

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

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FAST ASLEEP

Orthodox people are asleep, and our business is to wake them. To do this we must make a noise — a great noise, if necessary — not minding their waking moments of resentment and grumble. Our times are parallel with those of Jeremiah and Ezekiel in which there was much religion, but little truth and godliness. Our duty is to lift our voices in warning — to testify to the fact that the religious world is at enmity with God, and that saving truth is not to be found in the churches and chapels which crowd our land. The proclamation will shock people, and be regarded, at first, as presumption, but what of that? Some of us are too fearful of offending, and, at times, of offending not people to whom we preach the Truth, but people to whom we do not preach it. It would tend more to the prosperity of the Truth if we studied God's wishes more, and our own feelings less. Let us not expect to bring men who are immersed in pulpit theology to a knowledge of the Truth without causing them unpleasant shocks. To try to do so is to spend time unprofitably. Brother Roberts argued that shocking people (in the sense of setting before them the exact and whole truth, clearly and irrespective of their feelings) was not only right, but beneficial. It produced a conviction deep and strong. "My own experience," wrote our brother, not long before his death, "is that wheedling never leads to any results of a spiritual value. Any good that has been done in our generation has been done by what '——' calls the system of 'shocking' people." Brethren who demur to outspoken utterances, such as "Christendom Astray," "Popular theology opposed to Bible teaching," "Heaven-going at death a fable," "Natural immortality a delusion," etc., would do well to weigh the words of our faithful brother.

— A.T.J.

Introduction to Volume 28



We commence the 28th volume of "Logos" with this issue. For our readers that means the time has again come around for them to remit their annual subscription to this work. We try to keep this as low as possible, in order to maintain a higher circulation list, that the greatest amount of good might accrue from these efforts. In that regard we appreciate the early remittance of subscriptions. This limits our bookwork and gives us greater time for the study and exposition of the Scriptures. As "Logos" represents a group working voluntarily in the cause of Truth, time becomes an essential element of our labour. The co-operation of readers assisting in that direction is very helpful.

That does not mean that we do not want to hear from you. We are keenly interested in the welfare of the Truth in the various corners of the vineyard, whether it is found among large groups or in isolation. During the course of our ministrations we have experienced what isolation means, as well as the privileges and responsibilities of working with Ecclesias large and small. All of this has helped us to recognise the needs of brethren in their various circumstances. Past volumes of "Logos" show the Editor's address as Narrung and Yankalilla, and recall incidents in life when the Magazine was prepared in isolation. Thus we are not unmindful of the problems and difficulties of others.

During the past few years circumstances have moulded our activities to such a degree as to bring us personally face to face with the problems that beset Ecclesias in countries other than our own. As I pen this Editorial, in a United Airways 'plane, thousands of feet above the earth, swiftly flying to New York from Canton, Ohio, U.S.A., it is in the course of the third world journey, designed exclusively to meet with those of "like precious faith" in distant parts. We have never consciously sought these trips: they have merely happened. But they have helped immensely in the work of editing, assisting us to appreciate better what is required in Ecclesial circles, helping to make "Logos" a greater medium of help to the brotherhood.

They have, among other things, helped to confirm the value of our policy — to give a continuing voice in these last days to the writings of our pioneers. We are confident more than ever before, that the Ecclesial world needs the sound

expositions of brethren Thomas and Roberts. It is said of Israel that "My people are perished for lack of knowledge" (Hos. 4: 6), and the same indictment might be used against spiritual Israel if it neglects the God-given means to that end. And we believe, that in the bringing to light of the Truth in these last days, Brother Thomas was Divinely helped: not by inspiration nor the effluence of the Holy Spirit, but by a Providence that also guides the destiny of nations. We need to develop an enthusiasm, a virility, in our conception and presentation of the Truth in these days, if the Movement is to prosper. And the writings of the pioneers can help in that direction. That is why we endeavour to stimulate interest in these expositions, and do all within our power to encourage the reading of these works.

We hope, during the course of the next twelve months, to announce the publication of further pioneer works of the Truth.

We had hoped, also, to repeat what we did in opening our 25th volume, namely, to publish an entire verse by verse exposition of one of the books of the Bible. On that occasion we published the book of Ruth. Our absence abroad at this time, however, prevents us doing this as an opening number, but we do hope to do it in the course of the present volume of "Logos."

We have, of course, other plans in mind for implementation during the course of this volume, as any Editorial Committee would have. Whether they materialise depends upon many factors. We are taught to say, "If God wills," to all plans. We realise that the return of Christ could cut short all this work; we realize, too, that it could be cut short in death. But meanwhile we continue on with the desire to "occupy till he come."

We take this opportunity of thanking that band of voluntary workers which extends around the world, for the grand help that has been extended us in these labours. We remind the Reader that he, or she, too, can help, by bringing the existence of "Logos" before the notice of others, and thus extending the scope of its usefulness. 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 continue to bless these efforts, guiding us according to His will, as we close the covers of the past volume, and open those of our new one.

“Behold, a Virgin shall Conceive!”

The second article in the verse-by-verse exposition of this wonderful section in the prophecy of Isaiah. The historical background concerns the last four years of the reign of Pekah, son of Remaliah, King of Israel, and the first four years of the rule of Ahaz, King of Judah.

The first scene that presents itself to our gaze in the 7th chapter of Isaiah is the alliance between Rezin, King of Syria, and Pekah, King of Israel, against Ahaz, King of Judah.

Successful independently, they now confederated against Judah. This is the alliance referred to in 2 Kings 16: 5-6.

But their united venture was doomed to failure. “They could not overcome him” (Ahaz—2 Kings 16: 5). “They could not prevail against it” (Jerusalem—Isa. 7: 1).

The drama and sense of urgency that prevailed the times is reflected in the words of Isaiah 7: 2: “And it was told the house of David, saying: Assyria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.”

The telling was to the House of David, not to Ahaz personally, for he was apostate from the Covenant of David. The heart of the people “was moved as the trees of the wood are moved with the wind.” One can imagine the sense of fear that the appearance of the combined armies before the walls of Jerusalem must have created in the hearts of the beholders. They had already suffered from the independent assaults of these kings, and now both King and people were terror-stricken at the probable result of the combined attack.

This, notwithstanding the predicted end of the confederacy by the prophet of God.

The purpose of the coalition is clearly stated in vv. 5-6: “Because Syria, Ephraim, and the Son of Remaliah* have

*Note the mark of reproach and contempt in Isaiah's expression. He speaks not of Pekah (v. 1), but calls him merely “the son of Remaliah.” To thus describe a person was always a mark of contempt. Notice how Saul styled David, in contempt, that “son of Jesse” (1 Sam. 20: 27).

taken evil counsel against thee, saying, "Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a King in the midst of it, even the son of Tabeal."

Their purpose was to set on the throne of David their own nominee who would do their will, and strengthen their hands against the threatening Power of Assyria.

Isaiah's Commission

Man proposes, but God disposes. Notwithstanding the deeply laid plot of these two alien kings, God made it known that the Ephraimite alliance with Syria could not stand against his Covenant with David, or His providence. Adon Yahweh (He who will be Lords, or Rulers) said, "It shall not stand, neither shall it come to pass" (v. 7).

The circumstances in which God commissioned Isaiah to intervene in the crisis are several, and each of them sufficiently outstanding to demand our attention.

Shearjashub

In the first place, Isaiah is told to "go forth now to meet Ahaz, thou and Shearjashub thy son . . ." (v. 3). Shearjashub means "The remnant shall return," and as one of Isaiah's two sons, was a man of sign, as is evident from Isa. 8: 18: "Behold, I and the children whom Yahweh hath given me, are for signs and wonders in Israel from Yahweh of Hosts which dwelleth in Mount Zion."

In 2 Chron. 28: 9-15, there is recorded the mighty deliverance that was wrought by God through Oded the prophet, when 200,000 captives of Judah were caused to be returned.

In Shearjashub's very name, therefore, there was a reminder to the wicked King Ahaz of the deliverance available through Yahweh, and there was the promise of ultimate deliverance for "the house of David." The use of this expression in vv. 2, 13 is designed to fix attention on the fact that this was for that House, rather than for the wicked King Ahaz.

Shearjashub's presence before the King was calculated to remind him of the work of Oded, and to make him understand that the same God who then delivered him from tyranny still ruled the destiny of David's house.

"Go meet Ahaz," God had said. Not anywhere, but "at the end of the conduit of the upper pool in the highway of the fuller's field."

Siloam

This upper pool was the pool of Siloam. The word "Siloam," according to Gesenius, means "a sending." The pool "of" Siloam means the pool that belonged to Siloam which was the aqueduct.

Investigation in Josephus ("Wars," Book 5, ch. 12, p. 2), and latest modern discovery places Siloam on the east of Jerusalem. The water was channelled through the Siloam aqueduct which came from an intermittent spring known as Gihon, which means "breaking forth," and which, apparently, flowed under Mount Zion and emptied itself into the upper pool.

This was the place whence the Jebusites, prior to David's conquest of Zion, had constructed a horizontal passage or "gutter" leading to a well within the city walls so that they would have an unfailing water supply (1 Chron. 11: 4; 2 Sam. 5: 1-9).

As the name Gihon implies, water from the spring "broke forth," or "gushed forth," to overflow the pool completely, inundating the Jebusite "gutter," and filling the well within the fortress of Zion. At the same time, the waters from Gihon also flowed through the brook Kidron.

This was the case when Ahaz ruled. Later, Hezekiah, awaiting Sennacherib's threatening invasion, strengthened the defences of Jerusalem by cutting the besiegers' water supply, and channelling the water to the lower pool within the city by means of a tunnel or aqueduct which he had hewn through the rock (2 Chron. 32: 30).

To Siloam (a sending), God sent Isaiah and Shearjashub. Hundreds of years later, the Emmanuel sent a blind man to wash in Siloam, that he might see (John 9: 7).^{*} "Christ loved the Ecclesia," said Paul (Eph. 5: 25-27), and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Ecclesia, not having spot, or

^{*}Notice also, the words of John 7: 37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." The words of the Lord were appropriate to the occasion. On that day it was customary for the people to bring water from the pool of Siloam which they poured on the altar, singing the words of Isaiah 32: 3: "With joy shall we draw water from the fountain of salvation." The Jews interpreted these words to mean: "With joy shall ye receive a new doctrine from the Elect of the Just One." The feast itself was called: "Hosanna! Save, we beseech thee." Thus Emmanuel identified himself in a significant and complete manner with the waters of Siloam, and with the meaning that the Jews themselves placed upon it.

wrinkle, or any such thing; but that it should be holy and without blemish."

The significance of Siloam, therefore, was to teach that only by washing in the water of the word, only by leaning upon God and not upon oneself, can the scales of blindness be removed. Isaiah went out to confront Ahaz in a moment of great crisis for the Nation, and, in effect, his message to Ahaz was that only by trust in God and not in the arm of flesh would they be able to gain true perspective in the crisis that then confronted them.

The Fuller's Field

The next significant item in the prophecy is the place of meeting between Isaiah and Ahaz. The prophet was to confront the king "in the Highway by the Fuller's Field."

A "fuller" is a washer of clothes, and "the fuller's field" was the place where clothes were washed and made clean. The lessons we are to draw from this are that righteous living, or "clean garments" and spiritual discernment, or "sight" as distinct from the blackness of sin and the darkness of blindness, can only come from listening to God's messengers and His message (Rev. 7: 14; 19: 8).

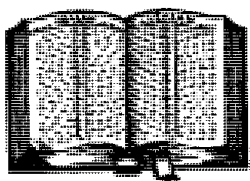
In the word "Siloam," Jesus is before us in a very special way. According to Gesenius, it is a word which comes from the same root as the word "Shiloh" in Genesis 49: 10. Brother Thomas translates the latter verse thus: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, for that Shiloh shall come, and unto him shall the gathering of the people be."†

Gesenius gives "Shiloh" the meaning of "rest," "tranquillity." This meaning is entirely consistent with Jesus' charge to restore tranquillity and rest to a war-shattered world. Jesus' disciples find in him not only one who is "sent" (John 12: 49), but one in whom they can find "rest" (Matt. 11: 29).

So it was that at the point where Sennacherib's blasphemous captain later stood outside the walls of Jerusalem (Isaiah 36: 2), Isaiah went forth with Shearjashub his son, to meet the King with words proclaiming the Divine purpose.

—E. Sponberg (N.S.W., Australia)

†Notice the significance of the change from the A.V. That says that the sceptre shall depart from Judah when Shiloh come; Brother Thomas renders it that it shall never depart therefrom because that Shiloh shall come.



Things Old and New

No. 28—

THE FINAL CONSOLATION

From the pen of Brother Roberts comes this chapter in our consideration of the reality of the future hope. Let the Reader meditate upon the wonderful picture of the Kingdom here suggested, and be caused to earnestly long for the time of which it speaks.



It is a picture, but not a fancy. It is beautiful, but not a fable. It is ravishing to the imagination, and yet the presentment of Truth as practical and actual and tangible as any sight to be seen at any time in the humdrum street of a modern city. It comes direct to us on the guarantee of Him who holds heaven and earth in His hand — who having cursed, can bless; who having smitten, can heal; who, having caused us to know the misery of His withdrawn countenance from the earth, and the consequent prevalence of disorder and death, can gladden our eyes by the spectacle of the tabernacle of God with men, and human life a beautiful and joyful thing for ever.

Come to the Land of Promise in the day of its glory— not as you are now, burdened with infirmity, with a nature easily fatigued, eye soon dimmed, power soon spent, and having but scant capacity to rise to the surrounding sublimities of the universe, or to apprehend sympathetically the subtle glories of the Spirit. Come, when you can step lightly and joyously abroad upon the earth in the freedom and power of Spirit Nature; when the cup of life mantles full and sparkling to the brim; when the strong, penetrating eye looks out of a glad heart to behold in all things the unfolded love, and wisdom, and glory of God; when every thought is a joy, every moment a pleasure, every breath the inspiration of an ecstasy that can only find fit expression in praise to Him that sits upon the throne.

In such a state, any land, any configuration of country

would furnish a suitable sphere. But God puts His jewels in fit settings. He hath called and glorified His children, and "He hath prepared for them a city" — a city having foundations, whose Builder and Maker is God. Abraham sojourned in the geographical area of this city — in the land of promise — as in a strange country; but that is now long past. Forsaken and hated for ages, the land, at that time not far ahead, is now "an eternal excellency, a joy of many generations." God has fulfilled His promise, and has made "her wilderness like Eden — her desert like the garden of the Lord."

"Come and see." We go; we stand on the hills of Judea, now no longer sterile and wild. They are clad with glorious vegetation, of every form and fragrance. The hills are clothed with pleasant woods, and the valleys rejoice in the smiling beauties of a rich cultivation — field and vineyard, fruits and flowers, corn and wine. The air is clear and warm, and laden with pleasant odour. The view on all sides is magnificent and far-reaching. The sky is cloudless, and the sun pours his healing flood of light on rejoicing land and ocean; the musical song of birds helps the sense of gladness that fills the air. Near are pleasant homesteads, standing each in its own plot or portion, neatly trimmed, well kept. Below in the valley, towns and hamlets, peopled by righteous Israelites, are visible in the far receding distance, clearly visible in the transparent atmosphere. Jerusalem is faintly visible on the northern horizon.

Let us hasten in that direction. Where we are is only the profane portion of the land — a scene of peace and righteousness and plenty, truly, but not comparable to "the holy portion of the land." Come to the holy portion of the land — the land given as an oblation to the Lord. We approach Jerusalem, or rather Yahweh Shammah (the new name of the new city) from the south. It stands in the southernmost section of the holy portion. It is an immense city, built upon a plan of perfect symmetry and proportion. It is very unlike the huddled clusters of human dwellings called towns with which we have been familiar. The general plan is an exact square, marked by an outer wall. The square is of enormous extent, measuring nine miles through at any point. The wall is of bright stone, and adorned with towers at regular distances. We see only the south wall. It stretches away right and left further than the eye can follow. It is over nine miles long on the south side, and on all other sides the same. There are lofty ornamental gates

at regular distances. We descend from the overlooking hill and enter by one of these gates. We notice at a glance the stately character of the city. The streets are straight and wide, and shaded with trees, and, at regular distances, open out into squares and crescents. The houses are not high, and stand apart in gardens, except where here and there palatial blocks of buildings spring from the midst of the squares. We asked what these are, and are informed that they are reception houses for the accommodation of the visitors who daily come in crowds from all parts.

There is an immense number of people in the city, but the city is so vast that they do not appear numerous, except at certain points, as we pass along. Their aspect is such as we never saw in any city crowd before — so quiet, yet so cheerful; so brightly interested in everything, yet so orderly and respectful; so apparently cultured and well-to-do, yet having none of the fussiness and arrogance usually associated with prosperity. All are well clad, cleanly, intelligent, good, righteous, and happy — no boisterous merry-making — no foolish banter — no unseemly utterance. They are a few of the happy subjects of the Kingdom of God. They have come from all parts of the earth to do homage to the King — wives and families with them, leaving behind them prosperous homesteads and occupations to which they will return in a little season.

We hasten in a straight line along our nine-mile avenue of picturesque and happy human habitation. We stop at the gate of Judah; opposite which, after crossing an ornamental common of about half-a-mile in breadth that runs round the entire city, there opens a magnificent highway running in a straight line in a northern direction towards the Temple, which is distant about thirty miles.

Along this highway we proceed. It is very broad, and of noble aspect. A line of tall trees in a broad band of turf divides it in the centre, and again in the middle of each side, giving four spacious roadways running side by side, lined with trees, and bordered with turf and flowers. The country on each side is laid out in fields and estates, which are in the occupation of the Levites of the second order who serve the Temple, whose lands, however, are accessible to visitors at all times.

The country becomes more magnificent at every step. At certain points, side roads strike off and return in many turnings and windings to the main road again. These side roads lead through woody solitudes of paradisaic beauty,

Let us go down one of these roads and behold the fulfilment of the promise that Yahweh would make the place of His feet glorious. All is quiet, comforting, and beautiful. There is no dankness, but only a sense of bracing relief in the shade they give. There are no walls or fences at the side of the road. You may walk straight off the road on to the velvet turf under the trees and among the shrubs. Here you find all kinds of fruit growing, all kinds of flowers in bloom. You are at liberty to put forth your hand and do as you will. How delicious the odour everywhere! We stroll and stroll. We come upon a break in the wood where the ground descends into a gorge. We see clear out to the side of an opposite hill. A brook murmurs past where we stand. The sun streams over all. What a delicious hush! What a sense of joy in every fibre of being.

On we press towards the Temple. There is to be a special gathering of all the saints. We meet with others along the way. We feel almost overpowered at the close prospect of seeing the Lord Jesus in all his glory. The road lies through a mountainous district, but we are not long in accomplishing the distance at a moderate walk. The intercourse we enjoy with first one and then another in that superb company of saints, would quickly while away a desert journey. What is its goodness in the holy ground of Zion, whom Yahweh had comforted, as it is written, "He will make the wilderness like Eden, her desert like the garden of the Lord?" Truly joy and gladness were found therein — thanksgiving and the voice of melody.

At last the Temple bursts upon our view as we round the corner of a hill on which we stand at a considerable elevation. How shall I describe it? It is about a mile off from where we stand. It looks like a square-set symmetrical city of palaces. It is not what we have always understood by a Temple; that is, it is not a building, an edifice, however large, but an immense open structure of light and airy parts, all of enormous size, yet all resembling one another, and covering such an area that they do not look so large as they are. What we see from where we stand is, of course, the outer wall; but it is a very different thing from what is suggested to us by a wall. It is in reality a long line of arches standing upon a solid basement, and stretched from east to west for a distance of about a mile. There must be nearly 200 arches in the line. Between every dozen arches or so is an entrance gate, towering considerably above the arches, and at each end of the line is an enormous tower, giving a

well-marked finish to the wall. We can see inside through the arches, but what we see seems simply like a forest of palace-like structures, with a hill-top shooting through the centre, and crowned with what looks like a shrine. We advance towards the splendid structure — the Tabernacle of the Most High — the place of the soles of His feet where He dwells in the midst of the children of Israel for ever.

Shortly we come upon a bridgeless stream of crystal water that comes flowing from under the house, and runs due east towards the Dead Sea, flanked with trees along its banks. On the other side, we are now near "the house," and see of what an immense size the arches are — about 120 feet high. Though open arches, these are lattices, and plants which look like vines are trained among the lattice work.

We enter by one of the gates, and find ourselves in the first court, open to the air. Here are thousands upon thousands of people who have come for this special day of presentation. It strikes me as peculiar that the country we had passed through was so lacking of people in view of this multitude. It is explained to me that the public access to the Temple is from the south only, whereas the north, east, and west of the Temple is private to those who have to do with the service of the Temple. As we pass in, the people make an avenue, and bow themselves in sincere reverence to a company of the Sons of God. Crossing the outer court (a breadth of 200 feet), we enter a gate of the inner range of arch-building, which resembles the outer wall, but stands a little higher; passing through, we are in the inner court of similar dimensions to the outer court (also open to the sky). Before us, about 200 feet further on, stands the Temple proper — not a square building, but an immense circle of arch-building, three miles in circumference. This circle of building fills the whole view from right to left, gradually diminishing with the distance. We enter this circle by the gate opposite us, and passing through the building, find ourselves inside the inner and holiest precincts of the house, viz., an immense circle nearly a mile across, open to the sky. The floor of this circle was the ground, not flat, however, but rising gradually on all sides to the centre.

At the time of our arrival, this interior space was nearly empty; but by and by, companies like our own began to arrive from all sides of the circle. As they arrive, they enter the circle, and take up a position which apparently had been assigned beforehand; for servitors, who were in charge all round the building, escort the new arrivals to their places,

These servitors were graceful, pleasant-mannered, agile, well-informed young men in loose robes. (One of our company whispers to me they are angels). As the time wears on the arrivals become more numerous, until there is one continual stream from all sides. There is on all hands a pleasant hum, as of a multitude conversing. Presently, the circle is full, and the inflow ceased. Quiet and order settle down. The assembly presents an imposing appearance, packed together in a picturesque and living mass far as the eye could reach. The prevailing costume is white with gold fixings. I have not asked who they are. I instinctively feel they are the assembled body of Christ; and my rapturous interest in them is only held in check by the greater thought that Christ is presently to be introduced.

"Where is he?" I ask my companions. He is not yet arrived. His palace is some thirty miles off in a straight line east of the Temple, standing in the paradisaic glories of "the Prince's portion," overlooking the Jordan valley. The Prince's portion is an extensive tract of country flanking the Temple district east and west. In both portions, the Prince is surrounded by special friends, to whom he has assigned seats of residence and honour. The portion to the west is a seaboard, looking out on the Mediterranean, where also the Prince had a palace; but on State occasions, his arrival is from the palace on the east.

This I learnt in the interval while we are waiting. Presently a hush falls on the assembly; then a brightness seems to break out simultaneously from all parts of it, as if hidden electric footlights had suddenly been turned on all over the building. Every face glows with light; every garment becomes lustrous and shining. It is not an oppressive brightness, but an atmosphere of subdued light and warmth that seems to diffuse a sense of unspeakable comfort and joy.

In a few moments, the air over our heads becomes alive with light and life. A multitude of the heavenly host becomes visible; the brightness grows to glory; there is a quivering excitement of rapturous expectation; a sound as of trees swayed by the wind; a movement at the eastern entrance, and lo, a dazzling figure, escorted right and left by a shining phalanx, emerges into view. Instantly, the angelic host overhead breaks into acclamation, in which the whole assembled multitude joins. It is nothing like the "applause" to be heard in mortal assemblies. There is all the abandon with it that is ever manifested at the most enthusiastic public meeting, but there is with this, a gentle fervour and

musical cadence that seems to send waves of thrilling sweetness to the remotest corner.

The Lord Jesus advances to the midst of the assembly. All eyes are on him; his demeanour is royal, yet simple and loving. He passes, there is silence. Then he lifts his eyes and looks gravely around; and in a voice that is gentle, kind, strong and exultant all in one, in tones rich, but not strong, and yet as distinctly audible as if spoken in a small room to one person, he said, "I have been to my Father and your Father. It was needful that I should go away; but I have come again, as I said, in the glory of my Father and His holy angels. Ye have had sorrow; but now ye rejoice, and your joy no man any more taketh from you. It is written, In the midst of my brethren will I sing praise. Now, praise our God, all ye His servants."

Then, an electric spasm of joy seems to pass through the assembly. There is a rustle, and a preparation, and a fixing of attention to Christ. He lifts his hand, and, as if by an inspiration, the whole assembly takes the lead from him, and breaks into a transport of tumultuous and glorious sound. Every energy is strained to the utmost. Mortal nerves could not stand it; but the assembly of immortals seem to revel and gather increasing strength with every higher and higher effort of musical strain. "Blessing and honour and glory be to Him that sits upon the throne and unto the Lamb for ever. Worthy is the Lamb that was slain to receive power and riches, and wisdom, and honour, and glory and blessing. Thou hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign with thee upon the earth. The Kingdoms of this world are become the kingdoms of Our Lord and of His Christ, and he shall reign for ever and ever, Amen."

— Robert Roberts

God willing, our next issue will concern "A Good Report Through Faith," in which Brother E. Wille will consider some of the people we hope to meet in the kingdom and the encouragement and exhortation they present to us today.

Sorrow makes the heart wise. The removal of a familiar by death helps us to realise that this life is with all of us a transient show; and that if we do not use it to lay the foundation of another and an enduring life, we throw it away. How few use it thus! How universally men use it for its own sake alone, knowing not God, recognising not Christ, and believing not the exceeding great and precious promises, which are the leverage of heaven to lift us at last out of this earthy state.

— R.R.

The Influence of Words in relation to Popular Superstitions

"A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver": they are beautiful and precious. Those who are able to speak right words possess the ability to help others. There is abundant evidence that it is incumbent upon all who are labouring to win souls "from vanity to serve the living and true God," not only to contend earnestly for the things which form the "faith once delivered unto the saints," but also to "convince the gainsayers."

"The servant of the Lord," says Paul, must be "apt to teach," so that "by sound doctrine" he may be able to sustain the cause of the faith successfully. To that end he recommended that we "give attention to reading" as the means whereby the ability "to rightly divide the word of truth" may be obtained.

Aptness to teach; a knowledge of God's will in all spiritual understanding can only be acquired by taking "fast hold of instruction," by "daily sitting at wisdom's gates, listening to the voice of her words." There is no other method of gaining acquaintance with the mind of the Spirit. They who through indolence or manifold "cares of the world" shun wisdom's company, unconsciously are haters of their own souls and love death. They are spiritual suicides.

The ability to rightly "divide the word of truth" implies the possession of senses exercised by reason of use and constant meditation in divine things. It is surely not unreasonable, therefore, to urge upon all the study of the Scriptures which are "able to make us wise unto salvation." This is especially incumbent upon those who are sometimes described as "speaking brethren." It is a duty devolving upon such, when dealing with the sublime utterances of the Spirit, to clothe their expositions in fit words.

Words are the vehicles by which our thoughts are conveyed to men, and unless they exactly express our meaning, evil instead of good may result. Because of prevailing ideas attached to some words, it is sometimes necessary to define our terms. For example, the words soul, devil, hell, etc., suggest different ideas to those influenced by popular superstitions than they do to those who have experienced the

blessedness of the Saviour's promise, "the truth shall make you free." One of the greatest difficulties which the advocate of the Truth has to overcome is the task of disabusing the mind of the erroneous ideas associated with the words mentioned above, as well as others.

It is common practise to point out that these words do not express the ideas associated with them; that the word "devil" merely signifies a "slanderer"; that the "casting out of devils" expresses the healing of disease; that the "daemonia" of the Greeks, of which word our "demons" is the anglicized form, and "devils" the translation of the common version, is representative of the superstitions of ancient nations concerning disembodied ghosts; and that "hell" is an old Saxon word, signifying a "covered place." These things may be urged, but it is probable that unless the said enquirer is of a good and honest heart, the hammer of the Spirit will have to be vigorously plied before the fetters are broken and the bondsman of error stands forth Christ's free man.

A great advance in the desired direction may be made by convincing the enquirer that there are words in our everyday vocabulary with which no superstitious ideas are connected, but which in their origin expressed notions equally as superstitious and as full of mythological lore as those to which we have referred. Words are to nations what geology is to the crust of the earth, and contain records of the vast changes which have come over the habits and beliefs of mankind. They are the fossils in which we may read the history, manners, and superstitions of our ancestors. In support of this, we will glance at a few words gleaned from those of ordinary occurrence, as bearing upon some of the most popular superstitions.

We instance "maniac." This word, as we all know, is expressive of a diseased state of the mind. Now, it so happens that in its origin it expressed identically the same idea as that involved in the "daemonia" of the Greeks. It is derived from "manes," which in the Latin tongue signifies the same as "daemonia" did in the Greek: the disembodied ghosts of the dead, which were believed to have the power of entering into the bodies of the living and causing insanity. Hence it would be as reasonable to suppose that when we use the word "maniac" as describing an insane person, we express a belief in this ancient superstition, as it is to contend that by using a word of identical meaning in another language,

the sacred writers endorsed the foolishness of Greek mythology.

Few words are more commonly used than "contemplate" and "consider," but none are more heathenish in their origin. They are derived from the customs of the ancient astrologers and star gazers, who professed to be able to foretell future events by reading the stars. The word "considers" literally means "drawing the stars together." In this it is similar to the word "auspicious," which is derived from the Latin "avespicium," which signifies that the success of failure of important undertakings was predicted from the flight of birds. This was a superstition of the Romans.

The same people also offered under similar circumstances birds in sacrifice to their gods, and the entrails of their offerings were examined for certain signs which might reveal the future. This examination was performed by an officer styled the Augur, from which we have our word "augury," a prediction.

Most people have had a nightmare, and have had sufficient knowledge to attribute it to its just cause. But in bygone days men believed in a certain witch named "Mara," a being of very mischievous tendencies, who delighted to indulge her proclivities in the hours when deep sleep falls upon man, and to cause them torment by sitting upon their breasts, and thus producing the suffocating sensations so well known.

We live in the days when the prediction of Daniel, that "in the time of the end knowledge shall be increased" has been fulfilled, and we can hardly take up a newspaper without having brought under our notice indications of the approaching time of trouble, when there shall be upon earth "distress of nations with perplexity." Thus "panic" has become a common word. We use it to describe the sudden fear that is experienced from time to time, but in ancient times a "panic" meant much more than this. Then it was ascribed to Pan, the mischievous god of Greek mythology.

There is not much difference between the devil of orthodox superstition and Pan of the Greeks. The former is said

The estimate of wrong-doings depends upon the standard recognised. The standard current in modern communities would not include Bible depreciation in the category of wrong-doing; but by the standard established by God in Israel (which is the standard recognised by true brethren of Christ), there is no greater act of wrong-doing than to interfere with His own Word.

to be black, the latter is described as ruddy and fair. In other points the resemblance is exact — horns, hoofs and tail. Pan was supposed to love a secluded life, and to inhabit the inmost recesses of vast forests, and, like his twentieth century representative, never seen though sometimes supposed to be heard. He was credited with uttering the most fearful noises, and by so doing he struck terror into the hearts of men. Fear so engendered, was styled “a panic,” i.e., caused by the god Pan, hence the origin of the word.

These examples are sufficient to show that the commonest words embody the most gross superstitions, and as we have already remarked, it would be no more unreasonable to charge men with believing these fables because they use words and phrases in which they are embodied, than it is for opponents to contend that the Saviour, apostles, and prophets of Israel endorsed the foolishness of the heathen because they use the current method of expressing disease. It is a great advantage to be able to demonstrate this from our own experience by such words (and others) as have been referred to above. Such practical illustration can help lead men out of darkness and ignorance into the glorious light and liberty of the children of God, for “he is the free-man whom the Truth makes free, and all others are slaves besides.”

— J.S.D. (England)

SPECIAL EFFORT IN HOBART

January-February, 1962

(God willing)



During the holiday period of 21st January to 3rd February, 1962, the Hobart Ecclesia will make a concentrated effort to preach the Truth to those of this age who have “ears to hear” and the mind to understand the signs of the times. The effort will revolve around five special lectures delivered from the Hobart Town Hall.

This ecclesia is limited in numbers, and therefore we are appreciative of the desire of several brethren and sisters to assist us with our plans. We also hope that many will be able to come to Hobart during this holiday period to give valuable support to this effort.

Accommodation is limited, and therefore we would like all who are interested to contact **Brother Ken Niejalke, 22 Pitcairn Street, Glenorchy, Tasmania**, who will gladly supply further particulars.

We need your help and support. The work is vital and valuable. We look forward to hearing from you soon.

— Hobart Ecclesia

EXTRACTS FROM VALUED LETTERS

A reader from U.S.A. gives some valuable thoughts, to which we do well in these days of pressure and fast-living to give earnest heed. He writes us on the theme "Time is the Essence," and we reproduce portion of his letter for the consideration of our readers:

"How many hours do we really spend in the service of the Father. Consider the hours in a week that we could profitably spend in this direction. On an average of 16 hours for work and sleep in every 24 hours, that still leaves a balance of 8 hours not accounted for. **WHAT IS DONE WITH THAT TIME?**

"Do we consider our time as valuable? Do we not realise that this is given us free by the Creator? Is it to be spent as **WE** desire, or should we be doing our 'Father's business'?

"Our time should be given to the needs of our brethren and friends, who are searching for Truth. Numerous hours could be well spent preaching the Gospel, distributing leaflets, and visiting the afflicted.

"Perhaps we spend half an hour in our daily reading — that leaves 7½ hours! Is it all used in our pleasure? If it is God's good pleasure to give us the Kingdom, should we not give Him more than a half-hour of our time? Christ and the apostles gave their lives in service to Yahweh. How far short of this example do we come?

"Are our lives **DEDICATED** to the work of the Father, or are we calmly sitting back, and waiting for Christ to return? Let us all add up our time, and see if we can improve by 'redeeming the time' while it remains. The prize of the future is well worth our greatest effort. Are we expected to do less?"

These certainly are days of evil. They are days of mad rushing hither and thither, of civilisation vainly seeking an escape from the troubles of the day by rushing headlong into pursuit of business, power, or pleasure. Let us beware. These are perilous days. It is needful that we consider the way we live, not denying that which is God's — our continual service.



B.W. (England) reports on his experiences in a Study Class:

"Let me sincerely thank you for the Notes on Malachi. These notes are being used in our Ecclesia's study of this prophecy. Although we only number about six in the class, yet these notes seem to make the class more informal, and allows each member to offer additional points.

"My friend and I have just commenced a study of the Law of Moses in our homes, and we were wondering if you could help us in similar fashion to the Daniel and Malachi notes. We read a portion of the book, and endeavour to turn up all passages of Scripture quoted, making notes as we go along. And we have found this gathering of much valuable benefit. . . ."

We are very pleased to receive letters such as this, and to learn of our readers experiences in the Truth. Here is a small group studying together those things which will reveal values "worth more than rubies." Salvation is an individual matter. It is, therefore, necessary for each of us to strengthen ourselves, and those who would be strengthened with us, that we might be found approved when the great Judge of Malachi 3: 5 returns to the earth.

We are pleased to advise our reader that we have arranged, in conjunction with the Rose Park Law of Moses Class in Adelaide, to forward notes upon this subject. The "Law of Moses" is indeed a wonderful study. It reveals Divine principles which are not limited to the Mosaic age, but apply forcibly to us today. These are matters of importance to those who follow the "Greater than Moses," and we wish you every success with your study.



M.B. (New Zealand) sends words of encouragement:

"Thank you for 'Logos' which arrived yesterday afternoon, and was put to good use. I am in bed recovering from influenza, so found the magazine the best of company. It instils goodness into me — makes us realize the great and merciful love of our Father, and the desire to ever serve him more holy through listening to and obeying His Word. The saying of Brother Roberts scattered throughout its pages are very much to the point — makes one ask: Am I doing my duty in the Lord's vineyard? How wonderful the articles by gifted brethren using their talents — and all taken from the Book of Books. Hard work, sleepless hours, and much time is involved — but what satisfaction and happiness gained!"

Such letters are a source of encouragement to the "Logos" committee, who are pleased to learn of the continuing interest and assistance gained from the Magazine. We do look forward to hearing from our readers, thus maintaining personal contact even though separated in many cases by great distance. Our aim is to make "Logos" a magazine of vital interest and strength in these days of indifference to the things of God. By their letters of support and encouragement, readers can assist in this direction.

— Logos Committee

The second article in our series of DIVINE PARENTAGE revealing how the natural illustrates the divine.

THE MOTHER OF US ALL

"Of Zion it is written: This one and that one was born in her"—Psalmist.

Last month we mentioned that Abram's name was changed to Abraham in accordance with Yahweh's promise. And we suggested Abraham's position in the family is illustrative of the position which Yahweh holds as the "Father of All." This article considers another aspect of family relationships.



Not only was Abram's name changed to reveal certain principles in God's dealings with man, but also his wife, Sarai, has her name changed. She was to be called Sarah ("Princess") and was destined to be "a mother of nations." Abraham and Sarah were the progenitors of a people whose peculiar quality was that of faith in Yahweh. As such, Abraham and Sarah themselves are the pattern, and their "seed" are imitators of this pattern. Abraham, "against hope believed in hope that he might become the father of many nations." "Through faith also Sarah received strength to conceive seed."

Thus Abraham became the father of both Jew and Gentile, whose family tie was that they all walked in the steps of Abraham's faith (Rom. 4: 11-12). It is to these that the words of the Spirit through Isaiah are addressed: "Look unto Abraham your father, and unto Sarah that bare you," and he goes on to enumerate the blessings that would result (Isa. 51: 1-3).

Our particular interest, at present, is with Sarah. Sarah is not to be regarded merely as a person. She, like Abraham, stands as a type. Isaiah revealed this in the quotation mentioned above. She is symbolic of the reality of the promises of God, and represents the New Covenant. In Galatians 4: 22-31, Paul builds up an allegory based on the persons of Sarah and Hagar, Abraham's slave wife. He draws attention to the history of Ishmael and Isaac (Gen. 21) as an allegory pointing forward to the two covenants — the Mosaic and the Abrahamic. Ishmael, son of the slave woman typified Israel after the flesh under bondage to the Law. Isaac was the son of the free woman, and typified Israel under the liberty of Christ. Thus Hagar the bondwoman represents the Old

Covenant, while Sarah the freewoman represents the New Covenant.

Thus:—

Two Women	Hagar—Bondservant	Sarah—Freewoman
Two Covenants	Sinai—Gendereth to Bondage	New Covenant—Of Liberty
Two Cities	Jerusalem — That now is	Jerusalem—That is from above (The Mother of us all)
Two Children	Ishmael—Israel after the flesh in bondage to Law.	Isaac—Children of promise

Here is revealed the family identification of the heavenly constitution of things. The importance of this is clear, when we recognise the necessity of becoming personally connected with the Divine family — with Abraham and Sarah as our forebears. But how is this done?

Nicodemus was told: "we must be born again." And Jesus showed the means: "born of water and of spirit" (John 3: 5). Isaac was born of the Spirit through God giving Sarah strength to conceive in old age. The birth of the Isaac-class will similarly be revealed by the action of the Spirit power. Today we are begotten of the spirit through the power of the Word affectionately believed and obeyed. This puts us in the position of sons and daughters of Sarah, made so through faith in the promises of God. The family of Sarah has steadily grown in number as the ages and generations have passed, each "called out one" contributing to the fulfilment of Isaiah 54: 1: "She that was barren and despised has brought forth more children than the married wife."

We look for the real "birth" of the Spirit — the future complete throwing off of the old nature, feeling the liberty of freedom, which bestowal of immortality will bring. The birth of Isaac brought great joy to his parents. Similar joy is expressed in Isa. 61: 3:

"Yahweh hath appointed me . . . to those that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of YAHWEH, that HE MIGHT BE GLORIFIED."

Our association with the hope of Zion, combined with the faith of Abraham, will thus finally reflect to the praise and honour of the Creator.

Yet there is warning in this to us. The nation of Israel placed all their confidence in the fact that they were the

natural descendants of Abraham. But Christ showed that this in itself counted for nothing. Unless they had the same LIVING faith as Abraham, they were no better off than the unbelieving Gentiles. Paul wrote on this point: "For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they that are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. 9).

Children are known by their similarities to the parent — in name and characteristics. Abraham is known as the "Father of the faithful," and those claiming to be his children (whether Jew or Gentile) must show by their name and characteristics that they are worthy of this family honour. The Divine Family characteristic is faith and obedience in the promises; and the name is that of Yahweh revealed in the forehead (Rev. 14: 1).

Zion's children of promise belong to a heavenly constitution of things. Like their spiritual parents they show themselves "strangers and pilgrims in the earth, seeking a homeland which is a better country, that is, an heavenly" (Heb. 11: 13-16). The majority have died in faith not having received the promises. They lie, silent and peaceful in the grave, awaiting the sound of the Trump, to be awakened and gathered with us who are alive to the presence of the Lord (1 Cor. 15: 52; 1 Thess. 5: 16-17).

Isaiah likens the resurrection of the saints to Zion giving birth to her children — a nation born in a day. This is the real "birth of the spirit," when glorious divine nature will be given to those of the Divine Family.

Those whose eyes are Zionwards, and whose hopes are centred upon the covenant of promise are exhorted to "Re-

It has been well said that idleness is the parent of superstition. When the mind ceases to be alert and industrious in the things of God — when it leaves its thinking to others — it becomes an easy prey to superstition, as is to be seen in corrupt Christendom.



To appear good, or even to be good, for a short time whilst under the gaze of our brethren, is an easy matter. The true test of faithfulness comes when we are away from our brethren, when mingling throughout the week with the disobedient alien. It is then we are tried, and it is then that we form habits and create a mind that will make us either a blessing or a curse to our ecclesia.

joyce with Jerusalem, and be glad with her" in the hopes of partaking in the new birth.

"For thus saith Yahweh: Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dangled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66: 8-13).

The city of Jerusalem today stands as a living exhortation for faithfulness. She is revealed as our "Mother" as opposed to that "other woman, Babylon," and those whose hopes revolve around her have cause for such comfort in these days of striving for the new birth.

Jerusalem means "Vision of Peace," a name which should cause all to long for the time of its fulfilment. It reminds us constantly of the hope of our calling — a living witness to our separateness from the evils of Babylon. We must show the characteristics of the "hope of Zion" in our lives, otherwise we are in the same class as those of Israel—clinging to a name which we do not deserve.

God grant that in the day of the birth of Zion's children, "the day when the Lord writeth up the people," that it may be said of us: "that this man was born there" (Psa. 87: 6).

Let us trust in the mercy of the Father, that we may be proud sons and daughters of Zion, revealing glory and honour to our wonderful heritage, and the name we bear — CHILDREN OF JERUSALEM.

—R. Thompson (England)

Our duty today? To live the life, maintain sound doctrine, avoid unprofitable questions, and to preach the Word, as workmen that needeth not to be ashamed, rightly dividing the word of truth. This is the business of our lives. Let us not be turned away from it by "Sanballatts."



One of the great weaknesses among brethren today, generally, is fear of their reputation in the sight of man rather than in the sight of God. Consequently, they will scarcely ever admit mistake in case this should lower their "standing," quite forgetting that the only "honour" worth having is that "which comes from God."



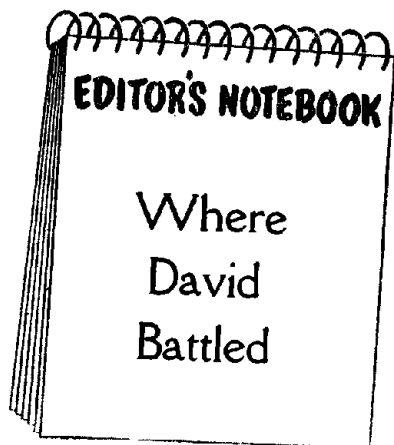
The Truth has been recovered in our day, and, so far, preserved by Keeping very close to the Word of God, and this not only by means of, as a brother well observed, but in spite of the learning of the schools. We must refuse to be drawn back into the paths we have escaped — however beautiful.

— R.R.

Our plane from Athens to Cyprus and Beirut was delayed, so that it was not until 1 a.m. on an extremely dark, cold night that we found ourselves on the Airway's bus, being conveyed towards the capital of Lebanon. No accommodation had been arranged, but ultimately, with the aid of the bus driver, we finally found rooms in a rather poor hotel in the centre of the city.

It was then about 2.30 in the morning, and we were almost exhausted through lack of sleep. It did not matter to us whether the hotel was good or bad, whether the bed was soft or hard, or whether we were dressed ready for sleep or not. We lay down, and instantly fell into a deep slumber. It was disturbed, however, in the early hours of the morning, by a terrible din of traffic which penetrated to our bedrooms. The harsh clanging of tramcar bells and impatient sounding of motor horns, mingled with the noisy cries and calls of pedestrians. Sleep was impossible once the traffic commenced in earnest, as we found each morning we were in Beirut. From our hotel window, we gazed down on a strange scene of confusion. Arabic signs advertised familiar products such as Coca Cola or Palmolive Soap! Arabs thronged the streets instead of Greeks as on the previous day in Athens! Pedestrians dressed in modern clothes jostled with those in the colourful dress of the east. It was a motley crowd that swarmed in the streets: some obviously wealthy riding in large, modern cars; others desperately poor dressed in filthy rags, and begging on the footpaths.

Arab motorists seem to have one general rule for good driving: to place their hand and foot simultaneously and firmly on horn and accelerator — and hope for the best. They seem to drive ruthlessly towards the pedestrian with complete disregard for personal safety. The number of accidents narrowly averted were legion, though we never saw an actual mishap. We saw aged Arab porters, burdened under ex-



tremely bulky loads which were strapped to their bent backs in such fashion as to cause their eyes to be glued to the ground, picking their way across the streets, whilst the vehicular traffic noisily stormed around them. But they seemed to do this without getting hurt.

The tourist is exempt from such hazards, however. Lebanon relies upon tourism for its main source of revenue. Thus, when a tourist steps off the footpath to pass over the street, the police holds up the traffic, and graciously waves him across with a smile — a concession never granted the native inhabitants.

Beirut is a city of 500,000 inhabitants. It is a blend of ancient and modern, of tall modern buildings and filthy little hovels, or well-lighted busy streets and narrow, dark, sinister lanes. Beirut is situated between the Lebanese range of mountains and the sea, and is ideally situated for the purpose of tourism. It is the capital of Lebanon, a small nation of 1,500,000 people which received its independence in 1943, occupying a tiny strip of territory on the coast of the Mediterranean. Lebanon is bounded by Syria on the north and east, and Israel on the south. Its total area is only about 4,300 square miles. It is about 120 miles from north to south, and varies in width from about 30 to 35 miles, from west to east. It is divided into five districts: North Lebanon, Mount Lebanon, Beirut, South Lebanon and the Bekaa.

Some of these statistics are valuable to remember in the light of current events and Bible prophecy.

Though tourism is its business, Lebanon is caught up in the militarism which is a feature of Middle East politics today. There is a deep hatred of Israel, and widespread distrust of neighbouring Arab States. We found this a feature of the other Arab countries and will comment upon it when we come to record our experiences in those parts. Ishmael is still a "wild man; his hand is against every man, and every man's hand against him" (Gen. 16: 12). Mutual antagonism is common in the Middle East, and tiny Lebanon is caught in the widespread vortex of trouble. We saw evidence of this in marching troops swinging along to the beat of martial music just outside the capital itself.

We arranged with the American Colony Travel Services, to travel by motor car through Lebanon, Syria and Jordan to Jerusalem. The first part of our tour took us high into the Lebanese Mountains, giving us a final glimpse of Beirut at its foot, and the blue waters of the Mediterranean beyond.

The car climbed steeply until we reached a height of 5,000 feet above sea level. And there, before us, was Mount Lebanon itself, its snow-topped peak looking beautiful in the distance. Lebanon signifies "white" and its meaning is emphasised by the white aspect of the mountain range. But the Mount itself was also white with the snow of heaven, speaking of the pure refreshment of that water of life which descends from above. It was a glorious day as we looked upon this historic mountain. The air was crisp and pure; the sky was a deep blue; the sun shone forth clearly so that everything seemed to sparkle with light.

My mind turned to references to Lebanon contained in the Scriptures. The bride of Christ is likened to the "tower of Lebanon that looketh toward Damascus" (Song of Solomon 7: 4 — Damascus was our destination that evening). This symbolic Bride is noted for the whiteness of her attire, for of her it said that she should be arrayed in "linen clean and white" representing the righteousness of saints (Rev. 18). Thus Lebanon, which means "white" and which stands up so beautifully upright and white in the distance, is a very good illustration of what is expected in the bride. In the same book (the Song of Solomon), the Bridegroom (Christ) is also likened to Lebanon. "His countenance (lit. 'aspect') is as Lebanon" (Song 5: 15). Lebanon is elsewhere noted for its glory and beauty (Isa. 60:13), and the stateliness of the cedars which graced it. It is not difficult to see the point of the allusion to the Lord Jesus whose beauty is also reflected by the bride.

We discussed these matters as we swiftly travelled along. I was deeply moved by the scene before me, by the fact that we were in this part of the world towards which the eyes of Yahweh are ever directed (Deut. 11: 12). I forgot the filth of the dirty little lanes we had wandered through in Beirut, the stinks that had assailed our nostrils as we explored parts of the city not usually visited by tourists, the harsh, blatant, blaring noise of the traffic that had given us no rest. These rugged, steep mountains we were traversing are among the most significant in the world. Though now bare and eroded through centuries of neglect and vandalism, they are one day to be clothed again with beauty.

The mountains of Lebanon are used in the Song of Solomon as the site of a most wonderful occasion. In Chapter 4: 8 the Bridegroom is represented as inviting his Bride to view the Promised Land from this part. "Come with me from Lebanon, my spouse, with me from Lebanon; look from

the top of Amana, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards. . . "

The idea in the original is "Come! Look from Lebanon!" The Bride is invited to inspect her promised inheritance from peaks of eminence throughout the land. The two long ranges of mountains in northern Palestine called Lebanon and Anti-Lebanon were included in the division of land by Joshua, but never, at that time, came into the possession of Israel. They will do so in the future age, however. Meanwhile they are the haunt of "lions" and "leopards," of beasts of prey representative of Gentile powers. One day these "beasts" (Gentile powers) will be driven therefrom, and it will form part of the inheritance of the Bridegroom and his Bride.

And on that day as we viewed the northern part of the Promised Land with absorbed eyes, it was as though we received a preview of our hope. How glorious to view it from this spot in company with some of the heroes of the past, who lived their mortal pilgrimage in these parts! How wonderful to stand here with Abraham or David, and to hear from them details of their sojourning in the land of promise!

We descended the other side of the mountain, to a wide flat plain that lies between the twin ranges of the Lebanon and Anti-Lebanon. Bible scenes were constantly unfolding before our eyes. We saw the drab black tents of the Bedouin Arabs (the tents of Kedar) with their flocks of goats, also jet black in colour. Again our minds reverted to the beautiful Song of Solomon, and to the modest words of the Bride as she deprecates her beauty. "I am black as the tents of Kedar!" But the answer is given: "No! You are as the curtains of Solomon!" (Song 1: 5). A little further, and we passed a shepherd leading a flock of sheep which followed him in single file. And our minds turned to John 10, and to the parable of the good shepherd.

In short, we were in the lands of the Bible, and absorbing the very atmosphere of Bible times.

We were now travelling along the Bedaa Valley between the dual Lebanon ranges towards Baalbek. The plain is very flat and wide, perhaps ten miles separating from the Lebanon Range and the Anti-Lebanon Range. It is a lovely fertile plain, rivalling the Valley of Esdraelon. All kinds of grain and other crops are grown in the valley, which is a source of wealth to the tiny nation. Along this flat plain in the past marched the armies of conquerors. Down it came the Assyrians, the Babylonians, the Romans. Up it marched the

Egyptians to meet their ancient enemies. And between these mighty forces lay Syria and Israel to be oft-times crushed by the conflicting policies of giant nations: suffering the affliction of invasion because the nation had turned from the One Who alone could help and defend it.

We recalled one notable battle that took place on this plain, and read again the account of it, recorded in 2 Samuel 8, as we traversed the same ground. Up along this plain marched David and his men as he went to "establish his border" at the river Euphrates (v. 3). Between him and his objective was the king of Zobah, a powerful monarch by name of Hadadezer who was overlord to other kings in the district (2 Sam. 10: 19). Hadadezer signifies: "Hadad is his help." His name honoured the god Hadad, which was worshipped by the Syrians. As David marched north, the Syrians turned to Hadad to help them against the invader.

The battle was thus a matter of Yahweh versus Hadad.

But the Syrians did not put trust in their god only; they had also a large contingent of chariots. Victory must have seemed assured to Hadadezer as he drove rapidly towards the invader; everything was in his favour; the very site of battle favoured his chariots.

He had other allies to help him also. As he advanced against David in a frontal attack, the Syrians of Damascus came to his assistance by massing to the rear of David, cutting off any possibility of retreat. Then, as though that were not enough, a messenger arrived at the Israeli camp with news that the Edomites had invaded the south of Judah.

What could David do? One enemy was difficult enough, but he had three on his hands. But David had been in difficult situations before this, and had learned to place his confidence in Yahweh. He separated a small company of picked men and sent them south with Joab to hold the Edomites at bay, and with the rest of his army he gave his full attention to the work in hand. Pride of Hadadezer's army were the large number of chariots he commanded, comparable to the war-tanks of today. The flat plain of the Bedaa greatly favoured them. David had only infantry. His army had been weakened by the need to send some soldiers back to Jerusalem, whilst others had to hold the Syrians of Damascus at bay. Victory was a foregone conclusion to Hadadezer. But David had a secret weapon unknown to the king of Zobah. It was the Strength of Yahweh Sabaoth, the Elohist army of the heavens. "When thou goest out to battle against thine enemies, and seest horses, and chariots,

and a people more than thou, BE NOT AFRAID OF THEM: for Yahweh thy God is with thee" Israel had been told (Deut. 20: 1). David put his confidence and faith in that assurance, and won a notable victory. The forces of Hada-dezer were put to the rout; the chariots proved no match against the might of Yahweh, and David led his soldiers to a wonderful victory. The chariots were destroyed, though a hundred of them were reserved by David, doubtless to grace the victory celebrations that must have taken place in Jerusalem on the return of the army from such a notable conquest (2 Sam. 8: 4).

I can picture the triumphal entrance of the warrior king as he marched at the head of his men through the gates of Jerusalem, and the applause of the populace on such an occasion. Perhaps Psalm 20: 6-9 was composed and sung at this time:

"Now I know that Yahweh saveth His anointed; He will hear him from His holy heaven with the saving strength of His right hand. Some trust in chariots, and some in horses: but we will remember the name of Yahweh our God. They are brought down and fallen; but we are risen, and stand upright. Save, Yahweh! Let the king hear us when we call."

We read this account as we travelled along this large plain towards Baalbek. At Baalbek there are the ruins of a vast Temple which dates back to the time of David, and was dedicated to the god Hadad! Hadad was the Syrian god of Thunder, of Tempest, of beneficent and fertilising rains which ensure good crops and the perpetuity of springs, and Baalbek signifies the Lord of the Springs. The name of this god is commemorated in such names as Hadadezer (Hadad is his help), Benhadad (Son of Hadad), etc.

Baalbek was not only a famous religious centre, the headquarters of this pagan worship, but a strong fort, a halting place for caravans which connected the Phoenician markets with the cities of the south.

The ruins are most impressive. Six vast columns stand proudly erect, overshadowing the halls of the temple. The walls are massive, constructed with vast stones each of which must weigh several tons. It is a matter of conjecture as to how such a massive building was built in days when aids to building were presumably so limited to those of today. Vast walls enclose the huge main hall where the altar stood, and where still exists the ruins of tanks once used for washing the sacrifices. Underground tunnels lead from the out-

side to the Temple itself; in times of danger, such as when David attacked, the people fled through these to a place of refuge.

Baalbek was used as a centre of pagan worship for hundreds of years, even down to Roman times when instead of the god Hadad, the temple was devoted to the worship of Jupiter. In Roman times, teams of workmen were employed to make the temple even more magnificent. For some 200 years it was maintained, until, at last, it had no worshippers. In the time of Constantine it was closed down. Later, Theodosius turned it into a "Christian" church, and it was used as such until the year 628 when the Arabs converted it into a fortress.

It has had a long and varied pagan history therefore, from the days of David to the 7th century A.D. when a paganised Christianity had converted it to its use. There are marked similarities between the worship of paganism and that of a pseudo-Christianity. The former had its forms of the trinity, as well as the latter. In the days when the god Hadad was worshipped, he shared the adoration of worshippers with two other gods: the goddess Atagatis, and her son, formed by the union of Hadad and Atagatis. Jupiter also had his consort Venus, and his son Bacchus.

The record in Samuel states that David took much copper from Berothai, a city of Hadadezer (2 Sam. 8: 8). Berothai signifies "wells," and Baalbek signifies "Lord of the Wells." It could have been the very place.

There is no doubt, however, of this being the country of Hadadezer, and Baalbek being the headquarters of this worship; no doubt about the plain along which David marched to victory. Imagine our feelings, therefore, as we rode swiftly along this plain to the temple of Baalbek in the distance, reading again the wonderful victory of David. We could picture the marching troops of David slowly moving north; could see in thought the dust of the advancing chariots as they swiftly rolled to meet the menace from the south; could hear the clash and din of battle, the excited shouts of the victorious and the despairing cries of the vanquished. And as we imagined all this, we rejoiced in the victory of the Shepherd-king, the man after God's own heart. What a thrill it was to be in the very land that had witnessed such triumph of faith. It was as though we fought with David and personally shared in his victory.

We were soon reminded that we were in the midst of the

enemy, however. Not far from Baalbek is a temple of Venus, and by the temple, a shop where curios are sold. Our guide took us there hoping for a commission on purchases we might make. But we did not want to buy. The Arab storekeeper draped an Arab headdress on Peter, my son, inviting me to take a photo of him in it. Outside a group of Arabs put him on a camel, and with Peter hoisted in the saddle, and desperately hugging the hump of the camel as it swayed along, we took a photo. But then the Arabs all swarmed around us, each demanding a tip. When this was not forthcoming they threatened trouble. One dirty-looking, unshaven Arab with a filthy turban on his head looked fiercely at us demanding money. "No money!" I replied. Another had a wicked-looking knife pointing at me — whether to threaten or to sell I know not. "What do you want?" I asked. "A dollar for the camel!" was the demand. "I don't want to buy the camel," I replied. This, of course, was not what he meant, but whilst he was digesting my reply with puzzled face, we jumped into the car, to leave the little group of Arabs in a cloud of dust.

We drove on through this historic valley to the Syrian border. Our attention was drawn to what appeared to be large mounds of earth here and there — the ruins of what were once watchtowers built by the Romans during the time of their occupation. So History, the Bible, and fulfilling Prophecy meets together in this country of absorbing interest.

So we came to the Lebanon-Syrian border. Here Syrian soldiers guarded the road. Roadblocks prevented any sudden attack along this road; for although Lebanon and Syria are both Arab countries there is by no means true amnity existing between them. Our passports were checked and stamped, our luggage was examined, and we were let through the roadblocks. We were in a new country, driving swiftly towards the interesting city of Damascus.

— Editor

There is not much to rejoice at in present human activity. We can but "pass the time of our sojourning" in joyful faith of the feast of fat things that will yet be spread for all people on Mount Zion. The present Babel will then have become a nightmare memory.

— R.R.

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

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Thoughts for the Times

LET US WALK CIRCUMSPECTLY



The way of life abounds with too many sign-post warnings, bidding us "take heed," "beware," "be sober," "be diligent," for us conscientiously to indulge in the follies of a wicked world. It is the worldling — not the earnest probationer for eternal life — that can go through the world smiling. It is the simple — the thoughtless and ignorant — who can (without regret) rollick, frolic, joke and be generally free and easy. The wise eschew buffoonery. They resemble, more or less, their elder brother, who was pre-eminently a man of sorrows. Frequent heaviness of heart through the prevailing ungodliness is inevitable where the mind is in harmony and sympathy with God. It was because Christ was so perfect an exponent of the divine mind in loving righteousness and hating iniquity that he "grieved" — "sighed deeply." The more we approach Christ in character the more shall we share his sorrowful experience. The true sons and daughters of Almighty God recognise and bow to the fact that the present is for them a time of trouble, mourning, suffering. Many are the things which unite in producing sadness in the upright — the ever-present consciousness of their own shortcomings — the constant contention with diabolos within, and the diabolos without, which a faithful walk demands. Recognising the necessity for the sorrow, let us endure it bravely, and rejoice in view of the glorious outcome.

— A.T.H.

The final article in our series of DIVINE PARENTAGE revealing how the natural illustrates the divine.

OUR FAMILY

"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" -- Christ.

Previous articles have revealed the principle that the natural environment of life and our relationships to others are an education for the spiritual sphere. The various experiences of life should be viewed with this in mind. Thus our duty to obey and honour our father is illustrative of our attitude to Yahweh, the Heavenly Father. Our dependence for instruction and love from mother indicates our attitude to our spiritual Mother: The Hope of Zion. The same is true concerning our responsibility as a family unit.

In many ways the ordinary family household serves as an analogy for the ecclesia, and our circumstances of family life are designed to instruct us in our duties as sons and daughters of God.

Every household differs one from another. There are homes that are happy, full of love and affection, and there are homes that are unhappy, full of bitterness and strife. The domestic circle in which harmony exists is a completely united one. They stick together through thick and thin. If one member of the family suffers, they all suffer. Each individual endeavours, as best they can, to relieve the burden of suffering. If it is an occasion of rejoicing, then all rejoice together. In such a family the parental position is truly recognised and respected, the companionship and love of the children is maintained.

On the other hand, a disunited family has no common bond of sympathy between them. At the earliest opportunity they drift apart. The domestic circle is broken up. God's family appointments are destroyed.

We belong to the Divine family. The Word of God has been brought nigh unto us, and we have responded to it through faith and obedience. We determined to reveal the divine characteristics in our life, and, through baptism in Jesus Anointed, have taken to ourselves the Father's Name (Rev. 14: 1). From that moment we sustained a new relationship to God. This superseded all other considerations of birth, parentage, nationality, position and so on,

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 26-27).

God is our Father (2 Cor. 6: 17-18) Jesus our elder brother, and we brethren and sisters, members of the household of God, styled the "ecclesia." It is important to realise what this means — and in our daily walk never "disown" our family.

In apostolic times each ecclesia consisted of a spirit-gifted eldership and ordinary members. The eldership was appointed by the apostles, who conferred the spirit-gifts through the laying on of hands. The bishops and deacons thus appointed became responsible for the administration and spiritual edification of the ecclesias. Such was the composition of the Divine family during the first century.

No such organisation exists today. Certainly there are groups of believers established in many parts of the world. But there is no spirit-gifted eldership. The arrangements that do exist partake of the imperfections and limitations of human endeavour. Nonetheless, it is the best and most practical way in the absence of apostolic authority. The servants of the ecclesia are appointed on the basis of the expressed wishes of the majority, and in the spirit of mutual submission one to another. The Scriptural qualifications, laid down by the apostle Paul, are borne in mind in the selection of the ecclesial servants, and they are made subject to the ecclesia. Some have criticised these arrangements as being "democratic," but at least they have the merit of preventing self-appointed elders acting as a virtual dictatorship and domineering the meeting.

Such then are the ecclesias in Christ Jesus today. Each assembly consists of serving brethren and ordinary members, after the pattern of the apostolic arrangements. They are, in fact, a family group; and although "in Christ," they still partake both of the blessings and evils of ordinary family life.

The apostles were well aware of the dangers that existed when groups of people regularly met from different walks of life. There were in his day the slaves and freemen, there were rich and poor, the serving brethren and others, all together in the same ecclesia . . . the same family. These are conditions that can allow schisms, partiality, and respect of persons in the assembly. The apostles warn us of this, and reveal our duty in this regard:

"There should be no schism in the body, but the members should have the same care one for another. And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it" (1 Cor. 12: 25-26).

James also warns:

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons" (James 2: 1).

How beautiful the family that operates as a unit. Each member endeavouring to assist the other. Each member overlooking personal faults in another. Due honour being revealed ungrudgingly to those to whom it is due. How proud would the parents of such a family be. How they would feel rewarded to see their children respecting and appreciating each other.

SHOULD THE ECCLESIA OF CHRIST BE LESS ?

The apostles continually appealed to the ecclesia for unity among brethren. Paul wrote to the Ephesians from his prison in Rome, saying:

"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace."

Peter adds his exhortation:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3: 8).

Great mischief was done to the brotherhood in the past, and is still being done today, by those who are responsible for the creation of divisions among the family. The apostles warned the brethren of their day to have nothing to do with such persons (Titus 3: 10; Rom. 16: 17-18). It was to be made clear to these heretics that as long as they continued to create dissention in the ecclesia, working against the principles of the Father and dishonouring His Name, their presence was undesirable.

The happy family spirit is very quickly spoilt by the twin evils of argument and gossip. Many homes have been ruined through this. In both natural and ecclesial spheres, these evils must be avoided. Both evils were heartily condemned by the apostles:

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice."

Instead of these works of the flesh, these destroyers of Godly principles, there must be a manifestation of the fruits of the spirit — the restorers of true family relationship: **"Be**

ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." But love must go beyond mere words. It must show itself in deed:

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

Remember the commendation of Jesus:

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Our elder brother has set the highest example of love and compassion, based on a Divine relationship, towards his brethren. Continually Christ considered their needs, both spiritually and physically. He carefully instructed those around him, and, when necessary, did not hesitate to utter a word of rebuke. That was the expression of true love. Finally he made the supreme sacrifice for his brethren in the laying down of his life. "Hereby perceive we the love of God," says John, "because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3: 16). Peter also writes: "Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pet. 1: 22). This means that as a family group we should endeavour to assist one another in attaining the family-likeness, the image of our parents. Naturally, the family was ordained by God to bring out, by experience, the finest qualities of character. So it is with the spiritual. Let us, in our association in ecclesial affairs, seek to develop the characteristics that will meet with the approval of the Father. Let us, as a family unit, assist others to similarly attain such results.

If this is done, then the Lord Jesus Christ will not be "ashamed to call us brethren."

— Roy Thompson (England)

What a pleasing sight is a family of obedient children — children who rise at their parent's bidding and hasten to perform their behests — who regard it as an all-sufficient reason that father and mother have bidden or forbidden certain acts. To Israel, this was the first command with promise: "Honour thy father and thy mother." It is good education in our obedience to the Father above. There is, however, a reverse picture in regard to disobedient children, which it is odious to look upon.

Prophecy of Emmanuel (Isa. 7-12)

THE SIGN OF THE VIRGIN

With Shearjashub his son, Isaiah goes to meet wicked King Ahaz with the message of deliverance and proclaiming the Divine purpose concerning the House of David. They met "in the highway by the fuller's field," the significance of which was considered in our last issue (Isa. 7).



There was cause for much concern to the wicked King Ahaz in the combined armies of Syria and Ephraim massed outside the walls of Jerusalem. Here was a faithless king, one who had forgotten the Strength of Israel, and attempted to resist a coalition of human power with only the strength of his own arm to save him. He felt that it was essential to a successful defence to secure the city's water supply, and it was at the place at which water was obtained for the city that Isaiah, with Shearjashub, went to meet him. Jerusalem was often threatened by invaders, but only rarely conquered, for the ability of the city to withstand siege lay principally in the fact that it had an assured water supply. Ahaz placed his faith for salvation upon this fact.

Isaiah's Appeal For Faith

We read of Isaiah's message to the king in Chapter 7: 4-9:

"Take heed and be quiet; fear not neither be fainthearted, for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah."

The Divine estimation of Rezin, King of Syria, and Pekah, son of Remaliah, King of Ephraim is thus revealed to Ahaz. They were but two "smoking fire-brands" — almost burnt out. They were mere "tails," or "burning embers," and the fire in which they were being burned had almost run its course. Unlike Messiah, they would not be "plucked from the burning" (Zech. 3: 2), but would be completely consumed.

Then follows the message of verses 8-9:

"For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son."

Isaiah's refusal to mention the murderer and apostate Pekah by name reveals the loathsome contempt with which he is held. He is always "Remaliah's Son," the man who slew his own king to gain the throne. To thus describe a person was always a mark of contempt (cp. 1 Sam. 20: 27).

Verse 9 records Isaiah's invitation for repentance, and warning against disobedience: "If ye will not believe, surely ye shall not be established." There is a play on words in this statement that is not revealed in the English translation. The words translated "believe" and "established" are substantially the same — "AMAN." This word means "to remain steadfast," "to be, or remain, steady or firm." The Companion Bible recognises the link in words, and suggests these alternative renderings:

"If ye will not trust, ye shall not be trusted."

"If ye have no belief, ye shall find no relief."

"If ye will not understand, ye shall not surely stand."

"If there is no confiding, there shall be no abiding."

It was impressed upon Ahaz that the stability of his Kingdom and his own security, rested not upon the frenzied preparations he was making, but upon a simple belief in Yahweh and trusting upon His Word.

The Sign of the Virgin

To reinforce this point Ahaz is invited to "Ask a sign . . . either in the depth, or in the height above."

"You, Ahaz, want proof of my ability to redeem and to save! Ask it then! Nothing is too difficult, if only you will have faith, if only you will believe!"

But Ahaz was a weak man. He replied (v. 12): "I will not tempt Yahweh."

This answer was nothing less than a pious dodge designed to avoid the moral challenge of Isaiah's forceful words. Perhaps more than anything else, this answer depicts the shallow character of Judah's king, Ahaz. He quotes from the Law: "Ye shall not tempt Yahweh your God, as he tempted him in Massah (Rephidim)" (Deut. 6: 16). On that occasion Israel, famished with thirst, had drunk water from a rock (Massah), and they had said: "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" — thereby provoking the comment, "He called the name of the place Massah, 'temptation' and Meribah 'strife' because of the chiding of the children of Israel, and because they tempted Yahweh, saying, Is Yahweh among us or not?" (Exod. 17: 3, 7).

Ahaz thought the circumstances were identical. He imagined that the prophet Isaiah was laying a trap for him. "What? Just sit idly by and wait for deliverance? Calmly ask God to give him water, as Israel had, in tempting God? No! not he! Did Isaiah take him for a fool?" One can imagine these superficial thoughts fuming through his mind. "No! he was not going to be like his faithless forebears!" It probably never occurred to him that "faith is a confident anticipation of things hoped for, a full persuasion of things not seen" (Heb. 11: 1), that it came by hearing the word of the Lord (Rom. 10: 17), and that it was that which could succeed in "overcoming the world" (1 John 5: 4).

Ahaz' "faith" was thus a matter of pure external observance. It was a small matter, apparently, that he had filled Jerusalem with idols (2 Chron. 28: 23-5), and that he paid respect by altars and offerings to the heathen gods of Syria! He was not going to fall into any trap of Isaiah. Things he could see he could understand, but God whom he could not see he could not understand. He was going to secure his own defences!

In any case, the circumstances of the two events were not comparable. In the Exodus record, Israel, a rabble hunted out of Egypt, were thirsty. Ahaz was not. They had not been invited to ask a sign. Ahaz had. But these fine points to a mind insensitive to the Word of God missed Ahaz entirely. As he saw it, they had been thirsty, and he would be too, unless he did something about it. What a contrast he presents to faithful King Hezekiah in the similar circumstances detailed in Isaiah 36. Ahaz thus refused Yahweh's messenger and His message.

In verse 13, the prophet turns in disgust from Ahaz and addresses the "House of David." They "wearied men," in that they tried their patience. Did they imagine that they could "weary God also?" It is then that Isaiah conveys the substance of the sign:

"Yahweh himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The A.V. marg. suggests an alternative translation: "Thou O virgin, shall call His name Immanuel," and in the original the definite article is used: "The virgin shall conceive." Here is the prophecy of Gen. 3: 15 revealed, when the conception that takes place will result in the birth of the seed of the woman whose mission in suffering for sin is to crush the head of the serpent.

Many attempts have been made by Jewish expositors to connect this prophecy to Hezekiah, Ahaz' successor, and to make the virgin (Heb.: "almah") a young woman, who is not necessarily a virgin. This cannot be supported by Scripture, and its design is obvious — to rid the Jews of the difficulty that they experience in rejecting the New Testament Jesus as their Messiah, for the plain testimony of Matthew 1: 21-23 is:

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The Jewish position must explain another major difficulty in the fact that this word "almah" translated "virgin" occurs in only six places in the Hebrew Scripture and in each instance, a virgin is intended. The six places are:—

1. Rebecca (Gen. 24: 42-43, 24).
2. Miriam (Exodus 2: 8).
3. A maiden (Prov. 30: 18-19).
- 4, 5 and 6. The Bride of Christ (Psa. 68: 25); Song 1: 3; 6: 8).

Obviously the promise could not have referred to Hezekiah, because he was nine years old when Ahaz commenced to reign and considerably older when this prophecy was given. This will be seen from a comparison of 2 Kings 16: 2 and 2 Chron. 28: 1, where we note that Ahaz was 20 years old when he began to reign and that he reigned for a period of 16 years in Jerusalem; and from 2 Kings 18: 2 and 2 Chron. 29: 1, where we note that Hezekiah the son of Ahaz was 25 years old when he commenced to reign, and that he reigned for a total of 29 years in Jerusalem. Thus Ahaz was 11 years when Hezekiah was born and Hezekiah was 9 years old when Ahaz ascended the throne.

Could the son promised in the prophecy have been Maher-Shala-Hash-Baz? Here again v. 16 requires a negative answer:

"For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

By abhorring the Word of God that would have given them continuance in the land, the House of David had abhorred the land itself. The land being thus abhorred, was to

be forsaken by the kings of both Israel and Judah. Maher-Shala-Hash-Baz died long before both these events transpired.

It is when we come to the spirit's understanding of Isa. 7: 14, as revealed in Matt. 1: 23, and we find that the Hebrew word "almah," about which there has been so much Jewish dust thrown in the air, translated by the Greek word "parthenos," that any possible doubt disappears. "Parthenos" means a complete virgin and nothing else.

Immanuel's Nourishment

It is testified of Immanuel that:

"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good" (v. 15).

The refusal of evil and choosing of good represents the essential character of Yahweh himself, as He proclaimed to Israel in Exod. 34: 6-7. Yahweh is merciful and gracious, longsuffering and abundant in goodness and truth. He keeps mercy for thousands, forgives iniquity and transgression and sin. But He will by no means clear the guilty. These are the two aspects of the goodness of God. The choosing of the good and refusal of evil.

In Psalm 45: 7 is stated that Yahweh exalted Immanuel with the oil of gladness above his fellows because he "loved righteousness and hated wickedness," and in Heb. 1: 8-9 this Scripture is appropriated to Immanuel.

But mere physical food would not have gained for Immanuel the spiritual discernment that the prophet said would be his, by virtue of his eating "butter and honey." What then does the term mean? Jesus refers to it in John 6: 27: "Labour not for the meat that perisheth, but for that which endureth unto everlasting life." This was the spiritual objective in the use of the symbol, "butter and honey."*

God had constantly re-affirmed His purpose with Israel in the Exodus from Egypt. It was to bring them "into a good land, and a large, unto a land flowing with milk and honey" (Exod. 3: 8). Had they truly reflected that their prosperity

*The Psalmist often refers to the symbols "butter and honey," showing their significance. In Psa. 119: 103 he describes the sweetness of the words of Yahweh as "better than honey," whilst in Ps. 55: 21 the flavour and smoothness of butter is likened to agreeable words (although here describing the fleshly agreeable words of Abithophel, whilst in Isa. 7: 15 relating to requests of God which are very agreeable to the mind tuned to Divine things).

was a direct result of Yahweh's providence they would have returned to him the worship He asked. Whilst for them, a prosperous land represented Yahweh's proximate purpose, there was a deeper, more spiritual, end in view. It was their establishment as "a kingdom of priests . . . for all the earth is mine" (Exod. 19: 5-6).

Israel was given a prosperous land "flowing with milk and honey."

But Yahweh, in giving these gifts, expected Israel to return to Him the corresponding spiritual service illustrated by them. It was their duty in receiving the engrafted word, to proceed from the "milk of the word" to "the (more solid butter) meat of the word," and by industrious application to strip the honey, which is the nectar of the flower from God's garden.

Israel was literally fed with honey and did proceed from milk to its more solid form, butter, but spiritually they retrogressed to the point of forgetfulness, and disobedience. As Moses prophesied, using Israel's poetical name: "... he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked; Thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him and lightly esteemed the Rock of his salvation" (Deut. 32: 13-15).

Now, however, one was promised who would see things in proper perspective; who would understand and declare and put into operation the principle that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8: 3; Matt. 4: 4).

— E. Sponberg (N.S.W., Aust.)

How perfectly the "sure word of prophecy" shining as "a light in a dark place," reveals the future, and delivers the illuminated children of God from the barren speculations around them.

— R. Roberts (1896)



It does not seem as if it would be long before fellow-pilgrims will be called together to the Lord's own presence. Tears of joy will follow tears of sorrow.

— R. Roberts (1893)



SPOTLIGHT ON RUSSIA

A Review of current political world affairs reports as follows on future planned moves by the Russian power in search of world dominion. These words reveal clearly the fulfilment of Bible prophecy and the imminence of Christ's return. We are greatly privileged people inasmuch as the very things that cause the world trouble and anxiety are a source of encouragement to us, reminding us that the time is at hand when the strong infallible hand of Christ shall take over the control of world events, and establishing his Kingdom bring the blessings of his administration upon this at present, unhappy world.

The news commentator writes:

"Russia's planned moves for the Middle East

"Persia is to be engulfed from within. A government to be a satellite to Russia is planned. Vast quantities of arms are then to be shipped to the United Arab Republic, and the Arabs are to be forced to attack Israel.

"It is reckoned that none of the NATO or other Western Powers will be able to move, because of their pre-occupation elsewhere. Israel is to be rubbed out and the entire Middle East to be dominated by Russia — by that time soundly established in Persia.

"The Finality

"Then is to follow the finality. India, convinced that the future lies with the Communist Powers, will line up; all Africa will be in flames; Western Germany, appalled by the original Berlin sell-out and aghast at the success of Russia, will make separate terms and quit NATO.

"Britain, depending upon Russia's goodwill for oil, will slowly surrender to her wishes.

"For all practical purposes, Communism will bestride and dominate the world. It will all have happened piece-meal, while we talked and complained but, in fact, did nothing; and were each separated from the others.

The Time of the End

Russia's mission is to lead up their confederated hosts to the Valley of Jehoshaphat for destruction. To accomplish this, the policy of Russia must first triumph over the South and West. His policy must become European and anti-British — a policy that will move the armies of the Continent "against Jerusalem to battle."

— R. Roberts (1854)

"We do not say that all this will be achieved; but we say that all this is planned. It is well planned and the plan is at once practical, brilliant and immediate. It may succeed if we do not at once awaken. There is not a day to spare."

It was for such a time as this news-review describes, that Brother Thomas eagerly looked, and his words of warning ring out to this generation:

"The future movements of Russia are notable signs of the times, because they are predicted in the Scriptures of Truth. The Russian Autocracy in its plenitude, and on the verge of dissolution, is the Image of Nebuchadnezzar standing upon the Mountains of Israel, ready to be smitten by the Stone. When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in "fruits meet for repentance" ("Elpis Israel").

Speaking of the necessity for the West to take steps to oppose this Russian world-plan, the news-commentator in the above quotation said: "There is not a day to spare." This advice should be forcibly directed to ourselves. We long to be found as an opponent to Russian desires — not under the Crown of England, but with the Strong One of Israel — Yahweh Sabaoth! It is urgent that we be found in the state of preparedness for the approach of the King. World events scream out their importance. We are foolish indeed if we do not see in them the approaching "day of redemption." And we are foolish indeed if we do not give diligent heed to these things. **THERE IS NOT A DAY TO SPARE!**

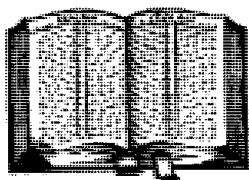
— G.E.M.

Californian "Open Letter" and the "Logos"

Dear Brother Mansfield,

"In case you might not have received a copy, I am enclosing a printed "open letter" written by Brother _____ of California, and sent, I believe, to the Central Ecclesias in the States. . . .

"My only personal feeling is that a positive suggestion by Brother _____ or others, might be more beneficial than a simple exposition of grievances. To be sure, we have serious Ecclesial problems, and these we need to know about. But we also need to begin to set up mechanisms to handle such problems. One of your main points, namely, to strengthen appreciably the study habits of all in the Ecclesia, and to give a greater reverence to Bible exposition — is, I feel, one of the strongest ways of combating some of these difficulties in the long run. Without this, brethren might have some little basis of belief, with or without the BASF. We need to strongly upgrade our own study habits, and to devote more of our time to preaching. . . . — D.F. (USA).



Things Old and New

No. 29—

A Good Report through Faith

The saints of all ages and generations, though long lain in the dust of the earth, are nevertheless alive to Yahweh (Luke 20: 38). They are not mere historic figures of the dim and distant past. They are real and vivid, and soon to be seen on the earth again. One of the joys of the saints is the anticipation of meeting them soon. Brother Roberts evinces this joy in his article, "The Final Consolation" (published last issue); Brother C. C. Walker, when faced with a problem in Scripture which he could not answer with certainty, used to say: "Well! we hope to meet Paul soon, and we shall be able to ask him!"

This spirit should be fostered in our midst, for we are called to the eternal fellowship of the Father and Son which will be shared with these "spirits of just men made perfect" (Heb. 12: 22-23). And to consider the problems of the faithful helps us to develop the Divine likeness during our own probation, as well as assisting the object we have had before us in this series of articles: to get a more realistic feeling about the kingdom.

Like ourselves, all those we read of in Israel's history, whether righteous or not, were men on probation for eternal life. The fact that they were kings or otherwise prominent, makes no difference to this. The fact that we read about them in the Scriptures does not make them any the less our brethren in the race for life. It simply means that we have the valuable aid of reading how God views the lives of His people. Our biographies are being written in the mind of the Father just as certainly as that of David is recorded in Kings, Samuel and Chronicles. Very shortly, Christ will return to open the books (Rev. 20: 12), and read our biographies in the presence of the angels. Will it be said of us, that in spite of all our faults, we served Yahweh with a perfect heart — that

we were men and women after His own heart?

To read and consider the biographies already penned by the Spirit will help us to become ready for that day.

The Man after God's Own Heart

The next few articles, will, God willing, consider some of the people we hope to meet in the Kingdom, asking ourselves how they will have come to be there . . . what were the key-notes of their probation . . . how did God prepare them for the task of assisting Christ in the government of mankind.

David comes first to mind. His biography is more extensively given than any other (with the exception of his greater son), and thus gives full scope to expound the principles of the probation which must precede exaltation. David stands high in the Divine honour roll. It was of him that God said that "he was a man after His own heart." He was the standard of kingly perfection, so that, when the acts of later kings of Israel and Judah were being appraised, it was on the basis "he did that which was right in the sight of Yahweh, like unto his father David"; or "he did that which was evil in the sight of Yahweh; he did not follow in the ways of David." To David, God vouchsafed the promises and the kingly line of the Covenant. David has not perished. He is not dead, but sleepeth. Soon he will awake and be satisfied with the Father's likeness (Psa. 17: 15). This likeness was developed during the days of his weakness, and he has left on record a character that endures, though "gems and monuments and crowns have mouldered into dust." He is written in the book of life.

Man's estimate of David is of an outlaw, a freebooter, a Robin Hood, a bloodthirsty man, a playboy. The mind of the spirit is sick at heart to read such things. Of course he failed. His failures were big because everything he did was on a wholehearted scale. Despite his failures he had an overall quality of life which was durable from the Divine point of view. We have to get the scale of his life if we would know why he will be in the kingdom, and in the front rank, at that! Men will be in the Kingdom, not because they have conformed to the conventional standards of morality and goodness, but because they loved Yahweh their God with all heart, soul, and mind. Where a man loves much, his sins are forgiven, and David is outstanding in his depth of faith and love. His very failures contributed to the creation of that humble and contrite spirit, trembling at God's word, in

which God is pleased to dwell (Isa. 66: 2). Sins repented of become stepping stones to immortality. God is not angry when His servants, who love Him indeed, sin. Grace abounds through thanksgiving to the glory of God (2 Cor. 4: 15). Though Paul reminds us "not to continue in sin, that grace may abound."

Let us then trace some of the ups and downs of life through which David was perfected. We go back to the beginning of his biography and see the beautiful countenance of this unpretentious lad (1 Sam. 16). Nothing here to suggest a future monarch. Samuel receives the answer all David's critics need:

"Yahweh seeth not as man seeth; for man looketh upon the outward appearance, but Yahweh looketh on the heart."

Already in the solitary places of Israel, as he cared for the sheep, strong ties had developed between him and his God. Perhaps some of the Psalms had already been composed, speaking of trust in the Rock of Israel and considering His mighty works on behalf of His people.

The Battle of Death

Israel quails before the proud boasts of the mighty man of the flesh. Goliath taunts them, and in so doing, doubts the ability of Israel's God to care for His people. Young David, visiting his brethren, has the spiritual depth to see this as the real issue at stake — one for which the risk of life would not be out of place. Thus early is made apparent the right sense of values which burned within him. Young though he is, David begins to put the matter this way to the people in the camp. He must have shown considerable power of persuasion and the qualities of a potential leader, for his words came to the ears of the king. As he aroused the men of Israel, David had been weighing up the situation. He was a man of ability and clarity of thought. He was not a "miracle man." God uses outright marvels sparingly, although in another sense, everything He does is marvellous.

David had noted the heavy and cumbersome armour of the giant. He observed the weak unprotected forehead. He reflected on the skill with the sling that he had time to perfect in the wilderness. He also thought (and told Saul) of the way in which Yahweh had brought him through dangers. It was no bragging foolhardiness that sent him out in the field; there was a calculated risk; bravery was needed, but it was a reasonable adventure. Given this chance of

success, it needed but the spirit of trust and the hidden hand of God to give the victory. The Philistine went forth with a target of brass between his shoulders (1 Sam. 17: 6), but David went forth with Yahweh dwelling between his shoulders (Deut. 33: 12). No angel said to David: "Go!" but the promises of God required the destruction of the giant; therefore he would be destroyed. A beautiful spirit shines through his every move. His object was that all the earth might know that there was a God in Israel (v. 46). No self aggrandisement . . . the battle was Yahweh's. The episode shows an attitude of mind which never left David, whatever error he may have committed.

What a thrill must have gone through Israel as David slew the enemy. New life would have surged into the nation's very blood. Little wonder the maiden sang of David's "ten thousands," when a little later he returned from the slaughter of the Philistines (1 Sam. 18: 6, cf. marg.: plural). This, however, was the beginning of adversity for David, yet the beginning of the process whereby God transferred the kingdom from Saul to David.

There follows a tragic sequence of events . . . the javelins cast at David . . . the attempt to slay him while seeking a dowry. There was, however, comfort for him in the young love of Michal. Later he was to learn it was merely youthful romance, worshipping his warrior prowess, rather than his spiritual depth. On the other hand, he had the wonderful co-operation of his great friend and companion, Honython. But this period must have been one of extreme strain for David. He had been accustomed to the dangers of life in the wilderness; it had been an easy step from there to the field of battle; but the dangers and intrigues of a hostile court must have been trying indeed for him. How he must have poured out his soul to Yahweh to be shielded from evil. Finally, he has to escape through the window of his house at night.

It is possible to link many of the events of David's life with individual Psalms. And it is profitable study to turn up the Psalm that relates to a particular event and get the inner thinking of David's mind. Psalm 59 is the one that refers to the occasion when Michal let him down through the window.

"Are Not My Tears In Thy Bottle?"

In his distress David seeks the wisdom of an older man, and is found with Samuel (1 Sam. 19: 18); then after a touching interview with Jonathan (1 Sam. 20) is in full flight from

Saul. How he must have sighed to be peacefully back in the wilderness, before fame and greatness were thrust upon him. Here he is an outlaw with nowhere to lay his head. It is little wonder that his courage broke for a while. As we said, life is a matter of "ups and downs" — it does not proceed in a straight line, and we find David fleeing into the land of the Philistines. It becomes rapidly apparent that Achish the King of Gath is going to make use of David against Saul. What anxiety of mind this must have caused David! He had not foreseen such a development. He thought only to be free from Saul's threats, and here he is about to be pressed into war against Yahweh's anointed.

So he pretends to be mad, causing Achish to say that he has enough mad people around him, without any more! (History records that he had a mad wife and daughter). Psalm 34 and 56 belong to this period. David was learning that the angel of Yahweh encampeth round about them that fear Him; that also many are the afflictions of the righteous. Already his life had become so unsettled that he could say:

**"Thou tellest all my wanderings; put thou my tears in thy bottle;
are they not in thy book?"**

Yes! those tears are in God's book. In them was the demonstration of the spirit which God loves and so David is as fresh in His memory, as if he had never died. Thus David will live again.

As we read and meditate upon these episodes and psalms, we should be trying to put our own experiences alongside those of David, that our reactions may be the same. We may not be fleeing from a jealous monarch or turned out of home, though some have lost jobs through jealousy and others have been turned out of home because of the Truth. But we all must have experiences which will grieve us, and things will happen to give us worry — in the home, ecclesia, and in business life. Like David, we will not always know what to do for the best. Often we shall make wrong decisions, but if in the midst of it all we put our hand in Yahweh's and walk in His presence, then he will not cease to be pleased with us, though we shall have further tribulation.

We next meet David in the case of Adullam. All the discontent of Saul's rule met in that cave. Samuel had foretold the type of king he would be. Heavy taxation had led to debt and distress. The greatest trial at this stage was the fact that many of these people who came to David in the hold lacked the spirituality which was his. They were brought

together by a common hostility to Saul, not a true spiritual fellowship. Loyalty and heartache dwelt side-by-side in the cave. There was encouragement from such as Gad, but the sons of Zeruah were too hard for the sensitive spirit of David. Psalm 57 seems to belong to this period:

"My soul is among lions and I lie among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword."

Whether among friends or foes there was sadness for David. All the time he was, as we are, being trained for future rulership.

Even in the midst of all his preoccupation with his own safety, David shewed that he was not unmindful of the duty to honour father and mother. 1 Sam. 22 records his arrangement with the King of Moab to look after his parents, who would share his danger from Saul, until such time as he should "know what God would do for him." There is in this episode one of those wonderful coincidences with which the Word abounds, wherein things fit in a way that would be impossible if the narrative were not true. Why Moab? Because David's great grandmother, Ruth, was of Moab. The family connection was still there.

Meanwhile Saul relentlessly pursues David. What a sorry character he really is. He evokes pity as well as anger. Such a fine man he might have been — but is afflicted by self-pity and a false sense of dignity. He makes the ideal contrast with David, and by antithesis helps us to understand the character of the man whom God loves. The episode of the slaying of the priests is perhaps the lowest depth of his career. There he stands bemoaning that even his son has made a league with David, and "there is none of you that is sorry for me." Feel the full enormity of his slaying of the 85 priests — just because of a suspicion. How the event plunged David into the deepest of gloom. To Abiathar he says with sorrow: "I have occasioned the death of all the persons of thy father's house." Psalm 52 is prompted by this tragedy. Whatever happened to him, sad or joyous, there was an intensity of feeling in David, and a depth of sympathy for others.

"God Is My Helper"

Next we have David being taught the ingratitude of man. Like Jesus, he is learning what is in man. Both the men of Keilah and the Ziphites are prepared to show treachery to David. There was no depending on man. So

David sang at this time in Psalm 54: **"GOD is my helper."** Yet his sorrow at human baseness was balanced somewhat by the lovely generous spirit of Jonathan. God often arranges that in our lives our sadnesses shall be tempered by a simultaneous shaft of light. Where was a man ever more self-effacing than Jonathan:

"Fear not; for the hand of my father Saul shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."

I shall be next unto thee! And he really meant it. Rare is such a spirit of "esteeming other better than ourselves to be." It was perhaps fitting that David and Jonathan never had the embarrassment of putting it to the test. God does not test men beyond that they are able to bear. David certainly did what he could for Mephibosheth.

Saul's persecution-mania (we call it a "complex" today; the Scriptures call it an "evil spirit from Yahweh") drives him madly on after David. At last (1 Sam. 23: 26) David is in his grasp. There is the future Lord's anointed on the mountain top completely surrounded by Saul's troops. David is in despair:

"He says in his haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee" (Psalm 31: 22).

At that very moment a messenger came to fetch Saul to deal with a Philistine invasion. If we see the hand of God in our lives, we shall have known moments where His hand was displayed when humanly all seemed lost. It was in the reaction to such things that David was prepared for the Kingdom. Our training is no different.

The record shows the merciful, non-vengeful disposition of David. Saul lay sleeping in the cave while David and his men stood in the shadows. David could not put forth his own hand to slay Yahweh's Anointed. This was a decision which took as much moral courage as the slaying of Goliath. Principle had to come before opportunism. God would bring things about in His way. It was not for David to force the pace. We have to make similar decisions. While we must not be supine, yet having done what we must, we do well to leave God room to act in the major moves of life.

"Bound in the Bundle of Life with Yahweh"

Yet such is the inconsistency of the best of saints that in the next recorded event David reacts in an opposite way, and is only held back from avenging himself by the earnest

pleadings of a godly woman. The churlishness of Nabal is well known. He would not sustain David and his men, although they had looked after his interests in the southern wilderness. David was furious at such baseness. It was so different from his own generosity. Much blood would have flowed and a blot would have stood against David's name, had not Abigail skilfully appealed to his better nature. We can well see why he took her to wife. She seems to have been the most spiritual of his wives. What depth of appreciation of the issues in Israel:

" . . . the soul of my Lord shall be bound in the bundles of life with Yahweh thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling."

She points out what a pity it would be if when he was king, he had to reproach himself for shedding blood without cause.

David, like the humble man he was, immediately sees the point and acknowledges his wrong. In Abigail's coming, he sees the hand of God in restraining him from wrong. There are times when God will wake us up to what we are doing, when we are about to act out of true character. He will give us a chance to have another think. Then, if we proceed, we are sinning indeed, and have to beware lest we become hardened. In the death of Nabal there was a profound lesson for David, that God is equal to all things, and that human impatience does not advance the development of godliness.

Space will not allow us to conclude our consideration of David in one article. It will be worth taking our time over him. Already we will have noted that all the principles of our being prepared for the Kingdom are illustrated in him. When we meet David in the Kingdom, we shall know that it was his trusting reaction to the vicissitudes of life, in days of adversity that has brought him there. He will not have read our lives as we his. But he, too, will know from his experience that we got to the Kingdom by the same process.

Next time, God willing, we hope to see David elevated from the deepest despair to the throne; then plunged into sin and sorrow, but gradually rising out of the gloom to a very grand and solemn finale to his mortal days.

" . . . time would fail me to tell of . . . David . . . who through faith subdued kingdoms, wrought righteousness, obtained promises . . . having received a good report through faith . . ." (Paul)

— Edgar Wille (England)

From the Writings of our Beloved Brother Thomas:

The Pre-Adventual Colonisation of the Holy Land

There is no man, society, or power on earth that can redeem Israel either with or without money. There is but **ONE** that can do it, and he is "the Man at Yahweh's right hand, whom he hath made strong" (Psa. 80: 15-17) for that very purpose (Isa. 49: 5-6). **THE** restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be a **LIFTING UP OF AN ENSIGN** upon the mountains of the **Holy Land**. I say **A** lifting up; for it is not **THE** lifting up referred to in the text following — "All ye inhabitants of the world, and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye" (Isa. 18: 3). The ensign here indicated is the "Root of Jesse, who shall stand for an ensign of the peoples; to it shall the nations seek: and **HIS** Rest shall be glorious" (Isa. 11: 10-12). This ensign is Yahweh's Servant, whose mission is to restore the peoples or tribes of Israel.

But Israel, reduced to a feeble few, is also styled "an ensign"; thus: "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain and as **AN ENSIGN** on a hill" (Isa. 30: 17). In this sense it is I use the word, when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show that there must be a re-settlement of the land by the Jews to a **LIMITED** extent before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty (Ezek. 38: 9, 11, 12).

The pre-adventual colonisation of the Holy Land will speak in unmistakeable and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of a Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up "as an ensign upon a hill"; for to snatch that ensign out of the hand of Gog is the proximate cause of the Lord God's appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old

world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judea's plant that this **BUD**, which is afterwards to become a swelling grape, may become manifest in Yahweh's vineyard (Isa. 18: 4; 5: 7). When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers. The Napoleonic Empire (a meteor of the air) will have been fully prepared for the performance of the mission assigned to it.

— Brother Thomas (1852)

Book Review

"As Another Sees Us"

A young sociologist, Bryan R. Wilson, has just written a book called "SECTS & SOCIETY" of about 400 pages concerning the Elim Four Square Gospel Church, Christian Science, and the Christadelphians. It was reviewed extensively in the National Press in Britain. About 100 pages (plus a share of the introduction and conclusion) are devoted to Christadelphian belief and practise. Mr. Wilson has presented a very fair survey of our stand. He has certainly gone to considerable trouble to understand us, including the finer points of our arguments. He has read and digested more of our literature than the average Christadelphian.

It is not without profit to consider what an impartial outside observer has noticed about us. There is exhortation in it for us.

"The Sect Everywhere Spoken Against"

His chapter on the teaching of Christadelphianism could almost be reprinted as a pamphlet on our beliefs! His version of our beliefs is more virile than many of the leaflets issued today. His sources are largely "Christendom Astray," "The Revealed Mystery," and various other writings of Brethren Thomas and Roberts. We sometimes wonder whether it is still true to say that the Christadelphians "see themselves as the 'sect everywhere spoken against' of the first century,

newly revived." He stresses that diligent study of the Word is a characteristic of Christadelphians:

"The only sense in which the believer today is considered to have the spirit is in the written Word, and in communion with God's presence, to which that Word is seen as an invitation. The Bible is held to be the only way in which God speaks informatively to men today."

Wilson traces the development of the Statements of Faith, and though it may be doubted that they do as much as he suggests to prevent a "process of attrition of essential doctrines," yet as he says,

"The toleration of different understandings on matters considered basic, leads to dilution and attenuation of original beliefs, and must result in the gradual loosening of group standards and loss of specific identity."

The Hope of Israel

It is interesting to be told that the "central teaching of the gospel to Christadelphians, was in the early days undoubtedly that of the Kingdom of God." Note:— "in the early days"! We go on: "Some shift of emphasis has occurred on this subject among Christadelphians, and some have recognised a more 'devotional' tendency in the movement." We do well to be devoted — but our devotion is to be doubted if we relegate the Kingdom toward the background; yet we fear Mr. Wilson speaks the truth. It is evident that he derived his understanding of the Kingdom from the writings of Brother Thomas and old Christadelphian magazines, rather than from the kind of lectures sometimes propounded today: "The Kingdom is understood to be related to the Jewish Kingdom." "God never owned any other Kingdom upon earth"!

He continues:

"The promises of the Scripture are believed to relate, in the first instance, to the Jews, and subsequently to those who claim this inheritance as having become Jews in a higher sense, since Gentiles who have the gospel and have kept it have proved themselves better than Jews who had the law and did not keep it. 'He that is a Jew by becoming Abraham's seed through Jesus Christ is the Jew to whom glory, honour and incorruptibility in the Kingdom forever, with the Messiah, is promised in the Covenant of Abraham.' In the early days (note this again) Christadelphians regarded themselves as having become Israelites in every particular except the accident of natural birth."

Our Attitude to Social Activity

Christadelphians, we are told, accepting literally Old Testament ideas of the establishment of a visible Kingdom of God on earth, have a profound distrust of the existing

political order and desire for its overthrow. A chapter on our relationship to the world gives a picture of us as being nearer the old ways than we fear we are. Again this is partly because Wilson read the older writings and perhaps went to a meeting to get information where the old standards were better upheld.

"In particular Christadelphians are violently opposed to those organisations which seek to ameliorate human life by political or legislative action. (Evidently he hadn't seen the latest diluted 'Christadelphian' magazine called 'Endeavour' — reviewed in our last volume: Page 376). Men are seen as too inherently wicked to make such organisation of any avail. Roberts declared: 'The Kingdom of God is the panacea for the world's evils.' Christadelphians have always recognised the existence of social injustice and inequality; but their hope was not to be fulfilled by human organisations or political action, but only in the return of Christ the King. Labour problems were 'deeper than all classes care to realise.' Nothing could be done till God decided to move and that would 'settle all questions without debate, and without voting, by the power of an omnipotent coercion in the hands of one king and one government.'"

Politics and War

"Christadelphians are obliged to hold themselves aloof from political activities, since politics are the affairs of worldly men. The issue first became clear in regard to military activity. Roberts advised his followers to hold themselves aloof from conflict, since Christ's principle had been passivity (not, it will be noted, pacifism). War as such, Christadelphians do not oppose. Fighting, too, may be justified. But not in the service of worldly powers. The affairs of the State do not concern Christadelphians: 'There is a glorious time by and by of unbounded usefulness, public activity, honour, entertainments and universal good fellowship.' Human nature is not good enough to be trusted to rule itself. Christ's brethren were not intended to be rulers, he gave them instructions not how to govern, but only how to make submission to governors! But ultimately the saints would become rulers... the British government would be taken from the hands of the reigning family, and of hereditary and officials... and transferred to the personal friends of His Imperial Majesty 'the Holy One of Israel.' Thus in a sense, CHRISTADELPHIANS ARE A POLITICAL PARTY, WITH A POLICY OF VIOLENT REVOLUTION under a supernatural leader whose political largesse, confined to his advocates and friends, will amount to eternal life on the earth under his benevolent despotism. But until the moment for activity comes, the movement withdraws itself and waits!"

Christadelphians as Revolutionaries

In the concluding part of the book this theme is again taken up:

"Christadelphianism is a basically revolutionary organisation, vigorously opposed to the social order... but this attitude is not translated into social action, although at the appointed time — at the advent of the King — there would be a disposition to do so. There is an element of satisfaction — expressed particularly by the earlier writers — in the meting out of justice and vengeance to a sinful

world. The Christadelphian longs for the end of the whole system and a new beginning for the revolutionaries as the aristocrats in a new dispensation. Reform of the system was useless, the Christadelphian (he is speaking particularly of earlier Christadelphians!) did not want reform — he did not want the world to get better; he was opposed to peace, and he wanted war, out of which he and those with him would emerge triumphant."

He likens us to the Marxists in our assessment of the rottenness of the world's political structure and longing for its end:

"The Christadelphian is not ultimately a pacifist; he hopes to be ready when the revolution does occur. The revolution is near, and the Christadelphian does not feel he is called upon to do more than persuade men of their last opportunity to associate themselves with the party which will be the aristocracy of the world to come, to preach the good news and learn personal obedience until the time comes."

In a number of places Wilson refers to the trend to a more devotional approach. Our last quotation from his words bears this out:

"The Christadelphians are a revolutionary body in some senses, although their revolution is postponed till Christ comes. In his schemes they will participate, and his dominion will be frankly in terms of the political powers of the earth. Christ is something of a superman who will reign like a human being in a theocratic order. The more revolutionary elements of early Christadelphian teaching have received less attention in recent years: the basic orientation, however, is unmistakeable."

Thus Wilson gives us this impartial assessment of our views. He reveals the true "old-time" Christadelphian outlook. Let the reader deeply consider his words and align his own attitude therewith. The general tempo of world affairs is getting hotter. We know not the day, nor the hour, but when Christ comes will he find us just another moralising Protestant sect — or will He find us the most revolutionary political party in the world?

— E.W. (England)

The Desires of Gog

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

— J. Thomas (1869)



The world at present has no faith in the revealed purpose of God, and therefore it cannot recognise the signs of its hastening maturity, although they are of that world-wide and painful character as to challenge the attention of every thoughtful observer of human affairs.

— R. Roberts (1893)

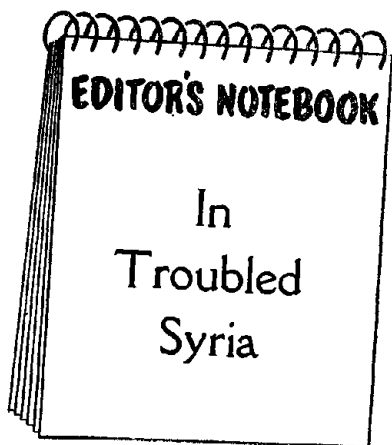
The road from the border of Syria to Damascus follows a deep valley which cuts a pass through the arid mountains that surround one side of that city. It is claimed that along this valley there flowed the rivers Abana and Pharpar which Naaman the Syrian boasted were better than the Jordan. If this, indeed, is true, Naaman must have been consumed with national pride, or else the rivers have silted up over the centuries! Today they do not compare in any way with the Jordan, particularly at that beautiful spot where it leaves the Sea of Galilee on its travels south.

Damascus itself is a very beautiful sight from the hills that overshadow it. As we looked down from the mountain road on the city below, we saw modern buildings, wide streets, lovely squares in which played elegant fountains. It was all bathed in the evening sun as the road took us to the city below, an oasis of beauty in this desert land. As night drew on, the neon signs, street lighting, and illuminated shop windows gave even greater loveliness to the place. An official welcome was being paid to the Prime Minister of Pakistan, who was visiting the city at the same time as we arrived, and in his honour additional gay street lighting gave added colour to the view.

I was surprised to find Damascus so modern and beautiful. Our driver told us that Syria had made great advances since it received independence from the French about 12 years ago. Good roads had been laid, elegant buildings erected, some of the ancient filthy sections of the city have been torn down to give way to modern apartments, and great endeavours have been made to improve the conditions of the people.

But this has been done at the expense of personal freedom. We were amazed at the number of soldiers parading the streets of Damascus, and at the way public buildings were constantly protected by the military. The soldiers did not impress us as particularly efficient. The uniforms all seemed brand new. The soldiers themselves also seemed new like the uniforms. They appeared soft and effete, and a little awkward in their unaccustomed martial clothing. But nevertheless they were on guard, and we could not even mail a letter without coming under the surveillance of a cordon of soldiers who day and night guard the post-office.

I congratulated a local resident on the beauty of the modern city of Damascus. "It would be a better city but for Israel!" was his reply. "What has Israel got to do with it?" I asked. "Sixty percent of our income goes into building up weapons against Israel!" he declared. "Why is that necessary?" I asked. He declared that war between Israel and the Arab states is inevitable, and because of that they had to put their money into stockpiling of weapons of war. He hated Israel, but



though I questioned him on this he could not explain coherently why he did so.

We were taken by a guide to see some of the sights of this ancient city: one of the oldest in the world. Among them was the Omayyad Mosque. To see this, we had to leave the modern city to go into the old city. It seemed as if the clock had been turned back hundreds of years as we did so. We were suddenly taken from the centre of a modern city and plunged into all the squalor of an eastern bazaar. We walked through stinking, filthy little lanes no more than ten feet across, bordered by tiny crowded shops whose wares spilled over in to the lanes themselves; a happy hunting ground for the myriads of flies that flocked there to feast. We jostled with Arabs in traditional flowing garments and headdress, as well as with those in modern clothing; we saw women dressed in modern western clothing, whilst others had the traditional dress with heavily veiled face; we saw some women with their chins tattooed — the ancient symbol that they were married, a custom now rapidly disappearing. Along these narrow, dirty lanes came donkeys with very large loads on their backs swaying to their gait, and crushing pedestrians against the wall, to be followed by motor cars that did the same in more lordly fashion. Everywhere there was a terrible stench, it all looked dirty and squalid.

The Omayyad Mosque which was our objective, is said to be the second largest Mosque in the world. We were offered the choice of taking off our shoes in order to walk inside and view the interior, or of putting large straw sandals over them (we elected to do the latter). We were then taken inside to a large quadrangle open to the sky, the centre of the Mosque. Our guide gave us a briefing on the history of the building. It was originally a Temple dedicated to the worship of the god, Hadad. The Romans converted it to the worship of Jupiter. The Christians turned it into a Church. When the Moslems took over Damascus it was made into a Mosque. It is a huge building capable of holding some thousands of worshippers, and whilst we were there, some of the "faithful" were inside an annexe close to the open quadrangle bowing in prayers towards the east, kneeling on the huge praying carpet that covered the floor. In the centre of the Mosque is the alleged tomb of John the Baptist (this is denied by the Catholics who claim they have the genuine tomb in Jerusalem!) whom, it is claimed, was a Moslem! In the open quadrangle we looked up at a deep blue sky in which the sun was shining brightly. In all directions, minarets stood out sharply in the clear atmosphere. "The minaret to the east is called the Jesus Minaret," explained our guide, "because when he returns he will come to it."

It was quiet and cool inside the Mosque; a good atmosphere for contemplation and meditation. But outside the noise, stench and filth of this part of Damascus assailed our ears, noses and eyes. Filthy little urchins, in dirty clothes scrambled in the dust; the crowds swarmed through the narrow lanes hardly pausing to glance at the large photos of Nasser that were pasted on walls next to those of the Prime Minister of Pakistan.

We mentally turned back the pages of history as we wandered through the streets of this ancient city. We visited the Azem Palace in which is reproduced the luxury in which Arabs lived in past ages when their Empire stretched throughout the Middle East and North Africa: an empire that fulfilled the prophecy of Revelation 9: 1-11 and troubled the Eastern Roman Empire. It was a time of culture and luxury for the wealthy Arab: a culture that contributed extensively to the knowledge

of the world, and a luxury which is reflected today in this museum palace. The palace was once the abode of a wealthy Arab. It enclosed a quadrangle in which was a pool, a fountain, and a garden, and here the wealthy Saracens of years ago reclined at ease and comfort at the close of the day. Rich coloured tapestry, elegant dresses, fine furniture, revealed the style of those times. It was made realistic by life-size waxed figures illustrating the life of those times.

We were shown Saladin's tomb, the great Arab warrior who battled successfully against the Crusaders at a time when Romish superstition drove an army to war to liberate Jerusalem that the Pope might claim the holy places. One of his most noted antagonists was Richard the Lion Heart of Britain who neglected his kingdom to play the game of war.

We were able to turn the pages of history back still further when we walked down "the street called Straight," and recalled the light that physically blinded Paul but opened his mind to the Truth, and sent him in quest for the Lord Jesus. It is a narrow street, about 12 feet across, cluttered that day on which we saw it with Arab pedestrians, donkeys, and modern motor cars loudly and impatiently sounding their horns. The pavement of the street is about 17 feet higher today than it was in the days when the blinded Paul stumbled down it searching for the house of Ananias. This has been caused through the ruin and rubble of centuries being thrown into the streets. We were shown the actual house (?) visited by Paul (of course it is now a Roman Catholic Church), and was assured that it was the right house because the man who today acts as caretaker is called Ananias! I suggested to the guide that he had got the men mixed up, and the Ananias of this house might be related to the one who was husband to Sapphira (Acts 5: 3), and who was condemned for lying. But our serious little Arab guide could not grasp what I was getting at!

Down the far end of the narrow street called Straight, there is an ancient Roman arch, said to have been there since Roman times. If so, under this arch must have come the blinded Paul searching for Truth. It is impressive to stand in the very spot where some of these events took place, and try to picture the incidents themselves. What an earnest fighter for truth the Apostle proved. How eagerly he sought to serve Christ as once he had fought him! So Damascus saw not only his conversion, but the growing antagonism of his one-time friends that forced him to leave the city surreptitiously by a basket let down from a window in the wall, saw the beginning of Paul's battle with the "powers of darkness" which was to take him over the then known world; to challenge superstition and error, both within the Ecclesias and without.

For nearly two millennia before the days of Paul, Damascus was the scene of the unfolding of Divine history. According to Josephus, Abraham visited it and for a time ruled it (Eleazar of Damascus joining Abraham at that point of his pilgrimage); David laid hands on Damascus and occupied it; the kings of Syria, resident at Damascus, constantly menaced Israel and Judah to the south, until they were silenced by the powers of Assyria and Babylon.

But our meditations were disturbed by a procession of motor-cars. On the grill of the leading one was a large photo of a man. Was it somebody of prominence? I asked the guide. "Oh, no!" was the reply. "That is a funeral, and the photo is a photo of the man who has died."

Later that day we witnessed a procession of notables. The Prime Minister of Pakistan drove in ceremony through the decorated streets, between a thin line of applauding people who were drawn up on either

side to see him pass. His car was flanked by armed police on motor-cycles, followed by jeeps filled with armed soldiers. It was all very impressive even if the crowd was small and indifferent — until the procession came almost to a stop due to some Arab children who had chosen that moment to play in the middle of the road.

As we wandered through the streets of the city, we saw the result of the militarisation of Syria. Soldiers were everywhere. They paraded the streets, they guarded the public buildings. I tried to get into conversation with one, but soon found the folly of such action as a sharp military order was rapped out by an officer down the street, and the soldier with whom I had been talking ordered me to get out of the way.

We saw more of this as we drove from Damascus towards the border of Jordan. The Syrian army was on the move, marching towards Jordan. Apparently Syria had taken this moment to accuse Jordan of blowing up some public buildings in their country, and was fortifying the border threatening to invade Jordan. Our road took us through the centre of the army moving south, past marching troops, armoured transports, rolling tanks. Some soldiers were digging trenches, anti-aircraft guns were being installed, general preparations for war were being made. Our passports, and sometimes our luggage, was examined every little while. We were asked to extend charity to the army — amounting to a tip to clear the road for us ahead. It was all very interesting and a little exciting for a carload of conscientious objectors!

It is all part of the cauldron of the Middle East. Syria was then wedded to Egypt. Iraq was the rival of Egypt for the leadership of the Arab nations. Lebanon distrusted Syria, and Jordan detested the Egyptian regime. Thus the Middle East is a cauldron of mutual antagonisms. But though mutually antagonistic, the Arabs are all united in a common hatred: for Israel. Moreover, since the Suez debacle they fear the hard-hitting, competent Israeli army. They know, too, that if war comes to the Middle East, Israel would move against Jordan to strengthen its border, and bring it to the River Jordan, thus straightening the present bulge which Jordan in Palestine creates. There is no unity, and little real strength in the Arab nations; and certainly, as we learned later Israel does not fear them.

The current revolution in Syrian affairs which has resulted in the ejection of the pro-Egyptian regime is interesting in view of the anxiety that we detected in that country when we were present. It should be remembered that Russia was actively intriguing in Syria prior to the formation of the United Arab Republic; that Russia was pouring its weapons and technicians into the country (some of the mechanised units, tanks and guns we saw were of Russian manufacture). The recent withdrawal of Syria from Egypt will weaken the power of Nasser in the eyes of the other Arab nations, and leave wide open the coveted prize of leader of the Arab nations, Iraq must certainly be interested, and desires to assume that position. But the prize is really reserved for the nation

Discouragement is the order of the day in spiritual things. It has ever been so, otherwise for long, 1800 years, but true men cannot be quenched by any amount of discouragement. The adversity is a necessity for their proof. It is a case of doing the will of the Lord and waiting patiently for him. There will be changes shortly — to the joy of those whom the Lord approves, and much otherwise to those who consult merely the conveniences of the present evil time.

— R. Roberts (1893)

that can accomplish one objective: destruction of Israel. If Iraq could do that, it would become the acclaimed leader. But Iraq has not a common border with Israel, and must move through either Jordan or Syria to get at the Jew. And if the Middle East becomes involved, other nations can be drawn into the vortex of trouble that would break out. Anything could happen. It is all part of the programme of trouble relating to these last times, leading to the return of Christ. We felt that, as we drove swiftly towards the border of Jordan, taking a surreptitious photo of the troops as we rushed quickly by to the consternation of our guide who warned us that trouble could break out if we were seen taking photos.

But in due course the border hove in sight. Our passports were again examined. The all-clear was granted us to proceed, and we were in another country: the police state of Jordan.

— Editor

The Author of "Eureka"



Brother Thomas in his handling of the Scriptures, was courageous and uncompromising. A more able man in this respect perhaps never lived. Neither the tears of friends nor the curses of foes moved him from proclaiming and upholding what he believed to be the Truth. He was a clear thinker, independent, straightforward, persevering. He despised mere sentiment, and loathed hypocrisy and humbug. He detested the teaching of the clergy even as Christ did that of the Scribes and Pharisees. Throughout his long career he made the Bible his guide and master. "No authority," as he said, was recognised by him, but the "writings of the Book of God." Hear him, as a young man, when his traducers were busy: "They make a great noise, but it will end in smoke. The truth, which is not with them, will prevail." Note his mind, when financial loss presented itself on account of the much time he was devoting to religion: "Riches are not the object of my desire. If I am enabled to live so as to die in the faith, owing no man anything but love, let my survivors remember that I die more wealthy than Croesus." Consider his righteous indignation when wickedly accused of a wish to found a sect: "The head of a sect! Contemptible; I leave such vanities for those whose empty heads are best pleased therewith; they have no charms for me." Think also of his humility, his grateful recognition of God in the affairs of his life, and his longing for the welfare of the brotherhood as exhibited in the homely and memorable address to the Birmingham ecclesia, twelve months before his death (The "Christadelphian," 1870).

Brethren — Elders and Teachers — "mark" this noble man, not to cast dirt at him, but to copy his Paul-like ways.

— A.T.J.

Gospel Proclamation Work and its Results

It is not pleasant to lose one's old friends, but if they are determined that we shall teach what we do not believe, or suppress what we do, to please them, or forfeit their goodwill and be turned adrift, we accept the latter alternative, and adrift we go.

— J. Thomas (1869)

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

continued from Vol. 27, page 397

CHAPTER 12 (Cont.)

VERSE 12

"Rejoice ye heavens" — The Catholic rulers newly ascended to power.

"Woe to the inhabitants of the earth and sea"—"Earth" and "sea" are used symbolically of people in contrast to the heavens which relate to rulers. Among the people, the last remnants of paganism existed. These now became subject to opposition on the part of the Catholic powers which endeavoured to suppress the pagan "moon" or ecclesiasticism under its feet (v. 1). Licinius, who stood as the champion of paganism, found the last resort of power among the people, but those who supported him did so at their own peril, for they received the opposition of the authorities over whom Constantine ruled.

"He knoweth that he hath but a short time" — It was apparent to the pagan powers that the defeat of Maxentius by Constantine in 312 meant the end of the prevailing authorities; it was obvious that Constantine must triumph. Twelve years later he stood as sole monarch over the Empire, and paganism had been ejected.

PERSECUTION OF PROTESTANTS — vv. 13-17

VERSE 13

"Persecuted the woman" — Constantine first triumphed in the west, and extended his influence

through to the east. Meanwhile, the Christian community (the woman—see note on v. 1) was opposed and persecuted by the remnants of paganism where it remained in power. As the State recognised Church developed in power it persecuted those Christians who opposed it (see Note v. 6).

VERSE 14

"Two wings of a great eagle" — The eagle was the symbol of Rome (cp. Deut. 28: 49). The wings represent the extremities of the Empire. In those parts the persecuted woman (religious community) found a refuge.

"The wilderness" — A political wilderness. Those Christian communities opposed to the State Church were politically unrecognised. Among the Catholic dominated regions the woman (a community which protested against the pseudo-Christianity of the authorities as did the Donatists) experienced opposition and persecution as they did also in pagan-dominated areas. These areas constituted the political wilderness (cp. Rev. 17: 1-3).

"She is nourished" — In the outlying extremities of the Empire, a measure of relief was experienced by those who sought to serve God according to their conscience. For an explanation of the time-period, see the notes on Rev. 11: 3-6,

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

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BRAVE RIDICULE

Trusting in the Lord, according to the man of the world, is the act of a fool. Ridicule of this kind forms one of the probationary trials of the God-fearing. It will not, however, subvert those who give ear to the words of Christ. "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." Those whom it will dangerously affect are such as esteem 'the praise of men more than the praise of God.' The worldling can produce no data upon which to prove that God has ever been trusted in vain. He cannot call a single witness. How differently does the case stand with the child of God! How vast is the "cloud of witnesses" to whom he can appeal! The foremost is Christ, "who ever liveth." It is not the trustful who are fools, but the trustless — whose hearts are fully set on an evil work, because the sentence against it is not executed speedily (Ecc. 8: 11), those who labour and fume for a few uncertain years of ease and enjoyment, when, by directing their efforts into another channel, eternity of joy might be attained. The secret of their folly is ignorance of the Bible. They know not the Word, and therefore cannot discern the sure basis upon which the faithful stand. They are to be pitied. Like children, they choose present gratification rather than future and lasting good. The day of retribution is at hand. Through despising God's counsel and reproof, they will have ere long to eat of the fruit of their way (Prov. 1: 24-31). Wisdom will then be justified of her children, and then also will it be made palpable that "the wisdom of this world is foolishness with God."

100 Years Ago and Now

Will Nuclear Weapons be Used at Armageddon?

"There shall be a time of trouble such as never was since there was a nation to that same time; and at that time Israel shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt" (Dan. 12: 1-2). This "time of trouble" is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast (Dan. 7: 9). The convulsion which affects their overthrow is described by the apostle as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (Rev. 16: 18). Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman Empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with "torment and sorrow," for the cup of their iniquity is full.

— "Elpis Israel," p. 374



Brother Thomas never wrote truer words than the above, in which he describes the catastrophic nature of the crisis destined to overcome the world. And we are living at a time when such a prophecy is possible of fulfilment. There is in the hands of man today, weapons of such destructive potentiality as to threaten civilisation itself. It is today possible for such calamity to overcome the world as will "chill the heart, and make the blood run cold to contemplate," as all realise and fear.

The explosion of the 30-megaton nuclear bomb by Russia, and the resultant risk of fallout, with the possible dangerous content of radioactivity, has worried the peoples and governments of the world. The United States Government is urgently advocating that its citizens instal air-raid shelters in their backyards as a refuge from the adverse affect of such a bomb. As the world drifts nearer to Armageddon, there arises the possibility of a very literal fulfilment of Isaiah 2; 19;

"They shall go into the holes of the rocks, and into the caves of the earth, for fear of Yahweh, and for the glory of His majesty, when He ariseth to shake terribly the earth."

Will these terribly destructive nuclear weapons be used at Armageddon? Could such a battle as is contemplated in the 38th Ezekiel be fought with such fearful explosives? What would happen if both sides were to pour 30-megaton nuclear bombs on to the Middle East?

The extent of damage caused by such an explosion was indicated in an article in the American paper "Newsweek" recently. It claimed:

"In World War 2 more than 200 bombers were assigned to destroy a single ball-bearing plant in Germany. Today a single pilot, getting through national defences, could wipe most of the greatest cities of the world from the map. If a 10-megaton bomb were dropped there would be virtually no survivors of the blast and fire in a city of 5,000,000 people."

The 38th Ezekiel portrays great armies pouring down into the Middle East where they become locked in a desperate battle for survival, Zechariah 14 makes mention of a battle outside Jerusalem; Joel 3 predicts the gathering of armies into the Valley of Decision.

In such battles as these, the dropping of nuclear bombs would destroy both friend and foe alike. In short, it would not be practicable: it would wipe out the whole of the Middle East.

Prophecy implies, therefore, that Armageddon will be a non-nuclear battle.

How does this compare with the strategy of the Western Powers which has been based on nuclear warfare?

It is now acknowledged that the West is at a disadvantage because it has neglected to prepare sufficiently for non-nuclear warfare. It has concentrated on the development of nuclear bombs, guided missiles and the like. Russia has done likewise, but in addition she has developed her resources for the more conventional type of warfare.

And her policy has paid off. She has been able to successfully challenge American supremacy in many parts of the world today because she has the conventional weapons that the West lacks to withstand a threat on a limited scale.

In Berlin, South Vietnam, and other places, it has become obvious that the conventional fighting weapon is still needed. It is clear that neither Russia nor America is going to risk a nuclear holocaust over such limited objectives as these, and that if fighting breaks out it will be the conven-

tional style of battle. For example, neither power would fire nuclear bombs on the other bringing annihilation to widespread populous areas merely to solve the Berlin crisis. A nation would have to be faced with dire extremity before it would have recourse to such means of destruction. It was the threat of retaliation that stopped the opposing armies using poison gas in World War II. It had been used in World War I, but in the intervening years, such terrible forms of poison gas had been made that both sides recognised the danger of retaliation if one or the other used it.

Nuclear warfare could well fall within the same category: it would only be used as a last extremity by a really desperate nation.

One American newspaper recently boasted that the United States would beat Russia in a nuclear war. True, it admitted, 60,000,000 Americans would have to die winning it, but ultimate victory was sure and certain.

If 60,000,000 Americans must die to gain a victory, the victory is going to be a very hollow affair — especially with the delayed results of such warfare affecting all mankind for years to come!

Meanwhile, the Western Powers are awakening to the fact that if they are to contain Russia in the world's trouble-spots, they must revert to preparing for conventional warfare once again.

It is today recognised in America and elsewhere that the U.S. lacks the weapons necessary for limited warfare, and because of this Russia stands to gain greatly by fomenting trouble in places where she has the ground troops to move in. This has been the case in the Congo and elsewhere.

It is now admitted that this could be the case in a growing number of places in the near future, including the Middle East. Recently, the American Paper "Look" declared:

"There are many areas where we could get involved in limited warfare. Much of the Middle East, for example, is a potential trouble spot where the U.S. should be ready to move fast. The problem was forseebly demonstrated recently, when the restive government of Iraq threatened the minute sheikdom of Kuwait. Britain stamped out the spark with infantry and tanks. The British have been policing this area for half a century, but they do not have the strength to protect the entire Middle East. In Turkey, Formosa, Korea, anywhere along the borders of the free world, it may be our turn at any moment to douse other sparks."

The article showed that in such cases the nations would most likely fight out the issue with conventional weapons.

"There is no nuclear substitute for automatic M-14 rifles carried

by American foot soldiers into a brush-fire war. The President recognised the necessity of having conventional forces ready to move when he sent a special message to Congress on defence spending on March 28. He said, 'We must be prepared to make a substantial contribution in the form of strong, highly mobile forces trained in this type of warfare, some of which must be deployed in forward areas, with a substantial air-lift and sea-lift capacity and prestocked overseas bases.' He requested and got money to re-equip the 'fire brigades' of the Army and Marines with new nuclear weapons for instant use against enemy attack."

This fits into the pattern of Ezekiel 38, where Gog is said to move against the Middle East with a large army fighting a battle with conventional weapons. It is the picture, also, of Daniel 11: 45, where he is shown planting the tents of his power "between the seas in the glorious holy mountain."

So often critics have maintained that such a battle as is predicted in Ezekiel 38 is an impossibility in this nuclear age, but military experts declare otherwise.

Nuclear warfare is moving to the stage where it is more of a threat than a means of conquest; the stock-piling of these weapons has reached the point where it would be dangerous for any nation to initiate such an attack.

The purpose of the northern invasion is that Yahweh may be sanctified in the eyes of many nations. For that purpose, the armies of the earth must be moved to Jerusalem that they may witness the manifestation of power by the Lord Jesus. They will act as the representatives of the nations to see the glory of Christ, just as their predecessors (both Jew and Gentile) saw his humiliation 1900 years ago.

The terms of the prophecy indicate that conventional warfare will be the means of invasion, and it is in conformity therewith that the nations today are recognising that such warfare will continue even in this atomic age.

Meanwhile, it is significant that American commentators should be pointing to the Middle East as a possible arena of trouble, and predicting the need of the U.S. to be ready to move to that part to support Britain against Russia. One hundred years ago Brother Thomas was warning the world that such an eventuality will one day be a fact. We are living in significant and remarkable days.

— E.P.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

— J. Thomas

Prophecy of Immanuel (Isa. 7-12)

**“Yahweh Himself shall give you
a Sign”**

The above words were recorded of Immanuel (Isa. 7: 14), a very descriptive name meaning “God with us” (Matt. 1: 23). It reveals not only that “God was in Christ reconciling the world unto himself” (2 Cor. 5: 19), but also that the work accomplished in Immanuel in bringing salvation to perishing mankind was something God alone could do (Rom. 8: 3).

Mankind can never obtain salvation alone. The best of men have only succeeded in proving that “by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin” (Rom. 3: 20). The whole purpose of God’s law was to manifest the frailty of human nature: “That every mouth may be stopped, and all the world may become guilty before God” (v. 19). And because the whole world, both Jew and Gentile, had failed, Paul could say “all have sinned and come short of the glory of God” (v. 23), and points out that “the righteousness (or justification) of God without (apart from) the law is manifested, being witnessed by the law and the prophets” (v. 21).

The Law of Moses contained in its own teachings a constant witness to its own insufficiency due to the weakness of the flesh, as Paul amply demonstrates in Rom. 4: 7-8; Heb. 10: 1-3, etc. The prophets also reveal the helplessness of man and his utter dependence upon his Maker and Redeemer. Isaiah 7: 14 is witness to this fact. Salvation would come, but when it did, it would be seen as the work of God. “Yahweh himself shall give you a sign.”

Yahweh’s Hired Razor

Neither Ahaz nor apostate Judah over whom he was king, however, represented the “best of men”! 2 Kings 16: 7-9 details Ahaz’ dealings with Tiglath-pileser, King of Assyria:

“... Ahaz took the silver and the gold that was found in the house of Yahweh, and in the treasures of the king’s house, and sent it for a present to the King of Assyria.”

The wages paid to the Assyrian king, having come from Yahweh’s House, make him “Yahweh’s hired razor,” as des-

cribed in Isa. 7: 20. Since Yahweh had paid the money, He would exact the service. The service exacted was such that he would completely shave Judah: "the head, and the hair of the feet: and it shall also consume the beard."

Both Jeremiah (Ch. 7: 29) and Ezekiel (Ch. 5: 1-3) used a similar figure to describe Judah's judgment. Jeremiah testifies:

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath."

Ezekiel is told:

"And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts."

Samson — Type of Israel

In the instances quoted, the type that was before Judah (and therefore now before us) was that of the strong man, Samson, whose strength was in his hair (Judges 16: 17).

Samson was a Nazarite, a word meaning "consecrated." The law governing the Nazarite (Num. 6) was God's provision for an Israelite, denied access to the Altar because it was vested in Aaron and his sons (Numb. 18: 7; Heb. 5: 4), but who wished to aspire to the ideal Israel — "a kingdom of priests" (Exod. 19: 6).

The Nazarite could not hope to assume the office of the high priest under the law, who was the mediator between God and Israel, representing both parties in his mediatorial role. But the law clearly revealed in the regulations governing both the high priest and the Nazarite, that there was an unmistakable similarity, and therefore a similar lesson to be conveyed. As the High Priest was denied wine and strong drink within the Tabernacle (Lev. 10: 8-11), so the Nazarite during his vow was forbidden all products of the vine (Numb. 6: 3-4). As the High Priest within the Sanctuary was forbidden defilement by touching a dead body (Lev. 21: 10-12), so the Nazarite was equally restricted during his separation (Numb. 6: 6-7). As the High Priest was forbidden to make his head bald (Lev. 21: 5), being given the mitre and the inscribed golden plate for a "holy crown" (Lev. 8: 9), so the Nazarite had for a crown a full growth of hair (Numb. 6: 5).

The High Priest was holy unto his God (Lev. 21: 6). So was the Nazarite (Numb. 6: 8).

There was one feature about the Nazarite, however, that made him more acceptable than the High Priest as a type of the ideal Israel. The High Priest acquired his office by right of succession by birth, involuntarily (Numb. 18: 7). Yet the Nazarite assumed his position voluntarily, as an expression of his desire to ascend to God's morality and virtue (Numb. 6: 1), and thus this individual represented what God required of the whole nation!

In the particular case of Samson, however, there was an additional feature of his position which made him more than ever a type of the nation. Normally, Nazarites were volunteers. Yet he was made "a Nazarite unto God from the womb" (Judges 13: 5, 16: 17). As Israel had come from the barren womb of Sarah (Gen. 17: 17; Rom. 4: 17-20), so did Samson from the barren womb of his mother (Judges 13: 3, 24).

Thus, in Samson, Israel the nation was revealed. . . . Samson, who loved strange women, as Israel also did in the alliances sought among the Gentiles, contrary to the express provisions of the Law (Exod. 34: 10-17). And it was at a time when Ahaz was embracing the ruthless Gentile destroyer, Tiglath-pileser of Assyria, that his mind was directed by the Spirit in Isaiah to the type of Israel: Samson. In his love for a strange woman, Samson had foolishly forsaken Yahweh, the Strength of Israel, and in the removal of his hair, his strength (Yahweh) had deserted him, so that he became captive to the Philistines (Judges 16: 18-21), completing the balance of his pilgrimage as a captive blind man. Ahaz likewise, had deserted the Strength of Israel, choosing to follow the strength that he could see rather than that strength he could not see. There remained only the inexorable certainty of his being made "bald," "blind," and "captive," so that Israel (for Ahaz represented Israel in this transaction) would be impoverished, its lands forsaken, its people wandering as captive blind men throughout the wilderness of the Gentiles, when Moses' words would be fulfilled:

"And Yahweh shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but Yahweh shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine

heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28: 64-67).

"Despite the immediate deliverance from the confederation between Syria and Ephraim (Isa. 7: 4-7); despite the final, complete deliverance promised in the revelation of Immanuel, the razor which you, Ahaz, have hired shall be used for your own destruction — Assyria will lay you waste!"

Desolation of Israel

Verse 17 of the prophecy takes us back along a long line of apostasy, stretching back to the secession of Jereboam, son of Nebat, from Rehoboam, Solomon's son, when Ahaz was told that Yahweh would bring upon him "days that have not come, from the day that Ephraim departed from Judah, even the King of Assyria."

The nature of the desolation to be wrought in the land is enigmatically (but none the less graphically) described in vv. 18-19:

"And it shall come to pass in that day, that Yahweh shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes."

In the results that would flow from Assyria's military enterprise against the land of promise (the land of "milk and honey"), Egypt (the fly) and Assyria (the bee) would use the land as a common battlefield. So it came to pass. Assyria yielded to Babylon, Babylon to Persia, then Greece, whose contending segments on Alexander's death (the Kings of the North and South of Daniel 11: 1-35), contended for the supremacy in Yahweh's land, until the whole of the world sunk under the iron dominion of Rome.

The "fly," a prolific disease-carrier, would spoil what "butter" remained in the land; and the "bee," whose diet is nectar, would strip them of their honey. The valleys, once verdant, would become desolate, and the spoiling invaders would settle upon the land, whose disobedient people would be as "thorns," and whose notable ones "bushes."

Assyria's work was followed by Babylon and Greece and Rome. When Immanuel did come, in fulfilment of the prophecy, the ground was dry, and the Israel fig-tree almost dead (Isa. 53: 2; Joel 1: 6-7; Luke 13: 7-9).

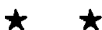
— E. Sponberg (N.S.W.)

The Consideration of the Prophecy of Immanuel will be continued next Issue.

THE CANAANITES

"I know that Yahweh hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how Yahweh dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sidon and Og, whom ye utterly destroyed. . . ." (Josh. 2: 9-10).

— Rahab's declaration of faith to the spies.



The tidings of a deliverance like that vouchsafed to Israel out of Egypt could not be kept secret. The knowledge that this emancipated host were destined to inhabit Canaan was by no means withheld from the parties interested. It was no secret that Canaan was promised to Israel, or that they were coming to possess it. Long before Abraham had been informed that, when the iniquity of the Amorites was full, his children should return from Egypt and dwell in Palestine (Gen. 15: 13-16). When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel (Deut. 32: 8). This definite purpose had been announced for hundreds of years. This land, of all the earth, was reserved by Yahweh as His heritage, the abode of His chosen people. The deliverance of Israel from Egypt was a virtual notice to the nations of Canaan to leave the territory in which they had only been tenants at will, until the time of the promise should come. The miracles connected with Israel's exode were sufficient to convince any who would reason, that resistance to Israel and Israel's God would be alike impious and futile (Josh. 2: 9-11, 24, 25). But they would not receive the lesson. Thus, when the spies went up to examine the land, the King of Jericho immediately sent for them; no doubt, on purpose to destroy them (see Josh. 2: 1-3). The general impression produced upon any whose minds were open to learn the truth may be inferred from the words of Rahab to the spies quoted above and to which she added the statement:

"And as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man, because of

you: for Yahweh your God, he is God in heaven above, and in earth beneath" (Jos. 2: 11).

With such convictions as these, resting upon a basis of such stubborn and recent facts, there was but one reasonable course for the inhabitants of that land. They should submit, or emigrate from the territory to which others had a prior claim. But they would do neither. The only alternative was to resist the power of Almighty God Himself. This they undertook, and, in the strength of frail mortality, entered the lists, determined to oppose the will and thwart the purpose of Yahweh. But such endeavours were vain. The arrangements of God cannot be modified by the rebellion of a few wrong-headed men. His counsel shall stand. The car of His purpose must rush along its appointed track. Those who resist, resist at their peril; those who acquiesce have peace. The nations of Canaan resisted — they were overthrown. Their judgments were severe, but merited.

"Behold the Goodness and Severity of God" (Rom. 11: 22)

The flesh hates the records of Divine judgments against the flesh, and reads into these accounts only injustice on the part of Yahweh. It stands aghast at great punishments, but seldom trembles at great sins. It is sensitive when the flesh suffers, but not when Yahweh is mocked. But punishment reveals the true measure of sin, and is as beneficial as pain which prevents a person mortally hurting himself. Let us be strong to vindicate Yahweh's ways and judgments. They awake in mankind a consciousness of sin, and reveal the need of God's way of salvation. We therefore commend that this article be read with care and concentration. — Editor.

The kings of the Amorites were driven out, not with the sword, or bow of Israel, but by swarms of hornets which infested the land — sent, Moses says, by Yahweh — infidels would say, by the laws of nature. Now what is the difference? These are the recorded facts. If God sent the hornets, then it was certainly right for Israel to possess the land — and if nature sent them, the case is not altered one jot that I can discern. In either case, their case is equally good, and the cavil is good — for nothing (Ex. 23: 28; Deut. 7: 20; Jos. 24: 12).

But it is asserted that there were others of the inhabitants of Canaan, who afterwards were expelled from its borders by force. This is very true; and to be able to judge of the propriety of the act, we must note a few striking traits in their characters.

The Canaanites were a race scarcely possessed of one solitary recorded virtue, and not exempt from one single

imaginable vice. A race debauched, polluted, licentious and idolatrous. A race progressive, but progressive towards perdition. This was the race of whose presence God purged the world, when their iniquities were full. These were the men whom the land vomited forth. But these men — who would have suffered capital punishment in any land where there is today any semblance of decent law — these men, who had forfeited their lives a dozen times — these men who had done ten times more mischief than their necks were ever worth — these men, who had seized on one of the fairest spots beneath the sun, and turned it into an ulcerous brothel of whoredom and a den of crime and blood — these ancient murderers of their own children — these heathenish “spiritualists” and “free lovers” of olden times — these are the men for whom the gentlemen infidels, and Bible haters of the present day plead. Ah! they pity the poor Canaanites. They blame Moses. They find fault with Joshua. They rail at God. They plead for these villains, cut-throats and Sodomites. They palliate the stinking lecherousness of these unholy scoundrels. Is it a “fellow feeling” that makes them so “wondrous kind”? If so, I excuse their indecent assaults upon God, and truth, and righteousness. But if not, I ask some reason why men speak evil of the things that they know not of?

To return, these were the men that entered into a controversy with Almighty God. Their efforts were idle. The waters of Jordan receded before their approaching foes; the ramparts of Jericho fell in utter ruin at their presence; the sun and moon stood still that the work of retribution might go on; the hail from heaven battered their routed legions in the dust; the stars in their courses fought against the enemies of God; all elements combined to effect their overthrow; the ancient river Kishon swept away the fleeing fugitives; and the sword of a righteous Avenger exterminated the race (Josh. 4, 6; Judges 6: 23). Thus closed the controversy which God had with the nations of Canaan. It closed as all others have closed, not by submission, arbitration, or accommodation, but by stern judgments which punished the rejection of unnumbered mercies and the vilest prostitution of the best of temporal blessings and favours; and which left on records the same awful lesson which the world had previously refused to learn, that it is a fearful thing to fall into the hands of the living God. It taught man that God's providence would move upon the appointed path of Divine purpose and promise, and that those who opposed, opposed to their own destruction.

— H.L.H.

Warriors: Past and Future

JOSHUA : Type of the Coming Breaker-King

"The Eternal Power has provided Israel with a Deliverer after the type of Joshua, who, at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the day of affliction; and they shall discover, by the wounds in his hands, that He is YAHOSHUA, or Jesus. . . ."

— Bro. Thomas ("Eureka")

His Elevation

"And Moses rose up, and his minister Joshua . . ." In such terms (Exod. 24: 13) we are introduced to a man who was to play an important role in the establishment of Israel in its promised inheritance.

It is perhaps difficult to see any indication of a Divine purpose in the emergence of Joshua from the indistinguished mass of that "mixed multitude" which came to Sinai. Yet within the narrative of the Book of Joshua, revealing the overthrow of the Pharonic cities in Palestine and the sweeping away of the effete civilisation of the Amorites, is typified a future catastrophic collapse such as no age has yet seen, foreshadowing a sequence of events which can only presage the coming of a new political heavens and earth.

In establishing this change, the divine ideas for world government will be sternly and practically embodied. The entire earth, with righteousness and peace, will be filled with the glory of Yahweh. This is not an idle seer's dream, but the sure and certain outworking of the fiat of Yahweh Sabaoth! Its indication and development, seen with such splendour of symbol, with such wealth of detail in the prophetic writings, is equally portrayed, and with the same profusion of figure, in the "historical" books of the Bible.

Such is the case with the book bearing the name of Joshua, which reveals a brilliant piece of writing, and is a proof of its inspiration by God Himself.

His Name

"Joshua" is one of the grandest and most eloquent names

in Scripture. In the New Testament, the Greek form of the name appears as "Jesus" in Heb. 4: 8, etc. In the quotation above, Brother Thomas uses its Hebrew form of "Yahoshua." The name means "YAH IS SAVIOUR." It is thus expressive of the purpose of Yahweh to be accomplished in this man. He was to be the medium of "Yahweh's Salvation" extended to "His people."

The name borne by this mighty captain of the hosts of Yahweh, the Conqueror of Canaan, is therefore, prophetic. Not only is Joshua himself a type of Christ, but his actions also point forward to the climax of human history. They anticipate the collapse of the kingdom of men when confronted with the onrush of the resistless warriors of the Kingdom of Yahweh, under the leadership of their glorious Captain, Jesus — Joshua, King of Israel.

The prophetic aspects of the events connected with the work of Joshua abounds in features which are as beautiful in allegory as convincing in substance.

His Mission

Joshua's appointment to supreme command in Israel was by direct divine arrangement. When almost at the end of his ministry, Moses realised that a man of strength and courage was needed to continue the "salvation of Israel" (Exod. 15: 2), to bring the people into their promised inheritance. He sought guidance from above:

"Let Yahweh, the God of the spirits of all flesh, set a man over the congregation which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of Yahweh be not as sheep which have no shepherd" (Num. 27: 16-17).

A "shepherd" of divine appointment was given. Moses was ordered by God to take Joshua, and "charge him" as the Lord commanded. The terms of commission were that at "his (Joshua's) word they (Israel) shall go out, and at his word they shall come in . . ." This followed the prayer of solicitude by Moses.

Thus, in Moses and Joshua, there are presented dual types of Christ. Moses is also depicted as a saviour. He was the redeemer of Israel, the one who led the people through the Red Sea and over the rough wilderness to the borders of the Promised Land. On the other hand, Joshua was the man of war, going forth in power, leading his army against the enemies of Israel, conquering his foes, delivering the inheritance to his people. Both thus prefigure the work of the Lord Jesus Christ in its two phases. 1900 years ago he re-

vealed himself as the saviour, the redeemer. At his second advent, he will manifest himself in militant action against the kings of the earth (Ps. 2; Rev. 19: 11-16).

As Joshua was described as the "shepherd" of Israel, so the Lord Jesus Christ is by allusion the Good Shepherd, leading his sheep beside the still waters to their resting place (Ps. 23; John 10: 14).

His Typical Biography

The opening chapter of Joshua reveals the recipe for spiritual success which guided him through subsequent events: "Only be thou strong and very courageous; be not afraid . . ."

The exhortation demanded he observe the law without any turning aside whatsoever. Day and night he was to reflect therein (Josh. 1: 7-9).

Here is the method to develop the character of an approved servant of God — confidence, courage, and meditation. How well Joshua responded is obvious from the divine approval which crowned his life's work. In the closing scene of his victorious career, Joshua set up a stone of witness, lest Israel should deny its God (Josh. 24: 25-27). He retained to the end the proudest title a man can earn in this mortal life: **the servant of Yahweh!** He faced death for the honour of Yahweh. He maintained that what God had promised in regard to the ultimate possession of the land, He would fulfil. Yet his life was not an easy one. He had to oppose his people. Israel in the wilderness, at a time of unbelief and revolt, had threatened to stone Joshua and Caleb for their minority report of the spying out of the land. The unswerving loyalty of two righteous men earned the contempt of the nation. The servants of God faced death at the hands of the ignorant multitude who dared to set their own paltry bias against the unerring divine minds, backed by all the powers of the Almighty arm of Yahweh.

Such events as these, if isolated from the main stream of the historical record, represent little. But in the deep vastness of the Divine purpose they are profoundly significant of the greater antitype, the Lord Jesus. In many respects, the life of Joshua is an awe-inspiring foreshadow. Joshua's report on the land was not received; neither has the gospel of the Kingdom proclaimed in the name of the Lord Jesus received the attention it deserves by either Jew or Gentile.

Both Joshua and Jesus, from the beginning of their careers, had to remove the rubble of unbelief and the rubbish

of intellectualism. The unruly Israel which would have stoned Joshua, had much in common with the Scribes, Pharisees and synagogue elders who rejected Jesus. Centuries pass on, but the intolerance and selfish bigotry of man are elements always found deeply engraved on the flinty heart of humanity. The fathers tempted God, proved Him and saw His works. Yet they stubbornly refused the irrefutable evidence of their Deliverer. Despite the waywardness of the people, however, and their stubborn refusal to accept Divinely proffered evidence, God gave the vision of truth both to Joshua and Jesus.

How few have received with cordial faith the tidings of God! How few have made them the path of their pilgrimage to the Promised Land!

Thus is embodied in one born a slave to Pharaoh, a character and career which have reflected across subsequent ages the brilliant purpose of the living God in the Son He has "called out of Egypt." Christ is seen in his perfect fulfilment of the law, his meditation and prayers therein day and night, his sinlessness before the Father, his status as the "Servant."

"Behold My servant whom I have chosen; My beloved in whom My soul is well pleased; I will put My spirit upon him. . . ."

Christ was the perfect servant of Yahweh (Ps. 119: 95; Isa. 42: 1; Heb. 4: 15).

His Inheritance

Joshua, as Captain of the host of Israel, was to lead Yahweh's armies in a conquest that should utterly shake the might of the great imperial power of that time: the Hittites. To achieve that task, the Divine Spirit was put upon him, the man of Yahweh's choice (Num. 27: 18).

No type in itself is fully comparable to the greater anti-type, therefore in many points Joshua himself never actually consummated the tasks included in his commission.* What he did accomplish, however, was so striking that the final and later completion of world conquest is clearly foreshadowed with a wealth of implied symbolism. It is expressly

*In a beautiful figure in Song 4: 8 we are transported to the future time, when the Divine Bridegroom (Christ) will reveal to the Bride (Saints) the promised inheritance. In symbol they are pictured on Lebanon, a double range of mountains in North Palestine included in the division of land by Joshua, but which was not occupied by them (Josh. 13: 1-5). It thus typifies a greater inheritance: the promised inheritance in the hands of strangers (Rom. 4: 13) which was never received by Israel after the flesh. Thus Joshua's work will be completed by the Lord Jesus.

declared in the Song of Moses: "Yahweh, He shall be a Man of war" (Exod. 15), for the future tense clearly reveals a future fulfilment. This song, indicative, as events showed, of a double action, is seen in Joshua's appointment to the highest office in Israel's camp.

Joshua's work as God's representative in command of the armies of Yahweh, filled the prophecy and pointed forward to the greater day of the Lord God Almighty, when the Divinely energised MAN is to be clothed with a vesture dipped in blood" — the Conqueror! This is the same man, who could declare when accomplishing the perfect sacrifice for Israel's redemption, that the Father would "presently give me more than twelve legions of angels" (Matt. 26: 53). This is he who shall be a "man of war!" Hence he is the "Lord strong and mighty, the Lord mighty in battle" (Psalm 24).

All these aspects of the work of Christ in the days of the outpouring of the wrath of Deity in the earth, are envisioned in the events of Joshua's day.

In the following the divine exhortation (Josh. 1: 7-8), Joshua was assured that his way should be prosperous, that good success should attend his efforts, and that no man would be able to stand against him. The one-time serf of Egypt had risen to the stature of a brilliant executor of the purpose of Yahweh. He wielded command of armies, which under God's guidance, were thrust into and crushed the great conflicting powers of that age, wrestling from them the fair land given for ever to the Israel of God.

"From the wilderness and this Lebanon, even unto the great river Euphrates, all the land of the Hittites and unto the great sea toward the going down of the sun, shall be your coast."

This vast expanse of territory was never fully occupied by Joshua, but it will be when the Glorious One inherits the royalty of Judah, of whom Joshua was so conspicuously a prototype. The area comprises practically the whole of Asia Minor, Mesopotamia, the lands from the Euphrates to the Nile, and from the Palestinian seaboard to the great eastern deserts beyond Jordan. The promise to Joshua foreshadows the world-rulership of King Jesus with Judah's royal throne set up in the ancient capital of the Lord in Mount Zion. That this vast expanse will come under the sway of the Divine sceptre is sure, for Isaiah proclaims that Egypt and Assyria will be blessed with Israel, becoming the inheritance of the Lord (Ch. 19: 25).

The phrase "all the land of the Hittites" is interesting perhaps suggesting the extent of the dominion and empire of

Israel. Hieroglyphics and sculptures in the unmistakable Hittite style are found all over Asia Minor. As far as the Euxine and the Aegean is abundant evidence that these far distant areas were occupied by the children of Heth; and in Lydia, Lucaonia, Cappadocia and Cilicia, especially, are proofs of their dominion. Practically all the more important centres of the ancient world in these parts have furnished archaeological discoveries attesting to the vast range of their empire.

Throughout these regions were many enclave petty kingships, seemingly conducting their own affairs internally, but owning a common allegiance to the imperial head of the federation, the Kheta-Sira (see A. H. Sayce: "Hittites," and Wm. Wright: "Empire of the Hittites"). Hence the inspired writer uses the curious phrase referred to: "all the land of the Hittites," which was included in the territories promised to Joshua as the inheritance given by Yahweh to the children of Israel — in short, world dominion.

His Success

Looking toward the west across Jordan, a wonderful vision of conquest met the eyes of Israel. In Joshua 12, the victorious armies had overthrown a vast stretch of country, including the lands of thirty-one kings. These dry facts and bare statistics of the politics of the times, are not recorded to embellish the prowess of Israel, but to cast light upon the purpose of Yahweh. If Joshua was the figure of the Mighty One to come, then his deeds must have relation to the One he foreshadowed. By translating the territorial names in vv. 9-24, the grandeur of the coming King of Righteousness is revealed.

A free paraphrase of the Hebrew text gives the following picture of the conquest of the world by Isaiah's El Gibbor, ending in the complete destruction of the wicked:

"A time of confusion when the vision of peace shall delude the high places confident in their own strength — a time when those having understanding shall ascend the hill of God, with righteousness, testimony and praise in the House of Eternal Strength; and shall be a stream, a river, a breaker, a troubler through their uprightness, of that generation whose habitation shall be a ruin."*

"Thou shalt consume all the people which Yahweh thy

*We leave it with the reader to confirm or otherwise this paraphrase. Jericho (see Josh. 12: 9) signifies "fragrance" but also comes from a root signifying "time." It signifies "ruin" or "confusion." Jerusalem means "Vision of Peace." So the paraphrase develops. We leave with the reader the pleasure of unravelling the mystery. — Editor.

God shall deliver thee" — bold words said to Israel, and bolder still when addressed to the mighty Man of War, King Jesus. Micah also (2: 13) had a vision of this victorious Warrior, for he declares that "the BREAKER is come up before them."

Thus the decade of conquest by an even greater conflict than that which is foreshadowed in the deeds of Joshua, declares the ultimate destruction of the powers of evil and the establishment of the Kingdom of God throughout the entire world.

— H. E. Doust (England)

The Word "ECCLESIA"



In the "Christadelphian" for February, 1961, as quoted by the "Shield" for December, 1961, it is claimed that "It savours of pedantry when brethren reading the Scriptures change the word 'church' to 'ecclesia,' for in either case the words need defining and explaining."

A "pedant" is "one who makes a vain display of learning; a pretender to knowledge which he does not possess." It is easy to call people names, or to disturb the equanimity of ecclesial life by imputing motives, but it establishes nothing.

If it "savours of pedantry" to use the word "ecclesia" what of our claim that Christendom is astray from the Bible? of the repudiation of the term Holy Ghost for Holy Spirit? of similar statements that it is common for us to make?

If it is pedantry, why does the Christadelphian Office continue to publish the Ecclesial Guide? Under the term "Ecclesia" it has this to say:

"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 un-apostolic ideas and institutions. Consequently, the original term has to be employed."

In "Eureka," Brother Thomas writes:

"... Ideas are conventionally associated with the word (Church) which are altogether unscriptural. Ecclesia never signifies in the Bible 'the place which Christians consecrate to the worship of God'; nor does it signify such collective bodies of 'professors of religion' as pass current for Christians in and with the world, under the various 'names and denominations' of 'Christendom.' These, and many other ideas associated with the word 'church,' such as churchman, churchwarden, church-attire, churchyard, churching of women, and all such papistical foolishness, are altogether foreign from the scriptural use of ecclesia. In order, therefore, to get quit of all the rubbish we exclude 'church' from our apocalyptic vocabulary, and hold on to the word used by the apostles. We have therefore transferred it in our rendering without translation."

These books are published by the Christadelphian Office and form some of our standard works. Why then accuse of pedantry those who adopt that which they read therein?

If it makes necessary the need to explain why the one word is used in preference to the other, an excellent opening for the Truth could develop. It would not be the first time a stranger has asked for an explanation of the word when it has been used in Ecclesial announcements, etc.

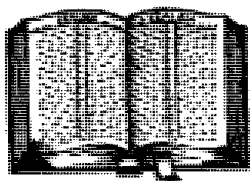
We feel that it is a pity that the use of these words should be decried in such a fashion. Let those who see fit to use them not stand in judgment upon those who cannot do so, and let those who cannot do so not decry what to others is important. Let the spirit of Romans 14: 6 prevail in this matter and all will be well. If it is pedantry for "ecclesia" to be used today, it was in the days of Brethren Roberts and Thomas. In many ways the Ecclesias today could revert back to the "old paths" (Jer. 6: 16) with the greatest profit.

— Editor

Visiting the Afflicted

It is our duty to share in the afflictions of the afflicted, by visiting them and helping them. To those who are well, visitation may seem a ceremony merely; but to those who are ill, it is a real service. Anybody shut up between four walls gets dreary. Even the truth fades from the view, and the mind wearies itself in striving to realise it, though the fundamental consolations can never give way. Now, visitors coming from the fresh air, with health on their cheeks, and light in their eye, and news and kindly words on their tongue, bring reviving to the languisher in bed. They confer a real pleasure and a positive benefit; and if they take the right view of it, it will do themselves a real good. Of course, to go into the sick room may not be quite agreeable to the senses as a walk by the roadside, but are we to be governed by pleasure? If so, death is our portion. Duty and benevolence are higher; the will of God is over all, and this sometimes takes us into paths and circumstances not agreeable.

— R. Roberts



Things Old and New

No. 30—

A KING ON YAHWEH'S THRONE

We continue our study of David's life, illustrating the principle upon which the saints will attain to the Kingdom, with his last encounter with Saul. In it David shows that he had taken to heart the lesson of the Nabal incident. Saul lay in his power, but for the second time he refused to touch the Lord's anointed.

For the moment the emotional Saul is impressed by David's actions. But David knew that there was no relying on the King. In his appeal to Saul, David pointed out that unless there was a real change in the King's attitude, David would become an exile from Israel. This, he said, would be tantamount to the King driving him with his followers to serve idols; to live among strangers would bring the danger of being corrupted by their idolatry (see 1 Sam. 26: 19). Notwithstanding his recognition that "evil communications corrupt good manners," he straightway did the very thing he knew to be so spiritually dangerous. He fled to the land of the Philistines, and as one has said, "if a man will put himself among the Phillistines, he cannot be sure to emerge innocent." David found this true, to his sorrow.

Among the Enemy

So David entered upon another period of weakness. Again we are shown how God trains His saints for future greatness — by the experience gained in the troughs of their own creating, and by externally imposed tribulation as well. Life is a continual zigzag between strength and weakness. Yet in it all there will be a thread of faith which God is pleased to call righteousness.

David neglected to ask counsel of God on this occasion. He felt that Saul would get him finally. For the moment, he overlooked that God's anointing of him precluded this. He could see "nothing better" than to escape speedily into the

land of the Philistines. One error led to another. He became a scourge to the Southern enemies of Israel. They were "devoted" to destruction by Yahweh, but David's motive in destroying them all, was also that none should survive to tell the Philistine king. To Achish he told lies in order to keep in his favour. He had been "slaying Israelites," so he said! The gullible king believed him. Yet God is truth and lying for any cause cannot please Him: "the lip of truth shall be established forever." The only form of "deception" which can possibly be justified is strategy in war against God's enemies.

David's deception led him into dire straits. He was forced to go to war against his own nation, having been made keeper of Achish's head (1 Sam. 28: 2; ch. 29). He who once removed the head of the giant Philistine who defied the armies of the living God, was now the official protector of the head of the Philistine leader, bending his feet against those same armies of the living God!

Had David secret plans to turn traitor, as the Philistine lords suspected? Their suspicions had been aroused by all the Israelites who streamed over the border to join David in Ziklag. They came to David with the words: "Peace be unto thee and peace be unto thy helpers; for thy God helpeth thee" (1 Chron. 12). The tide was on the turn, and yet David found himself committed to fight against Israel, helping to slay Yahweh's Anointed! If David meant to change sides on the battlefield, his scheming must have been very near to duplicity. Probably he did not know what to do. He would now spend many anxious hours of prayer seeking guidance now that his failure to seek it earlier had brought him to such a complicated situation.

Yet God saved him from the results of his own weakness. While Achish went forward to the field of battle where Saul and Jonathan fell, he was compelled to send David back to Ziklag. As he did so, he was joined by a host of Israelites who had turned from Saul. Yet his deepest sorrow awaited him. He arrived at the town to find it burnt, the womenfolk taken captive, and desolation everywhere. His fortunes were indeed at the lowest ebb. He even lost the love of his companions, who in grief, talked of stoning him. They all wept till they had no more power to weep. Now, the Shepherd Boy showed himself in his true colours. In spite of any failure at heart, his trust was in one place only. At this time wonderful words are recorded of David, words that have exhorted and uplifted many a saint during the ages;

"BUT DAVID ENCOURAGED HIMSELF IN YAHWEH HIS GOD" (1 Sam. 30: 6).

This time he enquired of Yahweh through the priest. Under Divine guidance, his men swept forward, surprising the enemy, recovering all they had lost, and gaining much booty besides.

From the deepest gloom, David rose to a throne within a few days. So it can be for us if we trust in Yahweh. The darkest hour often precedes the dawn of unimagined relief.

Magnanimity and Wisdom

While David was being delivered from disaster at Ziklag, Saul was delivered into death at Gilboa. When these tidings reached David, he displayed the magnanimity which was a large ingredient in the character which endeared him to Yahweh. His lament over his enemy was full of the spirit of Christ: all offences were overlooked, and "Saul and Jonathan were lovely and pleasant in their lives." At the moment of elevation, David was tinged with a very deep sorrow. This same quality is revealed in his mourning for the overthrown adversary, Absalom, although there may have been a touch of the over-indulgent father in this case. Nevertheless, David is a real, warm-blooded, warmhearted man, loved of God more than if he had been a cool, correct "human machine" that always did the proper thing. I do not mean by this to commend "continuing in sin that grace may abound," but that positive wholeheartedness gives more pleasure to God than mere absence of sin.

In the early days of his reign, David conducted himself with consummate wisdom, sharing the spoil of the Amalekites with the elders of Judah; sending appreciation to the men of Jabesh Gilead who had rescued the body of Saul.

Nevertheless these days could hardly be called happy ones. There was the opposition of Ishbosheth and Abner; then the turning of Abner and his brutal assassination by the ruthless Joab; the unwilling return of the wife of his youth — Michal; the murder of Ishbosheth. His generosity again is revealed in David's sincere sense of bereavement when Abner died, and his sense of shame at the treachery of Joab. David always found the sons of Zeruah "too hard for him." They were his nephews. They had the vigour of his character, but lacked his compassion. God used their ruthlessness to preserve David's security on the throne, but they were not of his spirit, either in his depth of feeling for others nor in his sense of fairness and determination that justice

should be the bastion of his throne.

David was always quick to recognise his errors. And this was again pleasing to the Father. We are studying his life to perceive the reasons for his inheritance in the future Kingdom. In so doing is revealed the path we, too, must take. The readiness to acknowledge faults instead of concealing them and minimising them, is the real essence of humility, and few there are who possess it to a similar degree as David. This is revealed in the way David reacted to the fate of Uzzah who touched the ark. He felt responsible because he had not sought God after the due order. With what care and fear he moved the ark finally to Zion, sacrificing at every few steps. Then observing that God accepted him, with what abandon he rejoiced and danced before Yahweh.

“Love Yahweh Thy God With ALL Thy Heart”

In this incident with the ark, notice the revealed difference in spirit between Saul's house, and the house of David. David is not worried about prim and proper kingly “dignity.” He loves Yahweh with all his heart, soul and mind. He did not stop and say: “What will the servants say if they see me toss off my royal robes to sing and dance because of the goodness of Yahweh?” His wife Michal did. She despised him in her heart. She had admired his heroism, but his present conduct seemed cheap to her exaggerated ideas of royal protocol. The David she had loved, was not the David of deep spiritual feeling. Her spirit was that of Saul, her father, who, when rejected by Yahweh through the prophet Samuel, nevertheless beseeched him to accompany him to sacrifice, with the words: “honour me now, I pray thee, before the elders of the people” (1 Sam. 15: 30). Honour in the sight of men! What would people think! These things matter most to the Saul-attitude. In similar circumstances David would have been publicly in sackcloth and ashes. In fact, after his great sin he composed a psalm (51) in public acknowledgment of his error, and even caused it to be included in the temple hymn book that others might profit.

2 Samuel 7 is too well known to require comment in this present series of articles — except to say that the feeling of unease which David experienced when he had a nice house, while the ark of God dwelt in curtains, is just what we would expect of him. He is an outstanding example of the type of saint Brother Roberts had in mind when he said:

“Christ wants friends — men with hearts at his disposal — men given over to him — men with whom he is the governing idea, the star of their course, the mainspring of their movement, the inspiration of their lives.”

Not even the great sin over Uriah and Bathsheba can obscure the real David with whom God was the ruling affection. However, his very heartiness made him more liable to a sin of the flesh of this serious kind, than a cooler temperament would be. But we don't find him very deeply involved in what we might term the "sins of the spirit." Yet his sin must not be minimised. It was so heinous that his own warm sense of justice declared sentence on himself when Nathan led him by parable to his own guilt.

With what horror, the court of the palace must have heard those words: "Thou art the man." The sin was great, but so was the repentance. David saw himself as cut off from sweet Communion with God through it. In Psalm 51, he offers to God the sacrifices of a broken spirit. The very zeal of an enthusiast like David needed the tempering of an experience like this. It toned him down. It matured him. Without condoning sin, we may say that the David who had sinned and repented, was a fuller and more mature David, than the David who had not sinned after this wise.

The sins of God's servants who love Him are part of the means whereby they are humbled and prepared for the kingdom. This gives us no licence. If we are sincere we shall not use it as an excuse. But it is a fact that we can be carried along on a surge of enthusiasm and become self-complacent. It is when we realize the failures we really are, when we are abased, that we begin to bring forth the deeper fruits of the spirit. David was nonetheless a zealot after the depths of his own weakness had been displayed to him — but the zeal was tempered and chastened.

In our next issue (God willing) we will consider why Yahweh chastened this son whom He loved, and how, in his ripe old age, he blossomed out in a fullness of zeal which was more self-effacing and deeply intimate with the Father than would have been possible in his turbulent youth.

— Edgar Wille (England)

A Child's Need

Whether now or eighteen hundred years ago, the instruction of children forms an important element in the duty of saints. In terms, when the appearing of the Lord was yet remote, it made them fitter and more ready recipients of the word of life when arrived at maturity, than had they been left to grow in the rankness and stupidity of the natural man. It was a culture commended by Paul, by whom the early Christians were exhorted to "bring up their children in the nurture and admonition of the Lord."

— R. Roberts

We interrupt our diary of a world tour this month, to comment upon a campaign that has taken us again around the world. Behind us is an extended visit throughout the States of America and Canada, a short visit to Britain, a shorter stay in Germany, a longer visit to South Africa, and a final campaign in Perth, Western Australia.

The main purpose of the journey was to conduct a campaign arranged by the brethren of Los Angeles. Last year, whilst in this area, we had stated that America seemed to offer more opportunity for the preaching of the Truth than any country we had visited; and, without thinking, we had agreed to return to lecture at an effort to be convened this year. With typical American energy, the brethren had immediately formed a Committee and commenced preliminary work before we had returned home so that no sooner had we reached Adelaide after six months abroad, than we were being reminded of the work ahead!

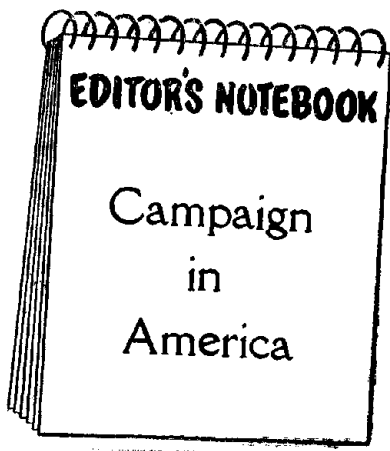
From this developed this latest World tour.

The purpose of this present article is to briefly report on the work done (we do not propose to commence a further diary of an overseas trip as we have not yet concluded the last one as far as reporting in "Logos" is concerned!), and to thank our brethren in the places visited for the wonderful hospitality and ready co-operation in the work of the Truth that they extended to us.

Due to the labours of brethren on the spot, excellent results attended most of the efforts conducted. In Victoria (British Columbia), in Houston (South Texas), in Detroit (Michigan) and in other places on the American continent, attendances were very good indeed. The tiny Ecclesia of Houston only numbers 18, but in a nine days' effort, was able to report a grand total attendance of 400. But more important than numbers was the enthusiasm generated by members. Plans have been made (God willing) for a further effort next year, with local or visiting brethren, which promises to exceed the success of the recent one.

In Los Angeles, the brethren had worked extremely well, leaving no stone unturned in their efforts to make a success of the campaign. One of the largest halls in Los Angeles (the Embassy Auditorium) had been hired for three successive Sunday evenings, and one Wednesday evening for a "challenge night."

Brother Colquhoun (who accompanied us for the American portion of the tour) performed a valuable service in supervising the hall preparations of the main Los Angeles campaign, as well as co-operating in speaking appointments throughout Canada and United States. The Australian and American contingents worked well together, and made a good team in the cause of the Truth.



It was, however, with some trepidation that we awaited the results of the first major lecture in the Los Angeles area. All members had worked hard, and many prayers had ascended to the Throne of Grace for the Divine blessing. The hall itself looked attractive and interesting, with large-scale charts bearing captions contrasting Truth and Error on either side of the big platform, and a 12 by 10 feet map of the world designed to illustrate Ezekiel 38 as a background. It portrayed a dark, heavy cloud overshadowing the world, bearing the theme of the effort: "Crisis in Christendom!" A splendid audience of 700 people were present, of which some 250 were Christadelphians. It was the beginning of one of the nicest efforts with which we have been associated. Every evening, for the following 16 days, was given over to a study night designed to interest brethren and strangers, and the attendances were consistently good. The brethren rallied well to the effort, despite the long distances many of them had to travel. The challenge night in Embassy Hall found the hall packed with Christadelphians and friends, with the latter willing and eager to leap to their feet with questions based upon the Bible. It gave the opportunity of demonstrating how completely our beliefs are founded upon the Word of God. On the second Sunday evening, a heat-wave hit Los Angeles, the weather soaring to 111 degrees in the shade in some parts. It affected our audience which dropped to about 275 friends and 250 Christadelphians. But on the third evening, with better weather, the number recovered again.

A pleasing feature of the audiences was the number of folk who attended all meetings.

The response to the advertising was overwhelming, and, as far as we are concerned, constituted a record. During the course of the effort (two weeks) over 1,000 applications for further information of our beliefs were received.

The brethren of Los Angeles now have the work to follow up these results. We were happy to leave them with this task, and on 23rd October catch our plane for Great Britain.

Our grateful thanks are extended to our many friends throughout Canada and the United States, for their great kindness, their courteous consideration, their abounding hospitality, their ready assistance to us during this tour. It made the heavy task so much easier and pleasanter. We recall the words of Psalm 127: "Unless Yahweh build the house they labour in vain that build it. . . ." This was, indeed, our theme for the tour. Let His blessing rest upon our labours, and let them be always to the glory of His name, and they cannot fail.

The Los Angeles effort has shown that there is a great work to be done in America. Never again can it be said that there is not a public for the Truth in that continent, or that it does not give the scope for service that other countries provide. There is an important work for every Christadelphian to do at his own doorstep; and let us remember that "charity begins at home."

In Great Britain, our labours were mainly connected with Ecclesial study meetings. As our plane landed at Glasgow, we wondered what reception we might receive on this visit, in view of the blunt way we had written up our visit to this country last year. We need not have been concerned. The enthusiasm evinced at the centres we visited was very marked. In Birmingham, the "Eureka" class had hired the Friends' Institute in the centre of the city for a special night at which we were to speak on "The Temple of the Age to Come." Arrangements had been made for 350 chairs to be set out, but over 550 crowded into the hall to

occupy all chairs and standing space as well. The interchange of thought and comment during the question session and afterwards was most uplifting and encouraging, showing a keen interest on those who attended in the impending glory of the future age.

But what we did really appreciate from our English brethren were some helpful words of criticism and suggestion regarding "Logos." We hope to profit by these as we develop the current volume. We always appreciate such advice and criticism, for we assure our friends that we can take it as well as give it!

After lecturing at Washwood Heath on Sunday evening, we drove down to London by car in heavy fog, arriving at our destination at 4 a.m. to later in the day catch the plane to Stuttgart, Germany. We were scheduled to give a talk to the Ecclesia at Esslingen. Our main purpose, however, was to renew personal contact with the brethren of Germany. Certain promises were made by us which we will certainly carry out, if it be the will of God. We were pleased to again make contact here with our travelling companions: Brother and Sister Colquhoun. We each had gone our separate ways at the conclusion of the Los Angeles effort, and Brother Colquhoun had been in Germany over the weekend, speaking at the Ecclesia in Esslingen on the Sunday.

From Germany, I travelled south to Rome, and then to Rhodesia (leaving Brother and Sister Colquhoun to return home via the Near and Far East). Bad weather caused the large jet plane on which I was travelling to be diverted to Entebbi, an isolated town situated on the shores of Lake Victoria, Africa, right on the Equator. Here we were marooned; for the large plane, having successfully landed, refused to fly again. It sat upon the runway like a huge sullen bird, refusing to shift in spite of the coaxing of mechanics (both black and white) who surrounded it.

All day long, all night long, part of the next day, we were held up there. I was fortunate to have my Bible and my typewriter, and so was saved from the boredom that oppressed the other passengers. In fact, I set up shop with these utensils in the centre of the airport, until invited by the Manager to use his office and so secure some privacy and quiet!

Next day the bird still refused to fly. My case was becoming desperate. I had appointments that evening in Salisbury, Rhodesia. I made common cause with travellers desiring the same port of call, and insisted upon an alternative flight. Ultimately African regulations, which normally prohibit this, were waived, and we were provided accommodation with South African Airways which enabled me to arrive in Salisbury in time to fulfil my appointment.

The African tour comprised new territory as far as I was concerned. I visited Ecclesias in Salisbury, Durban, Pietermaritzburg, East London, Capetown, Bloemfontein, and Johannesburg. I was impressed both with the beauty of the country and the enthusiasm of the brethren. The Durban Ecclesia, for example, has doubled its size in the last five years, and with the young brother and sister who were immersed during the campaign, now numbers 100 members. Here, as in other parts, the brethren worked willingly to make the effort a success. As far as numbers are concerned, success attended their efforts. In spite of the succession of meetings (every evening we were in the country) there were excellent attendances. This was repeated at other centres also. At East London (Ecclesia of 25) we had large audiences of friends at each of the five public addresses there delivered; the largest being an audience of over 200. In Capetown (Ecclesia of 21) our largest audience was 130. In

Johannesburg the attendances continued to expand until we had the largest (a packed hall) on the last evening: a Sunday evening lecture.

However, there are mighty problems facing this country as all other countries, and the future looks grim apart from the return of the Lord Jesus. The Ecclesias also have serious problems in regard to conscription without much of a solution at present. How desperately the world needs Christ's presence! How hopeless is the outlook apart from the Divine purpose! This has been impressed upon us by the many problems that face different countries today. There is no true solution in the policies that men advance, but only increasing trouble and anxiety that can end in tragedy. We may revert back to our African tour later in these notes.

Our plane left Johannesburg for Australia at 8.30 a.m., landing in Mauritius Island, Cocos Island, and finally Perth, Western Australia at 5.30 p.m. the following day. On board were the usual strange assortment of travellers, including on this occasion, a criminal being deported from Rhodesia to Australia, and a Bishop of the Anglican church from Kenya, Africa. With both these diverse characters, I had long and interesting conversations which served to illustrate the different types of people one can come in contact with on long journeys such as these.

In Perth, the main campaign was conducted with the Central Ecclesia, though we also ministered the word of Exhortation, and delivered an illustrated talk on Israel at the Yolking Ecclesia. There was an interchange of visitors at both centres, and the indications are that the establishment of the two Ecclesias will prove very beneficial to the Truth in that city. Here, again, attendances were very good. The attendance at the Memorial Meeting in the Central Ecclesia would have been 100% attendance of the Ecclesial roll, but for the absence of one member who was laid aside in sickness. There was a pleasing number of friends (upwards of 26) at the public addresses. Attendance of brethren and sisters at the study nights was extremely good, indicating a healthy enthusiasm for the things of the Truth among the members of Perth.

One lovely feature of the Perth effort for me personally was that it provided reunion with my sister-wife who flew from Adelaide for that purpose. We thus returned to Adelaide together. The plane from Western Australia approaches the Adelaide terminal over Tennyson, so that I could see, long before we landed, the familiar home-scene stretched before me. It hardly seemed possible that so long a distance and so much activity had taken place over the past months. I thanked Yahweh that He had brought us back safely, that He had blessed the effort — and with that prayer, this third world tour concluded.

I feel that quite apart from efforts abroad, this trip has helped me personally in the work of "Logos." It is stimulating to meet with those of like precious faith, and to experience their interchange of thought, in so many different countries. It brought me closer to their environments, helped me to appreciate better the difficulties that face others in distant parts, broadened my experience of life. I thus express a hearty "Thank you!" to all who made this trip possible, for the wonderful communion enjoyed around the Word. And may Yahweh indeed bless the efforts that have been expended in His name and to His glory, and may something of the time, energy and money thus expended find the approval of His son in the day when he shall be apocalypsed in power to call his servants before him to reward them according to how they have fulfilled his command: "Occupy till I come!"

— The Editor

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

(Chapter 12, Verse 14, continued from p. 64)

"From the face of the serpent" — There is a significant change in the character of the serpent. In v. 13 the serpent-power is said to know that its time is short, and yet in v. 14 it persecutes the woman for a long period of time. This is because the character of the Empire had changed though its attitude of opposition towards the Truth remained the same. "Christianity" became paganised in form. The pagan ceremonies were given a "Christian" character.

VERSE 15

"Serpent cast out of his mouth water as a flood" — The serpent tried to drown the woman. The calumniator (devil) and adversary (satan) of the Truth was now the paganised-Christian State church. "Water as a flood" is used of an invading army. When Constantine was established in power, the Catholics used him to persecute those who disagreed with them in doctrine. Thus a so-called Christian church used the forces of the State to destroy principles of Christianity.

"The Woman" — The chapter speaks of two women: one in power (v. 1), the other in persecution (v. 15). The former represented the State religion; the latter represented those who opposed State-controlled religion. The Book of Revelation contrasts the labours of these two women (contrast Rev. 2: 10 with Rev. 17: 5).

VERSE 16

"The earth" — As the heavens represent the ruling powers, the earth represents the ruled. Among the politically oppressed there were those who were prepared to fight for liberty of expression and belief though they might not subscribe to those doctrines. The Circumcellions of North Africa stood for political liberty. They opposed the oppressing, persecuting policy of Rome and stood in defence of the Donatists and those who held the truth. The symbol is apt to the circumstances, for the verse speaks of the earth "swallowing up the flood" which is characteristic of dry, sun-burnt earth. In fact, the Circumcellions did this by war; they took up the sword to defend political liberty. Thus God, by natural means, provided some relief to the persecuted.

VERSE 17

"The dragon" — The dragon is the symbol of the civil power of Rome. When Constantine came to power, the dragon became Christianised in a pseudo sense. Later, Constantine transferred his capital to a new city on the Bosphorus which he named Constantinople. This became the headquarters of the civil power, whilst Rome remained the headquarters of the Religious power. Constantinople, therefore, became the "mouth of the Dragon" (Rev. 16: 13).

"The remnant" — Notice that there are three factions referred to in this verse: the dragon, the

woman, the remnant of the woman's seed. The dragon related to the State-Church or what later became known as Roman Catholicism. The woman was in opposition to the State Church and assumed a position later adopted

by Protestantism. The third faction was a minority group which "keep the commandments of God, and have the testimony of Jesus Christ." It comprised the Ecclesia, the true followers of Jesus Christ.

REVELATION 13

In this chapter, John records two symbolic manifestations of Rome: first as the beast of the sea, and then as the beast of the earth. He sees symbolised the bitter conflict that developed out of religious controversy between those who sought to worship God in truth, and the brutal, despotic power of Roman Catholicism which endeavoured to enforce its beliefs by persecution and the threat of death.



THE BEAST OF THE SEA, Vv. 1-10

VERSE 1:

"I stood upon the sand of the sea" — That is, at the bound of the sea (Jer. 5: 22). Sand is often used as a symbol for people (cp. Hos. 1: 10). Here it represents a people, like John, who existed on the outskirts of the Roman habitable, and who were carefully observing the signs of the times. John, as representative of their class, heard the roaring of the sea (i.e., the nations — Rev. 17: 15) whipped into a storm by tempest-winds that had previously been restrained (see Notes on Rev. 7: 1). The sounding of the trumpets (Rev. 8) had brought the barbarian nations swarming over the borders of the empire, to establish themselves therein. Their presence was to play a large part in the developments now symbolised.

"A beast" — A power. Cp. Prov. 28: 15; Dan. 7: 17.

"Out of the sea" — The nations, Isa. 57: 20.

"Ten horns" — Nations. Cp. Rev. 17: 12; Jer. 48: 25; Dan. 7: 24. The once united Roman Empire was ultimately divided into ten parts by the Huns, Vandals, Visigoths, Burgundians, Gepidae, Lombards, Franks, Suevi, Alans, Bav-

arians, who had successively invaded the Empire. They were incorporated into the Empire, adopting its laws, and submitting to the overlordship of the Emperor who ruled from Constantinople. Ultimately they all submitted to the Papal yoke, becoming thus the horns of the beast.

"Upon his horns ten crowns" — Contrast Ch. 12: 3. There the crowns were on the heads, indicating that the prophecy was fulfilled at the period in history prior to the barbarian invasion. Here the contrary is the case.

"The name" — To have the name of anything named on one is to be invested with its power, to be identified with it (cp. Acts 4: 7, 30; Phil. 2: 9-10), or to revere it (cp. Micah 4: 5). In this chapter there is shown the bitter conflict between those having invested on them the name of blasphemy, and those having named upon them the name of Yahweh (cp. vv. 6, 17, Rev. 14: 1).

"Blasphemy" — This is claiming to be what one is not (Rev. 2: 9). This the Pope does (2 Thess. 2: 4).

VERSE 2

"The beast" — This is a composite beast made up of leopard,

bear, lion and the fourth unnamed beast, and thus identified with the beasts of Daniel 7: 4-7. The lion was consumed by the bear, and the bear by the leopard, and the leopard by the fourth beast (identified with Rome), so that this fourth beast was a combination of all, as in Revelation (see Daniel 7).

"Mouth of a lion" — The Lion represented Babylon, and Rome spake as Babylon (cp. Dan. 7: 7; Rev. 17: 5).

"The Dragon"—This represented the civil power of Rome (cp. Rev. 12: 17) which had its headquarters in Constantinople. At this stage, the Empire was divided into two parts with headquarters in Rome and in Constantinople. It was the latter that gave the former its power, seat (throne), and great authority.

VERSE 3

"I saw one of his heads" — There were seven heads, and they represented the different forms of government under which Rome had been ruled (Rev. 17: 10; Rev. 12: 3). The Roman historians Livy and Tacitus enumerated five different systems of government from the building of the city, as follows: Regal, Consular, Dictatorial, Decemviral and Tribunitial. Since that time there was set up in B.C. 31 the Imperial system of rule, and from 476 when the Goths invaded Italy and set up their power,

there was established the Gothic form of government. Now John sees one of them "wounded to death." This was the 6th head or Imperial form of rule. It was "wounded to death" when the Goths invaded Italy and took over the country.

"As it were" — It had only the appearance of death. The Imperial 8th head of the beast that was "wounded to death" by the Gothic invasion was destined to be resuscitated in a new form, represented in this chapter as the "beast of the earth" (v. 11), or in Revelation 17: 11 as the "eighth head of the beast."

"Wounded to death" — Odoacer, king of the Heruli, brought the Empire of the West to an end by waging war on Italy, overthrowing Romulus Augustus, who ruled in Rome, and setting up his own power therein. At that time, Rome was divided into two parts, answering to the two legs of the Image of Daniel 2. Both in Rome and Constantinople there were joint rulers, though the chief power lay with the eastern Emperor.

Odoacer enjoyed his power in Rome for only 14 years, at the end of which time, in 493, he was overthrown by Theodoric, King of the Ostrogoths. Gothic rule became established in Rome and continued for about 60 years. Thus the 6th head was wounded to death and replaced by the 7th head of the beast, or Gothic rule.

(To be continued)

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

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Thoughts for the Times

Senseless Bickering



"Mouths" cannot be "stopped" in the absence of authority. Argument is powerless, except with men of noble mind, which cannot be said to be the type of the men who bark and snarl (and bite when they can) on every occasion when they think they have a good opportunity and often when they don't. There is no good object to be served by fighting with them. There is nothing to be done but to leave them alone. We do not judge them. The Lord will do that. We simply do what the Lord commanded: we take note of the fruits and "beware." Time is too precious to waste in personal bicker, which will have a very ghastly look at the judgment seat, to which we have a constant eye, notwithstanding the unwillingness or the incapability of critics to believe it.

—Robert Roberts

THE BLESSINGS OF JACOB

This series of articles comes as the result of a special request on the part of brethren of South Africa who, having listened to a brief exposition of the subject expressed a desire to receive it more in detail. There are two ways in which we could present the matter: (1) By brief verse by verse comments by which we would probably cover the chapter in a single article in Logos; (2) By detailed exposition in a series of articles. We have decided on the latter method because of an additional request from English readers for such an exposition. This series, in which we plan to treat each of the blessings in detail and as exhaustively as possible, should satisfy the readers of both countries.

We suggest that the Reader (from whatever country he might be) follow us in a detailed study of this important chapter of the Word. If he desires to comment upon the matter presented, or to ask any questions relating to it, we shall be happy to hear from him.

— Editor



INTRODUCTION

The forty-ninth chapter of Genesis must surely rank as one of the most intriguing and interesting chapters of the Word!

Firstly, it is full of mystery.

What are we to understand, for example, by the statements of vv. 10-12?

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.”

What is the connection between Issachar and the “strong ass couching down between two burdens?”

Why is Naphtali likened to “a hind let loose who giveth goodly words”?

Many other questions present themselves to us as we read through the enigmatical language of the chapter.

Secondly, it is full of drama.

What vast changes are required to bring about the condition outlined in v. 8:

“Judah, thou art he whom thy brethren shall praise; thy hand shall

be in the neck of thine enemies; thy father's children shall bow down before thee."

What a grand picture of right triumphing over might is expressed in vv. 23-24:

"The archers have sorely grieved Joseph, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

Thirdly, it is a chapter rich in the language of imagery as only the Scriptures can present it.

Consider the expression of such a verse as v. 27:

"Benjamin shall ravine as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."

But the interest of every Christadelphian in this chapter will not be merely academic but real and personal. Having embraced the Hope of Israel, his status is that of a true Israelite, a member of the Commonwealth of Israel (Eph. 2: 12), one who has been spiritually begotten in Zion (Ps. 87: 5), who is intensely interested in the past and future history of his adopted nation:

**"For Thy servants take pleasure in her stones,
And favour the dust thereof" (Ps. 102: 14).**

We propose, therefore, to mentally gather with the twelve sons of Jacob around the aged patriarch, as he unfolds the Divine revelation that he received concerning their future destiny.

What a remarkable history this old man upon the bed has had!

He has not merely heard the Divine purpose expounded in words, but has actually dramatised it in the events of his own life.

At birth he was named Jacob, the Supplanter, and through life he lived up to this his title. At manhood, he was driven from his father's home to a strange land through the hatred of Esau: that carnal man of the flesh who typifies the Gentiles. For many years he remained a wanderer in a strange land, succeeding where others would have failed even as the nation that sprang from him has done since. But also like Jewry after the flesh, he ultimately returned back home to receive the blessing of God.

The significance of his wanderings and return was graphically enacted in the remarkable incident that occurred at Mahanaim. Full of fear and anxiety for what Esau might do, he was returning home when he was met by an angel. Jacob wrestled with this angel, and refused to let go until he had received a blessing. He did not come out of the struggle unscathed. He "halted upon his thigh" as a

result of it. The angel had the power to destroy Jacob if he desired, but was unable to do so because of the Covenant of Protection and Promise that had been granted the patriarch. Thus Jacob received the blessing he sought.

This incident demonstrated the power that was with Jacob because of the covenant of Promise. Truly the angel could say of him: "He who strives with God and prevails, shall certainly prevail with man" (Gen. 32: 28 — alternative translation). These words explain the immortality of Israel as a nation. If God is not going to destroy that nation because of what it did to His son and His truth, man will certainly not do so! During the night of Gentile power, Jewry has striven with God, as Jacob did with the angel, and yet, though it might figuratively "halt upon its thigh," it has not been destroyed. Where is the secret of its power? It is found in the Covenants of Promise. Because of these Jacob is preserved and will ultimately attain unto the blessing.

Jacob was taught that because he prevailed against the angel, he need not fear the wrath of Esau.

Jewry, likewise, will be preserved as a nation despite the opposition of the Gentiles, and will ultimately attain unto a changed state and status in the Kingdom of God.

There seems to be a complete link between the incident of Genesis 32 which left Jacob halting upon his thigh, and the prophecy of Zephaniah 3: 19:

"Behold, at that time I will undo all that afflict thee; and I will save her that HALTETH, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame."

The incidents of Jacob's life continued to illustrate this. After being humbled by his struggle with the angel, his name was changed to Israel — a Prince with God. Next morning (typically answering to the approaching Day of Yahweh) found him respected and honoured by his brother Esau, saw him entering upon his inheritance in the land as a prosperous man, witnessed him "coming in peace to Shechem"* where

*The A.V. reads: "He came to Shalem a city of Shechem." This translation is obviously incorrect. Shechem was a city, not a district. Shalem signifies "peace." Jacob thus came in peace, unmolested to Shechem. Shechem signifies "burden-bearer," and later became a city of Refuge. It thus points to the Lord Jesus, our Burden-bearer and City of Refuge. Jacob, now called Israel, thus came in peace to the Burden-bearer, and recognising the need of his help, built the Altar and worshipped the Strength of the Powerful ones of Israel, who is seen in sacrificial manifestation in the Lord Jesus. Thus Jacob dramatised that which Jewry shall yet do. See Brother Thomas' comments on this incident in the life of Jacob, in "Phanerosis" — H.P.M.

he built an altar unto the Strength of the Mighty Ones of Israel, and worshipped Yahweh.

What a complete type of Israel after the flesh. When they will have been completely restored to the land, they will find the age-old hostility of the Gentiles at an end; they will discover a peace they have found nowhere else; they will be caused to worship at the Altar of Yahweh — the Lord Jesus Christ (Heb. 13: 10).

The typical foreshadowings expressed in the life of Jacob comprise a most profitable source of study.

It does not end in this incident that found him restored to the promised inheritance; the family life of this patriarch which then unfolds is also typical of the Divine purpose.

Yahweh saw fit to record Jacob's subsequent life in detail because it clearly foreshadows the work of redemption in Christ Jesus.

It mainly concerns incidents relating to Joseph his son. Undoubtedly Joseph is a type of Christ, and in his remarkable life-history there is outlined the sufferings and glory of the Lord.

Jacob must have pondered the meaning of these things. These men of God had a far greater grasp of the Divine purpose than we are sometimes prepared to give them credit for.

For example, it is said of Abraham: "He saw my (Christ's) day and was glad."

He saw not merely the crucifixion of the Lord, but his coming glory.

Jacob undoubtedly saw the same as he pondered the meaning of his strange, God-guided life.

That is undoubtedly indicated in the heartfelt ejaculation that burst from his lips after he had outlined the blessing on Dan: "I have waited for thy salvation, O Yahweh!"

"THE LAST DAYS"

And now his sons gather around his bed that he might outline to them the revelation of future things that had been granted him.

"Gather yourselves together, that I may tell you that which shall befall you in the last days," he commanded them.

What are the "last days" thus referred to?

It has been suggested that they relate exclusively to the last days of Judah's commonwealth, and that the term "latter

days" concern the "time of the end" in which we today live.

But a close analysis of the evidence does not appear to sustain this thought.

The "last days" of Genesis 49: 1 are rendered in the Revised Version as the "latter days," so that the terms are used interchangeably in the versions. In the Hebrew, it is the same expression as is found in Micah 4: 1: "In the last days it shall come to pass, that the mountain of the house of Yahweh shall be established in the top of the mountains."

The times referred to by Micah undoubtedly relate to the "last days" of Gentile times.

On the other hand, the term "latter days" is used in such passages as Numbers 24: 14 and Deut. 4: 30 in connection with events that also relate to the end of Gentile times.

In short, the phrases "latter days" and "last days" are used interchangeably in Scripture, and the context alone determines whether it be the "last days" of Judah's commonwealth or the "last days" of Gentile times that are referred to.

This is shown by the use of the term in Hebrews 1: 2. There we read that God hath "in these last days" spoken through a son.

The "last days" were those of 1900 years ago, the time of the end for the commonwealth of Judah as it was then constituted.

Notice that it is the same term as is used to define the "last times" of the Gentile constitution of things as outlined in Micah 4: 1.

The times referred to in Hebrews 1: 2 brought an end to the Jewish world of that age. Thus in Hebrews 9: 26 we read that Christ "now in the end of the world hath appeared to put away sin by the sacrifice of himself."

According to this reference, the "end of the world" came about 1900 years ago. It saw the dissolution of the Jewish state, the overthrow of Judaism, the scattering of Jewry into all parts of the world.

It was "the last days" of the Jewish constitution of things.

Today, the Gentile world exists at a similar period of crisis. The rising influence of Jerusalem warns that the "times of the Gentiles are almost fulfilled" (Luke 21: 24).

The Scriptures thus speak specifically of two periods alike designated "the last days." The first was fulfilled 1900 years ago in the overthrow of Jewry; the second will be

fulfilled in the near future in the overthrow of Gentilism.

Further; the overthrow of Jewry is typical of the overthrow of Gentilism. The closer this aspect of the subject is studied, the more completely it will be seen. Within the city of Jerusalem and the State of Judea when the Roman legions converged upon it in A.D. 70, there was enacted the same terrible drama that is being enacted today within the compass of Babylon the great. Civil war, violence, bloodshed, Godlessness, a state of suicidal madness grips the nations today as it gripped Jewry 1900 years ago. "The nations are mad," declared the prophet Jeremiah, and in his 25th chapter he tells how the nations will be forced to drink from the same cup as did the people of Jerusalem in the day of its destruction. "Lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith Yahweh of hosts" (v. 29). The prophet is told to take the same wine cup of fury out of which Jerusalem will be made to drink, and make all nations drink thereof (Jer. 25: 15-16).

Read the history of the destruction of Jerusalem 1900 years ago, and you have a type of the impending destruction of Babylon the Great today.

That is the reason why so many prophetic statements that have primary application to what happened in A.D. 70 are strangely applicable to conditions today. They have a secondary application to modern times, for the events of A.D. 70 foreshadowed those of today.

Thus, when Jacob used the term "the last days," he was using a term that has a double application: firstly to Israel, and secondly to the Gentiles.

His prophecy concerns both epochs.

THE PARABLE OF THE TRIBES

His twelve sons appeared before Jacob in the order of their birth. There are frequent enumerations of the tribes in Scripture, but usually the order in which the names are given is slightly varied.

This is important.

The names of the sons of Jacob are expressive of the Divine purpose, and each variation gives a different aspect of this purpose.

Names in Scripture have a vital significance. They were not bestowed as they are given today — as a pleasing appel-

lative to identify one child from another. They were then given as descriptive of the child. If the child had some relation to the Divine purpose, a special name was often given, such as Jesus, or John, or the names of some of the prophets of Israel. Frequently names were changed to conform to the Divine purpose. We have examples of that in Abram whose name was changed to Abraham; in Jacob whose name was changed to Israel; in other "men of sign" throughout Scripture.

The man who troubled Israel (Josh. 7: 18) was called Achan because "Achan" means "Troubler."

The husband of Abigail was called Nabal because, as she herself declared: "Nabal is his name, and folly is with him" (1 Sam. 25: 25). Nabal means "foolish," and he was a man of stupidity as the record shows.

The names of Jacob's sons were selected because of the circumstances surrounding their birth, circumstances which God superintended. They are therefore significant names.

Here are the names with their various meanings: Reuben (See a son), Simeon (Hearing), Levi (Joining), Judah (Praise), Zebulun (Dwelling), Issachar (Reward), Dan (Judgment), Gad (Company), Asher (Blessed, Happy), Naphthali (Wrestling), Joseph (Adding), Benjamin (Son of My Right Hand).

A paraphrase of the meaning of these names, provides the following sentence:

See a Son! Hear him, Join him, Praise him, Dwell with him, he will Reward, at the Judgment, with a Company of Blessed ones, who after Wrestling, will Add to the Son of My right hand.

These names, set in the order Jacob used in Genesis 49, express the purpose of God in the Gospel. They speak of His intention of calling out a people, to see the Lord Jesus as Son of God, to embrace the hope in him, to wrestle against the flesh, so that ultimately there will be revealed a multitudinous Christ where once there existed but the man Christ Jesus!

Thus, as these sons were called one by one before Jacob, there was expressed in their names the purpose of Yahweh with all those who embrace the hope of Israel.

That is the parable of the Tribes.

— H.P.M.

An impending change for Israel — "As ye were a curse among the nations, O house of Israel and house of Judah: so will I save you, and ye shall be a blessing" (Zech. 8: 13).

Prophecy of Immanuel (Isa. 7-12)

NOURISHMENT for the Ecclesia

When Jesus saw the barren fig-tree, he said: "Let no fruit grow on thee forever." And presently the fig-tree withered away (Mat. 21: 19). With the death of Jesus, "the veil of the temple was rent in twain" (Mat. 27: 51), a fitting ritual expression of God's mind in "taking away the handwriting of ordinances" (the law—Col. 2: 14), so that the way could be made clear for Israelites indeed (including Gentiles) to come to God through faith (Rom. 1: 16-17).

These thoughts express the significance of Isaiah 7: 21-22:

"It shall come to pass in that day, that a man shall nourish a young cow, and two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land."

The word rendered "man" is in the Hebrew "ish," signifying a great man. Whenever God is spoken of as a man (e.g., Ex. 3: 15; Josh. 5: 13), the word "ish" is used. On several occasions where the Ecclesia is revealed as a multitude triumphant with Christ, its head, the symbol selected to portray the idea is that of a man (Dan. 10: 5-6; Rev. 1: 13-16). This "man" that nourishes a young cow and two sheep, therefore, is that in which reposes the hope of Israel — "the ecclesia of the living God, the pillar and ground of the truth" (1 Tim. 3: 15).

But what is the significance of the animals referred to? The "young cow" reminds us of the sacrifice of the red heifer of Numbers 19, an animal that was used as "a purification for sin" (v. 9).

The law connected with the offering of the red heifer showed how death could be cured by death. Anyone who had contracted defilement by touching a dead body was deemed to be unclean and unfit for worship until he had been sprinkled on the third day and again on the seventh day, with a mixture of the ashes of the red heifer and running water. Paul's use of this type in Hebrews 9: 13-14 and Zechariah's in Ch. 13: 1, show its application. Christ is the slain red heifer figuratively offered as a burnt offering to Yahweh, and whose "ashes" are now stored up (as those of

the red heifer were) in the ecclesias and used with the "water of the word" (Eph. 5: 25).

The "two sheep" similarly do not present any difficulty. Just as there were "two leavened loaves" at Pentecost, to typify Jewish and Gentile components of the Ecclesia, and "two olive trees" in Zechariah 4: 2 to illustrate the same basic sources of the true Israel, so here, too, there are two sheep. The Good Shepherd claimed, "Other (Gentile) sheep" and "sheep of this (Jewish) fold" as his own.

The Ecclesia is the "pillar and ground of the truth." It is there that the testimony concerning the Word of the Kingdom and the Name of Jesus Christ, is preserved. And the preservation of the ecclesia is the fulfilment of this particular prophecy.

"Butter and honey shall every one eat that is left in the land," declares v. 22. Just as Samson abstracted "honey out of the carcase of the lion" (Jud. 14: 9), so the ecclesia was abstracted from the carcase of the Lion of Judah (Gen. 49: 9) before the Roman Eagles carved it up (Matt. 24: 28).

Basis of Ecclesial Deliverance

The Law expressly related Israel's hunger and Yahweh's provision of food to teach the lesson of their need to develop hunger for His spiritual food — the Word.

"He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: 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).

It is not hard to grasp the mind of the mixed multitude of two million people, taken from the fertile land of Goshen, miraculously led through the Red Sea to seeming deliverance, only to be suddenly faced with the prospect of death in the arid and waterless wilderness: "What a God is this, that leads us out to leave us to the lingering death of starvation and thirst? Would that we had died in Egypt!" (Ex. 15: 22-24, 16: 2-3).

The same God who had drawn them out from Egypt, however, was equal and willing to complete their deliverance, providing they understood that there was also no shortage of the Word of truth, and that continued protection was conditional upon a consciousness of their deep spiritual need, and God's ever-present willingness to supply it.

But later events proved their tragic (because all-consuming) hunger for material things; their desire to be filled

with the things of this world to the exclusion of the things of God. When Immanuel came, as the embodiment of the ideal Israel (Isa. 49: 3), the very first principle that His temptation in the wilderness established was the re-affirmation of Deuteronomy 8: 3:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

Yahweh had never said to Israel (nor has He ever said to us) that He would give them everything that they wanted! Wants and needs seldom correspond. Deep spiritual insight is required to achieve the correspondence.

Israel's greatest need was to bridge the gap that unrighteous deeds made between them and a righteous God. God undertook to provide that need. First He had to reveal to them the enormity of their sin, by placing them in circumstances that would teach them the need for the destruction of the flesh (i.e., denial of flesh's wants), and the virtue of a consecrated life (i.e., provision of the Spirit's needs).

In the wilderness, where the flesh was only given as much as was necessary to maintain a consecrated life, Israel became the spiritually toughened and disciplined people that put to flight the Canaanitish nations under Joshua. Under these conditions perspective was retained, and the consecrated life was not endangered.

But once Israel was settled in the land and found its needs fulfilled, it began to desire wants, and in gaining them, promptly forgot the God of their deliverance. How wise is the Proverb:

"Give me neither poverty nor riches; feed me with food convenient for me. Lest I be full, and deny Thee, and say, Who is Yahweh? Or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30: 8-9).

Immanuel's voice was raised in confirmation:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Filled with what? Riches? No, when a man can say,

Sheep and Wolves

It is Jesus who tells the brethren to beware of wolves in sheep's clothing. His caution pre-supposes the possibility that you lament — men professing the meekness and guise of the lamb for the sake of what they can get all around, and making war, with slander and malevolence on those who interfere with their pasture. Do not let the circumstances distress you. It is nothing new under the sun. A lamb in wolf's clothing is a much more respectable animal, though not so pleasant on a first or distant acquaintance.

— R. Roberts

"I have need of nothing" (Rev. 3: 17), he has lost God.

As sinners, God owes us nothing but death (Rom. 6: 23).

Immanuel ate "butter and honey," and "everyone that is left in the land" would do likewise (Isa. 7: 22). Thus the prophet taught that though Israel failed to discern in God's provision of their carnal things His requirement of their spiritual things, and therefore would be consumed, the Truth would live on in a preserved remnant described as "everyone that is left."

This faithful remnant would eat butter and honey, the former provided from the milk obtained from the "young cow." The following paragraphs from "Ministry of the Prophets" (C. C. Walker) are to the point:

"Christ: the 'Word made flesh,' in the days of his flesh, by his ministering of the word in Israel, 'nourished' a remnant, which, being thus begotten by the Father with the word of His truth (Jas. 1: 18), became in turn the ministers of the same word, and shepherds of the sheep. 'Feed my sheep,' said the Lord to Peter; and in doing it, Peter thus addressed the 'scattered strangers, elect according to the foreknowledge of God.' 'Laying aside all malice, and all guile and hypocrisies and envies, and all evil speakings, as new-born babes desire the sincere milk of the Word, that ye may grow thereby.'

"Growth apart from the milk and honey of the Word is impossible. It is the characteristic of the latter-day revival of the hope of Israel, that its possessors are 'begotten' by the Word, 'desire' it, and 'grow thereby.'

"If many do not exhibit such characteristics, it is because they do not really belong to it. 'Everyone left in the land,' whether the phrase be taken to refer to the remnants which have in the past escaped from the judgments that have come, or to the elect remnant that shall at last enter into the 'eternal inheritance,' conformed and must conform to the pattern of Immanuel in the assimilation of the food and nourishment of the Father's Own appointment and providing."

Fruits of Disobedience and Obedience

The concluding verses of Isaiah 7 provide contrasting prophecies.

The day would come (vv. 23-24) when the prosperity of the land (a thousand vines worth a thousand shekels of silver) would be turned into the poverty of "briers and thorns. With bows and arrows men will come there, for all the land will be briers and thorns" (RSV).

The land once "flowing with milk and honey," that once produced "Israelites indeed," would become overrun with "briers and thorns," i.e., disobedient Israelites. Its destiny was one of invasion and conquest from without. The scorching weight of Divine judgment would be felt.

The land was not to be completely overrun with "briers and thorns" however. The concluding verse shows that God has never left Himself without witness:

"And all the hills that were digged with the mattock, where never came the fear of briers and thorns (see mg.), shall be for the sending forth of oxen, and the treading of lesser cattle" (RV).

"Briers and thorns" will not choke continuously cultivated ground, "digged with the mattock." Where the soil is broken up, where there is investigation into the Word, it is not possible that those thus engaged should become "briers and thorns."

By this figure, the remnant that remained faithful to Yahweh's Word are likened to a section of the land which is cultivated. It shall be "for the sending forth of oxen," or, in other words, shall provide the oxen that are to be sent forth.

Who were the oxen, and why were they sent forth? Paul answers the questions thus:

"It is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written" (1 Cor. 9. 9-10; cp. Isa. 32: 30).

The challenge that permeates this introductory chapter to the Book of Immanuel is before us today. We have likewise received of the Lord. Let us resolve to yield Him that service that His beneficence demands.

— E.S.

Character

Character is greater and higher than money, intellect, or love, because it determines the use and direction of these three. It is the character of the rich man which determines whether he shall be a benefactor or a curse. It is character which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion — working havoc in human life, or a grace beautifying and ennobling life. Character is the determining force behind money, talent, love; and so it is the greatest force in human life.

— Robert Roberts



"Wherever the truth is faithfully advocated by mouth or pen, an antagonism will always spring up. It was so in the days of the Apostles, and if we be identified with the word they taught, we must lay our account with sharing with them in the odium and maltreatment they experienced from professors of the doctrine they taught."

— Dr. Thomas

Unique Interpretation of Nebuchadnezzar's Image

By Dr. J. Thomas

Extract from . . .

"HERALD OF THE KINGDOM AND AGE TO COME"
January, 1852

Who are disqualified for correctly interpreting the Image — One Image therefore One Dominion — The Head of gold co-existent with Nebuchadnezzar and the Stone that smites the Image — The other metallic elements also, and the Clay likewise, coexist at the Second Advent — The Chaldean and Roman Babylonish Dynasties, and their Destroyers — Koresh a type of the Messiah as the conqueror of the Assyrian — The Time of the Image-Empire — How the Latter Days may be known — The Adventual Battle — The Iron Legs of the Image — Where are the Feet? — Interpretation of "the Clay" — The Post-Adventual War — Objections categorically answered.



Modern Aspect of the Two Legs

Dr. John Thomas,

Dear Sir,

Your "Herald" I have perused with no small degree of interest, and from what extracts I have seen of "Elpis Israel," I surmise it will no less fail to instruct and interest me.

Having for many years been a close observer of all the political movements in Europe and Asia, if peradventure in the light of prophecy I could discern the signs of the times; and in Jehovah's great plan perceive who the Assyrian is as spoken of by the prophet, saying, "I will break the Assyrian on my Land, and on my mountains tread him under foot." I confess your reconstruction of the great image is entirely new to me, and not wholly digested by me as yet.

But I conceive that Gog, the chief prince of Meshech and Tubal, is the great embodiment of all the evils of his predecessors — the gold, silver, brass and iron; all centred in him the very personification of the wicked one; the last beast that is to go into perdition. And if in your idea that is the reconstruction of the image, and the Assyrian that is to fall on the mountains of Israel, then I understand you, and am with you in your conclusions.

And I pray God that He may enable you more and more to be like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

Your valuable letter to M. Kossuth seems to me very much like

truth, and cannot fail to make an impression on his great mind.

My heart rejoices to find you one of those men our God has raised up here and there, a free and untrammelled expositor of His prophetic word, knowing that things revealed belong to us and our children. That your humble student, along with you may more and more know these things revealed, is the prayer of your brother in waiting for the kingdoms of this world to become the kingdom of our Lord. Even so, come Lord Jesus! Yours in hope of eternal life when our king comes,

—JAMES McMILLAN

Remarks on the Above

Our idea is well stated by our correspondent. We consider Nebuchadnezzar's Image the symbol of Gogue's dominion, when he, the King of the North (Dan. 11: 40-45) and of Assyria (Isa. 30: 30-33), encamps with his army, drafted from all subject nations (Hab. 2: 5), on the mountains of Israel (Dan. 11: 45; Ezek. 38: 8) on all sides of Jerusalem, and is in actual possession of the Holy City (Zech. 14: 2), in the latter days (Dan. 2: 28; Ezek. 38: 16). He is not the "last beast," however. Till Gogue is broken, the lamb-horned, and dragon-speaking beast (Rev. 13: 11) is an Iron Leg of the Image — a co-partner with Gogue, yet inferior to him, in the majesty of the Greco-Roman-Dragonistic dominion of "The End." But when the Clay is sundered from the Iron by the stroke of the Stone-power, that is, when Gogue is broken, the Western Leg and Toes, or "Beast and the Kings of the Earth" (Rev. 19: 19) have still to be subdued. These are of the Fourth Beast of Daniel, which has to be slain, and his body destroyed in the burning flame by the Lord Jesus, his Saints, and Israel.

As to the word "reconstruction," we have used this with reference to the construct state of the image in the king's vision. It never has existed as a whole elsewhere than in the dream. In the Latter Days, however, the thing signified by the image will appear as complete in all its parts as the statue itself before it was smitten by the symbolic Stone.

J. Thomas

Comments by "Logos"

Brother Thomas makes two important points in the statement above. He claims that the Image of Daniel 2 has never existed as a whole elsewhere than in the dream, but inasmuch as the King witnessed it standing complete upon its feet, to be broken by the stone, the time must come when all the kingdoms represented by the composite metals must be formed into one confederacy, then to be broken by the Kingdom of God.

We are confident that this is correct, and that today we are witnessing the formation of this image in its final stage. It will stand upon two feet; one representing the nations of Western Europe, the other the nations of Eastern Europe. Brother Thomas foresaw that Russia would dominate in Eastern Europe as he indicates above, for he speaks of Gogue being a co-partner with the dragon-speaking beast, though superior to it.

That state of things is in the formative stage today.

The second point that he makes is that the destruction of Gogue does not end Gentile resistance. The Roman Dragonic dominion must then be destroyed. This will be by invasion on the part of Christ's forces into Europe itself.

It cannot be disputed that Nebuchadnezzar saw symbolised the crisis of the last days when Christ shall first make his presence known to the world (after having revealed himself to the saints). That being accepted, we are forced to acknowledge that Christ will first make himself known in power by belligerent manifestation against a confederacy of nations representing all those of the image. It requires a Eurasian confederacy; a union of European and Asian nations, including both Russia and Rome.

This being so, there is no place for the prophetic theory that teaches the Gogian confederacy is limited to Russia and a few other nations excluding much of Europe; or of the theory that teaches two invasions of the Holy Land. This will become obvious the more the prophecy of Daniel 2 is studied in its context.

Much that might be said upon the points brought out in our friend's epistle interrogatory is anticipated in the preceding article styled "**Our Motto.**" This was not written in view of his letter, and therefore does not dwell particularly on the difficulties he suggests. They are difficulties not to be glossed over or evaded; but they must be ingeniously and evidentially considered, for they are important, as he truly says, and involve a right understanding of the things represented by the Image.

Though much has been said and written explanatory of Nebuchadnezzar's dream, we have seen no interpretation of it that is satisfactory — that is, that harmonizes with the testimony of other prophets in relation to the time of the end, or latter days. This is not to be wondered at; for the nation of the Stone-power or kingdom, and how it is to be established, have not been, and as far as we are informed,

scarcely at all understood even now. To give such an explanation as will elucidate all the points of the Image and Daniel's interpretation of it, Ezekiel's prophecy of Gog, Isaiah's of the Assyrian, Daniel's of the King of the North, and Zechariah's and Joel's of the gathering of the nations to battle against Jerusalem, must be understood in addition to right apprehension of the things of the kingdom of God. A theory that makes the Ten Kings antecedent to Antiochus Epiphanes, as commentators do of the Moses Stuart school; or that construes "these kings" to mean Augustus and Tiberius Caesars; or that imagines the Stone-kingdom consists of all saints ruling with Christ over wild beasts then tamed, as the first Adam did in Eden; or that makes "the Church," in its post-pentecostian and future millennial states, the kingdom clothed with "latter day glory" by the success of its "ministry" in preaching their theories, which all nations come to receive with unanimity to the full manifestation of their "spiritual reign"; while it proscribes Jesus from the earth, and banishes him and "his everlasting kingdom" afar off "beyond the skies"; and suffers him only to return at the end of their 360,000 years spiritual reign, as some make it, to carry off the mortal bodies of the disembodied ghosts alleged to have been reigning with him in kingdoms of the Milky Way, and to burn up the earth and all the wicked on it — theories that propound such solemn nonsense as these things, have no explanation of the grand and eventful crisis, in which God has predetermined that the past, the present and the future of human power and wickedness shall find their consummation, as illustrated in the catastrophe of the Image — no exegesis emanating from them is worthy of a respectful consideration.

ONE IMAGE, ONE DOMINION

The Image seen by Nebuchadnezzar, the Assyrian, in his dream, was a gigantic statue in the form of a man. It appeared to be composed of four different metals from the head to the feet; the first three of different degrees of preciousness, indicative of the relative inferiority of the things represented; and the fourth, more abundant and useful than its predecessors, but symbolical of superior strength and power. A golden head, silver breast and arms, belly and thighs of brass, legs and feet of iron, made up the whole image, with the exception of some miry potter's clay which was mixed up with the iron of the feet and toes. It was One Image constructed of several integral parts — parts necessary to the Image and without which it did not exist. If Nebuchad-

nezzar had seen only the golden head, or the iron legs and feet only, he would not have seen a statue, but merely a fractional part of one. Let this then be well remembered, for it is a point essential to a right interpretation of the matter.

As it was **one entire image** it represented **one entire dominion**; and as it was composed of five different substances, a **dominion** was thereby symbolized as being constituted of as many different political elements. As a whole, it was a great Assyrian dominion, for the Assyrian Dynasty is declared to be represented by the Head of gold. Hence Daniel addressing the king styles him "a king of kings," that is, an Emperor, and reminding him of the universality of his dominion, says to him, "Thou art this head of gold;" that is, **the golden head represents thy dynasty**, which was the Assyrian, symbolized in the seventh chapter by a lion stripped of its Ninevite wings, and no longer crouching, but standing erect upon its feet like a man, and possessing a human heart. The golden lion-head was the head of the statue he beheld, answering to the first beast of Daniel's vision which he saw in the reign of Nebuchadnezzar's grandson, and which Assyrian Lion is represented to the prophet as **a dominion coexistent with the destruction of the Fourth Beast, and the possession of the kingdom by the Son of Man and the Saints** (Dan. 7: 12). Let this be noted. It is admitted on all hands that the Head of gold and the First Beast represent the same thing; and that thing is the Assyrian Dominion — the Assyrian under two dynasties, the Ninevite and Babylonish; the Ninevite, the Lion with the eagle's wings; and the Babylonish, the Lion without wings, as stated above, having very much the appearance of a man. Now mark; this Babylonish Assyrian dominion exists in the latter days, and loses its dominion then; but that its subjects in Assyria continue a people thenceforth for a season and a time, "whom the Lord of hosts shall bless, saying, Blessed be Assyria the work of my hands" (Isa. 19: 23-25). From these, and many other testimonies that might be adduced, we conclude that the Head of gold represents not one man, but **a dynasty contemporary with the latter days** — an ancient dynasty, indeed, taking root potentially, but not hereditarily, in Nebuchadnezzar who saw the dream.

But, not only doth the golden, but also the silver, brazen, and iron parts of the statue coexist in the latter days when judgment is given to the Saints. It is admitted that the Four Beasts Daniel saw in the first year of Belshazzar represent

the same dominions as the Four Metals of the Image. Now these four beasts do all coexist at the crisis of the Fourth Beast's destruction; which no world-wise man would ever had yet come to pass. It follows, then, that the gold, the silver, the brass, and the iron, or the dominions they represent, are all contemporarily existent with the setting up of the kingdom of God. But of these coexistent dominions which is ascendant over the rest? Which of them is then "a king of kings, to whom the God of heaven hath given a kingdom, power, strength, and glory; and made ruler over all the sons of men," as he had Nebuchadnezzar before him? It is not Persia, nor Greece, nor Rome; for the head of the Image Empire is neither silver, brass, nor iron: it is then the Assyrian, for he is the Head of Gold, and something else, as we shall see.

THE TWO BABYLONISH DYNASTIES AND THEIR DESTROYERS

We may remark here in passing, that the first king of the Head was Babylonish, and so will the last king be likewise. The first was literally and typically Head of Babylon's dominion; a city or metropolis which was the beginning of the Assyrian monarchy, and so named because there the confusion of human speech began: the last of Assyria's kings is literally and antotypically Head and Feet of the empire of the latter days, figuratively styled the Babylonish; for the dominion he will have then acquired, comprehending all the Iron Kingdom and its divisions, commenced in Rome, the city of confusion, where the one speech of the faith was confounded, and whence the scattering over the modern earth began; and because of many points of similtude also named "great Babylon" (Dan. 4: 30; Rev. 17: 5). The Chaldean Babylon and the Roman Babylon are as type and antitype. When the career of both is finished, the latter as completely as the former, they will both have belonged to "the Assyrian." We do not say that the Czar's dominion began in Rome. He is hereditarily descended from Rurik of the family of Russ, of Scandinavian origin, which first appears in history about A.D. 882. Rurik was invited by the Scythians to become their sovereign. He accepted the invitation, and founded the Grand Duchy of Great Russia, whose capital was first at Novgorod and afterwards at Kiew. This was the origin of the Czar and his present dominion. But he is destined to acquire another dominion — the dominion of the Iron monarchy — and this dominion, we say, the modern Babylonish, had its commencement in Rome. It is this hereafter-to-be acquired dominion

that will constitute the Autocrat's dominion the Babylonish.

Perhaps it may be well to add a few more hints under this head. When "the very time of the king of Babylon's land" had come, that is, when the 70 years allotted to the reigns of Nebuchadnezzar, Evil-Merodach, and Belshazzar, during which all nations were to serve them, were fully accomplished, the time had arrived for the restoration of Israel (Jer. 17: 7, 29: 10). There was no disposition on the part of Belshazzar to release them. He imagined himself firmly seated on his throne in "the golden city." "He ruled the nations in anger, and opened not the house of his prisoners; but said in his heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Mount Zion) in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High" (Isa. 14: 6, 13-17, 19). But how this vain-glorious monarch trembled when he saw the hand inscribing the doom of his dynasty upon the wall! He that drank to the praise of his gods out of the gold and silver vessels of the temple, and "lifted himself up against the Lord of heaven," was seized with the pallor and prostration of extreme fear. But the Lord whom he had defied had numbered his kingdom and finished it; he had weighed him in the balances and found him wanting; and had therefore divided his kingdom to the Medes and Persians. Nor was he long in executing the sentence he had pronounced; for in that night he was slain, (Dan. 5) and "cast out as an abominable branch — as a carcase trodden under feet."

Now, let it be observed that the effect of the fall of "the Assyrian," and the acquisition of supreme power by Koresh, or Cyrus, was a proclamation throughout all his kingdom, saying "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem" (Ezra 1: 2-4).

This Koresh, we doubt not, was a representative man. His name, the part he played in the overthrow of the Assyrian and the restoration of the Jews, and the things which the

Lord uttered concerning him, are strongly evidential that he was a typical person. His name **Koresh** is compounded of the prefix **k**, pronounced **kar**, signifying comparison or resemblance, namely, **as, as if, like**; and the noun **yoraish heir**. **Kah-yoraish** "like the heir," contracted into **Koresh**, because of certain rules in the pointing with which it would be useless to trouble the reader. It is to be remembered here that about 185 years before the fall of Babylon Yahweh gave the name of **LIKE-THE-HEIR** to the Persian who overthrew the Assyrian and delivered Israel. He says concerning him, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me" (Isa. 45: 4). He also says of him, "He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44: 28). Then again he styles him "his Anointed," that is, **his Christ** (Isa. 45: 1). Can it be imagined that all these expressions found their full signification in the Persian Conqueror? No, we conclude rather that Yahweh named him **Like-the-Heir**, because he was to enact a similar part in regard to the first Babylon to that predetermined for Yahweh's Anointed Shepherd, "the Heir," (Matt. 21: 38; Heb. 1: 2) in respect to the last. The Persian was therefore officially **like** him. Each Babylonish dominion, the ancient and the modern, require a destroyer, Cyrus smote the former on the **Head**; Christ in smiting the latter on the feet will also abolish the head: Cyrus proclaimed the return of Israel; so will Christ "in the day of the great slaughter" when "he shall cause his glorious voice to be heard, and shall shew the lightning down of his arm," and "he shall beat down the Assyrian who smote with a rod" (Isa. 30: 25, 26, 30, 31). Cyrus laid the foundation of the temple; Christ, "the man whose name is the Branch shall build the temple of the Lord" (Zech. 6: 12); all the kingdoms of the earth were given to Cyrus; so also hereafter the kingdoms of this world are to become the Lord's and his Christ's. These are not accidental analogies. Well, therefore, may the Persian be styled "Like the Heir," for the work appointed for each to do is as relative as the substance and the shadow.

Lastly, under this head it is important to observe, that God in His utterances against the ancient Babylon, makes a declaration which has found no accomplishment hitherto. His words are "The Lord of hosts hath sworn, saying, surely as I have thought; so shall it come to pass; and as I have purposed so shall it stand; that **I will break the Assyrian in**

my land, and upon my mountains tread him under foot; THEN shall his yoke depart from off them (Israel) and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations" (Isa. 14: 24-26). The war by which the Assyrian was broken by Cyrus was waged in Chaldea and at the gates of Babylon; and not upon the mountains of Israel; and although the yoke and burden of the oppressor departed from the Jews, it was only in a limited degree. The Assyrian to this day is Israel's greatest tyrant, for there are more Israelites in his dominions and he treats them more barbarously than any other despot.* But other prophecies show that the breaking referred to occurs in the latter days, and doth actually come to pass on the mountains of Israel (Ezek. 38: 8; 39: 4, 17) and that too by "THE HEIR," who is thenceforth to be Israel's Prince for ever, even "in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

THE IMAGE-EMPIRE YET TO BE SET UP

One Image of divers parts, one dominion of different elements, and that the Assyrian. This is the proposition sustained by the testimonies adduced. But our friend inquires, If the Image represent one dominion at what time does it exist? In reply, we remark that it does not exist now; nor has it at any time hitherto existed as a whole. In the days of Nebuchadnezzar, although a great dominion, his rule did not extend over Asia Minor, Greece, Italy and the West; therefore the Image, which comprehends these, did not represent to him an existing dominion, but only an empire that should "hereafter" exist, of which his dynasty, the Assyrian, should be the Head. But when should this hereafter be? Hear what Daniel saith, "There is a God in heaven that revealeth secrets, and maketh known to the king what shall be **IN THE LATTER DAYS.**" And again, Thy thoughts, O king, came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee what shall come to pass." The grand object, then, of the revelation was to make known "what should be in the Latter Days" — what should come to pass then; and only incidentally to inform the king of the divinely purposed existence of certain dominions intermediate between his and that to be established by God in the latter days. After he

*This is no longer the case since the Return to the Land. The greatest proportion of Jews is today found in U.S.A. — Editor.

had gone to bed one night he appears to have been revolving in his mind what would come to pass after his decease. He was the founder of the greatest empire that had hitherto existed, and nothing was more natural than that he should be solicitous to know the fate of it. He could only conjecture. He might suppose it would exist always; and that the dying generations of mankind would be for ever ruled by his successors the kings of Assyria. Poor pagan, what else couldst thou imagine but something like unto this; Thou didst not know that "the Heavens do rule," and had predetermined a better fate for humanity than this. Thou wert like the Absolutists and Democracy of today, who as vainly and foolishly imagine that their nostrums will become the eternal facts of endless years to come! But "the Heavens" condescend to enlighten thy darkness, O king, for their sakes who should make known to thee the things thou couldst not define for thyself. Know, then, that thy dynasty, or kings descended from thee, shall not reign over Assyria to the end of its dominion. Its empire will be enlarged, and thy throne shall be occupied by the Medes, Persians, and Macedonians. After these the Romans shall incorporate much of Assyria in their kingdom, which shall be divided; but in the latter days an Assyrian King from the north shall overflow and pass over their territory, and overthrow them. His dominion shall be great; for he shall rule over the West, Asia Minor, Egypt, Libya, Khushistan, Persia and the Land of Israel, besides his own hereditary estate. Then shall Assyria have attained the full extent of its dominion; and like thy grandson, Belshazzar, its Golden Head, will lift "himself against the Lord of heaven," and "sit upon the Mount of the Congregation in the sides of the north." But his counsel shall not stand; for though he shall exalt himself against the Prince of princes, he shall be broken to pieces. Thus shall he come to his end, and none shall help him; and Assyria's dominion shall be no more.

HOW THE LATTER DAYS MAY BE KNOWN

The Image represents this catastrophe in the latter days. But it may be asked, How are we to know the latter days? By the signs given. Thus, the Lord saith, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice; afterward shall the children of Israel return, and seek the Lord their God, and the Beloved (**David**) their king: and shall fear the Lord and his goodness in the Latter Days" (Hos. 3: 4, 5). Have the Israelites returned and sought David II their king?

No. Then the Latter Days of Hosea are in the future. Again, "I will bring again the captivity of Moab in the latter days, saith the Lord" (Jer. 48: 47); and "Moab shall escape out of the hand of the king of the north" (Dan. 11: 41). This is not yet accomplished; therefore the latter days of Jeremiah are still future. And again, Balaam showed the king of Moab what Israel should do to his people in the latter days. Hear his words. Speaking of Israel he says: "His kingdom shall be higher than Agag, and his kingdom more highly exalted." "I shall see Him, but not now: I shall behold the event though it is not nigh: there shall come a Star out of Jacob, and a Sceptred chief shall arise out of Israel, who shall smite the princes of Moab, and destroy all the sons of tumult. And Edom shall be a possession, Seir also his enemy shall be his possession; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the City" (Numb. 24: 7, 25: 14-19). These are events that have never come to pass yet, therefore the Latter Days of Balaam are still in the future.

In these texts the original words for "in the latter days" are **be acharith hayyamim**. They occur in all the passages cited below (Dan. 10: 14; Ezek. 38: 16; Isa. 2: 2; Mic. 4: 1) as well as in Daniel 2: 28, the only difference in this place being the difference between Chaldee and Hebrew, as **be-acharith yomayya**. It is well to observe this, because in Isaiah and Micah the common version renders the words "**in the last days.**" This phrase is the same as "in the latter days," being the same in the original, and therefore to be regarded as referring to the same time. Now, Isaiah and Micah both testify in the texts below that in the days under notice "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The meaning of this is thus given by Jeremiah in prophecying the return of Israel from the land of the North, or Assyria; "It shall be, saith the Lord, when ye be multiplied and increased in the land, they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of the Lord, to Jerusalem" (Jer. 3: 14-18). Still living in their own countries they shall be gathered to Jerusalem as the metropolis and seat of the government then ruling the world. "Then" continues Micah, "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth **THE LAW**, and **THE WORD** of the Lord from Jerusalem. And he

shall rule (**veshanplat**) many peoples, and he shall cause to conquer with respect to* strong nations afar off; and they shall beat their swords into ploughshares, and their spears into scyths: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." None of these events have happened yet, therefore the latter days in which they are to occur must still be in the future.

In Dan. 10: 14, the angel informed the prophet that he had come to make him understand "what should befall Israel in the latter days"; and that he might not suppose that those days were near, he added, "for yet the vision is for many days" — the vision seen as described in the eighth chapter. That he might understand he unfolded to him the premises from which the conclusions of the latter days might be deduced. Hence he began with affairs pertaining to the Ram and Goat, and more particularly outlined the international policy and wars of two of the Goat's Horns lying north and south of Israel, and by which the Jews suffered much, until they both disappeared for a time in the shadow of the Goat's Little Horn. He then describes the character of this which he styles **THE KING**, who delights to honour the Roman god, and divides the land of Israel for gain. Having returned to the subject of the land after this digression about the king and his pontif, the prophet finds himself "at the time of the end," which is another phrase for "the latter days." By this time the two horns of the Goat emerge from the darkness that had overshadowed them for some 1900 years. Daniel is told that the northern or Assyrian Horn would be the conqueror of the time. That he would invade Israel's land, and encamp against the Holy Mountain. That it would be a great day, so that none should be like it, even the time of Jacob's trouble; but that he should be saved out of it, and strangers should no more serve themselves of him; but they shall serve the Lord their God, and David their king whom he would raise up unto them (Jer. 30: 7-9). That Michael was he — the Prince that stands up for Israel, who should break the Assyrian, and bring the wonders

* (So I render **Vehokiach legoyim**; the verb in Hiphil from the obsolete root **Koach** to overcome in war; **le insep. part. with respect to**. In common version it is **rebuke**: Dr. Boothroyd has it **decide among**; and Dr. Lowth, **work conviction in**. Yea, conviction will be wrought in strong nations by the invincible power of the Lord's hosts, whom he will cause to conquer every foe.)

of the prophecy to the appointed end, of which the greatest would be the resurrection of the dead, when he, Daniel, should stand in his lot at the end of the 1335 days. Such is the catastrophe of the plot on the eve of its accomplishment. It has not been fulfilled, therefore the latter days remain to be revealed.

Lastly, Ezekiel testifies that "in the latter days" a cloud of warriors from the north shall cover the land of Israel. That they shall be marshalled by the Assyrian, whom he styles "Gog of Magog, the Prince of Rosh, Mosc, and Tohl." That silver Persia, brazen Ethiopia and Libya, etc., iron Gomer, and Clayey Togarmah and his bands, shall be confederate with him. But that while he is there making a spoil of Israel, the Stone-Power is revealed in fury and causes him to fall upon the mountains of Israel, so that only one sixth part of his multitude is permitted to escape alive. This is the battle of Armageddon, the smiting of the statue on the feet, by which the Image-empire is dissolved for ever. This has not yet occurred, therefore the latter days of Ezekiel are yet to come.

THE ADVENTUAL BATTLE

When Nebuchadnezzar saw the Stone smite the Image on the Feet he beheld an action symbolical of the blow that overthrows the Assyrian on the mountains of Israel. That blow is only the commencement of the war between the King of Israel and "the Powers that be." The unity of the Image-empire is broken by the victory, but its elemental constituents still remain to be subdued. The Image is smitten on the feet, the members by which a union is established between all the Toes and the body of the statue. At present the Toes are indeed in being; but they are not yet conjoined to the feet. They require to be daubed with some "miry potter's clay" to connect them to the Iron. This uniting of them, by at best a brittle union, will be, we conceive, the result of the king of the north's overthrowing many countries (Dan. 11: 40, 41), and so establishing his dominion over "Gomer and his bands" who now possess the territory of the Ten Toes. This is smiting the toes; but not, we admit, the feet in the sense of the prophecy. The toes are smitten by the Assyrian, but not to death. They then still exist as kingdoms under reigning kings, but not independent, being like the kings under Nebuchadnezzar, and those of later times under Napoleon, who were kings of kings, as will the Assyrian be before he invades the land of Israel. This previous subjection of the Toes to one imperial chief is

necessary to the bringing of all the nations to battle against Jerusalem (Zech. 14: 2) and to their encampment in the Valley of Jehoshaphat (Joel 3: 12). What could induce ten independent and antagonist powers to go and lay siege to Jerusalem? If a crusade could be got up for the recovery of the Holy Sepulchre they might; but then they must appoint over themselves One Head, or they could effect nothing. No. The necessity of the case is that they should all be united as kingdoms of one imperialty, that one policy may actuate them all; so that if "things come into the mind" of their Emperor, "and he conceive a mischievous purpose" (Ezek. 38: 10) they may co-operate with him to carry his will into effect. This concert of action between the Czar and his kings being established by coming events, when he proclaims his intention to invade Palestine and to take possession of Jerusalem, the movable forces of the kingdoms under his sway will gather to his standard as they did to Napoleon's when he invaded Russia. He marches them against Israel, and their Protector, Britain and her allies, who are prepared for the combat in the glorious land. He takes Jerusalem, and meets his overthrow at the hand of the Lord's Anointed, the Shepherd and Stone of Israel (Gen. 49: 24).

By this unexpected event the Feet are smitten. It is the Stone that smites them; and as their iron is co-mingled with miry clay, the Feet are dismembered from the Image, which can therefore stand erect no more. The gold, silver, brass, iron and clay, are all shivered asunder; that is, Assyria, Persia, Greece, and Egypt, Ethiopia and Libya, and the Ten kingdoms, no longer constitute one united dominion under the Czar, the Head of the Dragon-empire crushed by the Woman's Seed (Rev. 20: 2). What then remains? Are the Legs and Toes to retain their dominions? Or are they to be utterly destroyed?

THE IRON LEGS OF THE IMAGE

The Legs of the Image are not as yet conjoined to the Feet. The Legs are visible and so are the Toes; but the iron legs, feet, and toes as one conjunct dominion with its subdivisions, are not yet seen. The Iron kingdom in distinct parts exists; but these parts at their points of opposition require to be tempered together by the plastic clay of the Assyrian potter. The Iron or Roman kingdom was finally divided at the death of Theodosius, A.D. 395, between his sons Arcadius and Honorius; the former of whom ruled in Constantinople over the eastern division or Leg of the Roman empire; and the latter in Rome over the western. Hence they

were styled the Emperors of the East and West. The eastern leg was that now possessed by the Sultan; while the western comprehended Italy, Africa, Gaul, Spain, Noricum, Pannonia, and Dalmatia. Noricum included part of Austria and Bavaria, and Pannonia, part of Hungary; these with Dalmatia, Dacia and Macedonia constituted the ancient Illyricum. But at the division, Dacia and Macedonia were assigned to the East. Britain belonged to the dominion of the Western Emperor, but is no part of the Image, therefore we say no more about it here. The Eastern Leg is entire; but what is the condition of the Western? It is dwindled down to the attenuated jurisdiction of Austria and the Pope over parts of Italy and Illyricum; still the Austro-Papal dominion, called "**the Holy Roman Empire**,"* is the Western Leg, which in modern times extends into countries not anciently subject to Rome. Now, though the territories of the Two Legs stand side by side, the Leg dominions are essentially antagonistic, having no bond of union between them. But when the Image is complete the same political vitality that energizes the one must energize the other. This political union of the Legs into one dominion is indicated by **the Toes being distributed on Feet united to both the Legs**. If the ten toes were adherent to one foot, and the other had none, the indication would be that the Legs would be independent dominions in the latter days, one of which was sovereign over the toes; but as it is, the Legs will be **one conjoint dominion with sovereignty over the ten toes**, therefore they are distributed as the decorum of the symbol demands — five on each foot.

WHERE ARE THE FEET OF THE IMAGE

We see then two separate Legs in existence, eight independent Toes, and two dependent ones, Lombardy and Hungary, whose kingships are vested in the House of Hapsburg; but **where are the Feet**, for Legs and Toes are not feet? The tibia is the leg bone, the tarsal bones are the toes; but where are the metatarsal which make the foot of the skeleton, and which unite the toes to the leg? Every one is bound to admit that they exist nowhere on the territory of the iron where they must of necessity appear for they are part of iron and part of clay.

INTERPRETATION OF "THE CLAY"

Now, the proposition we affirm in view of the premises

*When this article was written Austria was the chief of the Germanic nations, and the Holy Roman Empire was a political force. Since 1870 a new Germanic Power has come into existence and the temporal power of the Papacy is limited to the Vatican — Editor.

is, that a power must appear upon the territory of the Legs, which shall effect such a change in the political relations of things that the Legs and Toes shall be no longer antagonistic and disjoined, but united into one. The power that shall accomplish this is symbolized by the Feet of the Image; and the agent by which it is effected is styled the Potter; as it is written, "thou sawest the feet and toes part of clay of the Potter, and part of iron." The clay represents the power incarnated in those who "shall mingle themselves with the seed of men"; and the Potter, the Chieftain who shall mould them into a vessel to suit his own views. His people, the wild or semi-barbarous hordes that follow him, will overspread the countries of the old iron kingdom; but this new inundation of barbarians from the north will not be like that of the fifth and sixth centuries. Then they "cleaved to another" people. The Goths, and Vandals, and other savage tribes of the north, melted down and lost their distinctive individuality in the populations of the empire they destroyed, so that now the institutions under which they live, civil and ecclesiastical, are the same: but it shall not be so with the Potter's clay men. They will mingle themselves with the Iron men, and blend their kingdoms into one clayey dominion but the union will not last sufficiently long for them to cleave together under a permanently new constitution of things not contemplated in the Image; as it is written, "they shall not cleave one to another even as iron is not mixed with clay."

But what is to be done with this clay fabric of the potter? Hear the decree! "To thee, mine Anointed, will I give the nations for thy possession . . . Thou shalt break them in pieces as a potter's vessel" (Ps. 2: 9). **Keb** a vessel from the root **kahlah**, any thing formed or constructed by a workman. The feet of the image are as a vessel to a potter. Hear also what the prophet saith of the Assyrian who in forming the Feet "**ladeth himself with thick clay**" — because he transgresseth by wine, a proud man, neither keepeth at home, who enlargeth his desire as the grave (**sheol**) and as death, and cannot be satisfied, but **gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable and a taunting proverb against him, and say, Woe to him that increaseth what is not his! How long? and to him that ladeth himself with thick clay**" (Habbakuk 2).

That this from Habbakuk doth not relate to Belshazzar, but to Belshazzar's antitype, the Assyrian, of the latter days, is clear; for the Lord saith it belongs to "the end." The prophet saw the Emperor as he hath described him, covered,

so to speak, with thick clay, being invested with nations not a few, and madly bent on conquering more. But notice how the prophet saw in vision his plundering and bloody career arrested! "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou has spoiled many nations, all the remnant of the people (Israel) shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Then shall "THE STONE cry out of the wall," and "the beam out of the timber shall answer it"; for by the power of the awakened "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Thus "at the end the vision speaks" (Hab. 2).

THE POST ADVENTUAL WAR

The moulding of the Feet out of the iron and the clay is the mission of "our sacred Russia" as it is styled by the Czar. It is this work that is on the eve of its commencement, and when it begins it will progress rapidly to its completion. The formative principle is his power which smites the nations and incorporates their kingdoms into his **bipedal ferro aluminous dominion**. Gog smitten on the mountains of Israel is the Feet smitten by the Stone; the consequence of which is the breaking of them to pieces. Now, when the Feet are thus broken by the battle of Armageddon what is the condition of the disjoined metals with respect to each other? The brittle bond of union is broken, and the Iron Legs and the toe kingdoms are disconnected from Persia, Egypt, Khushistan, Libya, etc. Their combined forces will have suffered a great defeat; their power of resistance, however, will not be exhausted. Napoleon lost half a million of men in the Russian campaign; yet he was enabled to raise new armies from his kingdoms, and to put off the evil day of his dethronement for about two years: so after the breaking of the Feet of the Image, the pieces will prolong resistance to the Stone. This infatuate resistance is necessary that the Stone may fall on them and grind them to powder. The fragments of the Iron kingdom are especial subjects of prophecy at this crisis, pertaining to their resistance after the battle of Armageddon. It is thus spoken of by John, saying, "And I saw the Beast, and the Kings of the earth, and their armies, gathered together to make war against the Faithful and True One (Rev. 19: 11, 19) that sat on the horse, and against his army." They are met by the white horseman, styled the King of kings, who, attended by his body guards, the saints

(termed "the armies of the heaven clothed in fine linen white and clean") encounters them with "a sharp sword," even Judah, who smites the enemy because their king is with them (Zech. 10: 3-6). This post-adventual war is "the breaking to pieces together" of the pieces from the Feet to the Head, and not from the Head to the Feet. "Then (baidayin, at that very time) iron, clay, brass, silver, and gold, were ground to powder together (dahqu kachadah) and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." At that very time and subsequently to the smiting of the Feet. The grinding of the fragments is not accomplished by one blow in an instant. One blow may demolish the form of a statue or a limb of it, by shivering it to pieces; but it requires heavy and oft-repeated blows to reduce the fragments to powder. The post-adventual war is the grinding process in which the metals and the clay are being reduced to dust. The gold, the silver, and the brass, the dynasties of the Lion, the Bear, and the Leopard, or of Assyria, Persia, and Greece, are abolished — "they have their dominion taken away"; yet their nationality continues "a season and a time"; but in respect of the iron and the clay, or the body politic, dynastic and national, as represented by the Fourth Beast which had "devoured the whole earth," it is "consumed and destroyed unto the end." Victorious Israel shall be a third with "Egypt my people and Assyria the work of my hands," saith the Lord; but the nationalities of the Iron and the Clay will be utterly broken up and driven away by "the wind" (Jer. 4: 11, 12)* the fury of the war waged against them by the Saints and their people.

The war which begins with the breaking of the Feet to pieces is carried on, on every side, at the same time. This is expressed by the words "at that very time" and "together." No time will be given for the enemy to rally so as to invade the land. The war will be transferred to the countries to be subdued. The Beast and the False Prophet, the Assyrian's dominion in the west with the Roman Bishop, whose existence he shall have sustained to the end since Austria shall have given place to the Czar — these are taken and destroyed by extraordinary and signal judgments: the remnant of the iron and the clay, not included in those symbols, as the armies of other states, are slain by the sword of Israel with great slaughter (Rev. 19: 2). The False Prophet lives as

*In this place an army invading a country swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind.

Bishop of Rome until THE STONE comes, and sinks him into hell (the Lagid Inferno or Hell-lake is near Rome: the real one is beneath her) with "the Eternal City." Thus the Assyrians, and "the god of guardian saints," whom he honors in his kingdom, are utterly destroyed by the brightness of Messiah's advent. The entire image is no longer in existence being superseded by the dominion of its Destroyer, which becomes as a great mountain filling the whole earth.



OBJECTIONS CATEGORICALLY ANSWERED

We will conclude this article by answering categorically our friend's questions, the testimony upon which they are predicated being contained in what has gone before. He inquires, then:

(1) **If the Stone is to smite and break in pieces the Toe-kingsdoms, what room is there for the Czar to smite them?** The smiting by the Czar will not break them to pieces, but only bring them under his dominion; while the smiting by the Stone will abolish them. The Czar's mission is to bring their armies against Jerusalem for destruction by the Stone preparatory to the overthrow of their governments.

(2) **Does not the adverb "then" necessarily require as a distinct event the previous destruction of the Ten kingdoms?** No; only the previous smiting of the Feet, which has a similar effect upon the Czar's dominion, that the Russian campaign had on Napoleon's.

(3) **How can the Kingdom be set up in the days of the Ten toe-kingsdoms when they no longer exist, being all merged in the Russian Autocracy?** They exist under the Czar as Naples, Spain, Holland, Westphalia, etc., existed under Napoleon. They are ruled by kings under an emperor till subdued by Christ.

(4) **Why need Nebuchadnezzar's Image be reconstructed?** That it may exist in the Latter Days. It has never existed since the king saw it in his dream. Parts have appeared and disappeared; but the Feet never, and without these it cannot stand, nor be smitten.

(5) **Will not all the metals be broken to pieces together when all the kingdoms of the world become the Lord's? Yes; for the simultaneous, but not instantaneous, breaking occurs in the setting up of the kingdom which acquires the other kingdoms by conquest.**

(6) **Does not the Image represent a succession of empires? The metals in their order do, but not the Image. There are not four images, but four metals in one image. Therefore one image of divers metals, one dominion of divers constituents.**

J. THOMAS

From "Herald of the Kingdom
and Age to Come" (1852)

Citizens of the Kingdom

The PERFECTING of DAVID

Last month we considered David at the zenith of his power, when God had given him rest from his enemies round about, and when all Israel looked up to him and foreigners afforded him respect. From these heights he was plunged into the very depths; yet even in these depths his greatness in the things of God still stirred. We saw how he was anxious that sinners should receive Divine forgiveness as a result of his own failings. He caused the riches of the Divine mercy towards himself to be inscribed in the temple hymn book so that sinners might not despair, but could hold out their hands seeking the forgiveness that God is ever ready to extend to those who repent. If many have blasphemed through David's sin, how many have been encouraged to know that their own cases are not hopeless.

Nevertheless, though forgiven his sin, David had to be purified over quite a long period by the chastening hand of the Father. How else could he have been prepared for the lofty place that is yet to be his in the reign of King David II? Blow after blow descended upon him. Most of them were

within his family circle and some connected with the very fields in which he had himself strayed. That is what would have galled him so much. When Ammon humbled his half sister Tamar, what could David really say about it, without inviting the retort — "Physician heal thyself." Yet how it would grieve him to see the outcome of unbridled lust in his own children. For quite a few years, David seems to lack the decisiveness necessary in a monarch. It was almost as if he felt too ashamed to wield the iron rod which ensures a righteous dominion when used in accordance with divine principles.

Family Tragedies

The next calamity was the death of Ammon at the hand of his brother Absalom. At first this seemed even worse than it proved to be. We can imagine the hours of torture endured by the king until the rumour that all the king's sons were dead, was finally disavowed (2 Sam. 13). Then followed the exile of Absalom, with the King eating his heart out over a son who was much loved, notwithstanding his lawlessness. Firm when necessary, ready to destroy the wicked, yet David was very tender and one who could truly pray: "Forgive us our sins as we forgive them that sin against us."

Eventually Absalom returned after some subtle work by Joab. It was one of the weaknesses of the rest of David's reign that he never felt able to resist Joab very strongly, so deeply had Joab been involved in David's great sin. Absalom took advantage of the weakness of the King's rule at that time and ingratiated himself with the people. At length he was able to unfurl the banner of revolt and to David was left the humiliation of having to flee the city of Zion and hasten over the Jordan for his very life. What a sad spectacle it is. The man who but recently had prospered in all that he did, having to flee from his own son! David also felt very keenly the desertion his friend, with whom he used to take sweet counsel — Ahithophel. His grief is displayed in Psalms 41 and 55. Yet even this blow stemmed from his great sin. Bathsheba was related to Ahithophel who felt very strongly the family disgrace involved and refused to forgive David (2 Sam. 11, v. 3; 2 Sam. 23, v. 34).

As this sad march proceeds our hearts go out to David. There was the moment of joy when the ark of God was brought out to him, but the joy was tempered with reverence. David would not allow the ark to become a mascot of battle as had happened in the days of Eli. With lovely faith and resignation he sent it back, declaring that if the will of God

be so he might be allowed to return to the city and see the sanctuary once more, but he would not try to force God's hand. If God should say: "I have no delight in thee; behold here am I; let him do to me as seemeth good unto him." The pleasure that such an attitude gave to the Father in heaven, was even greater than the pain to the Father caused by David's failure. Of such is the Kingdom of heaven. God did not allow sadness to completely triumph. Hushai the Archite was sent to encourage David, to return back into the camp of Absalom to defeat the counsel of Ahithophel by playing on Absalom's immature love of display. There was the old man Barzillai who fed David and his people. But there was also Ziba to deceive him with a story that would have hurt David very much — that the son of his beloved Jonathan had turned traitor.

"Let Him Curse"

Also there was Shimei the Benjamite to torment the King. From the hill he rained taunts and stones. Abishai wanted to execute Shimei on the spot — but again the nobility of David was evinced. Let him curse — it is of God that he curses — it may be that God will requite me good for his curses this day." In this David is a shining example to all of us on how to take trouble, especially as, like David, none of us are without fault. Recognise the hand of God in the hard things that others say and do to us. Recognise them as for our good in training us in patience. Let God lift the cloud in his own time. Let us not become involved in brawling, argument and self-justification. Let us rather give place unto wrath.

We know how the matter went. The military inexperience of Absalom displayed itself in the Battle of the Wood of Ephraim. Joab's ruthlessness again manifested itself in the slaying of Absalom. He was probably right to do this from a security point of view, there was possibly an element of weakness in the King's indulgent grief. Yet we are touched by the weeping of the King — there is something magnanimous about a man who could weep so about a son who had done him such an injury. Weakness is mingled with greatness in much that David did — yet in it all was a depth of feeling that endeared David to God. The king came back to Zion in triumph. Never again did a disaster of such magnitude overtake him. There were sundry other revolts, but in his last years David's life enters upon a new phase — that of preparing for the building of the temple.

There was first the episode where David for a little while

got above himself in wanting to number Israel. Again his response to reproof was exemplary. Let us fall into the hands of God — not into the hands of men. Pestilence fell upon the people. David felt responsible; he found no comfort in the thought that they deserved punishment for being led away so easily by the blandishments of Absalom: "These sheep, what have they done?"

The work of the angel of death stayed at the threshing floor of Araunah the Jebusite. There once more David learnt that the mercies of Yahweh are great. This was to be the site of the temple. The last phase of David's reign really begins with the purchase of this site. Araunah wants to give it — but again we see the hearty spirit of the King in his words: "I will not offer burnt offerings unto Yahweh my God of that which doth cost me nothing."

Preparing The House of Yahweh

The noble work of his declining years is recorded in 1 Chronicles 22 onward. We get the impression that his whole mind was set solely on bequeathing to his son Solomon the materials for the temple and a stable administration. One thought possessed him: "the house that is to be builded for Yahweh must be exceeding magnificent, of fame and of glory throughout all countries." There was not a whisper of chagrin that he was not to build it. The glory was for Yahweh — not David. This spirit ensures for him a place of greatness when the great temple is built at Zion shortly. He will be utterly at home in the spirit which will then prevail in the land. In fact the chapters in Chronicles we mentioned form an extended type of the administration of the Kingdom at the return of David's greater son. Various kinds of ministers are set out in detail. Twenty-four orders of priests, of singers — and among the singers to praise Yahweh in the beauty of holiness, "the small as well as the great shall be there." A close study will reveal that the overseers and porters and possibly other classes of officers connected with the temple were organised on a similar basis of 24 orders. Hence the appropriateness of the 24 ELDERS as a symbol for the redeemed in the Apocalypse.

The life of David moved rapidly to its climax. In 1 Chron. 28 all the representatives of Israel gathered together. To this great assembly David proclaimed Solomon as his successor; exhorted the young man to serve Yahweh with perfect heart and willing mind; and then proceeded to outline the plan for the sanctuary, which he himself received IN WRITING from Yahweh. Consider the great privilege that

was David's — to be on a level with Moses in receiving the actual pattern of the work from God. No mere quotations can do justice to the spirit of David in his last deeds. He told the people that the palace is for God and not for man; he donated £16 million of his own private fortune toward the work and appealed to all the people to support the work with willing minds and ready hands. A spirit of tremendous joy thrilled the assembly to the very marrow as they offered willingly, bearing in mind that the king said they were only giving to God what he had given them: "all things come of Thee, and of Thine own have we given Thee." (An attitude of mind we do well to emulate).

Then we behold the final effort of the man after God's own heart. His health now feeble, he yet managed to find a spurt of energy to bless the congregation in those memorable words: "Thine Oh Yahweh is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine" (Jesus used this in his model prayer). He prayed that God would keep this spirit for ever in the imagination of the thoughts of the heart of all Israel, while all the assembly bowed in solemn reverence before Yahweh. As David looked around on this scene he must have felt that his life had been worthwhile.

The Last Words of David

Tired out, he returned home exhausted, to lie down on his couch never more to rise from it until the last trump, when he will be raised to see his son reign "before him." Even on his death bed, however, we have two lovely utterances which show how the thinking of David had become anchored within the veil. Two writings are called his last words. Psalm 72 gives us the dying king contemplating the perfection of Messiah's reign — justice; righteousness; fruitfulness; foreign kings bowing down before him; "the whole earth full of his glory." The other is found in 2 Sam. 23 in which his mind is fixed on the just one who shall rule over men in the fear of Yahweh. The horror of darkness was about to settle on David, but his mind was full of light: "He shall be as the light of the morning, when the sun shineth, even a morning without clouds, as the tender grass springeth out of the earth by clear shining after rain." He knew it is not yet so — but the everlasting covenant is ordered in all things and sure. To the dying David it is ALL his salvation, ALL his desire, although its fulfilment extended well into the future.

These last words beautifully sum up the quality of David

which is imperishable and ensures him his place in the Kingdom. Through all the ups and downs of life, from the day he slew Goliath to the day he spoke his last words, there was one thing supreme in David's mind — the honour and glory of Yahweh and his people Israel. Nothing else really mattered. A man of intense feeling, deep sympathy and fervent zeal. God has given us a very full record of David that we might know the type of person he is calling to his heavenly kingdom — not the very correct and flawless and precise and cool individual — but the man who counts all things but loss that he may win Christ. May the zeal of Yahweh's house so eat us up that we may soon have the privilege of sitting in the east gate of the temple, eating bread with the two Kings, David 1 and David 11.

— Edgar Wille (England)

Sin and Death

Mankind is afflicted with a horrible disease. Some people call it natural decay. The Bible describes it as the curse of mortality. Most men abhor it (Heb. 2: 15). "Who shall deliver me," asked the Apostle Paul, "from the body of this death? (Rom. 7: 24). We are not without hope. A great and infallible physician has been provided. His name is Emmanuel. The medicine he prescribes is to be obtained "without money and without price." The compound has many ingredients — Bible study is one (1 Tim. 4: 13); prayer is another (Luke 18: 1). We are urgently enjoined to obtain these pure and unadulterated. Well-doing is another ingredient, which must not be omitted (Rom. 2: 7). This medicine must be taken regularly and incessantly (Psa. 1: 2) — although at times it may be very unpalatable, but perseverance will effect a cure. Christ underwent the treatment, and he can now say, "Behold, I am alive for evermore."

— Robert Roberts



Recognise Your Part

There are things you can do and things you cannot do. God expects you to do the one and He will do the other. "Fellow-workers with God" is the beautiful rule of his administration. You cannot make flax and corn; but you can get ready the spindle and the mill. **Recognise your part and do it.**

— Robert Roberts



The points of Balaam's character were covetousness, perverseness, presumptuousness, unrighteousness, beguiler of unstable Israelites, apostasy from the right way. Where such attributes of character meet in a class of persons they are said in the New Testament to be "following the Balaam, the son of Bosor," and Balaam became the representative of the type.

— J. Thomas (1866)

Our guide in Jordan was a so-called Christian Arab whose first name was "Jerry." Early in the trip he congratulated us upon obtaining his services.

"It is useless travelling this country unless you have read your Bible," he declared — overlooking the fact that I had my Bible on my knees. "You are therefore fortunate in having me as a guide for I have read it twice!" Jerry's knowledge of the Bible was not extensive as was soon apparent and we early learned not to put too much confidence in him or the so-called "holy places."

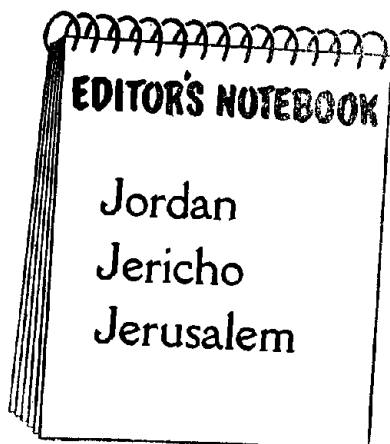
We had passed over the Syrian-Jordan border where were massed groups of soldiers against the Syrian threat. They were a remnant of the Arab legion of Jordan. One group, at an intelligence outpost not far from the Syrian border, were planting a garden designed in the form of Arabic letters which read "Heil Hussien" — their king. They looked tougher, more efficient fighters than did the Syrians we had just left; this doubtless, being the result of British training.

But there was by no means the same concentration of weapons we had seen on the other side of the border. Jerry told us that they lack modern weapons comparable to those that the Russians have supplied the Syrians. They also lack finance. The population of Jordan is about 1,250,000 inhabitants, of which about 800,000 occupy the refugee camps and live on the charity of the United Nations Organisation.

We soon had evidence of Jerry's lack of knowledge of the Bible. We were climbing steeply into the wild, rugged, bare hills of Gilead. "These," explained Jerry in a tone of voice that a kindergarten teacher might use for a rather backward class of infants, "are the hills of Judea." "But Judah was never in this part of the country," I protested. Jerry insisted he was right. "I told you before you must read your Bible to understand this country," he answered. "Judea was one of the tribes of Israel." "You mean Judah?" I asked. "No, Judea," replied Jerry. "There were several tribes of Israel: Judea, Judah and others!"

I gave it up, determined to rely upon my own knowledge of the Word. Besides, I did not want to waste the time on argument. I wanted to drink in the scenery before me. We had come to a very harsh, rugged part. Steep valleys drove huge gashes into the bare eroded mountains. It looked lonely, desolate and forbidding. It was here that Gideon with his faithful 300 men chased the remnants of the huge force which had invaded the land of Israel.

I called upon the driver to stop, and with my two young companions got out and outlined the story of Gideon and the flight east of the invading army.



Jerry listened to me. "That is right!" he agreed as we looked down on the confusion of valleys and hills before us. "It makes you wonder how they could battle their way through such terrible country!"

This was an opportunity I could not resist.

"You need to read your Bible when you are in this country!" I remarked. "If you did so you would read how that Gideon was 'faint but pursuing' (Judges 8: 4). He was faint, but he had the courage and faith to continue to chase the enemy despite the difficulties facing him."

What wonderful descriptive words make up the phrase: "faint but pursuing." They speak of determination in the face of the greatest difficulties; of a man striving to do something beyond his normal strength, sustained by a Strength outside himself. How often, in the battle of life does depression, gloom or opposition suggest to us that it is time to lay down our weapons and rest awhile. So it must have seemed to some of the followers of Gideon. They had already attained partial victory. Why continue the difficult, arduous work! Faith drove them on, a faith that refused to be bound or limited.

We discussed these things as we drove further south towards the northern tip of the Dead Sea. The character of the country had changed completely. It was a wild maze of steep peaks and valleys, causing the road to twist and turn in utter confusion. As we rose higher and higher, we could see hill upon hill stretched out before us bathed in clear and brilliant sunlight.

And now we were driving steeply down into the valley of the Dead Sea. And there, before us, were its blue waters sparkling in the bright sunshine. In the distance stood out Mt. Nebo where Moses surveyed the land upon which he was not permitted to tread in this life whilst below the tribes awaited the order to move, and pass over the Jordan.

What a land is this! Every inch of it is rich in Divine history. As we tread its soil we turn back the pages of the Word and are able to stand with Moses again; to enter into the victory of Gideon with almost as much excitement as though we were personally present; to capture the atmosphere of the amazing incidents that unfold the Divine drama with our nation of Israel.

Not far from where Jordan enters the Dead Sea, there is an Arab Refugee camp. During the Arab-Jewish war on the proclamation of the State, the Arab leaders were so confident of success that they appealed to those Arabs living in Palestine to vacate their homes for a couple of weeks to allow the Arab forces to drive the Jews into the Mediterranean. As a consequence some 700,000 Arabs left the land to form these Refugee Camps in Jordan and elsewhere. They are supported by charity from the United Nations Organisation. The camp is really a little town formed of stone homes which are better than many private homes we saw in which Arabs dwell. There is no real hardship. Jordan has ample territory to settle these refugees on if it desired to do so. But the existence of the Refugee Camps is good propaganda against Israel. When I enquired as to why they do not settle the Refugees in places where they could establish themselves, and assist the State, I was told indignantly that such a solution: "Would destroy the propaganda value of these places!"

So let the people rot in Refugee Camps in order that hatred towards Israel might be effectively fed.

Of course the Arabs do not recognise Israel. They do not show Israel on their maps. Instead, their maps refer to Jewish occupied Palestine. On a brochure handed to me as a tourist, I read the following:

"The Arabs do not recognise Israel. Nor do they recognise anything done by it, whether it take the form of expropriation or confiscation. Israel is literally settled in another man's home; it has bolted the door and fixed guns at all windows fearing the return of the owner and his family. This large-scale robbery of the homeland of a million Arab refugees will never be accepted. Such an injustice cannot go unrequited."

The statement: "the return of the owner and his family," is significant. Of course, to Jordan, that means the Arabs. But, in fact, the owner of Israel is the Lord Jesus, and his family constitute his followers. He is to return to claim his own.

Not far from the Dead Sea is Jericho, enjoying a tropical climate. It is referred to in the Bible as the "City of Palms," and it still lives up to that reputation. Date palms, banana palms and other tropical fruits grow in profusion, and provide a lovely splash of deep green against the arid, burnt hills that hem this part in. The city itself is quite a well-built place, with wide, open streets, and overshadowed by the historic ruins of the ancient fort that Joshua took by conquest. We wandered over the ruins, viewing with amazement the strength of the massive walls which were about 12 feet thick. This proud fort dominated a rising overlooking the river in the distance. On the other side of Jordan, Joshua would have seen its tall towers above the forest of palm trees that lay as a barrier between the city and the Israelites. All was quiet and still when he stealthily approached the city walls to examine the fort he was to take. He would see the massive walls before him, the solid fortifications to withstand attack, the preparations which would enable the defenders to repel his advancing army.

And how was he to take it? By obtaining weapons adequate to the attack? By bringing forth battering rams and breaching the walls by might of arms? By laying siege to it and starving the enemy into subjection?

No, the only weapon he was then permitted to use was the weapon of faith.

He was to walk around the city, and on the seventh day these mighty walls, these impressive fortifications would fall down before him, and the city would be delivered into his hands.

Joshua surely must have wondered how this could be so. He had the answer as he stood looking at the walls before him. He suddenly saw standing before him a soldier with a drawn sword. "Are you for us or against us?" was the question of Joshua. The answer came that he was an angel, the captain of Yahweh's army!

Here was answer for Joshua. With this Divine aid he could not but help succeed. He bowed down and worshipped, and returned to make ready for the attack.

These massive 12 feet thick walls on which we were standing, this mighty fort crowded with trained soldiers, was overcome — by faith.

Paul reminds us of this in Hebrews 11: 30: "By faith the walls of Jericho fell down, after they were compassed about seven days."

Faith is still adequate to give us many victories today.

At the foot of the walls of Jericho, just across the road, we saw a number of Arab maidens coming and going to a spring, carrying gracefully on their heads receptacles for carrying water.

This is the spring of Elisha.

The story is told in 2 Kings 2: 19-22 of how Elisha cured the waters of Jericho. The curse that had been placed upon the city (1 Kings 16: 34) apparently extended to the water supply. This was cured when Elisha obtained a new cruse filled with salt which he cast into the spring. Ever since then the spring has continued to supply the city with water, and does so today. But why should salt cure the water? It was used as a symbol of the healing and preserving power of the Covenant, under the Mosaic ordinance, and was added to sacrifices (Lev. 2: 13), whilst water is a symbol of teaching (John 7: 37; 1 Cor. 3: 6). The salt healed these waters, as the Covenant gives value to teaching. Thus there was a spiritual lesson in the action of Elisha in addition to the practical needs of the city which the miracle supplied. All the miracles of the Bible teach spiritual lessons.

From Jericho to Jerusalem the road rises through hills that are wild, rugged, arid and bare. They are formed of white sandstone, and gleam brightly in the sun. In this they are a contrast to the red hills of Moab on the other side of Jordan. Thus even in its soil, Israel teaches a lesson. White symbolises righteousness, red symbolises sin (Isa. 1: 18). Israel was the land of righteousness; Moab the land of sin and death. The very appearance of the soil pointed the lesson of the parable.

The road twisted and turned past what is known as the Inn of the Good Samaritan, then onwards to the village of Bethany, then round the Mount of Olives, until Jerusalem lay before us.

We arrived there just as the sun was sinking and night was drawing in. To come at close quarters to the "city of the Great King" is a thrilling experience — even in the days of its humiliation.

— Editor

Let us beware of "enticing words" which would turn from the simplicity that is in Christ: the fountain of living waters.



Respect the Aged

Let us not treat the aged with disrespect. To do so is reprehensive in the eyes of both God and man. "Thou shalt rise up before the hoary head," said Moses, "and honour the face of the old man" (Lev. 19: 32). Israel's lawgiver expressed the mind of God. Let us heed the teaching and show that we do so by our example. As a further step in this direction, let us carefully train our young. Let us not only tell our children of the wishes of God, let us also explain to them the seemliness and reasonableness of them.



What great responsibilities rest upon the shoulders of those who bear the great name of salvation — the great salvation. Truly it is a straight and narrow way.

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

Revelation, Chapter 13, Verse 3 — (Continued from page 96)

"Deadly wound was healed" — The 6th (Imperial) head arose in a new, religious form. The Goths were opposed to the Papacy. Their supremacy in Rome was as a mortal wound to the pretensions of the church. But this was healed in due course by the authority of Constantinople, who supported the claims of the Pope. Thus, out of trouble, there was born the authority of the Papacy. Here is a chronology of the main events:

A.D. 526 — Athalaric, grandson of Theodoric assumed the civil authority of Rome with the support of his mother, Amalasantha.

A.D. 534 — Athalaric dies — joint rule established between Amalasantha and Theodatus, her cousin.

A.D. 535 — The former strangled by the order of the latter. Theodatus in turn assassinated by Vitiges. Vitiges attacked by Belisarius, military leader of Justinian, Emperor of Constantinople, in an attempt to reassert control over Rome and Italy.

A.D. 546 — Insufficient support of Belisarius by Justinian permitted Gothic leader Totila to successfully attack Rome. The walls were broken down, the citizens fled, and for 40 days Rome was like a dead city.

A.D. 552 — Narses sent from Constantinople defeats Totila who was killed in battle, Tejas succeeds Totila.

A.D. 553 — Battle of Draco; Tejas slain.

A.D. 554 — By decree of Justinian, Rome ruled by Emperor's lieutenant, who was resident in Ravenna. Rome degraded to a city of the second rank at the Pope's request. This delivered the Papal throne from the blighting effect of sovereign temporal power. Thus the intervention of Constantinople destroyed the 7th Gothic head, and permitted the 6th Imperial head to be healed of its wound and to arise again in a religious form.

VERSE 4

"The dragon gave power unto the beast" — See note on v. 2. Justinian of Constantinople supported Catholic pretensions in fulfilment of the prophecy of Daniel 11: 38-39. Papal prestige rose as men witnessed it surviving the troubles of the times.

VERSE 5

"There was given unto him" — The limits of Gentile power are Divinely controlled (Rom. 13: 1; Acts 17: 26).

"A mouth" — The Papacy became vocal through its decrees which were supported by the military might of Constantinople.

"Forty and two months" — 1,260 days. The decree of Justinian supporting the pretensions of the papacy date from 529-533. 1260 added to this date brings to 1789-1793, the period of the French

Revolution which took much power from the papacy. The decree of Phocas, which gave added power to the papacy, dates from 606-610. 1260 to this brings to 1866-1870 when the temporal power of the papacy was overthrown. Thus, by the decrees of Justinian and Phocas "great power was given unto him."

VERSE 6

"**Blasphemy**" — Rome has been noted for this, particularly in its pretensions. Here are a couple of samples: The Roman Council of 877 declared that "Christ himself willed that the Pope be the head of us all in his stead upon earth." The Canon Law of 17th Century stated: "It is certain that the supreme Pontiff was called God by the pious prince Constantine. It is manifest that Deity cannot be judged by men."

"**To blaspheme His name**" — To speak wrongfully of His purpose (cp. Ezek. 35: 12).

"**His tabernaacle**" — His dwelling place; the true followers of the Lord — 2 Cor. 6: 16; Eph. 2: 20-22.

"**Them that dwell in heaven**" — Not only literally but figuratively. There are heavenlies in Christ (Eph. 1: 3, 20; 2: 6) opposed to the heavenlies of this age (Eph. 3: 10; 6: 12).

VERSE 7:

"**War with the saints**" — This was constantly carried on, and particularly after the "deadly wound was healed," and Catholicism arose more powerful than ever as the beast of the earth (v. 11).

"**Power**" — The Pope ultimately exercised temporary power over many nations of the earth, and even exercised authority to grant licence to Catholic powers (Spain, Portugal, etc.) to trade in distant parts.

VERSE 8:

"**Not**" — A most important word in this verse. Those deluded by the pretensions of Rome are those found "not written in the book."

VERSE 10:

"**He shall go into captivity**" — Notwithstanding the authority and power of Rome in the past and the present her ultimate destruction is sure and certain. She has led captivity but she will in turn go into captivity; she has killed with the sword, but in turn will be destroyed by it. Meanwhile, the saints are called upon to exercise the joint virtues of faith and patience, for God is true and they shall be delivered. At the time when Rome goes into captivity, and when it is destroyed, there will be seen the true value of faith and patience (see Rev. 14: 12).

The Notes on the Revelation itemised above are taken from "Eureka," Vol. 3, pp. 151-290 where the matter is dealt with in detail. They should help in the better understanding of this section of Brother Thomas' incomparable exposition, and we recommend that the reader, having gone through the above, now turns to "Eureka" itself. This portion of the Word is deserving of our closest attention and study (Rev. 1: 3).

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

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An Appeal to Readers

Are You Fighting for Principle ?



The signs of the times clearly reveal that we are living in the last days. This is abundantly evident in the international scene which demonstrates that in comparison to the Truth nothing else matters.

For that reason we do appeal at this time for brethren to consolidate themselves in the Truth, and seek to manifest the spirit of Christ. Christ manifests a spirit of humility and service to others. He was not overbearing, not dictatorial, but though he were Lord and could demand his rights, he took upon himself the "form of a servant."

And in that he gave an example to us all.

Where the principles of the Truth are accepted in purity let us draw tightly the bonds of fellowship and unity in the principles of love. Let us abhor back-biting, insinuation or innuendo. Let us look with tolerance on the shortcomings of

others, trying in meekness and in love to win them back to the right path.

But some claim that they fight for principle. Are they sure their claim is valid. May it not be for self? Men who fight for principle (if the fight is to count in the Divine reckoning) are, as the Scriptures enjoin them to be, large-hearted and large-minded. They do not grow angry over trifles. They are not quarrelsome. They are willing to overlook much. They also lay themselves out to please. When the feeling of selfishness and obstinacy takes possession of us, let us see to it that we do not give way to it, but conquer it. And perhaps there is nothing more helpful in this direction than recalling our duty as set forth in the following precepts: "Live in peace" (2 Cor. 13: 11); "Be at peace among yourselves" (1 Thess. 5: 13); "Follow after the things which make for peace" (Rom. 14: 19). There is no selfishness and no wicked doggedness where these precepts are allowed to rule.

— E.P.

The Blessings of Jacob (Genesis 49)

REUBEN The Natural Firstborn Deposed

"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power; unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch" (Gen. 49: 3-4).

☆ ☆

" Reuben, thou art my firstborn!"

There is a note of pride in this exclamation of Jacob. It is reflected in the name he gave his firstborn: Reuben. Reuben signifies: "See a son!" And in that exclamation, made in relation to a firstborn, all the joy of fatherhood was expressed.

But how completely were the expectations of Jacob disappointed in the subsequent actions of his son.

Reuben proved to be but a man of flesh, and Jacob's exclamation of joy turned into sorrow because of that fact,

Reuben was a son of Leah. He was a son of promise granted to her by Yahweh in order to compensate for the lesser love that Jacob bare towards her. The record states:

"Jacob loved Rachel more than Leah . . . and when Yahweh saw that Leah was hated*, He opened her womb: but Rachel was barren. And Leah conceived, and bare a son, and called his name Reuben: for she said, Surely Yahweh hath looked upon my affliction; now therefore my husband will love me . . ."

She had great hopes in the birth of her eldest boy. She saw in him her triumph over Rachel, and saw in him the means that would unite her husband to herself more completely.

And Jacob also rejoiced. He saw in the little boy the symbol of "his might, the beginning of his strength, the excellency of dignity, and the excellency of power" (Gen. 49: 3).

Thus there was great joy in the tents of Jacob at the birth of this his firstborn.

And in Reuben there is clearly seen a parable of Yahweh's firstborn son in whom He rejoiced. Moses was instructed to go into Pharaoh with the mandate, "See! Here is a son!"

"Thus saith Yahweh, Israel is My son, even My firstborn: and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Exod. 4: 22-23).

In Israel, there was seen the manifestation of Yahweh's might in the earth, "the beginning of His strength, the excellency of dignity, and the excellency of His power."

But the words of Jacob to Reuben proved true of Israel after the flesh: "Unstable as water thou shalt not prevail."

Privileges of the Firstborn

Jacob declared that Reuben symbolised his "might." The birth of this son showed that the family name would not die out, his father's name would continue in him.† Because of

*This is a Hebraism expressing that one is loved less than the other, not that Leah was hated as we understand the term. Christ called upon us to "hate father, mother," etc. if need be. This is the language of emphasis, to describe the greater love we should have for God than any other consideration (Luke 14: 26). In other places love of family is inculcated.

†Note the comment of Psalm 72: 17 (mg.): "He shall be as a son to continue his Father's name for ever." Christ does this because he is constituted legal firstborn in preference to the natural seed.

this, as firstborn, there was due to him special threefold privileges. It is expressed in the words of Jacob:

**The beginning of my strength;
The excellency of dignity;
The excellency of power.**

The first has relation to the birthright. This conferred upon the firstborn a legal privilege or right. To the firstborn was granted a "double portion of the inheritance" (Deut. 21: 15-17).

The second has relation to priesthood. The firstborn was consecrated to God (Exod. 13:2), and therefore acted as priest or mediator for the rest of the family. Other sons or daughters should defer to the firstborn as chief, and see in him the representation of the father of the family.

All the firstborn of Israel had this privilege, until it was taken away from them through the folly of the nation, and given to the tribe of Levi. This act of folly is recorded in Exodus 32. During the absence of Moses on the mount, the people defiled themselves by making a golden calf and worshipping it. This gross sin could only be expiated in blood, and it was the tribe of Levi that answered the summons of Moses, "Who is on Yahweh's side? Let him come unto me!" Setting aside considerations of kith or kin, the Levites went through the host of Israel destroying three thousand of the most flagrant sinners (Exod. 32).

Because of this loyalty for Yahweh over family considerations, the natural firstborn of Israel was deposed and Levi conducted the priestly functions. Moses made reference to this in his blessings on the tribe recorded in Deuteronomy 33: 8-9. It is also incorporated into the ordinance of the Law:

"I have taken the Levites from among the children of Israel instead of all the firstborn . . . therefore the Levites shall be Mine; because all the firstborn are Mine" (Num. 3: 12-13, see also vv. 40-51).

From thence afterwards the priestly functions were performed by this tribe, whilst previously it was the "young men of the children of Israel" who "offered burnt offerings and sacrificed peace offerings of oxen unto Yahweh" (Exod. 24: 5).

The third privilege in relation to the firstborn concerned authority. The firstborn was held in honour next to his parents. "Thou art my might, the beginning of my strength."

The firstborn in Israel succeeded in the government of the family or kingdom. An example of this is found in 2 Chronicles 21: 3. Whilst king Jehoshaphat gave "great gifts of silver, of gold, of precious things, of fenced cities" to his

other sons, he gave the kingdom to Jehoram "because he was the firstborn."

The Firstborn Could be Deposed

This threefold privilege of inheritance, priesthood and authority was vested in Reuben as the natural firstborn of Jacob.

But through his stupidity he threw it away.

And that demonstrates an all-important feature of the Law of the firstborn as expressed in Scripture.

The natural firstborn could forfeit his position through misconduct or incompetency, and his position be granted to a younger son.

We have seen that this was done when Levi assumed the position originally held by the natural firstborn of the families of Israel.

It expresses a most important feature of this significant law, and provides the answer to one of the so-called "difficult" quotations relating to the Lord Jesus Christ.

He is styled the "firstborn of every creature" (Col. 1: 18). Many draw on this reference to prove his pre-existence, but the Law of the Firstborn shows otherwise. Under it a younger son could assume the privileges and status that belonged in right to his elder brother, if the latter was deposed therefrom through misconduct or incompetency.

The Bible provides many instances of this being done. Ishmael, Esau, Manasseh were all elder sons who were superseded by younger brothers. David was the youngest of the family of Jesse, but was granted the privilege of firstborn. So common was this practise that the Law guarded against abuse in the matter. A father was not qualified to elevate a younger son to the position of firstborn merely on the whim of personal preference (see Deut. 21: 15-16). The fact that the law spake thus showed that it was legitimate for him to do so for other, more weighty, reasons.

It was on this basis that Christ, as the younger Son of God (Luke 1: 33), has been granted the privilege and status that Adam the first Son of God (Luke 3: 38) lost through misconduct and inability. Psalm 89: 27 expresses this thus:

"Also I will make him My firstborn, higher than the kings of the earth."

Notice the future tense used. No need for this if the Lord was natural firstborn, if he had pre-existed from all time!

Privileges of Firstborn Taken from Reuben

Reuben illustrates the point outlined in the section above. He threw away his privileges and status through his misconduct. Jacob pronounced the indictment thus:

"Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it; he went up to my couch" (Gen. 49: 4).

The circumstances are recorded in Genesis 35: 22, and the result is outlined in 1 Chronicles 5: 1:

"Now the sons of Reuben the firstborn of Israel (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright, for Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's)."

The threefold privilege of firstborn was taken from Reuben and given to others.

Joseph received the birthright — the double portion of inheritance. He had two tribes in Israel (Ephraim and Manasseh) instead of one as in the case of all the other sons of Jacob. He, therefore, received the "beginning of strength."

Levi obtained the priestly status, or the "excellency of dignity."

Judah received government, or the "excellency of power."

In type, Reuben represents Israel after the flesh. Israel was Yahweh's natural firstborn, but like his prototype he became guilty of adultery (cp. Ezek. 16: 15 with James 4: 4). Because of this, as the prophets reminded the nation, Israel after the flesh would be deposed from its high position, and, in the words of the Lord, the "kingdom would be given to a people bringing forth the fruits thereof." He was referring to Israel after the spirit (Rom. 2: 29). The chief of this spiritual nation is the Lord Jesus. To him, and those "in him" have been granted all the privileges of the firstborn. He is chief among firstborns, and they are "firstfruits of Yahweh's creatures" (James 1: 17-18; Rev. 14: 4). They have come "unto the Ecclesia of firstborns" (Heb. 12: 23 — Diag.), and to them pertain all the privileges of their high position.

They with Christ will inherit a double portion of the inheritance, for they will not only enter the Kingdom, as many mortals will also, but will do so as immortals, "possessing" it.

They with Christ will have the privilege of priesthood: he as high priest after the order of Melchizedek and they as his assistants.

They with Christ will exercise the excellency of power: he as King of kings and they as subordinate rulers.

Thus all the privileges of the natural seed will be given into the hands of the spiritual seed: true Israelites drawn from every age.

Reuben Shall Not Excel

Having indicted Reuben, Jacob pronounced his destiny: "Unstable as water, thou shalt not excel."

In Hebrew, the word "unstable" literally signifies: "flowing down." Those who rely on the flesh morally descend; they become "weak as water" (Ezek. 7: 17), tending in a downward path. It was, for example, the princes of Reuben that assisted Korah in the great rebellion against the authority of Moses (Num. 16).

It applied to Reuben numerically as well as morally. In that way also Reuben "flowed down like water" and "did not excel." The tribe became fewer in number than other tribes even though it sprang from the firstborn (Num. 1: 21). During the wilderness wanderings, the camp of Reuben (comprising the tribes of Reuben, Simeon and Gad) decreased by 45,020 (cp. Num. 2: 16 with Num. 26: 7). Later, when the Assyrians oppressed the people, Reuben was among the first taken into captivity (1 Chron. 5: 26).

Thus the tribe "did not excel." And Israel after the flesh has likewise not excelled because it has been guilty of sins similar to that of Reuben and so lost its privileged position. Not until he returns whom his "brethren shall praise," and to whom there shall be the "gathering of the people" will Israel after the flesh reach anything like its former greatness.

As Reuben's head must have been bowed in shame as his wickedness was openly proclaimed by his father in the hearing of his brethren, so Israel after the flesh will yet be forced to hear its own folly recorded (see Ezek. 43: 6-11, 23), and will "mourn" because of their past blindness (Zech. 12: 10). But then, having been humbled they will be "lifted up." And in the disciplined, restored, regenerated tribes there will be seen again God's firstborn nation, and of it it shall be declared: See a Son!

— H.P.M.

Character is without value till it has gone through the fire: a person who is altogether in agreeable circumstances cannot have that hearty appreciation of the truth which adversity engenders.

Prophecy of Immanuel (Isa. 7-12)

MEN OF SIGN

(ISAIAH 8)

"Behold, I and the children Yahweh hath given me" (Isa. 8:18; Heb. 2:13)



What do Isaiah's words, quoted above, mean?

Why are his two sons introduced into the Emmanuel prophecy?

What purpose do they serve in relation to Emmanuel himself?

If they are "men of sign" (Isa. 8: 18), of what are they significant?

The answer to the questions above is revealed in Hebrews 2: 13, where Paul quotes these words of Isaiah to establish the unity of Christ with the Ecclesia. He then comments:

"Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the diabolos; and deliver them who through fear of death were all their lifetime subject to bondage."

Thus, "the children" represent the ecclesia whom Christ saves from death. He was of their nature, and they through him are delivered from the bondage of sin and death. The relationship between Isaiah and his two sons reveals the development of the ecclesia through the guidance of Emmanuel.

The Principle of Manifestation

The prophecy shows that both Isaiah and his two sons, Shearjashub and Maher-shalal-hash-baz, were for "signs and wonders." Emmanuel, the anti-typical Isaiah, means "God with us" (Matt. 1: 23), and as the manifestation of the Father he would "refuse the evil, and choose the good" (Isa. 7: 14-16). It is precisely those characteristics which constitute the Yahweh Name:

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty . . ." (Exod. 34: 6-7; Deut. 5: 9-10).

That Yahweh will "by no means clear the guilty" is equivalent to "refusal of evil," whilst "keeping mercy for thousands" must be ranged alongside "choosing the good." These twin ideas of mercy and judgment epitomise the Yahweh Name, and their presence in Christ revealed the absolute manner in which he portrayed the character of the Father. It was because of these very things that Christ was

exalted. This fact is gained from Psalm 45, where Christ's exaltation as King (v. 2) is attributed to his manifestation of mercy and judgment:

"Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (v. 6-7).

(Paul's reference to these verses in Heb. 1: 8-9 is prefaced by the words: "But unto the Son he saith . . ." (v. 4), showing the application to the Lord Jesus Christ.)

The Psalm describes Christ's exaltation and Kingdom in conjunction with a purged and glorified ecclesia, his Bride (vv. 9-14; Eph. 5: 25-27; 2 Cor. 11: 2). From this vantage-point, the Psalmist surveys the scene, and sees the reason for Christ's victory. It was because "thou lovest righteousness (thou hast revealed Yahweh's mercy) and hatest wickedness (thou hast declared Yahweh's Judgment)."

Those joined with Christ in that day are described in the Psalm as "his fellows." They have been moved by the "Spirit of Christ" (Rom. 8: 9; Eph. 1: 22-23; John 1: 16). Like Emmanuel, who ate "butter and honey" that he might reveal the Father's mercy (choosing the good) and judgment (refusing the evil), they, too, as "every one that is left in the land," have eaten the same "butter and honey" (Isa. 7: 22).

The manifestation of the Name of Yahweh, by the display of the essential characteristics that make up that name, is implicit in the names of Isalah's significant children. "Maher-shalal-hash-baz" means "speed the spoil — haste the prey." "Shearjashub" means "the remnant shall return." As the latter represented Yahweh's Mercy with those who would keep His Word, the former represent the judgment of the unfaithful (Isa. 10: 5-6), and the ultimate execution of that judgment by the elect remnant (Isa. 9: 3) who "execute the judgments written" (Psa. 149: 5-9).

Thus, Isalah's two sons, as men of sign speaking of Yahweh's mercy and judgment, stand together for that mind in the saint that re-iterates the example of Christ saying, "Thy Will be done!" (Matt. 6: 10).

Maher-Shalal-Hash-Baz — Yahweh's Judgment

Against the background of Jerusalem besieged; the combined strength of Rezin's Syria and Pekah's Ephraim massing outside its walls; and its beleaguered inhabitants filled with fear and dread (Isa. 8: 12-13), we are introduced to Isalah's second significant son.

The pattern of this prophecy is delicately wrought

around Emmanuel as the central pivot. Against a backdrop of national emergency born of apostasy, it treats of the divergent responses within the nation to the call of faith. It also reveals the manner in which the Gentiles would be introduced into the drama that is to find its purifying crisis in Armageddon, when faith will emerge triumphant and disobedience will be discomfited.

Isaiah is told, "Take thee a great roll" (v. 1). Gesenius describes this as a "table made of wood, stone or metal, in which anything is inscribed."

"And write in it with a man's pen." What is to transpire, however much Divinely directed, is man's work, not God's. It is not Emmanuel of whom the prophet writes, but "Maher-Shalal-Hash-Baz."

With a "man's pen," the prophet carved, chiselled or engraved the large tablet in front of him in token of the fact that the inscription placed there would be indelible. It was ineradicable. It could not be recalled. The events "inscribed" would assuredly come to pass.

With the prophet were "faithful witnesses to record, Uriah the priest, and Zechariah, the son of Jeberechiah" (v. 2). Uriah, or Urijah (2 Kings 16: 10) means "Flame of Yahweh"; Zechariah means "Whom Yahweh Remembers"; Jeberechiah means "Whom Yahweh Blesses"; and together they spell the story: "The flame of Yahweh are those whom He remembers and blesses!"

Yahweh's Flame

In embracing the pagan idolatry of Syria (2 Kings 16: 10-16) Ahaz had in effect "gone into his neighbour's wife" (Prov. 6: 29). "Can a man take fire in his bosom, and his clothes be not burned? Can one go upon hot coals, and his feet be not burned?" (vv. 27-28). Emphatically, No! Yet Ahaz had done just that, and he would find that "wickedness burneth as the fire; it shall devour the briers and thorns and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of Yahweh Sabaoth (He Who Will be Armies) is the land darkened, and the people shall be as the fuel of the fire: No man shall spare his brother" (Isa. 9: 18-19).

In the first instance, the "flame of Yahweh Sabaoth" was Assyria, of whom He testified:

"I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and take the prey (Maher-shalal-hash-baz!)"

With the message concerning his significant son duly inscribed on the tablet, Isaiah then went into his wife, the

prophethess. Conception issued in the birth of a son, concerning whom Yahweh said:

"Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my Mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria" (vv. 3-4).

Was Maher-shalal-hash-baz Emmanuel

This is a question that often presents itself to readers of the Emmanuel prophecy. There are several reasons for rejecting this view. Firstly, the maturity of Emmanuel was to be preceded by both Israel and Judah losing their kingly lines (Isa. 7: 16), the latter of which did not occur until well over 100 years later, although that of the former was forfeited to the victorious Assyrian, Shalmaneser, well within the 65 years prophesied in Isa. 7: 8 (cf. 2 Kings 17: 5-6). Secondly, the events associated with Maher-shalal-hash-baz concerned the breaking of the military alliance of Syria and Ephraim against Judah, which was to transpire before he acquired the power of speech. Then again, Maher-shalal-hash-baz was Isaiah's son (Ch. 8: 3), whereas Emmanuel was to be the Son of Yahweh Himself (Ch. 7: 14).

What was therefore prophesied, was the breaking of Ephraim's alliance with Syria by Tiglath-Pileser, the fulfillment of which is recorded in 2 Kings 16: 8-9. But here was a name (speed the spoil — haste the prey) prophetic as well of the impending spoil of Syria and Ephraim, as of Judah's ultimate punishment, and that of the latter-day Assyrian, too, for it is written (Isa. 10: 12):

"And it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

"A Virgin shall conceive." This was to be "a sign" to the House of David (Isa. 7: 14). The "stone of Israel" (Gen. 49: 24), was to be cut out of the mountain (of flesh and blood) without hands" (Dan. 2: 45), and the writing superimposed on it was to be from Yahweh — "I will engrave the graving thereof" (Zech. 3: 9). Maher-shalal-hash-baz was also "a sign" (Isa. 8: 18). But the contrast in these two signs is revealed in their manner of giving, for of the former it was said, "Yahweh Himself shall give" it, whereas of the latter, it was to be "written with a man's pen." The two signs must not be confused. Isaiah's significant children represented the ecclesia (Heb. 2: 13). Emmanuel represented God manifested in Christ (Matt. 1: 23; 1 Cor. 1: 30; 2 Cor. 5: 19).

The Rejection of Tranquillity

Isaiah's prophecy of Emmanuel's birth also warned the House of David of the coming destruction (Isa. 7: 13-20). The call for repentance that conditioned the promise of mercy associated with Shearjashub, was rejected, and there remained only the inevitable doom foreshadowed in his second son: "Speed the spoil — haste the prey." As Syria and Ephraim would be spoiled by Assyria, so also the House of David would be involved in the evil that flowed from the actions of Ahaz, its unworthy king:

"Yahweh spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (Isa. 8: 5-8).

Ephraim's great sin was in trusting fleshly power, defined as "Rezin and Remaliah's son," and rejecting the power of the Eternal Spirit, defined as "the waters of Shiloah that go softly." Earlier in these articles we noted the fact that Siloam (Shiloah) means "a sending," and comes from the same root as Shiloh (Gen. 49: 10), which Gesenius renders "rest," "tranquillity." Waters from the Siloam aqueduct apparently flowed under Mount Zion to the upper pool, whence they inundated the Jebusite gutter and a well within the walls of Jerusalem — life-giving waters essential to Jerusalem's ability to withstand siege.

Spiritually, these waters stood for Yahweh's Word: (a) which alone could allay thirst (Ps. 42: 1-2); (b) which Emmanuel was (Isa. 61: 1-2; Luke 4: 16-22); and (c) without which one would remain as a blind man (John 9: 7).

Ephraim was prepared to trust only in the things seen with the naked eye, not those discernible with the eye of faith. Its attitude was based on strength from material values. So it endeavoured, in resisting the on-rushing Assyrian power, to match material strength with material strength. Hence, the determination to subjugate Judah (Isa. 7: 1-6) was needed that they might assist a united stand against Assyria. If Ephraim trusted in the power of the flesh and its glitter, defined in v. 6 as "Rezin and Remaliah's son," and thereby had "refused the waters of Shiloah THAT GO SOFTLY . . ." Judah had similarly sinned, and since it also had rejected Yahweh's Peace, it was inevitable that it

too should be involved in the suffering that flowed from His declaration of War.

The "waters of Shiloah" not only stood for the ultimate "rest" and "tranquillity" that would accrue to those who trusted in what they betokened. They stood also for quiet confidence in the midst of turmoil, of peace in a time of war. But the people of God had refused His word, and those who bore it. The path to tranquillity and rest was thrown aside. They had "forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2: 13, 18). Therefore Yahweh determined to bring upon them "the waters of the (Assyrian) river" (v. 7). Having rejected the placid river of peace, they were about to be inundated by a turbulent flood. The waters of the Euphrates (Assyria, and later Babylon) would "come up over all his channels, and go over all his banks."

Judah was not to be excepted from the destructive flood. Having embraced Ephraim's philosophy, it was to be visited with Ephraim's judgment. 2 Chron. 20: 28 recounts Assyria's rejection of Ahaz' second plea for assistance, and its attack upon Judah, its former ally.

In Isa. 8: 8 the prophecy foretold that the Assyrian flood, having inundated Syria and Ephraim, would reach out into Judah. Assyrian armies, described as the "stretching out of his wings," would reach into Judah's extremities, described as "the breadth of thy land, O Emmanuel," and would even attempt the subjection of Jerusalem itself — they would "reach even to the neck."

Confederacies

In the historical setting of the prophecy there were two confederacies, both of which were in violation of Yahweh's precepts. There was Ephraim's alliance with Syria, and then as a counter to it, Judah's confederacy with Assyria. Yahweh's repudiation of such alliance is reflected in the opening words of vv. 9-10:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us" (Emmanuel!).

All was "because of Emmanuel"! In v. 8 speaks of "Emmanuel's land," although the Assyrian is to overwhelm it, for it will ultimately accrue to Emmanuel. In v. 10, the reason for the failure of these fleshly alliances is said to be "for God is with us," or "because of Emmanuel"!

Yahweh's repudiation of fleshly association as a basis for deliverance is reflected in the words "Gird yourselves and ye shall be broken in pieces." The words are addressed to "O ye of far countries," and the prophecy therefore looks beyond the then-present contending armies; beyond the armies of later years that would contend for the supremacy of the land; to armies distant both in location and time, that would upon the same land, "be broken in pieces."

This language is similar to Psalm 2, with which Isaiah would have been familiar. The Psalmist paints a picture of nations raging, of people imagining vain things, of the kings of the earth setting themselves with the rulers to take counsel against Yahweh and His anointed. But opposing their confederacy there is the decree of v. 7: "Thou art my Son, this day have I begotten thee." Here is one whose birthright includes (v. 8) inheritance of the uttermost parts of the earth, and whose destiny (v. 9) is to break the nations with a rod of iron, and dash them in pieces like a potter's vessel.

Because of Yahweh's purpose with Emmanuel, no human alliance attempting to set aside that purpose will succeed. "Yet have I set my king upon my Holy hill of Zion" (Ps. 2: 6). Underneath this hill flowed the waters of Shiloah, and living waters will again flow from it in the Kingdom of God, when Emmanuel's land is inherited by him and those joined with him in power (Ezek. 47: 1; Zech. 14: 9-21; Ps. 46: 4).

— E. M. Spongberg (N.S.W.)

Death of Dr. Thomas — A brother's grief on hearing the news:

Can it be possible that brother Thomas is dead? Yes, that last enemy has laid him low; but, brother Roberts, we do not sorrow as those who have no hope, for we believe that those who fall asleep in Jesus, God will bring again from the dead. How thankful ought we to be that our kind Father in heaven has promised eternal life beyond the grave. We shall have no more new articles from his pen, which we read with so much pleasure, no more of those grand and sublime expositions of Yahweh's prophets, for he is silent in death. O, may the time speedily come when death shall be abolished in the household of faith. He was a man that was not appreciated save by the few; the world at large cannot understand such a man. I have been under his instruction for the last eighteen years, and never have I once read an article from his pen, but I received instruction therefrom. I have had all his writings since 1850, and I verily believe he was raised up by our Father in heaven, to show the Truth to this generation, and I believe he did his work faithfully and fearlessly, and that he fought the good fight, and finished his course, and kept the faith; and will not have long to wait for a crown of life.

— H.W.H., 1871

Citizens of the Kingdom

“THE PERFECT HEART”

“A glance at some of the personalities of the past we hope to meet in the future . . . considering the qualities that will ensure them a place in the Kingdom.



After having considered the man after God's own heart, and discussing the experiences of his life that fitted him for the Kingdom, let us now look at some of the Kings of Judah and Israel that followed and reflect on why they will or will not attain to glory, honour and incorruptibility.

Though many were loftily placed on thrones over the Kingdom of God in the past, we must not forget that they were men like ourselves on probation for life eternal. Their biographies in Kings and Chronicles give us some idea of how God is viewing our lives, for there is little difference in principle between their problems and ours. God has ordained the struggle between good and evil as the foundation on which he “maketh man.”

We turn to Kings and Chronicles, and pick out a few characters . . .

There is one phrase that constantly appears — “a perfect heart.” Kings are said to have served Yahweh with or without a perfect heart. The word “perfect” means “whole,” “complete.” For a man to have a perfect heart with God means that whatever his faults, his loyalty is constant; he serves Yahweh in singleness of heart; he is not double-minded (although when he would do good, evil is present with him); his heart is not divided (Hosea 10: 2).

Thus of Solomon it is written that when he grew old “his heart was not perfect with Yahweh his God as was the heart of David his father.” “He went not fully after Yahweh his God.” Thus there hangs a question mark over his eternal future. We do not know whether he will attain to the Kingdom or not. Some feel that in Ecclesiastes and The Song we have his most mature utterances — his final repentance — but it is a matter to be determined at the judgment seat.

The Wisdom From Beneath

As children we tended to classify all the kings of Israel

and Judah into "black" or "white." In a sense that is right, for while none will enter the Kingdom with a high sense of deservedness, yet there will be no "scraping in." There is a clear line in the Father's mind between those who attain and those who do not, and to study this phrase, "the perfect heart," helps to demonstrate that line.

It is true that many things that "bad" kings did, would not have been so obviously evil at the time. Solomon's idolatry started off as political expediency; to keep up friendly relations with other powers, he married with political advantage in mind. Having so married he could hardly refuse his wives their private devotions. So he grew tolerant. After all was there not some resemblance to the Truth in some of their religions? "We must be broadminded . . .!"

We read in 1 Kings 12 of the similar error of Jeroboam, first king of the ten tribes, whose name became a byword through history: "the son of Nebat who made Israel to sin." It was not that he saw in the calves at Dan and Bethel any real divinity. They would be thought of as symbols — just as there were cherubic figures at Jerusalem. But they were devisings of Jeroboam's own heart. He leaned to his own understanding instead of trusting in the Rock of Israel. He could not trust God to keep his promises. Yet, as Brother Thomas wrote in "Elpis Israel," the greatest pleasure a man can give to God is to believe His promises. The basis of justification is to believe what God says He has done and will do.

Rehoboam of Judah also acted in a way with which we are familiar in our own day. He sought various opinions on what he should do about the people's plea to lighten their load — but his mind was really made up. It was not genuine consultation with a view to weighing up the proffered advice with care. Rather would he seek advice until he found the kind he wanted, then he would proceed on his haughty course feeling confirmed in his action because some at any rate, agreed with him. Let us not think we never do this. Have we never taken a wrong course of action, smothering our ill ease with the thought that "Brother X said it was a good idea"?

Abijam — Sound, but not of Perfect Heart

Abijam succeeded Rehoboam in Judah. Of him we read "his heart was not perfect with Yahweh his God, as the heart of David his father" (1 Kings 15: 3). This is particularly instructive because if we had only the record of 2 Chron. 13 we would have thought well of Abijam (otherwise called Abijah). God has so arranged his Word that we often have

to search in more than one place to get a full picture of any one person or topic. It is our honour to seek out what He has concealed.

At first we are impressed with the record of Abijam. In his wars with Jeroboam 1 of Israel, he revealed a faithful spirit. Before battle he made a sound defence of the Truth:

"Ought ye not to know that Yahweh God of Israel, gave the Kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt."

He went on to give a faithful analysis of the position of the ten tribe kingdom. They comprised a great multitude; they had the calves at Dan and Bethel; they had plenty of nondescript priests . . . then he said: "But as for us, Yahweh is our God, and we have not forsaken him." Judah had the true Aaronic priesthood; they followed the proper routine of worship. "We (Judah) keep the charge of Yahweh our God, but ye (Israel) have forsaken Him, and behold God is our Captain." Finally he pleaded with Israel not to fight against Yahweh the God of their fathers. The ten tribes under Jeroboam took no heed and so were involved in a heavy defeat. The inspired Chronicler scribes Judah's victory to their faith: "the children of Judah prevailed, because they relied upon Yahweh, God of their fathers."

Yet in spite of this we are told in the Book of Kings that the king who so soundly understood the sure mercies of David and gave such a courageous and trusting lead to Judah — he himself did not serve Yahweh with a perfect heart. Here is food for thought. We may know the Truth; we may derive smug satisfaction from being "the people of the Lord"; we may be able in defending the doctrine of the Truth against the Apostasy; we may be bastions of true doctrine when controversy raises its ugly head within the body — and yet if we do not seek the Kingdom of God first in our hearts, it profits nothing. Thus it must have been with Abijam. Perhaps the secret of his failure lies in the fact that "he waxed mighty."

Asa — Sometimes Foolish, but of a Perfect Heart

The Truth was readily available in the reign of Abijam, and therefore his son, Asa, was brought up soundly to love and observe it. The record of his reign is one of ups and downs — high peaks of faith and low depressions of weakness. Yet the overall quality of his endeavours is summed up in 2 Chron. 15: 17:

"Nevertheless the heart of Asa was perfect all his days."

This is the Spirit's judgment. The real Asa was the one

of whom we read in 2 Chron. 14 — who, when faced with a vast Ethiopian host of over a million men “cried unto Yahweh his God and said, Yahweh it is nothing with thee to help, whether with many, or with them that have no power; help us, O Yahweh our God; for we rest on thee, and in thy name we go against this multitude. O Yahweh, thou art our God; let not man prevail against thee.”

Yahweh granted the victory, following it with an inspired exhortation through the prophet Azariah, who declared:

“Yahweh is with you while you be with Him, and if ye seek Him, He will be found of you; but if you forsake Him He will forsake you.”

What stirring words! The Book of Chronicles is full of slogans of faith and “watchwords of resolution.” They help to make it a book very near to ourselves. We do not have to fight a million Ethiopians, but we shall meet problems in the course of life that will seem just as great to us. Some of our difficulties may be so complex, particularly where close human relationships are involved, that we sometimes wish we had only got a million Ethiopians to deal with. At least the problem was clear — to win or lose. Whatever the problem, however, the example of Asa and the advice of the prophet will be relevant to our experience. We must get used to looking for personal guidance in the historical parts of the Word as well as in the Psalms and Epistles.

Asa was greatly encouraged by the words of the prophet:

“Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded.”

He showed concern for the household of faith. He proclaimed a solemn assembly to which many from the weaker fellowship of the ten tribes gladly came. Great sacrifices took place and all “entered into a covenant to seek Yahweh, the God of their fathers, with all their heart and all their soul.” There was great rejoicing and the people sought Yahweh “with their whole desire” (Ch. 15: 15). So faithful was Asa that he heeded the Law of Moses which made obligatory not to hide the sins of even one’s closest kin, just as Jesus tells us to “hate” them as compared with our love for God. Thus Asa demoted his idolatrous grandmother Maachah, so that she could no longer be a bad example to others.

A long period of peace and prosperity followed for Asa, and alas! as is so often the case, it did him no good. 2 Chron. 16 reveals Asa scheming with the alien king of Syria to deal with Israel (10 tribes). Hanani the seer, came with a stern message. He pointed to the way in which the much greater problem of the Ethiopians had been solved by reliance on

Yahweh. It is not uncommon for us to stand up in a really big test, and then fail in a comparatively small one. We do well to be on guard — there is a challenge in a major trial. We are compelled to run to God if we have any faith at all, yet we too easily underestimate His interest in daily small matters. Hanani also uttered words that ring through the centuries to our day:

"The eyes of Yahweh run to and fro throughout the whole earth to show himself strong on the behalf of them, whose heart is perfect toward him."

How easily one failure leads to another. Asa lost his temper and put the seer in prison. He took oppressive measures against some of the people at the same time, and when afflicted with disease in his feet, he put all his trust in the physicians, leaving the true Healer out of account.

Nevertheless, in spite of his serious errors, the Spirit's assessment of Asa stands on record that his heart was perfect all his days, although more wrong is recorded of him than of his father Abijam, whose heart was not perfect.

Kind-hearted Jehoshaphat

Asa's son, Jehoshaphat, stands out as an even greater figure among the saints. Of him, it is written that he followed in the first ways of David his father, and that his heart was lifted up in the ways of Yahweh. He sought to Yahweh, the God of his fathers. He improved the military and political standard of the Kingdom of Judah, by hard work and careful administration (2 Chron. 17), and showed great concern for the education of the people in the law of Yahweh, arranging for high officers of his court and the Levites to go on tour among the people to instruct them in the Truth. God is always pleased with those who are willing to spend time and effort in helping brethren to advance in understanding and wisdom. Each of us can do something to help a fellow pilgrim on the highway to Zion.

Jehoshaphat was a very kindly man. He did not like to offend others. Arising from this characteristic, he allowed himself to be drawn into close alliance with Ahab of Israel. Ahab is notorious as an evil king. His life is worthy of study as it reveals that he was not a primarily wicked character — but a thoroughly weak and spineless one. He could not resist his wife Jezebel over Baal worship, yet he had half an inkling towards Yahweh. But Yahweh is not content with half-love. Ahab didn't love Baal enough to prevent Elijah's slaughter of the Baal prophets; nor Yahweh enough to resist Jezebel. He was weak in his dealings with Benhadad of Syria — being

touched by the latter's fraternal greetings. He acted like a spoilt child oved Naboth's vineyard and asked no questions when Jezebel handed it over to him. As we are told in 1 Kings 21: 25, "he sold himself to do wickedness" — when rebuked he could repent and go softly — but never could he dig his heels in and take a firm stand. No doubt we have all met Ahab at some time in our lives!

It was with such a man as this that kindly Jehoshaphat joined forces. As you read 2 Chron. 18, you can sense the embarrassment Jehoshaphat felt. He had to ask for a true prophet of Yahweh. He doesn't feel able to demand that Ahab should release Micaiah. He has to sit uncomfortably while Ahab hurls abuse at a true man. Ahab sinks very low by going into battle disguised, leaving Jehoshaphat in his royal robes to act as a decoy! It was nearly the end for Jehoshaphat; but when in mortal danger he cried to Yahweh who helped him. Yes! God will even help a man of real faith out of difficulties in which he has been placed by his own foolishness. He never forsakes the righteous even though He is grieved by their temporary failures.

So Jehoshaphat returns leaving Ahab dead. He is met by Hanani's son with rebuke from Yahweh — words still relevant to our day: "Shouldest thou help the ungodly and love them that hate Yahweh." God was angry but yet declared to Jehoshaphat "nevertheless there are good things found in thee in that thou hast prepared thy heart to seek God."

How timeless are the characters we are reviewing. All the same kinds of people can be found in the Ecclesias in 1962. Next time, God willing, we will finish our consideration of Jehoshaphat, and briefly consider two or three others of the Kings of Judah that we may examine ourselves to see whether, in spite of some failure, our hearts are perfect before Yahweh.

— Edgar Wille (England)

Like food, the wisdom of God is composed of ingredients, all of which are essential to its constitutional objects. Feeding on any one part will give abortive development. The dweller in the Psalms is likely to become a rhapsodist; the exclusive reader of the Gospels, a sentimentalist; of the Apostles, a pietist; of the histories or prophecies, a dry statist or politician. All the elements need combining. The result is spiritual symmetry and health.

— R.R.

Interesting Letters from Our Readers



FRATERNAL GATHERING: DURBAN, SOUTH AFRICA

We are holding our Fraternal Gathering (God willing) over the Easter weekend (April 20th to 23rd). Our theme is, "THE HOUSE OF GOD": (1) — The Tabernacle of Witness; (2) — Solomon built him an house; (3) — Ye are the Temple of the Living God.

We expect a record attendance this year, and despite the long distances between centres, which you now know something of, we do get a goodly representation of the other ecclesias, besides many from the isolated quarters.

Our activities have been maintained at full pressure since your departure, and the continued presence of many interested friends is encouraging.

We enter the New Year with greater confidence, and with an increased vigour, feeling indeed that the Coming of the Lord is nigh.

— M.W. (Durban)



PROGRESS IN THE PANAMA

I have followed your campaign in the States with much interest, and rejoice to hear of the interest that has been created. We pray that it may continue and that many may come into a knowledge of the Truth.

The work here, in the Panama Canal Zone, is doing well now, thanks to God's many blessings. We had a baptism some two weeks ago, and shall, God willing, have another this coming week. Also two young women have now finished instructions and shall be ready for their examination sometime next week. We pray they may soon put on the saving name of Jesus in the waters of baptism.

I would like some help from you if possible. We have a large window at the front of our hall about 12 feet long by 7' 5" high. We would like to utilise this to proclaim the Truth, and would appreciate any suggestions or assistance.

Another item. If at any time you, or anyone else, can come to Panama for a campaign, please let us know. We shall welcome anyone at any time, and would be happy to conduct a campaign (God willing) at any time.

— N.G. (Panama Zone)



BAPTISMS IN GERMANY

We very much appreciated your visit to Esslingen, Germany, towards the end of last year. It meant much to the brethren and sisters of this part who often speak of you, and your "flying visits." Last year we were greatly blessed in our ecclesia, and baptised six people from outside. Among them was a blind man who heard something about the Truth during a holiday he spent in England. He returned to Germany to be baptised. We have been much encouraged by this increase, and thank God for His blessing upon our efforts in this country.

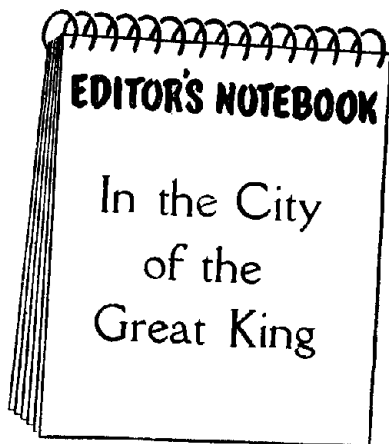
— J.W. (Germany)

Jerusalem is today divided into two sections: half in the hands of Jordan, half in the hands of Israel. Our headquarters, whilst in the former section, was the American Colony Hotel. This is in a most interesting part of the city, for it faces a road that borders no-man's land between the two hostile halves of Jerusalem.

We had arrived there towards sundown, and after tea, full of excitement at being in such a significant city, we took a walk down this street. It was in almost complete darkness, the only light coming from the windows of one or two buildings which only seemed to emphasise the deep gloom that encompassed the street. Everywhere there were soldiers guarding buildings, or parading the streets, for it was feared that if Syria marched against Jordan, Israel would do likewise. As we walked down this dark, silent street, we could see the outline of Arab soldiers silhouetted in the darkness, guarding a house or building of importance. Every now and then we were passed by military police armed with automatics and rifles with bayonets at the ready. On the flat roof-top of the building opposite the hotel, soldiers were constantly on guard, day and night, maintaining an unceasing vigilance protected by a crudely erected sandbag embankment, with binoculars trained on Israel, the lights of which are seen in the distance.

It was very eerie walking along this dark, gloomy street — so silent and tense, as though the people were anxiously waiting and listening for something to happen. How like Ezra's day! Yet it seems that the people of this land have lived so long in such an atmosphere that they have become used to it!

We had been given some copies of the Bible Companion to present to the curator of the Garden Tomb (claimed to be the site of the sepulchre in which the Lord was laid), and presently, as we walked along this street, we saw in the darkness a notice pointing the way to the Garden Tomb. It was down a very narrow dark lane which did not alleviate any feelings of nervousness we may have had in this police state of Jordan. Soon we came to a large gate, and on it I knocked. Shortly steps were heard, and a voice in Arabic bade us enter. We did so to find ourselves in the presence of an amiable looking, stoutish man who was holding a light. He was the caretaker. We told him our business, and were invited to enter his kitchen. Soon we were drinking tea together, and he was giving us part of his history. He had once been resident at Haifa, but when the Jewish State was formed, he left the city for Jordan (he is a Christian-Arab). He disagreed with the methods used by the Jews, "but nothing on earth will stop the development of the Jewish State," he declared. We asked why he thought this. "Because it



is predicted in the Bible," he retorted. "I used to tell my Jewish friends in Haifa that that was the case. It is a sign of Christ's coming."

What an amazing experience! Here we were in the Arab portion of the city of the Great King, drinking tea in the kitchen of an Arab who was a complete stranger to us fifteen minutes before, and being told that the return of the Jews to Palestine is a great sign of Christ's second coming!

We had several interesting talks with our friend, who on one occasion gave us an interesting talk on the site of the Garden Tomb itself. On the last occasion we met him, he asked me an important question. By then he had learned of our interest in, and understanding of, the Bible. "Would you remain in this city if you were me?" he enquired. He had told us of the spirit of fear and tenseness which is part of its daily life. In reply we pointed to his Bible. "You know what that Book predicts," we said. "You know of the Battle of Armageddon, the destruction that is going to be wrought throughout God's land to humble His people. My recommendation is to get out whilst you can. Remember your children." He had some young children, among them a little girl of 12 years of age, who was even then handing around cakes to us. There is, of course, a greater Protection than fleeing a city, and we tried to draw his attention to that means also. We arranged for him to receive Christadelphian literature, but have never heard from him since.

On a glorious day of sunshine and blue skies, we made a tour of Jerusalem and the Mount of Olives. This took us along the valley of Jehoshaphat, mentioned in Joel 3: 1 as the converging point of armies in the Battle of Armageddon. From here we had an excellent view of the massive walls of the Old City. Though very old, they do not date back to the days of Christ, for very little of the city existing in those times remains today. It was nearly all destroyed in the war of A.D. 70, and the destruction wrought by Hadrian about 130 A.D. To reach the level of the city of Christ's day, archaeologists have to dig perhaps 20 feet or more down from the present level — so often has Jerusalem been the subject of destruction throughout the intervening centuries; new buildings being rebuilt on the debris of the old. Even the contour of the mountains of Jerusalem has drastically changed over the centuries, so that it does not bear much resemblance to that of David's day.

Jerry, our guide, little realising how much of the history of the city we knew, made some awful blunders. On a map of the city there is a point marking the existence of some "Jebusite walls." Jerry told us, in all seriousness, that the Jebusites occupied the city in 567 A.D. and were driven out by the Persians! The Jebusites, of course, occupied the city about 1,000 B.C. and were driven out by David.

The average tourist can be completely led astray by these so-called guides and the "holy places" of the land. The latter are of little interest except for those whose minds are steeped in religious superstition.

Jerry's English was about as good as his history. We had descended the huge cave underneath the Dome of the Rock over which the so-called Mosque of Omar is built. The roof of the cave is massive, rough rock; the walls are all blackened as with smoke; towards the top is a round hole like a chimney. Jerry explained that this was the place from whence Mahommed was taken up to heaven in a flame of fire — hence the blackened sides of the cave, and the perfectly formed hole like a chimney above. Mahommed's head must have been very solid to have

thus cracked the thick rock above as he apparently shot through like a rocket! "I suppose this is a genuine fabrication!" we remarked seriously to Jerry. "Absolutely," he agreed, little realising the meaning of fabrication. "This is indeed a fabrication!"

This slab of rock is said to be the site where Abraham offered Isaac on Mt. Moriah (Gen. 22), and the place where David later saw the Angel of Death hovering over Jerusalem and offered sacrifice to Yahweh. He purchased the site from Auranah the Jebusite, and dedicated it to the building of the Temple by Solomon, his son. The Temple thus built was destroyed by Nebuchadnezzar on the 9th of Ab, and though rebuilt on the return of the exiles under Zerubbabel, it was again destroyed by Titus the Roman, again (significantly enough) on the 9th of Ab — a day of mourning for Jewry today. The Walling Wall of Jerusalem is the only portion of the Temple that still remains. It is in Arab hands, so that Jews have no access to it to wail before it as they once did. The great earthquake of Zechariah 14, however, will destroy this last remnant of the Temple, so that ultimately the words of the Lord will be completely fulfilled: "there shall not be left one stone standing upon another that will not be thrown down" (Matt. 24: 2).

We wandered through the narrow lanes of this old city. The streets, which teem with people, are only about 12 feet across, and are bordered by tiny houses and shops which shut out the light of the sun. Dirty little urchins were playing in the streets; Arabs in flowing gowns were busily engaged in their everyday labours; shopkeepers were sitting on the pavements to guard their goods which were there displayed for sale. What a change from the Jerusalem of Christ's day, before Gentile hands roughly snatched it from Jewish control — what a change there will be in the future when instead of the filth and clutter we saw, a handsome Temple will be erected, and men of all nations will converge to worship before the King (Zech. 14: 16) — because the true owner has returned to claim his own.

Such thoughts filled our minds as we wandered through these streets.

We looked into the dark interiors of the shops with a shudder. The butcher had meat displayed upon which flies were feasting, the cafes were dark and dirty, the streets themselves stank with the smell of offal. Occasionally a heavily-loaded donkey pushed its way through the crowd, sometimes a motor car with horn constantly sounding drove the people to either side that it might move through. And what a motley crowd it was! Moslem women with faces veiled walked mysteriously on their errands; smartly dressed soldiers and heavily armed policemen pushed their way impatiently through the crowd. Some Arabs were dressed in traditional flowing gowns; others in modern attire. In front of some cafes, groups of dirty-looking Arabs sat at tables playing some game whilst smoking contentedly through a long tube connected with water-smoking bowls at their feet. It all looked colourful even if it did smell strongly!

We had little time or thought for the churches, or so-called holy places. Our interest was in genuine sites, such as the Pool of Siloam at which spot the fear-ridden elders of Jerusalem assembled with wicked king Ahaz to prepare defences against the threatened invasion of Syria from the north (Isa. 8). There they met Isaiah the prophet, and heard words of warning and rebuke. He told them that the ally in which they put confidence (Assyria) would turn and destroy the nation, and he pleaded with them to put their trust in the Ally (Yahweh) Who really could help them. This same spot was also fortified by Hezekiah who,

whilst relying upon Yahweh for help, did not neglect the means at hand for his own defence. Many in Jerusalem looked with satisfaction at the strong walls erected to guard their water-supply, and saw in this their best means of defence against Sennacherib, who was even then moving from Lachish to the Capital. They heard, however, the rebuke of the prophet once again:

"Ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch (reservoir, pool) between the two walls for the water of the old pool: but YE HAVE NOT LOOKED UNTO THE MAKER THEREOF, NEITHER HAD RESPECT UNTO HIM THAT FASHIONED IT LONG AGO" (Isa. 22: 10-11).

The history of the Pool of Siloam teaches the importance of trust in God, and the utilisation of the means He has provided for the safety of His servants. The blind man was sent to this pool with instructions to "wash" and see. It was here that the Jewish People on the great day of the Feast of Dedication would draw water which was poured on the altar, singing as they did so the words of Isa. 12: 3: "With joy shall we draw water from the fountain of salvation." The Jewish teachers had declared that this signified that with joy they shall receive a new doctrine from the Elect of the Just One. How startled must the people have been, 1900 years ago, when Jesus stood up at that time, and proclaimed himself to be that Chosen or Elect One. "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water" (John 7: 37).

When we saw it, Arab women were washing their clothes in the water — its glory had departed.

"And beyond where Kidron's waters flow," (though they were not flowing when we were there) we moved on to the venerable Garden of Gethsemane. The Kidron valley moves upwards to meet the valley of Jehoshaphat, and the Garden of Gethsemane is on the opposite side of the valley from the city which frowns down from above. It is a well-kept garden, with very ancient Olive trees. Whether it is the actual sight of the Lord's meditation before his crucifixion, is a matter of doubt. But still, it is close enough to reconstruct the scene in mind. We sat down and thought it all out once again. The walls of the city frowned down upon us from above, with the golden top of the Mosque glittering down from directly in front, as though triumphing over the fallen lot of Israel, whilst, across the valley, Moslem graves just outside the bricked-up Golden Gate speak of the defiling presence of Ishmael. In thought, we could watch the "suffering Saviour" come across the valley with his wandering disciples, to commune with his Father, to gather strength for his trial. The disciples "did not understand," and in their selfish disinterest they could not watch. They fell asleep, they left him to his own resources, but as he told them, he was not alone, for One was with him. And we, from contemplating the trial of the Lord, can learn likewise to lean on that One in moments of need and anxiety.

The road passes over the valley of Jehoshaphat and winds around the ascent to the Mount of Olives. Here a panoramic view of Jerusalem gleaming white in the strong sunlight, spread out before us, dominated by the golden dome of the Mosque. On the right was the Hebrew University, an outpost held by the Jews in Arab territory, but under the control of the United Nations Organisation. The Jews refuse to give it up, and twice a month send a guard of soldiers, under U.N.O. protection,

to change with the guard already in occupation. It dominates a highly strategic position, overlooking the road to Nablus (Samarita) and the road to Jericho, the only outlets from Jerusalem. If another Arab-Jewish war broke out, it could become an important acquisition, for from it the two connecting roads could be cut permitting Israel to occupy the entire city of Jerusalem.

The valley of Jehoshaphat slopes easily down towards Jerusalem, a great contrast to the other valleys surrounding the city, which cut deep gaps into the earth. Obviously this would be the direction from which an attack on the city would be made, illustrating the point of Joel 3: 1.

We looked down from the Mount of Olives on the scene before us. What history has taken place in this significant city! Far towards the left we looked down on the Valley of Kedron which we had recently visited. Just to the left of Moriah is Mt. Ophel which archaeologists consider to be the true Zion, the place that Joab gained by his reckless courage, by which he was promoted to captain in David's army. The city itself looked lovely. It gleamed white and clean, a mass of stone buildings unrelieved by any growth. It was dominated by a ring of brown, burnt hills and mountains which dominated it, and which show the signs of centuries of erosion.

What a city! What a history! What a future! Our minds swept over the past. As we looked down from Olivet we could imagine the sorrowful company that followed David when he was driven from the throne by Absalom. The treachery and ingratitude of his own son had undermined his position with the people, and he was forced to flee the city that had once resounded with Psalms glorifying his prowess. With every mark of mourning, the king had ascended to this very hill upon which we stood, that he might for the last time, look down upon the City of David; that he might weep over the wickedness of his own people and family; that he might for the last time worship before Yahweh in the sight of Zion. Then, having as he thought paid his last respects, he commenced the walk into exile and contempt.

And a thousand years later, the greater Son of David made similar pilgrimage. He, too, just prior to the time when his own would betray him, ascended this mount and wept over Jerusalem. He, too, sought the communion of his Father to strengthen him in a time of need, and then turned to the cross that awaited him.

We discussed these things on the mountain top as we looked at the city before us, having carefully told Jerry to leave us to our own meditations. Then we considered the future. What changes we beheld. We could see the whole country before us altered. To the south a mighty plain (Zech. 14: 10); Zion itself boldly "lifted up"; the mount upon which we stood cleft in two, and along the deep wide valley, a stream of living water pouring eastwards to the Dead Sea that we could glimpse in the distance. We saw Zion "beautiful for elevation, the joy of the whole earth" (Ps. 48: 1). No longer in the hands of Arabs or Jews, but the City of the Great King in truth. No longer dominated by dry, eroded hills, but dominating the countryside — a huge altar-mountain. No longer a crowded city of little streets surrounded by bare, parched landscape; but a glorious Temple, a manifestation of glory, a noble House of Prayer for all people, and everywhere glorious growth, beautiful trees, streams of life-giving water, wonderful activity — the scene of joy and wonderment to all who visit it.

There was one further sight that I desired to see if I could before leaving the environs of Jerusalem. It marks the spot of one of the greatest incidents in Bible history. When David left the city as an exile, he travelled along the valley road to Jericho past Bethany. Here he was met by Shimei who bitterly hated the king of Israel. As the distressed king led his little company along this valley, Shimei from the height above took the opportunity of expending his hatred of the king in public insult and invective. Beyond himself with rage, he cast stones and dust down on David, shouting abuse at him. The followers of David were shocked at the sight. "Why should this dead dog curse my lord the king?" asked Abishai, "Let me go over, I pray you, and take off his head."

But David refused permission. He knew that he deserved the punishment heaped upon him. Yahweh had permitted these troubles to accumulate, had allowed his own son to revolt against him, and he was prepared to submit to the will of heaven. "It may be that Yahweh will look on mine affliction, and requite me good for his cursing this day" (2 Sam. 16: 12).

He submitted to evil, leaving vengeance in the hands of God. And Yahweh avenged him. When David returned triumphant, Shimei was forced to meet him again. There was no shouting of curses this time, no mocking at the fallen state of David. Instead Shimei humbly bowed before the king, prostrating himself to the ground, pleading for his life — which was granted him.

It is a lesson for all time, a lesson that the greater than David brought home to the Ecclesia in Philadelphia (see Rev. 3: 9). David's patience and faith was rewarded, his submission to Divine punishment, the humbling of himself before the throne of grace, brought about his ultimate triumph.

And we found, as I believe, that valley. For even today, about that spot, there is a shallow valley that answers to the description of the record. As we walked across the fields towards it, we peopled it with the characters of the past. We could mentally visualise Shimei dancing with rage and anger at the summit, casting insults, stones and dust on the company below. We could picture the sorrowful David, submitting to this final act of humiliation, recognising that Yahweh would doubtless act in his vindication if he performed His will.

We visited Bethany because Jerry was anxious to show us the reputed tomb of Lazarus. But an Arab urchin rather spoiled the effect that Jerry tried carefully to build up. Of course, this so-called tomb is part of a Catholic church, and is carefully locked away from others but tourists. But as we were being conducted into it a disreputable urchin told us that Jerry lied, that this was not Lazarus' tomb, that the genuine place was found inside a neighbouring mosque of which he had the key. There was quite an argument between the two guides, but we were really disinterested in either place. There are matters of far greater consequence in this wonderful land than these obvious fakes, of which the city is full.

— Editor

Forward! Persevere! Forget the things behind! Redeem the time! Die in the fight or be found in its thick when the Lord comes, and all will be well.

— R.R.

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

(Continued from p. 140)

REVELATION 13: 11-18

THE BEAST OF THE EARTH

In Revelation 13: 11-18 John describes another beast that he saw arising out of the earth. This was in contrast with the previous one that arose out of the sea (cp. vv. 1, 11).

The Beast of the Sea relates to Rome when it was supported militarily by the Emperor in Constantinople. At that time Rome and Constantinople stood as the headquarters of the two divisions of the Empire, answering to the two iron legs of the Image of Daniel 2. Our treatment of the early verses of Revelation 13 showed how this beast was "wounded to death." Among the barbarians that had invaded the borders of the Empire weakening it, were the Goths who later swept down through Italy and occupied Rome. Rome was under the Goths for about 60 years, at the end of which time Gothic power was overthrown by the armies of Constantinople. Thus, "all worshipped the dragon which gave power unto the beast" (v. 4), for through its military success the "deadly wound was healed."

For a time Rome remained reduced in rank among cities, deprived of all sovereignty. The dominion of Constantinople was again established in part of Italy represented by the Exarch of Ravenna, and subject to him was the Bishop of Rome.

This state of things had been established by the arms of Justinian of Constantinople, and the settlement he effected in A.D. 554. Two hundred and forty years later, however, a great revolution had been developed in Europe. The Constantinopolitan sovereignty and Exarch were no longer found in Italy; three of the Ten-Horn kingdoms had been subdued by a new power; the Bishop of Rome was exalted into a pontifical potentate with temporal jurisdiction over the "states of the Church"; and Rome itself was raised from her degradation and eclipse to imperial sovereignty, and, as Gibbon testifies, was afterwards "revered by the Latins as the Metropolis of the world, and the THRONE OF THE POPE AND EMPEROR who from the Eternal City derived their title, their honours, and the right or exercise of temporal dominion."

The Beast of the Earth, therefore, represents the Holy Roman Empire. This was a fusion of power by the Emperor (the head of the Germanic States) and the Pope. It is represented in Daniel 7: 8 as the little horn with Eyes like the eyes of a man, and a Mouth speaking very great things. Its rise must be looked for after the Emperor of Constantinople had lost his sovereignty in Italy. The Constantinopolitan Exarchate of Ravenna was conquered by the Lombards in A.D. 752, which gave the preponderance in Italy to them; and placed the Bishop of

Rome very much at their mercy. To whom could he appeal for help? Constantinople no longer had the power to eject the Lombards, and in any case, was involved in a bitter controversy with Rome over the use of images. A new Power was developing in Europe, however, to which the Pope could turn. This was the Empire of the Franks which ultimately developed into the German Federation. Under Pepin, and later under Charlemagne, it developed into a powerful Empire. To it the Pope turned in a time of need. The appeal was not in vain. The Lombards were defeated. A new Empire in Europe came into existence. And in the year A.D. 799 the Two-horned Beast — an alliance between the Pope and the Emperor of this new European Power was established. The beast of the earth had come into existence. The Bishop of Rome had passed from under the sovereignty of the Emperor of the East (Constantinople) into an alliance with the New Imperial Dominion of the West, known in history as "The Holy Roman Empire," the subject of prophecy of this portion of the Apocalypse.

VERSE 11

"Another beast coming out of the earth" — The new power was not limited to territory around the Mediterranean as was the Beast of the Sea (v. 1), but included Central Europe. A rift gradually developed in the union between Rome and Constantinople. The "Great Controversy" over the use of images broke out which consummated in the formation of the Greek Orthodox Church as distinct from the Roman Catholic. In Italy, the Lombards took advantage of this and laid claim to the Roman dukedom and to Rome itself. Rome found itself divorced from its ally in the east, the "dragon" of v. 4, and turned to the rising power of Pepin in Europe, for support. Pepin, Emperor of the Franks, marched against the Lombards and defeated them. The Lombards again laid claim to Rome, but were again attacked and defeated, in the year 774, this time by Charlemagne, son of Pepin. In 787 Rome separated from Constantinople and became allied to the growing power of Charlemagne. On Christmas Day, 799, Pope Leo 3rd crowned Charlemagne as Augustus and Emperor, and the union was made complete: the Holy Roman Empire had come into existence. The controversy regarding Images was finally decided by Theodora in 842 when he threatened to put out the eyes

of all those who opposed their use in the churches.

"Horns like a lamb" — The Holy Roman Empire claimed to be Christian.

"Spake like a dragon" — This revealed its true character. The "dragon" is the symbol of paganised Imperialism. The Holy Roman Empire (it was neither "holy," "Roman" or an "Empire" as one critic pointed out) was founded on the Imperialistic ambitions of Charlemagne. It developed into the Germanic Federation of States of Central Europe, the chief of which, by the year 962, automatically acquired the subject kingdoms of Italy and Rome, but could not legally assume the titles of Emperor or Augustus until he had received the crown from the hands of the Pope.

VERSE 12

"Before him" — Lit. "in his presence" (see Diag., Dr. T. trans.). The first beast was not destroyed; it was only one of its heads that was affected. The ten horns, or kingdoms remained. Thus, in accordance with the prophecy, the twohorned Beast was established in the presence of the ten horns which remained of the first beast.

"The earth and them that dwell therein" — See note on v. 6.

"First beast whose deadly wound

was healed" — It was the sixth head of the beast that was wounded to death, not the beast itself. The Goths wounded this head when they established their Gothic form of government (the 7th head) in Rome. The Emperors of Constantinople overthrew the Gothic rule, and by so doing "healed the wound" v. 3) by placing Rome under the control of the Exarch of Ravenna. The Lombards destroyed this arrangement, and now under Charlemagne the beast again arose with greatly enhanced power. This represents the 8th head Cp. Rev. 17: 11.

VERSE 13

"**Maketh fire**" — Fire is the symbol of anger, war, destruction, persecution (Isa. 42: 25; 66: 15; Ezek. 22: 20-22; Zech. 13: 9; 1 Pet. 1: 7; 4: 12). All this was expended against the opponents of Rome.

"**Come down from heaven**" — From the ruling powers. The fire was both secular and ecclesiastical. The former was administered by the armies of the Empire the latter by the thunder of papal interdicts and excommunications.

VERSE 14

"**Miracles**" — Gr. Wonders. Theological deception (2 Thess. 2: 9) plus military success brought the world to the feet of the Papacy.

"**In the sight of the beast**" — The Holy Roman Empire was established in the sight of the other horns or powers, found on the Beast of the Sea (v. 1). It arose from out of their midst (Dan. 7: 8).

"**Saying**" — An authoritative mandate.

"**An image**" — The Papacy. An image is a likeness which pagans worship. The Papacy was an independent sovereign power like the secular authority commanding the worship of its adherents.

VERSE 15

"**Both speak, and cause that as many as would not worship the**

image of the beast should be killed." — To speak is to issue decrees — this the Papacy does. To worship is to command the unquestioning adherence of followers — this the Papacy does. To cause to kill is to enforce decrees by war — this, in the period of its temporal power — the papacy did (Dan. 7: 20).

VERSE 16

"**Receive a mark**" — It was the custom for slave owners to brand their slaves with a sign on the forehead or hand. The Hindus today mark themselves on the forehead with the emblem of their god. Thus those having the sign of the Papacy are its slaves, worshipping its head. The sign of the cross which is made on the hands of priests at their ordination, and which worshippers make on their foreheads and bodies, and which is used to advertise churches, is really the badge of cursing (Gal. 3: 13).

"**On right hand or forehead**" — Thus dedicating themselves to work and think only for Rome. Contrast Rev. 14: 1.

VERSE 17

"**No man might buy or sell**" — Trade with heretics was discouraged. But the buying and selling has relation to practising religion in the sense of Rev. 18: 12. Rome recognises only its priests as being authorised to do this.

"**The number of his name**" — It was the custom among pagan countries to designate some of the gods by the total number of the name of the god, Greek signs having a numerical value. Ireneas who discoursed with Polycarp the disciple of John, declared the name signified LATEINOS. In approximately the year 666, Pope Vilation decreed that Latin be the religious tongue. The numerical value of Lateinos in Greek is 666, thus: L(30) A(1) T(300) E(5) I(10) N(50) O(70) S(200). The phrase

"The Latin Kingdom" also has a numerical value of 666, thus. H(8) L(30) a(1) t(300) i(10) n(50) e(8) B(2) a(1) s(200) i(10) l(30) e(5) i(10) a(1).

VERSE 18

"The number of a man" — i.e.,

the number of flesh, of mortality in contrast with the Divine power of Yahweh (cp. Isa. 3: 3; 2 Thess. 2: 3). Six is the number of man, because on the sixth day man was created. It is one less than seven, the perfect number.



HISTORICAL OUTLINE OF THE FORMATION OF THE IMAGE OF THE BEAST — OR THE PAPAL GRASPING OF POWER

People of Rome excluded from Ratification of Popes

At first the Bishop of Rome was elected by the College of Cardinals, and ratified by the people of Rome. But the Pope was not legally consecrated until the Emperor had signified his approval and approbation. Gibbon declares: "The Roman Pontiffs of the ninth and tenth centuries were insulted, imprisoned and murdered by their tyrants; and such was their indigence after the loss and usurption of the ecclesiastical patrimonies, that they could neither support the state of a prince, nor exercise the charity of a priest."

At the same time, the excesses and vices of certain Popes demanded that some reform be instituted.

In 1059, Pope Nicholas II, published a decree restoring to the Cardinals of Rome the right of nomination and election, and leaving the confirmation to the Emperor, but excluding the ratification by the people of Rome. This was by the instigation of Hildebrand, a Cardinal, who was the real power behind the Pope.

Dispute Between Gregory and Henry IV

Hildebrand ascended the Papal throne as Pope Gregory VII, and set about gaining further power. He published a new decree against lay investitures, claiming that they reduced the dignity and purity of the Roman Hierarchy.

He sought an occasion against Henry of Navarre who stood in the way of Papal power. Charges being laid against Henry IV by his subjects, he was summoned to Rome to explain his case. Instead of doing so, Henry assembled a gathering of bishops and vassals at Worms, and procured a sentence that Gregory should no longer be obeyed as lawful Pope. Henry was thereupon excommunicated by Gregory.

Gregory supported his case by letters which contained the statement: "Bishops are superior to kings and made to judge them." He aimed to establish at Rome an annual assembly of bishops to decide contests between nations. A sort of United Nations Organisation presided over by the Papacy!

Many Bishops and nobles of Germany siding with Gregory, Henry was compelled to ignominiously submit. He humbly presented himself before the Pope at Canossa to receive absolution for his sins.

Gregory inciting the Lombards, they rose against him. They received the support of Henry. Gregory supported the claims of Rodolph to the throne of the Holy Roman Empire in opposition to Henry. The military success of Henry disposed of Rodolph's claims and considerably reduced the influence of Gregory.

Final Result of conflict between Emperor and Pope

Disputes between the two forms of rule (secular and ecclesiastical) continued until 1122 when a Concordat of Treaty of Agreement was mutually entered into by which the Emperor resigned for ever the investiture of bishops, whilst the bishop (or Pope) agreed to receive his temporalities from the Emperor.

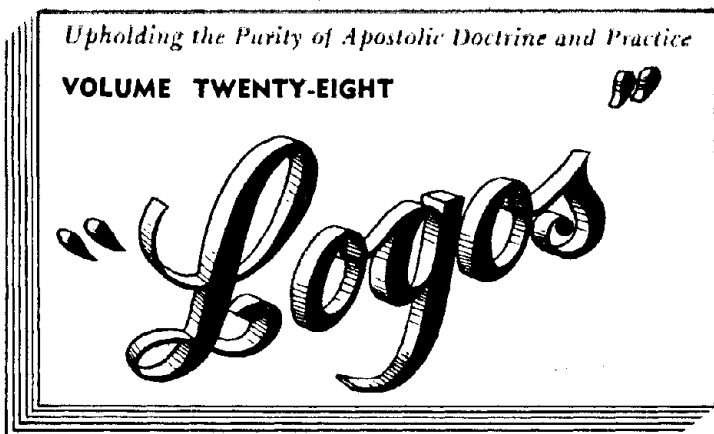
By a Papal constitution, no bishop was permitted to exercise his functions until he had received the confirmation of the Roman See.

No Pontiff now thought of awaiting confirmation of the Emperor before he was installed in "the throne of St. Peter."

Gregory's work in grasping for absolute power was completed by Innocent III (1198-1216) who stated that it was the Pope's authority to accept or reject the Emperor elect. Thus the position between Pope and Emperor was entirely reversed. The "image" of the beast had been established, and all were called upon to worship it.

By the thirteenth century the Papacy was supreme.

(To be continued)



Thoughts for the Times

The Truth's Enemies

Who are the real enemies of an ecclesia? The answer is, those who think more of pleasing themselves than of pleasing God — who study the gratification of their own fleshly feelings more than the interests of the Truth. They are those who fear not to do wickedly — who will throw a whole meeting into a state of turmoil in an effort to uphold their own dignity and avenge their wounded self-esteem. They are those who slander genuine and industrious brethren, and rally round such as are given to contention. They are those who disparage Christadelphian literature and magnify the works of the alien. They are those who argue that a regular attendance at the meetings is purely an optional matter, and that we can spend too much time and money in the service of the Truth. They are those who say that there is no harm in an occasional visit to the theatre, and in the reading of novels, and who suggest that we might profitably shorten our Bible readings — that a haphazard selection would be better than our present plan. They are those who are ever creating difficulties and complications, the clearing up of which makes the head ache and the heart sick.

These are the ecclesia-wreckers. Men who are not moved by the solemnities and beauties of the simple Gospel, and by an unselfish desire to publish them to their neighbours, but by considerations which God will not acknowledge.

— A.T.J.

Condition of the Nations Anterior to the Second Advent or "Day of the Lord of Hosts"

By Dr. J. Thomas

1. They are haughty, proud and idolatrous:—

"The day of the Lord of Hosts shall be upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the LORD ALONE SHALL BE EXALTED IN THAT DAY. And the IDOLS HE SHALL UTTERLY ABOLISH. And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord, and for the glory of His Majesty, when He ariseth to shake terribly the earth (Isa. 2: 14-19).

2. There is a Veil spread over all nations:—

"And it shall come to pass IN THAT DAY, the Lord shall punish the host of the High Ones on High, even the Kings of the Earth upon the earth. THEN the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in MOUNT ZION, and in JERUSALEM, and before his Ancients gloriously. And in this mountain (of Zion) shall the Lord of Hosts make a feast of fat things unto all people. And He will destroy IN THIS MOUNTAIN the face of the covering cast over ALL people, and the veil that is spread over ALL nations. He will swallow up death in victory (Isa. 24: 21, 23; 35: 6, 8).

"I, the Lord, have called thee (Messiah) in righteousness, and will hold thy hand, and will keep thee, and will give thee for a covenant (Heb. "berith" — a purification sacrifice) of the people, for a light of the Gentiles, to open their blind eyes" (Isa. 42: 6-7).

"They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save (Romanists and Pagans). . . . Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear" (Isa. 45: 20-23).

"Arise (O Jerusalem) and shine, for thy Light (Messiah) is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles (till then in "gross darkness") shall come to thy light, and kings to the brightness of thy rising" (Isa. 9: 1).

"The Lord WILL CAUSE righteousness and praise to spring forth before ALL the nations" (Isa. 61: 14).

Until he do this, the reverse is their condition. Because of their excessive vileness, He says:

"I will tread them in Mine anger, and trample them in My fury

and their blood shall be sprinkled on My garments, and I will stain all My raiment. For the day of vengeance is in My heart, and the year of My redeemed is come" (Isa. 63: 3, 6).

"Thou, O Lord, never barest rule over them (the nations); they were not called by Thy name. Oh, that Thou wouldst rend the heavens, that Thou wouldst come down, that the Mountains (Kingdoms, States and Empires) might flow down at THY PRESENCE, as when the melting fire burneth, to make Thy name known to thine adversaries, that the Nations may tremble at Thy presence!" (Isa. 63: 19; 64: 1-2).

"At that time, they shall call Jerusalem the Throne of the Lord; and ALL the nations shall be gathered unto it (as the seat of government), to the Name of the Lord (Jesus), to Jerusalem; NEITHER SHALL THEY WALK ANY MORE AFTER THE IMAGINATION OF THEIR EVIL HEART" (Jer. 3: 14-18).

"My determination is," saith the Lord, "to gather the nations, that I may assemble the Kingdom to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. For THEN will I turn to the people A PURE LANGUAGE, THAT THEY MAY ALL CALL UPON THE NAME OF THE LORD, TO SERVE HIM WITH ONE CONSENT" (Zech. 3: 8).

Anterior to this event, their spiritual language is mere confusion and impurity; and instead of calling on the Lord's Anointed with unanimity, they are as divided as there are forms of superstition in the world.

"Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the Life of God through the ignorance that is in them, because of the blindness of their heart, who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4: 17).

"Because they received not the love of the truth, that they might be saved, for this cause God shall send upon them STRONG DELUSION that they should believe a lie; that they all might be condemned who believed not THE TRUTH, but had pleasure in unrighteousness" (2 Thess. 2: 10-12).

Revelation 17 contains a prophecy concerning "the great city which sits on seven hills," and which in the days of the Apostle John, "reigned over the kings of the earth." Is anybody so ignorant as not to know that this city is ROME? If there be then "let him not continue to be ignorant still; for not to know is next to being a dunce without remedy. In John's day Rome was pagan; but his prophecy has reference to her, when she should be PAPAL. Papal Rome, then, is very appropriately styled "THE GREAT HARLOT"; and because of the corruption and confusion she has originated, she is termed "Babylon the Great"; and moreover, seeing that she has given birth to so many forms of superstition, papal and protestant, she is called the "Mother of Harlots and abominations of the Earth." Her motto is "Mystery," for she delights in deeds of darkness; and once inscribed the very word upon the tiara of her imperial Image; therefore

also her name is Mystery. The spirit of God represents her as a Drunken Harlot — drunk with the blood she has caused to be shed of the saints and witnesses of Jesus. This beastly murderess, not content with getting drunk herself, set to work to intoxicate all that had anything to do with her. Hence it is written:

"The inhabitants of the earth have been made drunk with the wine of her fornication" (v. 2). And, "again, ALL nations have drunk of the wine of the wrath of her fornication (spiritual abomination and idolatries), and the Kings of the earth" also (Ch. 18: 3), "and by her sorceries were all nations deceived" (v. 23).

This Mother of Harlots is . . . to continue until like a great millstone from aloft plunging into the sea, she is to sink down with violence into the molten flood beneath her, and thenceforth "to be found NO MORE AT ALL" (v. 21).

It is worthy of remark here, that a short time anterior to this "consummation so devoutly to be wished" by the heirs of the kingdom, the affairs of the Drunken Harlot become remarkably prosperous, and her prospects exceedingly flattering. Hence she is represented as "saying in her heart I SIT A QUEEN AND AM NO WIDOW; AND SHALL SEE NO SORROW." She draws the eyes of all the nations to her, as a City, whose sovereignty is again shining forth with its ancient lustre, and, under the auspices of the Eighth Head . . . is entering upon a new and brilliant era of light and progress in harmony with the spirit of the age! Vain, illusory expectations of a deceived and drunken world! With what unerring truth the apostle said, "They that dwell on the earth shall admire (thaumazontai) whose names are not written in the Book of Life from the foundation of the World." They will admire and praise the Imperial Head of the Harlot City, vote addresses to his Image from the Western Hemisphere; pay flattering compliments to his officials in the Land of the Pilgrims; give ear to his syren sorceries in Legislative Halls; and shout vivas to "His Holiness" in the doomed cities of his domain!

How little do they know, that the desolation of the Harlot is nigh even at the doors! The sign of her eternal overthrow is the fitful flashing of her expiring wick — a little brightening of her affairs, precursory to the "plagues which shall come in one day, death, and mourning and famine"; when "she shall be utterly burned with fire." Reader, be on your guard, for the end is near.

In conclusion. When we contemplate the Nations, all of them, by the "sure word of prophecy," we behold them, haughty, proud and idolatrous; their minds veiled with a

covering of gross darkness; without divine knowledge; unrighteous; walking after the imagination of an evil heart; deaf, of vain minds; darkened understandings; alien through ignorance from the life of God; past feeling; strongly deluded, believing a lie, and drunk with the intoxicating sorceries of the scarlet-robed, adulterous, and lascivious "Queen."

Such is the scripture delineation of those who manufacture "public opinion!" In view of this, is the doctrine of Jesus strange, that "that which is highly esteemed among men is abomination in the sight of God;" or that of Paul, that if he "pleased men, he should not be the servant of Christ"? Can a man advocate the truth of God, and continue in harmony with public opinion? Impossible! With such opinion there must be war even unto death.

J. Thomas, "Herald of the Future Age"

Aim of "Logos" appreciated

Bro. G.W.K. (Bristol, Eng. writes): "Logos certainly lives up to its stated aim of the 'spiritual advancement of a people called out of Gentile darkness unto Divine light.' I personally have reaped immense profit and enjoyment from the many articles it contains. My appreciation of the faithful labours of Brethren Thomas and Roberts has been increased by 'Logos.' The spirit of such a magazine is badly needed in the ecclesias today, for it becomes fairly obvious that many are still trying to survive on a diet of milk, instead of the rich and meaty food provided in the word of Yahweh."



The reproach of the Master will be for those who sink into a state of self-absorption and self-administration through the effect of delay to the neglect or half-hearted maintenance of the things that belong to Christ. He ought to find us at his coming as busy with his affairs as if we had a thousand years' work to do.

— J.T.



In the absence of Christ, it is in the fate of the truth to suffer the contempt of which he himself was the subject in the days of his flesh. This contempt takes many shapes, and springs from many causes. There is a contempt that will always be shown independent of particular occasions. The natural mind is alien from God and has an instinctive aversion to anything that brings Him near and involves Him. Consequently the sure word of prophecy, in all circumstances and ages, is looked on with disfavour and repugnance by those who have neither the fear nor love of God before their eyes.

— R.R.

Jacob's Prophecy of the Last Days (Gen. 49)

SIMEON and LEVI :
Instruments of Cruelty

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

— Genesis 49: 5-7



Brethren in Crime

Having spoken of Reuben, Jacob's eyes now rested upon Simeon and Levi. They stood together before him, next to Reuben, their elder brother. They were apparently noted for their mutual affection, for Jacob described them as "brethren," even though all were members of the one family.

Simeon means "hearing." He was a son of Leah, and the answer to her prayer (Gen. 29: 33). Looking for a means to supplant Rachel in Jacob's affections, she felt she could do so in the birth of children, and therefore besought God that He would grant her that blessing. Thus she called her second son, Simeon, for she said, "God hath heard me!"

Levi means "joining." He was so called because of the hopes that Leah placed upon his birth. Whilst Rachel remained barren, Leah had born Jacob three sons. Three sons must surely set the seal to her supremacy over her barren though more-loved rival, and forever join her and Jacob in an unbreakable bond of affection. Therefore she called this child Levi.

The record implies that their births followed closely one upon another (Gen. 29: 33-34). Perhaps they were united in age more than any of the other sons of Jacob, and thus in that sense also were "brethren."

But whatever close associations they may have had in age, there is no doubt about them becoming brethren in crime. The circumstances are recorded in Genesis 34. Shechem, the son of Hamor, aspired to the hand of Dinah the daughter of Jacob. Shechem readily agreed to the conditions, namely, to enter into covenant relationship by the rite of circumcision, and persuaded the men of the city to

do likewise. But in an act of base treachery, Simeon and Levi, taking advantage of the weakened state of the menfolk of Shechem, entered the city sword in hand, and slew all the males. This, as Jacob remarked at the time, "made his name to stink among the inhabitants of the land" (Gen. 34: 30).

But, as the horrified Jacob now foresaw, this all became typical of a worse act of treachery to take place in the then distant future, which would cause the name of "Jew" to "stink among the inhabitants" of the world.

Conspiracy Against Christ

Thus Jacob spake:

"O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall!"

The historical foundation for this exclamation is recorded in Genesis 34; but these words form part of Jacob's prophecy of the "last days," and their fulfilment is seen in the crucifixion of the Lord.

In this, Simeon stands as a type of the Jew of Christ's day.

Notice that Jacob declared: "Instruments of cruelty are in their habitation (Gen. 49: 5).

The habitations of Simeon, his inheritance in the land, was established within the borders of Judah. Therefore, in this prophecy, Simeon represents those Jews in occupation of the land in the "last days" of Judah's Commonwealth, which synchronised with the first advent of Messiah.

Levi, of course, represents the priestly class in the prophecy.

It was the leaders of Israel, together with the priests and Levites who entered into a conspiracy to destroy the Lord.

This was the "assembly" which Jacob prophetically viewed with horror. The Spirit in David likewise spake of it. Psalm 22: 16 declares:

"For dogs have compassed me; the assembly of the wicked have enclosed me. They pierced my hands and my feet" (Ps. 22: 16).

The incident is historically recorded in Matthew 26: 3-4:

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him."

Moved with jealousy and anger, the Jews of Christ's day "slew a man." "They took hold on Jesus and led him away to Caiaphas the high priest, where the scribes and the elders

were assembled . . . and all the counsel sought false witness against Jesus, to put him to death" (Mat. 26: 57, 59).

The leaders of Jewry together with the priestly class thus assembled together in secret, and filled with jealous anger against the Lord, conspired to slay him.

They Dugged Down a Wall

But in their selfwill they "dugged down a wall." To destroy a wall is to overthrow that which protects a city. It is obvious that the translators are obsessed with the treachery of Simeon and Levi and their slaughter of the men of Shechem. They "dugged down a wall" in destroying that city.

The Jews of Christ's day, however, were guilty of the same crime. Their treachery, their murder of the Lord, resulted in the overthrow of the city of Jerusalem. Christ, himself, showed this, in his parable of the marriage of the King's son, recorded in Matthew 22. In outlining the punishment that would fall upon the Jewish nation because of its rejection of his Messianic claim, he declared:

"But when the King heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burned up their city" (v. 7).

Thus Jewish selfwill resulted in the destruction of Jerusalem. The Divine protection — that "wall of fire round about her" (Zech. 2: 5) — was withdrawn, the city was breached and the nation destroyed.

So much for the Authorised Version translation. But there is an alternate rendering of Genesis 49: 6 which the margin suggests: "they houghed oxen." The Revised Version has taken this into the text, thus: "they houghed an ox." The Concordant Version renders it: "they felled a chief," i.e., a bull.

This is an appropriate designation for the Lord who is the Chief, or if the literal "bull" is preferred, is the anti-typical Bullock slain as the sin-offering (Lev. 8: 17; Heb. 13: 11-13).

If this alternate, more literal, rendering is preferred, Jacob saw something more wonderful than the destruction of Jerusalem. He foresaw the murder of his illustrious son, but he saw what Deity would accomplish in that murder. Peter spake of it on the day of Pentecost:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2: 23).

The death of Christ was criminal as far as the Jewish

people were concerned, but it accomplished the predetermined counsel of God in providing for the antitypical sin-offering, which was a bullock. This was the sacrifice referred to in Hebrews 13: 11, which in the next verse the writer identifies with the Lord Jesus.

How appropriate, therefore, are the words of Jacob: "They shall hough (destroy) an ox."

Divided and Scattered

Because of their crime they were divided and scattered among the nations. As typical of that, these two tribes were divided and scattered among the other tribes. Jacob declared:

"Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob and scatter them in Israel" (v. 7).

In apportioning the tribal inheritance, Levi received no land grant. As the priestly tribe, cities were given it throughout the other tribes.

Nor was Simeon given independent land grant; the tribe was settled within Judah's territory. This is stated in Joshua 19: 1, 9:

"Simeon's inheritance was within the inheritance of the children of Judah" . . . "Out of the portion of the children of Judah was the inheritance of the children of Simeon."

Thus their inheritance formed part of Judea which rose in rebellion against its King, 1900 years ago.

Both the tribes were submerged among the other tribes, as Jewry has been submerged among the nations since.

Jacob saw it all; he saw the cause of the scattering; thus his expression of horror.

In describing their wrath, he called it "cruel." The word is sometimes rendered "obstinate." And Jewry was obstinate. The extent of the blindness of the leaders of the people is reflected in the words of Nicodemus: "We (leaders) KNOW that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him" (John 3: 2).

Blinded by an unreasoning wrath, and cursed by their fierce anger against the Son of God, the Jews of Christ's day were led to perpetuate the crime permitted by Simeon and Levi when they overthrew Shechem,* and received their

*Shechem means "Burden-bearer." It became a city of refuge (Josh. 21: 21). It was strategically situated between the Mounts of Blessing and Cursing (Josh. 8: 30). It was a rallying place for Israel (Josh. 24: 1). There Abraham received confirmation of the promise (Gen. 13: 6-7). As a city, therefore, Shechem pointed forward to Christ, our Burden-bearer,

father's rebuke.

They did this despite their realisation that Christ was "a teacher come from God." Their wrath was "obstinate," it blinded them to reason.

Upon them rested the punishment they deserved. Divided and scattered among the nations, they will remain as such until the appearance of Him unto whom "shall the gathering of the people be" (Gen. 49: 10).

And that introduces us to Jacob's prophecy of Judah (Gen. 49: 8-12).

— H.P.M.

Beautiful in its Simplicity,
Yet Profound in its Significance.

The Parable of the Sower

Living close to the land, as did many Jews of Christ's day, those who had "ears to hear," would readily understand the significance of this parable. We, too, can greatly profit by this parable, for we live in times when the perils of those days are greatly intensified (2 Tim. 3: 1-5).

The choice of soil to portray humanity is a clever one. For man comes from the soil (Gen. 2: 7), and there are many different types of soil as there are different types of character. Some have the capacity to produce abundantly; others are so limited they can produce almost nothing.

Even average soil can be made to produce so prolifically that the face of the earth is turned green, the colour of life! Yet even the best soil is dead if left to itself; it needs the introduction of a living seed to produce life.

It is the same with man! The natural capacity of individuals varies greatly. Yet, no matter how talented, educated, cultured, "learned in the wisdom of the Egyptians" a man may be, unless the seed of life (the Word) is present, he is dead (Matt. 8: 22; 1 Pet. 1: 23; Jer. 10: 23).

In the parable, the Lord declared that some of the seed fell by the "wayside." This was a path that divided the fields, and which was made hard by continual use. As a result, it produced nothing. Yet it consisted of the same material as

the "good soil," the only difference being that one remained hard, and the others had been cultivated.

What an apt illustration of mankind! The world abounds with people who are intelligent and logical in outlook, and yet their background, upbringing, materialistic education or religious bias so hardens their minds against the seed of the gospel, that it is impossible for it to take root. There is a need for cultivation before the seed can be properly planted.

"Some fell upon stony ground." Rocky outcrops are characteristic of parts of Palestine. The underlying rock rises to the surface over a small area in the midst of what is otherwise deep and fertile soil. The seed which germinates in the shallow soil that lies between and over the stones, quickly die when the weather turns hot and dry. They do not die from lack of soil, however. Plants can thrive on very little soil, and can, under some circumstances, be grown without any at all. The young plants die from lack of water — a symbol of the word (John 4: 14).

These small rocky places receive as much rain as the "good soil" which surrounds them. But rain cannot soak into rock: it runs off and is lost. That which falls on deep soil, however, soaks in and is retained for future use. The shallow soil among the stones can retain enough moisture to germinate seed whilst conditions are favourable, but, when the sun becomes hot, these small reserves are soon exhausted, and the young plant withers. Heat is a symbol of trial and tribulation (Num. 21: 27, 28).

In short, it is not enough that the Word fall on our ears; we must soak it up in our minds and retain it, or we will spiritually wither and die when beset by trial. In that fact is the need of study.

Other seed fell on good soil and yet produced nothing because patches of thorns sprung up with it.

The thorn was a weed well known to all Palestinian farmers. Thorns do not prey on other plants in the way a parasitical plant would, neither do they poison other plants. Why then should it be that the wheat among the thorns did not grow properly?

In the answer is found what is perhaps the sternest warning and exhortation of the parable.

Even the richest soil has its limitations. What it gives to one plant it cannot give to another. Plant nutrients, water, and sometimes sunlight, are the limiting factors. As plants grow they need, and take, increasing quantities of these elements. Sooner or later the stage is reached where there is not enough for all. In the fierce competition which results,

the wheat, which uses what it gains to bring forth grain, is at a serious disadvantage to the thorns which are able to put nearly all which they get from the soil into root and leaf growth, thereby ensuring that they increase their intake more.

The wheat, in the parable, which fell among thorns, failed to bring forth fruit because the soil, having limited reserves, could not give sufficient to both.

We are like the soil and have limitations. Each of us has only a certain amount of intellectual ability, energy or time. Though these vary in individuals, no one has unlimited quantities. The cares and pleasures of life compete with the demands of the Truth in these matters, and if given the chance, will do to our walk in the Truth what the thorns did to the wheat.

Christ was thus teaching that we do not have to spend our time committing iniquity in order to fail in the Truth; we will fail if we spend our time and energy in any way which is not productive of fruit. In other words, we must become positive in our approach to the Word; a mere negative approach will not avail us anything.

This is borne out by the parable of the ten virgins. These virgins were all brethren of Christ — Christadelphians! They were virgins, undefiled by spiritual adultery. They were those who had accepted the invitation to the wedding. Yet, half of them were shut out! For, although all had accepted the invitation, half of them neglected to prepare for the occasion.

It is sobering to remember that the tragedy to which this parable alludes is yet to be enacted.

The fourth type of soil, mentioned in the parable of the sower, brought forth abundantly. There was fruit to the glory of the sower. And here is represented that class of person referred to in Revelation 19: 7: "The marriage of the Lamb is come, and his wife HATH MADE HERSELF READY."

The class referred to did not live their lives free from the "cares of life," nor the desire for riches or pleasure. No son of Adam does that. They bore fruit because they learned to keep those things in their subordinate place, and to root them out of their lives if they threatened to rob the plant of that which would produce fruit to the glory of the farmer.

Let us bear in mind the lesson of the parable and incorporate it in our daily walk in the Truth.

— B. Hayles (W.A.)

Prophecy of Immanuel (Isa. 7-12)

**“Let Yahweh Sabaoth be Your
Fear”**

(Isa. 8: 13)

Isaiah is required to stand aside from the apostates of his day, as a sign of Immanuel's attitude among those of his day.

☆ ☆

We can imagine the dismay with which Isaiah must have viewed the frenzied preparations of Ahaz, Judah's panic-stricken king, as he hurried about organising his defences against the Israel-Syrian coalition. We can sense, too, the terror of the people as their leader's fear and dread spread like a contagion throughout the nation. In these circumstances, Isaiah, as a loyal and patriotic son of his people, would have been sorely tempted to move among them, and cry aloud against the fleshly alliance they were negotiating with Assyria, and exhort them strongly to return to Yahweh, whom he knew to be their only real Source of strength.

No Communion of Light with Darkness

Whatever was natural to Isaiah, however, had to be subordinated to the will of Yahweh, and His estimate of the situation did not permit of His prophet carrying out this course of action:

“For Yahweh spoke this to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, ‘a confederacy,’ to all them to whom this people shall say, ‘a confederacy’” (Isa. 8: 11-12).*

Yahweh's patience with His people is not inexhaustible.

*To our mind, Isaiah 8: 12 does not suggest that Isaiah was not permitted to warn the nation of the folly of Ahaz's policy as is suggested above, but rather that he was shown the stupidity of the national policy. Judah looked to the confederacy with Assyria as its only hope in the face of the Syrian-Ephraimite alliance of which the people were in mortal fear. Yahweh commanded the prophet that he should not walk in the way of this people (in putting confidence in an arm of flesh). He was not to endorse their policy by saying that the confederacy with Assyria was the answer to the confederacy between Syria and Israel. He was not to fear their fear, nor be afraid at all, but was told to sanctify Yahweh Sabaoth — and let Him be his fear and dread. In this he certainly typified the attitude of Messiah. The Hebrew word “Keshar” is never used in a good sense and can signify “treachery” rather than “confederacy.” The use of this word describes Yahweh's estimate of the alliance. — Editor.

He is not prepared to deal with wicked men, any more than that light can have communion with darkness (2 Cor. 6: 14). A situation had developed where the people's unrighteousness had deprived them of His mercy. Their very history should have revealed this, as Elisha's repudiation of the evil Jehoram showed. The prophet declared:

"What have I to do with thee? Get thee to the prophets of thy father (Ahab) and to the prophets of thy mother (Jezebel). . . . As Yahweh Sabaoth liveth, before whom I stand, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee . . ." (2 Kings 3: 13-14).

So also in Isaiah's day, the time for rejection had come. Punishments and miseries were to be experienced by the disobedient. The prophet was not permitted to give himself to any scheme designed to thwart God's impending judgments.

Isaiah Prefigures Messiah's Call to the Nation

Isaiah thus was prohibited from political intervention, and to emphasise the point beyond doubt, Yahweh "spake with a strong hand" (v. 11).

Why was Deity so insistent that the prophet should not attempt to bring Judah nationally back to saner counsels and holiness of life? Part of the answer seems to lie in the fact that, in this transaction, Isaiah was "a sign and wonder" (v. 18) unto Judah typifying the work of Messiah (Heb. 2: 13-14).

The record does not suggest that Isaiah was left without a message — on the contrary, the policy entrusted him was precise and unequivocal. It was:

"Neither fear ye their fear, nor be afraid. Sanctify Yahweh Sabaoth (He who will be armies) Himself; and let Him be your fear, and let Him be your dread" (vv. 12-13).

The nation as a whole was beyond repair; only individuals in it were worth saving. It was to these that Isaiah was to take his message. What was he to tell them?

**"Do not yield to this terror!
After all, what can flesh and blood do to you?
Destroy your body? Yes, that's true!
But, that accomplished, what then?
Can it destroy you forever?
There is One who can do that!
You have every right to be afraid of Him.
He can destroy you now, and forever!
Yes, fear Him! Let Him be your fear,
And let Him be your dread!
Sanctify Him! Hallow Him alone!
Regard Him as holy! Let His influence be felt in your life!"**

At this time of national crisis, Isaiah went forth with his mission of individual salvation, and in so doing, set the pattern that was to be unfolded in the ministry of Emmanuel.

When Jesus came to "save his people from their sins" (Matt. 1: 21), they had fallen under the iron dominion of Rome. Always restive under foreign rule, they brooded over their condition. Resentment and revolt were in the air. They longed for a deliverer, and on one occasion tried to take Jesus "by force, to make him a king" (John 6: 15). The Lord rejected the advance. As in the times of Isaiah, it was not the nation, but individuals who could be saved.

It was not that Jesus did not share the national longing of his people (Luke 19: 11). On the contrary, he did. He wept over the city, anticipated its coming glory, but also showed that salvation is an individual matter. He refused to intercede for impotent Israel except on the basis of faith (John 5: 5-9), and insisted at all times upon his separation from the politics of the nation (Matt. 22: 15-22; 17: 24-27; John 18: 33-40).

The nation in Isaiah's time had decided to manage its own affairs, to look to its own ability to find a solution of its problems, whilst ignoring the strength that cometh from Yahweh. This was repeated in the time of Jesus. The leaders feared lest "the Romans come and take away both our place and nation" (John 11: 47-48), and conspired against Jesus as a result.

In Isaiah's day, although Assyria was the instrument of smiting, it was really the work of Yahweh Sabaoth (Isa. 9: 13). In A.D. 70, although Rome was the instrument of smiting, it was really the work of Yahweh (Matt. 22: 7).

Meanwhile, Messiah's message to the nation was a repetition of that carried by Isaiah: "Sanctify Yahweh Sabaoth Himself, and let Him be your fear, and let Him be your dread."

Provided the individual rested on Yahweh's strength, he had nothing to fear. Like the faithful in Isaiah's day, he might feel like "a sheep in the midst of wolves" (Matt. 10: 16), "hated of all men for Yahweh's name's sake" (v. 22), but he was to understand that Yahweh's providence overshadowed all human designs. Therefore he was to fear Him and not man. As Messiah taught: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in Gehenna" (v. 28).

Peter's Use of Isaiah's Words

When Peter wrote his first letter to the Hebrew Christians of the dispersion, there were three factors that made their plight a difficult one:

● They were being subjected to constant attacks by their fellow countrymen who remained worshippers at the synagogue and, as such, adherents of the Law of Moses.

● A mad Caesar, Nero, who had fired Rome to provide space to satisfy his insatiable passion for building, and who, in so doing, had turned public opinion against himself, had selected the Christians, an inoffensive minority, as the scapegoats for his crime. Dire persecution faced the Christians in Rome, an augury of what faced them elsewhere in the future.

● The year was about A.D. 65, not more than five years before the destruction of the Jewish Commonwealth in A.D. 70, when they might expect persecution, not only because they were Christians, but also because they were Jews.

Already subject to attacks from many sides, Peter's readers were instructed that suffering in the flesh was an indispensable prerequisite to ultimate glorification (1 Pet. 5: 10), and as illustration of this essential message, in Ch. 3: 14-15, he quotes from Isaiah 8: 12-13. His readers were told to "be not afraid of their terror, neither be troubled; but to sanctify the Lord God in their hearts. . . ."

Unlike Ahaz' Judah, which was faithless and afraid, unwilling to believe in Divine deliverance from calamity, they were instructed that there was deliverance with Yahweh, whose Name is a strong tower, into which the righteous runneth, and is safe (Prov. 18: 10).

Thus as Isaiah and his sons were men of sign foreshadowing the work of Messiah in the Ecclesia, so his message was re-echoed by Emmanuel himself, and his Apostles who formed part of his "children" the Ecclesia (cp. Heb. 2: 13-14).

— E.M.S.

It is no part of our mission to bandy compliments with Satan. We are at war with him, and when we meet, it is in battle. Let the clergy draw and defend themselves as best they can. We know no surrender, and accept no peace from them which is not yielded as the consequence of defeat.

— J.T.

The way to secure God's favour is to bring our minds into harmony with His by a permanent interest in His plans, aims, and principles, which is only to be achieved by a daily contact with these as exhibited in the Scriptures.

— R.R.

Citizens of the Kingdom

HEARTS, Perfect and Imperfect !

Kindly Jehoshaphat bowed before the rebuke for his unholy friendship which we considered last issue. He redoubled his efforts to serve Yahweh and lead the Kingdom in righteousness. He himself "went out" endeavouring to turn sinners from the errors of their way. His efforts covered those who would heed among the 10 tribes. He established legal justice on a high level, insisting that the judiciary must be above reproach and beyond bribery. They were to deal justice out "in the fear of Yahweh faithfully and" — the famous phrase — "with perfect heart." "Deal courageously and Yahweh shall be with the good."

We have looked at Jehoshaphat's faith in the extremity of battle (2 Chron. 20) on previous occasions. God was testing the quality of the King's obedience by bringing a vast host against him. The real Jehoshaphat shone forth in this trial. His godly preparation; his faithful pre-battle declaration; and his prayer — one of the most beautiful in Scripture:

"Oh Yahweh we have no might against this great company, neither know we what to do; but our eyes are upon thee."

There is no doubt about a man of this quality being in the Kingdom; and we do well to catch his spirit, that we may know what to do when faced with difficult problems.

The son of Jehoshaphat will not be in the Kingdom. He married Jezebel's daughter and was corrupted thereby. Athaliah nearly exterminated the seed royal of Judah — but the boy King Joash survived.

Joash and Amaziah

Joash proved a failure, though it is interesting to note that he allowed himself to be influenced for good while Jehoida the priest was alive. We do equally well to get into the company of wise and mature men in the Word, instead of regarding them as old-fashioned and preferring our contemporaries where we can shine, instead of taking a back seat. Joash is not the only one to have gone berserk after the withdrawal of wise influences. We know wisdom does not always dwell with the aged — but more respect for maturity and experience is needed in this youth-worshipping, self-

expressing, democratic age. Joash met a sorry end after being party to the execution of his old teacher's son, Zechariah.

Amaziah, the son of Joash, gives a useful clue on the meaning of this phrase: "a perfect heart." Of him we read: "he did that which was right in the sight of Yahweh" (2 Chron. 25: 2) — and we might say, "Good! — we shall see him in the Kingdom then!" However, if we read on, we are told "but not with a perfect heart." Thus it is possible to do right — and yet without a perfect heart. He must have been the kind of man who outwardly conformed to the will of God — sacrifices, sabbaths, worship, and so on — but whose heart was not in it. Similarly we can be regular at the meetings and "do" the readings daily — yet it can remain a matter of convention, tradition and upbringing. Thus it must have been with Amaziah.

Perhaps the most revealing explanation of his character comes in the episode where he had paid out much money to Israel, for assistance to fight Edom. When the prophet forbid it, Amaziah's first thought was for the money that would be wasted. His treasure was on earth — not heaven. He was not an idolator in the conventional sense of the word — but Paul told the Colossian brethren that covetousness was idolatry! It is very easy to become an Amaziah, preoccupied with the material gain which can be seen, rather than the great gain of "godliness with contentment." However, if we are ever in doubt on a course of action which will be in accord with the Truth but will lose us money, let us call to mind the prophet's reply to Amaziah's sorrow for the lost money. "Yahweh is able to give thee much more than this." Amaziah had not learnt to count all things but loss that he might win Christ.

Uzziah, Jotham and Abaz

Amaziah's son, Uzziah, is another man who, while young, allowed an older man to influence him for good (2 Chron. 26: 5). Perhaps he and Joash relied on these older men too much, so that when they had gone, the younger men did not know where to turn. This is the other side of the matter. Seek wise influences while young — but also build up your own convictions and learn to be answerable to God Himself. Uzziah seems to have been a good king, until his heart was lifted up in prosperity, and he sought to usurp the priest's office. Eighty vallant priests chased him out of the holy place as leprosy broke out on his forehead. Yet we may see him in the Kingdom. Perhaps in his enforced retirement he had plenty of time to think and realise that the promised

priest-king after the order of Melchizedec was yet to come.

He was followed by Jotham, "who prepared his ways before Yahweh his God"; but his son, Ahaz, was one of the worst of Judah's kings: a man who relied entirely on political expediency, and schemed to please neighbouring countries by adopting some of their religious customs. When in difficulty, he chose Assyria rather than Yahweh, with disastrous results. Also, he made innovations in the Temple based on what he saw in Damascus. Christadelphians sometimes do the same when they borrow methods and ideas from the churches, in order to "liven things up." The most eloquent comment on Ahaz is found in 2 Chron. 28: 22: "This is **that King Ahaz . . .**!"

Good King Hezekiah

However, Ahaz **did one** sensible thing. He married a good wife, Abijah, the daughter of Zechariah, who had understanding of the visions of God (2 Chron. 26: 5, 29: 1). They had a son who was well instructed by his mother, and grew to be one of the greatest of Judah's kings — Hezekiah. Sisters can thus be encouraged. Father goes out to work, and much of the early training is with the mother — so that children who grow up to become faithful saints may well owe it to a faithful mother. That is why we often read, "and his mother's name was . . ."

There is no doubt about Hezekiah's spiritual greatness. The moment he ascended the throne, in the first year and the first month, he opened the Temple doors, and stirred up the Levites to perform the services of the house. There were great solemn feasts. Whatever the king had to do, he did with zest: "and he rose early." What a passover it was. The king explained the moral significance to the people in words which Paul echoes to the Romans: "Yield yourselves unto Yahweh and serve (as servants) Yahweh your God." The livelihood of the priest was made secure and Hezekiah "wrought that which was good and right in the truth before Yahweh his God, and in every work that he began . . . he did with all his heart, and prospered" (2 Chron. 31: 20-21).

Here, indeed, is a success story! One might expect such a righteous man to be always blessed. We would not have expected disaster to follow. Yet it did. God thus tests the quality of a man's obedience, to purify it of blemishes. So, Sennacerib came against Judah, and locked up Hezekiah and his people "like a lion in a cage" (as the Assyrian says on his cylinder).

Hezekiah stood the test well. He revealed the perfection of his heart in the exhortation he gave to his people:

"Be strong and courageous, be not afraid nor dismayed for the King of Assyria, or for all the multitude that is with him, for there be more with us than with him; with him is an arm of flesh, but with us is Yahweh our God to help us and fight our battles."

Here is a man of outstanding faith, who firmly believed in what he could not see (2 Chron. 32: 7-8).

Especially beautiful is the episode of the unwelcome letter he received from the King of Assyria, which Hezekiah took to the house of Yahweh and "spread it before Yahweh" (Isa. 37: 14). There is a simplicity and intimacy about this which we could well imitate when in similar situations. God's answer came to the King. The angel of Yahweh went out and destroyed the Assyrian host and the cloud was lifted from the land.

In the same year, personal tragedy came near to Hezekiah. He was sick unto death. His knowledge of the silence of the grave and his zeal to serve Yahweh caused him to make an impassioned plea for life:

**"I have walked before thee in truth and with a perfect heart."
His prayer was answered, and he recovered.**

Hezekiah's Purification

Some have said Hezekiah would have been better without the fifteen years extension of life. True Manasseh — the final ruin of Judah — was born after the sickness; but it is Hezekiah's own failure that is in brethren's minds. He boasted of his possession to the envoys of the King of Babylon. Actually, however, this event was very important to the spiritual development of Hezekiah, and for his preparation for the Kingdom. "God left him to try him that he might know all that was in his heart."

Hezekiah's heart was lifted up. There was pride there, which is the very essence of our nature. We like to assert ourselves. We are very full of what we want to be and do. Hezekiah, in his zeal for the Truth, was unaware of the latent weakness in his heart, until God gave it scope for display. Having sinned in this way, his fault lay open, and there was room to repent. Hezekiah was a better man for his knowledge of his own weakness — just as was David. Being aware of his own fault he was able to confess and forsake it.

"Notwithstanding, Hezekiah humbled himself for the pride of his heart."

If we would attain the Kingdom, we must be honest with ourselves, seeking to know all that is in our heart that we

may, with Yahweh's strength, seek to correct it.

Books We Should Read

Manasseh's long reign effectually undid the good of Hezekiah's, and even a Josiah could not reverse the apostacy that had taken root. Josiah tried to enforce a reformation from without. He could not create one from within. We hope to consider this in a later article upon the prophecy of Jeremiah. Enough has been said to show that these Kings were our brethren, striving with the same human nature as ourselves. If we attain the Kingdom it will be on the basis of similar struggles throughout our lives. When we meet these men, we shall find we have the same hope of Israel, and that we were brought into tune with God by similar experiences.

Let us give due attention, then, to the books of Kings and Chronicles. It was once said to me that we could well go without an annual reading of these books, and then read the gospels and epistles more frequently instead. This is wrong. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correcting, for instruction in righteousness, that the man of God may be perfect (with a "perfect heart"), thoroughly furnished unto every good work (2 Tim. 3: 16).

— Edgar Wille (England)

Peace in a World in Turmoil

"Another full year has passed in our patient waiting. The state of the world today tends to make one rather impatient; however, through our faith in the One Hope we have peace of mind which eludes those whose hearts fail them for fear. So for a continuous supply of spiritual refreshment in a 'dry and thirsty land' I have pleasure in enclosing my subscription for 'Logos'."

— W.J. (London)



The friends of God are few and feeble in our day and generation. We must not be discouraged at this. In the purpose of God, His children will yet be a multitude which no man can number; but in the process of their preparation during all the ages that have elapsed since Adam went forth in sorrow out of Eden, it has seemed good to the wisdom of God to get only a few ready at a time, and to have the children of folly in the majority all the time — and that while His few children are in affliction, the numerous wicked shall prosper.

— R.R.



Wise Instruction

"If we would be saved in these times, when there is no living exposition of the divine mind, we must set ourselves to the work of reading the Bible; and we must attend to it in a systematic manner, something after the system laid down in the Bible Companion."

HOW IS JUSTIFICATION BY FAITH POSSIBLE ?

“Justification by faith”: this tells us that “not by works that we have done, but by the favour of God,” are we admitted to a saving relation. Had we been left to what we could do for ourselves, we must have perished, for no amendment of our ways is perfect, and even if it were, it could not release us from the natural inheritance of death, nor from the consequences of our own transgressions, even if there had been no natural inheritance. The kindness and love of God have come near through Christ, to offer forgiveness through faith in him on whom He laid the iniquity of us all. This is scriptural justification; not the imputation to us of acts of righteousness we never performed, as orthodox religion proclaims, but release from the consequence of the wrong we have done. That this is the right sense of justification is evident from Paul's quotation of David's words, in illustration of the blessedness of justification:

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Rom. 4: 7-8).

It is further evident from the association of the word “justification” with the process of absolution:

“By him, all that believe are justified from all things from which ye could not be justified by the law of Moses” (Acts 13: 39); “Through this man is preached unto you the forgiveness of sins” (v. 38); “Repent and be baptised, for the remission of your sins” (Acts 2: 43); “God was in Christ, not imputing their trespasses unto them” (2 Cor. 5: 19).

Scriptural justification consists of a wiping out of a sinful past; accounting unjust men as if they had been just; wrong men as if they had been right; a giving to them a clear foundation, whereon to build the “works” which shall be unto life eternal. Justification does not ensure final salvation. A man may be “purged from his old sins,” and forget himself (2 Pet. 1: 9), and return like a washed sow to his wallowing in the mire (2 Pet. 2: 22). In the justified state to which he is introduced on his obedience of the gospel, he may bring forth fruits of the flesh (Rom. 8: 13), and not of the spirit, and of these he will reap — not life everlasting — but corruption (Gal. 6: 8). Justification merely places him in a position where he may “work out his own salvation” (Phil. 2: 12). This position is all of grace or favour. Without it, a man's

exertions would be entirely in vain. In this respect, salvation is "not of works"; the basis of it is the bounty of God. Yet in the position, works will determine everything. We shall be judged "according to our works, good or bad" (2 Cor. 5: 10; Matt. 16: 27; Rev. 22: 12).

The glory of justification is seen in contemplation of the unjustified man's position. Do what he may, he is debarred from life and joy to come. Nothing he can do can put him in probation for the kingdom. He may develop intellect to a high point; he may cultivate the moral faculties to a noble excellence; he may attain to great refinement of thought and manner; he may surround himself with the accessories of affluence; he may attain a world-wide reputation for talent, shrewdness and philanthropy; he may be in favour with admiring crowds on the platform, and make pleasant company to cultivated fellow-sinners at elegant conversaziones and other refined assemblies. So far as futurity goes, it is all in vain. There is a worm at the root, poison in the blood. He cannot avert the law of sin and death. The skull and cross bones are his family crest. Into a coffin he must at last be nailed; down among the worms he must at last be lowered; to a piece of clay he shall turn, and worse than clay, a mass of corruption, from which his warmest friends would recoil in horror. The way of God alone can justify. That way is revealed in Christ. If they will not hear Christ, corruption is their lot.

Be it ours to keep fast hold of the wisdom which we have learnt from the Word. Let us cast not away our confidence which hath great recompense of reward. Let us cling to the Word, and let this be our guide unto death. Talk not of the standard being thus held too high. This (the Book of God) is the standard. No man is safe to be listened to who holds the standard lower than this. Only the mind of Christ will avail as a standard in that shining day, when we shall stand in the heavenly presence, to hear what He thinks of us, and intends to do with us. The demoralised workshop will then be nowhere. The wicked world will have passed out of account. Wisdom only will sit in the judgment seat; our safety lies in making friends with Wisdom now. Hearken daily to her counsel. Wait at the posts of her doors. Partake of her feast of fat things. Let no man take your crown.

— R.R.

Men require to be placed in circumstances of trial to show what they really are. They may be able to stand in a crowd but not alone.

— J.T.

CORRESPONDENCE



THE PSALMS

We have received correspondence from brethren in New South Wales and in Canada regarding the glorious theme of the Psalms. The correspondence with brethren in New South Wales has relation to the publication of an address that we delivered earlier this year in the Shaftesbury Rd. Hall Ecclesia on Psalm 45. We are pleased to report that we have published complete notes on this Psalm in a 44-page booklet entitled: "A Book on the Psalms." The booklet incorporates other matter besides the notes on this particular Psalm, of course, and should be of interest to all who are interested in the Psalms. Copies of this book are available at 2/- each on application to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia.

DEBATES IN SOUTH AUSTRALIA

A series of six nights of debate with an American evangelist representing the Churches of Christ has just been completed. Consensus of opinion is that these nights have witnessed a vindication of the Truth. It is proposed that these debates may be recorded on long playing records, or published in some other form. The debates were finalised by a half-page advertisement in the South Australian main newspaper, "The Advertiser," providing a testimony to the Truth.

During the course of the debates, and since their conclusion, a number of encouraging letters were received, which we would like to acknowledge with grateful thanks.

THE "GOSPEL IN SONG" APPRECIATED

"I recently received a copy of the 'Herald of the Coming Age' en-

itled: 'The Gospel in Song,' and I am very impressed by the way you have explained it according to the inspired Word of God. I have been used to singing in a choral class of 400, and each year we did the 'Messiah,' so you can appreciate how I have enjoyed your book. I hope you have extra copies that I can pass on to my friends. I have been in the Truth some 68 years, and do see in the troubled conditions of the world today, sure and certain signs of Christ's coming." — E.A.W. (Maryland, U.S.A.)

Bro. F. Spencer (N.Z.) —
Change of Address

Bro. F. Spencer, of New Zealand, desires to advise correspondents that he has changed his address to 38 Russell St., Gladstone, Invercargill, New Zealand.

5th May, 1962

We have received a paper on which is a printed message claiming that Christ will enter Jerusalem on 15/5/62, and that the day of the gathering is 5th May. This is stated by the writer to be his "final word and confidence." We hope it is, and that we see no more of this nonsense.

We would not write thus but that readers overseas sometimes imagine that this sort of thing expresses the general attitude of Christadelphians in Australia. They will be pleased to learn that this is not so, but that such papers are the emanations of an individual speaking exclusively for himself without endorsement of others. We do trust that the writer keeps to his word, and that after 6th May we see no more of these papers. It is not only distracting to the receivers, but tends to ridicule the subject and study of prophecy which is very important.

Early in the morning, on a lovely cloudless summer day, we left Jerusalem by motor car for Hebron and Bethlehem. The sun streamed down from over the Mount of Olives, bathing Jerusalem in its pure, clean light; causing the white stones of the city to gleam in the bright sunlight.

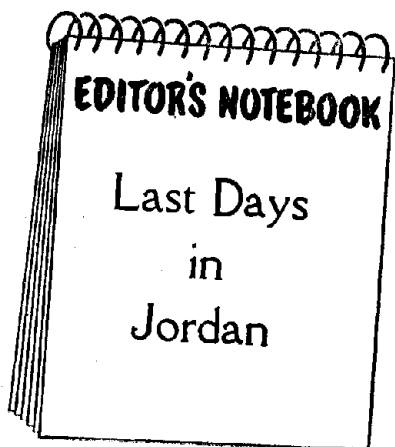
The road wound around the Mount of Olives to Bethany, the little village which lies about 1½ miles from Jerusalem where was the house of Mary and Martha, and where Lazarus was raised from the dead. In the tragic days just prior to his death, the Lord went each evening to Bethany doubtless to stay with his friends, whilst each morning found him back in Jerusalem, completing his public ministry to the people.

The Apostasy, of course, can show the actual house of Mary and Martha (!), and the very sepulchre where Lazarus was laid (!). Jerry, our guide, took us to the latter. We found it fenced in, the only entrance being a heavy gate that had to be unlocked for that purpose. More interesting than this obvious fake, were the actions of a young Arab urchin, who stood outside the fence beckoning us to come to him. To the indignation of Jerry, he claimed that this sepulchre was a fake, that the true sepulchre of Lazarus is to be found in a Moslem Mosque a few yards down the street of which his father had the key! There was quite an argument between Jerry and the Arab urchin. The latter, with the protection of the fence between him and our irate guide, did not hesitate to mock at Jerry, and warn us of false guides!

So in Bethany there are rival sepulchres of Lazarus, as in Jerusalem there are rival tombs of Joseph where the Lord was laid, and rival hills of Calvary where he was crucified!

In short, the so-called holy places are mostly fakes, and one must go through the land with Bible in hand and an intelligent understanding of its teaching, to gain the full benefit of a visit.

We turned off the road to Bethany, to take one that goes south to Hebron. The narrow road follows a steep valley which twists and turns through these rough, stoney hills of Judea. How eroded they are! Huge boulders of white sandstone overhang the valley beneath, and every turn in the road gives us another view of white, bare hills, almost completely void of any growth. But though we twisted and turned along this valley, Jerusalem was never out of sight. It stood behind us like a beacon on a hill, gleaming in the rays of the sun. It is a remarkable feature of Jerusalem, that notwithstanding whatever direction it is approached, one must go "up" to the city. In ancient times, when the Jewish people flocked there to celebrate the feasts, it was inevitably an ascent to Jerusalem, they "went up to the Temple" for the purpose of worship. And, of course, this had a spiritual import. It spake of elevation to Divine principles. Not only so, but when these worshippers reached a certain point, they would see the Temple before them, shining in the distance, beckon-



ing them on to the worship of Yahweh. What a beautiful sight this must have presented in the day of its glory, when the ascending worshippers, their hearts afire with the prospect before them, would catch the first glimpse of the Temple in the far distance, perched on the top of the hill.

Hebron, on the other hand, is situated in a valley. In ancient times it was noted for its fertility. Even today, the terraced hills that surround the city are filled with fruit trees and olive trees producing their fruits in their season. It was at Hebron that David first set up his rule, and to this city that Absalom turned to raise the standard of revolt against his father. He probably selected Hebron as his centre in order to capitalise upon the jealousy of the people, who doubtless disliked to see the status of the Metropolis pass from their city to that of Jerusalem. In addition, the city was not far from the dwelling place of Ahithophel, who had turned traitor to David, and in whom Absalom placed much hope.

It is also the site of the Cave of Macphelah, which Abraham purchased as a burying place for Sarah, and in which many of the patriarchs found their last resting place.

Today a Mosque covers the site of this cave, for Abraham is honoured by the Moslems. In fact, Hebron is given by them an Arabic name which signifies The Friend.

We were taken inside the Mosque. It was dark and cool inside the building. A few grubby-looking Arabs were at worship. Some were kneeling and bowing towards Mecca as they offered their prayers. Some were fingering the beads they carry with them, and which they use as Catholics do the Rosary. Some were gathered together discussing a point of doctrine found in the Koran. Some were merely sitting with eyes set as though in a trance.

We were shown the entrance to the Cave. It has a highly ornamented lid on it like a cellar door. It is locked against intrusion, although some have been permitted to enter. Then Jerry told us that he wanted to show us a site of the greatest importance. "I know that many of the holy places are fakes," he said, "but this is a genuine fabrication, and I want you to receive it as such!" Jerry's English was not the best, nor did we tell him the meaning of the word fabrication, but meekly followed him to a spot marked in the floor of the Mosque. "Now understand," he continued, "I realise that you know that many of the sights are not true, but this one is. This is a most solemn, holy spot. It was on this very spot that Abraham stood so long ago, and lifting up his hands to heaven, declared, 'I, Abraham, am a Moslem!'"

We agreed with Jerry that this was a genuine fabrication.

Outside the Mosque were groups of heavily-bearded Arabs. Dark eyes gleamed at us, lean hands were outstretched for alms, postcards were thrust at us for sale. We pushed our way through the crowd of beggars and touts, and followed Jerry outside the town to where there is an ancient oak, claimed to be the one under which Abram camped — the oak of Mamre (Gen. 13: 18). Whether it is so or not, this is Hebron and Hebron was originally called Mamre, and it was at Mamre that Abraham received the visit from the angels, who told him that Sodom and Gomorrah were doomed cities.

We read in Genesis 19: 27: "And Abraham gat up early in the morning to the place where he stood before Yahweh: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

There is outside of Hebron, and overshadowing the oak that is traditionally shown as the site of Abram's camp, a steep hill, dominated

at the top by a military outpost. We were warned not to ascend this hill. But as it seemed to us the logical place in this district where Abraham would have ascended if he wished to look towards Sodom on that fateful morning when the wrath of God had burst out upon those wicked cities, we decided to risk the opposition of the Arabs and climb the hill.

We were challenged by an Arab soldier, but explained in English (which he did not understand) the purpose of our visit, and in his confusion he let us through. We looked out upon a scene of rolling hills that sloped away to the Dead Sea. And though we could not see the sea itself, we could imagine the scene, as Abraham would witness the heavy, black smoke rising from out of the stricken plain.

It seems to give added point to the record to be on the spot to recreate such scenes.

From Hebron we drove to Bethlehem. It is very beautifully situated on a terraced hill. Like many of the towns in this country, it is built of white stone, which on this sunny, cloudless day gleamed back the rays of the sun that beat upon it. The powerful car we were using made a difficult task of negotiating the steep, narrow, twisting lane which it nearly filled. This road gave access to a large square which faced the Church of the Nativity. During the Arab-Jewish War of Liberation, the Arabs mounted guns on this square to fire on the Jewish outposts on a not far distant hill. The Jews were afraid to retaliate, lest they hit the church and brought upon them the wrath of the so-called Christian world. Both the Greek and Roman Catholic churches have claimed this so-called holy place, and quarrel and row over their respective rights. With little interest we were taken inside the church where Greek Catholic priests shoved plates at us for our contribution — all in vain. Here, we were told, Jerome translated the Bible, and underneath the Church is the underground room in which it is claimed it was done.

Outside, we admired the view. Bethlehem is on top of a hill which falls away to the terraced valleys beneath. In the distance we could see a very nice flat section, ploughed ready to receive the first rains, and said to be the Field of Boaz. Whether it is so or not it is beyond us to say, but in some such spot, Ruth gleaned and Boaz reaped in the lovely drama recorded in the Book of Ruth. And not far, in another direction, is the tomb of Rachel, who died in giving birth to Benjamin, close to the site of Bethlehem. This monument is in a very dilapidated condition, for this is a Jewish memorial and the Arabs have little use in maintaining it.

What a significant birthplace is Bethlehem. Rachel died giving birth to the little boy whom she called Ben-oni — the Son of My Sorrow. But his father called him Benjamin — the Son of My Right Hand. Here Ruth found her redeemer, and out of sorrow Naomi found a great joy in the birth of her grandson. Here, also, the sound of weeping was heard at the birth of the Lord through the inhuman action of Herod. To Jewry Jesus was a "man of sorrows" (Ben-oni), but he was called the Son of My Right Hand by his Father in the heavens (Psalm 80: 17).

Today, Bethlehem is being modernised, though the streets are being kept narrow in order to retain something of its ancient appearance. On the day we visited the city, it was out in flags and bunting, celebrating the birthday of King Hussein of Jordan. "The people seem very patriotic," I remarked to Jerry our guide. "They are hypocrites!" he answered. "They hate the king, but they dare not show their feelings." He pointed out to us the soldiers on guard throughout Bethlehem, making sure that the people rejoiced on this holiday celebrating the king's birthday. They were compelled by law to be happy on that day!

We had a very pleasant picnic lunch under the shade of some trees overshadowing what is known as the Pools of Solomon. These are a series of ancient reservoirs which are still in use, and which some claim date back to the days of Solomon. In the Book of Ecclesiastes, Solomon records: "I make me pools of water, to water therewith the wood that bringeth forth trees" (Ch. 2: 6). These, it is claimed, are some of the pools he constructed. Whether so or not, it was pleasant resting in the shade of the trees, and watching families of Arabs, which passed every now and then in all manner of colourful dress, driving heavily-laden donkeys along the road bordering the reservoirs.

Back in Jerusalem we found ourselves in the atmosphere of fear and tension once more. Soldiers were everywhere. They guarded most public buildings so that even people entering the post office to mail a letter were subjected to a search. Later that evening, after night-fall, we wandered through the streets of the city, and outside its walls came upon a vacant allotment where a number of young Arabs had gathered around a camp-fire. One of them was addressing the group, and as we stopped to listen, I saw that we were standing next to a couple of Arab soldiers heavily armed, with bayonets attached to their guns. I asked them what it all represented, but they could not speak English. I could see the bayonets gleaming in the moonlight, and wondered what the reaction would be if I were to grab one of them! It attracted me so much that I had a difficulty in resisting the desire to do so and find out what would happen! I could imagine the alarm that would take place, the scare that would follow, war between Jordan and Israel, Syria and Iraq becoming involved, the conflict spreading out to Russia and the West, armies pouring into the Middle East, Armageddon prematurely taking place — all because I snatched a soldier's bayonet. As I felt the temptation to try it out stealing over me, I thought it best to move on!

We did so. Through the gates of the city, down along the narrow winding dirty streets, onwards to the Mosque of Omar, which was bathed in moonlight, back again to the American Colony Hotel, where we were shown a stone from Babylon with the name of Nebuchadnezzar engraven thereon. And so to bed, to look out from the window of our room across the street below to the top of the building opposite where Arab soldiers kept a ceaseless vigilance across the black smudge beyond, which was no-man's land, to the bright belt of lights which was Israel.

We move across the border tomorrow, and are filled with excitement at the prospect.

— Editor

Present Dangers

"In these dark days we need constantly to exercise our mind upon the Word. The world is so materialistic that it is vitally important to be strong in the faith, in order to combat its subtle temptations. We also realise the need for the providential hand of the Father to keep us in the way, for it is so easy to go astray. And the great danger is, we may not recognise our spiritual weakness! Constant meditation and study on the Scriptures is the only answer."

— C.B. (England)

We know the divine purpose, but not the mode of its performance in detail. It is ours to watch and see how it is carried out, in the confidence that nothing can really go wrong, though events may sometimes seem to do so.

— R.R.

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on "Eureka" and designed for home study and for Bible marking.

(Continued from p. 172)

REVELATION, CHAPTER 14

ESTABLISHMENT OF CHRIST'S MILLENNIAL KINGDOM

This Chapter takes us into the future at a time when Christ will be enthroned in Zion. Gogoe has therefore been destroyed, though as yet, Christ's Kingdom is limited to the Promised Land. The world is in hostile upheaval against him, but by the outpouring of successive judgments it is all gradually brought under control. Meanwhile, an uneasy peace ensues whilst Christ consolidates his power in Zion.

THE TRIUMPH OF THE REDEEMED — Vv. 1-5

VERSE 1

"Lo, a Lamb" — Christ, cp. Rev. 5: 6. Thus the Lamb triumphs over the lion, the leopard, the dragon, etc. (cp. Ch. 13: 1).

"Mt. Zion" — Symbolic of the Abrahamic covenant in contrast with Sinai which represents the Mosaic covenant (Gal. 4: 24; Heb. 12: 22). Zion was the place which Yahweh selected to dwell among His people (Deut. 12: 11; Ps. 132: 14), and therefore spiritually represents the Ecclesia. It is shown in contrast to the seven-hilled city of Rome which represents the Apostasy. Zion is a symbol of permanency (Ps. 125: 1). The name signifies "conspicuousness," such as a guiding pillar (Strong). A true saint is a citizen of Zion (Ps. 87: 1-5). The Lamb in Zion sets the time of this prophecy. It is after the destruction of Gogoe but before Europe is brought under the power of Christ.

"144,000" — The symbolic number of the redeemed (cp. Rev. 7: 4). 144 is the square of 12, the number

of Israel, and the redeemed constitute the true Israel (Eph. 2: 11-12). "Thousands" are added to indicate the multiplicity of those who are saved.

"His Father's name" — Name is indicative of character and purpose. Christ manifested the Father's name unto the disciples in the character he revealed unto them; he "declared" the Father's name unto them in revealing His purpose (John 17: 6, 26). Saints are a people taken out of the Gentiles for the Father's name (Acts 15: 14). That name is Yahweh. It is derived from a root signifying, "I will be." In superimposing that name upon Himself, the Father proclaimed His intention to manifest Himself in a family of glorified ones, of whom the Lord Jesus is chief. That name will be named upon those who overcome (Rev. 3: 12). They will be given the glory of God (Rom. 5: 1-2), the nature of God (2 Pet. 1: 4), as well as the name of God, and will thus constitute the Divine family of immortals of the future age.

"Written" — Dr. Thomas translates: "Having been written." The

writing is first performed doctrinally (John 17: 6, 26; Acts 15: 14; Matt. 28: 19; John 17: 11; Isa. 43: 7), and then physically (Rev. 2: 17; 3: 12; Isa. 30: 27). The Father's name is representative of what He is — His power, glory, substance and character. Christ is the embodiment of the Father (Heb. 1: 3) as we hope to be (Rom. 5: 2). Notice the contrast between those having the name of blasphemy (Rev. 13: 1, 6, 16, 17), and those having the Father's name. The triumph of the latter over the former is sure and certain.

"In their foreheads" — Mentally inscribed, cp. Ezek. 9: 4; Rev. 7: 3; 22: 4. Contrast Rev. 9: 4; 13: 16; 20: 4.

VERSE 2

"Heaven" — Ruling places.

"Many waters" — A great multitude (Rev. 7: 9).

"Great thunder" — The political heaven thundering forth its voice in warlike judgments (cp. Isa. 29: 6-7). Christ will issue an ultimatum calling upon the nations to submit to him. The rejection of it will be followed by war.

"Voice of harpers" — The rejoicing priests of the Age to come (1 Chron. 25: 1 — note that these priests of the past "prophesied" in their musical exercises) — Ps. 87: 7; 137: 2.

VERSE 3

"They sung" — See also Ps. 22: 22-25; Rev. 5: 9-10.

"New Song" — See the expression used in Ps. 40: 3; 33: 1-5; 96: 1; 98: 1; 144: 9-10; 149: 1. This "new song" is a song of deliverance, as a comparison of these places will show. The word "new" in the Psalm signifies "new" in the sense of a changed song. It expresses the shout of joy and relief in Divine deliverance. Though the words of the song are revealed in Scripture, the nature of the singing of them will be changed when the facts of their truth are revealed.

"Before the four beasts, and the elders" — These are various symbols referring to the saints in different manifestation. The beasts relate to the political order; the elders relate to the priestly order; 144,000 indicates the Israelitish nature of the hope. See notes on Revelation 5.

"No man could learn that song" — None can really sing the song unless they know it experimentally; unless they have experienced within themselves the change of nature which shall cause them to sing it anew with true feeling.

VERSE 4

"Not defiled with women" — Spiritual adultery, the "women" in question being the Apostasy (Rev. 17: 5; 2: 20; James 4: 4).

"They are virgins" — Their loyalty is for Christ alone. Cp. 2 Cor. 11: 2.

"They follow the Lamb" — Christ is their example and inspiration. They see him as the Lamb — quiet, submissive, offering himself in sacrifice to God; and he becomes their example.

"Withersoever he goeth" — Even to death.

"The firstfruits" — cp. James 1: 18. The privileges of the firstborn become theirs: a double portion of inheritance, priesthood, authority. These things they obtain under Christ.

VERSE 5

"No gulle" — They imitate the character of Christ (cp. 1 Pet. 2: 21-22; Zeph. 3: 13).

"Without fault" — Their sins being forgiven, blotted out. Cp. Eph. 1: 4; Rom. 4: 6-8; Jude 24.

THE MESSENGER IN MID-HEAVEN — Vv. 6-7

He is heard proclaiming one aspect of the Divine character — Mercy (Exod. 34: 6). After consolidating his power in Zion, Christ will send his followers to proclaim an ultimatum to the nations,

VERSE 6

"Another" — Identifying the angel of this verse with that of Rev. 10: 1.

"Angel" — A messenger. This angel is a multitudinous one, representing the saints on a mission of mercy.

"In the midst of heaven" — As a political symbol this represents the saints proclaiming their message to the rulers of the political heavens. An angel in mid-heaven also suggests the threat of impending judgment. See 1 Chron. 21: 16.

"The everlasting gospel" — The Greek is "an" everlasting gospel, or a gospel pertaining to the age. It is not THE Gospel as we know it today that this angelic messenger proclaims, but one adapted to the needs of that day. The saints will be sent forth warning the nations of impending judgment if they do not submit to the new Power then established in Zion after the overthrow of Gogue at Armageddon.

"To every nation" — The saints are taken "out of the nations" (Rev. 5: 9-10; 7: 9; 11: 9; 13: 7), and are now sent back with the message that Christ reigns in Zion (Rev. 10: 11). The message they carry is given in v. 7. See also Isa. 14: 32; Ps. 2: 10-12.

VERSE 7

"The hour of his judgment is come" — Cp. Isa. 61: 2; Acts 17: 31. After the destruction of Armageddon judgment will fall on all nations who reject the Divine mercy (Isa. 60: 12).

**PROCLAMATION OF
BABYLON'S DOOM
Vv. 8-11**

After an interval to allow sufficient time for the ultimatum to reach the nations, and permit those who desire to do so to submit, the war initiated at Armageddon will be resumed. Christ's armies, comprising the Jewish nation officered by immortal saints, will invade the territory of the enemy. The war

will consummate in the destruction of Babylon the Great. See Zech. 9: 13-14; Ps. 149: 5-9; Ps. 110: 2; Ps. 2; Rev. 17: 12-14; Rev. 18: 20-24.

VERSE 8

"Babylon" — The word signifies "confusion" (Gen. 11: 9), and in a spiritual sense speaks of the confusion of error proclaimed by Rome and her daughters.

"Is fallen" — The city of Rome, the nucleus of Babylon, will first be destroyed; the destruction of the papal system will follow (Rev. 18: 8-10, 21).

"That great city" — Cp. Rev. 16: 19; 17: 5, 18. The nucleus of Catholicism is the city of Rome. In a spiritual sense, two cities are contrasted in the Revelation: Babylon versus the New Jerusalem. The former represents the Apostasy, the latter the Ecclesia. Rome will be first destroyed, and then her system.

"Her wine" — See note: Rev. 18: 3.

VERSE 9

"If any man worship" — The papal system will survive the destruction of the city of Rome (Rev. 18: 19). The people will be warned against giving any allegiance to that system.

VERSE 10

"The wine of the wrath of God" — This contrasts the wine of Rome's wrath referred to in v. 8. Wine is the symbol of bloodshed and judgment (Isa. 51: 17-23; Jer. 25: 27; Isa. 63: 1-3).

"Without mixture" — Contrast Ps. 75: 8. The wine referred to in Rev. 14: 10 is sacrificial (Exod. 24: 6-8), and indicates that the nations who refuse the mercy of God manifested in the slain Lamb will themselves be offered in sacrifice to God.

"Tormented" — Greek = Basi-nizo, primarily "to rub on the touchstone," "to put to the test," "to examine by torture." The same

word is rendered "toiling" in Mark 6: 48. Rome will be "put to the test" by fire and brimstone.

"Fire and brimstone" — War.

"Holy angels" — Michael's angels (Dan. 12: 1). The followers of Christ are sometimes described as angels (Rev. 2: 1, 8, 12, 18; 1 Tim. 3: 16; 5: 18; Luke 20: 36). "Angelos" is rendered "messengers" in Matt. 11: 10; Mark 1: 2; Luke 7: 27; 2 Cor. 12: 7; Luke 7: 24; 9: 52. The saints will be made equal unto the angels (Luke 20: 36).

VERSE 11

"Smoke ascendeth for ever and ever" — i.e., until Rome is entirely consumed. Note the use of the word in Isa. 34: 10; Jude 7. Here "eternal fire" means fire that burns until it completely consumes, for Sodom is not still burning.

"No rest day or night" — The war to be initiated will continue without respite until Rome is completely destroyed. Thus the revenge suggested in Rev. 13: 10 will be fulfilled, and the triumph of the Name of Yahweh over the names of blasphemy will be complete.

(To be continued)

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

Thoughts for the Times

The Source of True Pleasure



With all the fuss and show of importance, with all the colour and zest of pleasure-following, with all the display and honouring of one another, there is no true happiness in the world. Only the young are delighted, and they but for a short time. A cloud settles on all mortal things for the blithest and most spirited. It must be so. Though disfigured, we are in the image of the Elohim as a race. We are mentally constituted for friendship with Him. "Vanity and vexation of spirit" must come of all attempts to employ existence without Him. The world is not happy; it cannot be. It is of the Lord that the people weary themselves in the fires of vanity. But in the Truth, we are reconciled to God, and if we are living in a state of reconciliation (that is, doing those things in which He has declared His pleasure), then we are living in a state of peace. There may be, there is, much deprivation to be endured, many crosses to be carried, many present advantages to be sacrificed as the result of trying to live the lives of saints in the present evil world; but, with all the drawbacks, we are happier in our activity, have more interest in existence, and can indulge in a more effective manner in the pleasure of anticipation, than those who know not God and obey not the Gospel of our Lord Jesus Christ. The world has all the chafe and fretfulness of an evil state without any of the alleviations that come with the Gospel. Therefore, let us realise that even now we are greatly favoured in knowing God, or rather in being known of Him, while as regards the measureless futurity of the ages that are to come, it is difficult to express, and impossible to exaggerate the glory of our standing as "fellow citizens with the saints and of the household of God."

— R.R.

Jacob's Prophecy of the Last Days (Gen. 49)

THE LION OF JUDAH

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion who shall rouse him up?" (Gen. 49: 8-9).



Judah the Praised

After sadly recounting the failings of Reuben, Simeon and Levi, and predicting how these foreshadowed events to come, Jacob's eyes must have turned with pleasure towards Judah, to proclaim the prophecy the Spirit now dictated.

It commences with a note of contrast and joy: "Judah, thou art he whom thy brethren shall praise."

Judah, itself, signifies "praise," so that there is a play on words in this statement.

As Jacob uttered them, did he recall the great excitement and anticipations of Leah at the birth of this son? The record states that when she gave birth to this boy, she said: "Now will I praise Yahweh; therefore she called his name Judah."

The birth of this boy caused his mother to turn to Yahweh in praise. So it will be with the one who is the subject of this prophecy, for it is obvious that reference is made to an individual rather than the tribe as a whole. This is clearly shown by the repetition of such personal pronouns as "thou," "he," "thy," "thine," etc. The individual referred to is the Chief and Representative of the tribe, the "Lion of the tribe of Judah" (Rev. 5: 5), the Lord Jesus Christ.

And he will yet cause his spiritual mother, Israel, to praise Yahweh.

The only time that Judah, as a tribe, received the praise of its fellow-tribes was during the brief period of the golden reign of Israel's history, when David and Solomon ruled in Jerusalem. At that time the kingdom was widely acknowledged as the Kingdom of Yahweh (1 Chron. 28: 5; 29: 23; 1 Kings 5: 7; 10: 9). David and Solomon both typified Christ in different aspects of his coming reign: the former as the

mighty God*, the latter as the Prince of Peace (Isa. 9: 6).

And Christ comes to restore the Kingdom. Amos prophesied:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it AS IN THE DAYS OF OLD" (Amos 9: 11).

This is the "restoration" spoken of by Peter in Acts 3: 19-21. The Kingdom of God, as Christ will establish, will be a glorification of that existing under David and Solomon. He shall receive the praise of men, and Israel (like Judah among the tribes) will have the pre-eminence among the nations.

It is interesting and significant to recognise how completely the past foreshadows the future, as far as the Kingdom of God is concerned. Here is the contrast:

PAST	FUTURE
A time of war ending in peace (1 Kgs. 4: 24; 5: 4)	Ps. 110: 2; Isa. 9: 6-7
Israel secure and powerful (1 Kgs. 4: 25)	Mic. 4: 4; Zeph. 3: 19-20
Israel the chief among nations (1 Kgs. 4: 21)	Mic. 4: 8
Tyre (Tarshish) a friend of Israel (1 Kgs. 5: 1)	Ps. 45: 12; Isa. 60: 9
Israel a third with Egypt and the North (2 Chr. 9: 26)	Isa. 19: 25
Jerusalem the throne of Yahweh (1 Chron. 29: 23; 28: 5)	Jer. 3: 17
One king over a united Israel (1 Kgs. 4: 20)	Ezek. 37: 22
Israel a multitudinous and powerful nation (1 Kgs. 4: 20)	Mic. 4: 7
Israel the mart of nations (2 Chron. 1: 17)	Isa. 23: 18
The wealth of nations flows to Jerusalem (2 Chron. 9: 23-24)	Isa. 60: 11; Ps. 72: 10
Surrounding nations submit to Israel (1 Kgs. 4: 21)	Ps. 72: 10
Great fertility throughout the land (1 Kgs. 4: 22-23)	Isa. 35: 1-2
Worldwide pilgrimage to Jerusalem to hear the wisdom of its king (2 Chron. 9: 23)	Isa. 2: 2-4; Zech. 14: 16
Its king acknowledged as the Prince of Peace (1 Kgs. 5: 12)	Isa. 9: 6
Its king noted for wisdom and enlightenment (1 Kgs. 4: 29-34)	Isa. 32: 4; 33: 6
Jerusalem noted for fabulous wealth (2 Chr. 1: 15)	Hag. 2: 8; Isa. 60: 17
The Prince of Peace builds a Temple in Jerusalem (1 Kgs. 6)	Zech. 6: 13; Isa. 56: 7
Temple built from Divine plans (1 Chr. 28: 11-19)	Ezek. chps. 40-48
Gentiles assist to build the Temple (2 Chr. 2: 17)	Isa. 60: 10, 13

*The Hebrew "El Gibbor" rendered "mighty God" signifies Warrior of Power, or Warrior of God.

Intense building activity throughout the land (1 Kgs. 9: 10-20)	Isa. 65: 21-22
Zadok elevated as high priest (1 Kgs. 2: 35)	Heb. 7
Subordinate priests serve day and night, thus figuratively are immortal (Ps. 134; Isa. 40: 28-31)	Rev. 5: 9-10
Satan bound (1 Kgs. 5: 4)	Rev. 20: 2

Many other similarities will doubtless occur to the reader. Even the internal ordering of the kingdom will be similar. For example, there were twelve princes established over the kingdom by Solomon, and the territory was divided into twelve sections that differed from the normal tribal borders as established through Moses. So it will be in the future (cp. 1 Kings 4: 7 with Matt. 19: 28. Ezek. 48).

Judah the Warrior

The Kingdom of the future will be established by the "zeal of Yahweh of Armies" (Isa. 9: 7), by mighty manifestations of power that will crush the enemy. In graphic language Jacob described this. "Thy hand shall be in the neck of thine enemies," he declared concerning him whom his brethren shall praise. There is a note of triumph in the words he used. He saw his illustrious son, the Lion of the tribe of Judah, victorious over his enemies. He saw them prostrate before him, helpless in the face of his power, with his hand at the back of their necks and their faces in the dust.

David saw the same vision. In glorious language he describes the coming triumph of his great Son. The Spirit in him spake the words of Christ:

"I will pursue my enemies, and overtake them;*
neither will I turn again till they be consumed.
I will wound them that they will not be able to rise;
they will fall under my feet.
For Thou (Yahweh) wilt gird me with strength unto the war;
Thou wilt subdue under me those that rise up against me;
Thou wilt give me the necks of mine enemies;
that I might destroy them that hate me.
They will cry, but there will be none to save them;
to Yahweh, but He will answer them not.
Then will I beat them small as the dust before the wind;
I will cast them out as the dirt in the streets.
Thou wilt deliver me from the strivings of the people;
Thou wilt make me to be the head of the heathen;
a people I have not known shall serve me" (Ps. 18: 39-43).

That this is a Messianic Psalm is shown by the concluding verse:

"Great deliverance giveth He to His king;
and showeth mercy to His Christ,
to David, and to his seed for evermore."

*The Hebrew suggests the future tense, and this Psalm has been so rendered in the Revised Version.

David's seed is thus described as the Christ (the "anointed") and King.

The Psalm not only describes how Christ shall gain the ascendancy over the heathen, but over his own people as well. Verse 43 declares: "Thou hast delivered me from the strivings of the people." But in the parallel place where this Psalm appears (2 Sam. 22), this is rendered "my people" (v. 44).

Israel, as well as the Gentiles, will be forced to submit to the Lord. And Jacob saw this. He declared: "Thy father's children shall bow before thee" (Gen. 49). In vision, he saw the tribes bowing before the Lion of Judah, looking on him whom they have pierced, and mourning for him (Zech. 12).

This will be the great drama of the age. The world will witness a people which has openly and vigorously denied the Lord for 1900 years, humbled before him, accepting him as king. The very city that previously re-echoed with the clamour of the mob, "Crucify him! Crucify him!" will resound with anthems of praise to his honour. The proud leaders of the nation whose representatives 1900 years ago rebuked the people for acclaiming the Lord will themselves proclaim, "Blessed is he that cometh in the name of Yahweh" (Matt. 23: 39). The Lord shall receive honour and praise where previously he was defamed.

It is appropriate that in the prophecy of Jacob, the blessing of Judah should follow that of Simeon and Levi, for the former speaks of the sufferings and rejection of Christ; the latter of his glory and the praise that awaits him in Zion.

Judah as the Lion

In his prophecy, Jacob three times describes the Chief of Judah as a lion. This is significant. Both the city of Jerusalem and the great King who will rule therefrom are given this title.

"Woe to Ariel," pronounced Isaiah speaking of Jerusalem (Ch. 29: 1). The word signifies "Lion of God." It was applied to Jerusalem because the altar was set up there, and is described in this fashion. In Ezekiel 43: 16 (see margin), the same word is used to describe the great altar to be erected in Jerusalem in the Age to come.

Why should the altar be likened to a Lion? Because it devoured the burnt offering as the Lion does the prey. Because the altar is emblematic of the Lord Jesus (Heb. 13: 10) who is the Lion of God as well as the Lion of Judah.

"Our God," says Paul, "is a devouring fire" (Heb. 12: 29). He consumes His enemies as the fire on the altar consumes the sacrifices. "Now consider this, ye that forget the Mighty One," Yahweh declared through the Psalmist (Ps. 50: 22), "lest I tear you in pieces, and there be none to deliver."

The Lord Jesus will manifest these Lion characteristics of Yahweh. There will be a tearing in pieces and devouring of the enemy at his return. He shall "roar out of Zion, and utter His voice from Jerusalem," declared Joel (Ch. 3: 16).

This lion-like roar will be a warning to the world that the Lion of Judah is about to stalk its prey. And that he is capable of doing it effectively is shown by the descriptive words of Jacob.

He described the Chief of Judah as a "lion's whelp," "a full grown lion," and an "old lion." Here is youth, strength and experience combined, and the Lord will reveal all three aspects. Jacob saw him revealing himself belligerently, crouching in threatening and challenging aspect. So fierce and capable did he look, that the patriarch exclaimed: "Who shall rouse him!" The expression signifies: "Who dare rouse him up!" What man is hardy enough to dare antagonise a ferocious and virile Lion which is seen crouching ready to leap!

That is the figurative aspect of the Lord the world is destined to witness.

"The nations shall see and be confounded at their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of Yahweh our God, and shall fear because of thee" (Mic. 7: 16-17).

The Hebrew word rendered "old lion," is translated "lioness" in the Revised Version. The word does not imply a decrepit lion as is sometimes supposed, but one noted for ferocity. The same word occurs in the following places:

"Behold the people shall rise up as a great lion" (Num. 23: 24).

"He couched, he lay down as a lion, and as a great lion; who shall stir him up?" (Num. 24: 9).

"Blessed be He that enlargeth Gad: He dwelleth as a lion, and tearth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of Yahweh, and His judgments with Israel" (Deut. 33: 20-21).

In Genesis 49: 9 the word rendered "old lion" is in the feminine gender. It is said that the lioness when roused is fiercer and noisier than the lion.

Be that as it may, in the verse before us, we are shown

a family of lions. There is the lion, the lioness, the lion's whelp.

And all are expressive of Him whom His brethren shall praise, even the Lord Jesus.

He is the Lion, because he is apocalyptically described as the Lion of the tribe of Judah (Rev. 5: 5).

He is the Lioness, because he is also described in Scripture as a multiple Christ — his bride.

He is the Lion's whelp, because he will bring about a rejuvenated Judah which will find "strength in Yahweh Sabaoth their Elohim" (Zech. 12: 5), in consequence of which the tribe will "devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem" (v. 6).

The Lion, the Lioness, the Lion's whelp all thus united together will be sufficient to deter any foe.

Who will dare antagonise that Lion!

So Jacob, peering into the future, saw the glory of this family of lions, saw fear and terror strike at the hearts of men when they witness this manifestation of glory and might, saw praise rendered to the Chief of the tribe by his "father's children," saw the faces of his enemies prostrate in the dust with the hand of the conqueror pressing on their necks.

With this grand vision of the future, he, too, could praise Yahweh. But even more wonderful predictions now poured from his lips.

— H.P.M.

THE EIGHT SIGNS OF THE GOSPEL OF JOHN

Reports from Sydney speak of great enthusiasm created by the Yagoona effort, conducted by Brother John Ullman of Perth. It is hoped to reproduce some of his study notes in printed form. Attendances have been very good, that for the first Public Address being a record for Yagoona, and included some 33 friends. A number of applications for booklets has likewise been received from the distribution of Lecture Brochures, etc.

Above all, the brethren have experienced an excellent "lift" from the study nights. It was also encouraging to find some interested friends attending these. After the first night, one friend stood up and confessed that though he had been studying the Gospel of John for the past months in the Church of England Study Group, he had learned more in five minutes at the Yagoona night than in all that time!

☆ ☆

Evil is here by divine ordination, and God alone can rid the world of it. His children are called on to battle with it on Scripture lines. The exercise tends to spiritual development.

Solemn Thoughts at the Table of the Lord

In Remembrance of Christ

“...For as often as ye eat this bread and drink this cup, ye do show (proclaim) the Lord's death, till he come!”



The Challenge of Repetition

Every first day of the week, Christ's Ecclesia gathers around the Table of their absent Lord, to partake of the Memorial Feast as commanded. As an introduction, the Presiding Brother reads the latter half of 1 Corinthians 11, or a similar Scripture.

It is doubtful if we hear any other section of God's Word quite as often as we do this record. And that presents a challenge. The great enemy of God, the Flesh “with the passions and lusts” (Gal. 5: 24) is an energetic “campaigner” against the “spirit of God.” Even when the Word has taken possession of the mind, the flesh often remains lazy, sluggish and disobedient in the executing of the spirit's commands.

The very repetition of the Memorial Meeting, and the set form of words used therein, can dull our minds to its vital significance.

The novelty of anything usually stimulates interest. The first time we gathered around the Table of the Lord was an exciting moment. But as we continue to hear the same familiar words Sunday after Sunday, and discover in them “no new thing,” we find our nature getting the upper hand, and such habits as dreaming, dozing, or digressing playing a very prominent part at the wrong time. Interest flags, and we allow our thoughts to run in channels that are profitless. We leave the meeting feeling that we have been “starved,” perhaps complaining that the speaker wasn't any good! We have not been satiated with “that which is from above,” and feel discouraged, despondent!

For the most part, we ourselves are to blame for this. It could be, that during those few precious moments that we spend together, that we “make a hedge about us,” and shut out the exercises of the meeting, instead of exerting our minds on what is being read, said, or done.

Certain thought processes can become mechanical, with

the result that mental effort on our part is kept to a minimum. We don't think more than necessary. We fall under the spell of mental inertia, or laziness of mind. By this process, we become deadened to the great lessons in this chapter of 1st Corinthians, lessons which it is vital we learn, practise and remember.

We have heard the words read so often that they may have lost any meaning for us. Perhaps we try to mentally quote the verses, automatically keeping ahead of the brother as he reads; perhaps we unconsciously let our minds wander upon who is present or absent that morning; perhaps we console ourselves with the thought that "it won't be long now," and the preparation takes the form of an endurance test; perhaps we merely listen to the voice of the brother instead of the "voice" of the spirit!

Spiritual Thoughts Must Be Cultivated

Let us reflect that spiritual thoughts don't just happen; they must be cultivated through meditation on the Word of God.

The Corinthian brethren failed to correctly observe the "Lord's Supper" (see 1 Cor. 11) because they allowed their own desires to run riot. They lacked self-control in essential things. They served "their own belly" (Rom. 16: 18) rather than the Lord. They "took first their own supper" in such a way that "they could not eat the Lord's supper" acceptably (1 Cor. 11: 20-21).

The very purpose of the supper was lost.

How different was the state of Job: "I have esteemed Thy words more than my necessary food!"

With the Corinthians, the opposite was the case.

In failing to control their thoughts, and see Yahweh's righteous principles and Christ's great sacrifice in the bread and wine before them, the Corinthians were being "moved away from the hope of the Gospel," which hope is the desire to partake of the marriage supper of the Lamb.

Hence the spiritual condition of many of them is described as "WEAK . . . SICKLY . . . ASLEEP" (2 Cor. 11: 30).

And it is easy to fall into this state, as the words of Christ to his disciples imply: "What! Could ye not watch for one hour?" He exhorted them to vigilance: "Watch (lit. 'keep awake') and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak."

We, too, need to "watch and pray," to keep our minds

alert to the significance of what we are doing; to "stay awake for one hour," for the breaking of bread.

Otherwise we are trifling with our destiny. Death faced the Israelite under Moses who did not partake of the Pass-over correctly, or if he were not found at the appointed time "under the blood of the covenant," eating the lamb with bitter herbs in company of those of the same hope.

Fancy being in the position of those of whom the Lord spake when he declared: "None of those bidden, shall taste of my supper" (Luke 14: 24).

These are words of solemn warning. Disobedient saints, who "neglect so great a salvation," and can't be bothered exercising their minds on it, will find themselves in a similar situation at the Judgment Seat.

What We Should Remember

The spirit-word guides our minds as to what we should remember. It is suggested in such phrases as: "my body **BROKEN** for you!" "The new covenant in **MY BLOOD!**" "Ye **PROCLAIM** the Lord's death, till he come!"

The language is significant. There is a time limit set for "proclaiming the Lord's death." When this has expired, and Christ is in the earth again, we will either be consigned to a perpetual sleep, or we will show forth the Lord's life in a glorious, immortal existence; in a nature in which there will no longer be the constant warfare between the "law of sin and death" and the "law of the spirit of life in Christ Jesus!"

In addition to this fact, the bread and wine as symbols channel our minds to the origin of Christ, and the work the Father gave him to do.

Though he was "of the seed of David according to the flesh," he was the Son of God by begottal of the Holy Spirit, and the fulness of his manifestation of the Father's character.

He was the Word of Yahweh tabernacling in the flesh. The Word had full possession of his mind. He delighted in righteousness and hated iniquity (Heb. 1: 9). And this is symbolically revealed in the "bread broken for you," which expresses the principle of God-manifestation. Christ rendered full obedience to God, and this, in a mortal, corruptible body, involved "crucifying the passions and lusts thereof that war against the life" (Gal. 5: 24).

Godliness, therefore, which we see in the bread, is connected with the breaking of his body, which the Scripture

terms sin's flesh (Rom. 8: 3). Sin, as a slave owner and driver, dwells in all mortal Adamic flesh. Because the flesh never naturally works "Godliness," but "all unrighteousness," we see the Flesh as the enemy of God. Christ slew the power of "this enemy of righteousness" in its own domain, his own body.

If we want to be clothed upon with Divine nature, as Christ was, we must feed upon this sacrificial way . . . NOW!

Christ's life spelt **death** to the flesh, to ungodly lusts and desires in which the natural man so quickly and eagerly indulges.

And with this in mind we take the Cup.

Again we see Christ in sacrificial manifestation, his life-blood poured out, his life completely dedicated to righteousness.

This is the blood of the new covenant, this is our hope. It speaks of an everlasting inheritance, the manifestation of which must be near at hand.

It is the token of Christ's sacrifice. As we drink it we remember that he requires that we also "offer our bodies as living sacrifices."

If we fail to do this, what hope have we of life!

Not that anything we do gives us the right to life. It is all through the grace and mercy of God. When we have done everything which is our duty to do, we are "unprofitable servants." Redemption is only through the blood of Christ, we are dependent upon it.

Both sacrifices are necessary. If we merely rest upon Christ's sacrifice, offering nothing ourselves, we will find that we are in the same position as the man who rests upon his own sacrifices, without the covering of Christ.

Both are essential, but Christ's is the greater. His sacrifice declared the "righteousness of God," and also showed forth the way of life we are to follow.

Thus we look to him as the focal point of our life. We are the antitypical Cherubim which were so constructed that their faces turned constantly to the blood-sprinkled Mercy Seat.

No Sacrifice, No Kingdom

But the Corinthians failed to discern this in the emblems.

They did not correctly understand "Jesus Christ and him crucified," so Paul determined to emphasise this aspect of the Lord's ministry to them (1 Cor. 2: 2).

He preached to them a crucified Christ. To the Greeks (wise in their worldly folly) this was foolishness; to the Jews

it was a stumbling block. They wanted a kingdom "without sacrifice." Their king showed them that the only way thereto was through sacrifice.

To those that believe, however, this is "the power of God." They assemble to remember their RISEN Lord. They "eat this bread, and drink this cup, proclaiming his death, till he come" (1 Cor. 11: 26).

What is involved in this statement?

"Know ye not," said Paul, "that as many as have been baptised into Christ have been baptised into his death?" (Rom. 6).

Christ's death illustrates the sacrificial way in which we should daily walk. Our baptism is the token that we have "buried the old man," have "put away the old life," have "crucified the flesh," and now live unto God.

To "proclaim the Lord's death," therefore, is equivalent to "letting our light so shine before men that they may see our good works, and glorify the Father." We thus manifest the obedience of God's Word in all we think, say, and do.

Before we can "show forth" this sacrificial life (the Lord's death) we must first feed upon it. Thus Christ taught:

"Verily, verily, I say unto you, except ye eat the flesh of the son of Man and drink his blood, ye have no life in you. . . . As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven" (John 6: 57).

If we fail to mentally feed on the Son of Man, to fully digest the godliness of his example, and apply it in our own lives, how can we "show forth the Lord's death"?

We cannot!

That was the state of the Corinthian brethren. They were causing the Way to be "evil spoken of," and the worthy name of Christ to be blasphemed.

How different to the Apostle Paul. He could write:

"We are . . . always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. So, then, death works in us, but life in you . . . for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 10-16).

In his life we have a practical example of "eating the flesh of Christ and drinking his blood," which we symbolically do when we gather around our weekly Table of Remembrance.

Let not our minds become dulled to this significant act we celebrate each first day of the week.

— T. Newton, W.A.

Pondering the Psalms

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word!" (Psalm 119).

The Word of Yahweh cleanses the mind of both young and old by bringing them into a different atmosphere from that created by the thinking of the flesh.

As Scripture blends with Scripture, we are introduced to thrilling flights of thought, which man could never devise. When we have all five fingers holding open Scripture in different parts of our Bible, comparing them and noting with growing wonder and excitement the connection between them, and the depths of the Divine mind; as we "behold wondrous things out of God's law," then we are learning to love His Word and join David in exclaiming: "Oh how love I thy law; it is my study all the day" (Psa. 119: 97).

Let me illustrate this by taking you through a few of the Psalms. It will lead us all over the Word. Some questions may arise to which we cannot yet find answers . . . readers will no doubt come to my help with a note to the Editor.

The Covenant with David

The Psalms are public songs. Many of them originated with the personal experience of David and others. David wrote at least half of them, and probably stimulated others. When, however, they were made public property, being placed in the temple hymn book, their personal elements were sublimated on to a national and eternal level, for all Israel to sing and consider.

The essential basis for this national and eternal aspect of the Psalms lies in the promise of Messiah, previously revealed through Abraham, Isaac and Jacob, through the prophecy of Moses in Deut. 18, and now detailed in the covenant which Yahweh made with David the King. The faithful in Israel were aware of the fact that it was through their beloved King that God's Anointed was to come. The resurrection of David and those of like spirit was assured, and the defeat of Israel's enemies certain. David's dynasty and kingdom were to be established for ever by the son of God, a descendant of David. A temple of literal material, and also a spiritual one of living stones, was to be erected. David's seed was to have association with sin and chastening yet to prevail where all others had failed (2 Sam. 7).

David understood that the prophecy contained hope for a great while to come, and not merely for the then-present. These anticipations permeated his psalms, and through them, the hearts of the faithful Israelites. This is clear from David's last words in 2 Samuel 23. Prematurely aged, David devoted his last years to preparing material for the temple he determined should be "exceeding magnificent," as befitted the God of heaven.

The day came to dedicate the materials, and with great effort David blessed the congregation and led them in worship (1 Chron. 29).

"And David said to all the congregation: Now bless Yahweh your God. And all the congregation blessed Yahweh God of their fathers, and bowed down their heads and worshipped Yahweh and the King."

The Pleasant Theme of Israel's Songs

Exhausted by these efforts, David went home to the bed from which he never rose. Two Psalms are described as his last words, or the ending of his prayers: Psalm 72 which describes the glory of Messiah's reign, and 2 Sam. 23: 1-7.

Dr. Thomas renders portion of the latter as follows:—"David, the son of Jesse said, the man who was raised up on high, concerning the anointed of the God of Jacob — the pleasant theme of Israel's songs (v. 1). . . . 'There shall be a just one ruling over men in the fear of God'."

The Christ is the subject matter of the Psalms. As "the anointed of the God of Jacob," he was the "pleasant theme" (the sweetness) of Israel's Songs. This is not to be wondered at, in view of the fact that the everlasting covenant made with David was "all his salvation and all his desire" (2 Sam. 23: 5). The "Christ" was the principal theme whenever he lifted up his heart in praise to God.

Son of David

Thus faithful people understood the Psalms. They earnestly looked for Messiah as the "son of David." This was still true when he came, and those who acknowledged it accepted that the Bethlehem-born Jesus of Nazareth was he.

Thus we frequently read of people addressing Jesus as the "son of David." He was known as "Jesus of Nazareth," or, as it can be rendered: "Jesus of Branch town!" ("necar" — a Branch, from whence we get a "Nazarene," Matt. 2: 23). Here was the manifestation of the one prophesied by Isaiah (ch. 11): "a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Such prophesies caused many in Israel

(CONTINUED ON PAGE 222)

THE TRUTH VINDICATED

As a result of some forthright newspaper advertisements inserted by the Gospel Proclamation Association in the main South Australian morning newspaper during November, 1961, a challenge to publicly debate fundamental teachings of God's Word was issued by Mr. D. E. Lee, an American "evangelist" of the Church of Christ. He wrote requesting that we debate upon three themes: The Immortality of the Soul, the Millennium, the Relationship of the Father and Son.

"If you will provide a man to discuss in open public orderly debate, we will also provide one to affirm or deny the appropriate propositions," he declared.

This public challenge was accepted, and a meeting between members of the G.P.A. and representatives of the Church of Christ was arranged. The titles of the three debates over a period of six nights were determined.

Support was readily offered from the four Metropolitan Ecclesias: Adelaide, Woodville, Cumberland, and Enfield, and the G.P.A. Committee was supplanted by a combined committee to finalise arrangements. It was decided that Brother H. P. Mansfield would represent the Christadelphians.

Prior to the commencement of the debates, a special fraternal evening was held in the Cumberland Hall to petition the Father's blessing upon the defence of the Gospel. Brother Mansfield exhorted us from Psalm 127: "Except Yahweh build the house, they labour in vain that build it; except Yahweh keep the city, the watchman waketh but in vain . . ."

The first of the three debates commenced on Monday night, 12th February, in the Unley Town Hall. Over 850 were in attendance that night, including a large number of interested friends attracted by the advertising which had announced the series. The following night saw a similar number present to hear the completion of the debate on the first of the subjects. On the Monday and Tuesday nights of the following week — again in the Unley Town Hall — the second subject was debated with almost as large crowds as previously attended. The final of the subjects was debated the following week (26th and 27th February) in the Hindmarsh Town Hall. The average attendance for all the six nights was well over 700.

These nights provided a testimony for the Truth in contradistinction to the confusion of Error. Many Brethren and Sisters expressed the great benefit they had derived from hearing the Truth defended in the face of an experienced and capable debater. Many friends also expressed their interest, and in a number of cases this is being personally followed up, with encouraging results. On the Saturday following the last debate a large half-page advertisement (17in. x 11in.) setting out our beliefs was distributed throughout South Australia by means of the Adelaide "Advertiser" which has a circulation of nearly $\frac{1}{2}$ million. A photograph of this advertisement appears on the next pages.

The enthusiastic support of the brethren, the united prayers that ascended to the throne of grace, the liberality with which they supported the heavy costs involved comprised a very powerful testimony to the Truth in Adelaide.

This unique testimony to the Truth concluded with a thanksgiving session to Yahweh for His manifest help and blessing upon His servants. This was conducted in the Woodville Hall.

It is proposed to reproduce the Debates on a series of long playing records, and we invite any interested to apply to Box 226, G.P.O., Adelaide, South Australia, for further information regarding this venture.

— J. Berry

In these times of stress and uncertainty THE CHRISTADELPHIANS direct

CHRIST IS COMING

SPECIAL FREE OFFER

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CRISIS in Christendom

- What is the meaning of these troublous times?
- Why is Christendom so divided and antagonistic?
- Will Nuclear Warfare destroy this earth?
- Why can we claim Christ's coming is imminent?

These and many other matters are discussed in forthright manner in the free book offered above. It will be mailed to you free of charge on application below.

Christadelphian Gospel Proclamation Assoc.,
Box 226, G.P.O., Adelaide, South Australia.

NAME

ADDRESS

**THE INCREASING T.
THE WIDESPREAD
NUCLEAR WAR—THE
TO PALESTINE, AR.
IN THE BIBLE THA
COMING IS**

"God shall send Jesus Christ . . . whom the heaven must receive UNTIL the times of restitution (restoration) of all things which God hath spoken by the mouth of all His prophets since the world began."—Acts 3:19-21.

"There shall be . . . with perplexity . . . ing them for fear after those things u the earth. . . . And the Son of Man coi. POWER AND GI LUKE 21:25-27.

We urge you to look into this

Questions people are asking:

WHO ARE THE CHRISTADELPHIANS?

They claim to be a modern revival of the first-century Apostolic faith. Their teachings are based exclusively on the Bible. It is a lay movement, there are no paid ministers or officials.

WHY DO CHRISTADELPHIANS SPEAK SO MUCH ABOUT THE COMING OF CHRIST?

Because it is so prominently taught in the Bible. We are told "This same Jesus, which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts. 1:11. See also Acts 3:19-21).

FOR WHAT PURPOSE IS CHRIST COMING?

He is coming to raise the dead, to judge them and to give unto the righteous life eternal (Rom. 2:7). The unrighteous will inherit death (Gal. 6:8).

Christ declared—

"HE THAT BELIEVETH AND IS BAF

BUT IS NOT MAN IMMORTAL?

No, the term "Immortal Soul" is not found in the Bible. We read "The soul that sinneth shall die" (Ezek. 18:4); that the dead know nothing (Eccles. 9:4-6); that in death man is no better than the beasts (Eccles. 3:18-20).

IS HOPE ONLY THROUGH A RESURRECTION?

Yes, the Bible teaches that apart from a resurrection "Those that have fallen asleep in Christ are PERISHED" (1 Cor. 15:18).

WILL CHRIST REIGN ON THE EARTH?

Yes! He described Jerusalem as the "city of the Great King" (Mat. 5:35). The Bible clearly states that "the God of heaven shall set up a Kingdom that shall never be destroyed" (Dan. 2:44). It says that the "utmost parts of the earth" shall be given unto Christ's hands (Ps. 2:8); that his dominion shall embrace all nations "under the heaven" (Dan. 7:27; Rev. 11:15). The Metropolis of His reign will be Jerusalem (Micah. 4:7-8).

WHAT WILL BE THE

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WHAT WILL BE THE

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WHAT PART DO TH THIS?

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ou to the hope of the Bible which clearly proclaims—

'O REIGN ON EARTH

**REAT OF RUSSIA—
REPARATIONS FOR
RETURN OF JEWS
SIGNS PREDICTED
CHRIST'S SECOND
NEAR! . . .**

ress of nations
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T GLORY."—

**"The God of heaven SHALL SET UP
a KINGDOM that shall NEVER BE
DESTROYED . . . it shall BREAK IN
PIECES and CONSUME ALL THESE
KINGDOMS, and it SHALL STAND
FOR EVER."—DANIEL 2:44.**

Attend a Christadelphian meeting to-
morrow evening at 7 p.m. in any of the
following centres:

CHRISTADELPHIAN HALL: 105 Halifax st.,
Adelaide.

"The Need for Truth in Religion."
Speaker: Mr. H. P. Mansfield.

CHRISTADELPHIAN HALL: Cnr. Aberfeldy
av. and Bower st., Woodville.

"The True Apostolic Faith restated."
Speaker: Mr. A. Dangerfield.

CHRISTADELPHIAN HALL: Goodwood rd.,
Col. Light Gardens.

"The doctrine of the Trinity unscriptural."
Speaker: Mr. G. Hawkins.

PROSPECT TOWN HALL: Prospect.
"Israel's Messiah! A Sacrifice for sin."

Speaker: B. Philp (Sydney).
(1st of 3 special addresses in Prospect Town
Hall).

REMEMBER:

Seats are free—there is no collection—
and a cordial welcome awaits you at any
Christadelphian meeting place.

(SEE ADVTS. AMUSEMENT PAGE)

matter before it is too late!

LT OF HIS REIGN?
at oppose his rule
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WS PLAY IN ALL

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Messiah 1,900 years
:10); they will be
to acknowledge the
37:21-22), and will
Christ's world-wide

**WHAT PART WILL CHRIST'S FOLLOWERS
PLAY?**

As Rev. 5:9-10 says, they will reign "ON
THE EARTH." At that time the promise
to Abraham will be fulfilled (Gen. 13:15;
Math. 5:5). They will be the immortal
associates of Christ in the rule he will
establish (1 Cor. 15:53-54; Matt. 19:27-29;
Luke 19:17). They will assist Christ to
draw mankind to God.

**WHAT MUST ONE DO TO BECOME A
FOLLOWER?**

It is essential to believe the Gospel (Rom.
1:16), to be baptised (Acts 2:38; Mark
16:16), and to live with Christ as your
example.

IS NOT CHRISTENING SUFFICIENT?

No, a knowledge of the Truth must precede
baptism. Read carefully Romans 1:16;
1 Cor. 15:1; Mark 16:16; Eph. 4:5.
Remember that if salvation is worth having
it is worth seeking. With the Bible in
hand you can think your way through to
eternal life!

**I FIND THE BIBLE A DIFFICULT BOOK.
CAN I OBTAIN SOME HELP?**

Yes, free literature is available as is ad-
vertised above. *THE ADELAIDE GOSPEL
EXTENSION SOCIETY* will also be
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G.P.O., ADELAIDE** for a free copy of
"THE SECOND COMING OF CHRIST."

—This booklet will show you how that
Bible prophecy has been, is, and will be
fulfilled. Learn of the dramatic fulfilment
in recent years, and that which is impend-
ing at Christ's second coming. Remember,
the times are urgent; the issues are vital;
you owe it to yourself and your family to
seek God's way. Do not delay. **NOTE:** The
literature offered is free, and is designed
to help you to a better understanding of
the Bible, and thus lead you to the glorious
hope of life eternal in the Age to Come.

'ISED WILL BE SAVED"— will you heed?

PONDERING THE PSALMS (continued from page 218)

to recognize Jesus as Messiah. There was the blind man near Jericho who heard that Jesus of Nazareth was passing by. With the background of the prophecies, he was able to cry, so full of faith: "Jesus, thou son of David have mercy on me." He might have been blind, but he could see whilst many with eyes were without sight. How encouraged Jesus was (Luke 18: 35-43).

Similarly, when Jesus healed a dumb, blind man, the people were amazed. What did they say? Did they ask, "Is not this the Christ?" "Is not this the prophet of whom Moses spoke?" No! they asked, "Is not this the son of David?" He was doing the works they expected of the seed promised to David in the everlasting Covenant. This reveals that the Psalms meant more to the people than just the experiences of David, and that the covenant with David and prophetic comment thereon referred to Messiah. Even the ordinary Israelites understood this (Matt. 12: 23). Consider also the cry of the multitude, "Hosanna to the son of David: Blessed be he that cometh in the name of the Lord" (Matt. 21: 9, they quoted from Psa. 118: 26).

Later, Jesus was subjected to questions designed to trap him. Again and again his opponents were silenced by his wisdom. Then he put a question to them. (Note the common ground of argument between Jesus and the Pharisees. Both were diligent students of the Word, though the Pharisees ignored its spirit). Jesus asked them whose son the Messiah (Christ) was to be. They had no hesitation in saying the son of David. They understood the promises to David. Then Jesus directed their attention to Psalm 110. Surely, a son was subordinate to his Father! How came it, then, that David "in spirit" called his son, Lord? The implication was that David anticipated the Divine origin of Jesus. There was no argument whether or not the Psalm spoke of Messiah. This Psalm also became the basis of what Paul says in Hebrews about the special priesthood of Messiah "after the order of Melchisedec" — the king-priest without genealogy.

It is evident that David "in spirit" foresaw more about Christ than we usually think he did.

Vision of Messiah

The Psalms written by other men of faith are equally instructive. Psalm 89 illustrates this. This Psalm breathes the atmosphere of the Covenant with David, showing how the "sure mercies of David," as Isaiah calls them, were the

very life of Israel's existence. What God had sworn to David was the "joyful sound" (v. 15). Victory was promised to David and his seed. David was to be made "God's firstborn," and his seed should endure for ever (v. 27).

What an identity of personality connects David and the Christ, and the both with the true Israel. Israel was God's firstborn among the nations (Exod. 4: 22); David was God's firstborn among kings (Psa. 89: 27); Christ was His firstborn among all mankind (Col. 1: 18). It is on the basis of this identity that the Psalms concern the anointed (Christ) of the God of Jacob, even when they seem to be talking only of David himself. David becomes merged with Christ till it is hard to disentangle what is said of one from that of the other. There is even a play upon his name. In Ezekiel chapters 34 and 37, the future immortal prince of Israel, their shepherd and eternal king, is spoken of as David: "David (Heb.: beloved) my servant shall be King over them" (v. 24). So we might speak of the son of Jesse as "David 1," and Jesus as "David 2." Both were beloved ("david") of the Father.

The Second Psalm

Psalm 2 illustrates the merging of the two Davids. The first few verses speak of nations seeking to throw off the anointed's yoke, but being confounded and unable to dethrone God's King in Zion. Thus, to verse 6, David 1st could be the one spoken of. To a degree the rest of the chapter could also refer to him, but any who know that the covenant God made with him is an everlasting one, would recognise the eternal overtone. In verse 7 we see the promised seed being begotten to the conquest and inheritance of the whole world. "Thou art my son": David's son, God's son. How simple! How sublime! But few of Christ's contemporaries could see beyond the first.

Notice how prominent the Davidic hope is in the prophets and apostles. We should accord it a similar place in these days. Look how the apostles and early brethren used such a Psalm (Acts 4). Peter had been delivered from prison by the angel. The company of saints to whom he reported, used the Psalm as their hymn. A prayer for help to remain steadfast had their united support, and they all joined in the chorus from Psa. 2: 1-2: "Why do the heathen rage . . ." Then the presiding brother expressed the thought that Herod, Pilate and the Jews were the kings and rulers who withstood Christ, and asked for God to continue His support. Yet a superficial reading of Psa. 2 would not suggest that it

related to the crucifixion of Jesus. His second appearing in power to destroy the beast of apostasy is clearly there — but first there is expressed his battle with humanity at his first appearing which qualifies him to come the second time without sin unto salvation."

In the application of the Psalm to the first advent of Christ, we have the picture of God laughing at the efforts of men to thwart His purpose, for He raises Jesus, leaving the rulers of Israel powerless. In A.D. 70 He vexes them in his sore displeasure, destroying their city and temple by the Romans. Nothing can stop His appointment of Jesus as King in Zion.

"The First Begotten from the Dead"

Psalm 2: 7 continues: "Thou art my son, this day have I begotten thee." When was Jesus begotten in the sense of this Psalm? When the events of Luke 1 took place? True, if God had not provided Jesus by the miraculous begetting there would have been no hope of breaking the nations like a potter's vessel. But in Acts 13, Paul uses this verse as referring to the resurrection of Jesus:

"God hath raised up Jesus again; as it is also written in the second Psalm, 'Thou art my son, this day have I begotten thee'" (Acts 13: 33).

We refer to this, together with Rev. 1: 5, when we sing: "the firstbegotten from the dead, lo Jesus risen his people's head."

Being raised from the dead, he is greatly elevated, being promised the whole earth for an inheritance. Meanwhile men and nations are exhorted to kiss the Son (son of David, son of God) while there is yet hope of salvation.

I hope, God willing, to spend some time pondering the Psalms in future issues of "Logos". Unfortunately, what the apostles have said about the Psalms is often ignored. But by looking at other Psalms, as well as Psalm 2, we shall see the extended meaning — how contemporary events of David's day are recorded in song, and become invested with a vision of the future glory of Messiah. It is also thrilling to realise how much of the Truth was understood by those in Israel in earlier days. When we meet them in the Kingdom, it will be on the basis of a common faith.

Very prominent in this faith was the longing in the heart of David I for the coming of David II.

E.W. (England).

Editorial Note —

The writer above has requested further comments on his theme, and we hasten to comply. In the "last words of David" recorded in 2 Samuel

23: 1-7, the king of Israel clearly states that Messiah is the theme of the Psalms. Brother Thomas points out that the words "the anointed of the God of Jacob" (v. 1) is a translation of the Hebrew: "ol Meschiach Elohai." The A.V., however, does not take any account of the "ol," which, according to Strong's Concordance signifies "concerning." Thus the phrase should be rendered: "Concerning an Anointed of Elohim." Further, the words "sweet psalmist of Israel" are a translation of the words "uneimzemirot Yisrael" which Brother Thomas renders: "even the pleasantest (theme) of Israel's songs." This is supported by Dr. Parker who translates: "He that is pleasant in Israel's Psalms," and Rotherham's translation: "The Delight of the songs of Israel."

This Delight of the Songs of Zion is the Hagibbor (the man, or warrior — see Isa. 9: 6 — of v. 1) raised up on high, or enthroned in power, of which David was the type.

There are many more points of interest, upon which we would like to comment if we had time and space, in these "last words" of one of the greatest heroes of all time. Notice, for example, their close proximity to Psalm 18 which is reproduced in 2 Samuel 22. Notice the last verse of this Psalm which should be read in conjunction with these "last words":

He (Yahweh) is the tower of salvation for His King;
and sheweth mercy to His Christ,
unto David, and to his seed for evermore.

Here the King is shown to be the Christ, the son of David, reigning for evermore.

But did David understand all this? That is a question the writer asks above. There is no doubt he did. Peter tells us that "being a prophet," David KNEW that "God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would RAISE UP CHRIST to sit on his throne" (Acts 2: 30). He went on to say that David spoke of the resurrection of his son. David thus must have known that his son would die, but would be raised from the dead to sit on his throne.

What of the 2nd Psalm? The Apostles quoted that as applicable to their day (Acts 4: 26-27), but does that destroy the principle that it equally applies today? By no means. The war between the rulers and Christ initiated 1900 years ago has not finished yet. It will be continued when he returns when the latter-day representatives of Jew and Gentile will be humbled by the mighty hand of the Lord. But before the manifestation of wrath there will be exhibited mercy. So the plea is made to "kiss the Son lest ye perish from the way" (v. 12). The phrase can be literally rendered: "Prostrate yourselves to the ground," submit to and bow down before his will. The R.V. margin has "receive instruction." "For his wrath is soon to be kindled" as the concluding words can imply.

What of the statement: "Thou art my Son; this day have I begotten thee"? Can this apply to the future? We believe it can. The writer, above, stated that it has relation to the crucifixion of the Lord, and

THE PSALMS AS POETRY AND PROPHECY

This was the theme of the Enfield (Sth. Aust.) Campaign conducted recently by Brother B. Philp. Many Psalms were touched upon during the course of the effort. A concentrated study of Psalm 68 took us through this wonderful Messianic song verse by verse. A special book on the Psalms was published for the occasion, copies of which are available on application to "Logos" Publications. Price: 2/-, plus postage,

draws attention to the Apostolic use of it in Acts 13: 33. There Paul uses it to prove the resurrection. How did it do this? In the sense expressed in Romans 1: 4: "Declared to be the Son of God with power . . . by the resurrection from the dead." The resurrection was the Divine decree that Jesus of Nazareth was the Son of God. The Jews might dispute this before his resurrection; they could never do so afterwards.

And will it not be an equally powerful declaration speaking the same thing when the Lord is seen enthroned (anointed — see mg.) on Zion in the Age to Come (Ps. 2: 6)? Will it not force "the heathen" to recognize that He is the Son of God? The proclamation of Christ as King will demonstrate to all the world that He is the begotten of the Father. He was the one "born to be king," and that fact has not yet been visibly manifested in the earth. Jesus was Son of God by birth of the flesh (Luke 1: 32-33), by birth of the water (Matt. 3: 17), by birth of the spirit (Rom. 1: 4). All this will be manifested beyond dispute when he is enthroned in Zion after Armageddon. Rotherham translates Psalm 2: 7: "Let me tell of a decree — Yahweh hath said unto me, My son thou art, I today have begotten thee." This is the one whom the kings of the earth set themselves together to destroy — no less than the Son of God. That fact demonstrates the folly of their attempt. They will imagine that they will be dealing with one such as themselves!

The heart of every true Israelite can certainly thrill to these glorious songs of Zion.

— Editor

JESUS CHRIST: SAVIOUR OR DESTROYER ?

This is the theme of the impending Cumberland Campaign which will be conducted by Brother E. Sponberg of Sydney, and will concentrate attention upon the prophecy of Immanuel in Isaiah. Some excellent matter should come out of the concentrated study of this theme for the two weeks scheduled.



Clouds without rain give no refreshment to the thirsty ground: wells without water yield no life to the fainting traveller; raging waves of the sea destroy the ships borne on their bosom; wandering stars cheat the mariner, who founds his calculations on their movements. Men of this stamp came into the work in the days of the apostles. We are not to marvel if we make their acquaintance in these days when "there is no king in Israel, and every man does what is good in his own eyes." Our only remedy is, having applied the principle laid down by Christ: "By their fruits ye shall know them" — to obey the apostolic injunction: "From such turn away" — good words and fair speeches and Christadelphian professions to the contrary notwithstanding.

— R.R.



THE ORACLES OF GOD

We have received a request for this book which we cannot supply. Should any reader have a copy to dispose of secondhand, please send offer and price to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia.

Prophecy of Immanuel (Isa. 7-12)

The SANCTUARY and STONE

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem" (Isa. 8: 14).

Isaiah's Message Proclaimed by Christ

In the verse quoted above there is an urgent Divine warning to separate from the surrounding apostacy. Isaiah had previously been instructed to "Sanctify Yahweh of Hosts Himself, and let Him be your fear, and let Him be your dread" (v. 13). Provided he rested in Yahweh's strength he had nothing to fear. For although both faithful and wicked faced the same terror of the Israel-Syrian coalition, yet the faithful few faced it from the sanctuary they had in Yahweh. The same refuge would be a means of destruction to the wicked in the nation.

When Immanuel appeared in Israel, the impact of his teaching likewise acted as a separator of the faithful from the wicked:

"Suppose ye," he said, "that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law" (Luke 12: 51-53).

The "exiles of the dispersion" to whom Peter wrote (Ch. 1: 1 R.S.V.), were a living fulfilment (in part) of Isaiah's prophecy. In Christ Jesus they had found a sanctuary. But, as the apostle points out, it was not a sanctuary that would absolve them from the terror of current and impending persecution, any more than it did other Jews who did not believe. The faithful, however, could see the persecution in true perspective, as a necessary purging process designed to fit them for the Kingdom of God. So Peter, in a composite quotation from Psa. 118: 22 and Isa. 8: 14, gives the true understanding:

"Unto you therefore which believe He is precious: but unto them which be disobedient, the Stone which the builders disallowed, the same is made the head of the corner, and a STONE OF STUMBLING AND A ROCK OF OFFENCE, even to them which stumble at the

word, being disobedient: whereunto also they were appointed" (1 Peter 2: 7-8).

Similarly, the inhabitants of Jerusalem were also soon to discover how much their rejection of Jesus Christ would prove them to be a "gin and a snare." As the armies of Assyria had thundered outside the walls of Jerusalem in Isaiah's day, and as Babylon had later broken them down, the Roman eagles would soon be gathered around the dead carcass of Judah, to pick it clean (1 Pet. 4: 7; Matt. 24: 28).

The knowledge of this caused Jesus much grief of mind, when, as the King of Peace designate and the Paschal Lamb, he was entering Jerusalem in seeming triumph:

"And when he was come near, he beheld the city, and wept over it, saying, if thou hast known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall

ISAIAH AND CHRIST

It is significant and important to check up the use that the New Testament writers make of Isaiah's words. It helps us to correctly expound the Word and provide an inner meaning of Scripture. This article on Isaiah draws our attention to these matters, and the reader will find it to advantage to check up the current one in the light of those that have already appeared. Re-read these, and compare with the Scripture, that your understanding of the important prophecy of Immanuel may be enlarged.

cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19: 41-44).

The Sanctuary

The "sanctuary," of which Jesus was the antitype, had been Yahweh's meeting place with Israel (Exod. 25: 8)*. Its first permanent resting-place had been Shiloh (rest, tranquillity), then Kirjath-Jearim (city of the woods), and finally Zion (sunny mountain.) The ascent of the ark of the covenant to Zion, had been a most joyous event, and David in Psalm 132, compares this event with "the rest that remaineth unto the people of God" (Heb. 4: 9):

"Arise, O Yahweh, into Thy resting-place; thou, and the ark of

*The original Hebrew word for "sanctuary" is "kadesh," meaning "the separate place." Israel were instructed to separate a place for Yahweh to dwell in their midst as King (Jud. 8: 23). The sanctuary foreshadowed the work of Yahweh in Christ (Heb. 9: 11), who should be found in our midst, causing us to separate from the surrounding apostasy. — G.E.M.

thy strength (v. 8). . . . This is my resting-place forever (for the Olahm, or hidden period); here will I dwell; for I have desired it" (v. 14).

Thus in true worship at the sanctuary, there is rest from turmoil . . . peace and tranquillity . . . conditional only upon reposing confidence in Yahweh Himself.

When Christ came to Israel, this confidence was lacking in the people.

Isaiah Rejects the Sanctuary

Isaiah had prophesied:

"And many among them shall stumble, and fall, and be broken, and be snared, and be taken" (8: 15).

Writing to the Corinthians, Paul said that he preached "Christ crucified unto the Jews a stumbling block" (1 Cor. 1: 23). With eyes fixed on material values, and longing for material deliverance under the inspiring leadership of an imposing Deliverer, the Jews could not understand, much less embrace, a Messiah who died a felon's death.

You say they should have understood it; that all the promises of God from Eden onwards foretell it; that the types in the Law literally shriek it from the housetops; that the Psalms abound with it; that the Prophets resound the message!

All this is true! But how much of truth does a man, or people, know who "reject the commandment of God, that they may keep their own tradition" (Mark 7: 9), and whose approach to Yahweh is purely external, or material, being confined to "the washing of cups, and pots, brasen vessels and tables" (v. 4), "laying aside the commandment of God" (v. 8) to do so.

So Paul, writing to the Romans, uses what appears to be a composite quotation from Isa. 28: 16, and 8: 14:

"For they stumbled at that stumbling-stone" (Rom. 9: 32-33).

The challenge of a sacrificial life is uninviting when the gaze is fixed on the present evil world, as Lot's wife was, and as Israel's was in the days of Christ and the apostles.

The Challenge

In this section of the Immanuel prophecy, the great moral challenge to the careful reader (particularly the Jewish reader in the time of Christ) was the challenge that faced Israel when Ahaz ruled.

If you believe, as Ahaz and the majority in Israel did, that salvation means present prosperity and that deliverance

to this end can be gained through "confederacy," political management or diplomacy, and other means held by flesh and blood in high esteem, then you will be broken, as Israel was broken.

If, however, you believe as Christ taught, that Salvation does not mean present advantage, but future advantage, and that the path to it leads through the tribulation of self-surrender to the righteousness of God, you may forfeit your present comfortable life, but in so doing you will reap life eternal . . . (John 16: 33; 12: 25; Mark 8: 31-39).

In foretelling Israel's stumbling, the Eternal Spirit through Isaiah was not speaking of things entirely new. On the contrary, the language of Isa. 8: 14 and 28: 16, represents a re-statement in different form of almost identical sentiments expressed in:

- Psa. 118: 22-24: "The stone which the builders refused is become the headstone of the corner. This is Yahweh's doing, and it is marvellous in our eyes. This is the day that Yahweh hath made. We will be glad and rejoice in it."
- Psa. 69: 22-26: "Let their table become a snare before them: and for welfare a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake . . . for they persecute him whom Thou hast smitten."

When Paul quoted and expounded Psa. 69 in Romans 11: 8-11, or when Jesus did the same with Psa. 118 in Luke 20: 17-18, they could as well have been quoting Isaiah. The important thing is to note Jesus' exposition of the subject:—

"Whosoever shall fall upon that stone shall be broken, but on whomsoever it will fall, it will grind him to powder . . ."

One either accepts Christ (i.e., falls upon the stone) and is thereby humbled (or broken); or he rejects Christ, in which case judgment (i.e., the stone) falls upon and destroys the rejector (grinding him to powder.)

Israel rejected their Messiah, they left their Sanctuary. But they did it to their own hurt, for the kingdom they had hoped to sustain by their own power, expired in blood.

— E. M. Sponberg (N.S.W.)

We shall not be judged by what Abraham did, but by what God has commanded us to do. We have to beware lest we lower the standard set by Christ, or we may have to suffer bitterly. God does not hedge about the ways of those who deliberately coquette with sin. We can go with the tide, making no effort to resist the evil, but the testing time will come, and then it may be fatal, if we have allowed our spiritual muscles to atrophy.

It was with keen excitement and anticipation that we packed our bags in order to leave the police state of Jordan for Israel. We felt something of the joy and enthusiasm that Jews must feel when they leave the lands of their dispersion for the home of their forefathers.

But even as it is only through trial and tribulation that they return home, even so we also found it.

The Arabs do not look kindly on sympathisers of Israel, as we have before stated in these notes. They provide only one place of exit over the border — through the Mandelbaum Gate.

We made arrangements with the hotel to transport us and our luggage to this point of exit, and in due time found ourselves dumped on the border of "no man's land." This was indicated by a barrier across the road which, at this point, is cluttered with anti-tank traps. Beyond the barrier could be seen the debris of war, and in the distance, the Jewish outpost.

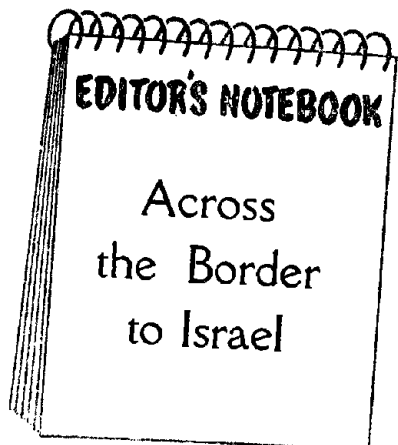
Our passports were stamped, and we were free to walk across "no man's land" into Israel. Before we could stop them, a team of Arab porters had grabbed our luggage, unheeding our protests (for we had no Arab money left with which to pay them) and marched us to a point halfway between the borders of Israel and Jordan.

This was as far as the Arabs could go. And now they demanded their fee. But "silver and gold had we none" in their currency, and this resulted in a heated argument in the middle of "no man's land." It ended by us writing a note to the Hotel requesting that payment be made to the porters, and a peremptory command from the Arab officer at the outpost warning the porters that the time limit permitting them to remain where they were had expired. This caused them to scurry back for their lives as fast as they could go.

We wanted no such trouble from Jewish porters, and though they were there to offer their services as we walked the rest of the way into Israel, we waved them aside. We entered the land as the Gibeonites appeared before Joshua — with dust on our shoes, burdened down with heavy luggage, and bearing the marks of a long journey.

A little tin shed serves as a customs' clearing house. Here our passports were stamped, and we were ushered into another section of it where a customs' official awaited us.

It is difficult to describe our feelings at being at last in Israel. We had felt the thrill of being in the very Land of the Book when travelling through Lebanon, Syria and Jordan. We had thrilled to the fact that we were treading the same soil as did Abraham, David, the Prophets, Christ — even though it is today in the hands of the enemy; of observing that section of the earth upon which the eyes of Yahweh are always turned, and which is reserved for the manifestation of His glory. But to be in Israel itself! To see not merely the Land but the People as well!



To witness the visible evidence of fulfilling prophecy! To be able to personally view those things that the prophets and righteous men of the past have longed to see! That is something to thrill the heart of any Christadelphian!

We had not felt quite the same when we were in Jordan. There we had encountered so many restrictions, so much suspicion, so much fear, so great an hostility to Israel, that the joy of being in the Land was greatly minimised.

We were glad to be out of Jordan, and rejoiced to be in Israel.

It was like arriving home.

We smiled at the Custom's official — but there was no answering smile.

Instead, he shoved a printed notice at me which stated that all cameras, typewriters, drugs, etc., must be declared. Then he proceeded to interrogate me.

"Any cameras?" he sternly asked.

"Two," I replied.

"What makes?" he snapped.

"I am not sure," I mildly replied, for the cameras belong to the boys.

"I can tell you," interrupted my nephew, Eric.

"I am asking him not you!" snapped the official.

I explained that the cameras belonged to the boys and not me — but my explanation was met with a grunt.

This was not the welcome we had expected.

I decided to teach this official a needed lesson.

"Any typewriters?" was his next question.

"Yes," I replied, indicating my battered portable.

"What make?" he snapped.

"Read it for yourself," I suggested sharply.

He looked up startled.

"What's more," I said darkly, "I have a bag full of dangerous drugs and seditious literature!"

He sat back in amazement and consternation.

"See here," I said dragging bottles of pills from my bag. "These are sleeping pills; the label declares more than six are dangerous. These are aspirin, it says children are not to take too many. These are cold tablets, an overdose might prove lethal if you have a bad heart!"

Bottle after bottle of pills, vitamin tablets, and other medicines were placed on his table, to his consternation.

Then came the seditious literature — copies of "Herald of the Coming Age."

He protested in vain.

"It is not necessary to declare all this," he said.

"Your card demands that all drugs be listed," I pointed out, "and I insist upon it being done!"

By this time the altercation had attracted others. Faces appeared at the window, members of the Israeli army peered around the door, other customs' officials came into the room. Peter and Eric were laughing in the background.

"Why are you so nervous?" asked the official piteously, all his bumptiousness gone by now.

I told him we had travelled thousands of miles to see Israel, that we had a love for the Jewish people, that at the time when persecution was

rife, we, as Christadelphians, had stood up in the defence of Jews, pointing to the Scriptures to indicate the wonderful destiny before the nation. I showed him the letter of recommendation I had with me from the Zionist Federation in Australia.

I thought the official might burst into tears with such an avalanche of words.

"We have so few friends," he said, "that sometimes we look on everybody as enemies. That is why I was a little stern with you. I lost all my family by persecution in my home country, and now you speak to me like this."

"I do so to help you and Israel," I replied. "You do yourself and your country a grave disservice by acting as you have today. People judge Jews from their experience of individuals such as yourself, and then they speak against them and Israel. Thus you add to the problems of your fellowmen abroad!"

How true this is, not only of Jewry, but of Christadelphians. A Movement is judged on the attitude adopted by its adherents. We can testify for Christ not only by word, but by action. By the things we do, and not merely what we say, people determine that "we have been with Jesus and have learned of him." This is true of our meetings also. How frequently these are conducted in such a slovenly way as to bring discredit upon the truths to be taught thereat. I have attended meetings where there has been no reverential approach to the fact that the Truth is to be upheld, where brethren and sisters have gathered together as though at a picnic, laughing and greeting one another in a bedlam of sound that must grate harshly on the ears of any strangers who have attended to hear the Word expounded. A wrong impression can be created by such a thoughtless attitude; even as the customs officer did to us the morning we entered Israel.

But we ended up great friends, and he helped us reach Jerusalem advising us where to seek assistance when we arrived there.

And he really had the last word. At the height of the excitement, he had turned to the boys.

"Is he your father?" he asked them.

"Yes," they replied, thinking it unnecessary to explain I was uncle to one.

"I am sorry for you!" he remarked simply.

We travelled from the outpost to the city proper. What a change is revealed just over the border! Here was bustling activity, and every evidence of freedom. The shops were bursting with goods, new buildings were everywhere being erected. It was obvious that the new city of Jerusalem was rapidly expanding.

What a miracle this tiny nation of Israel presents!

It has well been said that Israel is one of the oldest nations in the world — and one of the youngest.

It is the only country to have been reborn out of antiquity — reborn after a struggle as dramatic as those found in the Old Testament.

Its citizens are the only people to have been dispersed throughout the world — and gathered together into a nation once more.

Its language (Hebrew) is the only one to have been resurrected from a dead language to a vital, modern tongue.

It is one of the world's smallest nations — it occupies a strip of land so narrow that its name must be printed outside its borders on most maps. Yet it dominates world thought far in excess of its size, and has

greater interest than many nations ten times as large.

Its population is a world in microcosm — for the average Israeli is an emigrant from any one of seventy-two different lands!

We made our way to the Tourist Bureau where we arranged accommodation, obtained maps, booked for certain trips. Then to the Zionist Headquarters, to pay our respects to Dr. Lowy. He received us, and arranged for us to visit a new development at Adullam. His office was lined with books on aspects of Zionism. But among them I espied a familiar green binding, and saw Brother Sulley's work on "The Temple of Ezekiel's Prophecy." It was remarkable to find this book in Jerusalem. It seemed to draw me nearer home, for on the fly-leaf were some familiar signatures: those of my father, L. J. Colquhoun, M. Harris, and myself; the book having been presented to Dr. Lowy during a visit to Adelaide.

What a change in this city, and among these officials, in contrast to that seen when we visited the city seven years earlier. Then there had been acute rationing (1lb. meat per month, and soap almost unprocurable), there had been an acute housing shortage, there had been a complete absence of luxury goods, the officials (among them Dr. Lowy) had been tired, dispirited men.

Today it is all changed. There are ample goods everywhere. We saw the shops filled to capacity with luxury goods. Bookshops were filled with volumes from many countries, though those in Hebrew predominated; whilst those on Israel itself were legion — showing the cultural development that has taken place.

But the difference is particularly marked in the aspect of the officials and leaders. Gone is the nervousness, the tiredness of 1953. Today an abounding confidence is manifest by them. They feel capable of coping with any problem before them; they bubble over with enthusiasm for the future. My mind turned to Ezekiel 38, and the character of the people as there described: "They shall dwell safely (confidently — mg.) in the land." That is true of Israel today, as it never was seven years ago. And as we observed the eager crowds in the streets, the determined and efficient looking Israeli soldiers, the amount of business being transacted in the shops, it was obvious that the confidence of the leaders is reflected by the people.

A remarkable sign of the times.

We completed our first day in Israel with a pleasant little duty on behalf of "Logos" readers. Some had sent in money to be used for Jewish Relief, and it was our great pleasure to present a cheque for £25 to the headquarters of the Youth Aliyah.

This completed our first day in Israel. We made the Y.M.C.A. our headquarters whilst in Jerusalem, and there we retired for the night.

— Editor

Some brethren cannot stand a bold exposure of the unfaithfulness of Christendom. It was of such that Dr. Thomas wrote: "Their faith and comprehension of the Truth is so faint and feeble that they cannot discern the broad distinctive line, or great gulf rather, that divides Immanuel's ground from Satan's. They have too great a sympathy for the flesh."

It is a pity that people who never cleanse their minds by the Word are not regarded by their fellows with the same loathing as people who never wash their bodies. All will think with purity and clarity in the age to come.

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on "Eureka" and designed for home study and for Bible marking.

REVELATION, CH. 14 (Cont.)

(Continued from page 204)

THE PATIENCE OF THE SAINTS — Vv. 12-13

VERSE 12

Contrast with Rev. 13: 10. The very power which persecuted the saints in the past is now destroyed, and the patience of "those who keep the commandments of God, and the faith of Jesus" (there have been many others than these whom Rome persecuted) will be rewarded in the overthrow of spiritual Babylon.

VERSE 13

"Unto me" — omit.

"Blessed are the dead which die in the Lord" — Those who are faithful unto death (Rev. 2: 26).

"From henceforth" — This denotes when the blessing is granted. It is not in death, but from "henceforth" in the Kingdom (Matt. 16: 27; Rev. 22: 12; Luke 14: 14). Notice the marginal rendering: "From henceforth saith the Spirit, Yea, that they may, etc."

"May rest" — The sabbatical rest (Heb. 4: 9).

"And their works do follow them" — Dr. Thomas renders: "Yea, saith the Spirit, in order that they may rest from their labours, and their works he goeth in aid of with them." The "rest" is the sabbatical rest from the works of the flesh. It is not the rest of idleness, but of joyous co-operation with Yahweh. The Spirit will work with them in

establishing Christ's reign on earth in similar manner as is expressed in John 5: 19. That is what is meant by the phrase, "and their works (the labour they do in the Age to come) he (the Spirit) goeth in aid of (helps) with them." What they do they do through the Spirit which they will then possess. See Zech. 6: 6; Ezek. 1: 12, 20.

THE VINTAGE OF THE EARTH Vv. 14-20 (A Summary)

The various angels represent the saints in different manifestation and labour.

These verses are actually a summary or introductory to Chapter 14. They show how the 144,000 were established on Zion. Thus the ultimate picture is stated first, and the details that lead up to it afterwards, in similar fashion as in Rev. 11: 15, 18.

VERSE 14

"I looked and behold" — Connecting with the vision of v. 1.

"A white cloud" — A righteous cloud of witnesses. See note on Rev. 1: 7. See also Heb. 12: 1; Matt. 24: 30.

"On his head a golden crown" — The word for crown is "stephanos" not "diadem." It indicates personal victory, and not authority. The verse suggests that at this stage although Christ is Generalissimo of the white-cloud army, he is not as yet in possession of David's diadem. Thus the vision presents Christ on the outset of his military campaign, competing for a prize later described as "many diadems" (Rev. 19: 12).

"A sharp sickle" — cp. Matt. 13: 24-30; 37-43; Mic. 4: 12; Joel 3: 14. The angel "like the Son of Man" stands in threatening aspect before the world. His judgment is executed at the appointed time.

VERSE 15

"The temple" — The angel that emerges is representative of the saints in a different aspect. The "temple" itself is symbolic of the saints (Rev. 3: 12; 11: 1). At this stage it is not found "in heaven," or the ruling places, as it is later in the chapter (v. 17). In other words, this represents the saints before Armageddon, and the angel that emerges, represents their messenger. His voice is the voice of the saints calling for vengeance (Hab. 3: 16; Zech. 14: 5).

"The harvest" — "Harvest" implies grain in contrast with the grapes of v. 18. Grain ripens before the vines (v. 19), so Armageddon precedes the invasion of Europe and overthrow of Babylon.

VERSE 16

"The earth was reaped" — Armageddon (Joel 3: 12-17).

VERSE 17

"The Temple in heaven" — The saints are now in power, enthroned in Jerusalem. The emergence of this angel is equivalent to the proclamation of the warning of vv. 6-7.

VERSE 18

"Another angel came out" — Note that these various angels are all symbolic of the saints in different manifestation, either proclaiming, warning or executing judgment.

"From the altar" — Christ is the altar (Heb. 13: 10). See notes on Rev. 6: 9.

"Power over fire" — This is the Divine fire (Lev. 9: 24), and it consumes the nations which are rep-

resentative of the sacrifice (Ezek. 39: 17).

"Her grapes are fully ripe" — See note on v. 15. The harvest = Armageddon; the grapes = the overthrow of Babylon and Europe.

VERSE 19

"The vine of the earth" — The Gentile nations (see Isa. 63: 3; Isa. 58: 10, 11; Rev. 19: 11-16) in contrast to the vine of Israel.

VERSE 20

"Without the city" — cp. v. 8. The judgment will include nations outside the extent of Babylon.

"To the horse bridles" — Thus reaching to the ones guiding the horse — the rulers of the nations. See notes on Rev. 6 where Rome is likened to a horse. Cp. Zech. 10: 5; Isa. 2: 11-22; Rev. 19: 13; Hag. 2: 22. The horse, in Bible symbolism, represents the nations in warlike aspect.

"The space of a thousand and six hundred furlongs" — This is the square of 40, for $40 \times 40 = 1600$. The square is a symbol of Israel which camped in a square (note Rev. 21: 16). Forty is the number of probation (Deut. 25: 3) being frequently associated with humiliation, affliction and punishment. Moses twice humbled himself 40 days in prayer and fasting (Deut. 9: 9, 18). Elijah (1 Kgs. 19: 8), Christ (Matt. 4: 4) were forty days fasting. Israel was afflicted 40 years (Num. 14: 33-34). The Canaanites had 40 years to repent after the spies had searched the land for 40 days (Num. 14: 33). Christ taught the disciples for 40 days after his resurrection (Acts 1: 3, 9), and after 40 years of preaching the Gospel, the Jewish State was destroyed in A.D. 70. There will be forty years of judgment on the nations executed by Israel (Mic. 7: 15; Ezek. 20: 33-36; Isa. 11: 11-16).

(To be continued)

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT

Logos

Thoughts for the Times

The Friends Christ Seeks



A man who says he believes, but lives in disobedience — either as regards things forbidden or things commanded — is of the class whom Paul condemns as those “who profess that they know God, but in works deny him.” Christ can be denied in more ways than one. You deny him, of course, if you say he was an imposter; you deny him also if, believing in him, you are ashamed to confess him for fear of ridicule; but you deny him in the worst way of all if, believing in him and professing your belief, you live as if you believed in him not at all. Such is the man who says he believes the world is passing away, and Christ is coming, to whom we shall have to give an account, and that the kingdom of God will be our possession if he approves of us; but who bestows his whole energy in thoughts of labour to the building-up of his own temporal well-being in the present evil world. Such a man had need listen to the exhortation of James: “Be ye doers of the word, and not hearers only, deceiving your own selves.”

Many will find at last that they have been deceiving themselves in their hope of acceptance. Christ wants FRIENDS — men with hearts at his disposal — men given over to him — men with whom he is the governing idea, the star of their course, the mainspring of their movements, the inspiration of their life. He will have no use for mere opinionists, theorists, and doctrinaires. Hair-splitting definitionists and worldly schemers will be equally unfit for the great work and the great society to be inaugurated at his second appearing. That work and that time will be for men only in whom he dwells by faith, and whose hearts, constrained by his enlightened love, impel them to a whole-souled attachment to his service at a time when all seek their own and not the things that are Jesus Christ's.

— Brother Roberts

Jacob's Prophecy of the Last Days (Gen. 49)

"UNTIL SHILOH COME!"

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be" (Gen. 49: 10).



Judah Supplants Reuben

One of the prerogatives of the firstborn was that of government or authority, symbolised by the sceptre. In the family of Jacob, this naturally belonged to Reuben the firstborn. But Reuben had disgraced his father's name (v. 4), and the threefold blessing of priesthood, authority and inheritance which normally would have been his was distributed to Levi, Judah and Joseph.

And now Jacob spake of how the government would be delivered into the hands of Judah. His words show that this having been taken from him who claimed the right by fleshly descent (Reuben, typical of Israel after the flesh), it would never revert to him again.

"The sceptre shall not depart from Judah," he declared, "nor a lawgiver from between his feet."

As far as the sceptre is concerned, it passed into the hands of Judah when David was taken from the sheeppcote to become ruler in Israel; and it became permanently identified with that tribe by the Covenant made with David, the man after God's own heart. Yahweh declared: "David shall never want a man to sit upon the throne of the house of Israel" (Jer. 33: 17), and when through iniquity the throne was overturned, Zedekiah, the last king to sit thereon, was told that it would remain thus "until he come whose right it is, and I (Yahweh) will give it him" (Ezek. 21).

In Christ, the line of David continues, and will never cease. The sceptre shall not depart from Judah, for he will return to "build again the tabernacle of David which is fallen down; and build again the ruins thereof, and set it up" (Acts 15: 16).

He will do so as the Lion of the tribe of Judah (Rev. 5).

Judah the Lawgiver

The Lion of Judah is also the Lawgiver. He will cause

"the law to go forth from Zion, and the word of Yahweh from Jerusalem" (Isa. 2: 2). Isaiah predicts:

"He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law" (Isa. 42: 4).

How different this is from Gentile rulers and lawgivers! They inevitably become discouraged as they see the failure of their policies and laws. Not so the Son of God, however. The Lion of Judah possesses both the power and authority to accomplish his purpose.

As Lawgiver, he is the antitype of Moses the Lawgiver. Moses was told:

"I (Yahweh) will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto My words which he shall speak in My name, I will require it of him" (Deut. 18: 18-19).

Here the Lion becomes the Lawgiver, and in Christ, Psalm 60 has its fulfilment, for it states: "Judah is My lawgiver."

Jacob saw all this and more. He saw not only the One whom his brethren shall praise, elevated among them as Ruler and Lawgiver, but he saw him as chief of a family of Rulers and Administrators of the Law. This is expressed by the phrase he used, "nor a lawgiver from between his feet." This is a Hebraism for children, and expresses the idea that the Lawgiver has children who administer his law.

Who are the children of Christ the Lawgiver? Isaiah made reference to them when he declared, that "he shall see his seed" (Isa. 53: 10). Christ who had no family, is yet to be revealed as the father of a numerous progeny.

And we can comprise part of the seed.

For Christ is not only represented in Scripture as the elder brother of the saints, but the very "author of the life" they will manifest (Acts 3: 15 mg.). In that capacity he begets us unto eternal life as a father begets children. Some find it difficult to comprehend how Christ can be both a Father and a Brother, but this dual relationship is quite commonly expressed in the Word. Paul, for example, addressed his Galatian brethren as "my little children of whom I travail in birth again until Christ be formed in you" (Gal. 4: 19). He constantly referred to Timothy and others as his "sons" whom he had begotten in the Truth.

Yet these "children" were also his brethren.

In like manner, the Ecclesia constitutes the seed of Christ, the "children who Yahweh hath given him," as it is expressed in Hebrews 2: 13.

Thus Jacob saw this Ruler and Lawgiver with a numerous progeny; he saw him as the head of a family, the members of which will dispense his authority and law throughout the world; he saw in vision the company of king-priests whose song of rejoicing in the redemption wrought is expressed in Revelation 5: 9-10: "Thou hast made us unto our God kings and priests."

Who is the "Thou" of this song? It is the Lamb they surround, who in the same prophecy, is also styled the "Lion of the tribe of Judah" (Rev. 5: 5).

Until?

But according to the Authorised Version the wielding of the sceptre, and the giving of the law, was only to be the prerogative of Judah "until Shiloh come," when, presumably, these functions would cease, or pass to another.

But that is not in accordance with the facts.

Judah was never a lawgiver until Shiloh did come, nor is the sceptre ever to depart from Judah, for Christ is to reign over the house of Jacob "for ever" (Luke 1: 32).

In the "Herald of the Kingdom and Age to Come," vol. 8, p. 103, Brother Thomas provides an alternate translation. He renders the verse:

"The sceptre shall not depart from Judah nor a lawgiver from between his feet **FOR THAT SHILOH SHALL COME**, and unto him shall be the gathering of the people."

Concerning this alternative translation, he comments as follows:

"The text . . . namely ad ki 'for that,' is equivalent to 'because.' The passage is easy enough, and teaches, that the reason why the staff or sceptre shall not depart from Judah is 'because Shiloh shall come.'"

This translation makes the verse consistent with the facts. It shows that the coming of Shiloh was necessary for the continuance of the sceptre in the hand of Judah, and the issuing of a Law from the same source. Jacob saw not the limiting of these matters, but the perpetuity of them "for that Shiloh shall come." His presence alone could make the prophecy possible.

But Who is Shiloh?

The word "Shiloh" comes from a Hebrew root signifying "peace," "tranquillity." As a proper noun it can signify the Bringer of Peace or Tranquillity. This the Lord will bring about at his second advent. When he appeared among men 1900 years ago, he declared: "Think not that I am come to bring peace . . . I am come to bring a sword." In that sense

he appeared not in the capacity of Shiloh, as he will when he is universally acclaimed as the Prince of Peace (Isa. 9: 6). But individually he was the Bringer of Peace, for to his disciples, he declared:

"Peace: I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jhn. 14: 27).

And in Christ we can discover peace and tranquillity even now, if we truly seek it.

There appears to be a natural connection between the word Shiloh and Siloam, the pool in Jerusalem. The waters of Siloam "went softly" (Isa. 8: 6). They proceeded out from the Temple area to the pool in the midst of the city, and therefore, were expressive of the Divine water of life. Christ used this pool as symbolic of his teaching (cp. Jhn. 7: 37; 9: 4-7). The word "siloam" means "sent," and the pool was called Siloam because the water that filled it was sent from out of the Temple area.

And because Christ "proceeded forth and came from God," he is called the "great Apostle," for the word "apostle" means "sent." He is, in fact, the "anointed Apostle" (Luke 4: 18), the Apostle of salvation (Matt. 15: 24; John 17: 3), the chief Apostle (John 20: 21), the Priestly Apostle (Heb. 3: 1). He is all this because he was "sent of God," as the waters of Siloam were sent from out of the Temple area.

Israel, in the days of Ahaz, refused the "waters of Siloam that went softly," refused the sign of Immanuel, and received instead the inundation of the rushing, turbulent Euphratean flood that swamped their land, ruining it with erosion, bringing destruction. This was the Assyrian horde.

In modern times, and for Immanuel's sake, the waters of the Euphratean flood are "drying up" (Rev. 16: 12), and will continue to do so until tranquillity (Shiloh) reigns.

"The Gathering of the Peoples"

In the A.V. the word "people" is in the singular number, but the R.V. renders it in the plural. It does this also in Isaiah 63: 3 where we read: "Of the peoples there was none with me."

In both cases, the "peoples" relate to the Gentile nations. In Isaiah 63: 3 they are not with Christ, but in Genesis 49: 10 they are gathered to him.

They are gathered to him because his power has been extended to humble them. Before he is manifested as the Prince of Peace, he will be mighty in war, and the nations shall be compelled to bow before him.

Among the first to do so will be Israel. He will "save the

tents of Judah first" (Zech. 12: 7), complete the regathering of the tribes (Ezek. 37: 21-22), and restore them to their land (Ezek. 48). They will be grafted in again upon a basis of belief (Rom. 11: 23), so that "all Israel (i.e., all the tribes) shall be saved; as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26).

This is the restitution, or restoration, spoken of by Peter (Acts 3: 19-21). The present regathering of a few Jews back to the land is not the restoration; it is but a token of that which Yahweh intends to do through Shiloh. He will restore not only the people, but the monarchy, the worship, the organisation of David's house "as in the days of old" (Amos 9: 11). We must not mistake that! Many speak and write as though what is seen in the land today is the complete fulfilment of the prophecies relating to the restoration. Actually, there are but few references in the Word that speak of the present regathering. The majority of prophecies relate to that which shall be done after Christ appears.

The restoration of the tribes shall be accomplished on the basis of a repudiation of the flesh, and a declaration of loyalty to the royal house of David, through Christ its chief. This demands an acceptance of the Truth, the removal of the veil that is over the nation.

The restoration of Israel will provide the pattern whereby Gentile nations will be likewise incorporated into the Kingdom of Christ. They too will be grafted in on a basis of belief. By this means will be fulfilled the promise to Abraham: "I have made thee a father of many nations." To Shiloh they will gather, to find in him the tranquillity and rest of the Age of Peace.

Thus in this verse, so pregnant with significance and meaning, Jacob saw deeply into the future. He saw the future glory of his race:

Judah as the ruling tribe;
 Shiloh as the lawgiver;
 The glorious company of his associates;
 The promised Seed as Prince of Peace;
 The restoration of the tribes under his authority;
 All mankind drawn into one united family of nations.

But even the expression of that glorious vision of the future did not end the thrilling discourse of Jacob in relation to the coming Messiah. Further apocalyptic words of the greatest import continued to flow from his lips.

— H.P.M.

Pondering the Psalms

Two Wonderful Psalms

"I have set Yahweh always before me: because he is at my right hand, I shall not be moved" — (Psalm 16: 8).



In our last issue, we saw the identity of personality between King David the first, and King David the second; between the Shepherd-King and his greater Son, the Christ. In fact, the experiences of David mirrored those of Christ. The spirit of the Psalms centred on the Messiah who was to come. We also mentioned the importance of the quotations by Jesus and the Apostles from the Old Testament, when considering this subject.

"Thou Wilt Not Suffer Thy Holy One To See Corruption"

Psalm 16 is often quoted in the speeches recorded in the Acts of the Apostles. The Psalm undoubtedly expresses the experiences of David. He reveals his own trust in the God who had redeemed him out of much tribulation. He had been taught through many sorrows that Yahweh was his Lord, and therefore says, "I have no good apart from Thee" (v. 2 — R.S.V.). Surveying the stability of the inheritance given him from God, he realised that the "lines were fallen unto him in pleasant places," and that he, with Israel, had indeed a goodly heritage (v. 6).

This brings, in verse 7, an acknowledgment of the great blessing that was his, in having counsel from God, both by His law and by experience. Even when laying awake at night, the time was not wasted, for he could meditate on the things of Yahweh.

On this background, he rises to a crescendo of praise. Because he had set Yahweh before him, he could wait confident in His strength. No power on earth was strong enough to "move him." Even when he died, as eventually he would (2 Sam. 7: 12), his flesh would "rest in hope." His soul would not remain in sheol! The Covenant made with him would reveal a "path of life," through a resurrection into the presence of Yahweh, at whose right hand was offered lasting pleasure, so much greater than the tinsel enjoyments of the moment.

The latter part of verse 10, of course, does not apply to David: "Neither wilt thou suffer thy Holy One to see corruption." David's salvation was inexorably bound up with the Resurrection of Messiah. He longed for the manifestation in the earth of Yahweh's "Holy One" clothed with immortality. As subsequent generations of faithful Israelites pondered this Psalm, they would perceive a hint of the one who was to come, the true anointed of the God of Jacob, the Christ of God, the Son of David, the pleasant theme of Israel's songs.

The Apostles Comment on the Psalm

Peter, on the Day of Pentecost, using the key of knowledge entrusted to him to enlighten Israel, referred his hearers to Psalm 16. He showed them that the resurrection of Jesus Christ was clearly taught by David. He does not merely apply the latter part of verse 10 to Christ, but the whole Psalm. In Acts 2: 25, he says that **David spake concerning Jesus** when he said, "I foresaw the Lord always before my face . . ." In verse 29 Peter points to the sepulchre of David, as evidence that he was both dead and buried, so that the idea of this Holy One not seeing corruption could not refer to a man who had been dead for over a thousand years.

So he continues: "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne" (v. 30). From the obvious inapplicability of half a verse to David, Peter draws vital conclusions. Moreover, he assures us in v. 31 that David himself was able to draw similar conclusions. "**He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.**" This helps us to understand what lively minds these characters under the old covenant had in the understanding of the things of the new covenant.

So important is Psalm 16 that Paul also uses it in the speech he made to the Jews at Antioch in Pisidia (Acts 13). After reminding his brethren according to the flesh of the iniquity of their rulers in slaying the Saviour, he declares to them the glad tidings, that God had raised him from the dead. He then quotes Psalm 2 that we considered last issue, and Isaiah 55, in which the fact that the prophet speaks of the sure mercies of David as having eternal relevance, proves that Christ must rise to make these covenant-mercies sure. He then proceeds to the Psalm in hand again, and quotes

v. 10 (this time only the second half of the verse), and proves that it refers to Christ by pointing out that David, "when laid to rest saw corruption," but he, whom God raised again within three days, saw no corruption.

I thought it worthwhile to look at this Psalm very closely because it is so simple, and, therefore, makes the point very clear that from half a verse hidden in a Psalm, otherwise speaking about David, is the clue which lights up the whole Psalm with new significance and added expectancy about the life and attitude of Israel's Messiah. We have also seen that David understood the comprehensiveness of the words which the Spirit uttered through him. This will help us when we come to look at more difficult Psalms where the application to the anointed of the God of Jacob is not as obvious.

"Let Another Take His Bishopric"

Perhaps we can now go on to one of these, but this time we will start from the Acts of the Apostles and work backwards, which is the normal way in which our attention would be directed when doing the daily reading.

Acts 1 records how Judas the betrayer of Christ, realising the enormity of his crime, but not having the moral qualities for truer repentance, went and hanged himself. Accordingly, Peter discussed with the 120 disciples the need to fill the vacancy. Introducing the topic, he points out that the actions of Judas were the fulfilment of scripture, and that indeed the Holy Spirit by the mouth of David had already spoken about the iniquities of Judas and the evil results that should flow from them. If Peter had left it at that we might have been puzzled to know where to look for these references in the Scripture, but in v. 20 he directs our attention to some curses in Psalms 69 and 109 in which the habitation of some enemy is to be desolate and his office, or bishopric, to be taken by another.

We go back first to Psalm 109, and as we read it there is not a word in it that could not be applicable to David. Unlike Psalm 16, there is not even half a verse which has no relevance to the experience of David, but Peter tells us that when v. 8 says, concerning a particular wicked man, "Let his days be few and let another take his office," it is Judas being mentioned.

If Peter hadn't told us, we should not have known that Psalm 109: 8, "Let another take his office" was referring to Judas. It gives us a measure of the extent of Peter's know-

ledge of Scripture that he understood that these Scriptures spoke of the Christ, who he knew was Jesus. He had, of course, listened to Jesus, especially after the resurrection, expounding in all the scriptures the things concerning himself, but it is noteworthy that where we need a lot of consideration (and rightly so) to be sure when a Psalm is speaking of Christ, it was common knowledge in the early Ecclesias.

Psalm 109 is unquestionably a Psalm invoking Divine wrath on David's enemies. Ahithophel may have been particularly in his mind — the friend who deserted him in favour of Absalom, but who, like Judas later, went and hanged himself when he saw that all was lost. However, the enemies referred to in this Psalm are in the plural and it seems to be a general curse on those who hated and persecuted God's beloved, David — yet at v. 6 it drifts into the singular and then back into the plural at v. 20.

David saw all his experiences as steps on the road to immortality. Throughout the Psalms he views life as a probation for the Kingdom. Thus as he prays for personal deliverance, his mind soars to the grand conflict of the ages between the Judases and the Ahithophels on the one hand, and the Davids and Jesus on the other. He saw his own life as a cameo of that of any and all of the sons of God. But if this be so, how especially appropriate to THE Son of God who is the focus of all the other sons: "It became him in bringing many sons to glory to make the captain of their salvation perfect through sufferings; for both he that sanctifieth and they who are sanctified are all of One, for which cause he is not ashamed to call them brethren." Jesus and his brethren are presented as one united multitude; what is said of one applies to the other; but in the first instance to Jesus who is the prince or author of life.

Thus Psalm 109 applies to David; it also applies to the Christ multitude, and therefore, very specially to the Christ personal. This is an important principle which will help us to understand many a quotation in the New Testament from the Old.

As to "let another take his office, or bishopric," David did replace his enemies by friends. Another did take the bishopric of Ahithophel — his position as a shepherd in Israel. The Christ-multitude will, in the end, turn out all the false shepherds (bishops) — especially the idol shepherd (Zech. 11) from their seats, and rule in their place. In the

life of the personal Christ it was necessary to replace the false shepherd from among the twelve by a sound one. And out of this to pick out the application appropriate to their own situation without two hundred words to explain it.

However, Peter also linked Psalm 69 with his quotation: "Let his habitation be desolate and let no man dwell therein." The principles we have already illustrated, apply in this Psalm. To a large degree its words are appropriate to the lips of the whole Christ-multitude or to any single member thereof, and, of course, especially to the head of the body. Any saint in trouble could pray in terms like Psalm 69. However, some parts are in detail specially applicable to Jesus, e.g., v. 21: "In my thirst they gave me vinegar to drink." All four records of the life of Jesus draw attention to this verse, yet even this could, in a figure of speech, apply to all the saints. When they thirst, their enemies give them only vinegar to quench it, and their thirst rages all the worse. True in principle on a wide scale, it happened literally to Christ on the narrow scale, and thereby helps the identification of the Psalm with Jesus. Actually, it is more important to see the wide intention of the words — the broad idea of thirsty saints being made to thirst more, than the actual episode of the vinegar sponge on the cross. In principle this happened to Jesus all his life.

If any saint who suffers could lay hold of a Psalm like these we have been looking at and apply it in principle to himself, how much more could Jesus! He was the Word made flesh — so that these portions of the Word, like all the others, were part of him. Was he not from Genesis to Malachi walking in flesh in Israel's midst?

Next issue, God willing, we will look further at Psalm 69 as applying to him.

— E.W.

Editorial Comment:

We have both a comment and a suggestion to add to the above. The comment comes from Brother E. M. Spongberg of Sydney, Australia, and relates to last month's article. Readers will recall that the writer above, in our last issue (p. 224), quoted Acts 13: 33 and stated, "Paul uses this verse (Ps. 2: 7) as referring to the resurrection." Acts 13: 33 reads: "God hath raised up Jesus again; as it is also written in the 2nd Psalm, 'Thou art My son, this day have I begotten thee.'"

Brother Spongberg comments: "Paul is not using this verse to prove the resurrection as the writer suggests and the A.V. implies, but the birth of the Lord as a son begotten of God. The Jews refuted this, claiming that Messiah would be but a son of David. The verse as it stands in

the A.V. is misleading. The word 'again' should not appear, and is eliminated in the Revised Version. Paul therefore quoted the O.T. Scriptures to prove: 1. God would provide His only begotten son (Ps. 2: 7); 2. That son would be raised from the dead (Isa. 55: 3); 3. He would never again die (Ps. 16: 10). If it should be questioned as to why such a statement relating to the birth of the son should be found in a Psalm concerning his kingship, the answer is surely that his birth was to that end, he was 'the man born to be king.'

Our suggestion is in relation to the drink of vinegar referred to in the article above. This "vinegar" was mixed wine designed to dull the senses to pain. The philosophy of the world acts like that on the spiritual senses. It offers to the saints a form of teaching which dulls the mind not only to pain but the significance of a proper walk in Christ Jesus. It is a form of intoxication that finds its counterpart in the advice of Ephesians 5: 18. Emotionalism in a religion devoid of an understanding of the Word comprises such "vinegar." It produces an artificial, stupifying excitement in contrast to the sober but stimulating effect of the Truth. When the excitement subsides depression results.

—Editor.

Our Groaning World

The whole head is sick and the whole heart faint. The great men are vanity and the mean men a lie. The rich, in their fatness, swell proudly in a factitious importance, forgetting the reality of God and the unreality of themselves and scorning the least fortunate, as if their own superior privilege was their own merit, and the lowliness of others was not an inheritance to be pitied — flaunting their wealth, boasting themselves in their riches, piling up their hoard, adding house to house and field to field, forgetful of God, casting His Word behind their back, and, in a moment, going down to their grave.

The poor, in their poverty, have their heart on small things, their intellect narrowed to a small compass, their minds inexpansive to the thoughts of God: their minds unbent to His commandments.

— R.R.



Genuine believers, though sons, are learning obedience by the things they suffer. There are some, however, who never learn the lesson; for, becoming impatient of the restraints of the gospel, they "return as dogs to their vomit, and the washed hog to her wallowing in the mire." These are rebellious sons and hateful brethren, whose cases will be attended to and disposed of in the Judgment.

— J.T.

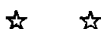


God has been long-suffering in the matter of Gentile wickedness, but the time has come when His forbearance has ended. This fact is evinced by his judgments on ancient nations. Amos has much to say on this subject. God will not for ever brook wilful transgression — especially when it concerns His Word, His people, His land. The nations before long will surely experience God's anger on account of their long continued wickedness.

Solemn Thoughts at the Table of the Lord

THE WEEKLY INQUEST

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" — 1 Cor. 11: 21.



Guilty or Not Guilty?

The bread and wine upon the Table, speak of the sacrifice of the Lord, by which we are saved, if we "continue in the faith, grounded and settled, and being not moved away from the hope of the Gospel."

With this in mind, the statement of Paul, quoted above, assumes the greatest significance.

The word "guilty" is significant. It suggests that one is liable to an action at law. The same Greek word ("enochos") occurs in Mark 14: 64: "They all condemned him to be guilty of death."

"Guilty of death" is therefore a finding by judgment, but **NOT A SENTENCE**. Mercy by the judge can still be exercised if the conditions warrant it.

If we, as a defendant, know we have "transgressed the law" and are guilty, we can do one of two things:

- (a) Plead "guilty" and throw ourselves upon the mercy of the Judge.
- (b) Plead "not guilty," and try and escape condemnation, with the mental proviso that if we are found guilty by the court, we can still plead for mercy.

But will we receive mercy under such conditions? The Scriptures declare: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13).

The Judge of the Household has clearly revealed that mercy will be extended on certain conditions: His Word teaches:

1. That Yahweh **DELIGHTS** in Mercy (Mic. 7: 18);
2. That He is **RICH** in mercy (Eph. 2: 4);
3. That He is selective in His mercy (Rom. 9: 15);
4. That those who **DESIRE** mercy must **SHOW** mercy (2 Sam. 22: 26), that they must **DO** justly, **LOVE** mercy, **HUMBLE THEMSELVES** to walk with God

(Mic. 6: 8);

5. That we must forsake sin to receive mercy (Prov. 28: 13).
6. That to such he will grant "forgiveness of sins," and cleansing from all unrighteousness (1 John 1: 9).

The Court Assembles

In 1 Corinthians 11, Paul conveys us into the Divine Court Room, where we are called upon to stand trial. In this court, we individually play many parts both for the prosecution and the defence.

WE, personally, are the Defendant.

Our **MIND** is the Judge.

The **SPIRIT WORD** is the prosecuting counsel.

Our **MEMORY** is chief witness for the prosecution or defence.

Our **CONSCIENCE** is a corroborative witness.

The Defendant is accused of "putting to death the Son of God," in associating himself, by his own disgraceful and ungodly conduct, with those Jews who slew Jesus Christ long ago.

The specific charge is that during the preceding week, the Defendant has not walked in accordance with the commandments of Christ; he has sought the "things that are from beneath," and thereby virtually killed "the spirit of Christ" in himself after the example of Luke 8: 14 — "choking the seed."

The Defendant on Trial

THE SPIRIT WORD: "Let me explain the charge a little more clearly! When the Truth of God enters the heart of a believer, a spirit is formed in him by the working of this word of truth on his mind causing him to bring forth the "fruits of the Spirit" (Gal. 5: 22). This is also styled a "living faith" that brings forth works. In the absence of these works, faith is dead.

The law defines this spirit which operates in true saints as 'Christ in you, the hope of glory.' Its presence as a living reality is manifested when fruits are brought forth to the glory of Christ. In the absence of such, Christ in a person is dead, and such a one is 'guilty of the body and blood of the Lord.' Of that crime the defendant is charged."

DEFENDANT: "I dispute that! I believe in God's truth; I attend the meetings; I have faith!"

THE SPIRIT WORD: "That does not exonerate you from

the charge. A man can claim to have faith and yet be guilty of the blood of Christ. We are told that 'faith without works is dead.' A person manifesting a dead faith has put Christ to death within him."

DEFENDANT: "I still repudiate the charge. After all, many people speak well of me. Nobody has reproved me openly, and this, I believe, is due to the obvious fact that I have been 'behaving myself wisely!'"

JUDGE: "Well, we shall see! What evidence have you to submit."

SPIRIT WORD (for the Prosecution): "I call Memory to give an outline of what he recalls of the past week."

MEMORY: "You have neglected the Word of God for television programmes. Many of them would have caused you to be ashamed of yourself if your brethren, particularly your absent Master, had been there!"

CONSCIENCE (interjecting): "It's quite true, you know!"

DEFENDANT: "Nonsense! The next thing you will tell me is that it is unlawful to have a television set! All things are lawful!"

JUDGE: "That is quite true! You are at liberty to have as many television sets as you like. You are also at liberty to possess as many knives as you like; but you are not at liberty to cut your own throat, or that of anybody else. You are bought with a price! You belong to the Master!"

SPIRIT WORD: "I call upon Memory to continue his evidence."

MEMORY: "The defendant has fed on T.V. for the past week at the expense of feeding on the Word of God. As a consequence he has neglected the Public Lecture, the Ecclesiastical Study Classes, and similar functions. He is losing interest to speak to outsiders about the Truth. Finally, when his brethren appealed for help in the urgent work of Gospel Extension a few days back, he put them off for a T.V. programme."

SPIRIT WORD: "In short, the case against the defendant is proved."

JUDGE: "What has the defendant to say in extenuation of this charge?"

DEFENDANT: "Plenty! First of all, it is acknowledged that it is not a sin for me to own a T.V. set. Well, then, I can choose my programmes. There are many interesting

ones which are quite educational. If only I could show you some. . . ."

JUDGE: "Proceed with the defence! What good came from them?"

DEFENDANT: "Well, I know much more now than I did before! T.V. enables you to see afar off. That is the very meaning of the word, to 'see afar!' It stands to reason that when you have people from all over the world brought very close together on that nice big screen one's knowledge is advanced. Think how much easier it is to learn about current events! It is made so clear and easy that you don't even have to think a good deal. Perhaps I may have missed a chapter or two, but we are all human you know!"

SPIRIT WORD: "I submit that your defence constitutes a pretty piece of evasion. Please answer these questions. Has your understanding of the Bible been advanced by the programmes you viewed this week?"

"Well, no!"

"Have they influenced you to neglect the meetings as Memory alleged, and Conscience confirmed?"

"Err, yes."

"Have they given you a greater taste for Bible reading?"

"No, but for that matter neither do wireless programmes, novel reading, and other forms of recreation!"

"That is true, but are you prepared to deny that T.V. has made greater inroads on your time than all other forms of recreation combined?"

"No."

SPIRIT WORD (addressing the Judge): "I commend the defendant on the frankness of his answer. Nevertheless, the evidence shows that the defendant has neglected matters to which he is bound to give attention; that he has not revealed the fruits of the spirit. T.V. has been mainly responsible for this. He claims that it enables him to see 'afar off,' but this very statement he made helps to prove the truth of our charge. 2 Peter 1: 9 declares that person lacking these fruits 'is blind and cannot see afar off.' I claim that the defendant has been viewing the wrong things. It would be better if he looked well into the holy oracles which would enable him to see 'afar off' to the hope of his calling (Heb. 11: 13), rather than into a mere 24-inch screen mainly given over to pleasing the flesh."

JUDGE: "The evidence establishes a prima facie case

which makes you liable to an action at law. As this court is in the form of an Inquest and not a Trial, I do not pronounce sentence against you. Two courses are open to you: 1—Acknowledge your transgression, put away the evil of your doings, learn to do good, and plead the mercy of God; or, 2—Remain stubborn, maintain your own righteousness, and stand trial before the Son of God in that day! You will receive a very good hearing, I assure you! By thy words thou shalt be justified, and by thy words thou shalt be condemned. If you have done evil, and will not repent of it, know this, that he will judge thee out of your own mouth (Luke 19: 22)."

The Court adjourns until a week's time.

Let Us Examine OURSELVES

The above is designed to briefly illustrate the spirit of inquiry into our personal lives that should occupy our attention as we gather around the Table of the Lord. Paul's words invite us to examine ourselves frankly. "Let a man EXAMINE himself, and so eat. . . ."

The word "examine" comes from a Greek counterpart "Dokimazo," which signifies, "To prove by trial, to test, to assay metals (i.e., determine their worth), to scrutinise so as to decide."

This process of assaying character is done in the form of personal scrutiny, by holding up oneself before the mirror of God's Word. We examine closely the facts of our walk as they present themselves to the eyes of all, both those within the household and those without.

This takes the form of a personal weekly inquest into our behaviour, of which the above is an imperfect example.

Paul continues: "For he . . . eateth and drinketh condemnation to himself, not DISCERNING the Lord's body!"

Two interesting words project themselves here. First there is the word, "condemnation" (Gr. "Krina" — Judgment). It brings home the result of that future action of Law which will be under the hand of Christ.

If we walk unworthily now, we are liable then!

The second thought is the word "discerning." This means to see clearly, to pick out or recognise. Its Greek counterpart is "Diakrino," which literally means to "judge through," and thus to separate, sever, make a difference or distinction, etc.

Thus the word signifies a much more searching process

than the word "examine!" We "examine" the facts, but we "judge through" for the motives!

The Corinthians were failing to discern the great principles behind the bread and wine. They failed to "judge through" the emblems, and so see the great principles of sacrifice, and righteousness, and divine love, that they symbolise.

Because of this, declared Paul, "many are weak, and sickly, and many sleep?" (v. 30).

What a calamity! Those "many" were virtually in the same state as that outlined in Jude 12:

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots . . ."

They were "without fear" which is the beginning of wisdom (Prov. 9: 10).

They were "without water" so essential to life (John 4: 14).

They were "without fruit" and therefore had only a dead faith to offer.

It is significant to notice the context of Jude's words in v. 15: "The Lord cometh with 10,000 of his saints, to execute judgment upon all, and to convict all the ungodly of their ungodly deeds, hard speeches," etc.

Here is the "action at law" to which disobedient saints render themselves liable if they do not examine now their own works and repent by a change of mind.

Paul continued: "For if we would judge (diakrino) ourselves, we should not be judged" (1 Cor. 11: 31).

Had the Corinthian saints practised the art of thoroughly scrutinising their own ways with the object of correcting any faults, they would not have arrived at the lamentable circumstances recorded in this chapter under consideration.

"They would not have been judged," said the Apostle. Judgments were dispensed in those days, at the hands of the Apostles, by the Holy Spirit. Examples of this are found in 1 Cor. 5: 4-5; 1 Tim. 1: 19-20; Acts 5: 9-10; 13: 9-11. The purpose of these judgments was that some "might not be condemned with the world."

Such judgments, of course, were useless for people like Ananias and Saphira, who "agreed together to tempt the living God."

So Paul directs our attention to the chastening hand of

Yahweh for our learning and admonition.

It is high time "we awoke out of sleep," for the day is almost here, and "who shall abide the day of his coming?" A critical analysis of Psalm 1 will provide the answer to that question.

Let us heed the words of Paul now, lest our judgment be the removing of our name from the Book of Life.

Let us encourage one another by applying spiritually the words, "Be strong, yea be strong!"

— A. Newton (W.A.)

Questions



Answered

WILL CHRIST OFFER FOR HIMSELF IN THE AGE TO COME ?

QUESTION: In an address you delivered in England, you interpreted the Prince of Ezekiel's Temple prophecy as being the Lord Jesus. But the prophecy speaks of the Prince offering for himself (Ezek. 45: 22), and further makes mention of him in ways that suggest another than the Lord. — R.C.W. (Worc., Eng.)

Answer: In other parts of his prophecy Ezekiel identifies the Prince as Christ (see Ezek. 34: 24; 37: 25, etc.). He names him David, because the Beloved is one of the titles of the Lord.

There is no doubt that the Prince of the Temple prophecy is immortal. This is shown by the statement of Ch. 44: 2-3: "This gate shall be shut, it shall not be opened, and no man shall enter in by it . . . it is for the prince . . . he shall enter by way of the porch of that gate. . . ." Here we are told that mere man, or mortals, will not be permitted to use the eastern gate, for it is reserved for the Prince.

Some might suggest that the use of the word "man" here merely signifies a common man, but the Hebrew term is "ish," which indicates one who is exalted. No man, no human, will use that gate, no matter how high his status. The prophecy shows, however, that others beside the Prince will use it, but they will be immortals.

In Chapter 43 it is said that the glory of the Elohim (Mighty Ones) of Israel filled the eastern gate. Thus the Prince is identified with Divine glory, and is represented as the head of a glorified company whose voice is "like the noise of many waters" indicating a great multitude.

This great multitude is referred to in Ezekiel 46: 10 accompanying the Prince as he goes forth or returns to the East gate. He is the chief of this mighty host: the saints in glory.

But why should he be shown as offering for himself (Ezek. 45: 22)? Because he promised the disciples before he left this earth to do so. In Luke 22: 15-16 he declared: "I will not any more eat thereof . . . nor drink of the fruit of the vine, until the kingdom of God shall come." What is he referring to here? The Passover he established in his own blood. What is the reference to in Ezek. 45: 22? The Passover — see v. 21. Did Christ benefit by his own blood? Undoubtedly he did. "The God of peace, brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" — or his own blood (Heb. 13: 20).

Thus the Passover instituted 1900 years ago was for himself as well as for us. When we celebrate it each week, we celebrate that fact. When Christ fulfils his promise made at the Table 1900 years ago, he will re-celebrate his own offering which was on his own behalf as well as for us. Thus the offering of Ezekiel 15: 22 is a national memorial of what he accomplished at his first advent, as the Passover Lamb in Egypt was a foreshadowing of the same offering. Who but he can provide an acceptable offering for "all the people of the land" (Ezek. 45: 22)?

The fact that the Prince will be seen presiding over such offerings will spell forth the truth of the Atonement in a very powerful and compelling manner. It will teach the people that the great King in their midst, All-powerful, immortal, was once of the same nature as themselves, and will impress upon them the true significance of the offering by which alone, they can attain unto immortality at the end of the 1,000 years reign.

The reference you quote (Ezek. 46: 16) speaks of the Prince's sons. Notice that he has sons (v. 16) and servants (v. 17). The Ecclesia constitutes Christ's sons (see Isa. 53: 10; Heb. 2: 13; Ps. 45: 16); the nation of Israel will be his servants.

The prophecy speaks of him giving a present unto his

sons and to his servants. A present given to the former remains theirs for ever; but one given the latter reverts back to the Prince after a certain period. That is because his sons (the Ecclesia) are immortal, but his servants are not. The present consists of a gift that will honour them before men. There are some of the sons who will be honoured above others, and to whom the Prince will make a grant of land in Israel itself. For example, Matthew 19 speaks of how the Apostles will judge the tribes of Israel — that will be a gift that will remain with them; it is "their possession by inheritance" over and above the granting of life eternal.

But you also quote v. 18: "The prince shall not take of the people's inheritance by oppression, to thrust them out of their possession." Doubtless you quote this verse as being entirely unwarranted in relation to Christ. But the verse is merely comparing the Prince of the future age, with the Prince of their own age. Remember that this prophecy was primarily recorded for those living in the age of Zedekiah, to whom the words were addressed: "Thou profane, wicked prince of Israel" (Ezek. 21). That was the type of Prince with which they were familiar, and the words of Ezek. 46: 18 are used by way of contrast.

The verse continues: "He shall give his sons inheritance out of his own possession." Ezekiel 45: 7 shows that there will be a section of land given over to the exclusive use of the Prince, and it will be within this portion that those saints whom he desires to honour above others will find their inheritance. They will have an abiding place in the land, close to the Prince. That will constitute their headquarters, though they may be sent throughout the earth on matters of State on behalf of the Kingdom. Thus, we envisage, that the Apostles will have honoured places of inheritance within the Prince's portion in the land, even though, for the most part they will be resident in the particular tribe over which they will exercise authority (Matt. 19: 28).

Thus all the evidence combines to support the view that the Prince is undoubtedly the Lord Jesus. We have read nothing that we feel constitutes a sound case against this conclusion.

— Logos Committee

We ought to be scrupulously honourable — men and women of good faith, whose word is sacred; who consider a promise binding, even if fulfilment is detrimental. That is what David says a man of God is — one who swears to his own hurt and changeth not. In all our dealings let us remember this.

— R.R.

Prophecy of Immanuel (Isa. 7-12)

**BIND THE TESTIMONY -
SEAL THE LAW**

"Many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples" (Isa. 8: 15-16).



Many Stumble

Isaiah (Ch. 8: 15) foretold the destruction of the Jewish Commonwealth that was to flow from the majority-rejection of the revealed Immanuel, who declared to its external-worshipping leaders: "Ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna?" (Matt. 23: 33).

The spleen of these "vipers" was not, however, sated by the crucifixion of the Ecclesia's leader; the Ecclesia itself was to suffer their serpent-bite:

"Therefore, behold," continued Immanuel, 'I sent unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation' (vv. 34-36).

To some, Yahweh would prove to be a "sanctuary": the "prophets, wise men and scribes" sent out by Jesus on that eventful day of Pentecost (Acts 2). To others, however, he would prove to be "a stone of stumbling, and rock of offence!"

The contrasting results that would attend these reactions to His message is the next subject of the prophecy.

The Law Abolished

"Bind up the testimony, seal the law among my disciples" (v. 16). Here there is not one prophecy, but two. The first is "bind up the testimony," and the second is "seal the law among my disciples."

The first concerns the end of the Mosaic dispensation. Paul comments: "Because they sought it (righteousness, or justification) not by faith, but as it were by the works of the law . . . they stumbled at that stumblingstone" (Rom. 9: 32-33; Isa. 8: 14; 28: 16).

Hearts filled with coveteousness, chief priests and temple guards pleaded the destruction of Yahweh's Son on the basis that the Law itself required it!

"We have a law," they said, "and by our Law he ought to die; because he made himself the Son of God" (John 19: 7).

Isaiah's prophecy takes us to the result of their perfidy.

Not only would they suffer the loss of the material things their coveting of which lay at the base of their rejection of Immanuel (John 11: 48); they would lose the administration of the Law itself.

In the Hebrew, "Tsarar," translated "bind up," means "to press," or "compress" (Gesenius). It suggests not the idea of preservation but restriction, or containment. Agur asks, "Who hath bound up the waters in a garment?" (Prov. 30: 4 cf. Job 26: 8), and it is clear that he is referring to the gathering together, the containment or restriction of earth's waters. In the A.V. the word is variously translated as afflict, be distressed, be in a strait, in distress, in trouble, bind, bind up, oppress, vex.

It is therefore clear that what Isaiah prophesied was the cessation of the administration of the Law of Moses. He was showing that the advent of Immanuel would cause its operation, or administration to cease.

The ministration of the Law, because of the fleshly weakness of those called upon to keep it (Rom. 8: 3), proved to be a "ministration of death" (2 Cor. 3: 7), and "condemnation" (v. 9), which was to be "done away" or "abolished" (vv. 7, 11, 13, 14).

Disciples Selected and Sealed

Although the majority rejected Immanuel there were those who were drawn by his teaching. Isaiah's words are: "Seal the law among my disciples."

What is meant by "seal"? The word "Chatham" means "to close up, especially to seal — make an end, mark, stop" (Strong). So Daniel (12: 4) was told to "shut up the words, and seal the book." On the other hand a document "sealed with the King's ring, may no man reverse" (Esther 8: 8). Isaiah says of Israel:

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this, I pray thee:' and he saith, 'I cannot: for it is sealed.'"

In Romans 11: 7-8, Paul explains the meaning of these verses. Although the election saw the true hope of Israel, "the rest (of the nation) were blinded . . . unto this day."

Their rejection of the cross of Christ could have only one result: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29: 14; cp. 1 Cor. 1: 18-19).

This blindness has characterised fleshly Israel's pilgrimage ever since. Their understanding of the Divine purpose has been closed up, sealed or stopped — and will remain so long as their rejection of Immanuel persists. Immanuel himself testified:

"Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15: 7-9).

Their minds were blinded; a veil lay heavily upon their hearts; a veil which could only be taken away in Christ

The Prophecy of Immanuel

In accordance with the announcement on the back cover of our last issue, the Cumberland (Sth. Australia) Ecclesia has had the great pleasure of welcoming Brother Spongberg as Guest-Speaker in a campaign associated with this part of the Word. An excellent series of meetings was conducted, and enthusiasm for a closer consideration of this section of Isaiah was generated. In addition to the Study evenings, Brother Spongberg ministered the word of Exhortation, and delivered three public addresses to capacity audiences in the Cumberland Hall. Interest was keen as was evinced by the lengthy but stimulating question sessions at the conclusion of each study night. Brother Spongberg is prepared to answer any question upon this section of the Word. Letters may be addressed to him through the "Logos" Box Number.

(2 Cor. 3: 14-15). The Law, the Psalms and the Prophets cry out aloud of a crucified King, and of the morality of self-surrender that characterised his offering — but all this is lost upon a people whose stubborn refusal to yield betrays that blindness which, by its very existence, illustrates fulfilment of the prophetic message.

Of course, the day is coming when this persistent blindness of Israel will be removed. This is the work of Elijah (Mal. 4: 5-6) which, following the rising of the "sun of righteousness" (v. 2) and preceding the day of Yahweh's judgments upon the nations (vv. 3-5) will bring home to Israel the true significance of the Law of Moses (v. 4) as it is manifested in Immanuel.

Meanwhile, to them, "the Law" is sealed, closed up. And until the seal is broken, its message cannot be understood.

But Yahweh did not only say that He had "sealed," or "locked up" the Truth. He added the words, "among my disciples." These are the sealed among men. Their leader could say of himself: "him hath God the Father sealed" (John 6: 27).

In absorbing the word of Deity, in eating the "butter and honey" of Isaiah 7: 15, in learning to "refuse the evil, and choose the good," there was seen the mark of God upon him, so that in him was sealed up or contained the Truth.

And because he was sealed, his words were authoritative. He was like the document with the royal seal upon it; his utterances "may no man reverse."

As he was "sealed," so also were his disciples. It is obvious from the context of Isaiah 8 that a certain group of disciples is referred to in v. 16: a group that was formed between the time when Jewry stumbled against the stone (v. 15), and the hiding of Yahweh's face from His people in A.D. 70 (v. 17). It was a group of disciples whose testimony helped in the development of the Ecclesia symbolised in v. 18. The reference to "disciples" in v. 16 seems to point to the selection of the Apostles. They were pre-eminently the "sealed" among men, to an extent that normal saints cannot claim. Whereas all saints must be sealed "in their foreheads" or intellects (Rev. 7: 3) with the Father's Name (Rev. 14: 1), the Apostles were additionally sealed that their words might be authoritative. Thus Paul wrote:

"Now he which stablisheth us (the Apostles) with you (saints) in Christ, and hath anointed us, is God; who hath also sealed us (Apostles), and given the earnest of the Spirit in our hearts . . ." (2 Cor. 1: 21).

So here, in the prophecy of Immanuel, the calling of the Apostles was specifically prophesied.

The Jewish rejection of Immanuel provided the ground of their blindness; refusing him they refused the holder of the "Key of David" (Rev. 3: 7), whereas those accepting him had committed unto them "the keys of knowledge" (Matt. 16: 19). As with Immanuel before them, they also ate of the antitypical "butter and honey" of the Word, so that in accordance with the prophecy, the Ecclesia, the pillar and ground of the Truth, whether Jew or Gentile, became the repository of Divine knowledge. — E. M. Sponberg

For ourselves we make no pretensions to a love, or charity, or meekness, or sympathy, that does not recognise as a first and all-pervading principle "the obedience of faith." We are ready to meet our bitterest and most unrelenting foes with the olive branch of everlasting peace upon this principle. But, until we meet here, there can be between us only war until the judgment.

— J.T.

Through the courtesy of the Jewish Agency, we were taken on a conducted tour of a recently-developed section of Israel just outside the modern city of Jerusalem. Our guide was a Mr. Mordecai Hadass, an Israeli who bubbled over with enthusiasm for the new State, and obviously derived great pleasure in showing us evidences of its rapid progress.

And we thrilled to the areas shown us. Not only did it reveal developments that had taken place since we last visited the land, but the very title it bore is significant. It is called the Adullam Project. The word "Adullam" occurs in 1 Kings 22: 1 where we learn that David, the fugitive king, set up his court in the Cave

of Adullam, and that all the distressed, the afflicted, and the disturbed in Israel gathered to him as their leader.

We were to tour that very area.

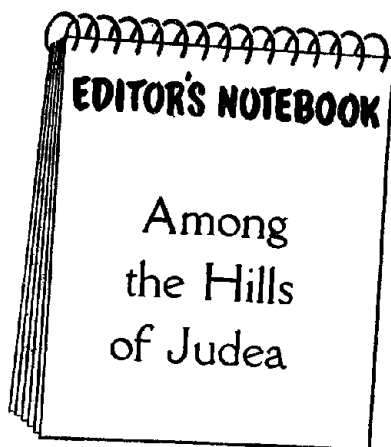
On the outskirts of Jerusalem, we passed the new University buildings, still in course of construction. The original University, together with the Hadassah Hospital, is situated on Mount Scopus. In the war-drawn boundaries of 1948, Mount Scopus became an Israeli island in a sea of Jordanian territory. Although the armistice agreements provide for free access to Scopus, the Jordanians allow only some six trucks a month to go through. Consequently these buildings are useless for the purpose for which they were designed, and the Israelis are building a new university and hospital in Jerusalem. They refuse to relinquish Scopus, and Jordan refuses to grant free access to it. Jordan claims that Israel does not retain possession of it for educational or humanitarian purposes, but because of military considerations. It is of great strategical importance, for it dominates the only approaches to Jerusalem that the Arabs possess. The Arabs claim that in the event of war, Jewish-held Scopus could prove an acute embarrassment to them. Meanwhile, a Jewish military guard, which is periodically changed by convoys leaving Israel under U.N.O. protection, occupies these buildings.

Not far from the partly built new University is the Israel Exhibition Building, the large and ultramodern Convention Hall where the Zionist Federation meets, Courts of Justice, and other buildings.

With typical Jewish humour, Mordecai our guide, declared that as the Wailing Wall was in the old city of Jerusalem, and therefore not accessible to Jews being held by the Arabs, the Israeli government had built a new Wailing Wall. He drew our attention to a modern, multi-storied building.

"That is our new Wailing Wall!" he declared. "It is the Treasury Building. There we pay our income taxes!"

Mordecai's enthusiasm and cheerfulness provided a typical example of the great change that has come over the people of this tiny nation in the last seven years. In 1953, they were anxious, tired, fearful of the future. Today they are full of confidence. This was apparent in the attitude of our guide. Mordecai had seen so much happen in the course of a few years: so much development, so many problems overcome, so



many difficulties surmounted out, that he was sure the same progress will continue unhindered. He recognised that Israel, in common with the world at large, faced the challenge of war, the clash that will come from the rivalry between East and West. But he was certain that Israel had some mysterious destiny before it that could not be thwarted, even though he could not give concrete expression to what that destiny might be.

We could not help but agree with him. Israel has a future which no nation can stop. We told Mordecai we believed this because the prophets of God spoke of it. We explained to him that it was because of our great interest in the Bible that we had visited the land. But our explanation made little impact.

He took us to Herzl's tomb. Situated on the top of a hill it commands an excellent view. We looked down upon a vista of houses, trees, gardens; all of which had been established within the past few years. Seven years earlier, when I had visited the land, none of this was in evidence.

But the slopes of the hill on which we stood provided us with another view that is not so pleasant. These slopes are given over to a military cemetery. In orderly ranks, like soldiers on parade, rows upon rows of graves paid mute testimony to the price paid for this progress. The simple, uniform tombstones tell the story of a people driven to great extremity to preserve their national identity. They record in Hebrew the name, age, and details of death of the soldier there buried, and demonstrate the international character of the Israeli army. Jews from Iraq, Germany, Persia, Poland, England, the States, Australia, and other parts of the world have laid down their lives in this cause. Many died quite young. The majority were under 20 years of age. One tombstone told of the death of a boy of 12 who was employed as messenger boy in the army. They gave up their lives in the cause before they had learned to live. They died without hope though being brought so closely to that which is the token of the greatest of hopes. If they are prepared thus to sacrifice what should be the measure of our service! In one common grave were buried 35 companions-in-arms who had died defending a Jewish village against the Arabs at the very spot where David defeated Goliath. They had vowed that they would not surrender, and against overwhelming odds all had been killed.

They had lacked the faith that gave David the victory. In their case Goliath had succeeded.

Herzl Boulevard skirts this hill on which we stood, and leads to a Security Road that the Jews have built to give an additional outlet from Jerusalem in case of war. On the top of a commanding height, we looked down on a steep valley which wound around the confusion of hills in the distance. Far below, we could see the road snaking its way to the valley beneath. The hillslopes looked barren and desolate, but a large notice in Hebrew on the side of the road stated that this is the site of the Children's Forest, and that 100,000 young saplings were to be planted there by the children of Israel to commemorate the centenary of Herzl's birth.

This is part of the re-forestation of the land. When the first Zionist settlers arrived, the country was not only a land of swamps, barren fields, and soil-eroded hillsides, it was also virtually treeless. Not only had many invaders cut down trees for firewood, but the Arab's black goats, still called the "scourge of the Middle East," ate the bark of the trees which then died, and ate the shrubs and young saplings. Re-forestation was a failure so long as the goats remained. Only after they had been banned was progress made. This, Mordecai told us. It gives a further illustration to the figurative use made of goats in the New Testament.

To date some 53 million trees have been planted in Israel, though many have died, and the forests still await development.

The hills before us looked bare despite the notice speaking of the 100,000 trees there planted, but when we looked a little closer we could see the young saplings planted on the terraced slopes.

Trees, Mordecai told us, are not only beneficial to the countryside, breaking up the soil, preventing erosion, assisting in a more productive rainfall, but also provide an excellent cover for defence. So Israel is planting many trees! It looks to the future!

Whilst we paused to look at the so-called Children's Forest, Mordecai pointed out to us a building standing on the top of a high hill far in the distance, a hill that dominated the whole area. He told us that this building on the "high place" had been built by a devout Roman Catholic in an attempt to convert Jews and Arabs to Catholicism. But the Catholics found their efforts as barren as the hills upon which the building was erected. The worship of the Trinity could make no headway against the strict monotheism of Jews and Arabs. The project was abandoned, and the building was seized by the Arabs who converted it into a fort. The Jews found themselves bombarded by missiles instead of by doctrines. The Arabs threatened to surround Jerusalem from this point, and had to be dislodged if the defence of the capital was to be maintained. This was done at the cost of many lives, and Jerusalem was saved.

It was saved because the Jews were able to build another road to Jerusalem. In the army there was an archaeologist who recalled that a Roman road used to connect Jerusalem with the rest of the country. The site of this ancient road was discovered, and thousands of courageous civilians and soldiers reconstructed it during the hours of darkness within range of the enemy guns. In a short time that which the Jews term their Burma Road was ready. It proved a turning point in the liberation of a besieged and starved Jerusalem in the early days of the War of Independence. Supplies were poured into the capital, and the Jews took on the offensive instead of the defensive.

Mordecai told us this as we traversed the winding track around the hills. He also told us of the battle of survival that is still going on today. It is the battle of a tiny nation in the face of ruthless competition from the powerful enemies. The country consists of only 7,993 square miles (there are sheep stations in Australia larger than it!). It stretches 260 miles from north to south, and only 70 miles east and west at its widest point. North of Tel Aviv it is a mere twelve miles at its widest point, and something like seven miles at its narrowest, making Israel one of the world's skinniest countries. In this part, it is possible to drive from the seacoast to the border of Jordan in ten minutes; a jet plane would traverse the distance in less than 45 seconds!

Over sixty per cent of Israel is Negev desert; 98 per cent of the population is compressed in 40 per cent of the land, the most highly populated area being in the north.

Mordecai gave us a little lecture on how starved for land Israel is! Israel comprises only about 5½ million acres of land, of which only about 1½ million are suitable for cultivation. All this has been completely absorbed, and yet Jews are still returning to the country, and the population is growing. More land must therefore be made available, and this Adullam Project demonstrates how the problem is being solved.

As we drove along this Security Road, he pointed out to us how sterile and barren the soil appeared. We saw how the slopes and valleys are boulder-strewn and eroded. Much of the top-soil of Israel has been washed into the Mediterranean and must be replaced. He showed us this being done. Tractors were tearing out huge boulders of limestone; other machinery was grinding them to powder to be ploughed back into the soil. Some rocks were so huge that even the tractors could not dis-

lodge them, and they were dynamited in the soil. It costs nearly £200 per acre to make this arid soil fit for cultivation. Sometimes even all this labour is unproductive and top soil must be replaced before it is fit for cultivation. In most countries such a procedure, at such cost, would be deemed uneconomical; in Israel it is an urgent necessity to provide for the influx of immigrants to the land. Thus even today the cry is heard: "The place is too strait for me: give place to me that I may dwell" (Isa. 49: 20).

In company with Mordecai, we traversed this area where David hid so long ago. The thought was ever before our mind as we did so. We were taken up into a lookout on the top of a hill designed for the dual purpose of fire-watching and keeping a vigilant eye on the hostile Arab border not far away, and from here looked out on a bird's eye view on the whole Adullam area — the place where the fugitive king David hid from the jealous Saul. What an historic spot, what an ideal hiding place. We saw a wild maze of hills and valleys, well calculated to send the half-mad king more insane than ever in searching for his elusive quarry. And we could imagine in the dark recesses of one of the deeper valleys, the fugitive king in his cave; the oppressed of Israel seeking him out, desiring to join forces with him; his spies returning with news of the murderous intent of Saul, and the latest plans for his capture. All of it typical of the drama later enacted by Christ and the Ecclesia.

At one stage of our tour, we turned down a side road called *Netiv Halamed Heh*, or *The Dirt Track of the 35*. This was the track that the 35 soldiers buried in the communal grave on *Herzl Hill* took when they went to the defence of the Jewish village. It led to the very spot where the historic battle between David and Goliath took place. Before us was a flat plain across which straggled a brook. On either side were easy sloped hills providing a grandstand view of the battle. We stopped, and I walked across the plain as David might have done 3,000 years ago. I could imagine the scene. The hill on the left clothed with *Philistines*; the hill on the right with *Israelites*. The plain across which I walked was like the floor of an amphitheatre. I could imagine Goliath striding forth from the camp of the *Philistines*, with his confident shout, mouthing blasphemous words against the God of Israel, defying the army of Saul, casting his taunts towards the fear-stricken enemy. I could imagine his astonishment when he and his armour-bearer saw the stripling emerging from the camp of Israel, noticed the weapons he carried with him. It was an insult to the mighty soldier! Did they think he was a dog to be chased with a sling and a stone! Words of anger, full of threat at the insult thus presented, burst from the lips of the giant — to be answered by the silvery tones of the "sweet Psalmist of Israel" as he met the *Philistine* full of faith in *Yahweh*.

And the result! The incredulous silence that must have settled for a moment over that plain as both armies saw the stricken *Philistine*. The dismay that swept the army of the heathen. The shout of joy and of victory from the *Israelitish* host. The resurgence of faith and courage that followed this act of faith and courage on the part of David. The marvellous victory that was thus snatched out of defeat.

For a moment, as I wandered across the plain, I was present at the scene. I could have shouted with the army of Saul as I saw them in imagination swarming down the hillside to attack the *Philistines*. I was swept with a patriotism for the things of Israel, rejoiced in the vindication of *Yahweh's* honour in the face of *Philistine* blasphemy. So let all *Thine* enemies perish, O *Yahweh*!

But this land upon which the eyes of *Yahweh* are ever centred, teems with such historic spots. A little further on and we came to *Bethshemesh*. As in many places throughout the land, a large notice records from the Bible the incident that took place there. We saw a rising where two ways

met (1 Sam. 6: 9), and read the Bible account of the incident. We could imagine the kine in the cart steadily plodding along the road, unheeding of their calves till they had delivered the Ark. We recalled the stupid curiosity of the people of the town when the Ark was returned, the folly of the insult they paid their King and God when they disobeyed the Law, and treated it as something common — and the terrible results of their misdemeanour.

And not far from Bethshemesh is Zorah, the birthplace of Samson — a place of great fertility even now. It is on a rising, overlooking vineclad slopes and broad plains once inhabited by Phillistines. These fertile fields suffered when Samson sent the foxes with lighted fire-brands tied to them through the standing corn (Jud. 13: 2; 15: 4).

On the road to Jerusalem we stopped at M'silot Zion, a village of Indian immigrants, retaining all the customs of India but for all that undoubtedly Jewish. That is a remarkable feature of the land. The Jews have returned from all parts, bringing with them their diverse customs and ways. Hebrew unifies them. But they must be taught in addition to that language the elementary principles of the Western World — and this must be done as quickly as possible. It is claimed that Israel is not the melting pot but the pressure cooker of humanity! Things must be done quickly, at a high pressure all the time.

And throughout Israel there are villages like M'silot Zion where people from one centre are gathered together (we visited such a settlement of Australians). Israel, today, numbers 2,000,000 people — the same number as came out of Egypt under Moses. Jews see in it a fulfilment of the prayer which for thousands of years, Jews throughout the world have chanted three times a day, as they faced the direction of Jerusalem:

"Sound the great trumpet for our freedom, raise the banner for gathering our exiles, and gather us together from the four corners of the earth into our own land."

Throughout the land they are seen. As one writer has stated: "Swarthy turbaned Kurdish Jews, who still speak Aramaic, the language of Jesus . . . Nomadic Hadharamautic Jews, whose women paint their faces blue and yellow . . . Indian Jews with their sari-clad wives . . . slant-eyed Chinese Jews from Kai Fung Fao . . . dark-skinned Jews from Afghanistan, Abyssinia, Libya . . . Tunisian Jews, Turkish Jews, Hungarian Jews, Bulgarian Jews . . . Austrian, Australian, British, Bukharian. From 72 different countries. From different civilizations. Different cultures. Different centuries."

But in them all there is seen the undoubted mark of the Jew, and despite their foreign cultures there is the Jewish religion. There are synagogues that cater for the various nationalities; foreign customs are seen on every side for Israel is a microcosm of the whole world.

We entered the shops in this little Indian village to observe how closely the Indian customs were retained; took some photos; spake to the people using Mordecai as interpreter — his Hebrew bridged the medley of language, and then were on our way.

It was getting late, and we must return to Jerusalem. We took the main Tel-Aviv-Jerusalem Road, a winding road that rises upwards to Jerusalem above. It is a road of drama. During the war of Liberation, and until the so-called Burma Road was constructed, it was the only artery that Jews had to the embattled capital. Constantly under fire, however, the Jewish convoys taking food and supplies to the city, suffered terribly. Today, rusty, burnt-out vehicles on the side of the road, left as a memorial of that time, tell the story of the bitter struggle. The road rises steeply until it comes to where Kirjath Jearam once stood,

Here, as a roadside notice informed us, the first glimpse of Jerusalem was seen by the ancient Israelites as they ascended the hills to worship at the Temple. And there, far in the distance, across a steep valley and on top of a rising beyond it, could be seen the modern city.

We drove towards it through the Martyr's Forest, the finest of all the forests in Israel; a forest of six million trees each of which commemorates the death of a Jew destroyed by the Germans during the Nazi regime.

The time came to bid Mordecai good-bye. It was with reluctance we did so. We appreciated his cheerful, informative commentary.

Other days we spent in Jerusalem, visiting historic spots, observing the character of the people, noting the bustling, flourishing business of the city. We visited the Place of the Hundred Gates, the only portion of the old city in Jewish hands, and on one notable day, revisited the Hill of Zion. Significantly, as we walked towards it, a beautiful rainbow arched over the mount, to frame it in. Our minds turned to Ezekiel 1: 28 and similar passages. But on the hill itself we saw evidences that the time of Israel's greatness is still in the future. On one of the high buildings were Jews, with faces turned towards the Wailing Wall in the Arab section of the city, wailing with sounds of grief, that the glory has departed. They filled me with indignation. Why do they not look inwards and see the cause of it all!

At the foot of the Mount is the Valley of Gehenna, the "hell" of the New Testament. It is part of "no man's land" for the border between Israel and Jordan extends to this point, and a notice in three languages warned us to "Keep Out!" The Bible provides another reason why we should keep out of Gehenna! It was whilst we were looking at this valley, and taking photos of the sign, that our attention was drawn to the time of the day. It was nearing the eve of the sabbath, and we were due to catch a motor-bus for Tel-Aviv in a few minutes. We knew that if we did not catch the bus we would be marooned in Jerusalem until after the sabbath, for on that day all transport ceases. And time had raced us. We had but ten minutes to reach the terminal. The distance was too far. But the Israeli army assisted us Conscientious Objectors! There was a group of soldiers by a jeep, and I appealed to them to drive us back. It was with difficulty that they understood my request. With precious minutes ticking away they discussed what we wanted. At last they understood. They invited us to climb into the jeep. I started to clamber over the back rails with the two boys, but the soldiers explained that "the old (?) gentleman should travel in front." This I did, and seated next to the driver we were driven furiously through the city to catch our bus for Tel-Aviv just in time.

— Editor

The darkest moment the disciples experienced was just before the glorious resurrection of Christ. So it may be that His latterday brethren will, in divine ways, feel the iron in their souls immediately prior to the arrival of the Friend of Friends to their deliverance. They are made to feel it now; but let them not be downcast if the heavens become blacker and the road rougher. The Lord is at hand.

— R.R.

God requires His servants to be soldier-like — watchful, courageous, enduring. Many are the exhortations in the Scriptures which should stimulate us to exhibit these qualities: "Quit you like men," says Paul (1 Cor. 16: 13) — be men in "understanding," not children (1 Cor. 14: 20). Does our efficiency and proficiency in the Truth commensurate with our years in the Truth?

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

(Continued from page 236)

REVELATION, CHAPTER 15 INTRODUCTION TO THE SEVEN LAST PLAGUES

The Final Triumph, vv. 1-4

VERSE 1

"Another sign great and marvellous" — The final great judgment.

VERSE 2

"I saw" — The final picture is given first; the details leading to it then follow.

"A sea of glass" — A crystal, calm sea. The nations at rest; contrast Isa. 57: 20-21. Dr. Thomas renders: "a glassy sea." See note on Rev. 4: 6.

"Mingled with fire" — Dr. Thomas renders: "Which had been mingled with fire." Fire is a symbol of war, and though the nations will have been involved in war, that will be passed at the time of the fulfilment of this prophecy.

"Them that had gotten the victory" — The triumph of the saints.

"Having the harps of God" — See Note Rev. 14: 2.

VERSE 3

"The song of Moses" — A song of deliverance, speaking of the triumph of Yahweh as a Man of war (Exodus 15). The relative status of Moses the servant, and Christ the son is expressed in Heb. 3: 1-6. Those who sing this song, stand upon the glassy sea, that is, they assume authority over the nations at a time when peace reigns (Rev. 5: 9-10).

"The song of the Lamb" — Moses and Christ as Servant and Son bridge the Divine purpose. The Song of Moses (Exod. 15) will be fulfilled by Christ.

"Great and marvellous are thy works" — This is part of the Song of the Lamb who fulfils the prophetic import of the song of Moses. For some of these works, see Psalm 86: 9-12.

"Lord God Almighty" — Dr. Thomas suggests as a Hebrew equivalent of "Lord God" the titles Yahweh Elohim, which express Deity manifested in a multitude. The multitude of Rev. 14: 1 are sealed in the foreheads with the Father's Name which is Yahweh. They are the glorified host of those "called out of the nations a people for His name" (Acts 15: 16), and as such they constitute Yahweh Elohim or "He who will be manifested in Mighty Ones." The word 'Almighty' is Pantokrater in the Greek and is derived from "Pas"—all, and "krateo" — to hold, have strength. Thus the Ruler of all. The word is rendered Omnipotent in Rev. 19: 6. Christ, as chief, will be Ruler of all.

"King of saints" — Notice the margin — King of nations.

VERSE 4

"Thy judgments are made manifest" — And because of this the people have learned righteousness and submit to his rule. See Isa. 26: 9.

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

WE MUST PRODUCE FRUIT

For what purpose are men grafted into Christ as branches into the living tree? It is that they may grow and bring forth fruit unto God — fruit that God will have pleasure in. So Christ has plainly told us. "Every branch in me that beareth not fruit, he (my Father) taketh away. . . . Herein is my Father glorified, that ye bear much fruit." And what is the fruit that is looked for? We have the answer in the expressed wish of Paul's, that the Corinthians might be "fruitful in every good work." And what are good works? Those only that God has required in His Word. There is none good but one — that is God; and there is no righteousness but that which has been constituted such by His Word. Hence, to be fruitful branches in the Christ-tree, men must do those things that Christ has commanded for his servants; otherwise, they are unfruitful branches. Of what advantage is it for a man to know the truth and to profess the name of Christ, if at the same time he think and speak and act in accordance with the grovelling instincts of the natural man, which are opposed to what Christ has required? How can a man hope to please Christ, who is conformed in all things to the present evil world, to which Christ did not belong, instead of being transformed in the renewing of his mind after the image of the new man, Christ? To such a man the truth is of no advantage whatever, but contrarywise, a positive calamity, as he will find in the day—near at the door—when Christ will say to all such, "I know you not, ye workers of iniquity." It is better not to know the way of truth at all, than, knowing it, to continue in the ways, works and maxims of the flesh.

The saintship that is disfigured by a conformity to this God-forgetting, man-fearing, self-seeking, money-making, poor-neglecting, proud, unjust, merciless, impure, drunken, tobacco-stupefied age—is a saintship that will not be recognised by Christ, for Christ will recognise only the saintship of his own pattern, which is abundantly exhibited beforehand in the word of truth. That saintship is a saintship of zeal for God, independence of men, faithfulness to truth, purity (both of body and mind), righteousness, mercy, faith in God, love, meekness, gentleness, unselfishness, submission to evil, and kindness to the unfortunate — even if they are erring, fruitfulness in every good work, always abounding therein with thanksgiving, in the inextinguishable hope of the heavenly calling.

This is the portrait drawn by the hand of the Spirit: the "image" exhibited for us to try and become conformed to. —Brother Roberts.

Jacob's Prophecy of the Last Days (Gen. 49)

THE ASS AND THE VINE

"Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk" (Gen. 49: 11-12).



This enigmatical portion of Jacob's prophetic blessing brings successively before our attention an ass, a vine, garments washed in the blood of grapes, eyes red with wine, and teeth white with milk.

They are all connected with Shiloh, the Christ. It is "his foal," "his garments," "his eyes," "his teeth" to which attention is directed.

And hidden in the symbology of these verses are some very beautiful truths.

The Ass's Colt

Why should the prophecy speak of Shiloh in connection with an ass? Why was the Lord so particular in selecting such an animal upon which to ride into Jerusalem?

This humble animal, so excellent a worker in the field, so patient a beast of burden, is used in Scripture as a symbol of Israel. It became so common in Israel that the nation was identified with it in the eyes of surrounding peoples, to the extent that it was rumoured that Israelites even worshipped an ass's head (see Josephus: "Against Apion," ch. 1: 7).

It is therefore interesting to notice the contrast between the ass and the horse in Scripture, for whereas the former is identifiable with Israel, the latter is associated with Egypt. The horse was a war animal, and symbolised fleshly pride and power (Josh. 11: 6; Ps. 33: 17). The Israelites were therefore commanded to hough, or destroy, them (teaching that no confidence should be placed in fleshly power or war), whereas towards the ass special privileges were provided.

These privileges are revealed in the law of the Firstborn. In commemoration of the saving of the firstborn in Egypt, the Law commanded that the firstborn of man and beast belonged to Yahweh. The firstborn of beasts was put to death; that of man was redeemed.

A notable exception was made in regard to the ass.

It, alone, among beasts, could be redeemed; and, significantly enough, it was redeemed by the sacrifice of a lamb. If it were not redeemed, its neck was broken as a mark of rejection and contempt (Exod. 13: 13).

In so legislating, God was not so much concerned with asses, of course, as with His people. The ass was their symbol. They can become patient plodders in His fields, working to his glory; or stubborn brutes displaying a stiff-necked attitude to His will. The former will be redeemed through the offering of the Christ-lamb; the latter will figuratively have its neck broken by being rejected at the Judgment Seat of Christ.

The ass, if a high-bred animal, conferred a status on its owner. Abraham and Moses both used this animal (Gen. 22: 3-5; Exod. 4: 20), judges and kings adopted it as the ensignia of their rank (Judges 5: 10; 10: 4; 12: 14; 2 Sam. 16: 1-4). When David wanted the people to know that Solomon was the next appointed ruler, he commanded that he should ride upon the special animal reserved for his use (1 Kings 1: 38). Similarly, the Lord commanded his disciples to bring to him the ass's colt in order that he might ride into Jerusalem in suitable state. The people recognised in this action the symbol of royal dignity, and they spontaneously burst into acclamation: "Blessed be the King that cometh in the name of the Lord," "Blessed be the kingdom of our father David that cometh in the name of the Lord" (Luke 19: 38; Mark 11: 9-10).

There is therefore a striking connection between Jacob's prophecy and the Lord's action in so riding into Jerusalem. Both speak of an ass and a foal (Matt. 21: 5), and both imply royal dignity. But Jacob's prophecy makes reference to Shiloh "binding his ass to the vine," and in so doing showed that Christ's royal dignity is to be attached to a nation symbolised as a vine.

Israel as the Vine

The vine is frequently used in the Scriptures as a symbol for Israel, and the various applications are of the highest exhortatory value.

The 80th Psalm describes Israel as a vine taken out of Egypt and planted in Canaan after the land had been carefully cleared (vv. 8-9). Through the tender care of the Divine Husbandman, the hills and valleys became covered with the prolific growth of this vine (vv. 10-11). But the fruit produced became so meagre, that it became unprofitable to tend

it. Yahweh therefore neglected His vines. The protective hedges were broken down, and wild beasts allowed to roam unmolested throughout the vineyards destroying the vines. The Psalmist viewed the result with sorrow. He prayed that Yahweh will return and visit His vine; he asked that He may send "the man of His right hand, the Branch whom He would make strong for Himself" (v. 15).

It is common knowledge that vines may be produced by cutting a branch and transplanting it. It is to this that the psalmist makes reference, and what Yahweh actually did.

Thus Christ declared: "I am the true vine, and my Father is the Husbandman . . . I am the vine, and ye are the branches" (John 15: 1, 5). If Israel after the flesh comprises the "vine" of Genesis 49: 11, Israel after the spirit is the "choice vine" of the same verse. Over both the vine and the choice vine Christ is king.

The prophet Isaiah also spake of Israel as a vine. His 5th chapter records the Song of the Vineyard. It expresses the extreme care that Yahweh lavished upon His vineyard that He may obtain fruit therefrom. But when the time came to gather the grapes, "it brought forth wild grapes" (v. 2). Such a vine is useless. To prune and tend it is to waste time and energy. Yahweh therefore decided to break down the protective hedge and let the wild beasts in on it (v. 5).

Wild grapes are highly poisonous, bringing death to those who eat them. In Isaiah's parable, the nations are represented as wild beasts tearing to pieces the vineyard, and eating the vines. Though they perform God's will in so doing, their motives are by no means righteous, but the very reverse. Therefore they deserve the punishment that falls upon them when they consume these poisonous "wild grapes."

In a very powerful chapter (ch. 15), Ezekiel likewise warned Israel of what was expected of the people. He showed that the vine has but one use: to produce fruit. Apart from that it is useless. Its wood cannot be used for furniture or other useful purposes, and is invariably discarded and burnt. In the absence of fruit, the vine is torn up and destroyed. That would be Israel's fate if it did not produce fruit. And Israel was an "empty vine" as Hosea lamented (Ch. 10: 1).

The Lord added to this exhortation of Ezekiel when he pointed out that even when the vine did produce fruit, a wise husbandman prunes the vine in order that the fruit might be improved. He thus warned his disciples to expect tribulation and trouble that the fruit they would produce might be improved (John 15: 1-3).

And what of the fruit? From it there is derived wine, "which cheereth God and man" (Judges 9: 13). Why should wine be described as cheering God? Because it is a symbol of a life of sacrifice. To obtain it men used to tread the ripened grapes underfoot to crush out the juice. Fermentation then follows and wine is formed. Fermentation is the sign of a new life, formed in the "blood of the grape" that has been crushed underfoot. The lesson is obvious and powerful.

Reverting back to the blessing of Jacob, the patriarch, in his parable of the ass and the vine, saw the royal dignity of Shiloh attached to both Israel after the flesh and after the spirit.

Garments Sprinkled with Blood

He saw him, too, as the trader of the winepress, with "garments washed in wine," and "clothes washed in the blood of grapes." Revelation 14: 18 refers to the Lord in similar fashion. It describes how the sharp sickle will be used on the harvest of the earth, so that the fully-ripe clusters of grapes will be reaped. They will be reaped to be trodden in the winepress "without the city," and it will be as a result of this that the Lord's clothes are described as being "dipped in blood" (Rev. 19: 12).

This apocalyptic language describes the conquest of the nations by the Lord Jesus in company with his saints. Commencing at Armageddon, it will extend beyond the city until all nations are brought within the scope of his rule.

Isaiah, in vision, saw this time and commented as follows:

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

"I have trodden the winepress alone; and of the nations (see R.V.) there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isa. 63: 1-3).

The person thus addressed is the multitudinous Christ

It is an apostolic command that we "be not conformed to this world" (Rom. 12: 2), and this command can only be obeyed by being carried into all our relations, as regards the spirit in which we act, and the objects for which we live. This will decide many questions for which there is no specific answer in the Scriptures — forms of entertainment, as well as other things. James says, "Is any merry? let him sing psalms." This would be the last way of making merry the world would think of. Their merry-making is a mere rollick in which the animal spirits are given off and used up without any reference to God.

who single-handed engages the nations, trampling them in his fury. This Jacob also saw as his eyes rested on Judah, and he proclaimed the blessing relating to the Lion of the tribe.

Eyes Red with Wine — Teeth White with Milk

But he saw him not only exacting vengeance, but also instructing the people. He saw him with bloodshot eyes and teeth white with milk.

What did this descriptive language infer?

Both milk and wine are used symbolically in the Bible for doctrine: the former for the simple fundamental truths of the Divine revelation, the latter for the deeper application of that salient teaching.

In Isaiah 55: 1 the Spirit invites "every one that thirsteth" to buy "wine and milk without money and without price."

Later in the chapter this invitation is expressed in simpler language:

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (v. 3).

Milk is for children; wine is for adults. So Peter taught:

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2: 2).

Paul made use of the same symbol when he described "the first principles of the oracles of God" as the milk of the Word upon which all should feed who "lack experience" (see margin) in its deeper meaning. He stresses the need of developing beyond this stage to the strong meat of the Word.

In Genesis 49: 11, however, instead of illustrating the deeper truths of revelation as "strong meat," the symbol of wine is used. Shiloh is so skilled in the Word that the effect is seen in his very appearance: his eyes are red with wine.

We have already considered wine as a form of new life. In relation to teaching, it expresses the application of the things taught. The wine of Babylon will produce stupefying drunkenness; wisdom's wine (see Prov. 9: 5) will gladden the heart of the one receiving it (Psalm 104: 15).

Whereas "milk" is for the young; wine is for those "able to receive it." It must be put into bottles strong enough to hold it. So Christ taught in the parable he delivered to the disciples (Matt. 9: 17). The import of his words are sometimes not appreciated today when wine is stored in glass bottles, but in the days of the Master it was stored in skins which stretched as the wine fermented. A stretched skin was

useless for new wine, for it would break as the wine matured. Thus the container had to be strong enough for that which was poured into it. Wine is for those matured in the word.

Shiloh's eyes are described as "red with wine," his teeth "white with milk." Here is symbolised instruction adequate for all needs. After subduing the nations as expressed in the previous verse, he will teach them in righteousness. In the more literal language of the people of the coming age expressed in Isaiah 2:

"He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem."

At this point the thrilling and hopeful blessing on Judah ceased, and Jacob's eyes now turned to his next son: Zebulun.

— H.P.M.

Pondering the Psalms

The Suffering Messiah

"Christ has already personally passed through the waters (Psa. 68: 1, 2, 14) by which, however, he was not fatally submerged. He has individually passed through the fiery trial and come forth as gold. His people, from that time forth, have been in process of suffering the same experience. And nationally Israel has been going through fire and water for the last twenty centuries or more. What is to be the end of it all?"

—"Ministry of the Prophets"



We continue our study of Psalm 69 as applying to David himself; to all the "Davids" (those "Beloved of God" who follow David's example); and especially to God's beloved Son, the Lord Jesus Christ. We find the attitude of mind, the work, and the destiny of the Messiah revealed dramatically in this Psalm. From a consideration of these wonderful features, we can gain the strength to conquer as he did, by placing our trust and confidence in the One he sought.

A Plea For Help: vv. 1-3

The first two verses of Psalm 69 are the cries of a drowning man who realises his inability to save himself. (Jonah spoke similar words from the whale's belly, and his words,

too, were applicable to Christ). The Psalmist is overwhelmed with grief while he waits for God to save him (v. 3). The extremity of his position is forced upon him. This is echoed by the apostle Paul in Heb. 5: 7, who wrote that Jesus in the days of his flesh "offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." Such thoughts are, of course, true of all faithful saints, including David.

"Whom have I but thee . . . my flesh and my heart faileth . . . but God is the strength of my heart . . ." (Anthem 31).

False Accusations: vv. 4-5

Who was more hated without a cause than Jesus? (In John 15: 18-25, he quotes a similar passage from Psalm 35: 9, when warning his disciples that they would be hated like their Master.) The Psalmist stresses that the would-be destroyers of the Christ were his enemies wrongfully. Far from giving them cause, he "resisted not evil," even to the extent of "restoring that which he took not away." From this expression of innocence, the Psalmist utters a plea to God to consider his servant: "O God, thou knowest my foolishness and my sins are not hid from thee" (v. 5).

This verse is sometimes thought to be a confession of guilt. Yet Jesus was not foolish, nor did he sin. In this particular instance, we do not think that either David or Jesus are admitting sin in any sense. The context shows the reverse to be true. Wicked people were falsely accusing him; he was appealing to God who knew him better than they. God would know whether he had been foolish or sinful. The meaning would be clearer if the fake accusations of "foolishness" and "sins" were in inverted commas: "Thou knowest what they are — my 'foolishness' and 'my sin'." David knew, as the original writer of the Psalm, that he had not sinned in the specific way he was accused. Jesus knew he had not sinned at all.

(Brother Sulley has suggested a different view of this verse, which we have considered in the latter portion of this article.)

Afflictions because of Trust in God: vv. 6-9

The spirit of Jesus, expressed through David, continues to plead that his trust in God should be justified (v. 6); that the reproach and shame — even from the rest of his family — should not be in vain. The family is described in verse 8 as "my mother's children." There is a hint here that they were his half brothers, although it would be perfectly accurate as a description of the way in which David's brothers

treated him, for example, on the occasion when he visited the camp before killing Goliath. Mark 6: 3 and John 7: 5 expound this verse in relation to Jesus.

Why was he hated and misunderstood? It was "because the zeal of God's house had eaten him up" (v. 9)! Early in the ministry of Jesus, his disciples understood that this verse referred to Messiah, and on the occasion when the money-changers were driven from the Temple, they applied it to him (John 2: 17).

The rest of verse 9—"the reproaches of them who reproached thee, are fallen upon me" — suggests that the speaker is so full of God that those who hate God, hate him. Paul, whose exhortations to the saints were usually based on the actual deeds and example of Jesus, applies this verse in Rom. 15: 3. After 14 chapters of expounding the relationship of Jesus to the law and salvation, Paul is anxious that the brethren shall not quarrel with the weaker ones who still bother about "meats and drinks" etc., so long as they do not make them tests of salvation. "We, then, that are strong, ought to bear the infirmities of the weak, and not please ourselves . . . for Christ did not please himself, but as it is written . . ." and then he quotes Psalm 69: 9. If Christ had pleased himself, he would not so openly have avowed his connection with God, and thus would have avoided reproach. Some brethren would have thrust out of fellowship weaker brethren who still clung to their "meats and drinks." It was better, says Paul, to endure reproaches from such sources.

The idea that those who reproached God, thus reproached Jesus, is not alone in this Scripture. We have Jesus accusing Saul of persecuting him in persecuting the saints (Acts 9: 5). He says in Matthew 25: "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." God in Isaiah 63, says, "that in all their afflictions, He was afflicted." Similarly, in Zech. 12: 10, He states "That they (the Jews) shall look upon me (Yahweh) whom they have pierced . . ." In rejecting the Suffering Messiah, Israel rejected Yahweh who was manifested in His Son. Again, Paul encourages us to weep with those who weep, and rejoice with those who rejoice. Thus Psalm 69: 9 is of comprehensive application to the body of Christ, as well as to the head himself.

Deliverance From Sorrow and Mockery: vv. 10-19

Here is depicted further expressions of the sorrows of Jesus; in particular the mockery that he experienced when he became the song of drunkards. He beseeches God to re-

deem him from the pit into which his enemies were plunging him.

Verse 19 echoes the difficult verse 5: "Thou knowest my reproach, my shame, my dishonour, my adversaries are all before thee." The phrase, "my reproach, my shame, my dishonour," seem to be parallel with "my foolishness" and "my sins" in verse 5. Jesus found comfort in the fact that God knew the truth or otherwise of the various accusations. He knew the accusers. There was no real shame or dishonour to Christ, but in the eyes of his contemporaries it seemed there was. He was despised and rejected (Isa. 53). He was made a curse for us (Gal. 3). He was utterly degraded by his death, "even the death of the cross" (Phil. 2). Yet God knew the truth of the matter: "My adversaries are all before thee."

Destruction of the Adversary: vv. 20-28

Familiar words: "reproach hath broken my heart!"* These words express the complete desolation of the lonely Jesus on the cross, reeling beneath false accusers; deserted by his friends; surrounded by people who could comfort him with nothing better than vinegar.

Then he, who pleaded for those who would subsequently turn to him: "Father, forgive them for they know not what they do," also poured out a curse on his unrepentant enemies (v. 25). In Acts 1: 20, Peter quoted this verse to speak of the result of Judas' evil deeds against the "Beloved One of God." The Psalm said: "Let their habitation be desolate." Peter said: "his habitation . . ." because he was speaking of only one of the "they" in Psalm 69 — Judas!†

Ultimate Honour and Prosperity of the Righteous: vv. 29-36

The Psalm concludes with a delightful picture of the final consolation; the ultimate triumph when God will "save

*These words can be rendered "Thy rebuke hath broken my heart." It was the rebuking and ridiculing by his adversaries of God's means of salvation, revealed through the suffering Messiah (cp. v. 9), that "broke his heart." The Jews rejected Yahweh (Zech. 12: 10), thus rejecting the One who was sent (Luke 20: 13). — G.E.M.

†There are many who follow the footsteps of the Traitor! The curse upon Judas is yet to be the lot of all who rise up against the "Davids" down the ages. Although evil men may appear to prosper (Rev. 6: 10), as Judas did when he received the 30 pieces of silver, yet their very prosperity will be turned against them (Psalm 69: 22). They have rejected Yahweh's "table," and He will not allow evil to go unpunished (Rev. 6: 17; Psa. 69: 23-28). Desolation is the lot of their habitation! True prosperity, true happiness, and eternal habitation are the inheritance of the "Davids" — the multitudinous Christ (Psa. 69: 35-36).

— G.E.M.

Zion, and they that love his name shall dwell therein." This is an expression of the joy set before the suffering Messiah, which enabled him to endure the shame and despite the cross. We are conveyed into the future to witness the change of heart and outlook then in evidence (v. 34). No longer will the righteous be down-trodden; no longer will God's people suffer reproach; no longer will they be the song of drunkards.

It is a picture of grandeur. A picture that can cause us to look past the trials and tribulations of present existence, and enable us to see the glory reserved for those who love and fear Yahweh.

Another Suggestion

Look again at verse 5. Brethren who appreciate the closeness of ties that bound Jesus to the human race, sometimes regard the "foolishness" and the "sins" of this verse to refer to the poor, sin-stricken nature the Lord shared with us. Some of the most beautiful writings in Brother Sulley's book, "The Temple of Ezekiel's Prophecy" is on this very subject. He says:—

"The possibility of such an expression and such an aspiration ascending from the Son of God seems unthinkable unless we look at him in the Garden of Gethsemane, and consider him in that agony of mind when he shrank from crucifixion and death. The impulse to escape from that terrible ordeal, and in the mental conflict arising therefrom, was in his flesh (Eph. 2: 15), yet in the midst of it all he said, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Here was consciousness of "will" in himself contrary to that of his Father; of a desire to escape the ordeal, but his mind was in absolute submission to his Father, willing to offer himself upon the tree. How often he may have meditated upon this possibility. We know not, but who can doubt that in the intensity of his trial he felt that perfect hatred for those impulses which he could not prevent arising, and to which he did not yield? In this situation he may have felt towards God just as that weeping woman, in the midst of poignant grief, who looked up through her tears and said: "I know this is foolish of me, it is right and good for God to afflict those whom He chooses to become perfect under the rod of His chastisement, so that they may be prepared for that great joy which is to be revealed."

In view of such a situation the Psalm literally expresses the mind of Jesus God-ward: "O God, thou knowest my foolishness, and my sins are not hid from thee (v. 5). To recognise this aspect of him is very different from entertaining the idea that there was in Jesus Christ any thought offensive to God, or that his character was tainted in the least degree by the corruption to which he was related. Had he passed over the line of injunction there would have been sin in the sense of transgression, but he did not err, even in thought."

There is much truth in Brother Sulley's exposition, although we feel that this application to Psalm 69: 5 is a little forced. It is true that Jesus was tempted in all points like

us. No doubt, his sensitive mind hated the very temptations presented to him. He would feel a very real relief when he rose from the dead to be burdened no more with human nature. It was more of a drag on him than it is on us. Thus there is no doubt that he would have sympathy with what David wrote about his own sins, just as he has compassion on us when we fall. We do not dispute these truths. Yet we feel, as earlier suggested, that this verse relates to the wrongful accusations of his enemies in casting slurs on his character.

We hope, God Willing, to write further on Psalms which speak of the sufferings of Messiah, so that we may decide where Brother Sulley's reasoning applies, and where the references to sin are less direct. Our main object is to encourage brethren to reflect on the Scriptures, and not be guilty of merely parroting what even a sound teacher has said. So long as we accept the fact of Christ's relationship to sin, no one ought to make us an offender in the application of the principle to any particular passage. Some brethren prefer an article to state one point of view dogmatically, and there are times for this. But the present object is to search diligently, so that we make the Scriptures our own. Let us, then, reserve judgment on Psalm 69: 5, until we have considered a few similar passages, in forthcoming articles.

—Edgar Wille (England)

We entreat our brethren not to slumber at this eventful time, nor be blind to the signs that are gathering around us. There is imminent danger now. Great and terrible as the day of the Lord will be, it will come as a snare on all the world. The believer is faithfully warned by his Lord not to be caught in the snare. Let us heed His counsel, and awake to righteousness — gird on anew the whole armour of truth, and work faithfully for our own and the salvation of others, during the short period that may be allotted to us for this work of grace.



Christ is the Great Physician — he was this in the past, in healing the sick and restoring life to the dead. How much greater will he be this in the future which he bestows upon men a nature in which they can suffer and die no more! What a prospect for the accepted — for those who now are never free from aches and pains!



Paul would have us know and keep in mind Israel's experiences in journeying from Egypt to the promised land (1 Cor. 10: 1-11). He points out that these were types of our probationary trials and temptations. He mentions particularly the things which we have to eschew — idolatry, immorality, exhibiting unbelief in God, and murmuring at the inscrutable ways of Providence. In reiterating the warning, Paul admonishes us to take heed (Heb. 3: 12; 4: 11).

Prophecy of Immanuel (Isa. 7-12)

THE HOUSE OF THE LEPER

"I will wait upon Yahweh Who hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom Yahweh hath given me are for signs and for wonders in Israel from Yahweh Sabaoth, Who dwelleth in Mount Zion" — Isa. 8: 17-18.

A close perusal of these words reveal:

- (i) the rejection of Israel;
- (ii) the development of the ecclesia during the period of Israel's rejection;
- (iii) the post-adventual work of a glorified ecclesia in the restoration of the house of Israel.

That Israel will one day be saved is clear:

"It shall be said in that day, 'Lo, this is our God; we have waited for Him, and He will save us, this is Yahweh; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25: 9, cp. Isa. 26: 8-9).

Meantime, however, there lay ahead a period when Yahweh would "Hide His face from the house of Jacob." The use of this phrase suggests that the house was spiritually leprous.

The Nazarite and Leper Contrasted

In considering Isaiah 7: 20 ("Logos," p. 71), we noted the striking similarity that existed under the Law, between the priest and the Nazarite. Together, these offices served to fulfil the desire of any in Israel who wished to aspire to the ideal Israel — "a kingdom of priests" (Ex. 19: 6). They depicted the Israelite as God wanted him to be — "Holiness unto Yahweh" (cp. Exod. 28: 36; Jer. 2: 3; 13: 11).

On the other hand, the law of the leper (Lev. 13 and 14), showed him what in fact he was — a sinner hideously scarred and deformed by the ravaging power of sin.

The contrast was made in the consecration of the priests, and the healing of the leper.

In his consecration for office, Aaron, having been washed and clothed with the priestly garments, had poured on his head the anointing oil, whereupon there was offered a sin offering, a burnt offering and a peace offering — the "ram of consecration" (Lev. 8). Concerning the ram of consecration, "Moses took of the blood of it, and put it upon the tip of Aarons right ear, upon the thumb of his right hand, and

upon the great toe of his right foot." This was in token of the fact that his hearing, works and walk were to be devoted to Yahweh.

Aaron, as Yahweh's high priest, stood at the apex of Israel's organisation; the leper, on the other hand, was excluded from association with the priestly people:

"The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, 'Unclean, unclean.' All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev. 13: 45-46).

Yahweh was hiding His face from him (cp. extract from Isaiah above).

But when a cure had taken place, and the reason for the leper's exclusion from covenant status no longer existed, the law insisted upon a cleansing ritual, the culminating features of which were the trespass, sin and burnt offerings (Lev. 14: 10-20). These offerings matched those of the priest at his consecration, except that the cured leper offered a trespass offering instead of a peace offering. A peace offering in one as yet ritually out of covenant relationship, and whose condition demonstrated sin-stricken humanity, would have been incongruous. But though the peace offering of the priests was substituted with the trespass offering for the cured leper, the manner of disposal of the blood and the oil was similar. The blood and oil were each to be placed "upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot" (vv. 14, 17), whilst the rest of the oil was to be poured "upon the head of him that is to be cleansed" (v. 18).

The design was obvious. The leper, whose putrifying sores symbolised God's abhorrence and punishment of sin, had regained his position — he was again a member of the priestly people.

Israel's Was a Leprous House

But the law went further than the leper himself. It considered his garment (Lev. 13: 47-59), and his house (Lev. 14: 33-53). What applied to the individual, applied also to the leprous house. As the priest was powerless to intercede on behalf of the individual leper (who, ritually considered, was a sinner until his leprosy (i.e., his sin) had been cured, so he was powerless to prevent the destruction of the leprous house.

Isaiah declared that Yahweh "hid His face from the house of Israel," and in so doing indicated that the house was leprous.

The significance of this is emphasised in the fact that Judah's king, was the idolatrous Ahaz, the grandson of Uzziah, whose leprosy "in the forehead" (2 Chron. 26: 19) rendered him "utterly unclean" (Lev. 13: 42-44). He "was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of Yahweh" (2 Chron. 26: 21).

The leprosy of the king had spread to the house in the days of the iniquitous Ahaz.

Judah's faithlessness was fast making it impossible for Divine favour to be further bestowed. whilst the cup of Divine wrath had almost filled for Ephraim where the apostate murderer, "the son of Remaliah" ruled.

Israel's house was leprous and the ritual of the law was about to be applied. In this ritual is discovered the destiny of Israel.

What the Law Required

The Law stated quite clearly that if Israel failed to glorify the glorious and fearful Name to which it had been called, Yahweh would put leprosy in the house (Deut. 28: 58-61), and specified what then would be done. The owner of the leprous house first had to report it to the priest (Lev. 14: 35), who was to empty the house (v. 36), inspect it (v. 37), and shut it up for seven days (v. 38).

On the seventh day, he was to inspect it the second time (v. 39), and if the diagnosis of leprosy was confirmed, he was to remove and cast into an unclean place the offending stones and dust (v. 40-41) and replace with fresh stones and mortar (v. 42).

That accomplished, and the plague again recurring, he was to "break down the house, and stones of it, and the timber thereof, and all the mortar of the house . . . and . . . carry them forth out of the city into an unclean place" (vv. 43-45).

The design of the ritual is obvious. It drove home the lesson that as in the case of the individual, status within the camp depended upon spiritual health, so, on the national scale, spiritual decay would lead to expulsion from the land, and being cast into an unclean place, among the Gentiles (cp. Lev. 20: 25-26).

The Ritual Applied to the Nation

The Owner of the house was Yahweh (Deut. 32: 9; Joel 3: 2; Eph. 1: 14), Who, "rising up early and sending" the prophets (Jer. 35: 14-15), reported the condition of the house to successive priests.

It was the duty of the priests to inspect the leprous

house, and then to empty it, but since their own lack of discernment unfitted them for the task (Micah 3: 1-9), it was left to a Gentile to do it. Thus, in B.C. 606, Nebuchadnezzar became Yahweh's "servant" for this purpose (Jer. 27: 6).

The ritual required a second inspection "on the seventh day." In accordance with the type, and the seventy years' prophecy of Jeremiah (Ch. 25: 11, 27: 8) having been fulfilled, there came the decree of Cyrus and partial return in B.C. 536 under Zerubbabel (Ezra 1: 1-4; 3: 1-4). At the close of the seventh period of ten years after the house had been emptied, the prophets after the exile: Zechariah, Haggai and Malachi commenced a second inspection of the House of Jacob. The "house" had been emptied by Nebuchadnezzar that "all that is in the house be not made unclean" (Lev. 14: 36), and in Gentile lands, men like Daniel were allowed to retain and develop their faith in Yahweh.

With the return, however, it became apparent that leprosy still clung to the house, and by the time Malachi prophesied, about B.C. 444, the priests had again failed to carry out the reform necessary for the nation's restoration to health. "Behold," said Yahweh Sabaoth, through His servant Malachi, "I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it" (Ch. 2: 3).

Leprosy was spreading in the house, and the fire of Divine judgment again swept the nation. With Alexander's death, the contending kings of the north and south strove upon the land, and many of the people were removed and sold into slavery — the house was scraped and infected stones were removed as the Law required.

The type demanded that new stones and mortar should be introduced. This was done when the family of the Maccabees sought to re-invigorate the nation, in which task they were "holpen with a little help" (Dan. 11: 34).

Temporarily successful, these efforts failed to restore the nation's soundness, and when Jesus came in A.D. 30-34 as the high-priest designate after the order of Melchisedec (Heb. 7: 11-17), it was for the purpose of inspecting the house for a third and final time, and subject to the presence of leprosy being confirmed, to break down the house, the stones, timber and mortar, and dump it all in an unclean place.

The House Inspected and Destroyed

Immanuel came and inspected the house of Israel. We read:

"He beheld the city, and wept over it, saying, 'If thou hadst only known, even thou at least this thy day, the things that belong unto

thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee about, and keep thee in on every side, and thy children within thee; and they shall not leave in thee one stone upon another; because (thou knewest not the time of thy VISITATION" (Luke 19: 41-44).

"Thou knewest not the time of thy visitation." There are no more telling words than these. The word signifies inspection, such as was required of the leprous house. Having made this, the Lord declared that "one stone shall not be left upon another," such being the fate of the house that showed no signs of cure!

And there were no signs, as the weeping Lord could see. The inspection revealed only incurable leprosy. What did Yahweh require? "Israel is My son, My firstborn," He declared through Moses to Pharaoh, "let My son go, that he may serve Me" (Exod. 4: 22-23). In the union between Himself and His son, Yahweh sought "a godly seed" (Mal. 2: 15), but as the prophet lamented, "Judah hath profaned the holiness of Yahweh which He loved, and hath married the daughter of a strange god" (Mal. 2: 11.) All the love that a father has for his son is compressed poignantly into the words of Jesus, the Father's representative, as he stood, weeping over the city. "If thou hadst only known. . . ."

It was there to be known, written in the law and prophets!

The type required that the leprous house should be broken up and dumped in an unclean place. This was done when the Roman armies (which, for this purpose, were God's armies — Matt. 22: 7) decimated Judea and Jerusalem in A.D. 70, and when the Emperor Hadrian in the period A.D. 133-138 suppressed a revolt and, in so doing, succeeded in depopulating the country. The historian records the period in these words:

"After the destruction of Jerusalem, and the total subjugation of the Promised Land, the Jews in foreign countries deeply felt and participated in the disastrous calamities of their nation. They had always been disliked on account of their supposed unreasonable religion, and now, when they had lost their country and their capital, they appeared in the eyes of the Gentiles as a race peculiarly odious to Heaven. These feelings induced the inhabitants of some cities and districts to break out into acts of open violence against them, particularly at Antioch, where numbers were put to death on pretended charges of conspiring to burn that city, and it was with great difficulty that the citizens were withheld from massacring every descendent of Abraham on whom they could lay hands. Many were also put to death in Egypt and Cyrene. The spirit of revolt was furiously manifested, A.D. 117, when the Jews, under the command of one Andreas, simultaneously murdered the Greeks and Romans wherever they could find them, cut their bodies in pieces, tore off

their skins, which they wore as cloaks, devoured even the flesh and intestines, and besmeared themselves with their blood; others they cut in twain from the head with saws, some were thrown to wild beasts, and some were compelled to engage in mortal combat with each other. In this way 220,000 persons were destroyed. These insurrections were suppressed by Lucius, who received a commission from Trajan for that purpose. Not long after, the Jews scattered over the whole empire rose in rebellion, and their leader in Syria was Cozab, or Cozba, who professed to be the Messiah, and was supported by a celebrated Rabbi named Akiba. This Cozab was crowned king of the Jews at Bether, and assumed the name of Bar Cozab, or the Son of a Star; he struck medals, persecuted the Christians, and pretended to work miracles. The Emperor Adrian sent Julius Severus against the rebels, by whom they were subdued. He took fifty fortified places, destroyed nearly one thousand towns and villages, and slew in different battles about 580,000 Jews. Vast numbers perished by famine, disease, and fire, and Judea was so completely depopulated that it was transformed into a desert. The Jews afterwards designated this false Messiah Bar Cozba, or the Son of a Lie."

In as visible as any demonstration of rejection could be, Yahweh had shown, by the breaking down and removal amongst the Gentiles of its materials, that He was "hiding His face from the house of Jacob."

The question remained, however, how long? It had been asked in a vision given Isaiah in the year that the leprous king Uzziah died (Isa. 6: 1), and the answer given him was that the day of Divine glory would not come until the utter desolation and depopulation of the land (vv. 11-12), was followed by a restoration of one tenth, out of the desolation of which there would emerge "a holy seed." The Companion Bible translation of v. 13, which finds support in the R.V. and R.S.V. is:

"Still, there is in it (the land) a tenth part; and it (the tenth part) shall again be swept away; yet, as with terebinth and oak, whose life remains in them when felled, the holy seed will be the life thereof."

The leprous house of Jacob had been broken down and removed. This was necessary for the preparation of the "holy seed" (cf. Rom. 11: 25-26), and it is because of this that Isaiah, having stated that Yahweh would hide His face from Israel, proceeded to treat of the developing Ecclesia during Israel's rejection.

— E.M.S. (N.S.W.)

We are living on the eve of Christ's return: he is "due." We cannot tell the exact day or hour. The event may be much nearer than any of us think. But the time, so to speak, is "up." Christ said, "I come as a thief."

God Buries His Workmen**But His Work Must Go On****THE PASSING OF BROTHER JOHN CARTER**

It is with sadness that we learn of the death of the late Editor of "The Christadelphian." He had apparently been in ill-health for some time, and finally succumbed to the great Reaper. The news of his passing will come as a shock to many Christadelphians throughout the world who, through the travels of our late brother, had come to know him personally, and to love him for his work in the Truth.

Whilst the grand hope of the Truth challenges even death itself, and permits us to "sorrow not as those who have no hope," there is inevitably a great sense of loss when outstanding workers, like Brother Carter, pass from the scene. A greater responsibility rests on those who remain to see that the Truth's work is maintained, and even, if possible extended.

We believe that the Ecclesias are passing through a critical stage at the present, and that Brother Carter stood against an impact of modernism that was being sponsored in various sections of the Brotherhood. It is for those who remain to maintain that stand, that the traditional attitude of Christadelphia be not swamped by principles that could become subversive of the Truth. We live at a time when the writings of the pioneers are needed more than ever before, that the vigorous, forthright attitude of the Movement be continued.

And so "God buries His workmen, but the work must go on." It must continue until the coming of the Son of God who will bring to an end the sorrow and sighing of these Gentile times. What a glorious reunion awaits the faithful in that day! How grand it is to realise that in death we part only for a time to be then united for ever. There are the seeds of eternity in the friendships established on the basis of the truth, and they permit us to look forward in confident anticipation to the future. In that day of glory the past will appear as a dream of the night, with all its limitations, its disappointments, its failures, its distractions gone forever — and before us will stretch the glorious prospects of more effective work to be performed on behalf of the great King. Work, too, that will be performed without its motives being misunderstood among those whom we will labour, as is unfortunately so often the case today.

May we stand with our brother approved before the great Judge in that day. — "Logos" Committee

Pilate's Words Ring Down the Centuries

"BEHOLD THE MAN!"

The Drama of the Words

Many a true word has been spoken in jest, many a playful utterance has been found to contain a deeper meaning. An involuntary exclamation, expressed in an intuitive, semi-conscious manner, or a word spoken in ribald irony, has been found to have a significance which the original utterance was never intended to convey.

A good illustration of this quality belonging to the spoken thought is the arresting words involuntarily or sub-consciously uttered by the Roman Governor. "Behold the Man!" exclaimed Pilate, as Jesus was brought face to face with his accusers. Earlier he had openly declared, "I find in him no fault at all," yet he had caused him to be scourged, and had delivered Him to the cruel mercies of the ribald soldiery. Twice subsequently he publicly proclaimed the same thing, and would gladly have relinquished all further responsibility; but with a strange traversity of justice he had caused an innocent man to be tortured and grossly maltreated. And when he brought him forth to the multitude the expression, "Behold the Man!" fell involuntarily from his lips, and though he knew it not, it was the only expression which fitly described the situation.

This was one of the dramatic moments of history, a moment made tense by the great tragedy of the ages. And just as the murderous crowd, with hate surging in their hearts, and a look of malevolence in their eyes, found in Jesus the chief object of interest, so has it been ever since, though in a different sense, with the civilised, enlightened portion of mankind. They have "beheld the man," and been arrested by the sublime majesty of the royal figure of the Saviour. During His ministry Jesus was often the central figure of the busy crowd, but it is questionable if at any time he appears in more dazzling prominence. This was the hour and power of darkness, and Jesus was a passive victim; nevertheless he was about to be lifted up, to draw men unto him. Behold the Man!

Why "The Man?"

The scene, the theme, and the exclamation suggest com-

parison and invite meditation. Let us follow one or two lines of thought.

Why did Pilate say "Behold the Man"? Why not "Behold the King"? He had just heard Jesus' "good confession." He had received an answer to his question, "Art thou then a king?" He had asked if he would release "the King of the Jews?" He had seen Jesus made the sport of the unfeeling soldiery. He had seen his brow pierced with the circlet of thorns; he had seen him invested with the purple robe — the symbols of mock royalty. He had heard the mocking jibes and jeering shouts, "Hail, King of the Jews!" Yet when Jesus appeared with piercing thorns, with purple robe trailing in the dust, with his claims to the sceptre of power, it did not provoke the cry, "Behold the King!" but "Behold the Man!" It almost looked as if Pilate, against his will, was compelled to bear witness to the manly dignity of the royal sufferer, or that such a sublime exhibition of manly dignity had so penetrated his hardened soul that he unwittingly became the mouth-piece of all future years. The ignominious part played by Pilate in the trial and condemnation of Jesus has caused his name to be ingloriously remembered, but his arresting words has focalised the attention of mankind on the one feature that redeems the world's tragedy from a degrading spectacle. "Never man spake like this man," was testified of Jesus during his ministry, and never was man more victorious in defeat. "Behold the Man!"

"Behold My servant, whom I uphold; Mine elect in whom My soul delighteth," exclaimed the prophet (Isa. 42: 1) ages before Jesus appeared, and the eyes of the servants of God turned with wistful gaze to the advent of him to whom all the prophets gave witness (Acts 10: 43). "Behold the Lamb of God that taketh away the sin of the world!" announced John at the beginning of Jesus' mission, and the strange, august cry has turned the attention of the sons of men to the wonderful ministry of reconciliation, and made them rejoice in the redemptive work of the Lamb that was slain. And now, when he had finished the work the Father had given him to do, and was about to be "crucified through weakness," the words "Behold the Man!" ring out. This is in keeping with all that has gone before. To be so heralded was never the lot of any son of Adam, and each exclamation enshrines an announcement of surpassing importance to the race; and it may be that each medium — the Prophet, the Forerunner, the Roman Governor — left their utterance to future ages to interpret: when spoken they were not appre-

hended in the fulness of their sublime significance and spiritual import.

What Did the Priests Behold?

The chief priests, who pursued Jesus with hate, and were held in the grip of a fell design, beheld the man, and what did they see? Only "a reed shaken with the wind," an imposter, one unworthy of life because He claimed to be the Son of God and their promised king. They saw only "a root out of a dry ground," one who had neither "form nor comeliness." Jesus did not conform to their conceptions, and they shouted, "Away with Him!" We have no king but Caesar!" Yet they were not insensible of his good deeds, of his purity of heart, of his sinless life, of his perfection of character. "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, ye have taken and by wicked hands have crucified and slain" (Acts 2: 22, 23). Therefore they were without excuse. They sinned openly against the light; and in the madness of their hearts when they beheld the fearless figure of the Son of God they saw only one whom they "hated without a cause." They invoked the awful malediction, "his blood be upon us and upon our children," and in their extreme bitterness they voluntarily chose the place of outer darkness. They beheld the man, and in him they saw no beauty that they might desire him. Their eyes were holden and they could not see, and their hearts were hardened and they could not understand, and in consequence he became to them not "a saviour of life unto life, but of death unto death."

Christ stood alone amid the jeering crowd,
 With face serene, in quiet dignity,
 The King of men, in simple majesty,
 While they with hate did clamour for his blood.
 A crown of thorns adorned his brow, and showed
 Dark-stained beneath its prickly cruelty.
 He knew his hour had come, and so he bowed
 In filial faith before Heaven's decree.
 "Behold the man!" said Pilate, and the proud
 And haughty scribe looked on in cold disdain.
 The rabble urged, unmindful of the stain,
 "Away with him! Away to Calvary!"
 Condemned, forsaken, he did not complain—
 Left all to Him Who judgeth righteously.

What Do We Behold?

We "behold the man," and what is he to us? The perspective of the ages has revealed his true worth, and we have entered into an inheritance of sublime appreciation. With

the eye of faith, illumined by the light of truth, we "behold the man," and we bow down before the manifestation of true dignity and regal majesty. The circlet of thorns has become a royal diadem; the purple robe, the coronal wreath of victory. "Sinners in derision crowned him," and had their eyes not been holden they would have seen one invested with the victor's crown. "Be of good cheer, I have overcome the world!"

But there is far more to be seen than a moral triumph. In the inscrutable wisdom of God a deeper purpose is fulfilled. Jesus, had he willed, could have evaded the ordeal. He could have refused to drink the cup. He was a free agent, and what he did, he did voluntarily. He was a willing sufferer, obedient to his Father's will, that others might share the promised glory. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9). This is the sublime truth underlying the obedience of Christ. What he did was on our behalf. "He suffered for us, the just for the unjust, that he might bring us to God."

The Riches of Christ

In what way was Jesus rich? Not necessarily in any antecedent sense as commonly understood. Jesus walked the earth in poverty, in meekness, in humility, the servant of all, nevertheless he was rich and great in a sense that gives him an absolute unique place in history, and it is a most interesting and profitable study to compare his attributes of place and power with his attitude towards men and life.

In the first place Jesus was rich in his inheritance. "He inherited a more excellent name than the angels" (Heb. 1: 4). "Made a little lower than the angels for the suffering of death" (Heb. 2: 9), he enjoyed a status they never possessed. He was by birth the Son of God, and in this respect Jesus had a unique relationship to the Father. "Though he was a son, yet learned he obedience by the things which he suffered." His sonship made no difference to the principle of submission; for by that thorny path he not only perfected himself, but he paved the way for the perfection of others. "It became Him, for Whom and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation, perfect through suffering" (Heb. 2: 10). Jesus was rich, yet for our sakes he became poor. "Behold the man!"

In the second place, Jesus was rich in his endowment. He received the spirit without measure. Nothing was impossible

to him. Had he willed, no weapon forged against him could have prospered. He could have commanded twelve legions of angels. But all his reserve of power was voluntarily forsaken, surrendered, given up in obedience to his Father's will. How else could the Scriptures have been fulfilled and the Divine purpose realised? Unsurpassed was Jesus in the richness of his endowment, yet for our sakes he was crucified through weakness.

Again Jesus was rich in the extent of his authority. He was Lord of all. He had received power over all flesh; he was greater than Isaiah, than Solomon, than the Temple. "Ye call me Lord and Master," he said, "and ye do well, for such I am." Yet all the while Jesus made himself of no reputation. He became the servant of all. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20: 28). He embodied the highest ideal of service, and in action divested himself of all the riches he inherited and received. Never did any one more wondrously combine the diverse attributes of greatness and humility. Behold the man!

Once more, Jesus was rich in his moral superiority. He was undefiled and unstained; "the sinless one among the sinful." Yet while he maintained his integrity, and challenged all and sundry to gainsay it, he never allowed his moral pre-eminence to influence his relations with his fellow-men. He was the helper of the poor and needy, the companion of publicans and sinners. An outstanding feature of his character was sympathy. How often we read that "he had compassion." Yet he who was rich in his unbroken fellowship with God, who was so intimate in the understanding and unfolding of the Father's mind and will that there was an absolute oneness, had, and has still, a fellow feeling with us in our infirmities. Never does Jesus seem further removed from us than when we behold him in his sinless perfection, yet that selfsame quality has enshrined him in the world's heart, and made him their glory and abiding hope.

Finally, Jesus was rich in his heirship. He was heir to David's throne; more, he was the heir of all things (Heb. 1: 2). His was not only the sceptre of a promised kingdom, but the throne of universal dominion. He was the centre of the Father's purpose, for on his account all the ages were framed. He was born to be a king, and the kingdoms of this world and their glory are yet to be his. And to think that one so great in himself, in his name, in his endowment, in his moral detachment, in his station and destiny, should

voluntarily choose the path of lowly submission and filial obedience is to bring to the mind a love and service that passes knowledge. This is self-abnegation in moral sublimity, and places the Lord Jesus on a pinnacle of unapproachable greatness, while it confers on the position of saintship an obligation it can never repay. All was done, surrendered, endured in order that many sons might be brought unto glory, that the Father's purpose might be fulfilled, and His name glorified. We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. Behold the man!

This brings a spiritual impulse and a moral responsibility that are inescapable. "The love of Christ constraineth us because we thus judge, that if one died for all, these were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again" (2 Cor. 5: 14-15). This love **constraineth**. It pulls with irresistible force, like the needle to the magnet. It is the law of gravitation of the spiritual world, and no one can "behold the man" with the sanctified eyes of spiritual experience and find his heart unmoved, or his life untouched. And he who beholds the man, and who would in his beholding live for evermore, must remember the pregnant saying: "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it" (Matt. 10: 39).

| Were the whole realm of nature mine,
| That were an offering far too small;
| Love so amazing, so Divine,
| Demands my being, my life, my all! |

Behold the Man!

— D.Y.

If some brethren are sleepy, and fail to discern the perilous times in which we live, let it not be so with us. Great will be the excitement and dismay of some, when the announcement is made that Christ is here, and they are called to render to him their account. "Too late" are the dreadful words which will describe the fate of many.



How satisfactory it will be when a beautiful worship is heartily offered everywhere by crowded and intelligent congregations, to whom God will be a reality, and righteousness a joy. The satisfaction will come. The present system is a hollow shell.

—R.R.



We are walking on the crust of a slumbering volcano. The world is on the verge of a time of devastating judgment. Look abroad and see the tokens of its approach.

Correspondence



The Near Return!

J.T.H. (Yorkshire, Eng.)—World events certainly reveal the wonderful Hand of Providence at work. These signs portray the near return of the Master, to transform this evil, God-rejecting and spiritually-dry world into the glorious Kingdom, for which David longed (Psa. 27: 13-14). However, as you remark, we cannot name day and hour. The Lord himself said: "Of that day and hour knoweth no man, no, not the angels of heaven . . ." (Matt. 24: 36). Speculation on this matter is worthless. The Lord has directed us. Let us, then, be diligent, by putting our own house in order, by strengthening the things that remain, and by concluding our days in a faithful walk before the Judge of all the earth, that when he appears, we will have cause for eternal rejoicing.

Booklets Appreciated!

Sis. M.J.I. (Yorks, Eng.)—We are glad to learn that you continue to enjoy the monthly visits of "Logos." We have also arranged for a copy of "Key to the Understanding of the Scriptures" to be forwarded under separate cover.

Certainly this mortal life brings difficulties and illnesses along the way. We sympathise with you in your distress, but it is in such times that we really appreciate the power of the Truth in our lives. The Scriptures reveal the power that can overcome all trials and tribulations of life. It speaks of the One coming, who is termed the "Great Physician." Under his hand, the future looms bright; and all saints, feeling the cares of this life, can look forward to the time when illness, sickness and distress will disappear in the Strength of the Spirit.

Our Aim:

Bro. J.H. writes: "Will you please convey my thanks to the "Logos" Committee for the freshness and thought-provoking articles contained therein. . . ."

We are always pleased to receive such letters from readers, particularly with suggestions for improvement or constructive criticism. We are anxious to provide an "appetiser" for Bible-study which alone can create and maintain the "new man of the spirit." It is the Committee's aim that "Logos" should be of assistance in this vital work. Your support of our efforts is greatly appreciated.

"The End in July, '62"

In our March issue, we made reference to a paper which claimed that Christ would enter Jerusalem on 15/5/62, and that the day of the gathering was 5th May. This was stated by the writer to be his "final word and confidence." This date, like all its predecessors, "came to nothing."

We had hoped the writer would have learned from experience (cf. Deut. 18: 22). However, we have received another of his papers, suggesting that the "May date should be July"! Perhaps the writer will make this his "final word and confidence." We certainly hope so.

The subject of the Lord's return calls upon us to be in a continual state of watchfulness and preparedness, for we "know not the day nor hour" in which he will, "like a thief" appear. Such papers, as mentioned above, not only tend to ridicule this beautiful subject, but could cause some to be "shaken in mind, or troubled."

On the other hand, we commend to our readers the sure and certain Word of Truth: Acts 1: 7; Mark 13: 32; 2 Thess. 3: 5; etc.

Leaving Jerusalem, we next made our headquarters in Tel Aviv. We found living costs far more expensive in that city than they were in Jerusalem. There is also a hardness about this bustling, busy Jewish city which is in great contrast to the quieter, softer, more cultured atmosphere of the capital.

The story of the rapid rise of Tel Aviv from mere sand-dunes fifty years ago, to the modern, sophisticated city of today has been often told. It is by far the largest city of Israel, with a population of nearly 400,000 people, more than twice that of either Haifa or Jerusalem, and a sixth of all Israel.

In 1949, Tel Aviv incorporated the neighboring town of Jaffa. Thus one of the world's newest big cities became linked with one of its most ancient towns, for it was from Jaffa (or Joppa) that Jonah embarked upon his adventurous journey, and prior to that the cedars of Lebanon were brought "by sea in floats to Joppa" for the building of Solomon's Temple.

Tel Aviv is a city of business and pleasure, throbbing with vitality, color and crowds. It is said that it has more bookstores per head than any other city in the world. There are nine major daily newspapers published in this city, whilst it is also responsible for most of the 75 Israeli magazines that are published throughout the country — in 11 different languages.

We found accommodation in the Jacobson Private Hotel. The proprietor was a stocky, tough-looking Israeli, who had been active in the underground movement, and later became a captain in the army. He appeared quite interested in the purpose of our visit to the land, and listened to us impassively as we explained our interest in Israel, and our confident hopes for the future of the nation.

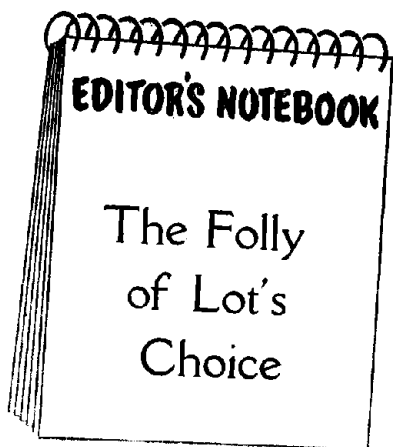
But he had no faith in such things himself.

Like many other Jews whom we met, his confidence was in the flesh.

"What you say sounds alright," he told me, "but we Jews have learned to grasp things for ourselves, and put no confidence in anything apart from our ability to succeed. I was a leader in the underground movement, and learned in the hard school of experience that we must hold what we have got. We were opposed by ruthless men who did not hesitate to have recourse to any form of violence, even murder, to gain their ends. We had to match violence with violence, otherwise the State would not have come into existence. The same is true of my business and this hotel. I have built it up myself and nobody is going to take it from me. You speak of God helping the Jews — I say we have helped ourselves!"

I could not let a challenge like that go by.

"I have every sympathy with your sufferings," I said to him in return, "but if you cannot see the hand of God in the affairs of Israel you



are as blind as a bat. Who preserved the identity of the nation in spite of the centuries of persecution through which it passed? Was it you? Apart from God you would not be where you are! This you do not realise because you are ignorant of the facts! You speak of suffering, but if you read your own prophets you would appreciate better the real cause of your sufferings (Hos 4: 6), and the true significance of the present return of your people to the land. You need to remember that your hold upon this hotel, and the business you control, can be taken from you tomorrow! The same is true of the State! How can you hope to survive a major war in the Middle East if Russia and the West were participants?"

"We would fight," he replied.

"You would politically die — unless God helped you," I replied.

He seemed to like our straight-forward talk, and several times engaged us in conversation during our short stay with him.

But it was obvious that he was more interested in the profits than the prophets.

The truth of Paul's words that "blindness" in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11: 25), is clearly obvious in Israel today.

From Tel Aviv we took a conducted tour to Beersheba and Sodom. The bus was crowded with Jews of many nationalities. As we drove south through the coastal plain of Israel, the guide announced points of interest over a loud, raucous public address system, which, for the benefit of the "mixed multitude" with him, he gave out in English and Yiddish. He told us that whereas just before the foundation of the State there were 650,000 Jews and 1,250,000 Arabs in the land; today there are over 2,000,000 Jews and only 200,000 Arabs. He told us the names of the small towns through which we passed, and the main occupation of the people. This is a wonderfully fertile portion of the land, and remarkable development is obvious there. Seven years ago, when we drove through this part, it was dotted with Ma'abarots — temporary homes that were little better than tin sheds; today they are gone, replaced by permanent dwellings. More than 400,000 dwelling units have been built for new immigrants since the founding of the State.

Town after town went by as the bus ate up the miles with apparently no concern as to any speed limits, and the cheerful young guide kept shouting names and details into the harsh amplifier in such a way that few could understand what he said, whether it was spoken in English or in Yiddish. As we drove further south the character of the country changed. The pleasant green fields, and orange groves became more and more sparse until they ceased altogether. The country was now undulating desert — soil burnt brown by the sun with but scanty growth of any kind. Away in the distance, on our extreme right was the Gaza Strip, Egypt's border with Israel; on the left was a large Bedouin camp — black, flat-topped tents (Song 1: 5), around which the dust swirled, and a few camels rested with faces meditatively gazing into the distance.

We were in the vicinity of Beersheba; the wilderness where Abraham and Isaac dwelt for a time, and Hagar and Ishmael wandered at great extremity of life. Abraham and Isaac, though subjected to opposition from the Philistines, were sustained by the water of Beersheba; but Hagar and Ishmael wandered in the same area with eyes blinded to its existence. It is significant that Beersheba signifies the Well of the Oath, and that Paul, in Galatians 4, states that the events associated with Abraham and his sons are allegorical of Israel after the flesh and Israel

after the spirit. Both wander in the same wilderness, but one has recourse to the Well of the Oath, whilst the eyes of the other are blinded to it, and will remain so until the time comes for such a revelation from on high as saved Ishmael in great extremity 4,000 years ago (Gen. 21: 17-20).

At last the flat, brown town of Beersheba itself hove into view. This was once a village that has since developed into a city. In 1948 its population numbered 200 people; in 1953 when I visited it before, it had grown to 12,000 people; by 1956 this had risen to 25,000; now, according to our guide, it is 40,000 in number.

A camel market was in progress when we arrived. Swarthy Arabs rushed the bus to sell camel rides to the curious tourists, or to ply them with souvenirs and postcards. The serious business of the market, however, was to dispose of the produce they had harvested, and which seemed to mainly constitute grubby tobacco leaves. One group of squatting Arabs was in process of a violent argument. A seller had sold a quantity of tobacco leaf, and in weighing it out had set it aside. Unbeknown to the Arabs, a goat that had attached itself to the party had eaten the heap of tobacco leaf, and now seller and purchaser were hotly arguing as to what had become of it. Both accused the other, as well as the other onlookers, of dishonesty, until the air was filled with a stream of uncomplimentary Arabic adjectives. The goat, slowly chewing the last remnants of the purchase with obvious enjoyment, alone had the answer to the problem.

In scenes such as this, the East and the West meet together in Israel. The backward Arabs serve to emphasise the progress of the keen and alert Jews. When it is realised that only a few years ago the whole country was in this state, the full measure of the progress is apparent.

We lunched at Beersheba, and then drove further east towards Sodom and the Dead Sea. The Jews are very proud of the fine road they have built here, and which cuts its way through some of the most arid desert I have ever seen. As we topped some of the crests, a seeming endless vista of rolling hills and valleys completely devoid of growth stretched before us — harsh, arid, lonely. The starkness of the scenery impressed even the bus-load of talkative Jews, and one by one they fell silent as the bus drove into the wild maze of lonely hills before us.

The road drops constantly from Beersheba to Sodom until it reaches a depth of 1,250 feet below sea level — the lowest point of land on the surface of the globe not covered with water. It is tropical in temperature, and even on that mid-winter day it was hot, with a bright sun gleaming out of a cloudless sky.

We came through the hills, and there still far below us was the Dead Sea. What a sight! The bus stopped that we might see it better and take photos. It all looked still, and silent, and dead. Far below us the ground appeared white as though encrusted with salt. Huge cracks streaked away into the distance. No sign of life could be seen. It was like a lunar scene. Our guide was telling us the story of the Dead Sea: that there is nothing living in it; that it is 33 per cent. mineral, so that a swimmer cannot sink in it; that the Jews are marketing these salts at great profit, and so forth.

The story is well known, and I wandered away from the group clustered around him to more completely absorb the atmosphere of the place, and meditate upon the scene before me. I looked down on the dead, bitter, harsh, salt-encrusted, crevassed plain before me. Four thousand years ago, Lot had looked down on the same plain and saw it as an attractive, green, smiling, fertile place (Gen. 13: 10). This was

before the destruction of Sodom and Gomorrah (Gen. 19). The sight appealed so strongly to Lot that he made choice of this land rather than remain with Abraham! The curse of God had come upon it, and reduced it to what I saw before me. That which had looked so attractive to Lot from a distance had resulted in this arid, dead waste before me! How true this is of what the world might offer even now. It is so attractive from a distance, but its beauty is an illusion — the curse of God will rest upon it as it did on the cities of the plain 4,000 years ago. The source of true happiness is found in the promises made to the fathers, and there is more joy in the state of pilgrimage to which we are reduced during these Gentile times in anticipation of Messiah's time to come, than in the pleasures of the world.

Yet even in this arid part the Jew has penetrated. There is a Youth Hostel built not far from the Dead Sea, and a kibbutz started at Ein Gedi, where David hid from Saul. There are factories at work on the shores of the Dead Sea where none were working seven years ago; there are good cafes, shacks and general amenities there for people who like to winter in this warm region. But no true prosperity will come to this place till the curse of 4,000 years ago is rolled away, and the whole of Israel is blessed in accordance with the prophecy of Isaiah 60.

We returned as darkness gradually stole over the Negev. Inside the bus the people were quieter, talked in undertones, and then commenced community singing. One Jewess from South Africa engaged us in conversation. She told us the singing troubled her, made her neurotic, caused her to burst out crying. She had appealed to the guide to stop it, but he had refused to do so. We engaged her in conversation to take her mind off herself. She spoke of her travels to me. She had been to Hungary, had seen how fearful the people were of the Communist regime. By 10 at night the streets are empty; the shops have necessities but no luxuries; as a Jew she had experienced fear in Hungary. She thought she would like to visit Australia. South Africa is a wonderful country, but there is too much tension, too much fear; trouble could break out at any time and involve the Jews among others.

So she said, and as she spoke she became quieter, forgot her neurosis, forgot her fears. But what had caused this? Almost every Jew has a history of persecution and trouble to tell, and usually they will tell it. But I did not want to worry this girl, did not want to have her weeping on my shoulder in that bus of foreign people, and let the story go.

But what a fear-laden world we live in. How man has brought suffering on his fellow-man. What stupidity Israel has shown that it has neglected Yahweh and sought its own strength. How privileged we are that the love of God has shined into our hearts, that we have been given the revelation of His purpose, and in all the muddle and confusion of man's rule, we are able to see the light of truth, and the Divine purpose to be unfolded.

—EDITOR

When the (gospel) net is full, it is landed on the shore, and its contents are sorted by the Master. All the good fish are gathered into vessels for his use, but the bad are cast away. This arrangement cannot be altered. The good and bad fish will continue to swim in the same waters until the end comes, and that end, it is hoped, is very near.

—J.T.

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

(Continued from page 268)

REVELATION, CHAPTER 15

The Temple Opened in Heaven — Vv. 5-8

VERSE 5

"The Temple" — Greek: the "nave" or Most Holy. Here the glory of Yahweh was revealed, and typically it represented the immortal state (see Heb. 10: 19-20; 1 Cor. 3: 9, 16; 6: 19; 2 Cor. 6: 16). When we are in the immortal state we will manifest the glory of Yahweh unto the world. Thus the Temple represents the saints in glory.

"Of the testimony" — Greek — Marturion, or witness. The word suggests not merely the proclamation of Truth, but a demonstration of the power of Truth as in 2 Thess. 1: 10. It is rendered "witness" in Acts 4: 33. Here, in Revelation, the manifestation of the Temple (saints in glory) witnesses to rights of Yahweh's truth and His Ecclesia. It is shown in the political heavens, or in power, and because its authority has been denied and rejected by the earth, it is seen in the course of pouring out judgments. See Rev. 16: 6, 9, 11, 14.

"In heaven" — In the place of power. Thus this heaven is found in the earth just the same as the "heavenlies" of Ephesians 1: 10 are in the earth. In Hebrews 4: 14, the "heavens" are identified with the Holy and Most Holy places in the Tabernacle or Temple. The word "into" is "dia" in the Greek, and signifies "through." Thus: "we have a great high priest, that is

passed through the heavens," i.e., from the Holy Place to the Most Holy. At present, saints are in the Holy Place, walking in the light of the flickering lightstand, in hope of the veil of the flesh being removed, and so passing into the Most Holy State, or the state of immortality, the likeness of Christ. In the Most Holy there was found the Ark of the Covenant, the Mercy Seat, the overshadowing Cherubim, the Divine glory — expressive of the Saints in glory united with Christ the Mercy Seat, and manifesting Divine power. The Most Holy "opened in heaven," thus signifies the glorification of saints and their ascension to power.

VERSE 6

"Seven angels" — They minister on behalf of the saints, to bring about the desirable result seen in the previous verses — cp. Heb. 1: 14.

"Clothed in white" — Cp. Rev. 19: 8; Luke 20: 36.

VERSE 7

"One of the four beasts" — The symbol of the political organisation of the saints. See note Rev. 4: 6. These were last referred to in Rev. 6: 7, after which they disappeared from the symbology of the book. The reason for this is because apostasy had dominated the Ecclesia which became disorganised into individual and disconnected groups. The use of the symbol was

therefore withdrawn. It now appears again because the judgments about to be poured out will culminate in the manifestation of the perfected Ecclesia in the earth.

"Vials" — Greek: "phials" or bowls. These were used for sacrificial purposes in pouring out blood on the four horns of the altar (with which the four beasts can be identified — the altar representing Christ (Heb. 13: 10) and they being his associates) — Exod. 24: 6; Lev. 4: 18. The "pouring out" of God's wrath suggests the rapidity of the outpouring of Divine judgments. It is a contrast to the seals and trumpets. The former uncovered events that were to develop gradually; the latter announced extended judgments; but the outpouring of bowls betokens sudden rapid movement among the nations.

VERSE 8

"The Temple was filled with smoke" — Thus the manifestation of glory was temporarily hidden. There were occasions in the past when a similar happening occurred (see Exod. 40: 34; 1 Kings 8: 10; Isa. 6: 4), and a cloud filled the Tabernacle or Temple resulting in the priests being driven from out

of its precincts, so that they could not minister on behalf of the people. The symbol suggests that there is no priestly intercession for the nations, no hope for the world, until the judgments are complete, only for those individuals who "come out" of it. At the conclusion of the out-pouring of the vials, however, the nations will be gathered into the Kingdom, and will have national access to the Most Holy (the Temple of this verse) in the sense of Heb. 10: 19. Thus, both now and at the initial manifestation of Christ and the saints, there will be a hiding of the glory in the sense expressed in Zech. 14: 16. The R.V. mg. renders: "The splendid ones shall draw in."

"From his power" — Later to be revealed. See Isa. 30: 27; 33: 14.

"No man was able to enter" — Cp. Exod. 40: 34; 1 Kings 8: 10. There will be no priestly intercession for the world as a whole until the judgments are completed. At the conclusion of that time, however, mortals will find a place in the Kingdom as subjects and will have access to the antitypical Most Holy — the Lord Jesus and the saints.

(to be continued)

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



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Thoughts for the Times

"LET US LAY ASIDE EVERY WEIGHT" (Heb. 13: 1)



Men on a journey do not unnecessarily burden themselves. A man running to catch a train puts up with the dust and discomfort of his hurried exertion. The principle is the same. In the race for life eternal, there are many things lawful enough in the abstract, that if viewed in relation to the object to be attained, are highly inexpedient, and to be "laid aside," as Paul advises. It is a simple, and a safe, and a reasonable, and a wise rule, and one that gives us much cause for joy at the last, to dispense with every habit or pleasure, or occupation, or friend, that hinders our progress in the narrow way. This is but another way of saying what Christ said: "If thy right eye offend thee, pluck it out. It is better for thee to enter into life with one eye, than having two eyes to be cast into the fire of Gehenna."

It is better to make our calling and election sure at the expense of worldly friends and engagements and advantages, than to secure all these in this present time, and find, at last, that we have cherished them at the expense of Christ's approbation, and have to pay for them with the loss of the kingdom of God. These considerations may fall faintly now on the heart pre-occupied with the affairs of this life; but in the day certain to come — as certain as the final flight of the life that is every hour passing with us now — they will be felt with a force and a grief that will cause "weeping and wailing and gnashing of

teeth." It is better to listen to wisdom now in the day of her call. She stands at the door and knocks, saying, "Receive my instruction, and not silver; and knowledge rather than choice gold; for wisdom is better than rubies; and all things that may be desired are not to be compared with it." The spirit tells us to hear; and the reason is beautiful: "Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

But if we turn away from her voice, a terrible retribution awaits: "Because I have called, and ye refused; I have stretched out my hand, and no man regardeth; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord."

—Brother Roberts.

Jacob's Prophecy of the Last Days (Gen. 49)

ZEBULUN : A Haven for Ships

"Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon"—v. 13.



A Prophecy of the Future

This portion of Jacob's blessing has been a puzzle to commentators because no evidence exists that Zebulun's borders ever conformed to the requirements stated. According to Josephus, Zebulun was never bounded by the sea, being cut off by the tribe of Asher (Jos. 19: 10, 16).

The commentators make the mistake of looking to the past for the fulfilment of the blessing, whereas they should look to the future.

Jacob's words regarding Zebulun should be combined with Moses' blessing of the tribe set forth in Deuteronomy 33: 18-19, and Ezekiel's re-arrangement of the tribal borders outlined in the last chapter of his prophecy.

When these three prophecies are drawn together, it will be seen that not only are they complementary one to the other, but, in addition, they provide a glorious picture of the

future for those who will dwell with Messiah in the Age to Come.

For the word Zebulun means dwelling, and there is a play on words in the significant statement of the patriarch: "Zebulun (dwelling) shall dwell at the haven of the sea."

The Parable of Zebulun's Birth

This play on words implies that as Jacob's eyes rested upon his son, his mind reverted to the circumstances of his birth.

He was the sixth son born unto Leah (Gen. 30: 20). To Leah that was propitious. "God hath endued me with a good dowry," she declared. Six sons was a rich present with which to attract the affection of her husband. As a faithful wife, she had contributed her part to building up the house and glory of Jacob. She had been fruitful, and therefore had a claim on her husband. "Now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun" (or dwelling).

What did she mean?

For an answer to that, we must go back to the promise of redemption contained in Genesis 3: 15. After the proclamation that the seed of the woman would bruise the serpent's head, Eve was told:

"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3: 16).

In the Hebrew, however, the word rendered "desire" signifies "return," or "restoration," and the phrase can read: "By your husband is your restoration, and he shall rule over you."

Eve was originally on a status of equality with Adam, and at one with God (Gen. 1: 26-28).

Her presumption in obeying the voice of the serpent destroyed this unity, and by Divine decree she was brought into subjection to her husband.

Her restoration, or return, to her former status was now subject to the will of her husband. By submitting to him in love, he, in mutual love, would restore to her her former privilege.

And part of that submission was the providing him with a seed, for from this seed would come the Redeemer of mankind through whom both husband and wife would be restored to unity with God.

This was the foundation of Leah's comment on the birth of Zebulun. She saw the birth of six sons as a sound reason

for her personal triumph in her rivalry with Rachel. Surely, in thus producing fruit to the glory of Jacob's name, he would dwell with her.

In these incidents relating to Eve and Leah, there is a parable of the Ecclesia. As Eve was formed out of Adam, so the Ecclesia is formed out of Christ. As Eve was made subject to Adam, so the Ecclesia is made subject to Christ. As there was placed before Eve the ideal of restoration to equality with Adam, and of unity with God, so the same ideal is set before the Ecclesia. This is expressed in the prayer of Christ, the second Adam (1 Cor. 15: 45) on behalf of the Ecclesia, the second Eve (2 Cor. 11: 2), in which he prayed that "they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in Us" (John 17: 21).

Christ, the antitypical husband of Genesis 3: 16 can restore his bride to an equality such as existed before the Fall (see Gal. 3: 28; Heb. 2: 11); and he will do so when he comes to dwell with her (Rev. 19: 7-8).

Leah also sought that equality, hoped that Jacob would dwell with her because of her fruitfulness which was to the glory of his name.

Christ looks to the Ecclesia to produce fruit to the glory of his name (Gal. 5: 22; John 15: 16), that he might dwell with her.

Leah evidently understood the typical lessons of Genesis 3: 16, and looked forward to the time when the marriage of the Lamb shall come, and he will dwell with his bride because she hath borne him much fruit.

She evidently could see herself, equally with Eve, as a type of the same great event. If she did not understand these things, her words had a significance of which she was unaware but which was recorded by the Spirit because of their typical foreshadowing.

As Jacob's eyes now rested upon Zebulun, he recalled these things, saw that the "dwelling" which Zebulun's name signifies related to the glorious company that shall dwell with the Lord Jesus in the day of glory. His words of blessing thus embraced the future of both the tribe, and those who shall dwell with the Lord in the future age.

The Glory of the Tribal Inheritance

The time is coming when Zebulun will literally "dwell at the haven of the sea." We learn this from Ezekiel 48: 27, which, in the future re-adjustment of tribal inheritances, places Zebulun in the south of the land, instead of the north

as before. Her northern border will be Issachar, and her southern border Gad, and all will be south of Judah. According to the map drawn by Henry Sulley based on this chapter, the territory of Issachar and Zebulun will include portion of the Gulf of Akaba, as well as extending to the Mediterranean. Zebulun will thus be able to provide a haven for ships, as the blessing of Jacob requires. It will also make possible the fulfilment of the blessing of Moses:

"And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas . . ." (Deut. 33: 18-19).

This remarkable testimony implies that these two tribes will receive those worshippers who, in the Age to Come, will converge on Jerusalem for the purpose of worship (Zech. 14: 16). Isaiah speaks of this time, thus:

"I will bring them to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people" (Isa. 56: 7).

"Many people shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2: 3).

"Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the Gentiles" (Isa. 60: 11).

These worshippers, this wealth, will apparently enter the land via the haven for ships provided in the territory of Zebulun and Issachar. These tribes will, by that means, "suck of the abundance of the seas."

In that sense, Zebulun will be representative of all Israel: the Dwelling place of the righteous, and a haven for those mortal nations who desire to serve the King. Men will turn to those whose spiritual dwelling place is today Zion (Ps. 87: 6) that they might find a haven of rest after the holocaust of Armagedden.

His Border Unto Zidon

Here, again, commentators are in a quandary, inasmuch as the border of Zebulun was never unto Zidon. Some have observed that the Hebrew word can be rendered 'towards' Zidon, and suggest that the ancient territory of Zebulun was like a dagger pointing at Zidon.

But there is a very remarkable way in which this portion of the blessing can be fulfilled in the Age to Come.

It should first be noted, that this is the only place in

the Bible where the word "yerekah" is translated "border." The word signifies the side or rear of a person, so that the picture that Jacob presented to his sons was that of Zebulun with his side or back turned from Zidon, whilst offering refuge to others.

Those who will be dwellers with the Lord, will have their faces averted from Zidon, whilst at the same time they will be ready to welcome others.

Why will they turn from Zidon?

Zidon, as a word, is from the Hebrew "Tsuwd" signifying, to "lie in wait," and from the idea of catching, or ensnaring, it came to mean a fishery. The Zidonians were among the original inhabitants of Canaan whom the Israelites failed to drive out (Jud. 1: 13), and who, in consequence, became a thorn to Israel (Jud. 10: 12).

At that time in Israel's history, the people had not turned the side or back to them, but were eagerly embracing them.

So much, indeed, that Ahab married Jezebel, the daughter of Ethbaal, King of Zidon (1 Kings 16: 31). Jezebel was determined to establish her religion in the land, and launched a reign of terror and persecution against the prophets of Yahweh, that caused even Elijah to flee to the refuge of Sinai.

All this is typical history, used by the Lord himself, as illustrative of that Apostate system of religion that has persecuted the Ecclesia, as Jezebel did the prophets (Rev. 2: 20-21). Of the antitypical Jezebel, the Lord declared: "I will kill her children with death, and all the Ecclesias shall know that I am he which searcheth the reins and the hearts; and I will give unto every one of you according to your works."

Jezebel was a Zidonian, a Canaanite, of whom it is said that "they will not dwell in the house of Yahweh" (Zech. 14: 21). Christ's face will be averted from Zidon with its Queen Jezebel, for he has decreed their destruction (2 Thess. 2: 8). The faces of all those who dwell with him will similarly be turned away from Zidon the ancient adversary of Israel; there will be no haven in Zebulun for her ships.

Thus in his vision of the future, Jacob saw a community of blessed ones, dwelling in the land, receiving the tribute and offerings of the nations, providing a haven for them, inviting their worship, accepting their friendship; but with side turned away from that system which has ensnared men in the past, offering it nothing but destruction.

In one short sentence, he gathered up the life history of Zebulun; his birth, his mother's joy, her anticipations therefrom, and with a play upon the name, he welded it all into one glorious glimpse of the future. Then he turned to the next son who stood expectantly before him: namely Issachar.

—H.P.M.

Exhortation at the Shaftesbury (N.S.W.) Ecclesia

**What Does God's Love Mean
to You ?**

What It Accomplishes

In contradistinction to the complete failure of mankind to achieve the victory over sin and its effects, we have represented in the bread and wine upon the Table, the body given, the blood poured out, of a man who was able to say: "I have glorified Thee on earth, I have finished the work which Thou gavest me to do." Thus he "led captivity captive" and "brought life and immortality to light through the gospel."

And in that he is unique.

The greatest problem we have to grapple with is the conquest of sin. But through the victory of the Son of God, we are enabled to wrestle with it effectively, for we have become related to him and the Father. Thus he is our great High Priest and Advocate, through whose mediation, the Father is willing to forgive us our trespasses.

The way to eternal life having been opened up through him, we are able to strive confidently, knowing that our efforts need not be in vain.

In this is seen the "love of God." The quality of that love is such that we cannot truly receive it without reciprocating it in some way:

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another . . ." (1 Jhn. 4: 8-11).

It is only to the extent that we realise what we have been saved from and called to, that we can fully appreciate

the overflowing love of God manifested towards mankind. Paul describes the consequences of sin as death. The wretched and hopeless condition of most of earth's inhabitants throughout the ages is set forth by him as being "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2: 12).

But in the face of man's helplessness, the love of God opened up a way of escape:

"The kindness and love of God our Saviour towards men appeared. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Tit. 3: 4-7).

We of ourselves could never have attained unto eternal life. We earn death because of sin; eternal life is the gift of God through Jesus Christ. The word "gift" is significant. Upon it one authority has written:

"The whole basic idea of the word is that of a free and undeserved gift, of something given to a man unearned and unmerited, something which comes from God's grace and which could never have been achieved or attained or possessed by a man's own effort. Romans 6: 23 gives the essential meaning of the word by contrasting it to another word: 'The WAGES of sin is death; but the GIFT of God is eternal life.' The word 'wages' is 'opsonia,' which literally means 'money to buy cooked meat' and which is the regular word for a soldier's pay. The word 'gift' is 'charisma,' which is also a military word. When an emperor came to the throne, or when he was celebrating his birthday, he gave his troops a 'donativum' or 'charisma,' which was a free grant of money, a free gift. They had not earned it as they had their 'opsonia'; they got it unearned, out of the goodness of the emperor's heart. So then what we have earned, our 'opsonia,' is death; but what He sets before us is His 'charisma,' His free gift." (From "A New Testament Wordbook" —W. Barclay).

It is difficult to fully realise the power of God's love bestowed upon us through Christ Jesus, the Lamb of His providing.

"For God so loved the world that He gave His only begotten son that all who believe in him might not perish but have everlasting life" (Jhn. 3: 16).

To these words, we can add that beautiful "commendation of God's love to us" expressed by Paul in Romans 5: 6-11. And from this follows the words of John: "Beloved," he wrote, "if God so loved us, we ought also to love one another."

In this, Christ has left us an example, that we may follow in his steps. We see this example in the unfailing mercy,

kindness, gentleness, forbearance that he showed to those about him. Here are qualities we are called upon to emulate.

As we come to look more closely at this subject of love, we find that there are two Greek words used in the New Testament to express it. They are *Phileo* and *Agape*.

Phileo — Tender Affection

It will be found a very good exercise to mark the places where these different words expressive of love are used. This can be done with the aid of an Analytical Concordance, and by marking in the front of the Bible a definition of the words found.

The word "*phileo*" denotes affection and fondness. It expresses the love of a friend or an individual. It occurs in the phrase "brotherly love" in 1 Thess. 4: 9. It forms part of the word *Philadelphia*, which signifies the "love of the brethren." It occurs in the composite word "*philadelphos*"; "love of the brethren," and as "touching brotherly love" (cp. Heb. 13: 1).

Paul instructed that the young married sisters should learn to "love their husbands." Here the word is "*philadros*," the affection of a husband and wife for each other.

In Titus 2: 4 there appears "*pheloteknos*," which expresses fondness of one's children, and is rendered "to love their children."

Agape — Sacrificial Love

Of the many times in which the word love appears in the New Testament, it is mainly translated from the Greek word "*agape*" and its verb "*agapao*." The use of this word, in reference with its context, relates to that quality of love which is of the highest order, and which springs from a Divine source. It has as its background, regard for the things of God: His promises, His mercy, His goodness expounded to His sons and daughters; and in turn this love is made the basis of their dealings with each other as brethren.

The word is found in the statement: "God so loved the

There is such a class of strong men and fathers in Christ, established in the faith, who "leave the principles of the doctrines of Christ, and go on to perfection" as apostolically prescribed (Heb. 6: 1); and there is such a thing as "laying again" and again the primitive foundations, perpetually discussing "which be the first principles of the oracles of God," ever learning and never able to come to a knowledge of the Truth. There always have been these diversified activities in Gospel work.

—R.R.

world"; it is also used in the exhortation: "He that loveth his brother abideth in the light" (1 Jhn. 2: 10). It is found in 1 Thess. 3: 12, which speaks of the love of God, His affection or benevolence which should be reflected by us towards others: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." All the references to love in the Epistle of John are derived from this word, indicating the quality of the love which the Apostle presses upon our notice.

John 13: 34 records the words of Christ: "A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another." This was a new concept of life for his disciples. They had their jealousies, their quarrels, their points of view — but this Divine agape should overshadow all these differences.

They were to love as he loved. We have only to read of Christ's service to humanity whilst upon the earth, and his preparation for his great sacrifice, to realise the depth and extent of the love he had for his disciples.

An Apostolic Definition of Agape

In 1 Corinthians 13, the word "agape" is translated "charity." In this chapter, Paul sets before us a definition of the attributes and manifestations of Divine love revealed in the highest social and moral senses.

The first three verses show clearly that all the education in the world, all the technical knowledge of the Word of God, all the faith to conquer difficulties, all the generosity to feed and clothe the needy, all the courage to suffer martyrdom at the stake for the things of the Truth, avails nothing without the accompanying quality of love. Without love, these other attributes are merely self-centred, boastful, and not a copy of the example Christ has left us to follow:

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

These are the qualities we should have in mind when we speak of love one towards another! They are the Divine attributes manifested by the Son of God which we are called upon to emulate.

The kindness of God to us becomes in Christ the pattern upon which our lives should be built.

Paul exhorted us: "Be ye kind one to another, tender-

hearted, forgiving one another, even as God for Christ's sake HATH FORGIVEN YOU" (Eph. 4. 31):

Christ taught us to pray: "Forgive us our sins, as we forgive those that trespass against us."

Can we possibly exceed the measure of forgiveness shown to us by God's grace?

Sometimes we are willing to forgive, but do we forget?

God has done that. He has "blotted out the handwriting of ordinances that was against us" (Col. 2: 14). The word "blotting out" is derived from the Greek signifying to "wipe out without trace," thus blotted out of memory.

Paul shows, in 1 Corinthians 13 how exacting and unselfish is the Divine love we are called upon to exhibit.

It is a love that can exhort, and yet encourage.

It is a love that can reprove, rebuke, and yet be long-suffering.

It is a love that can provoke unto good works, and is yet without dissimulation.

It is a love that is sincere and true, and yet does not flatter.

It is a love that prefers to serve rather than be served, and yet is humble in all acts of service.

In the final analysis it is the one thing that will never fail, will never be found wanting, will never fall away out of existence, because it is of God, and will remain for all eternity. The final glorification of those manifesting it will be evidence of that.

Love in Action

Just prior to his death, the Lord tried to bring home to his disciples the principle of love in service. He took a towel, and girding himself, he washed their feet. The action seemed strange and unnecessary to his disciples. They were not used to the idea of masters serving the servants. The Lord explained his purpose:

"Know ye not what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. I have given you an example, that ye should do as I have done."

He did this to these men, though he then knew that they would desert, deny, and one even betray him. He was servant to all; he manifested the love of God to mankind by

the greatest self-sacrifice the world has ever seen:

"He made himself of no reputation (lit. emptied himself), and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2: 7-8).

And Paul adds: "Let that mind be in you!" We best do it by manifesting a spirit of service and love in the spiritual interests of our brethren, a love which is based upon that revealed to us by our heavenly Father and His son, the Lord Jesus Christ.

Again Paul exhorts us: "God COMMENDETH His love toward us in that, while we were yet sinners, Christ died for us . . . when we were enemies, we were reconciled to God by the death of His Son" (Rom. 5: 6-11). God in thus "commending" this quality of love to us, would have us to do to others what He has done for us, namely to love thy enemies.

Just as surely as the Son has been highly exalted because of his obedience even unto death on the cross, so we, too, if we follow his standard of loving service, will reap the great reward, the great gift of God, even Eternal life.

—John T. Burns (N.S.W.)

A Vision of the Future!

When we direct our eyes forward, we see Christ more distinctly than even in the past. We see ourselves on the verge of that great change by which the kingdoms of the world are to be abolished, and transferred to a new order of rulers who have been in slow and painful preparation for ages past.

—R.R.

"We should reflect seriously on our slips and failings, remembering that these are better known to God than ourselves. It is a cogitation that will create that humility and contrition which are pleasing to God and so requisite for our salvation."

Numerous are the figures which the Scriptures employ to describe a Christadelphian's duty in relation to the Truth — a soldier, an athlete, a slave, a watchman. How suggestive are these similes of obedience, exertion, alertness, courage, endurance, and how they condemn sleepiness, supineness, indolence. What an example does Paul set in the matter of faithfulness as to what is pleasing to God.

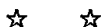
The great object of the Gospel is to bring men into the well-salted state in which their relation to God is a very thorough, hearty, pronounced and uncompromising thing. Christ is the illustration of what is wanted.

—R.R.

Prophecy of Immanuel (Isa. 7-12)

RESTORING THE LEPROUS HOUSE

Leviticus 14 legislated as to what should be done if a house was plagued with leprosy. The law is significant for it was really a prophecy foreshadowing the purpose of Yahweh with Israel; it warned the nation of what it could expect if it nationally reverted to leprous ways. First, the owner had to advise the priest that leprosy was suspected (v. 35). The priest arranged for the house to be emptied so that those in it be not made unclean, and shut it up for 7 days (v. 36-38). A second inspection was then made, and if leprosy was still in evidence, the affected stones were taken away, the house was scraped, new stones replaced the old, and the wall was plastered (vv. 39-42). A third inspection then followed, and if the house still remained leprous, it was destroyed. If, however, on this third inspection the leprosy was cured, it was cleansed by sacrifice. The type seems to have a double application. The leprous house of Jacob was first destroyed in A.D. 70, as the article last month showed, but it will yet be restored and pronounced clean in accordance with the provisions of the Law. New stones replaced the old when Gentiles were incorporated into the Hope of Israel, and now we await the final inspection by the priest, the Lord Jesus. This is all built into the words of Isaiah who, whilst proclaiming that Yahweh "hid His face from the house of Jacob," declared by contrast, that he and his sons sought Him, and in doing so presented "signs and wonders" to the nation (cp. Isa. 8: 17-18).



Isaiah's Family Typifies the Ecclesia

At the same time as Isaiah spake of the rejection of Israel, he also declared: "I will wait upon Yahweh, Who hideth His face from the house of Jacob, and I will look for Him" (Isa. 8: 17). Who is the "I" referred to? The answer is provided in v. 18: "Behold, I and the children whom Yahweh hath given me . . ."

Paul quotes these verses in Heb. 2: 13, applying them to Christ and the Ecclesia:

"And again, 'I will put my trust in him' (Isa. 8: 17), and again, 'Behold, I and the children which God hath given me' (v. 18)."

It is when he comments upon these words that it becomes apparent what the Spirit in Isaiah had in mind:

"Forasmuch, then, as the children are partakers of flesh and blood, he, also, himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2: 14).

Isaiah, the "I," is thus seen by Paul as a type of Jesus,

the Captain of his salvation (Heb. 2: 10). Shearjashub and Maher-Shalal-Hash-Baz, Isaiah's children, also served to display Yahweh's character and purpose manifested in the ecclesia. And, therefore, Paul reasons, as they were part-takers of a sin-stricken mortal nature, so was their leader.

As the "I" in the real sense is Christ, and "the children" are the Ecclesia, the expression "the house of Jacob" can only refer to the fleshly descendants of Jacob. Isaiah's prophecy shows that at the same time as the natural seed of Jacob is rejected, the "hope of Israel" is preserved within the true House of Israel concerning whom Peter writes:

"Ye, as lively stones, are built up a spiritual house, an holy priesthood, to offer us spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2: 4-5).

Ecclesial "Stones" for the House of Jacob

In the Ecclesia there is seen fulfilled the type of the leprous house that is cleansed. The Law provided, that leprosy in a house being confirmed on a second inspection, the affected portion of the wall was removed, and restored with clean stones and plaster, awaiting the third inspection. If the house proved satisfactory on this third inspection, it was pronounced clean (Lev. 14: 48).

The cleansing ritual of the house, like that of a man, involved two birds, living water, cedar wood, hyssop and scarlet (vv. 49-53), or, antitypically, "faith in his (Christ's) blood" (Rom. 3: 25).

The "breaking down of the house," required by the Mosaic law if a third inspection proved leprosy to be incurable, refers to that which transpired in the fleshly "house of Jacob," when it was overthrown. On the other hand, the "cleansing of the house" after a third inspection (Lev. 14), relates to the redemption of the spiritual house of Israel.

We considered the first aspect last month; in this article we treat with the second aspect.

The prophets, speaking on behalf of Yahweh the "owner" of the house of Jacob, reported to the priests that it appeared leprous. Their warnings unheeded, Yahweh deputed Nebuchadnezzar, in B.C. 606, to empty it. In accordance with the type, this was the first necessary step to be observed in the cleansing of the house — "that all that is in the house be not made unclean" (Lev. 14: 36).

The second inspection was carried out by Immanuel himself. The law prescribed that a stay of seven days should follow the first inspection and emptying of the house. Christ appeared in the seventh century after the work of Nebuch-

adnezzar, and described his mission as "the time of thy visitation" (Luke 19: 44). The word in the Greek is "episkope," which, according to Grimm-Thayer, means, "inspection, investigation, visitation," and is defined as "that act by which God looks into and searches out the ways, deeds, character of men, in order to adjudge them their lot accordingly, whether joyous or sad." The verb "episkopeo" means "to look upon, inspect, oversee, look after, care for" (cp. Luke 1: 67-69).

This word "visitation" carries with it strong overtones of the judgment that follows investigation. Thus, in Isaiah 10: 3, the equivalent Hebrew word is used of the impending Assyrian invasion: "And what will ye do in the day of visitation, and in the desolation which shall come from far?"

With the coming of John "the messenger" and Jesus "the messenger of the covenant" (Mal. 3: 1), the house of Jacob had arrived at the point where Yahweh had determined it should be inspected for signs of leprosy. The week had been fulfilled, and the Lord, as Yahweh's high priest designate, alone had the power to pronounce the state of the house (Lev. 14: 2, 37, 39, 44), and as the sinless one, alone the power to repel leprosy and cure it (Matt. 8: 2-4).

But it was he who was deemed the leper, "stricken, smitten of God, and afflicted"! (Isa. 53: 3).

What injustice that he should be impaled on a Roman cross! How inevitable it was that with his death, the veil of the Temple should be rent in twain (Matt. 27: 51), that Gentiles as well as Jews might come to Yahweh through faith, or, in the terms of the type, that the old diseased stones should be removed and that new (Gentile) stones and mortar should replace them.

For the next step in the salvation of a leprous house was the removal of the infected stones, and their replacement by new ones. Thus Yahweh, in the words of John, "raised up children unto Abraham from (Gentile) stones" (Luke 3: 8). These are the "living stones" of Peter's epistle (1 Pet. 2: 4).

The second inspection having been completed, there remains the third when Immanuel shall proclaim the house clean, when as Paul taught, "all Israel shall be saved: as it is written, 'There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.'" (Rom. 11: 25-26; Isa. 59: 20; 27: 9).

Israel's Restoration the Ecclesia's Work

Naturally considered, Gentile stones are no better than Jewish stones, for "all have sinned, and come short of the glory of God" (Rom. 3: 23). All, both Jew and Gentile, are moral lepers, and, as we have shown before, the infection of a garment or a house was the direct result of the individual's infection. The common cause was sin.

The Law never suggested it could heal the leper; it merely prescribed for his cleansing if he were already healed (Lev. 14: 2-3). Therefore he had to look beyond the Law for a cure; and Yahweh's remedy for sin depended absolutely on the presence of inward contrition. "In every nation, he that feareth Yahweh, and worketh righteousness, is accepted with Him" (Acts 10: 35) is the rule, and this is as true of the house as it is for the individual.

But if inward contrition has to be felt in the house of Jacob before it can be restored to covenant relationship, by what means is this condition to be prompted? The answer is given in the verses we are considering. Isaiah and his children, Shearjashub, and Maher-shalal-hash-baz, pointed to Christ and the ecclesia. They were "for signs and for wonders in Israel from Yahweh Sabaoth, which dwelleth in Mount Zion."

As Isaiah (Salvation of Yah) offered salvation to Ahaz from the hostile armies of Syria and Israel (Rezin and Pekah), so Jesus (Yahoshua — "Yahweh will save") offers eternal salvation to all who will come (Rev. 22: 16-17).

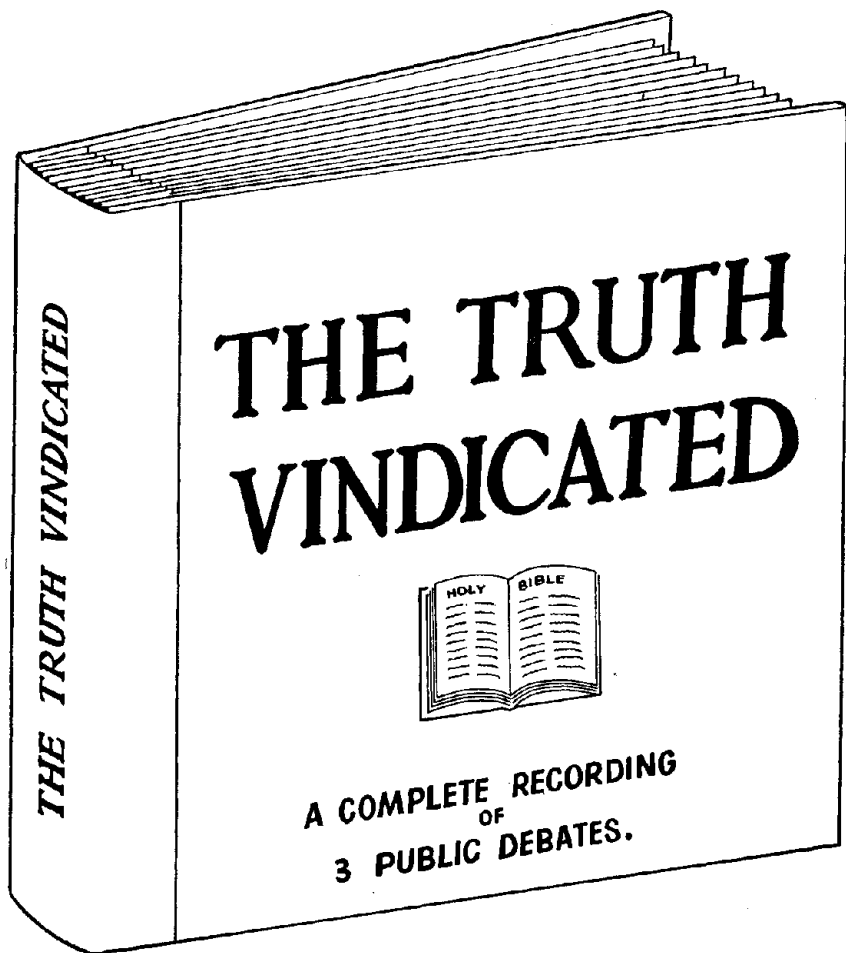
As Shearjashub ("The remnant shall return") recalled Oded's work in securing the return to Judah of its captive sons (2 Chron. 28), so it drew attention to the post-adventual return of a remnant to El Gibbor (the Mighty Warrior — Isa. 9: 6; 10: 21-22).

As Maher-Shalal-Hash-Baz (Haste the spoil, speed the prey) spake of the impending spoil and prey by Assyria (Isa. 10: 6), so, in its more complete fulfilment, it prophesied the destruction of the latter-day Assyrian (Isa. 10: 27, 33-34; 11: 12-14; 53: 12).

(continued on page 321)

If they are to become healthy and strong, babes must be given nourishing food. So it is with little ones in the Truth. How distressing it is to see these wasting away through lack of wholesome diet — through unhinging and profitless talk, advanced by teachers who should know better. Jeremiah might well ask, "What is the chaff to the wheat?"

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* He wrote: "In your Monday ad. in the "Advertiser" you state your offer to an open PUBLIC DISCUSSION concerning Eternal Life. Does this also carry with it other subjects on which we disagree upon such as the immortality of the soul and the Millennium? If you will provide a man to discuss in open public orderly debate we will also provide one to affirm or deny the appropriate proposition".

* THIS PUBLIC CHALLENGE WAS ACCEPTED and by God's grace and much negotiating, the debates were held in February 1962, to rules entirely formulated by the Church of Christ representatives.

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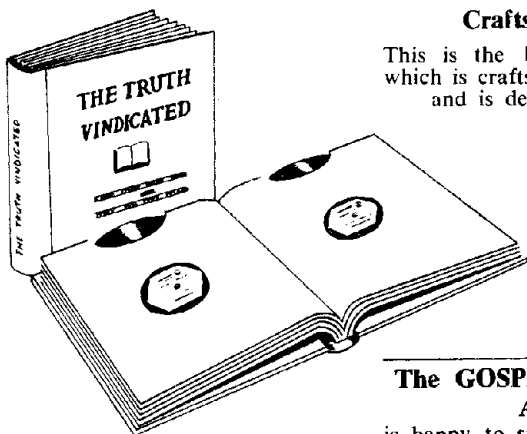
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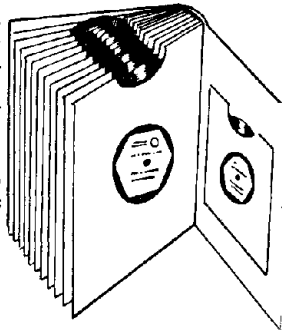
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* It was claimed that only when the word "Soul" in scripture is used "synonymously" with "Spirit" it does refer to the immortal part of man.— This stratagem could not avoid the powerful weight of scripture testifying that souls eat, breathe, hunger, are common to the beasts, die and return to dust.

* Mr Lee taught the Throne of David is a spiritual throne upon which Christ is now reigning over his spiritual kingdom which was established at Pentacost.

WILL WANT TO HEAR . . .

—Judge how difficult he found it when the weighty arguments concerning Christ's literal reigning from Jerusalem with all people subject to him during the millennium were forthrightly put.

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* You cannot fail to be thankful that God has revealed His Truth and that in His Providence this opportunity was provided to defend it.

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(continued from page 316)

The Typical Names of Isalah's Family

Isaiah signifies: The Salvation of Yahweh; Shear-jashub signifies: The remnant shall return; Maher-Shalal-Hash-Baz signifies: Haste the spoil, speed the prey; Immanuel signifies: El (God) with us. Combined, these names spell the following sentence of hope: The Salvation of Yahweh shall cause the Remnant to Return, though the Spoiler shall come and take them into captivity, because of Immanuel, or God with us!

That this represents the true bearings of these names is apparent when the words "signs and wonders" are considered. According to Gesenius, a sign (Heb. Oth) is "a sign of something future, a portent," whilst a wonder (Heb. Mowpheth) is a "miracle, prodigy," and properly means "a beautiful or splendid deed." He says it is "most frequently used of miracles by God and those sent by Him (Ex. 4: 21; 7: 3, 9; 11: 9; Ps. 78: 43; 105: 5, 27)." In relation to Isaiah 8: 18, he says it is "a sign of a future event," and as to its meaning, he offers the following:

"By the names divinely bestowed upon us, all of which are of good omen, God makes us types of future things as signifying future welfare."

It is important to notice that these future things are associated with the militant title of Deity: "Yahweh Sabaoth," or He Who will be Armies, defined as dwelling in Mount Zion. Further, that the work to be performed is "in Israel."

These Armies comprise spiritual Israel, so that the final redemption of the house of Jacob, by which it shall be pronounced cured of the previous leprous condition, lies in the hands of the multitudinous Christ. The Psalmist declares: "Thy people shall be willing in the day of thy power" (Ps. 110: 3). In the ultimate, the antitype of Isaiah and his children will be fulfilled when Immanuel returns, organises the saints as his military encampment, and sallies forth for the world conquest that awaits him, of which the redemption of Israel after the flesh is an element.

—E.M.S.

The man in Christ has no sympathy with the crotchets and fallacies which agitate and perplex the man in Satan. Leave Satan to complicate his own affairs, which cannot be improved, and are only defiling to those believers who mix themselves up with them. Satan will rule till the Lord come and then, and not till then, will he be bound, finally to vanish from the earth.

—J.T.

Pondering the Psalms

Helpful Psalms for the Lord's Hour of Trial

This has been a difficult article to write. In fact, this is my third attempt. It is all very well to hand out ready-made assertions of what Scripture means, but more difficult for writer and reader to travel step by step together, considering the possible meaning and trying to arrive at conclusions. Of course the Truth — the Hope of Israel — we have as a finality, though we rightly seek to deepen our understanding and progress in inward experience of what patriotism for Zion means. But on the detail of Scripture, God has given us a wonderful field of search in order to keep our interest and fix the mind of the Spirit on our memories.

It is in this field we are now knocking that we may find. We must prayerfully seek, realising that it may take some time before all the relevant facts have fitted together. We must beware of jumping to conclusions, and of linking things together because of superficial similarities. We must always start with the plain, straightforward meaning of Scripture, and then move on to more profound significances. Types and allegories abound, but they must emerge naturally after we have established the original meaning of a Scripture. (If Brother Mansfield will spare me his blue pencil, I think, at times, "Logos" gets a little carried away with the search for types, so as to detract from the plain meaning of Scripture — only a little criticism by way of appeal to all to read lovingly — but with critical faculties awake.)*

*We might say, at this point, that our blue pencil has been hovering over the last two articles from the pen of Brother Wille. Last month, he asked us to suspend judgment on his exposition of Psalm 69: 5 pending the present article (see p. 280), and now we propose to reply in the form of footnotes in support of our pioneer writings, whose expositions on the Psalms we find quite justified by a little independent research.

As to this matter of undue searching for types, whilst we appreciate any criticism on our work, we have not been conscious of it, and wish that the writer had been a little more explicit that we might better appreciate that to which he is making reference. But we would remind all readers that when they take the Bible in hand, they pick up no ordinary book. And whilst we may give lip service to this fact, we sometimes do not treat it that way in our studies or expositions. The Bible is not history, or folk stories, or individual experience, but the Divine revelation. The things therein recorded are recorded for a purpose, and it is our wisdom to prayerfully seek out the purpose of

Yahweh in recording any specific incident. David did not dash off a psalm based on what might have happened a few days earlier, to find it automatically take its place in the psalter! No, God determined what went in, and sometimes the writings of inspired men were left out. Thus some of Isalah's writings were excluded (2 Chron. 26: 22), and Paul tells us that the Scriptures were "committed" to the Jews, they did not select them (Rom. 3: 1).

That being the case, why did God occupy 67 verses of Genesis to record that Isaac married Rebekah (Gen. 24)? Why should all the fears, doubts, and hopes of a servant he repeated no less than three times, when the servant himself remains nameless? This chapter makes dull, monotonous reading until we find the key, and then . . . it springs into life! If Brother Edgar does not believe us, the next time we are in England, we shall have the whole of this long chapter read in a meeting, and then show the beautiful, nay, the thrilling and dramatic import of the whole narrative, and how it has a personal message for us all.

Paul has taught us how to study the Word, and encourages us along the very line that is criticised above. He sets forth in 1 Cor. 9: 9 a principle of exposition. He quotes the Law: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." What does it mean? Every Jewish farmer knew what it meant, and as he clumped out into the field where was seen the waving corn, he unwillingly left the ox unmuzzled to eat its fill, because the Law commanded it. He accepted it because the Law said it, but to him it seemed a wasteful and stupid command, for naturally he would have fed his animals at the proper time. Because he saw nothing more than this, he reluctantly bowed to the demands of the Law.

But Paul saw more, and invites us to see more, in these things. "Doth God care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written . . ."

I can imagine Brother Edgar as a member of the Corinthian Ecclesia darting to his feet at this point to protest, muttering adjectives such as "preposterous," "far-fetched," "detracting from the plain meaning of scripture," "straining at types," and so forth. If he demurs at the suggestion that he would protest, let him show us something in "Logos" as extreme as this statement of the Apostles!

Consider, further, Paul's use of the allegory in Galatians 4. Does the incident there referred to exhaust the typical foreshadowings of the Book of Genesis? By no means. Here again, the Apostle is setting before us a method of interpretation that provides the key to this book of Beginnings, a method of interpretation that is both sober and sound. Consider the way he builds a case on a mere word, the manner in which he draws upon the O.T. Scriptures to illustrate and amplify a doctrine. Ponder the Epistle to the Hebrews. Listen to these "extreme" types: "Adam is a figure (type) of him that was to come" (Rom. 5: 14); "Melchizedek . . . made like unto (aphomoiou—made to resemble) the Son of God" (Heb. 7: 3); "That rock was (represented) Christ" (1 Cor. 10: 4); "The first tabernacle . . . was a figure" (parabole—a parable) (Heb. 9: 8-9); "Noah . . . saved by water; the like figure (type) even baptism" (1 Pet. 3: 21); "Abraham . . . received Isaac from the dead, in a figure" (parabole—parable) (Heb. 11: 19). Turn to a Concordance; look up the word "true"; learn how the Lord was the "true" light, the "true" witness, the "true" bread, the "true" tabernacle, etc., and note that the word "true" in its Greek form signifies that which is real and substantial in contrast to the shadowy or symbolic.

The more carefully the Bible is studied, the more beautifully will

Last time we saw that Psalm 69: 5 did not necessarily mean when transferred to the lips of Jesus that he was confessing sin in any sense. Rather he may have been saying, "Lord, Thou knowest whether my enemies speak truthfully of me; Thou knowest my foolishness (if I have any) and my sins (if there are any) are not hid from Thee; and I would sooner rely on Thy judgment than on that of those who are my enemies wrongfully." On the other hand, Brother Sulley thought that this passage referred to Jesus in his sharing of human weakness, which in all cases but that of Jesus, led to sin.*

its depths and riches be perceived, and we will appreciate more completely that the Divine Hand was careful to record things only that are purposeful. I know of no Scripture that is redundant. Even though some portions are repeated word for word, there is a significance in it. There is plan and purpose in the recording of genealogies, in the very settings of chapters, in the incidents that Yahweh has found fit to record, and when this is searched out, it all helps to enrich the plain, doctrinal teaching of the Word that is the necessary substratum of all understanding, and which is so abundantly, and clearly expressed throughout the Scriptures. — Editor.

*In spite of Brother Wille's doubts and fears, we believe that Brother Sulley has expressed the truth. The word foolishness, in the Hebrew comes from a root signifying "perverseness," a feature of human nature which the Lord successfully combated. Proverbs 22: 15 declares that "foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." It is imbedded in the very nature of the child, fixed and settled there, as being born with him. So with the Lord Jesus we read: "Though he were a son, yet learned he obedience by the things which he suffered" (Heb. 5: 8). Though "perverseness" or foolishness is part of human nature which the Lord possessed in common with those he came to save, yet he never succumbed to it, but triumphed over it. The Psalm expresses this. Beautifully it states the truth relating to the Lord. Verse 5 declares that he possessed a nature that could drag him into open rebellion against God. God was cognizant of that ("Thou knowest my foolishness"), but He could also provide the strength whereby the Lord would overcome. Verse 5 is thus a prayer for this strength, that the Son might conquer, and "those that wait on Thee, Yahweh, be not ashamed for my sake" (v. 6).

The Psalm thus expresses the real lesson of Christ's life: that he did not triumph in his own strength, not by fleshly will-power merely, but by the Divine aids that were freely given to him, some of which are available to us (see 2 Cor. 5: 19).

But what about "my sins"? Can that expression relate to the Lord? We believe it can. A note in the margin of my Bible reads as follows: "The word here used ('ashmah') has many times been used for trespass offering (Lev. 6: 5), an animal to which was imputed the sins of the people. The Lord was the trespass offering, possessing sin's flesh in common with all mankind (1 Pet. 2: 24; Gal. 3: 13; Rom. 8: 3). By this sin offering forgiveness would be granted to "those that wait on Yahweh."—Editor.

We look next at Psalm 40. This is quoted by Paul in Hebrews 10. The section beginning at v. 6 is applied to Jesus who with open ear came to do the will of the Father. In the midst of all his trials he did not evade them by hiding the testimony he came to bear concerning the righteousness of God (v. 10). This brought him into great distress, and in v. 11, he (i.e., David the original writer, or Jesus who Paul tells us is prefigured) beseeches the continuation of God's mercy and preserving hand. Why? Why does this one — David or Jesus — who came to do God's will, require such help! "For (because) innumerable evils have compassed me about." Yes! that is understandable of Jesus in his suffering for us; the Scribes and Pharisees "watched him," they sought to trip him, there were plots on every hand and even his friends forsook him. But the Psalm continues to give further reason why he needed God to deliver him: "For . . . mine iniquities have taken hold upon me so that I am not able to look up, they are more than the hairs of my head, therefore my heart falleth me."

Brother Sully and other brethren have reasoned that when Jesus turned to the Psalms as a reservoir of strength he could take these actual words upon his lips as literally expressive of his condition. He bore our sins, they say, by bearing our nature, and the temptations of the flesh from which he was never free so long as he was flesh and blood, were so overwhelming to him, that the words of Psalm 40: 12 aptly described his feelings. I started my studies of the Psalms this year with little reservation about this view, but I feel doubtful now. It seems to force language somewhat—yet the Psalm is about Jesus as well as David.

Is it that when Jesus turned to this Psalm while personally without transgression, yet he could enter fully into fellowship with the feelings of David? He would feel cloyed with human weakness; he would feel about the desires of the flesh, the lower tendencies with which he battled successfully, as David felt about actual transgression when aware of it. It was a wonderful relief to Jesus when having hurled human nature away from him on the tree, he rose to receive a nature in which human weakness had no part — although the memory of it enabled him to have compassion upon us. If this is the case, then Jesus would really be applying Psalm 40: 12 to himself in a poetic sense — a figure of speech whereby the fuller phrase — iniquity — is being used to describe the first stage — temptation. Jesus recoiled from the burden of flesh as much as did David from the enormity of his sin.

Yet having said this, I am still left wondering whether both David and Jesus are in this particular Psalm talking about the false accusations which showed upon them from their enemies; as if the word "iniquities" were to be in inverted commas. The sins of which they were accused were innumerable, and were a sore trial of themselves, as well as leading to bitter persecution. "He is a sinner, may God let him rise no more." They said this of David and Jesus. Therefore the Psalmist, and his greater Son implored God to "put to shame those that wish me evil" (v. 14); to confound those who sought to destroy their soul.†

—Edgar Wille

(to be continued)



†Psalm 40: 12. The same Hebrew word here translated "iniquities" is rendered "punishment" in Gen. 4: 13; Lev. 26: 41, 43, etc. The punishment in question is the result of iniquity, and of the Lord, we read, in Isaiah 53: 6: "Yahweh hath made the iniquity of all to meet on him" (mg.). The Hebrew word comes from a root signifying to "be bent," and thus speaks of the "crookedness" of human nature. Sin comes from within, because human nature is bent out of the way of performing the Lord's will (Mark 7: 21). Christ had our nature (1 Pet. 2: 24). He conquered in life and in death. The sins of us meet on him because whilst others have gone astray, he did not, and therefore he alone is capable of bearing them sacrificially. But the bitter load he had to bear is expressed in the words of Psalm 40: 12; it was only the Divine strength that sustained him. Render the word "punishment" if you like — it brings you to the same end. But such language teaches us how very real were the sufferings of Christ, how very real was the burden he carried. The flesh had to be conquered because its hold was very strong. It was beyond flesh to conquer flesh, so the Psalmist pleads his cause: "Be pleased, O Yahweh, to deliver me; O Yahweh, make haste to help me." In the Divine mercy and love the Father moved to the aid of the Son and the conquest of the spirit over the flesh was complete and final. We feel that Brother Wille can dispel his doubts regarding his original interpretation of this Psalm.—Editor.

A Modern Feast of Tabernacles

"It was a unique and thrilling experience." This was the unanimous opinion of the 130 Brethren and Sisters who attended this first Australian Christadelphian Bible School.

At the invitation of the Townsville Ecclesia, the members had come from all parts of Australia and New Zealand, travelling (some, thousands of miles) by car, train, and air, to finally congregate on the wharf at Townsville, awaiting the boat that transported them to tropical Magnetic Island about 8 miles off the coast of Australia.

Having once been to Magnetic Island, I feel sure that it will prove true to its name. Its scenic grandeur, lush vegetation, and warm winter climate, would certainly be "magnetic" for those who have enjoyed these surroundings.

But by far the most irresistible attraction was the Word of God, the central feature of the gathering.

Surrounded by the glory of nature, the silent, majestic witness of God's creation, the "school" thrilled to the message of Yahweh's spoken witness: the Bible. It recaptured the joy of Israel when the elect nation was commanded to rejoice before Yahweh, in the Feast of Tabernacles (Lev. 23: 40). This feast was held in the latter half of the Jewish year, when the harvests had been fully gathered in. It was convened in a picnic atmosphere, held in the open air, and under such circumstances as to teach Israel to appreciate the mercy and goodness of Yahweh. Such were the feelings engendered in the members of the Bible School held in lovely surroundings.

It was quite unlike a normal Ecclesial effort. The environment which separated us from the world, the dormitories and communal dining hall which induced a fraternal atmosphere, the large marquee in which the study sessions were held, all contributed to good fellowship.

The small group at Townsville worked enthusiastically for the effort. In the main they are a young group, but virile in the things of the Truth. Their efforts in organising the camp, and catering for the needs of those attending, was an inspiration to us all to do more in the cause of Christ.

Three study sessions, each of one hour duration, were scheduled for each morning from Monday to Saturday. On the afternoons of Wednesday and Friday, study sessions were likewise planned of an hour's duration; whilst the remaining afternoons were set aside for an hour's question session. Special meetings were also held in the evenings, and on the two Sundays, memorial meetings were held in the marquee and public addresses given in the Townsville Theatre Royal.

Some had thought that this programme would prove too heavy. However, as the School progressed, the interest increased, until at one meeting, the School demanded by unanimous vote, that the meetings continue longer! Such was the effect produced: an amazing testimony to the powerful influence of the Word.

Four major studies were undertaken and thoroughly completed.

Three were held on each morning of the week apart from Sundays. Brother J. Mansfield of Sydney led the School in a consideration of Jonah; Brother J. Martin of Enfield led a consideration of the Book of Numbers; Brother H. P. Mansfield of Adelaide instructed on the Prophecy of Haggai. On Wednesday, Friday and Saturday afternoons, Brother B. McClure of Lakemba outlined the Epistle to the Philippians.

In the evenings, the meetings consisted of an exposition of Isaiah 23 by Brother J. Martin; two illustrated talks by Brother H. P. Mansfield; and two variety evenings by various members of the School.

Each member of the School was issued with a folder, in which was an outline of the programme, and study notes on all matters under consideration. In addition, a daily newsletter was produced by one of the eager young "volunteers" and distributed each morning.

There was only one complaint at the School: "Not enough time for questions!" It was because of this that the programme was modified to allow the afternoons to be free for questions. These sessions proved to be of great interest, the four "teachers" being subjected to questions from the audience. Matters of vital importance came up for discussion, and many expressed their appreciation of the clear, forthright answers provided. We all gained a great deal of benefit by discussing our problems together.

The two addresses on the Sunday evenings were well attended, with a goodly number of interested friends present. Brother H. P. Mansfield lectured on both evenings on fulfilling Bible prophecy and the Divine plan of redemption. A Public question session was allotted on both evenings, and the response was very good.

Thursday was set aside for the purpose of recreation. It proved to be an education in creation! We journeyed some 40 miles out to sea to view the scenic wonders of the Barrier Reef. There, beneath the surface of the ocean, we saw the multitudinous manifestation of life, testifying to the majesty of the Divine Hand.

But even on this day it was not only the scenic wonders that engaged our attention. It took nearly four hours for the boat to reach the reef, and a similar time coming back, but the time was profitably taken up with discussions on the Truth. Everywhere on the boat, the little groups could be seen, speaking about those things that surpass even the wonders of the deep. Some, however, found the rolling of the boat a little too much, and like the prophet Jonah they were studying, would gladly have been swallowed up by a whale, in order to escape their plight!

Exhortations were delivered by Brethren J. Mansfield and J. Martin. As the week came to a close, we all gathered together around the table of the Lord, and reviewed our studies. We were able to see that though they appeared so diversified, yet each revealed one central figure: the Lord Jesus. In Numbers we saw him as the Smitten Rock and the Brazen Serpent, smitten and lifted up for the sins of the world. In the prophecy of Jonah (signifying the Dove) we saw the sign presented to Jewry 1,900 years ago, the one upon whom the spirit descended in the form of a dove, the willing sacrifice (like the prophet) who was buried and rose again. In the message of Haggai we saw him as the Desirable One of the nations through whom Jerusalem will be filled with peace. In the epistle to the Philippians we learned of the fellowship of his sufferings, and saw the highly exalted one exhibiting the demeanour of a servant. As we reviewed the studies we felt stirred to emulate his wonderful example, taking back to our various ecclesias the spirit of the Bible School.

Finally, under the canopy of the heavens, around a huge camp fire, we gathered to express our appreciation to our heavenly Father for the wonderful privilege that had been ours. Many gave expression to the personal benefit derived from the gathering, and the desire for a repetition of it next year, God willing.

In summarising the School, the greatest factor that contributed to its success was the manner in which both young and old studied together the things of the Word. The subject matter was deliberately selected to be of universal appeal, and it was successful in that regard. For too long now, the youth of Christadelphia in Australia has had the benefit of this type of gathering to themselves. As a body, we need to grow in the things of the Truth together. That was the patriarchal example (Deut. 6: 7). Youthful virility, combined with aged maturity, can be an inspiring combination. It was such when Israel kept the Feast of Tabernacles. They gathered as family-groups around the Word. Mother and father were there as well as the teenager and toddler. Let this spirit prevail, and we will break down the barrier of age-groups, and will become more united in the things of the Truth.

By unanimous decision, it was agreed to hold a further Bible School on Magnetic Island next year (God willing). Improvements in facilities, and more accommodation is being sought. If you are interested in joining the School next year, write NOW for further information to Box 226, G.P.O., Adelaide, South Australia, and this will be forwarded on to you. We are confident that if you elect to attend this School you will find it as we did, a "unique and thrilling experience," and one capable of instilling in us a desire to better understand and serve our Creator in the days left to us.

—J. MARTIN.

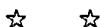
The God of Israel is the only true and living God, and His character changes not. His will and purpose are revealed to us in the Scriptures, and nowhere else. To know Him in the practical as well as theoretical sense, is life eternal (John 17: 3). How vital then is it for us to ponder constantly the Scriptures. God sees, hears, and acts, as in Old Testament times — let us fear to rebel against Him.



God's love towards us in this life is great, but far greater will be the realisation of it in the life to come. When eternal life has been received, aches and pains, and heart-breaking anxieties, will have given place to joy. What a prospect is ours! God will be faithful in fulfilling His promises. Let us not erect a barrier to their fulfilment by our unfaithfulness.



Let us remember that the glory of the present order is a passing scene which will soon have vanished as completely as a dream of the night, while the glory of the world to come, will be lasting as the universe, and delightful as the wildest poetical conception. —R.R.



Unless we are walking in the path of well-doing, to watch the signs of the times will avail us nothing. Signs have been given to cheer and help the faithful, not to satisfy mere interest or curiosity.

From Tel Aviv we flew to Eilat, on the top of the Gulf of Akaba, in the extreme south of Israel. Such a flight serves to illustrate how tiny is this nation. Its greatest length, from north to south, is only 260 miles; its greatest width is only 70 miles, whilst at some points it narrows down to a mere 12 miles between East and West.

It was a cold winter Sabbath morning, when we took our place on the small DC3 plane, a unit of the Jewish Alia airlines. Apart from ourselves, the plane was filled with American Jews on tour. They all seemed excited with the day's prospect, and each competed with the loud talk of his or her neighbor to such good effect, that at least the noise of the engines was drowned.

Tel Aviv looked lovely from aloft. All the harsh, garish aspects of this modern city were softened by the distance between us. The sun was just rising, and that, too, helped the picture by tipping the clouds above with light, and bathing the city in a golden hue.

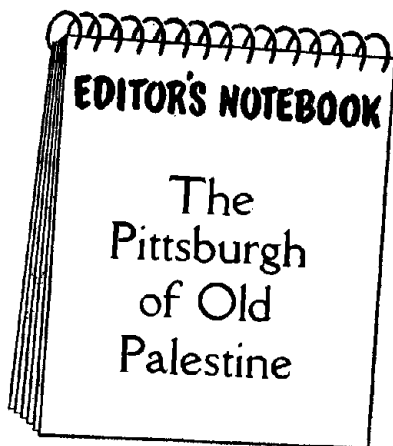
Soon we were swiftly sweeping south in the same direction we had travelled by road to Beersheba a few days' earlier. We now looked at the same scenery from above, and were able to get it in better perspective.

We saw harsh, sandy desert, stretching out interminably before us — isolated, desolate, lonely. Gradually the character of the country changed. The sandy waste gave place to more permanent hills of deep, dark red — the hills of Edom in the distance. Directly beneath us the country looked wild and inhospitable. Harsh, forbidding mountains cut a jagged, saw-tooth silhouette out of the skyline. We looked down into deep, rugged valleys, silent and devoid of appearance of life. Then, suddenly, we saw the Gulf of Akaba, that arm of the Red Sea. In the distance were the wild, heaped-up mountains of the Sinai Peninsula, like the angry waves of a stormy sea, petrified in a moment of time.

On the ground, we were transported to the very fine, modern, Eilat Hotel for morning tea, and then invited to take our places in the bus that was to convey us around the environs of Eilat. Our guide was a cheery-faced Israeli who instantly made us at home. To add to the pleasantness of his personality, his two young daughters had come for the ride as well, and his affection for them, and pride in their ability to supplement his remarks, was rather infectious. He spoke in an informal, conversational manner without the aid of any amplifying equipment, which was a very pleasant contrast to the nasal chatter of the guide on the bus to Beersheba.

He was obviously in love with the country, and this showed itself in the enthusiasm with which he regaled us with facts concerning Eilat.

First he outlined the strategy of the town. Within a distance of 10 miles, the borders of four hostile nations are found all in sight of each other around the top of the gulf: Jordan, Arabia, Egypt and Israel.



In spite of this, he said, it is relatively peaceful. With dry humour he suggested that this might be because of the close proximity of these borders. For if an Arabian shot at an Israeli, he might miss and hit an Egyptian. Therefore, they all avoid shooting!

Eilat was granted to Israel a year after the nation was formed. But no sooner had the Star of David flown from Eilat, than Egypt countered by setting up cannon at the mouth of the Gulf and blockading it against Israeli ships. The place stagnated for eight years. Its population was only 300 people, a mere outpost in the south of Israel. Then came the Sinai campaign. Israel moved swiftly south against Egypt and destroyed the blockade. Ships could now use the Gulf, and Eilat commenced to develop. In a little over two years the faithful 300 had become 7,000, and the number was constantly growing. On that very day we visited the place two plane loads of migrants were expected. Many had migrated from Hungary to Eilat at the time the Russians moved into that country. In a few years' time, it was expected that the population would number 25,000.

He told us some interesting facts concerning weather conditions—especially interesting to us, for this was the area in which Israel wandered in the days of Moses, sometimes crying for water. The rainfall is only $\frac{1}{2}$ inch per year. They usually have that rain overnight, so when it happens they are able to rise next morning with the comfortable thought that winter is over! The atmosphere is hot and dry, with extremely low humidity. The average temperature is 90 degrees, but the humidity is only eight per cent. In such a dry atmosphere, people do not feel the need of water, and this, at one time, resulted in great illness. They experimented by sending three men out into the wilderness; the first had normal water supplies, the second had half water supply, the third had no water at all. In six hours, the third man had lost 8lb. in weight, and was slowly being dehydrated. Today, by law, an employer is compelled to make sure that each employee drinks at least 10 litres of water a day (over two gallons).

It was through an area like this that Israel wandered in the days of Moses, utterly dependent upon Yahweh for water. The very atmosphere shows that water to them was not merely a refreshing drink, but an urgent need: it was, indeed, the water of life.

Our guide told us that 60 per cent. of Israel sadly lacked water, so that 98 per cent. of the population is herded into 40 per cent. of the area of land. Because of this, the Government is now concentrating upon establishing industry in these arid areas, leaving the more fertile parts to primary produce. As a further aid, after much experimentation, a method of obtaining fresh water from the ocean has been perfected, to such an extent that it is economically practicable. This, he believed, would overcome the greatest problem that hindered the development of the Negeb, particularly such centres as Eilat. We could recognise this as all part of the modern miracle of the land and the people, a token to this generation that Yahweh hath not forgotten His covenant (Deut. 8: 18).

The heat of Eilat comes as much from the hot, dry, burning wind of the desert as the sun aloft. So, we noticed, every house was protected against this wind, and we were told that all homes were equipped with air-conditioning. House-building keeps ahead of migration in Eilat, having provision for 2,000 more people always in advance. Special inducements, with easy payment for homes, act as a bait to bring settlers down to this southern outpost.

Our guide explained all these facts in a manner that held our in-

terest. He told us that one problem did baffle the greatest scientists of Israel for some time: the slow growth of natural population. Few babies were born at Eilat. Gravely these scientists made their investigations, going carefully into the matter of diet, climatic conditions, housing. They confessed themselves baffled with the problem, but did suggest that at least a hospital should be built at Eilat and a resident doctor installed, as the nearest hospital was at Beersheba, a distance of 150 miles of desert track. This was done, and amazingly, the babies commenced to be born! The problem had been merely lack of amenities! In two years 700 babies were born, and now Eilat has seven resident doctors.

Never have I seen such an attractive gaol as the one at Eilat (not that I am any specialist on this subject). In addition, it is equipped with air-conditioning and serves kosher food!

Commercially, Eilat gains her resources from oil, tourism and copper. All have an interesting history which comprise signs of the times.

Israel used to draw its oil from Russia. At the outbreak of the Sinai campaign, however, Russia broke her contract and stopped the oil. Israel had to charter broken-down tankers, paying the crews exorbitant wages, to bring the oil from Persia. The Suez Canal was barred to Israeli boats, so they had to bring it to Eilat where a pipeline was built to Haifa. It was then found that this new method was not only more expeditious, but much cheaper. In the first year of operations some 15,000 dollars were saved in comparison with the normal method of shipping through the Canal and up to Haifa. Now Israel can refine this oil in Haifa and undercut prices in Europe. The profit on the first years' trading was nearly 2,000,000 dollars.

Proudly our pleasant-faced guide told us a story that is very familiar throughout Israel, a story of "what we have done." Confidence is the keynote of Israeli life today, and constantly our minds reverted to Ezekiel 38: 11, where the prophet mentioned this very attitude of the people — and to Ezekiel 39: 26, where they are condemned for the same reason. It is the conquest of courage devoid of the Faith — but that will come one day.

Not far from Eilat is a youth camp set in the desert. It is a pre-military training centre, where boys and girls of about 14 years of age spend several months together in training. There they have one food, one language, one status, a common outlook. The children live in tents, and looked a happy, healthy lot. Many of them had come from various countries, speaking a variety of dialects; this camp helps unite them, make them better citizens.

It is significant that this early training takes place in the very atmosphere of Israel's early wanderings.

In the background of the camp were the rugged, dark-red, brooding mountains of Edom, that ancient enemy of Israel.

The winding road now took us to the Timna copper mines. Five hundred workmen work in shifts around the clock to produce some 7,000 tons of copper a year, of which 4,000 tons are exported. It is assessed that the hills contain some 35 million tons of copper. As an interesting sidelight, the guide delighted in telling us that the equipment that is bringing this wealth to Israel came from Germany!

Some distance from these modern copper works are the pillars of Solomon, site of the vast copper industry of the ancient east. Archaeologists are amazed at what they have uncovered concerning Eilat's industry of 3,000 years ago. The blast-furnaces of Solomon operated on

the same principle as the modern Bessemer-system of smelting. This was thought to have been a modern invention of 100 years ago, but now known to have been used by Solomon 3,000 years ago; Instead of compressed air being forced through the forge as today, this wise king of Israel used the incessant winds that blow through these parts; he used the bellows of nature, and constructed his forges so as to use this wind.

The archaeologist, W. Glueck, who excavated in these parts, was so amazed at what his researches unearthed, that he reported as follows:

"Ezion-Geber (ancient Eilat) was the result of careful planning and was built as a model installation with remarkable architectural and technical skill. In fact practically the whole town of Ezion-Geber, taking into consideration place and time, was a phenomenal industrial site, without anything to compare with it in the entire history of the ancient Orient. Ezion-Geber was the Pittsburgh of old Palestine and at the same time its most important seaport."

King Solomon, described by the archaeologist as the "great copper-king," was among the greatest exporters of copper in the ancient world. According to our guide, he employed 10,000 workmen in these mines. Compare this with the 500 employed in the modern mine today.

This guide was an artist in capturing the imagination of those in his care. Either that, or the significance of the spot and the records of the past, really captivated me. He took us inside these huge cuttings in the cliffs, called King Solomon's Pillars, the site of the ancient smelting works, and told us the story of the golden age of Israel.

"To appreciate what you are seeing, you must understand something of the historical setting," he began. "It is not a dull story. About 3,000 years ago, Israel dominated the world. In Jerusalem David had subdued the enemies of the nation, and now his son Solomon ruled . . ."

He told us the story, so familiar, so thrilling to every Christadelphian. The victories of David laid the foundation of the Empire, which entered upon the fullness of its glory in the days of Solomon. David had disputed the Philistines' right to their monopoly of iron and had extracted their secret smelting process as one of the prices of their defeat. Then, under Solomon, the iron and copper deposits were mined on a large scale and smelted. Israel now became rich as well as powerful, and Eilat was a prime source of its power. It was the terminus for caravans from the north, south and east. From the north there came the Syrians and Tyrians, from the south the Egyptians, from the east the Queen of Sheba. Ezion-Geber (Eilat) was the junction; and Solomon ruled it with an iron hand, placing a tariff upon all trade from or into foreign parts.

The harbour was busy with ships unloading the strange cargo from continents as far east as India, or conveying the produce of Israel to distant countries. The whole nation hummed with activity. Jerusalem became the hub of the nations. Wealth and power were enjoyed by Israel.

As the guide's voice went on, I looked about upon the strange scene. The old, eroded walls of these ancient pillars stood as silent witnesses of this past grandeur and activity; the company of American Jewish tourists, so loud in talk previously, were now silent, and the eyes of many of them took on a wistful look as they learned again of the greatness and antiquity of their nation; the energetic, pleasant-faced guide, lolling upon the heap of fallen stone before us so as to command our attention, epitomised the revival of the nation in the terms of prophecy. And outside, I could see the peaceful, quiet stretch of sand which once

was the site of the greatest activity, when thousands of workers thronged this part.

"Copper, not gold, was the symbol of wealth in those days," continued our guide. "Gold was not used as currency but only for decorative purposes. Copper, on the other hand, was the metal used for weapons of war, for dishes and utensils, and many other things. It was in high demand. And Solomon controlled the copper markets of the ancient world. In doing this he controlled the world's finances. All other nations were dependent upon Israel. . . ."

This was the golden age of Israel's history. But what the guide did not know is that this same golden age is to come again. "I will build the tabernacle of David again AS IN THE DAYS OF OLD" (Amos 9: 11). Then a warrior greater than David, wiser than Solomon, will rule, and the very presence of these Jews around me, the guide on the stone in front of me, were symbols of the nearness of this coming golden period.

Later we wandered around outside, seeing how the ground was strewn with the evidence of Solomon's mining, collecting a few pieces as souvenirs of our visit. Then we returned to the town on the bus, with the guide entertaining us by singing Hebrew songs in company with his two little girls.

Back at Eilat we strolled along the beach. It is an extremely pretty place. On one side, the mountains of Edom stood in a rugged mass: sullen, red, mysterious. We could see the southern tip of Jordan, and further on, the Saudi-Arabian border marked by a wide pass dividing the mountains, in the front of which were large oil installations. On the other side of the Gulf, the mountains of the Sinaitic Peninsula stretched away into the distance; all very colorful in the bright sunshine and under the deep-blue sky.

We also took the opportunity of a boat-trip on the Gulf, to see the coloured coral that abounds in this part of the world (but which by no means matches that of the Australian Great Barrier Reef). The large, glass-bottomed boats permitted us to see to the sand beneath. As we slowly cruised along, the mysterious life of the ocean was brought to view. Small and large fish, brilliantly coloured, swam by. Lovely pieces of coral, shaped and coloured like flowers, were seen. With the colourful surroundings, the ships in harbor, the realisation that this is part of the modern miracle of Israel, that once these same waters thronged with the vessels of Solomon's fleet (1 Kings 9: 27) in the typical and golden era of Israel's past, the visit to Eilat was of the greatest significance to us.

Later we flew back to Tel Aviv, watching the sun sink in the West, seeing the shadows spread over the desert, until the lights of this modern city came into view and we were caught up again in the hub of its activity. For the Sabbath was now over, and the whole of Israel pulsated with energy and activity once again.

—Editor.

We need not look for anything else than division so long as there is no infallible hand to prevent the admixture of error with the truth, and the world-minded with those who consecrate themselves to God. Our duty is to "contend earnestly for the faith once delivered to the saints." This is the best way to bring about peace and brotherly love.

-CORRESPONDENCE-



How Current Events Speak!

H.P. (Suffolk, England) writes: "I do not often trouble you with my letters, knowing you are heavily engaged. I wish to say how much I enjoy 'Logos,' for the articles speak of the deep things of the Spirit . . .

"What a century it has been! A world turned upside down! We almost live by sight; the eye of faith surrounded by activities in the fulfilment of the Word . . . May we soon see the termination of present world turmoil, and the Glory of Yahweh manifested to all mankind with this troubled land ruled in righteousness . . ."

Many thanks for your encouraging comments. We are not "troubled" by our readers' letters, but rather we welcome them; We appreciate the interest shown by many, expressed through their letters, in the "deep things of the Spirit" for which "Logos" stands. Such letters from many parts of the world are a source of valuable encouragement to the Committee.



"Perilous Times"

B.W. (England) calls attention to the necessity for individual strengthening at a time when ecclesially Christadelphia is weakening. He writes that "the ecclesias are getting more and more lukewarm; so-called good works are being put forward as a substitute for Bible study, and in many quarters the pioneer works are being ridiculed. Nevertheless, in my visits to many ecclesias, I find one here and there who treasures the Word, and is eager to discuss the "Hope of Israel." To my mind, one of the signs of the times is the general attitude of many brethren and sisters — lukewarm like Laodicia!.. Alongside this is one's own shortcomings and sins. Surely this is where the value of Bible study

is seen. It helps to elevate the mind to the time of the Kingdom when the hidden ones of Yahweh will be revealed in the earth through the Lord Jesus Christ; when the Temple will be built, and Israel settled back in the land; and when Yahweh's Name will be manifested in the saints."

Truly, the times are perilous. It behoves each one to examine himself. The Judge will soon be here, and his examination will concern our individual attitude to his Truth. Because the times are perilous, we must strengthen ourselves, lest we be overcome by the lukewarm attitude evident both within and without the ecclesia. As Brother Thomas exhorted: "Save yourself, and others if you can!"



Call of the Truth

N.A.M.P. (Belfast, England)—Many thanks for your recent letter, together with your generous donation for "Logos". We are pleased you find it helpful and interesting. Your immersion into the sin-covering name of the Lord Jesus Christ is very encouraging. Even in these days of general apathy and indifference to the things of God, His hand is still evident, causing a few to separate from their contemporaries to serve Him. We commend you to remain faithful to His trust, that the future may shine bright, though the present is sometimes clouded with trial and test. The strength to overcome is gained from God's Word, Prayer, and quiet meditation. Without this food of the spirit you will not grow in the Truth. The more we engage in these exercises, the greater will we perceive "the glory laid up for those who love the Lord's appearing," and thus we are enabled the better to develop a character well pleasing to Christ at his return.

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

REVELATION, CHAPTER 16:

THE OUTPOURING OF GOD'S WRATH UPON THE EARTH

This chapter provides the details wanting in Rev. 11: 13-15. It shows that there developed out of the French Revolution a series of international moves that contributed towards the final great National crisis of Armageddon that will consummate in the establishment of the Kingdom of God on the earth. Perhaps no other chapter of the Bible is more significant than this one if we would understand the true nature of the times in which we live.

INTRODUCTION — V. 1

"A great voice" — This comes from out of the Temple. It is therefore a Divine voice giving instructions that are for the ultimate benefit of the saints, the Temple of God (2 Cor. 6: 16). It has its counterpart in a great voice that was issued jointly from nations who confederated against revolutionary France in 1790 protesting against the treatment that had been meted out to Louis 16 and the French nobility. Foreign armies massed on the borders of France, forcing the revolutionaries to take up weapons against its enemies. These events brought Napoleon to the fore, and his genius resulted in outstanding victories. Thus, despite revolution within and attacks without, the enemies of France were destroyed.

THE FRENCH REVOLUTION 1790 — V. 2

"Upon the earth" — This relates to the Roman earth (see note Rev. 8: 7), or Europe. Within the borders of this territory Napoleon gained his great victories, and troubled those "which had the mark of the beast, or worshipped his image," i.e., Roman Catholics. He invaded Catholic countries and

brought devastation wherever he went.

"A grievous sore" — Lit. a "malignant ulcer." An open running sore resulting from local inflammation or constitutional irritation but affecting the whole body. The French Revolution acted like such a sore upon the body-politic of Europe. It was a local inflammation, but it adversely affected the whole body, especially when the armies of France, commanded by Napoleon ravaged the Continent.

NAVAL WARFARE — V. 3

"Upon the sea" — As the conquests of Napoleon and of France extended throughout Europe, Great Britain took up the challenge. The French were no match for the British on the seas, and Europe was blockaded by the Fleet. The victories of Hood, Howe, Bridport and Nelson from 1793 onwards established the supremacy of the British Navy, and Napoleon found himself shut up in Europe.

"The blood of a dead man" — The circulation of sea-traffic stagnated as the British blockaded the seas against a Napoleon-dominated Europe. There was no commercial life in it.

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-EIGHT



Logos

Thoughts for the Times

We Must Apply Knowledge

Christ is to take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ (2 Thess. 1:8). An apostasy of centuries has trampled the whole system of divine ideas in the dust, and there is a danger that with nothing but the written word to reclaim us from the abounding darkness, we may receive an inadequate impression of what is required of us. There is a danger that we may stop short at the beggarly idea that sonship to God consists of knowing the nature of man and the purpose of God, and being baptised and breaking bread. There is danger of our failing to see that Christ wants men with whom he will be the ruling affection, and with whom the love of God prevails unto sanctification and separation from a world that knows not God and obeys not the Gospel of our Lord Jesus Christ. There is a danger of our being content with the external compliances of saintship, having a name to live while dead, professing to be Christ's while remaining in league with the world for which he did not pray, and which he will shortly destroy, and us with it, if we make ourselves of it. No wise man will be content in this matter with anything short of the genuine apostolic ideal. It is better to leave the truth altogether alone than to profess it in a half-hearted way, which, while sufficient to spoil the present for us, will fail to secure the future. It is better in this matter, to burn our boats, like the Roman general, and leave no retreat. These urgent words will seem kind words by and by. The judgments of God are impending over this generation. The world is ripe for them. The doctrines of Jesus are not to be found in the pale of the dominant churches, and the institutions practised are not of his appointment. Add to this the prevalence of unfaith, insensibility to all divine relations and universal disobedience of the commandments of God, and we get some glimpse of a state of things which is divinely declared to be a ripe harvest of wickedness. From this state of things we are labouring to be delivered, and for the accomplishment of this object it is necessary now, as in the first century, to iterate incessantly the instructions and warnings that tend to the purification of the house of God.

—R. Roberts.

Jacob's Prophecy of the Last Days (Gen. 49)

ISSACHAR'S HIRE

"Issachar is a strong ass couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. 49:14-15).



Remarkable Circumstances of His Birth

The word Issachar is compounded of two Hebrew words: "Yis" and "Sachar". The former signifies "there is", and the latter "a reward".

Issachar, therefore, spells out the thrilling message that "there is a reward".

Dr. Strong gives the meaning of the name as "He will bring a reward", which is even more significant, for it concentrates attention on the giver of the reward, even Messiah. The words of Jacob, in blessing Issachar, centres attention both on the reward and the means whereby it can be obtained.

Why was such a name bestowed upon this boy?

The answer takes us back to the remarkable rivalry between Leah and Rachel to secure the affection of Jacob (Genesis 29, 30). They sought to do this by bearing him children, each believing that by so doing she would secure the advantage over the other.

What was the foundation of this striving? Undoubtedly the promises made unto Jacob. This not only had relation to the Redeemer of mankind, but a numerous seed as well (Gen. 28:14) upon whom the nation would be founded (Gen. 25:23). Thus the barrenness of Rachel caused her great perturbation. "Give me children, or else I die," she exclaimed in the extremity of her envy at her sister. But Jacob's answer was: "Am I in God's stead, Who hath withheld from thee the fruit of the womb?"

It was God who had promised the seed, He alone Who could provide it.

Leah bore Jacob four sons, and then "left off bearing" (Gen. 29:35). Rachel remained barren. Something had to be done to provide the necessary seed, and Rachel's case was urgent. At great sacrifice to her personal dignity, she followed the example of Sarah, and gave her maid Bilhah to Jacob to wife. Two sons were born who were named Dan and Naphtali. The first means "judge", and was so named because Rachel saw in

his birth the judgment of God endorsing her action. The second means "wrestling", and spake of the great wrestling she had with herself in her rivalry with her sister by giving Bilhah to Jacob the second time.

Meanwhile, Leah, remaining barren, sacrificed her own dignity in the same way as Rachel had done. She delivered her maid to Jacob to wife, and from Zilpah also there were born two sons: Gad and Asher.

But she did it at great cost to herself. The narrative implies that consequent upon this action, Jacob denied Leah her conjugal rights. Because of barrenness, she was apparently set aside by Jacob whose greater love was for Rachel.

To add to the wrong in Leah's eyes, Rachel requested that she be given certain mandrakes that Reuben had found in the field. These were lovefruits, supposed to induce conception, or to stimulate love. Rachel besought the mandrakes of Leah, hoping thereby that she might bear children on her own account.

Leah bargained with her. She would give some of the mandrakes to Rachel if Jacob restored to her her conjugal rights.

The bargain was made, and the fifth and sixth sons were born to Leah as a result. Their names were significant. When the fifth boy was born, Leah joyfully proclaimed: "There is a reward," and called him Issachar. Her bargaining with her sister was not without result. When Zebulun, the sixth son was born, she emphasised what that reward would be by saying: "My husband will dwell with me."

Leah partly attributed the cause of Issachar's birth to the giving of Zilpah to Jacob to wife. This is shown by her comment at the time, and the naming of her son. She declared: "God hath given me my hire, because I have given my maiden to my husband." She gave Zilpah to Jacob in order to fulfil the purpose of God in providing Jacob with the seed required to found the nation of Israel. But she also, apparently, hoped to stimulate her own fertility thereby. The narrative states, that "when Leah saw that she had left bearing, she took Zilpah her maid, and gave her to Jacob to wife" (Gen. 30:9). She had followed Rachel in doing this, and soon afterwards both gave birth to children. This was a sound procedure, as modern psychology has revealed. The adoption of a child by an apparently barren woman sometimes results in her having one of her own. Rachel was driven to this expedient by her need. In view of the Divine purpose, she could not go outside the household of Jacob to adopt a son, and therefore humbled herself by giving her maid to Jacob, and adopting the child as her own.

Issachar was the hire, or reward, that Leah received for likewise humbling herself.

The Type

Leah, as a wife, is thus revealed in five different stages: (1) — bearing Jacob's children, (2) — barren, (3) — temporarily estranged from her husband, (4) — restored to him again, (5) — bearing him further children.

What is the purpose of the detailed narrative? I have been accused of straining at types, but apart from some such enigmatical significance, why should such chapters find a place in the Divine revelation?

Paul, in Galatians 4, shows that the similar circumstances of Sarah and Hagar are recorded because they are allegorical. Why not the jealousy and rivalry of Leah and Rachel also? It is not difficult to see in the above the five points, a foreshadowing of Israel after the flesh, who is likened to a wife temporarily estranged from her Husband (Isa. 54:5). Israel originally produced fruit, became barren, became estranged, will be restored to her former status, will produce fruit in the Age to come (Hos. 2:19-20).

Why did Leah bargain with Rachel? Was she not "provoked to jealousy"? Read, then, the words of Paul: "Through their fall (their barrenness) salvation is come unto the Gentiles, for to provoke them to jealousy" (Rom. 11:11). The time will come when Israel will be restored to favour, to again produce fruit to the glory of her husband.

And this fact demonstrates that "There is a reward," and "He will dwell with them."

In order to save myself from appearing to strain too much at types, I leave the matter here, that the interested reader might take it further if he is so disposed.

The Heavily-laden Ass

Did Jacob recall these incidents as his eyes turned towards Issachar? Certainly the blessing he pronounced seems intermixed with these typical foreshadowings of the past.

He likened Issachar to a strong ass couching down between two burdens.

Why an ass?

The answer is given in our last article (see p. 270), when expounding upon Genesis 49:11. The ass was a symbol of Israel. It had this distinction under the Law, that the firstling of an ass, alone among beasts, could be redeemed by the sacrifice of a lamb. Its owner had the choice of either redeeming it, or of breaking its neck, which is a symbol of rejection.

That is the significance of Jeremiah's indictment of the vile king, Jehoiakim: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. 22:19).

But Jacob saw Issachar as a "strong" ass, well worth redeeming: an ass capable of good work.

He described him as "couching between two burdens." The word has been rendered "sheep-pens". Others have rendered it as "panniers", such as are suspended on either side of an ass to carry the burdens placed therein. Accepting this rendering (supported by the A.V.), the figure presented by the words of Jacob, is that of Issachar as a heavily-burdened ass at rest, but still stimulated to labour by the hope of reward.

Is not that the picture of Israel in the Kingdom? Will not the nation ultimately bow its shoulders to the burden to be imposed upon it by the Lord, and submit to servitude under him in the hope of gain?

Other renderings give a millennial flavour to the blessing. The Chaldee paraphrase of Genesis 49:14 is as follows:

"He saw his portion that it was good, and the land that it was fruitful, and he shall subdue the provinces of the people, and drive out their inhabitants, and those who are left shall be his servants and his tributaries."

The translators of the Septuagint Version likewise read this idea into Jacob's blessing. They rendered the passage:

"Issachar has desired that which is good; resting between the inheritances. And having seen the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman."

"The Rest That Remaineth"

But though the ass is heavily laden, it is at rest. "He saw that rest was good, and the land that it was pleasant. . . ." Therefore he submitted to the servitude demanded of him.

The word "rest" is significant. In the Hebrew it is "menuchah", and signifies a "safe shelter". It is the word by which Hebrews describe a husband's house, which is a safe shelter for the bride. The word was used by Naomi when to Ruth she declared: "My daughter, shall I not seek rest for thee, that it may be well with thee?"

She was seeking a husband for her daughter-in-law.

Boaz provided the menuchah for Ruth.

The land will provide the menuchah for Israel.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shall be called Hephzi-bah, and thy land Beulah: for Yahweh delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. . . ." (Isa. 62:4).

So, in Issachar, Jacob saw Israel restored, bearing its burden (Ezek. 44:10), but married to the land, and rejoicing in the prosperity this state will afford.

In passing, it is interesting to note, that the only information we have in Scripture of Issachar as a person, is the record of his birth. Out of the rivalry developed between Rachel and Leah, the nation of Israel was founded.

—H.P.M.

Exhortation at the Den Haag (Holland) Ecclesia

WHY DID THEY DO IT ?

The Scriptures present many examples of men who were given grand opportunities in the service of Yahweh but who threw them away by foolish actions. This writer asks the question: Why did they do it?



One of the wonders of the Truth that draws us together, is the glorious unity of the Word of God. It is not surprising, therefore, that very often when we consider the readings for the day, we see the golden thread of truth linking them together. This is so despite the fact that they are drawn from three separate places in the Scriptures, and separated in compilation by hundreds, sometimes thousands, of years in time.

Our readings this morning (Lev. 9/10; Ps. 108/109; 2 Cor. 1/2) are no exception. In each of them one great fact stands out clearly: the frailty, the foolishness, of man. We may have to carefully examine these Scriptures to "dig out" this common factor. But that is one of the wonders, one of the delights of the Word: "It is the glory of God to conceal a thing, but the honor of kings (such as we hope to be) is to search out a matter" (Prov. 25:2).

Nadab and Abihu

Their tragic history is set out in our first reading. It is a well-known story, the story of Nadab and Abihu who took "strange fire" and offered it before Yahweh with disastrous results.

At long last, the Tabernacle had been erected in the wilderness, for the purpose declared by God: "Let them make Me a

sanctuary, that I may dwell among them" (Exod. 25:8). This was the great Creator speaking, Whose majesty had been demonstrated before their eyes on the mount "that burned with fire, and blackness, and darkness, and tempest . . . so terrible that Moses said, I exceedingly fear and quake." Nadab and Abihu had been personally amongst those who were privileged to SEE "the Elohim of Israel" in the Mount . . . "under His feet as it were paved work of sapphire stone, as it were the body of heaven in his clearness" (Exod. 24:9).

More than that. All the priests, Nadab and Abihu among them, had gone through a long process of preparation and purification. They had been sanctified in the way ordained by God in order that they might be able to come near to Him in His tabernacle. This was all ordered, and made acceptable to the Creator, the king of Israel, and (9:23) "the glory of Yahweh appeared unto all the people." They had received precise, detailed instructions as to what they should do in the service of God. All they had to do was to follow these instructions carefully (and they were not difficult instructions to follow out) yet they failed to obey God in this. In the face of all they had seen and heard, they failed to obey. **Why did they do it?**

After the tragedy of their deaths, Moses commanded Aaron: "Do not drink wine nor strong drink . . . that ye may put a difference between the holy and the unholy" (Lv. 10:9). So we may perhaps conclude that Nadab and Abihu were somewhat drunk when they came to serve in the tabernacle, and thus became careless in their attendance on the altar. But this is no real solution to the question, for we are then only moved to ask, "Why get drunk?" Think of the solemnity of their surroundings, the importance of their task, their privileged position. **Why did they do it?**

Judas Iscariot

In our second reading (Ps. 109) the connection with our theme is not so obvious until we recognise it as a Messianic Psalm which speaks, through the guidance of the Spirit of God, of Jesus Christ and his experiences. Thus it is Jesus who says, through the Psalmist (v.5): "They have rewarded me evil for good." We see that from v.7 onwards, he is speaking of one person in particular: Judas Iscariot who betrayed him. We are supported in this by the use which the apostles made of this passage, when considering a successor of Judas (Acts 1:20).

Judas Iscariot! Every time his name is mentioned in the Scriptures, his betrayal of his Lord is mentioned also. Matthew, for instance, when reciting the names of the twelve disciples to whom Jesus gave powers to heal, and who were sent forth to

preach the kingdom of God, says: "Now the names of the twelve apostles are these . . . and Judas Iscariot, who also betrayed him." Matthew also tells that Judas, with the others, had the power to heal all manner of sickness and disease (Matt. 10). He had walked and talked with Jesus for some three years. He had seen the things which Jesus did, heard the words he spake. And let us remember the testimony of the officers sent, to take him prisoner: "Never man spake like this man!" (John 7:46).

Yet Judas betrayed his master to death! **Why did he do it?** Truly Matthew says: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself saying, I have sinned, in that I have betrayed innocent blood" (Matt. 27:3). We may surmise from this that Judas did not expect Jesus to be condemned, maybe expected him to be freed because he was innocent, or even to free himself by his power. When things did not work out as he had expected, and he saw the end-results of his action, he was appalled. But this does not excuse him, or answer that question that immediately comes to our mind: **Why did he do it?**

The third reading (2 Cor. 2) provides the third example. Paul is writing of troubles in the Ecclesia at Corinth; troubles happily over by the time he writes this letter, for it seems that the person concerned had changed his ways. He thus writes: "Ye ought rather to forgive him, and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow" (v.7). He had made reference to this case in his first letter (Ch. 5:1): "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

Here is a shocking case of immorality, and again we are face to face with the question: "**Why did he do it?**" It is clear that not only had Paul instructed them carefully as to the implications of their walk in Christ when he was with them, but he had also written to them about this very point (v.9): "I wrote unto you in an epistle not to company with fornicators . . ." This brother had been called out of the darkness of the world to the light of the Truth. He had been "washed, and sanctified, and justified in the Name of the Lord Jesus Christ by the spirit of our God" (Ch. 6:11). He had seen the manifest tokens of the presence and power of his Lord in the gifts of the Spirit displayed, not only through the apostles, but also through the elders of the Ecclesia to which he belonged. Yet he acted thus! **Why did he do it?**

Ourselfs

Nadab and Abihu — drunk and silly. Judas, loving money. The unknown brother, wantonly seeking to please himself. Are

you tempted to say at this point: "I would not have acted thus!"? If so. Paul warns us: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). We are all in danger of failing to reach the mark of our high calling in Christ. Even Paul saw the danger for himself, writing: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached unto others, I MYSELF should be a castaway" (1 Cor. 11:26).

The good seed is easily choked with hurtful weeds, so that, perhaps, though bringing forth fruit, we fail to "bring it forth to perfection". The three examples in today's readings warn us, and the Word exhorts us. Paul wrote to the Corinthians: "I am jealous over you with a godly jealousy . . . but I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Elsewhere the word simplicity is translated "singleness" (cp. Acts 21:46). The Greek word has the thought behind it of threads bound together to make a single cord. Taking hold of this thought, we see that all our faculties, powers and desires should be bound together with the example of Christ to make, as it were, a single cord. We have to be singleminded, and not doubleminded. Eve was originally like that, but when deceived by the serpent, she became doubleminded.

We can be just as easily deceived into thinking that we are doing the "right thing" as was Eve, or can be turned out of the way as those brethren of ours whose examples are set before us in today's readings. How are we to avoid following in their footsteps? By filling our minds with the Word which is able to make us wise unto salvation, being profitable for doctrine, reproof, correction, instruction in righteousness (2 Tim. 2:3). There is no other way. We must seek, by prayer and study, to attain unto "the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17-19). So we must strive to come ever closer to the Word, to develop an outlook in harmony with God, that we may know where we stand, and where we are going.

Patient instruction in the things of the Word may seem rather tedious, sometimes boring, often tiring — but it yields a glorious harvest. We have before us Paul's exhortation to Timothy on this, concluding with the words: "Watch thou in all things . . ." And then the Apostle turns to consider the end of the matter:

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and NOT TO ME ONLY, BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING" (2 Tim. 4:7).

Pondering the Psalms

Helpful Psalms for the Lord's Hour of Trial

(Continued from p.326)

In his last article, the writer discussed the significance of some of the Messianic Psalms which speak of "sin", "iniquity", etc., as applied to the Lord. He queried some of the explanations of these terms as expounded by Brother Sulley and others, and then gave suggestions of his own. We, also, expressed our reasons, in the form of footnotes, as to why the expositions of our pioneers should be retained as being sound. This month, the author continues with this theme by reference to Psalm 41.—Editor.



"Heal My Soul"

However, when we come to Psalm 41, none of these explanations* seem to fit the words naturally. David seems to have been upon a bed of sickness — perhaps he was seriously ill at the time when Absalom stole the hearts of Israel. He links, in v.4, his sickness with his sin. His soul needed healing: "for I have sinned against Thee." However sharply Jesus felt the weakness of the flesh, I cannot see him using the language of penitence, and v.4 certainly seems to be of this character. He said "which of you convinceth me of sin," ... "I do always those things which please my Father."

Yet vv.7-9 are clearly expressive of the sorrows of Jesus. Just as Ahithophel the familiar friend of David turned traitor, so did Judas. John 13:18 quotes Psalm 41:9 and applies it to Judas. There is, however, a significant omission when Jesus quotes the Psalm. He tells the disciples that he was fully aware of the nature of his choice when he had selected them; he knew they were not all at one with him, "but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." Have you noticed the difference? Jesus clearly says that Judas was to fulfil the Psalm, but he did not describe him as his "familiar friend in whom he trusted." David might be "taken in" by Ahithophel, but Jesus did not commit himself to Judas "for he knew what was in man" (John 2:25)†.

*See previous article.

†We are pleased that Brother Wille has advanced these problems for we are convinced that many a thoughtful reader of the Word must have been troubled by them. But we believe that the Lord could use v.4 and apply it to himself even though it is a confession of sins committed. How could he do this? Because he pleads on our behalf. Do not our

I think there is a clue for us here. There are differences between type and antitype. The latter transcends the former. There would be a common thread in the experiences of each. In fact, we can say there are two kinds of type in relation to people:

(a) — The kind in which what is said is generally true of the speaker; but which in its full perfection could only be filled out by Christ. Thus Psalm 16 was broadly true of David when seen as one who has not perished, but who sleeps till the resurrection; but not precisely true of him in relation to seeing corruption—for he did see it, though it will not have mattered in the end. Likewise Moses, Joshua, David and Solomon all portray various aspects of the work of Jesus, but there is always something lacking, or else they would have been Christ.

(b) — The kind where the detail in its precision relates to David or the original writer, but when projected forward to Jesus is not true in every detail. Jesus thus shared David's experience of weakness to the point of full fellowship of the ideas expressed by David, but sin never developed in action with him. The antitype was greater than the type.

Thus when Jesus took Psalm 41 upon his lips, not for him the penitent's prayer, yet he would share the humiliation and sense of weakness of the Psalmist; the burden of actual sin was expressed by David: "heal my soul, for I have sinned against Thee"; and as Jesus read those same words it was with fellowship, he longed to be healed of the burden of human nature—he who was "made sin for us" although he knew no sin.

"No Rest"

Psalm 38 is another Psalm of the same character. In detail Jesus could not take it on his own lips and recite it word by word as entirely applicable to him. The Father and son walked hand in hand, there was never the slightest suggestion of God rebuking Jesus in His wrath, or having hot displeasure against His beloved son. It is stretching language to make Jesus say: "There is no soundness in my flesh because of Thine anger;

sins rest on him so that he identifies himself with them that they might be taken away? Of course he does. The Lord, as representative and advocate of the multitudinous Body of Christ can speak of the sins of his followers as his own. This is the Scriptural language of confession and pleading. Notice its use in Daniel 9:5-8. When Daniel stood up as advocate of his nation he declared: "We have sinned, committed iniquity, rebelled, have not hearkened to thy prophets", etc. Daniel said, "WE have done this," though he had not been personally guilty of these sins. In pleading for the nation, however, he identified himself with it, and took its sins on himself. The priesthood of Israel similarly bore "the iniquity of the holy things" (Exod. 28:36-38; Num. 18:1-2). Christ does likewise (Isa. 53:6) pleading for the multitudinous Christ of which he is the head and mouthpiece. Thus, in pleading for his followers he must use the language of Psalm 41:4. As to Judas, we believe that if the circumstances of his discipleship are carefully considered, the term "my familiar friend" (see mg), can well apply to him.—Editor.

neither is there any rest in my bones because of my sin." This is the language of extreme penitence, and although Jesus could feel touched with the feeling of these infirmities; and although the temptation inherent in human nature made him "restless" (v.3), yet he could not say, "I will be sorry for my sin,"* even though he was "exceeding sorrowful unto death."

Yet Psalm 38 is fundamentally Messianic. It is the kind of Psalm which, in giving the literal reflections of one guilty of actual sin, poetically gives a heightened and exaggerated picture to stress the depth of humiliation which Jesus knew in being "bruised for our iniquities." David in sickness, and deserted by the nation, would say things very similar to the feelings of Jesus on the cross—a mangled specimen of humanity—dirty, unkempt, bleeding, nearly a corpse. Yes! "loathsome disease"; "feeble and sore broken"; "no soundness in my flesh";—all these would apply once more to the antitype. "Lovers and friends stood aloof" from both David and Jesus; both were taunted "with mischievous things all the day long"; both ignored insult: David said of Shimei "let him curse"; and Jesus to his enemies "answered them not". So, v.13: "But I, as a deaf man, heard not; and I was as a dumb man, that openeth not his mouth . . . in whose mouths are no reproofs." There may be an element of truth in "I am ready to halt" as applicable to Jesus. He had reached the limit in Gethesemane when he prayed for strength.

However, the antitype is greater than the type, and while we can only get the full benefit of the Psalm if we see it through the eyes of Jesus, I do feel strongly we ought to avoid short cuts by saying (as some do): "This Psalm is Jesus speaking. He says he is sorry for his sin as he is bowed down with human nature." No, the Psalm is David writing about David,† but

*Why not? Sin is used in Scripture, not only for actual transgression, but for the nature we bear, as the writer admits (cp. Rom. 5:19; 6:6; 7:17; 2 Cor. 5:21). Christ triumphed over that nature, and took anxious thought to do so. And that is what the verse is stating. The Hebrew "da'ag" rendered "sorry" signifies "anxiety", or "anxious thought". In 1 Sam. 9:5 the same word is rendered "take thought". Did not the Lord take anxious thought to conquer the nature he bore?

†We need to exercise care here. The Psalms are more than "David writing about David." The Spirit selected and guided what is recorded in the Psalms, so that they express the utterances of the Spirit. David claims that he spake by the inspiration of the Spirit and concerning Christ (2 Sam. 23:1-2); Christ himself describes David as "the prophet" (Mat. 13:35), and declared: "David himself said by the Holy Spirit . . ." (Mark 12:36). The disciples said: "Men and brethren, this scripture must needs have been fulfilled, which the HOLY SPIRIT BY THE MOUTH OF DAVID SPAKE BEFORE CONCERNING JUDAS . . ." (and then quotes Psalm 69). Peter declared that David spake as a prophet and that he discerned in the things that God revealed to him that they related to the resurrection of Christ (Acts 2:30, see also Acts 4:25).—Editor,

David's sad experiences as a sinner, help to illuminate for us the inner mind of Jesus as a wearer of human nature and a sufferer of anguish and death.

"Made Sin For Us Who Knew No Sin"

Psalm 51 is definitely speaking of David's sin and is a glorious song of repentance. Jesus could not say: "against thee only have I sinned and done this evil." Dr. Thomas is wrong* when he says in "Elpis Israel" p.128. "Speaking of the conception and preparation of the seed, the prophet, as a typical person says, 'Behold, I was shapen in iniquity and in sin did my mother conceive me.'" Psalm 51 is not talking about the birth and suffering of Jesus. Yet every sigh of David's reverberated through Jesus as he "took upon him the iniquity of us all." The pure and lovely character of Jesus encased in a flesh and blood body was tortured by its imperfection and longed to escape into the purity of a spiritual body and unfettered fellowship with God. Thank God this he has now done—he is alive for evermore—death hath no more dominion over him. He is the Victor, and he invites us to share the fruits of victory.

What I have been seeking in this article is the right balance between on the one hand over-simplifying the matter and claiming that Jesus was categorically the speaker in these Psalms, and on the other hand ignoring the fellowship between the imperfect type and the perfect antitype—which was so great that Jesus experienced to the full the bitterness of the struggle between flesh and spirit.

*Psalm 51 is quoted in the New Testament and applied to the multitudinous Christ (Rom. 3:4). It can apply to Christ the same as can Psalm 41, concerning which see our previous footnote. Dr. Thomas is not wrong in applying v.5 to Christ, for these words are true of David, they are also true of the greater than David. Christ was "made in all points like his brethren." He was born into a constitution of sin, and that is all the verse is saying. How could this verse apply to David and not to Christ? It is not speaking of actual transgression, but the state into which one is born. The writer recognises the true nature of Christ in relation to his sacrifices, but fails to understand the significance of this verse in relation thereto. Christ could use the language of this Psalm in pleading for the sins of his people, for "his own self bare our SINS (plural) IN HIS OWN BODY on the tree . . ." (1 Pet. 2:24). Thus in pleading the sins of his people, he does so by identifying himself with them. He is only able to do that by virtue of his birth, "made of a woman made under the law". This Dr. Thomas has beautifully expressed in "Elpis Israel". I might say in closing, that I have enjoyed this article inasmuch as it has caused me to seek the significance of the Psalms quoted a little more deeply. I am sure that if other readers do the same, they will find greater richness of meaning in the Psalms quoted, and find confirmation of the sterling expositions of our pioneers. There are some excellent suggestions in this article relating to the applications of types.—Editor.

On this background many other Psalms can be read and used to uncover a little of the innermost feelings of David's greater son; and perhaps get a little deeper grasp of what it meant to Jesus when "though he were rich, yet for our sake he became poor, that we through his poverty might become rich."

—E. Wille (Eng.).

Prophecy of Immanuel (Isa. 7-12)

Contending with the Wizards

The closing verses of Isaiah 8 set forth in sequence the Divine purpose relating to Immanuel. They predict (1) — The first advent of the Lord (v.14); (2) — Jewry's rejection of his message (v.15); (3) — His selection of disciples (v.16); (4) — The rejection of Jewry (v.17); (5) — The development of Ecclesias (v.18); (6) — The development of the Apostasy (v.19); (7) — Religious controversy of the ages (v.20); (8) — The scattering of Jewry among the nations. These matters are worthy of the closest consideration that we might grasp the remarkable scope of this prophecy.



The concluding verses of this chapter contrast the fortunes of "the true Israel" and the "house of Jacob" as each awaited the declaration of "power from on high." Yahweh's revelation of Himself in His son would be as "a sanctuary" to the Ecclesia, but "a stone of stumbling and rock of offence" to the house of Jacob, from whom, as a result, He would "hide His face" (Isa-8:14, 17).

Yet a long period of trial was predicted for the Ecclesia, as it strove to carry out the principles of Isa. 8:17: "I will wait upon Yahweh. . . . I will look for Him." In facing trial, it was to "set its affection on things above," not on things on the earth (Col. 3:2), for the citizenship (or polity) of its members is in heaven from whence they look for the Lord and the glorification that will follow from his hand.

But what would be the nature of their trial? To what attacks would they be subjected? Against what, or whom, would the Shearjashubs and Maher-Shalal-hasli-baz's of future generations have to contend? Where would be their defence?

Verses 19 and 20 supply the answers:

"And when they say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The Apostasy Described

The "you" of v.19 are the Ecclesia, whilst the "they" (the Ecclesia's adversaries) are described as "familiar spirits" and "wizards". Isaiah thus predicted that teachers would arise affirming that "light" came by seeking . . . to the dead," and thus would challenge the Truth. Paul's day saw the beginning of this state of things. He challenged those in Corinth who taught "there is no resurrection of the dead" (1 Cor. 15:12), and condemned the error of Hymenaeus and Philetus who contravened the truth by "saying that the resurrection is past already; and overthrow the faith of some" (1 Tim. 2:18). They taught thus because the doctrine of the resurrection was an embarrassment to their propagation of the serpent's lie: "Thou shalt not surely die" (Gen. 3:4). They claimed that the soul of man is immortal.

Scattered throughout the Apostolic letters and the Revelation are references to the struggle in which the saints were engaged as they strove to maintain the Truth in a world whose brightest intellects were submerged in mythology, polytheism and platonic views of immortality. Some reduced Christ to a phantom, causing John to complain: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ (2 John 7). Paul likewise challenged the Gnostic heresy by insisting that in Christ "dwelleth all the fulness of the Godhead **BODILY**" (Col. 2:9). He told the elders of Ephesus that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30); and writing to the Thessalonians, he traced out the development of the Apostasy and the emergence of the "man of sin" (2 Thess. 2:3), adding: "For the mystery of iniquity doth already work" (v.7). Finally, in Rev. 2 and 3, the Lord revealed in advance the process by which, through such means as "the doctrine of the Nicolaitanes (the vanquishers of the people)" (Rev. 2:15) the strength of Ephesus corroded into the vomit of Laodicea.

We see these things clearly enough today, but would any of Isaiah's contemporaries be able to see them in the words he uttered? We believe they would, for what was written here came with strong overtones from the law itself. It was most explicit: "Regard not them that have familiar spirits" (Heb. obe), nor seek after wizards (Heb. Yiddehonce) . . . the soul that turneth

after them. I will set My face against that soul, and will cut him off from among his people. There shall not be found among you a consulter with familiar spirits, or a wizard, or a necromancer. They shall be surely put to death" (Lev. 19:31; 20:6; Deut. 18:10-11; Lev. 20:27).

Dr. Strong says the Hebrew "yiddehonee" (wizard) means "a knowing one; specially a conjurer," that is, a person who by magic or jugglery claims to call before the imagination the spirit of someone dead, or a knowledge of some future event by some occult power possessed inherently.

Gesenius defines the word as (1) properly, knowing, wise, hence a prophet, a wizard, always used in a bad sense of false prophets, and (2) a spirit of Divination, a spirit of Python with which these soothsayers were claimed to be in communication.

The significance of the Hebrew "obe" (familiar spirit) is shown in Job 32:19, where it is rendered "bottle". Elihu, wishing to unburden himself of his judgment in the matter in dispute, says: "Behold, my belly is as wine that hath no vent; it is ready to burst like new bottles."

The "belly" is likened to the bottle made of animal skin.

Strong, in his definition of the word, states that it means "properly, a mumble, i.e. a water skin (from its hollow sound): hence a necromancer (ventriloquist, as from a jar)," and he gives as its root the Hebrew "at", which means: as a verb, "to move slowly"; as a noun, "a necromancer (from their soft incantations)"; and as an adverb, "gently".

Gesenius fully supports Strong. In defining the root word, he gives it as:

(1) — a gentle sound, murmur, sigh, cp. whispers, ventriloquists, by the murmuring of an artificial voice imitating the spirits of the dead (Is. 19:3). (2) — a gentle going, a gentle flow, a gentle mode of acting (cp. 1 kgs 21:27; Is. 8:6; Gen. 33:14; 2 Sam. 18:5; Job 15:11).

On "obe" Gesenius gives its meaning as:

(1) — a bottle, so called from carrying water — used of wine bottles (Job 32:19). (2) — necromancer, i.e. a soothsayer, who evokes the names of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things, cf. 1 Sam. 28:7; Is. 8:19; 29:4; Deut. 18:11; 2 Kings 21:6; 2 Chron. 33:6.

The Ancient Witchcraft

Necromancy is "the art of revealing future events by calling up and questioning the spirits of the dead".

The classical Biblical example is the witch of Endor (1 Sam. 28), to whom Saul went with the request, "Bring me up Samuel" (v.11), to be told (v.13) "an old man cometh up" (see Isa. 29:4).

Much needless argument has been expended as to whether

the "bringing up of Samuel" actually occurred. The witch of Endor, like all who are engaged in the same trade, was a fake, for wherever the Septuagint finds "obe" in the original, it uniformly renders it "eggastrimouthai"—"to speak out of the belly". This was the art of the ventriloquists who, in ancient times, commonly abused this art of inward speaking, and for the same reason as the "damsel possessed with a spirit of divination"—to obtain "much gain" (Acts 16:16).

Modern Witchcraft

The lucrative business in "bodies and souls of men" (Rev. 18:13 mg), pursued by the Satanic Hierarchy of the seven hills (Rev. 17:9) is too well known to require elaboration. The Roman Bishop and his myriad of priests are "ventriloquists" or "familiar spirits" who ply a thriving trade in selling indulgences for the release of imaginary immortal souls from purgatory. Their ventriloquism", as it was once said of another class, "emanates from the pocket", and to secure their profits, they have relentlessly pursued and persecuted the true ecclesia in the pretext of "saving their souls".

They are "wizards that mutter and peep". They are the conjurers, the jugglers whose low incantations may be observed in the mummery called "the Mass" and whose "magic" is clearly seen in a calendar studded with "patron saints" in whose protection in affairs of this life, the daemon-worshipper is encouraged to trust for protection. They are the counterparts in the so-called Christian era of what the witch of Endor was to Saul. They too, claim to "bring up the dead".

To erect this system of blasphemous deceit and robbery, it was necessary that the stock-in-trade of Hymenaeus and Phil-etus (2 Tim. 2:17-18) be perfected, and after the example of these ancient unworthies, they neglected study of the word or incorrectly divided it, and erected a framework of "profane and vain babblings" in which the Word of the church, claimed eminence over "the word of truth" (vv.15-16). The Church, not the Bible, says the soul is immortal and invents heaven, hell, purgatory and limbo as its abodes. From hell, the place of the damned, and from limbo, "the intermediate state of purely natural happiness for unbaptised children", there is no release, and no profit. Purgatory is the "money-spinner", and to keep in

My lord delayeth his coming." Many have thought this when the signs of an apparently imminent great war have died down. Is this again to be the cry if the war clouds now visible on the horizon should pass without breaking? Some will utter this cry once too often. Although a brief quiet time may precede it (as the Scriptures indicate) Armageddon will surely come. Woe to the unwatchful in that day.

business, "visions" are claimed and "miracles" are "authenticated", as if to say that the same God who did so wondrously at Bethesda (John 5:1-3) and Siloam (John 9:7) now works through His appointed church at Lourdes!

Rome's Challenge Repulsed

In prophesying the development of this great system of error, Isaiah foresaw the challenge it would offer the saints, and on their behalf, he repudiates it:

"Should not a people seek unto their God? (Is it right) for the living to (go) to the dead?"

It is unthinkable that a people knowing the Bible doctrine of the mortality of man should turn to the dead. Their appeal must ever be "to the law and to the testimony", for the good and sufficient reason that "if they (Babylon's familiar spirits and wizards) speak not according to this word, it is because there is no light in them".

For "light", the A.V. margin reads "morning", and the R.V. takes this into the text: "Surely there is no morning for them". The saints are promised "a morning without clouds", when the Just One appears "as the light of the morning" (2 Sam. 23:2-3). But when the "Sun of righteousness arises" (Mal. 4:2), and the dead in Christ awaken out of their sleep, and stand justified before the Judge to receive the accolade of triumph, their Apostate traduccers will remain dead. That is the promise of Isaiah 8:20.

The Wandering Jew

Verses 16 to 20 of Isaiah 8 describe Isaiah and his children as types of Christ and the Ecclesia who find comfort and strength to endure from God's word. Verses 19 and 20 warn the developing Ecclesia against following the doctrines and practices of the Apostasy. Together, the verses form a parenthesis between v.15 which anticipates the destruction of the Jewish State in A.D. 70, and vv.21 and 22, which describe the plight of natural Israel, as it wanders in unbelief, enduring its outcome, the anguish of persecution. The R.V. reads:

"And they shall pass through it (i.e. the land) hardly bestead and hungry and it shall come to pass, that, when they shall be hungry, they shall fret themselves and (margin) curse their king and their God, and turn their faces upward, and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness shall they be driven away."

At Christ's crucifixion, the Jews said: "His blood be on us and on our children" (Matt. 27:25). Forty years later, the long line of prisoners taken, menaced to Rome by Titus, witnessed to the granting of their wish. In shouting, "We have no king

but Caesar" (John 19:15), they had cursed, lightly esteemed, vilified or reviled their king. He had been "set at nought" (Luke 23:11; Acts 3:11).

In thus reviling His son, they had reviled God Himself. Christ declared: "He that believeth on me, believeth not on me, but on Him that sent me" (John 12:44), and the converse is equally true: "He that hateth me, hateth my Father also" (John 15:23).

Isaiah shows that the Jewish rejection of Jesus would continue throughout their wanderings. Even during the persecution they suffered, they retained their religious fervour, as Isaiah declared they would. They "turned their faces upwards", or as the A.V. expresses it: "Look up to heaven". But they had rejected the only "name under heaven given among men, whereby we must be saved" (Acts 3:12), and because of this, Heaven frowned on them.

Rome: Israel's Adversary

Ignored by Heaven, they turned their gaze to the earth—to face a prospect frightening to behold: "distrust and darkness, the gloom of anguish. . . ."

The Hebrew rendered "trouble" is "tzarah", and means "a female rival or adversary". The meaning of the word is displayed in 1 Samuel 1, in the conflict that took place between Hannah and Peninnah, the wives of Elkanah. Hannah, although barren, was a daughter of the Spirit, but Peninnah, fruitful, was a daughter of the flesh. Of Hannah, it was testified: "Her adversary (Heb. Tzarah) also provoked her sore, for to make her fret, because Yahweh had shut up her womb."

In the transaction set forth there, Elkanah typically represents Christ, whilst his two wives represent in type the battle between the flesh and spirit (Gal. 5:17) that, in Christ, resulted in his emergent from the tomb, as the antitypical Samuel, to serve "Yahweh all the days of his life" (1 Sam. 1:11).

From Yahweh's viewpoint, Israel was His wife (Jer. 3:1, 14), who, because of her adultery (i.e. false worship) had been given "a bill of divorce" (v.8. cf. Deut. 24:1-4). Here, then, Isaiah presents us Israel as a "wife" who "looked up to heaven",

The transfer of human government to Christ will be a mighty change in every sense. It will greatly disturb the world in the process of its accomplishment; it will upheave the old foundations, and abolish universal institutions with a great noise and much tumult and disaster; but judgment will bring purity and peace, and the world will rest gloriously under the Messiah, who will be as the shadow of a great rock in a weary land.

—R.R.

or went through all the motions of religious zeal, but who did not do so in truth. As a result, she would be condemned to wander the world, and in her wanderings, she would be confronted by "distress" or "trouble" in the form of a female rival: a woman who knew nothing of Yahweh but claimed to be "the chaste spouse of Christ" (Rev. 18:7). Israel's "womb shut up", Rome, like Peninnah of old, would "provoke her sore" but though Israel, in her extremity "turn her face upward", pleading Heaven's assistance, her refusal to approach through the Divinely provided Altar (Heb. 13:10) makes it such that "there is no answer of God" (Mic. 3:7). As Amos expressed it:

"They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the work of Yahweh, and shall not find it."

Israel, having chosen darkness, darkness would engulf them. "Into thick darkness shall they be driven away". Throughout that part of the "times of the Gentiles" assigned to Rome, the wandering Jew has been a special target of hate. In none of Babylon's extensive domains has he dwelt secure. The Inquisition, the ghetto and the pogrom have dogged his steps. Misery upon misery has been heaped on him. In this we do not rejoice, but take warning — "If God spared not the natural branches, take heed lest He also spare not thee" (Rom. 11:21).

—E.S.P.

"Curse God and die," said Job's wife. The unfaithful suggestion was not heeded. Job was willing to part with everything—health, friends, and property—but not with his trust in God. What an example to us in our lesser trials and afflictions is the patriarch. After his trial Job was not puffed up on account of his victory and patience. He abased himself before God, in view of his failings and weaknesses. Job was blessed before he died, but greater blessings await him.

The help of clerical expositors would not be so much sought after by brethren if they were more fully acquainted with the Scriptures. Christ's appeal was to Moses and the prophets, not to the Jewish Rabbis. We do well to follow his example. How little do many Christadelphians, who essay to teach, know of the Old Testament.

God does not require from us, in the way of service, more than we can give. He knows our weaknesses and capabilities. Honest failings He will abundantly pardon. This thought in itself should be an incentive to make strenuous efforts to please God. How doubly grateful and persevering we should be when we take into account His precious promises in relation to well-doing.

Book Review

“No Temple of the Future”

(“Endeavour” Magazine)

Further issues of the “Endeavour” Magazine have unfortunately served to confirm the comments we made on it in “Logos” of November, 1961.

The latest issue (No. 4) contains an article by R. Storer, teaching that there will not be a literal Temple of Jerusalem, and that animal sacrifices will form no part of worship in the Age to come.

To our mind, such a theory is the first step towards destroying the literality of the Kingdom. What are we to make of such definite statements concerning a future Temple (including those of the Lord—Mark 11:17) as are found so frequently scattered throughout the Word, including the last chapters of Eze-kiel’s prophecy?

Accepting the proposition of the article in the “Endeavour”, two things are possible — both false:

1. We can use the arguments of Seventh Day Adventists who find the literal Temple such an embarrassment, and state that the prophecies were given conditionally, and as Israel did not conform to the conditions, so no such Temple will be built.

2. We can spiritualise the terms used, including the measurements, the posts, walls, chambers, etc., of the prophecy.

In either case it is a complete departure from principles so clearly laid down by our pioneers.

If we accept the first proposition, we must slice out wholesale sections of the Word. We are then forced to the conclusion that the prophecies, with all their minute detail, are so much waste of time; that flesh has been able to destroy the determinate will and counsel of the Almighty.

If we adopt the latter concept and spiritualise these prophecies so that no literality remains, the foundation is laid to spiritualise anything in the Word. The Kingdom becomes a phantom-kingdom of no substance. If we can thus spiritualise Christ’s priesthood in the Age to come (for that is undoubtedly involved) we can do so with his Royal prerogatives and office, and reduce the whole vision down to a spiritual kingdom. From thence it is but a step to teach that Christ is today ruling in his spiritual realm, and the Church is, indeed, the Kingdom on earth.

We do not say that this is what the article in the “Endea-

your" claims, but what it can lead to.

As to animal sacrifice in the Age to come, it is clearly taught in the Word (Isa. 60:7; 19:21; 56:7; Jer. 33:17-18; Ezek. 44:2, 4, 13; Zech. 14:16; Mal. 3:3-4). It is over-simplification, and faulty exposition, to say that animal sacrifices have been completely done away in Christ, even though he was the perfect fulfilment of them. It is true that Christ "offered one sacrifice for sins forever" (Heb. 10:12), but that does not teach there will never be animal sacrifice again.

Could not animal sacrifice provide the token for Christ's offering with greater dramatic import than the bread and wine we now take?

And do not the definite prophecies relating to their re-institution in the Age to come prove that that is what Yahweh intends?

Why are they not offered today?

The answer is that they are not appropriate.

In the days of David, God set aside one place where Israelites were commanded to bring their offerings: Jerusalem (Deut. 12:5-6; Psalm 132:13-14). But in his Olivet discourse, the Lord warned that the destruction of A.D. 70 would bring an end to this state of things through the abomination of desolation standing in the holy place as predicted by Daniel (Matt. 24:15; Dan. 9:27). Micah also predicted that Jerusalem would be ploughed as a field (Mic. 3:12). Christ told his brethren that the Jews would be led away captive into all nations, until the times of the Gentiles be fulfilled (Luke 21:24). With the Temple destroyed, and the city given into the hands of Gentiles, the very place on earth where it was appointed that animal sacrifices should be offered, was closed to such worship. The Lord knew that it would not be long before his brethren would be meeting in the holes and caves of the earth; in the catacombs and other places, often in the most adverse circumstances. Thus he provided for their needs in the memorial supper as we know it today. But Ezekiel was granted a vision of the glorious future. When the man with the measuring line (Christ) will rebuild both the city and the Temple even more gloriously than it was in previous ages, it will again be opened for worship in the way appointed of God.

In glorious detail this is set out for us in the prophecies of

We want men and women who can think and do think; and who are not afraid of truth which does violence to the thinking of the flesh. Such an audience we seemed to have. They seemed to listen as though they were thinking upon what they had heard; and such are the only people that will ultimately be led captive by the gospel of the Kingdom.

—J. Thomas (1854).

Ezekiel, Zechariah, and elsewhere. We learn how the people will come up to Jerusalem for worship, of the offerings they shall bring, of how the prince will preside over the services, how that animal sacrifice will again become appropriate through the liberation and restoration of the city, and the re-establishment of the Temple. We learn that Christ will not only partake of Bread and Wine to add further point to the sacrifices, but will also lead the people in the animal sacrifices that shall then be offered.

As we meditate upon this matter of animal sacrifice, we can appreciate its need. It will form a very real part of the instruction of the peoples in the Millennial Age who will thus be taught to realise what Christ had to go through so that they can be saved. Sin will be greatly reduced, pain will be greatly lessened, death itself will not be so apparent as it is today—and some dramatic representation, greater than that of today, will be necessary to bring home to the people their mortality, their need of redemption. Today, we are conscious of the grim hand of death extended every day of our lives, for, apart from natural deaths, one thousand people are daily killed on the roads throughout the world. The state of our mortality, so terribly and tragically thus brought home to us, makes the need of Christ very evident in our lives.

That will not be so obvious in the Age to come when longevity of life will be greatly extended. Some additional means will therefore be needed to powerfully impress upon a happy and contented people their need of Christ.

The worshipper will see it in the blood poured out of animal sacrifices at the threshold of the Temple. In the dying animal, in the blood-stained garments of the priests, he will be taught his need of Christ in spite of the happy conditions of the age, and the greatly extended lives of all. In this dramatic representation men will learn to fellowship the agony of the Lord's sufferings which are portrayed in Isaiah 53 and Psalms 22, 23.

Sometimes I feel that our brethren of the first century had this advantage over us. Their former remembrance brought them very close to suffering. When they took hold of the bread, they went through their former practice of laying their hands on the head of the condemned animal (Lev.1). When they took the wine, they were reminded of the way the blood of their former sacrifices had been poured out at the bottom of the Altar in a way in which we have difficulty in seeing. They fellowshipped those sufferings for they had seen these actual sacrifices bleed and die before their very eyes, and thus they would meditate on the enormity of sin which had been the cause of this suffering. I feel that R. Storer, as well as ourselves, would be enriched in

understanding if he with us could see this. When I was young, there was a slaughterhouse at the back of our home, and at times, boylike, I went to watch. I still shudder when I think of the way the sheep kicked and struggled, and the look of terror in their eyes, until, through loss of blood, they died and it was all over. It does us good to think on these things, and appreciate what our salvation has entailed; the pain and anguish that our Lord endured that we might have life, and that his bride might be fashioned out of his side.

We sincerely regret the publication of such articles as this one in the "Endeavour" which challenges the accepted principles of Christadelphian exposition. It contributes nothing new to what has been advanced previously, and only serves to weaken some reader's conception of the future, or raise doubts in the minds of those not mature in the Word.

We deplore controversy on the matter in these closing days of the Gentiles, when the signs indicate that we are living in the epoch of Christ's return, the period when the Temple will be rebuilt (Zech. 6:12).

We recommend to "Logos" readers such works as "Law of Moses", "Law and Grace", "Temple of Ezekiel's Prophecy", "Elpis Israel", "Eureka", which will help them appreciate the stern yet kind measures that Deity provides in animal sacrifices, principles that R. Storer seems to have missed.

Every true man will face the desert and the blast and pursue his pilgrimage with the steady purpose that will at last land him at the end, with a good conscience and thankfulness for the laying down of the weary load, in the presence of Christ at his coming. —R.R.

We have to do with a judge who is merciful in the shortcomings of those who love him. He has said, "Him that cometh unto me, I will in no wise cast out." The misfortune is that people don't "come" in the sense of his words, but rather go away, "everyone to his own way."

—R.R.

A truly wise man will take this world as he find it, using it without abusing it, and "contending earnestly" for nothing but "the faith once for all delivered to the Saints."

—J.T.

The rather grubby express train from Tel Aviv, lurches and rattles its restless way along the northern coastline of Israel, and passing the ancient, ruined city of Caesarea, disgorges its passengers at Haifa.

The train was crowded with Israeli soldiers the day we made the trip. They occupied all seats, but in view of the burden of luggage I carried, including my rather battered portable typewriter, they courteously made room for me, and did not complain even though I added to the noise of the train by typing en route.

Haifa has a population of about 140,000 people, and is therefore the second largest city in Israel. It is beautiful, unique and interesting.

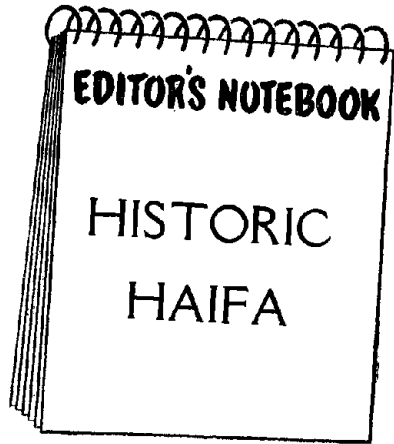
It owes its beauty to its splendid position on the headland of Carmel that boldly juts out into the Mediterranean. It owes its unique character to the way it is sectionised into distinct divisions. It owes its interest to the remarkable background and history of its surroundings.

Beauty is everywhere in evidence from the heights of Carmel. On one side there is the deep blue of the Mediterranean stretching out into the distance; on the other side there is spread out below, the gleaming white metropolis with ample gardens and trees to add a splash of color to the buildings, and with the golden domed Bahai temple holding pride of place. This temple is the world centre for the followers of the Bahai faith, a Persian sect, and is set in the midst of exotic Persian gardens. From its golden dome, gleams of fire seemed to shoot forth as it caught the rays of the sun, on the day we viewed the scene. Further below was the harbour, and a proud liner of the Israeli Merchant Navy was cutting its way through the water, leaving behind a wake of white foam. In the distance stretched the wide Bay of Acre, cutting a vast melon-shaped curve out of the coastline of Israel, whilst a little further to the east is the opening of the Valley of Jezreel or Plain of Esdraclon.

Haifa is unique because it can be sectionised into three distinct parts, found on three different levels like the divisions on a layer cake. They are the industrial, commercial and residential sections. The bottom is the dock area, for Haifa is Israel's chief port as well as its most beautiful city. In this bottom area are also found the factories, including such concerns as the Kaiser automobile assembly plant, the Fertiliser and Chemical Company, the huge oil refinery, and many other industries. The middle layer, stretching over the lower slopes of Carmel, contains the commercial district: the shops, cafes, municipal buildings, some apartments and lower-priced residential buildings. The top section is the chief residential part. Here are found the best hotels and holiday resorts, the higher-priced dwellings, the most glorious views.

The roads twist and turn sharply to negotiate the steep climb; but the higher one ascends the more beauty there is spread out to see.

As for interest, what Christadelphian does not thrill to this historic



spot! Who can read the thrilling encounter of Elijah with the prophets of Baal and remain unmoved? What a site for such a dramatic occasion! Carmel itself stands up like a huge altar dominating the countryside. The Israelites, assembled to witness the apparently unequal contest between the solitary prophet of Yahweh and the multitudinous prophets of Baal, saw spread before them the Valley of Jezreel rich in the historic past. Along that Valley the forces of Sisera marched in triumph, full of confidence for the impending battle with the unarmed and disorganised Israelites; only to later flee ignominiously back home, decisively defeated, overthrown by the intervention of God. Carmel signifies "fruitful field", but in Elijah's day, a spiritual drought was in evidence (Amos 9:11) which was only broken when the prophets of Baal were slaughtered at the command of Elijah at the foot of the Mount.

Standing at the very site of this incident, we recaptured the scene.

We had visited Haifa at the invitation of the Youth Aliyah Organisation, to be shown some of the projects associated with their rehabilitation of Jewish children. Through courtesy of their guide, Hannah Taubin, we were also shown much of northern Galilee. One trip took us along the historic Valley of Jezreel; a plain about ten miles wide and thirty miles long, wonderfully fertile, and showing every evidence of prosperity. This valley or plain extending from east to west, gives access from the north to the coastal plains of the south, and was the route normally taken by invaders in the past. Many a battle has been fought in this vicinity; many a time have Israelites listened to the tramp of a conquering enemy along the very route we were travelling, because they had turned from the protection of Yahweh. When the Jews first returned forty years ago, this valley was called the Valley of Death because it was a vast, slimy, malarial swamp, so deadly that it is claimed that even birds flying over it were affected. Many Jews lost their lives draining the swamps, making the Valley the hospitable and fertile place it is today. When I was there, seven years earlier, this plain had been dotted with ma'abarot, temporary dwellings that were little more than tin sheds; but today these are gone.

We travelled along this vast valley, or plain, past the signpost pointing to Megiddo, on to Afula (the main Centre of the plain), and from thence to Mt. Tabor. We drove up to summit of the mount to witness the wonderful view that is spread out below. We now saw the valley in all its beauty; a tangle of ploughed fields and growing maize. To the north we could see snow-capped Hermon, to the east the Sea of Galilee. To the south there was Megiddo and the hills of Gilboa where Saul met his death. Not far from us was Nazareth on its own height. What an historic spot! There is a monastery on the summit of Mount Tabor, but we were not interested in it, though the monks wanted to show us around. The view and the historic associations were all-sufficient for us. As we looked down upon the scene, we recalled the incidents of the past. The battle of Gilboa; the destruction of Sisera's host by Barak that man of lightning (as his name signifies) who was stung into activity by Deborah the bee; the exploits of David against the Philistines; the battle of Megiddo by foolish though courageous Josiah who lost his life in consequence; and greatest of all: the boy who lived in Nazareth, who observed the way of life about him, and who grew to be Saviour of the World.

What a site!

But Hannah was talking to me. She was full of enthusiasm for the view, and for the historic associations. She thrilled to the victory of Deborah and Barak. She told me she had a little girl named Deborah, who had been appointed to play the part of Deborah the judge in a

play at the school she attends. When she has learnt the part to perfection, Hannah has promised to take her to the heights of Tabor, and tell her the story of the victory, that she might personally witness the site of the scene she is to enact. And as she told me this, bubbling over with her enthusiasm in typical Israeli fashion, she pointed out to me the Kfar Deborah (Village of Deborah) down below, not far from the Mount.

We descended the steep, narrow, twisting, bumpy road (the large American car finding the bends a little too sharp for comfort), and were soon on the road travelling towards Degania and the Sea of Galilee. The road took us past Endor, the place visited by Saul on the night previous to his defeat, where he enquired of the witch as to the results of the morrow. It is hidden from Gilboa by a low range of hills, and one could imagine the disguised Saul creeping through the enemy lines, to learn of his fate.

Degania is situated on the southern tip of the Sea of Galilee. It is the first Kibbutz to be established in the land, and is a show place. The story of Degania has been told and retold so often that I do not propose to take up space doing so again. But if a map of modern Israel is consulted, the strategic importance of Degania will be appreciated. From Degania there is easy access to the Valley of Jezreel that leads to Haifa, the coastal plains, and to the most populous part of modern Israel. In the Arab-Jewish War of Liberation, Syrian strategy was designed to overthrow Degania, and to drive on to the coastal plains cutting Israel in two, and encompassing its defeat. The full weight of the well-equipped Syrian army was launched against the settlement. The members of the Kibbutz determined that the attack must fail. But they were without weapons. Manufacturing homemade explosives, suicide squads braved the fire of the advancing Syrians, to drop these explosives in the Tanks that were racing towards the Kibbutz. Many died in the attempt, but the attack was turned, and Israel saved. Today, the Syrian tank that penetrated the furthest is preserved with its nose in the fence of Degania—a warning to all who visit the Kibbutz.

And, as we saw, trenches are still being maintained around Degania because this settlement is on the very border of Syria, and could become a key point in a further war at any time.

As we were shown over the Kibbutz with its provision for communal life, I asked Hannah whether she would like to live in such a settlement. She left me in no doubt that she would not; she preferred normal home life. And I agree with her. I understand, too, that gradually the life of the Kibbutz is fading out of Israel. With the stabilisation of the nation, its need is not so obvious.

Not far from Degania, the Jordan commences its journey from the Sea of Galilee to the Dead Sea, twisting and turning along the maze of valleys that criss-cross the deep ravine to the south, until it comes to journey's end. What a remarkable parable is presented by the Jordan. The name means "descender". It stands as a type of humanity. It flows out of the Sea of Galilee which is a sea of life, and one-time passing a city called Adam (Josh. 3:16), it empties itself into the Dead Sea. Thus it came out of life, through Adam, to death! When Joshua passed over the river, its waters flowed in reverse, from Adam back to the Sea of Life. That, of course, is the influence that the antitypical Joshua—the Lord Jesus—has on those who come under his influence.

The road traverses the western shore of the Sea of Galilee (the eastern shore is in Syria), and every bend provides a new scene of beauty. The inland Sea is edged by grey hills standing up steeply around it, giving it the appearance of a giant soup-plate. We came to Tiberias—

an ugly town in a lovely setting. However, Hannah insisted that we have fish to eat in Tiberias, as it was here that the disciples did so much of their fishing. We did so, to find that the town is not only noted for its fish, but also for its flies. The cafe did not boast of fly-wire doors, with the result that we could almost imagine that we were back in Egypt at the height of the plague of flies.

The signpost at Tiberias pointed the way to Nazareth. Like all signposts in Israel it did so in three languages: Hebrew, Arabic, English. I pointed out the significance of this to Hannah. When Christ was crucified the accusation was written over his cross in three languages: Hebrew, Latin and Greek. Today three languages are still used in the land, but only one of the original three remains: Hebrew. Latin and Greek, like the Empires they represented, have ceased from out of the land. I told Hannah how we looked to the time when Arabic and English will likewise cease, and Hebrew remain the sole language of the land, and the chief language of the world (Zeph. 3:8).

The road to Nazareth took us past a Youth Aliyah Settlement called Hodayat. The word means "thanksgiving for deliverance", and is appropriate for this settlement which received many children delivered from out of the trouble that involved Jews in all parts of the world. But the word is also derived from a Hebrew root signifying India, and the first occupants of this children's village were Jewish children from India. In such villages, the children learn a measure of discipline and self-government, and are made ready for absorption into the life of the land, some finding a place in one of the Kibbutzim. Hodayat is a "religious" settlement, which means that it is founded upon Judaism which forms part of the education. The male members of the settlement thus all wear the little skull caps that religious Jews wear.

We were now in the very midst of the Galilean hills: rocky, bare, eroded, and soon found ourselves at New Nazareth. It is not generally known that there are two Nazareths, but such is the case. The traditional Nazareth is mainly inhabited by Arabs, and is situated on a steep rising commanding a wonderful view of the Valley of Jezreel. A new Jewish Nazareth is being built not far from it. The latter is rather an ugly place of apartment buildings and tall multiple-storey flats. Main industry of the town is a large clothing factory erected by Jews to produce clergyman's cloth for the special clothing which is part of the stock-in-trade whereby these "false prophets" deceive the people (Zech. 13:4 -mg). To me it seemed an example of grim humour that the Jews should capitalise upon so-called Christians in such fashion, that they should make cloth in Nazareth so that clergymen can boast that their sermonising suit came from the city of the Founder of a religion that they betray by their errors, and Jews do by their folly.

That night we stood on the heights of Haifa and looked down on the lights of the city floating in the sea of darkness below. The centre blazed with variegated lights, whilst in the far distance those of Acre gleamed out of the darkness at the other end of the Bay.

The first day of the week came around whilst we were in Haifa, and we took the opportunity of not only remembering the Lord in the way appointed, but of basing the exhortation on the experience of Elijah on Mount Carmel. It was deeply impressive to conduct these exercises in such an historic setting. This was the second Memorial Meeting we had conducted in the Land of Promise on the occasion of this visit.

But now our stay in the Land was rapidly coming to an end. Preparations had to be made for our impending departure. And this, with a few other tours, brought our visit to the Land to an end.

—Editor.

Correspondence

"Marking Our Bibles"!

Sister M.S. (Natal) writes:

"Thank you for 'Logos' and the notes on Haggai. The notes will be very helpful and both my husband and I continue to enjoy the articles in 'Logos' immensely. Those dealing with 'Pleasure and Profit from the Bible' have been especially interesting. We are both marking our Bibles, and have adopted your suggestions for our weekly Bible Class . . ."

The Bible can be either dull, uninteresting and lifeless; or it can be vital, powerful and alive. It depends upon our approach to it, and our handling of it. The "marking of a Bible" will valuably assist the student to gain more benefit from its pages. We are particularly anxious to assist any reader in this direction, and suggest you write to Box 226, G.P.O., Adelaide, South Australia, for suggestions on Bible marking.

Support Encouraging

We have received a letter from Sis. J.R. (Maryborough, Vict.), together with a donation for the work of the Truth. This continued support is much appreciated, and we thank our reader for her expressions of encouragement. The world, indeed, looks to the future with fear in its heart. But the very things that cause it to mourn are a source of rejoicing to us. We can rejoice that many of the institutions of the flesh will soon be destroyed to make way for those of the spirit, and that the triumph of the flesh in all the earth must shortly bow before the Son of God himself.

"By their own arm . . ."

Bro. A.S. (Victoria) warns of a misapplication of certain prophecies:

"I was pleased to see that you

made it clear that most of the Israelites returning to Palestine are not going back in faith. With many it is not much more than a 'homing instinct', which can be found in some birds and animals.

A short while ago our ecclesia used a moving picture instead of the 7 p.m. lecture. You would get the idea that the tree-planting, vegetable-growing, and irrigation was the fulfilling of long-foretold prophecies of Scripture, such as Isa. 35, etc. When the presiding brother afterwards admitted that the evening's effort would give that impression, I mentioned that the Jews are working by human effort, and without Christ. If a 'faithless generation' was expelled from the land in the 7th century B.C., it is inconsistent to imply that a 'faithless generation' are received back in the 20th century A.D., in fulfilment of these prophecies. Those who read your travel notes should see this clearly."

The return of the Jew to the land is but a token of God's eventual purpose to create them the "first dominion" in the world (Micah 4:8). What we see today is but the faint rays of light which witness to the coming dawn. Before the wonderful prophetic visions of Israel's glory are consummated, the people must yet pass under the rod of affliction; they must yet learn to respect Yahweh's Anointed, and bow the knee to his will. Then, and not before, will such prophecies have their fulfilment.

Meanwhile, we can rejoice in the fact that Yahweh is undoubtedly moving in the affairs of His people bringing about His revealed purpose, and with that, our redemption and glorification for which we earnestly long.

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