose beseeching is for the warrior to go forth against Israel's enemies, whose prayer is: "Thy kingdom come."

The "Glittering" one who is the son of the Father of Pleasantness is Jesus Christ. In Habbakuk he is spoken of as Yahweh's "glittering spear," or in the Hebrew, the "barak spear." Together, Christ and the Ecclesia bring universal submission to Yahweh. In that day there shall be no more the Canaanite in the house of Yahweh of hosts (Zech. 14: 21). The work of the anti-typical Deborah and Barak will bring peace to Israel, and will cause men everywhere to realise that in the keeping of Yahweh's commandments there is great reward, for He is truly a Father of Pleasantness.

Jael, the wife of Heber the Kenite, was a descendant of Moses' father-in-law (Jud. 4: 11). Jael represents in this allegory, the fleshly relatives of Moses, the antitype being Israel after the flesh. As Jael slew the fleeing Sisera, so Israel will become associated with Christ and the saints in the destruction of the fleeing hosts of the Gentiles in the coming day (Jer. 51: 20-24).

But Israel can only triumph against her enemies through the nail that pierces! The crucified Lord, returned from heaven, alone can bring strength to Israel.

At the time when the immortals thronging Christ will sing this 68th Psalm as an expression of then-present events, Christ will have caused the Russian northern host to have passed into the valley of the shadow, to no more terrify the nations. Christ will also have demonstrated his power over death and the grave by having gathered together into one rejoicing community the faithful out of every age. Abel will converse with Paul, Enoch with John, David with Peter, Barak with Barnabas.

Is it too much to say that Yahweh will also rejoice in that day? By no means. It is expressly stated that "for His pleasure are all things created." The epoch of the manifestation of His glory in the millennial arrangement will have dawned. The purpose of it all is beautifully and simply expressed by the Psalm (v. 18): "That Yahweh Elohim might dwell." Upon earth, in unchallengeable power; in supreme control, will be the eternal manifestation of His power. His Name shall be praised. Jesus, as a Son, will continue His Father's name for ever (Ps. 72: 17). The whole earth shall be filled with His praise (Isa. 6: 3).

Our Task — To Lead Captivity Captive

There is a tender note introduced into this section of the song. As we consider the sublime majesty of it all, do we not become sharply conscious of our own failings? Our inability to reach up and grasp many of those spiritual blessings which are there for us? Our forgetfulness? So the gentle exhortation comes to us, "Yea, for the rebellious also" (v. 18). Yes, all we like sheep have gone astray, but Yahweh hath laid on him the iniquity of us all (Isa. 53: 6), and by his stripes we are healed (v. 5). So, as the overwhelming destiny is strongly displayed, so the tender exhortation that He remembereth that we are but dust, He remembers our frame.

All flesh-failings will have vanished before the all-absorbing spirit power of purposeful righteousness. The fear of death, the stain of shame, the weakness of mortality,

The Need of Today

"As usual we are still finding plenty to keep us occupied in this corner of the Lord's vineyard. How one realises more and more the necessity of prayerful meditation and study of the Bible, for when this is neglected, we soon realise that we have nothing of which to give which is of real value. Opportunities such as we have here will not be ours for ever, for the day of the Lord's return seems very close. — B.B., N.S.W."

(Your words are both wise and true. It is the constant study of the Word that feeds the spiritual man, and makes him strong (Col. 3: 9-10). Let us neglect this food, and we will suffer from spiritual malnutrition. This is a superficial age, and the tendency is to neglect that which requires deep thought. You are wise to redeem the time for the days are evil, as Paul reminds us — Ed.)

will have gone. Daily shall He be praised (Ps. 72: 15) as the rejoicing multitude consider and meditate upon the daily benefits (Ps. 68: 19) so richly provided by one who has saved them (v. 20).

Already in the Psalm we have noted the terrible destiny of those unworthy saints who persist in rebellion (v. 6). Let us recognise that we must forsake rebellion, and follow in the steps of the Master. We must lead captivity captive, not in the same way that He did, for that we cannot do, but in the manner which Paul so strongly outlines. "For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7: 22-23). Our task is to prevail through Yahweh's strengthening Word in us, by prayer and meditation, to be always "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 5).

The exhortation then comes home to each one of us to so bring into captivity our ways of thinking and acting, that when He who has led death itself captive, returns to the earth to lead into captivity the enemies of Israel and the saints, we shall be with him in Zion.

—Bruce Philp

News from Nigeria

"Having heard of your kind message to spread the gospel, I forward my application for guidance. I am a Sunday School teacher, and lack sources of material for this purpose, but now God has guided me to have correspondence with you in order to help me in the Christian message. I request a copy of 'The Coming World Struggle' and other books and pamphlets on the Scriptures. Your attention to my requests will be appreciated.—A. E. Igwe, Amankalu, Nigeria."

(This is one of many letters received during the past month by the Gospel Proclamation Association. Applications for literature have come in from the following places: W.A.: Perth, Bullfinch, Melville, Pemberton, Narrogin, Beaconsfield; N.S.W.: Baulkham Hills, Burwood, Cooma, Woollahra, Goulbourn, Forbes, Nanguo, Narrobean, Turrumuna; QLD.: Moorooka, East Warwich, Brisbane; N.Z.: Auckland; VIC.: Bairnsdale; U.S.A.: New York; CANADA: Vancouver, Manitoba; AFRICA: Nigeria; PAKISTAN and MALAYA. We have greatly appreciated the financial assistance from readers that has permitted us to maintain and extend our efforts to preach the Truth.—Editor).

Science and Revelation

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." — Paul.

A correspondent says, "If I have rightly understood your position, you repudiate science, and rely solely upon the Bible for your evidence." Upon this we would remark, that "science" is all very well in its place, if it be true science, and not babbling about science. Truth, natural and revealed; all originated from Deity. No sane man disputes this. Natural truth discovered and systematized by human observation and reason, is called science; and truth that cannot be discovered experimentally and inductively, but comes to us by the will of God through "holy men" specially moved to speak and write it by His Spirit, is divine science, or system of knowledge, and called revelation. This is always the same. Time changes neither its facts, purposes, testimonies, principles, nor reasonings. But not so with human science. What passes for science in one age, is repudiated in another. Hence the science of Paul's age is an old wife's fable in ours; and much of what now passes for first-rate science, will be exploded in less than fifty years as the vain babbling of mere pretenders to knowledge.

The natural sciences cannot expound "the things of the spirit of God." The profoundest knowledge of chemistry, astronomy, or physiology, cannot answer the question, "What has God prepared for them that love Him?" The answer to this question cannot be read "in trees and stones, and running brooks." All nature is dumb and silent as the grave upon it. Plato, Socrates, Aristotle, Euclid, Archimedes, Galen, Celsus, Bacon, Leibnitz, Davy, Faraday, Gall, Morse, and a host of others devoted exclusively to science and philosophy, with all their principles and facts, could not thence approach within the shadow of a shade of "the things prepared." This is the testimony of Scripture; and therefore whatever speculators in science may say to the contrary, we believe it.

A person, then, may be as ignorant of what passes for science, as Balaam's most learned of all donkeys, and yet be able most intelligently and demonstrably to answer the question before us. All the prophets and apostles could do this, and have done it, and were nevertheless ignorant of

what is called science in our time; but with all their ignorance of this they were better physiologists than any now extant; for none of these can demonstrate the motive power of the animal machinery called MAN; and he that is ignorant of this, is a mere quack in "physiology and the laws of health."

Whatever "theologians" may have done, the Bible has not "mistaken the nature of man's disease," but has well defined it, and prescribed a remedy which is the only true one, of which "theologians" and the scientific are ignorant alike.

The Bible does not "promise future good to all," nor does science. Science teaches nothing about the destiny of nations and individuals. It is only pretenders to science, who set up for prophets with only a little learning for their stock in trade, who prophesy lies in the name of science, often "falsely so called." These "promise future good for all," and prophesy smooth things to soothe the flesh in the practise of abomination, and the rejection of the truth of God. The Bible testifies evil for every soul of man who knows not God, and obeys not the gospel of Jesus Christ.

It is no evidence of boldness or courage to profess faith in what all the world believes. With comparatively few exceptions, all the world thinks it believes in the natural immortality of man. Our correspondent, however, is truly "bold" in saying that "he can prove it!" All the world and his wife have failed to do it, and have confessed the failure through the most wise and prudent of their sons. But this does not appal our Iowa friend. He can do what said parents, and all the rest of the brethren cannot! "Bold," indeed is he! Truth, however, requires few words. If the natural immortality be true, the Bible, where alone true immortality is taught, will certainly teach it. We ask, therefore, for one plain and direct testimony from the Scriptures, declaring that man is naturally immortal. He is indeed a bold man, bold even to recklessness, that will undertake it; when such a passage is produced, it shall certainly be emblazoned to the honour and glory of the discoverer in the "Herald of the Kingdom and Age to Come." All future generations will remember the name of G. J. Tisdale as the prodigy of the 19th century, whose "theologians" and philosophers, ethical and physical, he will have convicted of learned ignorance, and of the shallowness of a rippling brook in things pertaining to God.

In conclusion, we would respectfully invite our corres-

ponent's attention to the words of Paul, "the teacher to the Gentiles," whether scientific or barbarians. "Avoid," saith he, "profane and vain babblings, and oppositions of science falsely so-called, which some professing have erred concerning the faith" (1 Tim. 6: 20). Paul's interpretations were independent of science, which he pronounced "false," when all the world protested it was the true wisdom. Paul declared that it was folly; and his judgment has been endorsed as true and altogether right by all the real lights of the science of today. His interpretations were true; yet he knew nothing of modern science. We argue, then, that the truths of revelation are perfectly intelligible to all unsophisticated, unspoiled, childlike inquirers after them without any aid that "science" or the sciolists can afford; who prophesy only in the words of their masters, whose "science" is a hash of facts, principles, and arguments plagiarized from the works of thinkers and discoverers of the age, and unverified by their own experiment and observation.

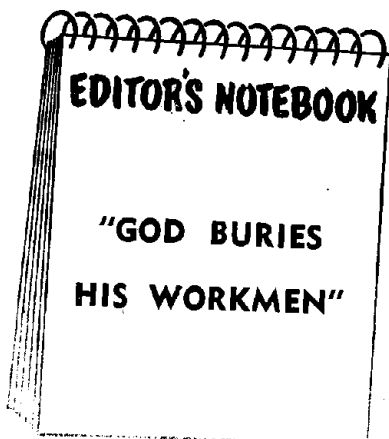
—J. Thomas, "Herald of the Kingdom"

Passing of Brother G. C. Hollamby

With regret we report the passing of a beloved friend and brother in the Truth — Brother G. C. Hollamby, of the Cumberland Ecclesia, Sth. Australia. He was taken in the prime of life, being only 46 years of age, and his loss will be keenly felt. Brother Gilbert was always cheerful, always bubbling over with zeal and enthusiasm for any work that he took up, always forthright in expressing his viewpoint, and loyal to the cause he espoused.

He was a very ardent worker for the "Elpis Israel" Class Movement in Adelaide, until his work took him periodically from the city, and in the early years of "Logos" was very closely connected with the work of the magazine. Readers who have been with us for some time, will find his name on the covers of the early volumes.

He peacefully sleeps awaiting the resurrection when, as with us all, he will account for his labours before the Judge who "shall do right." We sorrow for those who remain, who mourn the loss of a beloved son, brother, husband and father at this time. We pray that the comforting



assurances of the Truth may help them at this time of sorrow, and that the strength that comes from Yahweh may be with them.

But how real and true the Truth appears at moments such as this! When all seems lost, we still have that which is of supreme importance, which cannot be taken from us, if we remain true to our trust. We see more clearly the transient nature of our present existence, how that in due course we must all put our labours away, must all cease our work, and be gathered too, to mother earth—unless the Lord doth come. And as we lift our eyes above the evil circumstances of our day, we see the comforting and encouraging signs that Christ's coming is indeed near at hand. What lessons, what warnings, come home to us at times such as these!



An Answer to the Graham Crusade

During the past month, and immediately following the conclusion of the Graham Crusade in Adelaide, an effort was made in Adelaide to capitalize upon the public interest in religion, and set before men the Truth in Christ Jesus. Sponsored by the Enfield Ecclesia, but enthusiastically supported by the other three ecclesias in Adelaide, one of the greatest testimonies to the Truth ever to be undertaken in Adelaide was launched.

The full effect of the effort has not yet been assessed as it has not yet been completed, but to date the blessing of Yahweh seems to have been with it to a remarkable degree.

In all, it is planned, ten addresses will be given; one in the Majestic Theatre, King William St., Adelaide; three in the Prospect Town Hall; and six in the Christadelphian Hall, 105 Halifax St., Adelaide.

From the first we were beset with difficulties. "Satan hindered us" in the form of the influenza epidemic that hit Adelaide, laying many of our workers low—and among them the indefatigable secretary of the Adelaide Gospel Extension Society, Brother L. J. Colquhoun. Then we had trouble obtaining a hall. We felt that the normal meeting place would not be large enough for the preliminary meeting, and the choice of alternate halls is not large. We could not obtain the Town Hall, as it had been booked by the Seventh-day Adventists, and three other halls only remained of sufficient size to warrant the effort. Arrangements were made with the Majestic Theatre, a large hall, having a seating capacity almost equal to the town hall, and situated in the main street in Adelaide. Here, again, we met trouble, and at one stage negotiations were terminated, but finally they were completed.

A half-page advertisement in the main South Australian newspaper, plus smaller advertisements in other directions, and a large banner in King William St. itself, served to draw attention to the effort, and contrast the Truth of the Bible with the errors of Christendom. (This advertisement is reproduced in greatly reduced size in the centre pages of this issue). Special charts were prepared, some 12ft. high, contrasting Truth with Error, and listing the seven main signs that speaks of Christ's imminent coming, together with other banners drawing attention to the need of knowledge and baptism for salvation; invitation cards were printed and personally delivered to the many thousands of people on our mailing lists—and by the time the 7th June dawned, some three weeks of intense activity were behind us.

We were well rewarded by the results. A capacity audience listened

Free Illustrated Public Address: Majestic Theatre

AFTER THE CRUSADE

BIBLE'S

A message of encour

TRUE RELIGIOUS REVIVAL CONSTITUTES A PERSONAL CHALLENGE.

ARE YOU PREPARED TO FACE THE FACTS AND FOLLOW THE BIBLE IN TEACHING AND PRACTICE?

Hear the fundamental message of the Bible clearly, simply, and logically explained in this vitally important challenging address.

Has Christendom failed?

These facts show something is wrong!

- That Christian nations should arm one against the other
- That they should be noted for growing divorce rate and increasing record of crime.
- That America (the home of evangelism) should have the highest record of child-delinquency.
- That there should be such widespread ignorance of what the Bible teaches.
- That increasing confidence should be placed on armed might and wholesale destruction.

How can a divided Christendom lead mankind back to God!

The Bible clearly shows why Christendom fails - your Eternal Salvation is bound up in knowing its cause and cure - do not miss this address designed to guide you to Truth and present a message of real hope and comfort.

CURRENT BELIEFS:

- ★ Man is conscious in death and spends eternity either in heaven or tormented in hell. (False - See Eccles. 3:16-21, 9:5, Ezek. 18:4, Ps. 6:5, 146:3-4).
- ★ The Devil is a powerful superhuman being bringing weak mortal man into captivity to sin. (False - See Heb. 2:14 with 1 Cor. 15:56).
- ★ Sincerity is a substitute for knowledge of God's purpose and obedience of his Will. (False - See Rom. 10:2, Eph. 4:18).

FALSE!

- ★ The Earth will be destroyed. (False - See Eccles. 1:4).
- ★ Jesus Christ will not reign on earth. (False - See Isa. 24:23, Jer. 3:17).
- ★ The Kingdom of God will not be established on earth. (False - See Dan. 2:44, Zeck. 14:9, Psalm 72).
- ★ Belief and baptism are not essential to salvation. (False - See Mark 16:16, Gal. 3:26-29).

SPECIAL

We invite you to send for a Free Copy
"KEY TO THE UNDE

Show you how to become your interpreter of the Bible. ● Plainly set out the main doctrines contained therein. ● Outline the great Prophecies today having their fulfillment. ● Clearly indicate events soon to happen. ● Tell the story of Christ's Second Coming and the Establishment of the Kingdom of God on Earth.

"He that BELIEVETH and is

Facsimile of Advertisement appearing in Adelaide "Advertis

King William St.) Tomorrow (June 7th), 7p.m.

CHALLENGE TO YOU!

ment to those seeking a new way of life

BIBLE TEACHING:

- ★ Jesus Christ will return visibly and personally to the earth. (True—See Acts 1:11, 3:20-21; Rev. 1:7).
- ★ He will raise from the dead and reward his followers with eternal life. (True—See Acts 23:6; 1 Cor. 15:21-23, 51-57; 2 Tim. 4:1-8).
- ★ He will set up His power on earth and reign over mankind from Jerusalem. (True—See Jer. 3:17, Isa. 2:2-4, Rev. 11:15, Luke 1:32-33).

TRUE!

- ★ He will bring the blessing of peace and goodwill to all mankind. (True—See Luke 2:14, 1 Cor. 15:25, Hag. 2:7-9, Ps. 72:17).
- ★ He invites you to a participation in His Kingdom. (True—See Matt. 19:27-30, Rev. 5:9-10, Heb. 9:28; Acts 2:38-40).
- ★ A knowledge of these truths is essential to salvation. (True—See Rom. 1:16, John 17:3, John 4:23, 1 Cor. 15:2; Contrast Eph. 4:18, 2 Tim. 2:15-18).



The Christadelphian Community cordially invites you to hear this Address in Majestic Theatre, King William Street Sunday evening at 7 p.m. By H. P. Mansfield, Christadelphian Author and Lecturer. A warm hall, comfortable seating and cordial welcome awaits you. Absolutely FREE - No entrance fee no collection. Doors open 6.15.

ORGAN RECITAL AT 6.30:

Hear the new Martinette electronic Organ. By courtesy of the distributors Messrs. L. S. Wise Ltd., 196 Gilles street, Adelaide. This beautiful instrument has been made available by them for this occasion. Organ Recital will commence at 6.30. Doors open 6.15. Be early!

FREE OFFER

the informative Home Study Bible Course.
"UNDERSTANDING OF THE BIBLE"

Gospel Extension Society, Box 226, G.P.O., Adelaide.
Please send me a free copy of "Key to the Understanding of the Bible" and a free copy of "A Commonsense View of Religion"

NAME

ADDRESS

A "Decision for Christ" demands that you seek His way in Truth (John 4:23, 17:3 Rom 1:16 Acts 2:41) God will not thrust salvation on us - His requirements are clearly set out in the Bible. Do you understand its message? Have you acted on its instructions? Christ declared (Mark 16:16)

BAPTISED will be SAVED!"

concerning Special Lecture referred to in this issue.

to the address, and heard some of the fundamental truths of the Bible set before them. Over 1,000 people were present, including hundreds of interested friends and unbaptised young people associated with the Sunday Schools.

For the effort, a special 10-page booklet had been prepared, listing the reading for the evening, stating the programme, and giving an epitome of the faith. A copy was handed personally to every person attending, and every effort was made to conduct the evening with dignity, whilst providing a forthright presentation of Truth. Many friends have since expressed how deeply they were impressed with the effort.

Several new features were introduced into this effort. The preliminary address in the Majestic Theatre is being followed by three addresses in the Prospect Town Hall (Prospect being adjacent to Enfield Ecclesia's meeting place), and on these occasions the Truth is being contrasted with error in a very vigorous manner. Brochures are prepared on which members of the audience can list any questions or subjects they would like discussed on the succeeding Sunday evenings. These have proved quite successful—and the questions evince some thought is being exercised on Bible matters.

In addition, a series of six weekly meetings of an informal nature have been planned, during which it is hoped to cover the whole system of the Truth. By this means, interested friends will have the whole picture of Divine revelation clearly set before them, and on the basis of this intellectual understanding of the Bible, will be able to decide for Christ.

We have a few copies of the booklets distributed in connection with these efforts, and we shall be happy to mail a copy free of charge to any interested reader, on request (please include a postage stamp).

Thus the work of the Truth continues. The times are a challenge to us—and as one lays aside the work, others must take it up. It is a privilege and a responsibility to work in the service of the King. A privilege, because no higher work can be done; a responsibility, because nothing second rate is good enough for Him.



The work in Sydney

The brethren in Sydney have not been idle either. As the mind of the public has been stirred to consider again the foundations of their belief, a series of advertisements in the "Sydney Morning Herald" have drawn attention to aspects of the Truth, and have invited folk to write in for free copies of "Key to the Understanding of the Bible." The response has been excellent. Some 200 applications to date have been made, and as in Adelaide, it now becomes the responsibility of brethren to follow up the work commenced. We feel that these testimonies to the Truth must be pleasing to the Father in heaven. Brethren in Australia have taken up the challenge that the Graham Crusade has set, and have tried to plant and water the seed of life. It is Yahweh, alone, Who can give the increase.

—Editor.



Gospel Proclamation Association



Gospel Proclamation Association

We acknowledge to hand generous donations from readers that have helped us maintain this service to the Truth, and mail a further 2,000 copies of "Herald of the Coming Age." Applications from interested friends have been received from the following places: Nigeria, Missouri, New Jersey, Texas, Mass. (U.S.A.), Byron Bay, Colando, Sydney, Broken Hill, Mossman (N.S.W.), Sussex (Eng.), Greenslopes, Surfers Paradise, Fort Valley (Qld.), Belmont, Warracknabeal, St. Kilda, Warragul, Yandort (Vic.), Dunedin, Auckland (N.Z.), British Guiana, Launceston, Currie (Tas.), Jesselton (Nth. Borneo).

Encouraging Letter from Darwin

To "Herald of the Coming Age,"
Dear Sir,

I have just finished reading "Herald of the Coming age" for April, 1953, vol. 3, No. 6, entitled: "Who are the Christadelphians?" and which I thought most interesting. I have read a few other "Heralds" which Mrs. Duke sent to me, and also found them very interesting. I would like to know if there are any Christadelphians in Darwin. If so, would you please send me the address, as I would like to be baptised when I learn more of God's Word, the Truth, which I believe the Christadelphian religion is. — Mrs. G.W., Darwin, N.T.

From New Zealand

Dear Sir,

A Christian friend in New South Wales sent me a copy of the "Herald of the Coming Age." I have read it and found it very helpful in my study of the Bible, and I thought there would be no harm in writing and asking you if it would be possible for me to join, and receive these magazines, whenever published.—B.M., West Otago, N.Z.

Appreciation from New Zealand

"In regard to 'Logos' we wish to express our highest appreciation. I feel that the encouraging message of the Magazine, and its enlightenment, must have aided many who were feeling their way along in uncertainty. It is the wish of every member of this Ecclesia, and their prayers, that Yahweh will reward your work with His blessing.—E.H., N.Z."

(We appreciate your kind words of encouragement and are pleased that you have found 'Logos' of assistance. It is the work of many, and so we publish your comments that they may realise that their labours do not go unrecognised, nor unappreciated. If Yahweh bless the work we labour not in vain — Ed.)

"These things happened as examples . . ."

*"Lot Pitched His Tent
Towards Sodom"*— Gen. 13 : 12

"Come out from among them and be ye separate . . ."

We live in a dangerous age of subtle attractions, in a world that offers no real persecution such as the early ecclesias had to face, but every form of pleasure that satisfies the natural instincts and desires, the lusts, of the fleshly-thinking mind of man. Christadelphians must keep away from this; for they have a call to separation, to keep themselves "unspotted from the world." They have been called to a high and holy calling; they have chosen to accept the way of life that that calling demands; their first aim in life should be to "make their calling and election sure," to prepare themselves for their Master's return, to reproduce in their lives a reflection of his character, that on his return he might take them for himself.

There is no assistance forthcoming from the world to help to that end. Rather does John exhort that we should avoid the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world: the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2: 15-17).

This is sound advice and exhortation. Unfortunately, we take such words for granted; mere repetition seems to blunt the edge of the exhortation. We propose, therefore, to apply two scriptural examples, to illustrate the fatal danger of friendship with the world.

Lot the Righteous

"The world passeth away," declared John. Our first example takes us back to such a time, when the "little world of Sodom" passed away. Lot is our example. He is often used as a type of the saints being called out of the world before the judgments are poured thereon; but let us look

closer and see the type more fully, remembering we are like he was — a saint living amongst worldly people.

Sodom was condemned and overthrown by God, as an example to the ungodly of succeeding ages. In contrast, He delivered just (or righteous) Lot who was "vexed with the filthy conversation of the wicked; for that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. 2: 6-8).

No man is righteous unless his sins are forgiven him. Lot, therefore, was not righteous of his own accord. Was he righteous because he was so vexed with what went on around him? Not necessarily, for he had brought it upon himself.

The call to Abram — to come out and be separate — is a "first principle" of the faith. Lot also answered the call (Gen. 12: 4-5), and travelled with Abram via Haran to the land of Promise, something like one thousand miles. There the Lord promised "Unto thy seed I will give this land." Altars were built in Moreh and Bethel, and a form of worship instituted. During this time, Lot received good instruction and example in Abram's company. He saw the faithful walk of a man pleasing to God; he heard of the promises from the lips of one who communed with God. He thus enjoyed the company of "those of like precious faith" as he journeyed with Abram into Egypt and back again to Bethel. But now strife disturbed those peaceful days (Gen. 13: 7). Abram gave Lot the choice of what should be done under the circumstances (vv. 8-9). On the one hand were the hills of Judea; on the other the plain of Jordan. The latter, with its fertile soil, its abundance of water, its close proximity to the cities, promised the easier life of the two, and choosing all the plain of Jordan, Lot parted from Abram (vv. 10-11).

Here, then, we have two men. Abram, dwelling in Canaan as a family apart, separated from "the world," living before the Lord; and Lot, choosing the material benefits of the plain, pitching his tent "TOWARD" Sodom (v. 12), toward that which is evil in the sight of the Lord (v. 13).

Lot, having made this choice, drifted still further. We next read of him that he "dwelt in Sodom" (Gen. 14: 12). He had removed into the city itself, drawn, maybe, by personal invitation, or by the attraction of the city-life.

Finally we read of him "sitting in the gate" (Gen. 19: 1), the position assumed by prominent citizens and rulers.

It was whilst he was in the city that he was vexed by the filthy conversation and unlawful deeds of the citizens, but it was a state he had brought upon himself. He had left Abram, with whom he had lived in peace of mind, and by stages had become involved in the life of Sodom which was vexing to him. His grounding in the faith helped him withstand the temptations of the city that he fell not. Nevertheless, he was so involved in its worldly system that the angels had to lead him out when they came to destroy it. For "while he **lingered**, the men laid hold upon his hand . . . the Lord being merciful unto him" (Gen. 19: 15-16). So the only righteous was taken out and escaped the destruction that followed. Even his wife "looked back" at the position, wealth and luxury she was leaving behind, and lost her life in consequence. The last we hear of Lot is contained in Genesis 19: 30. He went out of Zoar, for he feared to dwell there, and dwelt in a cave. Had he had enough of "the world"? Did he realise the Abram way of life, the life of separateness, was the only true and happy way?

Abram was happier in isolation. Lot could have maintained a separate existence away from the cities of the plain. Had he done so he would not have had the trouble and sorrow he brought on himself. Not only was he unhappy in himself, but he also lost his wife, his daughters, and all his possessions.

"Just Lot" was forgiven and saved because of his faith towards God; but he lost much because of his folly in mixing with the ungodly. He should have been wise and kept separate.

This we must apply to ourselves. Are we involved in the system of life pertaining to modern Sodom? Sodom was a type of the world. Its people were "wicked and sinners before the Lord exceedingly" (Gen. 13: 13). The world is in the same state, and we are wise to keep apart from it unspotted (James 1: 27) and holy (1 Pet. 1: 15-16). When the time comes for the angels to fetch us, we must not be so involved with the world, as to be forcibly led out, as Lot was. Furthermore, our faith may not be so strong as that of Lot; we might even have ceased to be vexed with the world. So John exhorts — "Love not the world . . . the world passeth away . . . he that doeth the will of God abideth forever."

Of course we have to mix with the world to a certain extent. Our normal life requires that, and it can provide excellent opportunity to spread the glad tidings. But we

dare not associate with the world in its type of unlawful conversation or deeds; there is no need for us to be entangled in its organisations or seek its friendship. We can have acquaintances in the world, and perhaps turn them to ways of righteousness; but friendship no, for by that means many are turned from righteousness to become the enemies of God (James 4: 4).

"Be not unequally yoked together with unbelievers," is Paul's exhortation on this matter. "For what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What agreement hath the temple of God with idols. For ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them. I will be their God, and they shall be My people" (2 Cor. 6: 14-16). That is His purpose in calling us, that He may dwell in us, and walk in us; that we should, in the age to come, manifest Him: His power, His glory, His character. As His name-bearers to the ends of the earth, it will be our privilege to help reconcile the world unto the wisdom of the Lord, therefore we must now learn to repudiate that system of life that is antagonistic to Him (2 Cor. 6: 17). He Who calls us, demands of us this thing, that we walk not in the ways of modern Sodom. Let us not, therefore, follow in the paths of the "wicked and sinners before the Lord," pitching our tents toward Sodom. Our calling in the Truth is not assisted by associating with ungodly men, as our second example will show.

Jehoshaphat's Unwise Action

Jehoshaphat was a good king of Judah, doing "that which was right in the eyes of the Lord." The Lord was with Jehoshaphat "because he walked in the first ways of his father David, and sought to the God of his father, and walked in His commandments, and not after the doings of Israel. Therefore, the Lord established the kingdom in his hand, and his heart was lifted up, in THE WAYS OF THE LORD" (2 Chron. 17: 3). He was, obviously, devoted to doing right. He removed the high places and groves out of Judah, and caused the priests to teach the people the book of the Law.

At this time, Ahab, one of the worst of Israel's kings, reigned in the northern kingdom. With him Jehoshaphat unwisely "joined affinity" (Ch. 18: 1). This was by marriage. Jehoram, the son of Jehoshaphat "walked in the way of the kings of Israel, like the house of Ahab; for he had the daughter of Ahab to wife, and wrought that which was evil

in the sight of the Lord" (2 Chron. 21: 6). Jehoshaphat allowed, probably even assisted, his son to marry into a "house" that did evil in the sight of the Lord. It was comparable to marrying out of the Truth in our day. Then Ahab asked Jehoshaphat to join with him in war against Ramoth-gilead. Without first enquiring of the Lord, Jehoshaphat answered: "I am as thou art, my people as thy people; we will be with thee in the war." But although he so unwisely joined himself and his people to Ahab, he was wise enough to see through the false prophecy of Ahab's four hundred prophets, for he enquired whether there was a prophet of Yahweh through whom they might enquire regarding the success of the venture. "There is but one man, but I hate him" was the answer of Ahab, "for he never prophesies good things, but always evil." So Micaiah was brought before the kings, and prophesied as Yahweh commanded, that the king of Israel would fall. Disregarding this warning, the kings went to battle, and the inevitable happened: Ahab was slain. As for Jehoshaphat, he returned to Jerusalem to be met by Jehu the prophet who declared: "Shouldest thou help the ungodly and love them that hate the Lord? Therefore wrath is upon thee from before the Lord" (2 Chron. 19: 2).

What had he done? He had united himself (Ch. 18: 1), and been at one (v. 2) with the ungodly; with those that hate the Lord, whereas he, whose heart was lifted up in the ways of Yahweh, should have remained separate from those who did "that which was evil in the sight of the Lord."

The point is, Are we guilty of the same sin? Do we help and love "the world," joining affinity with the house of the ungodly? Jehoshaphat was unwise in his association with Ahab, and he was reprov'd by Yahweh, but good things were found in him, for he was told, "thou hast prepared thine heart to seek God" (Ch. 19: 3).

Here is the exhortation for us! Be wise in our contact with the world, and prepare our heart to seek God. There is only one way we can do this—through His Word. If He is to dwell in us and walk in us, if we are to manifest Him in the kingdom, we must prepare our heart to understand the wisdom of the Divine mind **now**. The Word will cause us to see the wickedness of the world through the eyes of Yahweh. It will induce in us a state of mind like that of the Master who "loved righteousness and hated iniquity" (Ps. 45: 7). It will develop in us a love for the Father and for His Son, a love for the Word and all those things we call simply "the Truth." And as this love grows in us, so there

will also grow in us a hatred for all things associated with that system of things we call "the world."

What is the world?

It can be to many a vague, meaningless expression.

Brother Roberts once wrote: "The world is everything in which God is absent."

In whatsoever Yahweh, the God of Israel, is not mentioned, acknowledged, or revered—that is the world. The "world" seeks to establish its own peace, without acknowledging that "the earth is Yahweh's and the fullness thereof." Statesmen put their confidence in the sword, and repeat the boast of Nebuchadnezzar: "Is not this great Babylon that I have built for the honour of my name!" None acknowledge that God rules in the kingdom of men; none recognise the madness of their policies due to ignorance of the Word.

More dangerous to us than politics are worldly pleasures. These are designed to stimulate the fleshly appetites of man. The world bows down to the Goddess of Pleasure in the Temples (Picture Theatres) built for her worship, and there the way of life condemned by God is glamorised, and set before men as most desirable. Violence, vice, divorce, immorality is shorn of its evil, and set before the world as the normal way of life—and the little-minded people who act these parts are worshipped by the thoughtless crowd that throng these places. "What agreement hath the temple of God with idols?"

Similar language can be used of television, which so many find time to watch to the neglect of the Word.

The radio can also draw us away from Bible study.

The world's literature, even the finest of our newspapers, cannot help us in the matter of our redemption in Christ Jesus. We are very unwise to devote much time to the reading of the daily Press.

Naturally there is a use for these things, but we must take care how we handle them, lest "what is lawful" becomes not expedient.

Our character will develop on what we permit our mind to dwell. If it is filled with the latest film or radio session, or dominated by sport, our character will reflect the result—we will become worldly. Paul warned that "evil communications corrupt good manners," and Christ exhorted, "Take heed what ye hear." If we keep away as much as possible from the world, the evil that is therein will not so completely

influence our lives. The wise man exhorts: "Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge" (Prov. 14: 7). On the other hand, he writes: "He that walketh with wise men shall be wise" (Ch. 13: 20).

Let us therefore be wise with Paul, and "set our affections on things above" (Col. 3: 1-4). If our mind dwells on spiritual thoughts, repudiating the evil communications of this modern Sodom, the influence will be reflected in our way of life. He will dwell in us through His word, and we will reflect His ways.

There should be a sense of urgency in preparing ourselves for the Master's return. As Sodom was destroyed suddenly and without warning, so will the present worldly system be overthrown that a way of life ordained of Yahweh may take its place. Abraham, that man of faith, was forewarned of the destruction of Sodom, and we have been warned of the destiny of the present way of life. The signs of the times herald the impending destruction. We need to heed, therefore, lest we be drawn to "pitch our tents towards Sodom," lest the pleasant plains of materialism and pleasure draw us away from that isolation we have with "faithful Abraham." The record of the past shows that to allow ourselves to be thus drawn is to court disaster and death.

Lot was taken out of Sodom before the destruction—to be saved. We shall be taken out of modern Sodom to the judgment seat, where we must all stand to receive every man according as his work hath been (Rev. 22: 12-14). There we shall see Abraham, Moses, David, the worthies of every age, the apostles of the Lord, our own pioneers whom we have never seen but know so much about, brethren and sisters with whom we have had true fellowship, all then gathered before the righteous Judge who shall do right. The verdict on our life will be given. As we stand before him for that purpose, our lives laid open to his all-seeing, all-knowing power, realising his greatness compared to our insignificance, will we then think of the "enjoyment" we had in our worldly pleasures, in viewing films or hearkening to music? No! One thing will dominate our mind if we have over-indulged in these things: the knowledge of lost opportunities to make our calling and election sure! Let us bear in mind this fact, and prepare now that we may receive him with joy and not with fear.

—A. Harvey, Dudley, England.

THOUGHTS ON PSALM 119

There are twenty-two letters in the Hebrew alphabet, and twenty-two divisions in this Psalm, each one headed by a letter of the alphabet. In the original, every sentence in a particular section begins with the letter heading that section, which is rather remarkable in itself. Think, for a moment, of the task of writing a group of sentences where the first word had to begin with "Q" or "Z," and at the same time express profound and beautiful truths. That is not only accomplished here, but we also have a theme, and the writing is poetic in form.

Each letter is a word in Hebrew, and has its own meaning. Thus the Psalm is built around "words" rather than "letters," and as we might expect, the theme of this Psalm is THE Word, the Word of God. Paul tells us that the Scripture given by inspiration, which is profitable for instruction in righteousness, has been given to the end that "the man of God might be perfect, thoroughly furnished to all good works" (2 Tim. 3: 17). Not partially, but thoroughly furnished, right up to the point of having the word of Christ dwelling in him richly, with that intensity of appreciation that we met with in verse 20 of this Psalm: "My soul breaketh for the longing that it hath unto thy judgments at all times."

Would it "break your heart," if you were placed in a position where the Word of God was no longer accessible to you? Where you could no longer read the Word? Of course, that is an over-simplification of the idea, because the wonder of this Word that we hold in our hands is that it is "quick (or living) and powerful . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4: 12). Because it lives, it can "dwell" in us, and once it dwells in us, no man can take it from us.

As will be appreciated, the attitude of the Psalmist to the Word is in no sense one of detached admiration. Rather does he, whilst expounding its beauty and its wonders, also accept it as the controlling factor in his life from day to day. Indeed, he begins by speaking of the blessing that comes to those who "walk in the law of the Lord." He pleads: "O that my ways were directed to keep thy statutes." He sees the law of God, the Scriptures of truth, as ordering his conduct continually. In verse 24, he speaks of the testi-

monies of God as "his counsellors." How does the Word of God counsel, or advise him, and us?

Timothy is an example, to whom Paul declares that "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation" (2 Tim. 3: 15). Paul's parting words to our brethren at Ephesus also contains the same thought: "I commend thee unto God, and to the WORD OF HIS GRACE, which is able to build you up, and give you an inheritance among them that are sanctified" (Acts 20: 32). As the Psalmist declares later, in words well known to us: "Thy word is a lamp to my feet, and a light to my path" (v. 105).

Thus we see that the counsel by which God now guides His people, whom He shall afterward receive to glory, is contained in this Word. So we, with the Psalmist, should accept it in that light, as counsel from God, and in no sense to be lightly esteemed. As we read: "I have sworn, and I will perform it, that I will keep thy righteous judgments" (v. 106). In the 19th Psalm we have a very beautiful expression of the warning, the guidance afforded by the Word of God, where we read (v. 10): "More to be desired are they (God's laws and judgments) than gold, yea than fine gold: sweeter also than honey and the honeycomb. Moreover, by them is Thy servant warned, and in keeping of them is great reward." Thus the value of this Word to us is elevated above all that is of value in material things.

But there is another aspect which the Psalmist also brings in here. He describes the Word as "sweeter also than honey and the honeycomb." This thought is also in the 119th Psalm, at v. 103: "How sweet are thy words unto my taste. Yea, sweeter than honey to my mouth." Time and again we shall meet the pleasure that the Psalmist derives from the Word. He pleads (v. 18): "Open thou mine eyes, that I may behold wondrous things out of Thy law." He says continually that his delight is in the testimonies, and declares: "O how love I Thy law, it is my meditation all the day" (v. 97).

Now this is an aspect that I think we would do well to meditate upon for a moment. We have here the thought that obedience to the commandments of God is not to be a matter of unwilling compliance, or an observance in the hope that reward will follow. We should, rather, take delight and pleasure in walking in God's ways, so that the will of God

is something that we want to do; not something that we have to do. Then, failure to obey, because of our own weakness, will bring sorrow and sadness of heart. Sorrow to the extent seen in v. 136: "Rivers of waters run down mine eyes, because they keep not Thy law." To the extent that we are able to keep His commandments we will rejoice, not for the reward, in store, but from the pleasure that comes from doing that which is a joy to us to do. "Thy word is very pure; therefore thy servant loveth it" (v. 140).

This attitude was seen to perfection in the Lord Jesus himself. He fulfilled the prophetic words of Psalm 40 as the writer to the Hebrews clearly shows: "Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God; yea. Thy law is within my heart."

In considering Psalm 119, the emphasis is in the counsel and guidance afforded us by God through His word, and the great delight that word should evoke in us—the great longing, the ardent desire, to walk in its way. But we know, of course, that the guidance of God, even in our day and age, is by no means limited to this. God is actively concerned in the well-being from day to day of all those who, like the Psalmist, are striving to do His will. He helps them continually.

It is indeed the testimony of His word that if we draw nigh to Him, He will draw nigh to us. If we chose those things wherein He delights, He will have His eyes upon us, and regard our way. If we commit our way to Him, he will direct our steps; if we are broken and contrite in spirit, and tremble at His word, He will look to us and help our infirmities, succour us in temptation, supply our needs, chasten us in our errors, forgive our sins, strengthen us in the way of righteousness, and make all things work together for our good.

But all this is absolutely and entirely dependent upon our attitude to this Word that we hold in our hands. We must be one with the Psalmist in this, because God has elevated and magnified His word above all His name. He has appointed His word as the means for our sanctification, and the place of our meeting with Him. Honouring His word, we honour Him; despising His word, we despise Him. And it is written: "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

—E. A. Stallworthy

Questions



Answered

WILL ACCEPTATION OF BELIEF THAT JESUS IS THE SON OF GOD SAVE US?

B.H. (W.A.) writes: "1 John 4: 15 states: 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.' This, apparently, is all that it is necessary to believe to be saved, but even the Pope confesses that Jesus is the Son of God, so what did John mean?"

Answer: Your question is a good one, especially in view of statements being made by the current Graham crusade that mere acceptance that Jesus is the Son of God is all-sufficient for salvation. In presenting your question, however, you have taken the verse out of its context. If we place it in its proper setting, we will come to a better understanding of its meaning. John declared:

"We have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of Judgment . . ."

On this you state, "even the Pope confesses that Jesus is the Son of God."

But you are wrong. The Pope does not do that. He confesses that Jesus Christ is the second Person of a Trinity, and because he lacks a true knowledge of the Father and Son he lacks that which is essential to life eternal (John 17: 3). One cannot properly confess that Jesus is the Son of God whilst at the same time advocating a doctrine that denies or nullifies that teaching.

The Protestant churches are in the same category as the Pope. Even the celebrated Dr. Graham, in Adelaide, dogmatically asserted, that "God of very God" came down to the earth in human form, and was put to death on the cross!

John says that we must believe:

1. That the Father sent the Son to be the Saviour of the world;
2. Jesus is the Son of God;

3. A knowledge of the love of God will give us boldness in the day of Judgment.

When you carefully consider it, very few believe these three simple statements. They may profess them as a matter of words, but they do not believe them in the sense that John understood them. In fact, the majority of mankind has incorporated beliefs that nullifies the truth that John sets before us.

It is useless advocating a belief, if, at the same time, you hold to an opinion that neutralises its power, or destroys its teaching. It is no use you saying that we must be baptised, if at the same time you believe infant christening is adequate—for the Scriptures clearly teach the mode and significance of baptism. And it is no use believing that Jesus is the Son of God if at the same time you teach something contrary to Scripture.

The world does that.

In fact, few believe the simple statement of John. How can they believe the truth concerning Jesus as Saviour if they are in ignorance of what he came to save? How can they confess this knowledge if they do not know how he went about it? What does the world know of the mode whereby the Father sent the son? It is filled with ideas concerning pre-existence, concerning the Trinity and so forth. What does the world know of the scope of Christ's labours as Saviour of the world?

You can understand that a true confession of this simple truth involves quite a deal of explanation. Before we can truly acknowledge it we must know something of the birth of Jesus as the Son of God, in what way he was "sent" from the Father, his work as a Saviour, the scope of his labours both for individuals and for the world, the love of God manifest to us in drawing us to the way of salvation, the judgment seat before which we must ultimately come.

All this, and more, is implied in the statement before us. Does the Pope believe it? The answer is a decided, No! Does the world believe it? The answer is the same. The statement of John involves such matters as the death and resurrection of the Lord, baptism, a walk in love, the second advent of the Lord, the Judgment seat, eternal life, the relationship of the Father to the son, and so forth. To confess these things, we must reject errors that nullify them. So the statement broadens out to include the whole plan of salvation.

You are thinking, perhaps, that I am extending the verse beyond what is warranted. But that is not so. And John shows that it is not so in **this very chapter**. In v. 3, he writes: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ . . ." What would John think of those who taught that "Jesus is the Son of God" and yet did not come in the flesh? He would say they were of the anti-Christ. Therefore it is necessary, not merely to accept Jesus as the Son of God, but to **reject** propositions that are erroneous and would nullify the positive teaching.

The confession of 1 John 4: 14-16 is really a brief statement of the doctrine of God manifestation in flesh, and that is the fundamental doctrine of the Bible. In short, you cannot confess the truth of these verses without acknowledging the fundamental teaching of the whole Bible. If you feel that you can, write me again and state what fundamental error you feel you could hold whilst at the same time accepting the truths expressed in these verses. — Editor.

Extract from a Student's Notebook

(Continued from last issue)

He likens the philosophy of the serpent to that which issues from the pulpit and Press today:

"As to the incapability of a woman being reasoned into transgression by a brute beast, we are every day familiar with the contrary. Man that is in honor and does not understand the word has no pre-eminence over a beast. This is the doctrine of Scripture. He is as an ass or a serpent, whether performing in a pulpit, a temple, a mosque, or in the private walks of life. The folly that hisses from

their mouths is but the teaching of the serpent less speciously expressed than in the beginning . . . and 'CREEPING into houses, they lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.' They reason them into transgression of the Word, and into self-satisfaction and contentment in sin, as effectually as their father did the mother of all living."

—G.E.M.

(To be continued)

The Dead Sea

The statement in regard to the Dead Sea on vol. 24 p. 364 is incorrect. There is a slight variation in the figures of the authorities I consulted, but they all agree that the level is approximately 1,300 feet below sea level, and that the depth at its greatest is also approximately 1,300 feet. An extract from a recent Jewish National Fund publication says: "The Dead Sea is 50 miles long, 11 miles at its widest part, and 1312 feet deep. It is 1286 feet below sea level . . ."

VOLUME TWENTY FIVE

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

CHRIST'S EXAMPLE

It is a remarkable feature of the temptation of Christ that he employed the Scriptures in repelling the suggestions of the tempter. This is a feature worth noting in a day like ours, when the universal tendency is to give the Scriptures a less and less commanding place. With Christ, the fact of a thing being "written" was a sufficient reason for making it a rule of conduct, which is becoming less and less the case in a day when more and more the theory finds favour that the Scriptures are partly or wholly the product of human thought, and subject to human judgment and conscience as to the obligation of its precepts. The implication is obvious that we only stand with Christ fully when we recognise that "all Scripture is given by inspiration of God," and therefore as he said, "cannot be broken" in its truth or authority. Corollary to this line of thought is the view that the temptation affords of Christ's acquaintance with the Scriptures. His ready responses to the tempter show both acquaintance with them, and that memory of their practical instruction that was able to apply them in the hour of need. If Jesus thus knew the Scriptures, it was because "his custom was" to frequent the synagogue and read the Scriptures (Luke 4: 16). His being "God manifested in the flesh" would lead to a powerful proneness in a Scriptural direction; but it did not make him independent of the testimony which the Spirit in David says was his study all the day, and the understanding of which made him wiser than his teachers (Ps. 119: 97-104). In Christ, therefore, we have an example of that endeavour to become familiar with the Scriptures in daily reading, which is the characteristic of the modern revival of the truth.

—R.R.

"Eureka in the Light of Today"

What Israel Must Learn

"When 'every eye shall see him' it will be manifestly a time of great trouble. It is, in fact, the 'time of trouble,' both of Jacob and the Gentiles, out of which, however, 'Jacob shall be delivered' (Jer. 30: 7). Daniel declares it to be 'a time of trouble such as never was since there was a nation to that same time' (12: 1). Israel's hopes will be at the lowest ebb; and unless another Joseph appear as in Egypt, for the salvation of his father's house, they must perish. But the Eternal Power has provided for them a Deliverer after the type of Joseph, who at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the day of affliction; and when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is Yahoshaia, or Jesus, who was wounded in the house of his kindred (ch. 13: 6; 12: 10); and that it is to him they are indebted for deliverance from the enemy, they will mourn and be in bitterness before him, as their fathers were in Joseph's presence, whom, as they had served Jesus, they sold for a few pieces of silver. All the tribes of the earth will howl, for the anguish of the times will be great—Israel among the nations, as a lion among flocks of sheep; Yahweh's battle-axe and weapons of war to break in pieces the nations, and destroy the kingdoms; his new sharp threshing instrument to beat the mountains small, and to make the hills as chaff; his fan to fan them; a whirling wind to scatter them as thistledown (Isa. 41: 15-16; 17: 13). 'Even so, Amen.'"

—Eureka



Three Vital Factors in Israel's Development

Once again the simmering Middle East threatens to boil over into world crisis. The tiny nation of Israel — so small, both geographically and numerically as to be really of non-importance in world politics — continues to exercise an influence quite out of proportion to its size. Events affecting it cause reverberations and repercussions throughout the world.

Publicity has been given to two contemporary despatches from the Middle East, and we desire to link these with a third despatch from the same quarter — though not of a contemporary nature. The two former communiques are (1) the announcement that Israel is exporting arms to West Germany, and (2) the Egyptian threats of impending war. The third despatch comprises portion of Hosea's prophecy.

The two former items serve to emphasise the remarkable developments in the land itself. In that regard we must not make a mistake. We believe that developments in Israel are grossly exaggerated. The Jewish people are great publicists, so great, in fact, that they usually overplay their hand. They are intensely proud of their achievements, and tend to over-emphasize them. Many of the projects, lavishly publicised in great detail as being outstanding achievements, do not compare with that accomplished in other countries. What really makes them notable is that they are being done "in the land," by a people "gathered out of the nations," who have sacrificed much to establish them. When the circumstances are all brought into perspective: the harsh, barren nature of much of the land; the poverty-stricken state of the Government; the numbers of backward and often diseased people who have seized the opportunity to return; the virulence of the enemies that press so heavily upon the borders; the daily tension under which life is lived; the constant violence, and state of semi-war footing upon which the nation continues; the knowledge that full-scale war could break out at any moment; the possibility of invasion by a ruthless, embittered, and numerically greater enemy (the Arab nations) — these, and other facts, really show the magnitude of what has been done; and not the accomplishments in themselves.

It is not merely that Jews have planted trees where none grew before, or established a forest on a previously denuded hill, or brought water to a desert, or built a city on a sand-dune, that is remarkable; such things are common today all over the world; many nations have done similarly. It is the conditions under which the Jewish people have laboured that makes their accomplishments really great. They have defied and conquered adversity in a manner, and in face of such odds, that one cannot help but admire and applaud.

For example, the Youth Aliyah Organisation, during the twenty-five years of its existence, has rescued no less than 83,000 children, and brought them back to the land of their forefathers. And these children have been gathered from no less than seventy-five different countries.

But these figures, in themselves, tell only portion of the story. The condition of many of the children has been indescribable. Some have lacked the first principles of hygiene, or the basic elements of education. They have had

to be taught these matters, that they might take their place effectively in the modern State of Israel. Some returned embittered by their past experiences, looking upon anybody in authority (Jew or Gentile) as their natural enemy, preying like animals on those round about them. They had to be won over, their outlook had to be changed, they had to be taught the rudiments of citizenship to take their place in the State.

And this had to be done at a time when a multiplicity of other problems crowded in upon the young State.

That so much has been done in spite of prevailing conditions is the real miracle of the return.

And now comes the announcement that Israel is exporting arms to West Germany.

Israel must export to live. Overseas currency is urgently needed. It permits the Jews to purchase badly needed supplies elsewhere. Israel is prepared to make and export anything that has a market value.

So the dwarf among nations is developing, even though it is not yet a giant.

It is one day to become even that.

Her enemies fear her progress.

Nasser recently declared: "We are all awaiting the decisive battle to get rid of Israel and the crime of its creation."

He claimed that Israel had not won a single battle in the 1956 Sinai campaign.

On the contrary, he claimed, it was Egypt that was victorious! It was only the intervention of Britain and France that prevented the annihilation of Israel then!

Any Egyptian soldiers listening to Nasser's statement on Egypt's victories must congratulate themselves on winning the war in retreat — doubtless reasoning that they tired Israel's army by running so far and so quickly from the site of battle! His philosophy applied to war is admirable inasmuch as both victor and vanquished can equally congratulate themselves on having won! It then becomes a matter of argument as to who won the most.

But there is a threat in Nasser's words that may be implemented before long. Egypt's record of failure must

rankle with him, and he must long to be avenged upon his hated enemy.

We believe that if war broke out, Israel would seize the opportunity to extend her borders at the expense of Jordan.

Israel believes that it is capable of handling the whole Arab world combined.

The Jews are quite confident (Ezekiel 38: 12) in their ability to extend their borders at the expense of their enemies, if the rest of the world does not intervene. They rest well satisfied in their personal ability and accomplishments, and (in measure like us all) must yet be brought to realise their utter dependence upon God.

And that brings us to our third point — the statement of the prophet Hosea concerning the present attitude of Israel. He pleads with them to turn to their God in the following terms:

"O Israel, return unto Yahweh thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to Yahweh: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy" (Hos. 14: 1-3).

"Asshur" is a term defining the King of the North; "they that ride upon horses" defines the King of the South (cp. Isa. 31: 1) — and in between these two great powers, there is Israel, glorying in "the work of their hands," and saying unto it, "Ye are our gods."

In its original setting, "the work of their hands," doubtless relates to the idols that were made, and to which apostate Israel bowed down; but in its modern setting (and these words have a modern application) these words have application to those things in which Israel today boasts.

The present-day confidence of Israel in its ability to cope with all problems that face it will be terribly shaken when the Russian invasion occurs. Zechariah speaks of the terrible havoc that will then take place (Zech. 13: 8). In the extract from "Eureka" at the head of this article, Brother Thomas speaks of how Israel's hopes will be brought to the lowest ebb, and will require the presence of a Deliverer like Joseph (Rom. 11: 26). The destruction that shall be wrought at that time, will show the fallacy of placing confidence in material things in the absence of faith. It will demonstrate

the foolishness of Israel resting upon their own ability and accomplishments, and glorying in them as though these things have been done in their own strength entirely. They will then learn the truth of Jeremiah's words: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am Yahweh which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith Yahweh" (Jer. 9: 23-24).

That is the lesson Israel must learn. It is the lesson we all must learn, and constantly keep in mind. Israel faces great problems; a great and terrible sorrow still awaits her. She can cope with Nasser; she can handle many of the problems that daily confront her; but she does not yet truly realise her destiny. The Jews are returning to the land, not merely to create another national State in the earth, but for the same reason that they were called out of Egypt under Moses — to glorify the name of Yahweh. Before they can do that they must be purged of evil. And trouble alone can bring Israel to its knees to supplicate the one whom they have denied so long. Jacob's trouble is yet to come. The cry is yet to be raised; "We are cut off for our parts." The purging fire of Armageddon will destroy all self-glorification, and humble Israel sufficiently to make the nation great. The joyous shout is yet to arise from a people disciplined and changed: "Blessed is he that cometh in the name of Yahweh" (Mat. 23: 39; Ps. 118: 27). And then Israel will enter upon its full greatness (Micah 4: 8). The lesson will have been learned. No longer will there be confidence in their own ability. No longer will they glory in the work of their hands, saying: "Ye are our gods." Instead, the nation will acknowledge that, as Yahweh's name-bearer, it has been created "for His glory" (Isa. 43: 7). The Divine purpose in the nation will at last be manifested. The great and impending change that Yahweh has in store for His people is expressed in two statements by the prophet Jeremiah which we herewith set before the reader. The first we might style, Israel's past opportunity:

"As a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel that they might be unto me for a people, and for a name, and for a praise, and for a glory; BUT THEY WOULD NOT HEAR" (Jer. 13: 11).

Future glory:

"I will cause the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity,

and will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. 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: 8-9).

It is the purpose of Yahweh, therefore, that His original plans for Israel shall yet be accomplished. The coming crisis is designed to humble the nation, to show the futility of glorying in the work of its hands, and to bring it to a state of mind in which it will freely accept the Messiah as King. That is the lesson that Israel must learn. It is a lesson that we also must constantly bear in mind, for the very sins that we are so prone to condemn in the nation, may be a sin reflected in us, as an individual. We can thus bear in mind the exhortation of the Apostle: "If God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee goodness, if thou continue in His goodness: otherwise thou also shalt be cut off" (Rom. 11: 21).

—E.P.

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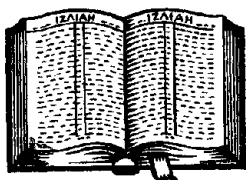
Divine Worship — Its Form and Purpose

Three addresses were delivered at the Cumberland Ecclesia (S.A.) upon this unusual theme during April last. On each occasion, a summary of the matter was duplicated for distribution at the meeting, so that the audience had in their hands a printed epitome of the matter to be delivered from the platform. The Recorder of the Cumberland Meeting (Bro. W. Gurd) has supplies of these epitomes, and will be happy to send copies to any interested. Please apply to Mr. W. Gurd, Box 226, G. P. O., Adelaide, South Australia.

Anonymous Donation

We acknowledge with thanks a generous anonymous donation bearing the general address of "Adelaide" and with a covering note as follows: "Dear Brethren, It gives me great pleasure to send you the enclosed p.n. Use it for whichever branch of your work needs it most. May Yahweh richly bless you all with health and strength to labour for Him and in His service."

(We thank you for your encouragement of our labours—Editor.)



Things New and Old

No. 4—

THE DAY OF INSPECTION

In our search for reality, we have so far considered death, resurrection and the call of the living to meet Christ. Now we want to take up the thread from where we left one of the saints in a cool and shady arbour with a dignified young man.

It was, of course, the beginning of the Judgment Seat. I wrote on this at length in the "Logos" several years ago. For detailed exposition, reference should be made to that article. Meanwhile, we will say enough to maintain the thread of these reflections.

Why did we leave our resurrected Brother in a shady arbour with a young man? What has that to do with the Judgment Seat?

Sinai

First the minor point: the shady arbour.

The Judgment Seat will most likely be in Sinai. It is very desolate and uninhabited, suitable for a muster of people who will not be dependent upon normal human provisioning. It is historically appropriate for the saints there to be gathered, who have "made a covenant with Yahweh by sacrifice" (Ps. 50); there the mountain burned with brilliant flame, and the voice of Yahweh was heard; there, again, His glory will be revealed in fire which will be destructive to the wicked and purifying to those who love His appearing. Habbakkuk portrays the march of the saints from the Sinai region, whence they go forth to thresh the heathen (ch. 3); Zechariah speaks of the "whirlwinds of the South"; the 68th Psalm describes the saints as God's chariots, "Yahweh among them has come from Sinai into His sanctuary" (v. 17, Dr. Thomas, supported by the RSV).

But Sinai is a hot and arid place; people who are still mortal could not be kept waiting there without shelter.

When Jonah needed shelter from the heat of the burning eastern sky, God caused a gourd to come up "to be a shadow over his head." God will be quite equal to the situation when a multitude of Jonahs are waiting for the Lord's assessment. A small point, but it all helps to get a real picture.

Object of the Judgment Seat

But why a young man in solitary converse with a saint? Surely we must "all appear before the Judgment Seat of Christ" — all will be there and Christ is the Judge. Yes, true! Christ will pronounce the final summing up and verdict for all of us, but first there is work for the angels (the saints of heaven) to do.

You see, the Judgment Seat is not the work of a flash; it has very deep objects which require a comprehensive, fair and sympathetic review of the lives of each of us, so that we may be brought to see our lives as God sees them. "He did that which was right in the sight of Yahweh"; "A man after God's own heart"; "A double-minded man"; "He did that which was right in the sight of the Lord, but not with a perfect heart"; "Have ye not read?" "Did ye not hear?" God wrote the lives of men and women on probation for the Kingdom in times gone by, in the books of Kings, Chronicles, Samuel, etc., and He will present our biographies on similar lines at the Judgment Seat.

The work of the Judgment Seat is a careful analysis of our characters so that if accepted we shall go forth with no misconceptions as to why God has chosen us, and full of humility that He should be so merciful, and, if rejected (pray not you and me, for all our weaknesses) back to the world with no false illusions about the justice of the decision. Hidden things of darkness that we would fain have concealed, the counsels or real motives of the heart which people did not understand; all will be brought to light (1 Cor. 4: 5). We must all appear (Gr. "phaneroithea" — i.e., in true character, without disguise — 2 Cor. 5: 10). Such a searching examination is not the work of a moment, and if it takes hours or days for each saint, Christ would scarce get through them all in a hundred years, if the whole enquiry were his alone.

Thus, then, we understand why he comes with all his holy angels (Luke 9: 26; Mat. 25: 31), and why he will confess the faithful before the angels. They will carry out

the detailed work; he will sum it up. Hence our "young man" — young because that is how the angels appeared at the tomb of Jesus, and because immortality is eternal youth.

The Climax of the Angelic Ministry

How appropriate that the angels should be there. What a fitting climax to their work of moulding circumstances for the shaping of the saints. From the time when the sons of the morning shouted for joy when they started to fit the world up for man, through all the fascinating work of designing trees and fishes, butterflies and birds, animals and herbs, so that the earth should be fit for Adam, then through the angry years of human history till at last the day comes to which it all tended, and the Lord Jesus is about to be glorified in his saints.

How right that the angel who watched over you or me should be there at the end to tell us what our life really meant, and to draw out of us our acknowledgments and admissions, our intentions and real desires. For each of us there is an angel who encamps around about (Ps. 34), described by the saints who rejoiced at Peter's deliverance as "his angel" (Acts 12: 15). Jesus, too, said of his little ones, "their angels do always steadfastly behold the face of your Father in heaven" (Matt. 18: 10). "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14). As well as controlling the destiny of nations for the sake of the elect, saying "Touch not mine anointed," they have watched over the multitude of little circumstances which have given saints the opportunity to be developed in God-likeness. Life at best is a tangled skein of good and evil motives, of successes and failures. Who better to unravel it than the angel who can say: "Do you remember when you were bold for the truth as you thought, and took part in that debate in the town hall before a thousand people. I was there! You thought you were good that evening, but really you were full of pride and self love!" And if we are of a perfect heart, we shall hang our heads in shame. Or again, "Do you remember how you could not make up your mind what to do for the best when that good job came along? I was there! You were criticised! Your indecision lost it for you. You prayed, and felt a failure. Later, you felt you could have served your family and God better if you had made up your mind and taken it. But your indecision sprang from Godly fears, and a conscience sensitive toward God. You didn't feel a conqueror,

but actually that was one of your moments of triumph, for God chooses men who are empty of themselves that they may be full of Him."

The Threads Untangled

What a beautiful thing the Judgment Seat will be — to have the complications of our life ironed out in the day when God shall Judge the secrets of men by Jesus Christ (Rom. 2: 16).

Perhaps we could not sort out a mutual incompatibility with a Brother in the days of our flesh. Whatever we did we always seemed to be "at loggerheads." Romans 14 tells us that serious misjudgments of our brethren — "setting them at nought" — will be righted at the Judgment Seat. Similarly, one would suppose that minor enmities will be cleared up. The Kingdom is harmony, unity, peace. People who are going to walk together for eternity must be brought to see "eye to eye" for "together shall they sing when Yahweh shall bring again Zion" (Isa. 52: 8). Cannot we picture David brought face-to-face with Uriah and them weeping together in reconciliation?

Cannot we picture the angel saying to us: "You did not get on with Brother X did you? He had little failings which irritated you, although he loved God's truth. He is in the next booth. Come and meet him!" And with a mixture of shame and joy we embrace. "Can it be a question whether brethren should from conflict cease?" But how much better if we had agreed now, in the days of probation. Of course, there will be some people who will continue the argument in the presence of the angel, standing on their dignity: "Well, he started it," "It was his fault." Such will condemn themselves out of their own mouth, and show what spirit they are of.

Thus in the solemn interview with the angel, we shall come to know ourselves. The more we judge ourselves now, the less we shall be judged; but there is glory in the view that sees the Judgment Seat as the final stage in the preparation for immortality; the time when we finally put off the garment spotted with flesh, in preparation for putting on our house from heaven; the time of being finally exorcised of evil spirits that we may be clothed with immortality. The climax of developing new creatures; new minds; by the strong crying and tears of probation, now made ready in a final "catharsis" — purging, for new bodies.

The Judge Himself

Then finally before the Judge Himself! What a solemn moment. Each of us to have a brief word of commendation, or condemnation, from him to whom the Father hath committed all judgment, because he is the Son of Man, fitted by experience of human nature to be touched with the feelings of our infirmity (John 5: 17).

"Depart from me, I never knew you!" All that public service — preaching in his name — the cries of "Lord! Lord!", and yet we knew him not. Weeping and gnashing of teeth. Outer darkness. Lake of Fire. Seeking death and finding it not. At last, eternal oblivion.

"Enter thou into the joy of thy Lord." Oh, how sweet is his smile. "Thou hast been faithful in a few things" — and after the interview with the angel we know it is but "few." "Be thou ruler over many things" and to that task we shall bring the humility of those who are grateful for abounding mercy—who will reign over others knowing that "by God's grace I am what I am," not by my own strong arm.

And then, when it is over, what shouts of joy in the great musical festival of Mount Zion, where the saints are the singers, and the angels the august audience. Let Brother Thomas describe the scene:

"And I heard a voice of harpers harping with their harps; and they sing as it were a New Song in the presence of the throne, and in the presence of the four living ones, and of the elders; and no one was able to learn the song except the 144,000 who had been redeemed from the earth" (Rev. 14: 16).

Mount Zion is still the scene of the vision. Instrumental and vocal music gladdens the hearts and ears of the performers. As the Spirit predicted in Psalm 87: 7, so it comes to pass; for "as well the singers as the players upon instruments are there." "Every one of them" has his harp; for he is himself a "harp of the Deity," and therefore an instrument of joy (Rev. 5: 8; 15: 2). The harp is an instrument used in giving thanks, in rejoicing, and in praising. To "hang the harp upon the willows," indicates great tribulation and distress; as in the present state of Israel, whose "harp is turned to mourning, and their organ into the voice of them that weep." So when torment and sorrow come upon Babylon, and she is found no more, "the voice of harpers, and musicians, and of pipers and trumpeters shall be heard no more at all in her." The absence of music shows that all joy has departed from a people; while its presence indicates the reverse.

A harper harping with his harp is a saint, who has been judged according to what is written, and rewarded according to his works, and thereby admitted into the glorious company of the redeemed. The first thing he does when he finds himself on the mount of

Yahweh's holiness, is not to celebrate battles to be fought, and victories to be won; but to show forth the praises, the worthiness, and loving kindness of him, who called him out from among the worshippers of the beast, and placed him within the "Circle of the Throne." The Four Living Ones, and twenty-four stephaned Elders, are all harpers who harp with their harps. This is positively affirmed in Rev. 5: 8. In symbolic style, put harps, and golden vials full of odours, into men's hands, and say, that "the odours are the prayers of the saints;" and it is equivalent to saying that the harps and golden vials are representative of the saints themselves. The Angels within the circle of the throne, although they prostrate themselves upon their face, and in obedience to the decree in Psalm 97: 7, worship David's Son and Lord; yet are they not harpers. They join with the harpers in myriads in the ascription of "worthiness to the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5: 12); but they could take no part in singing the harpers' new song which they accompanied with their harps; for they have never learned it, and were they to study it ten thousand years, could never sing it truthfully. They are the angelic audience that listens with ravished ears to the divine melody of the new oratorio. Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, "Glory to the Deity in the highest, over the earth peace, and good will towards men." Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion the performers will be not less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of glory, themselves illustrious and immortal, number "ten thousand times ten thousands and thousands of thousands" (Rev. 5: 11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamour for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed.

—E. WILLIE, Stourbridge (Eng.)

SOUTH BRISBANE'S ECCLESIA'S STAND

Because of misconceptions which have arisen, and statements circulated, that visiting brethren are interrogated as to their beliefs before being allowed to fellowship, we desire it to be known that this is not the case, but that this ecclesia has from its inception adopted the B.A.S.F. and are prepared to fellowship visitors upon that basis.

W. T. Clark (Recorder)

12.— ZION RENDERS BACK THE PRAISE

Sing unto God (Elohim), ye kingdoms of the earth;

O sing praises unto Yahweh—Selah!

To Him that rideth upon the heavens of heavens, which were of old;

Lo, He doth send out His voice, and that a mighty voice.

Ascribe ye strength unto God (Elohim);

His excellency is over Israel,

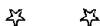
And His strength is in the clouds.

O God (Elohim), Thou art terrible out of Thy holy places;

The God (El, Strength) of Israel

He that giveth strength and power unto His people.

Blessed be God (Elohim)!



Four Names Spelling Destiny

The final themes of the Psalm in the lips of the immortal singers will lift the grand finale to a fitting level of praise to Yahweh, and an extolling of His glory. We pause, however, to note a few additional points on verses considered last month.

Four of the tribes are singled out for special mention: Benjamin, Judah, Zebulun and Naphtali. In addition, reference is made to the ruler and princes. Why should this be so? Why are not some of the other tribes mentioned? The question opens a profitable field of research.

A prince of each tribe was Divinely selected when the children of Israel were in the Sinaitic desert (Num. 1: 1-5). The princes of the tribes enumerated in Psalm 68: 27 were Abidan, Nashon, Eliab and Ahira in that order. Taking the name of the tribe, and then the name of the prince of the tribe, Benjamin (Abidan); Judah (Nashon); Zebulun (Eliab); and Naphtali (Ahira); and giving each name its literal meaning in the Hebrew, a sentence springs up before our gaze: "The Son of the Right Hand is a Father of Judgment, causing praise by the oracle he brings. God is Father, dwelling in Zion, whilst wrestling against the evil brother."

Thus the song of triumph of Psalm 68: 25 is sung in the presence of the tribes and princes whose testimony by the Name they bear is that Jesus Christ has then come as the

Judge, causing praise to ascend from the redeemed. Thus the name of Yahweh will be manifested in Zion with all its attendant Father-blessings, though the contest continues against the world at large, still not yet subject to Zion's law.

The prophetic destiny of the same four tribes as detailed in Jacob's dying words (Gen. 49) will also then have been realised: Judah, the lion and lawgiver (v. 9) will have produced the Judge and Man of War; Zebulun, the dweller at the haven of the sea (v. 13), and whose territory included the site of the modern port of Haifa, will have been the main inlet through which the returning exiles poured back from exile to set the stage for the Gogian drama, and all that will have by then occurred; Napthali, who giveth goodly words (v. 21) bespeaks the wisdom which will pour from Messiah's lips to enlighten the earth; Benjamin, who devours the prey (v. 27) proclaims the fate of all Gentile organisations.

The order of the names in each setting carries its own sequence of thought which harmonises so beautifully with the unfolding of the actual events.

"Thrust in the Sickle"

Because of what has then been accomplished, the plea of the immortals is for the completion of the work — "Strengthen, O Yahweh, that which thou hast wrought for us" (v. 28). The redeemed have a perfect confidence in the outcome, and they see the ultimate as a reality: "Because of thy temple at Jerusalem shall kings bring presents unto thee" (v. 29).

They speak of the coming downfall of the nations (v. 30); and look to the gathering into covenant blessing of Egypt and Ethiopia (v. 31). All the tribes of Adam: Shemitic, Japhetic and Hamitic, will be given the opportunity to boast greater blessing than their father Adam lost.

Against the background of these wondrous things, and breathing forth the spirit of absolute assurance, the redeemed, in exhortational warning, sound forth throughout the nations of the earth, the glorious truth: "Fear God, and give glory to Him, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 7).

This development finds its place in the Psalm as "the mighty voice" (v. 33) of the manifested Yahweh-glory, penetrating to the darkest corners of the habitations of the

tribes of Adam in exile from the land of the covenant, as they hear with mingled awe, fear and hope, the solemn declaration, "His excellency is over Israel" (v. 34). The Jew will have become the head amongst the nations, and from that moment on, it will be obvious to all, that the future pattern of world events will be with regard to blessing on Israel. The great hidden fact of history, known only to the saints throughout 20 centuries, will have then become the staggering realisation of all peoples.

They will realise also "that His strength is in the heavens" (v. 34). The "new heavens," even Christ and the saints in power, will display Divine power in forms and extent beyond the present conception of the human mind. The world will be staggered to realise that the elements themselves are at the command of the new power in Zion; that nations enjoy good health at His Word of command; that the soil itself obeys His voice and yields its abundance; and their voices raised in wonder will itself stagger and astound — for all nations shall speak one language at His command.

Jeremiah, on one occasion, declared: "But Yahweh is with me as a mighty terrible One; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper; their everlasting confusion shall never be forgotten" (20: 11). The immortal Jeremiah, with all the redeemed, shall again use this word: "O God, thou art terrible out of Thy holy places; the God of Israel is He that giveth strength to His people" (Ps. 68: 35).

With the rich contemplation of the redeemed causing the the ends of the earth to echo with their shouts of praise to Yahweh's power and mercy, and blessing upon His glorious Name, the inspired pen of David was laid down.

The Exhortation

We have looked into the future. We have seen the time beyond the resurrection when we shall stand with Christ in Zion; when Russia has been crushed, and the warning issued to all nations to submit; when the prospect of coming triumph causes the immortals to exult; when the time draws near for the exiled tribes of Adam to be restored to fellowship with the Father through the Son; when the House of Prayer for all peoples in Jerusalem will open a way of healing, health and prosperity. The fact that a great multitude of immortals will rejoice in that day emphasises the glorious fact that we are called to the glory to God, to become par-

takers of the Divine nature. Our contemplation is in itself a stirring exhortation to overcome.

Our Prayer

O Thou, to Whom all prayer must rise,
Wilt Thou now lend Thy gracious ear?
While feeble mortals raise their cry,
Wilt Thou, the great Yahweh, hear?

Thy servants would deny Thee rest
Till Zion's mouldering walls Thou raise,
Till Thine own power shall stand confessed
And make Jerusalem a praise.

Look down, O God, with pitying eye,
And view the desolations round;
See what wide realms in darkness lie,
And hurl their idols to the ground.

With gentle beams on Zion shine,
Raise up her kings, restore her priests,
And, by Thine energy divine,
Let sacred love o'erflow their feasts.

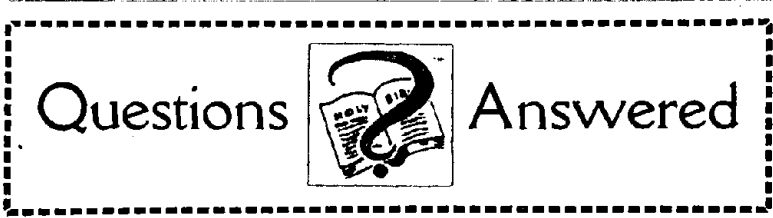
Then shall each age and rank agree
United shouts of joy to raise
And Zion, made a praise by Thee,
To Thee shall render back the praise.

A Final Question

Shall we be there?

— Bruce Philp

(Concluded)



WILL DAVID BE KING OF THE FUTURE AGE?

The Problem stated: "Jeremiah 30: 9 declares of the children of Israel: 'They shall serve the Lord their God, and David their king, whom I will raise up unto them.' Elsewhere we read that Jesus will be king. Is not this a contradiction?"

☆ ☆

Answer: No, it is not a contradiction. The term "David" in Scripture does not merely apply to the man, but to his dynasty as well. This is shown by the words which the rebellious tribes threw in the face of the grandson of David — Rehoboam — when they formed a separate kingdom. They

declared: "What portion have we in David, neither have we inheritance in the son of Jesse" (1 Kings 12: 16; 2 Chron. 10: 16).

In these two references, David stands for his grandson, Rehoboam. In similar manner, in Jeremiah 30: 9, his name is representatively used for his greater son, the Lord Jesus.

David was promised that the Lord would establish "his house and kingdom" (2 Sam. 7: 16), therefore the house of the Lord Jesus is the "house of David" (Zech. 12: 8).

The word "David" means "beloved." It is from the same root word as the common word "beloved" found in such places as Song of Solomon 2: 3, 8, 9; Isa. 5: 1, etc. In the original Hebrew, before vowel points were added to the text, both words were printed exactly the same.

The same title of "the beloved," is given to the Lord Jesus Christ. Concerning him, Yahweh declared:

"This is my beloved Son, in whom I am well pleased" (Mat. 3: 17; 17: 5; 2 Pet. 1: 17).

"Behold My servant, whom I have chosen, My beloved, in whom My soul is well pleased" (Mat. 12: 18).

The same title is used of Christ in the Epistles. Paul describes him as "the Beloved" (Eph. 1: 6); the "Son of His Love," or His beloved Son (Col. 1: 13).

Thus the Lord is the David of the New Testament.

David was undoubtedly a type of the Lord Jesus. So much so, in fact, that in the Psalms, he closely identifies himself with the Lord, using the personal pronoun for utterances that are definitely prophecies of Christ. Thus, in Psalm 16: 10, he declared: "Thou wilt not leave MY soul in hell;" and in Acts 2: 31 Peter explains that in these words the patriarch David saw the Christ. Consider these facts in the light of type and antitype:

1. David was introduced to the nation at a time when it was faced with an enemy (Goliath) with whom none could successfully battle. Christ, likewise, was introduced to the nation when he successfully battled with an enemy beyond Israel's power to cope—Heb. 2: 14.

2. Despite his victory, David was rejected by the nation. So also was Christ.

3. David, rejected by Israel, gathered around him a company of men who later formed the nucleus of his kingdom. That is the present work of the Lord.

4. David found refuge among the Gentiles at Gath—out of sight and contact with Saul. Christ has likewise gone to a "far country" (Luke 19: 12) to await the time of his triumph.

5. David came to power in Israel at a time when the nation was humiliated by defeat. Christ will do likewise (Zech. 14: 1-5).

6. David delivered Jerusalem from the Jebusites—Christ will likewise deliver Jerusalem.

7. David caused the glory of Yahweh to enter Jerusalem when he conducted the Ark to its resting place—Christ, as the antitypical Ark, will likewise enter Zion in glory (Ezek. 43: 1-2).

8. David then extended his kingdom into an empire by seven great campaigns (2 Sam., Chs. 8 and 10). Christ will do likewise—Rev. 10: 3-4.

We have said that the word David signifies "The Beloved." Places such as Jeremiah 30: 9, therefore, can be read as: "They shall serve the Beloved, their King. Christ has inherited this title as he has also that of Adam (see 1 Cor. 15: 45).

Notice how the words of the following Psalm more beautifully apply to Christ than to the son of Jesse; even though they are referred to David.

Psalm 89: 20-29

I have found David, My servant;
with My holy oil I have anointed him;
So that My hand shall ever abide with him,
My arm also shall strengthen him.
The enemy shall not outwit him,
the wicked shall not humble him.
I will crush his foes before him
and strike down those who hate him.
My faithfulness and My steadfast love shall be with him,
and in My name shall his horn be exalted.
I will set his hand on the sea
and his right hand on the rivers.
He shall cry to me, "Thou art my Father,
my God (Heb., El, Strength), and the Rock of my salvation."
And I will make him the firstborn,
higher than the kings of the earth.
My steadfast love I will keep him for ever,
and My covenant will stand firm for him.
I will establish his line for ever
and his throne as the days of the heavens.

These words are applied primarily to David, but in the preceding verse (v. 19), according to one translation, we read: "Thou spakest in vision of thy Holy One, and saidst, I have laid help upon a mighty one; I have exalted one

chosen out of the people." These words apply truly to David, but even more completely to Christ.

Shepherd-King of Israel

The title "David" is applied to Christ also in Ezekiel 34: 23-24. Having condemned the shepherds of Israel who had failed to carry out their proper duties, Yahweh declared:

"I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Yahweh, will be their God, and my servant David a prince among them."

This "one shepherd" is Christ who is styled in the New Testament "the great shepherd of the sheep" (Heb. 13: 20), and who likened himself to the "good shepherd" (John 10).

It is remarkable how many of the Old Testament types of the Lord were shepherds: Abel, Joseph, Moses, David are a few that come immediately to mind. David as shepherd typified Christ the good Shepherd. How beautifully the words of Psalm 78: 70 apply to David; how much more beautifully, to Christ, the Beloved of Yahweh:

He chose David also his servant,
and took him from the sheepfolds;
From following the ewes great with young
he brought him to feed (Heb., shepherd) Jacob his people
and Israel his inheritance.
So he fed them according to the integrity of his heart;
and guided them by the skilfulness of his hands.

From shepherd in the field, David became Shepherd-King of Israel. The same will be true of Christ. Ezekiel prophesied:

"David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in My Judgments, and observe My statutes, and do them. And they shall dwell in the land . . . for ever: and My servant David shall be their prince for ever" (Ezek. 37: 24-25).

As Israel firstly rejected David, and was only compelled by circumstances to accept him as king, finally to glory in him as their greatest hero, so the time will come when Israel, or the ten tribes who once repudiated David because they saw him revealed in the haughty and domineering Rehoboam (1 Kings 12: 16), will seek him in the Christ. Hosea predicts: "The children of Israel shall return, and seek Yahweh their God, and David their king; and shall fear Yahweh and His goodness in the latter days" (Hos. 3: 5).

In all the places quoted above, the term "David" is used as typical of his greater son.

— Logos Committee

JUDGEMENT

The faculty of righteous judgment is one of the highest attributes that may be acquired by mortal man. Judgment includes no suggestion of passing sentence on a fellow man, but confines itself to differentiating between good deeds and bad. It leaves men free to change from bad to good without penalty. It throws a light on the results of badness, but does not create those results. Christ spoke terrible words, in condemnation of a hypocritical system, and at the same time wept for the people who built it. His work was to save men and not to destroy; but yet his judgment was insistent, could not be gainsaid, and could not be watered down by personal dealings. Evil deeds bring forth evil fruits, and the people whom He loved and would have gathered together as a hen gathers her chickens were about to receive evil fruits. He told them plainly, but they would not hear.

When Jesus said, "Judge not," it is plain that he meant "Condemn no man," and not, "Exercise no judgment." The distinction will bear a little emphasis, because there is a tendency to let the faculty of judgment die of inaction, induced by a misconception of the command "Judge not."

After love, judgment is perhaps the most useful means of demonstrating the Gospel. A Christadelphian ought to be known as a sound judge, and he will be known as such if he has the true discernment of spiritual values. Moreover, his reputation will not be confined to morals. On any subject that engages the attention of the general public he may exercise judgment, but he must learn to discern righteous judgment in accordance with the Word of God. He must bear in mind, also, in passing judgment on other matters, or on others, that he is passing judgment on himself. This does not mean that he should not judge, he should not recognize and state if need be, the evil nature of the thing upon which he is passing judgment, but it does require that he constantly bear in mind where mercy and forgiveness can be obtained. In passing judgment on the world, there is a grand opportunity opened for pointing the way to forgiveness in Christ Jesus.

We have all sinned, and we have all been mercifully dealt with. We can see all the mitigating circumstances in

our own case, how unfortunate have been our environments and temptations, and we know that our shortcomings do not necessarily rob us of our sonship to God. Can we rise to the supreme height of regarding others in the same way? The judgment that we have applied to ourselves, can we apply it to others? And whilst we do not wink at sin, or condone evil, cannot we, by sympathetically recognising our own deficiencies, seek to aid, help and uplift those who are no worse than ourselves?

We need to rise above the harsh "justice" of the world, for we know the mercy of God, and have felt the need of it ourselves, and tasted of its sweets. The world groans, cries out in its anguish, not understanding the nature of the demon that tortures, blind to the relief that can be obtained. It is the duty, the natural function, of the Christadelphian to hold aloft the torch of True and Righteous Judgment, that men may see it and change their lives. Do we rise to the occasion, or do we spend our strength in things that do not profit?

Some may be tempted to think themselves so poorly educated, so weak in intellect, that they cannot be expected to form sound judgments. A moment's consideration will show that neither great intellect nor elaborate education make any difference. Those who are considered the greatest men of today intellectually or educationally are frequently violently opposed in their judgments on the most elementary subjects. In fact, fleshly intellect, or worldly education, do not comprise sound grounds for the judgment we are writing about. True judgment is not the judgment of the world or the flesh; it is not what "I think," or "I believe," or "I feel should be done," but what God has revealed. We must bring all action to the bar of Scripture, and ascertain by a "thus it is written" the true way of righteousness. Sin can be deceitful; we can blind ourselves by sentiment or feeling; God's ways are above our ways — but it is upon them that true judgment must be based. Judgment based on grounds other than these may in its turn be adversely judged by He who is Judge of all.

What is necessary for righteous judgment, therefore, is an understanding of the will of God; a sound knowledge of His precepts and purposes that we might correctly assess a matter according to that yardstick. And combined with that necessary knowledge we need a complete renunciation of all that we have been taught by man, a perfect candour,

especially in judging our own actions and habits, a simplicity and a humility such as only a young child has. When we have thus stripped ourselves of all unnecessary knowledge, so-called, and have replaced it with Divine understanding; when, in addition, we have had the courage to look upon ourselves without bias in our own favour; when, finally, we have learned to look on others, and without minimising the evil of sin, recognise that their sins are not greater than our own; when we have done all this, and not before, judgment is easy. We learn then that all are humbled, and One alone elevated.

There are many instances of Jesus' quick perception of the root of a matter. For example, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This strikes us at first as being almost miraculous—we could never hope to attain such wisdom. Yet, when we have studied and attempted, we find it becomes much easier to form judgments like his. So we are able to ward off the attacks of the wise men of the world, and even to make them ashamed. The power of God is with the true follower of Christ, and it is manifested in his judgment. Christ rose to the very pinnacle of wisdom and righteousness, but he did not get there without striving and suffering. He showed us the way, and if we follow in that way, we too shall attain wisdom and right discernment, and we shall be real leaders—able to help others.

Let us not swerve to the right, whitewashing evil, conceding points to human weakness, nor to the left, treating men harshly and condemning them, but let our judgment be just, and our actions merciful. However merciless and searching be the judgment, it is not for us to condemn, but recognising our own need, minister to the needs of others.

Difficult? Certainly; but only because there are so few to teach men, and fewer still to provide the courageous example, that will lead others along the same way of life. In fact, for this example we dare not look to others; we must look to Christ—and become imitators of Him.

This issue of "Logos" marks off an occasion in its history, for it completes our 25th volume. Actually, we have been publishing a little longer than 25 years, for our first number (typed — and with hand-printed covers!) was issued in April, 1934. Over the years we have slipped back a few months as occasionally the pressure of work has become too great, and there has been a slight delay in the issuance of the Magazine.

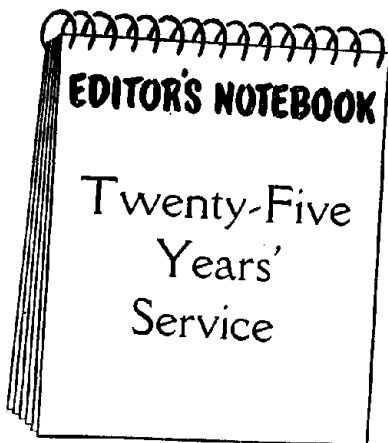
Twenty-five years is quite a long time in a mortal existence, and doubtless our enemies would suggest that we are due for "long service leave!" During that period of time, we have experienced the helping hands of many, we have greatly widened our

circle of friendship in the Truth, and have seen the service extend and grow on every hand. At the same time, our knowledge of the Bible has greatly increased, so that we have come to admire, more than ever, Yahweh's wonderful Book. It has been a privilege and a pleasure to labour in His cause; and though, at times, the work has been exacting and difficult, though it has made great inroads into our leisure, and occasionally left us tired, it has nevertheless brought its own compensations, which have been very great.

That has been the case during the past three months. Extremely heavy pressure of work has resulted in our correspondence falling badly behind, and the result is that many letters remain unanswered. We trust that readers will forgive us, and bear in mind the circumstances. We hope, also, that they will remember that the work of "Logos" is a voluntary labour of love on the part of many, and will overlook any errors of omission or commission that may be made.

What of the future?

The signs of the times are such that we cannot profitably plan very far ahead. In fact, it is a case of working for "today," and leaving tomorrow in the inscrutable hands of destiny. Slowly, but surely, the world situation is being moulded into the shape revealed in the Word, and ultimately the great crisis that will consummate in the establishment of the Kingdom will take place. As we bear in mind the fact that Christ comes before Armageddon, and that we do not necessarily have to await any move on the part of Russia before He comes, our day of decision could be at any time. And when, in addition to all this, we also consider the weakness of the human frame, the very slight hold that we have on life, the possibility of having to relinquish that grasp at any moment, there is borne home to us the futility of much planning for the future. All our thoughts along that line must be tempered with the words "God willing." He may see wise to cut short our efforts in any sphere of service or life.



But we have a few ideas in mind for our new volume. With the co-operation of our printer, we plan a really unique issue for the first number. We propose to provide therein a complete verse by verse commentary upon the Book of Ruth. This issue will include important and unusual matter upon a very familiar theme, which will emphasize the remarkable teaching of this wonderful book. The story of Ruth is a beautiful one; even when read as a straightforward narrative. But it becomes a most entrancing and absorbing one when the underlining meaning is perceived. There is a depth of significance in its typical meaning, in its teaching concerning the work of redemption, in its exhortation, that is absolutely thrilling to the student, and causes him to re-echo the words of the Apostle Paul: "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11: 33).

We plan to cover the whole exposition of the book of Ruth in the one issue of "Logos." The issue will be strictly limited, and there will be no possibility of a reprint. It will provide important information concerning a delightful book of the Bible, and will comprise a very helpful addition to Christadelphian expository literature. You may desire additional copies for yourself or for others. In that case, please fill in the order form on the inside back cover of this issue — and mail immediately to us. Your copies will then be reserved for you, and if, on receipt of same, you prefer not to retain them, a credit in full will be issued you. We are certain, from the pleasure the study of this book has afforded us, that you will be delighted with the contents of this special issue of "Logos."

We have plans also for subsequent issues of "Logos." Under the theme: "Eureka' in the Light of Today," we are planning a series of articles expounding current events in the completer understanding that a full consideration of the prophetic Scriptures alone provide. Very often, brethren tend to grasp hold of slight incidents in the world picture, and align them with prophetic utterances that really have little to do with them. In "Logos," we prefer a "signs" article that is of permanent value — even after the public flurry of interest in a particular event or nation has died down. The prophetic Scriptures provide for this broader understanding, and we propose to publish a series upon that theme.

Another subject that we propose considering in detail, relates to the Lord Jesus in the light of claims that he pre-existed, and particularly in the light of those Scriptures that are used to that end. This has caused a degree of trouble to some brethren, and we have had correspondence upon it. We feel that the matter is important, and that many find a difficulty in certain passages of Scripture such as John 1: 3, etc.

The Reader can help us by bringing the existence of "Logos" before the notice of others and thus extending the scope of its usefulness. Any suggestions for study in its pages are always welcome. In fact, it has been this co-operation between the Committee and its circle of readers, that has been most encouraging and heart-warming over the years. May Yahweh bless our efforts, guiding us according to His will, as we close the covers of this volume, and open those of our new one.

— The Editor



SUSTAINED SPECIAL EFFORT IN ADELAIDE

We feel that readers will be interested in the details of a sustained preaching effort conducted in Adelaide. It commenced with the address in the Majestic Theatre advertised in a previous issue of "Logos," but was continued over the course of weeks. In all, some ten addresses were given, and at the conclusion of the series, a further two informal evenings were conducted in the home of Brother P. Hurn, Recorder of the Adelaide Ecclesia, and resulted in over 200 folk having to be accommodated.

All the addresses were delivered upon first principle subjects. The first three (after the initial effort in the Majestic Theatre) were delivered in the Prospect Town Hall, under the auspices of the Enfield Ecclesia; and the final six meetings in the Adelaide Ecclesia's hall.

A degree of informality was attempted in these latter meetings. Opportunity was given any member of the audience to question the speaker, whilst use was made of charts and chalk to emphasise and illustrate points of doctrine.

The effort indicated that there is a public willing to listen to the Truth expounded. It was most encouraging to find the same friends attending night after night, and showing an interest by the intelligent questions they put upon various matters.

The six meetings held in the Adelaide Ecclesial Hall were conducted on a Monday evening, this being the only night available that provided a continuity of evenings without clashing with other meetings. Normally, this is not considered a particularly good evening for a meeting, particularly after a busy weekend. But even in spite of inclement weather, attendance at these meetings was most pleasing, and on each occasion the hall was well filled.

One speaker was used for all addresses, and one chairman (Bro. P. Hurn). This was thought advisable, for it enabled our visiting friends to become familiar with both chairman and speaker, and allowed for a freer exchange of comment and questions between the audience and the chair.

Total attendance at all the ten addresses was in the vicinity of 4,000 people, including over 1,200 friends or unbaptised Sunday School scholars. Interest and enthusiasm on the part of our friends seemed quite keen, as well as on the part of the brethren and sisters who supported the series so well. We feel that the Divine blessing has rested upon the effort, and we pray that it might result in further fruit to the glory of Yahweh's Name.

The series serves to show that the Word is capable of drawing people and interesting them, and that many desire to know more of its Truth.

Special souvenir booklets were prepared for the first address in the Majestic Theatre, and for the subsequent six addresses in the Adelaide Ecclesial Hall. We still have some copies of the former booklet on hand, and shall be happy to send a copy to any reader who may be interested (please include postage stamp).

The following letter, subsequently received from an interested friend, serves to illustrate the thoughtful approach to the Truth on the part of some:

Dear Mr. Mansfield,

"I would like to thank you for the benefit I feel I have gained from your series of lectures. I realise, only partly, the tremendous amount of work that went into the preparing of them, both by you and your colleagues.

It wasn't done expressly for me, I know, but your reasoning and explanations seemed to me to leave little doubt as to what is expected of each of us. Lots of times I jotted down questions which I would like to have asked. But I hesitated — firstly because at some of the meetings there were over 300 people in the hall, and then I feel that some of the points that I could have raised seem to require a more personal explanation, and in doing so would probably lead to a discussion in themselves.

"My problem is not so much whether Satan is an actual being, or whether Lucifer was king of Babylon. I think I understand those fundamentals well enough for the time being. But whether, when I have reached a stage when I can say I have a comprehensive knowledge of the responsibilities of baptism into Christ, I would be strong enough in that faith, to live in accordance with it.

"Through it all, one becomes aware that an act of baptism must truly be a change in one's actual way of living which, without a great deal of faith, could prove very difficult, according to one's circumstances and exigencies of this life.

"I am really sorry that the meetings had to finish — very selfish of me, because you all need a rest, no doubt. But there is a good deal more to be gained from that type of follow-on discussion than I can gather from Sunday night lectures.

"However, I hope to have the opportunity of hearing you again sometime, and in the meantime will pick up what I can here and there. I shall be pleased to have the literature you mentioned sent along.

"I don't mean to convey that I feel an urgent need for baptism at this stage, but I do thank you for having shown me as much as you have, and for your manner in presenting your belief in the Word of God."

Yours sincerely, etc.



Conversation with other friends indicated a similar reaction to the above. In consideration of this, it is proposed to extend these weekly meetings for interested friends. Brother L. J. Colquhoun is making arrangements for this to be done in collaboration with Brother C. Wigzell. The meetings are intended for interested friends, and will be held in the homes of the brethren concerned. If any Adelaide reader has friends interested in the Truth whom he would like to receive this instruction, he can contact either of these two brethren; they will be happy to co-operate in the matter.

A Criticism and a Reply

From the Methodist Church of Australasia (Victoria and Tasmania Conference), Tasmania, we have received the following communication:

Sir,

"Some kind person intending to do me a favour has apparently sent you my address, and I have today received a copy of 'Herald of the Coming Age.' I can promise you I have not opened it, and it will be consigned to the waste-paper basket unread.

"I would suggest that before you people attempt to lead others in spiritual things you should yourselves be straight, and I know sufficient of such sects as yours to know that you take a Fundamentalist interpretation of Scripture, and consequently land yourself in very deep water.

"I am at present reading a book by Father Hebert, an Anglican of South Australia, 'Fundamentalism and the Word of God.' If you care to get the publication, read it, and live accordingly; you will readily renounce your errors, and commence living as our Lord intended you should."

Yours — F. G. Morris

Dear Mr. Morris,

We are in receipt of your communication of 5th May, and are staggered that one claiming to preach the gospel of love and forbearance should write as you have done.

You state that you consigned the copy of "Herald of the Coming Age" to the waste-paper basket unread, and yet presume to stand in judgment of its contents. The Scriptures state: "He that answereth a matter before he heareth it; it is folly and shame to him" (Prov. 18: 13). But doubtless you would reject that reference as you apparently do other portions of the Word of God.

You speak disparagingly of a fundamentalist interpretation of Scripture—yet your own community enthusiastically supported Dr. Graham, whose campaign was based upon that form of interpretation. How can you support what you condemn?

We take serious exception to such statements of your letter as "you should yourselves be straight" . . . you should "commence living as our Lord intended," etc.

Your bounden duty is not to speak in such condemnatory ways of matters quite outside your ken, but to lead people into Truth. You claim to be able to do that, and we suggest that you reveal to us our errors — concerning which you claim to know so much.

Unfortunately, so frequently, the words of the Master to the religious leaders of his day are true also of this — "Blind leaders of the blind."

Are you prepared to debate the fundamental error of which you claim we are guilty? We are prepared to meet you personally, or grant you space to do so by correspondence.

We shall await your reply, meanwhile holding your letter before us. If you care to forward us a copy of the book you recommend us to read, we promise to give it unbiased consideration — and not throw it in the waste-paper basket unread. We are not afraid of the Truth.

Yours sincerely, H. P. Mansfield.

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