

## *Introduction to Volume 29*



With this, the first number of our new volume, the circle of time has again revolved to the point where subscriptions once again become due. We gently remind the reader that the early remittance of the money assists us greatly in the work of the Truth. It reduces book-keeping to a minimum, permitting us greater freedom for the more profitable and edifying work of studying and expounding the Word.

The 12/6 suggested is a mere nominal amount. Only extreme economising, plus an expanding circulation, permits us to issue "LOGOS" so cheaply in a country where printing costs are so high. We get along with as little as we can, but paper, printing, postage must be paid for; and postage, alone, exceeds £600 per year. You can help bridge the ever-existing gap between income and expenses, and at the same time increase the scope of these labours by bringing "LOGOS" before the notice of others.

Due to the generosity of many readers, who do not limit their donation to the subscription rate, we are not only able to issue "LOGOS" at a low cost (thus permitting the greatest number to afford it), but we are able to send it free of charge to those who are not in a position to pay the rate set down. We are particularly anxious that any in that position should not be deprived of it, for we are most happy to supply it. As "LOGOS" is a registered Magazine, however, it is important that all such applications be renewed annually. The Government demands this in issuing our postal licence. Such applicants are then treated by us as normal

subscribers, and we are pleased to receive from them (as from all) suggestions for improvement, constructive criticism, advice, and so forth.

Our policy remains the same. Doctrinally, it is based upon the writings of our pioneers epitomised in the Amended Birmingham Statement of Faith. In writing thus, we do not give slavish deference to any writings apart from the Inspired Word, but we believe that works like "EUREKA", "CHRISTENDOM ASTRAY", "ELPIS ISRAEL", etc., are the best aids extant to the better understanding of the Bible. We are not interested in "experiments" in exposition which challenges the fundamentals of our faith, without being documented by the Word. We have a policy, and to that policy we stand, for we believe that sound, wholesome words of Truth are precious things, capable of creating within us the likeness of our Lord (Col. 3:9-10). On the other hand, the Brotherhood has had a surfeit of experimentation in doctrine in the past, which has resulted in a series of divisions that have torn and rent the Body. We seek the things that lead for peace; and true peace, as the Apostle clearly shows, is the outgrowth of knowledge and understanding. He spake of "hearts knit together in love, and unto all riches of the full assurance of understanding" (Col. 2:2). There is ample scope for variety in exposition, for "bringing forth things new and old" out of the treasure-chest of the Spirit, without challenging the fundamentals of Truth.

We try not to limit our work to theory, but engage in the practical aspect of it also. To that end, the last twelve months have witnessed an increase in labor in the realm of Gospel proclamation. "Logos" Publications has underwritten certain efforts that have been of benefit to Ecclesias in distant parts, and has given its support to the extension of the Truth to the world without. A large team of workers has assisted in that direction, with the result that "Herald of the Coming Age", "Digest of Truth", and other leaflets have gone forth in their thousands. This has demanded both money and muscles, but both have been forthcoming when needed. We plan (God willing) an extension and improvement of these efforts for the year ahead.

Volume Twenty-nine commences in significant times. There is no disputing that! The title of our current "Herald" ("Russia's Conquest of Space: A Warning to Humanity") reminds us of that. The last twelve months have witnessed an intensification of preparations for war, whilst at the same time the Middle East has come more and more into prominence in the counsels of the nations. When we pause to consider the world scene, and compare it with what Dr. Thomas anticipated, there is not the shadow of

a doubt that we are in the Time of the End. World events shout their warning to the Brotherhood. They proclaim the message of Revelation 16: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." In Europe we see the two feet of the Image forming; in the Middle East, Israel has reached the end of an epoch; in the north, the mighty Russian colossus stands ready; among the teeming millions of the Far East, there is a sense of expectancy; in nations such as America, Canada, New Zealand, Australia, there is the realisation of growing world problems on their very doorstep that must inevitably involve them in any future crisis; in Africa, there exists a slumbering political volcano.

And of all the 3,000 millions of earth's populations, an infinitesimal number of men and women have the answer to these problems. It is an answer of hope, that permits them to see beyond the present to the glory to be revealed. It is to the advantage of those people to make the vision of the future bright and real, so that they have something to lift them out of the slough of despond into which this mad-living age will cast them all, every now and then.

This Volume is dedicated to setting before the reader that vision of hope. He will find it expressed in the exposition of the Word, to which we direct him. This is the means designed of Yahweh for the sanctification of His saints (John 17:17), and through it, and it alone, will he find the power to surmount the problems of today and obtain the Age of Tomorrow. We look forward to the co-operation of Readers to make "Logos" an even more powerful means of spiritual intercourse in the future than it has been in the past. With Yahweh's blessing we will attain this objective.

—Editor.

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Ability, however great, if not accompanied by sincerity and righteousness, is abhorrent to God. Saul, the son of Kish, illustrates this truth. Saul was a man of exceptional bodily and mental gifts, but when he ceased "to be little in his own eyes", he developed traits of character which were repugnant in God's eyes. He was very religious, but he made religion subservient to his own purposes. If God failed to answer him he would resort to a witch. He was a typical man of the world, and had no faith of the right kind. Let us be men of God and not men of the world.

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Ungifted with "the powers of the world to come," and walled-off from all the castes and walks of the world in church and state, the truth's friends can lift but a still small voice — feeble and unheard in the great clamour of tongues. But it is our duty and privilege to do what we can.

—R. Roberts

## **Jacob's Prophecy of the Last Days (Gen. 49)**

# **DAN : THE JUDGE**

"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for Thy salvation, O Yahweh!" (Gen. 49:16-18).



### **Dan's Significant Tribal Position**

The children of Israel left Egypt a rabble of slaves; they left Sinai a properly-organised nation. When they encamped, each tribe, under its individual standard, occupied its allotted place around the Tabernacle. But, in addition, they encamped in groups of three at different points of the compass, so that the nation as a whole was divided into four separate divisions, comprising (like the New Jerusalem of Rev. 21:16) a foursquare encampment. At the head of these divisions were the standards of the four principal tribes: Judah, Reuben, Ephraim and Dan (Num. 2).

These four divisions were still maintained when Israel was on the march. Judah occupied the place of honor at the head, and Dan took up the vitally important position leading the group at the rear (Num. 10). Thus Judah attacked and Dan defended. Israel had at its head the tribe that symbolised he whom his brethren shall praise, and at its rear the tribe that stood for he who shall be the judge.

When the tribes encamped, Judah at the head of its associate tribes, took up its position on the East, in the fore-front of the Tabernacle, and Dan with its associate tribes occupied the northern aspect.

Both positions were of the greatest significance.

The Hebrew word for "east" signifies "the sun's rising," and it is appropriate that Christ should be styled, "the Sun of righteousness with healing in his wings" (Mal. 4:1).

The Hebrew word for "north" suggests the place hidden from human eyes, and the Bible usage of the term suggests that it is used to symbolise God's dwelling place, the great Unseen. From the dwelling place of God will come the great Judge of all the earth.

### **Promotion From the North**

The Psalmist declares:

**"Promotion cometh neither from the east, nor from the west, nor**

from the south. But God is the Judge; He putteth down one, and setteth up another (Ps. 75:6-7).

If promotion does not come from the east, west, or south, it must come from the north. The Psalmist excluded the north from his comment, but added: "God is the judge". Surely it is not mere coincidence that on the north of the Tabernacle was stationed the tribe whose name is Dan, or the Judge.

If, to the Hebrews, the north signified the great unknown, and Dan the Judge was stationed at that position, would it not be a continual reminder to them that He Who dwelleth in the great Unknown is their Judge?

The Hebrew word for north comes from a root signifying "hidden", "dark", "unknown". In Isaiah 14:13-14 the north is associated with the throne of Yahweh; in Job 26:7 it is described as the place where flesh has not penetrated; in Job 37:22 it is said to be the mysterious direction from whence comes fair weather (or gold — faith, mg.); in Ezekiel 1:4 the Cherubim of glory are represented as originating from the north; in Isaiah 41:25, he who "calls upon Yahweh's name", and who shall trample the kings of the earth in judgment, is said to be raised up from the north.

Obviously the north is used in a figurative sense in these passages. For example, the Cherubim (the saints in glory) will not be manifested from the north, but from Sinai. But if the north is considered figuratively as the great Unknown, the place Hidden from human eyes, the location of the Throne of Yahweh, then it can be said that they come from the north. As a community, the Cherubim will have been "born from above" (John 3:3 mg.), and in that sense will have "come down from God" (Rev. 21:2). These same words apply to the great Judge of Isaiah 41:25. No matter to whom this prophecy may have applied to primarily, it obviously has relation to the Lord Jesus. But how can it be said of him that he is "raised up from the north"? Only in the figurative sense as suggested above. In that sense, Christ as Judge, will come from the north.

Is it not appropriate then, that Dan, the Judge, should have been stationed on the northern side of the Tabernacle? It would constitute a reminder to Israel that the Judge of all the earth would be manifested from the hidden place of Deity.

Dan will retain the northern position even in the Millenium. In the allocation of the tribal inheritances outlined in Ezekiel 48, Dan is placed at the extreme north of the Land of Promise.

It ultimately occupied such a position under the Judges. Originally, the tribal inheritance of Dan was located to the north-west of Judah, but due to enemy pressure, the land became too confined, and Dan had to seek territory elsewhere. This forced

some of the tribe to the extreme north where it annexed a portion of territory by driving out the inhabitants. The term "from Dan to Beersheba" then became expressive of the extreme north to the extreme south of the land.

### Israel's Future Judge.

Jacob saw in Dan the symbol of the coming judge. Dr. Thomas has rendered his words thus:

*"Dan, as one of the tribes of Israel, shall avenge his people. There shall be a Judge, a serpent in the way, an adder in the path, biting the heels of the horse, so that its rider shall fall backwards."*

As the serpent strikes suddenly and swiftly, as the adder in the path is overlooked by the rider on a horse because he is lifted high above it, so the Judge will suddenly and swiftly avenge his people in the Age to come, by striking at the "horse", and bringing its "rider" crashing to the ground.

Zechariah, visualising the same time, spoke of how Israel under the leadership of the Judge, shall be an instrument to that end. He declared:

*"They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because Yahweh is with them, and the riders on horses shall be confounded" (Zech. 10:5).*

In previous articles in this series, we have pointed out that the horse is used in Scripture as a symbol of war. "Riders on horses" are those who are set in authority to guide the affairs of nations, particularly in their schemes of conquest.

In their ambitious plans, the mighty men of the nations overlook the coming of the Judge, as a rider on a horse overlooks the serpent in the path that is so far beneath his notice. But the menace is there, and in this case the serpent will strike to mortally wound the mount, so that its rider will be without means of continuing his conquest.

Thus Jacob, in pronouncing the blessing on Dan, anticipated the conquest of Gentile power, and the avenging of his people by the Judge.

The tribal standard of Dan, standing at the north of the Tabernacle, suggested how this will be done. It was an Eagle (Ezek. 1:10). The eagle is also used as a symbol of the Spirit, and it will be through the Spirit that judgment will be poured out upon the nations. Zechariah saw this in his vision of the great mountain that was reduced to a plain. The vision symbolised the destruction of Gentile power, and the prophet was told how this will be accomplished:

*"Not by might, nor by power, but by My spirit, saith Yahweh Sabbath" (Zech. 4:6).*

By the Eagle, by the Spirit, manifested through Dan the

Judge. By this means will Gentile might be reduced to nothing.

According to the Greek, the symbol of the Eagle is used also in Rev. 8:13, and Dr. Thomas suggests that the judgments threatened against the inhabitants of the earth in that verse, were announced by the saints as an element of the Cherubim. It was on their behalf, also, that these judgments were poured out. John wrote:

**"I beheld, and heard an angel (Gr. Eagle) flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"**

The judgments thus threatened by the eagle reach into the future and extend to the time when the Kingdoms of this earth become the Kingdoms of our Lord, and of His Christ (Rev. 11: 14-15). He, as the Judge, will complete the work of avenging his people through the spirit he shall wield.

Did Jacob see into the millenium as on his bed of sickness he spake of his son Dan?

There is not the slightest doubt that he did.

Having completed the blessing, he offered up a short, ejaculatory prayer for its fulfilment:

**"I have waited for thy salvation!" he declared unto Yahweh.**

That salvation will come from the one whom Yahweh hath ordained to judge not only His people, but to avenge them by the judgments he will pour out upon the world. The resurrection of Christ is the assurance that he is to return to complete the work of judgment commenced 1900 years ago (Acts 17:31).

—H.P.M.

I have seen enough of the surface of our globe to satisfy me that when finished it will make a sufficiently splendid and magnificent inheritance for intelligences of the largest capacities and most scriptural aspirations — substitute righteousness for sin, and perfect what remains unfinished in its wastes and barrens, and no better heaven need be sought than our earth, when the Lord is there.

—J. Thomas.

To invest at least a portion of this life's exertions in the life to come, is not an extraordinary feat of wisdom, and yet is what few are equal to; and the result is—the cemetery, which to mankind in general is the ignominious goal, while to the servants of God it is but a temporary resting place, in which their short sleep is over before they are aware they were put there.

—R. Roberts.

## An Expositionary Exhortation

# Twelve Remarkable Men

"Now the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Batholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Lebbaeus whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him"—Matthew 10:2-3.



### A Divine Choice

The Lord made no mistake in his choice of the 12 men who were to accompany him during his ministry, and witness to the Divine purpose manifest in him. He chose them in collaboration with his Father, for it is recorded that "on the day before he chose from his disciples, twelve whom he named apostles, he went into a mountain to pray, and continued all night in prayer to God". This action shows the importance Jesus placed on the selection of these men. With the exception of one, they were destined for the important work of planting the Gospel throughout the world, and to take a leading part in the Kingdom of the future age.

Jesus prayed to the Father, because God had prepared the men. At the end of his life he declared:

**"I have manifested Thy name unto the men WHICH THOU GAVEST ME out of the world; Thine they were, and Thou GAVEST THEM ME; and they have kept Thy word" (John 17:6).**

Even the choosing of a traitor was part of God's purpose:

**"None of them is lost, but the son of perdition, that the scripture might be fulfilled" (v.12).**

It is our wonderful privilege to have the lives of these men recorded in the Scriptures. We can hearken to their words, witness their actions, observe their characteristics, note their example. Christ prayed:

**"Neither pray I for these alone, but for them also which shall believe on me through THEIR word . . ." (v.20).**

These were great men; great in every sense of the word! They provide powerful lessons of exhortation, encouragement and warning. Each in his own way, with his different characteristics, his different reactions to the circumstances of life can assist us as we strive to follow the same Lord. Paul taught that "we are built upon the foundation of the apostles and prophets, Jesus Christ



himself being the chief cornerstone" (Eph. 2:19-22). That is the foundation upon which we must build. Only to the extent that an Ecclesia does that will it survive as an ecclesia, and keep its independence in spite of the prevailing apostasy.

### Differing Characteristics

The apostles differed as regards their natural characteristics, but it was a variation of suitable dispositions. Their very weaknesses were turned to good account. If Peter was impulsive, it was mostly in the direction indicated by Paul: "It is good to be zealously affected in a good cause". If he was weak, and denied his Lord, this fault (washed away in bitter tears) qualified him, through the abasement it brought, for subsequent leadership — a position which might have filled a faultless man with too high notions of his own importance.

If Thomas was unreasonably faithless in Christ's resurrection, his scepticism brought a powerful demonstration of its truth which believers since that day have heavily rested upon.

In John, the "disciple whom Jesus loved", there is seen a combination of goodness and severity which springs from God, and receives His approval. John was gentle and loving when circumstances admitted of it, but decisive to the point of sharpness, a veritable "son of thunder" when confronted with error. It was the lovable John who wrote the stern words: "He that saith, I know him and keepeth not his commandments, is a liar; and the truth is not in him".

James was sombre, stern and faithful. He was a pillar of stability in the times which came after, when men were liable to allow their theory of justification by faith overshadow the necessity for works by which faith is perfected.

Of the other apostles we know little, except Judas Iscariot. His life reveals that contact with the Truth does not necessarily mean a true and faithful use of it. It is possible, like Judas, to fall from the highest position through transgression. He was a vessel unto dishonor, included in the body of the apostles to show that traitors will exist even among the followers of the Lord.

### The Story of Their Names

The names of the Apostles are recorded four times (Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13-16). Though the order of the names vary, Peter is invariably at the head, and Judas Iscariot (with the exception of Acts 1) is at the tail of the list. Their names spell a wonderful and dramatic story.

1. *Simon Peter (Hearing Stone)*. His name expresses the first requisite of those who would be disciples. It was because Peter

did "hear" the sayings of the chief "cornerstone" that made him the man he became. Christ told him: "Thou art Peter, and upon this rock (stone) will I build my ecclesia". In Matthew 13:9 he showed that an hearing ear is an essential characteristic of true discipleship. When we hear what is revealed by the Spirit, and follow the example of Peter, we build upon rock, as he himself declared:

**"As newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone . . . ye also, as living stones, are built up a spiritual house . . ."** (1 Pet. 2:2-6).

2. *Andrew (A strong man)*. He was Peter's brother, and his name describes the result of hearing and building on the stone. Thus Paul taught:

**"Quit you like men, be strong" (1 Cor. 16:13). "Be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be filled with all the fulness of God" (Eph. 3:16-18).**

By leaning heavily on the "strong man of the spirit", we likewise become "strong in faith". Through constant contact with the Lord, we progress from "babes needing milk" to "strong men", fit for the Master's service.

3. *James (Supplanter)*. He who comes to Christ must be like the man who "dugged deep". Every false ground of confidence must be removed; each weakness recognised; every attempt made to conquer. We must put the truth into action, and make a conscious effort to "supplant" the weakness of flesh with the strength of the Word.

**"Be not conformed to this age; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. (Rom. 12:2).**

4. *John (Grace of Yahweh)*. Jesus loved this disciple. His name is expressive of our aim: to seek the grace, or favour, of Yahweh, which is a gift, offered on conditions (Eph. 2:8). It is, perhaps, the most humbling aspect of worship, that salvation is a gift; we cannot buy our way into the kingdom, nor offer anything adequate for it. If we are utterly dependent upon the mercy and love of the Father, we must learn to throw ourselves upon His goodness. Even the great apostle Paul, who for the Truth's sake could say, "I bear the marks of suffering in my body", could not presume on the fact of his labors, but wrote:

**"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).**

5. *Philip (A Lover of horses, a warrior)*. This Apostle's name describes those who delight in active service, Paul describes such

as a warrior, and outlines the armor with which he is protected: truth, righteousness, gospel of peace, faith, salvation, word of God, prayer and supplication. The exhortation of Paul to all who are engaged in active service in Christ is:

**"Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10).**

6. *Bartholomew (Son of the Suspender of Waters)*. This name describes our relationship with Deity. We are called to be "sons of the Suspender of Waters". It was Yahweh who held back the waters of the seas, when the two great leaders of Israel (Moses and Joshua) led the people from Egypt to the Promised Land. It was Yahweh who protected David when the "floods of ungodly men made him afraid", and who rescued Jonah from the ocean. Psalm 93 beautifully expresses Yahweh's exalted position, and with such a Father, what have we to fear?

**"The floods have lifted up, O Yahweh; the floods have lifted up their voice; the floods lift up their waves. Yahweh on high is mightier than the noise of many waters, yea the mighty waves of the sea . . ."**

7. *Thomas (Twin, double, complete, perfect)*. His name expresses the twofold aspect of sonship: Jew and Gentile are made one in Christ Jesus. Jesus said of such: "Be ye perfect, even as your Father in heaven is perfect". James, also, exhorts us to be "perfect and entire, wanting nothing". The word "perfect" signifies "to be mature". As sons of the suspender of waters, we must aim for spiritual maturity. It will come only by applying our minds to the Word which is designed to sanctify us for the Kingdom (Jhn. 17:17).

8. *Matthew (Gift, given)*. This suggests our responsibilities. As we have been given much, so in turn we must give. Condemnation will rest upon the servant who has "hidden his light under a bushel".

9. *James Alphaeus (Supplanter, First)*. There is only One who is First, and the purpose of our call is to manifest Him in our lives. That requires supplanting the flesh-thinking mind with that of the spirit. It demands that we battle with self, but we have access to a Divine Strength which will give us the victory at the last.

10. *Judas Labbaeus (Praise, Heart)*. The Psalmist wrote:

**"Be glad in Yahweh, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart" (Ps. 32:11).**

Yahweh delights in praise from the heart; in the sincere appreciation of His goodness. He hates mere lip-service. If we stop to count personal blessings, we shall soon develop the attribute of praise from the heart.

11. *Simon Zelotes (Hearing, Earnestly)*. As something more than mere praise is required, so our hearing must be diligent and earnest. A superficial hearing was the curse of Israel. God told Ezekiel that the people would "hear thy words, but will not do them" (Ezek. 33:31). Merely "doing the daily readings" is not enough; we must become earnest students of the Word, in love with the things of God.

**"Incline your ear, and come unto me: hear, and your soul shall live; and I will make with you an everlasting covenant, even the sure mercies of David" (Isa. 55:3).**

The word "incline" is from the Hebrew "natah", and expresses the idea of "stretching out". It implies taking trouble to hear and understand. God makes His invitation only to those who appreciate its worth, and will avidly seek to fulfil the conditions.

12. *Judas Iscariot (Praise, The Man of the City)*. Here is the sad part of the story: failure! This disciple forgot the meaning of his companions' names, and his own reveals his weakness. Judas means "praise", Iscariot means "man of the city". It is derived from the Hebrew "skerat" meaning "reward", "bribe". And Judas fulfilled the meaning of his name. The other eleven disciples came from Galilee, but the heart of Judas remained in the cities of the flesh, from whence he sought the reward he praised. Judas forgot the principle expressed by Paul in Hebrews 13:14: "For here we have no continuing city . . ." He forgot the example of Abraham, who "looked for a city which hath foundations whose building and architect is God" (Heb. 11:10). Judas, the man of the city, looked for his reward in the present.

Had Judas but counted the "reproach of Christ" greater riches than earthly treasure, his name would not be the reproach it now is. It was too late for him to make amends when he had the 30 pieces of silver in his hand, and his master was held by the Roman guards! Judas, indeed, tried to escape the consequences, and flung the money back at the feet of the priests in a vain attempt to escape judgment. Jesus had told him earlier: "Ye cannot have God and mammon". But Judas, by his action, tried to show Christ out as a liar, and reaped death and disgrace as a result.

### **The Parable of the Names**

Eleven of the apostles spell a spiritual success story; one reveals the ultimate destiny of the traitor—failure! All twelve represent any Ecclesia throughout the ages—men changed or unchanged by the influence of Christ. Some impetuous, some retiring, some active, some self-effacing, some faithful, some doubtful. Christ can mould and change us all, as he did the eleven who succeeded,

Judas was but one out of twelve. We would hope that this might be the figure of failure down the ages. But we fear that the rewards of the world, and the "praises of mankind" will prove too much for many professors of Christ's name. Let us see that we do not follow the pathway of death that Judas has already trod.

Valuable lessons are contained in these three verses in Matthew 10. They contain just a list of familiar names; but what a wonderful story those names reveal! It is a story speaking of the things for which we should strive. Here is a paraphrase of the list:

- Hearing the Rock;
- Imitating the Strong One;
- Supplanting evil with good;
- Seeking the grace of the Lord;
- Active service in the cause of truth;
- Sonship to the Suspender of Waters;
- Reaching unto spiritual maturity;
- Assisting others, as we have been helped;
- Manifesting the glory of He who is First;
- Giving diligent heed to His words;
- Praising Yahweh from the heart;
- And the warning of the traitor:
- Avoid praising the bribe!

Let us be guided by these principles in our lives, that we might honor the name we bear, and please him who has called us to his service.

—G.E.M.

#### PERIODICALS ETC., RECEIVED:

We are pleased to receive from readers periodicals, or items of news that they may consider of interest.

Received this month: "**PRUFET ALLES**" — the very nicely printed periodical issued by the brethren in Germany. We are happy to see the link with "Logos" in that it is publishing in serial form a translation of the articles: "Jacob's Prophecy of the Last Days". We plan to give readers some news of Ecclesial activities in Germany in subsequent issues of "Logos".

"**THE CHRISTADELPHIAN UNITY MAGAZINE**" — This comes from California, USA, and is the first number. It is for free distribution, the subscription price (as shown on the cover) being "your loyalty to the truth". It is dedicated to the unity and purity of the faith, and makes an appeal for the writings of our pioneers.

"**THE WATCHTOWER**" — issued by Jehovah's Witnesses containing an article on "Christadelphianism". Its main criticism seems to be against the divisions that have disgraced the Body. Whilst we deplore these, J.W.'s should remember that the Ecclesias in Apostolic times were likewise noted for division of thought, and contention — but the Apostles had the truth. Where you find a body of people deeply in earnest, and more concerned for the purity of the faith than for personal reputation, some conflict is inevitable. What we must guard against is an excess of zeal causing division where none should exist. Meanwhile, we suggest that the Herald entitled: "Jehovah's Witnesses Tested by the Bible" is a good answer to the article before us. I wonder if the "Watchtower" would accept an advertisement for it?

## Prophecy of Immanuel (Isa. 7-12)

# How Light Shone Forth out of Obscurity

Continuing the series on the Immanuel prophecy of Isaiah  
commenced last volume.

### A Difficult Verse Considered

The closing scenes of Isaiah 8, depict Israel enduring torment among the Gentiles consequent upon having rejected Yahweh's covenant-messenger. The virgin's child (Isa. 7:14), given as "a sanctuary", became instead "a stone of stumbling and rock of offence" and they "stumbled . . . fell . . . were broken . . . snared . . . taken" (Isa. 8:15). Yahweh hid His face from them (v.17). Driven into the night of Gentile obscurity, and facing many persecutions, their lot revealed a sharp contrast to those whose steps were illuminated by the Word of truth (v.20).

The opening verses of Isaiah 9 appear in the AV as follows:

*"Nevertheless the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:1-2).*

The rendering is confusing, and when quoted in Matt. 4:15-16, the first sentence is excluded, suggesting that it properly belongs to the end of chapter 8. In his "analytical introduction" (vol. 4, pp.284-5), Horne observes:

*"The Greek of Matt. 4:15-16 is not an exact translation of the Hebrew; and as Dr. Randolph observes that it is difficult to make sense of the Hebrew or of the English in the order in which the words at present stand. But that difficulty, he thinks, may be easily obviated, by removing the first six words of Isaiah 9, and joining them to the former chapter, as they are in all the old versions; and then the words may be thus rendered: 'As the former time made vile, or debased, the land of Zebulun, and the land of Naphtali, so the latter time shall make it glorious.'"* \*

Both RV and RSV give support to the above note. The RV reads: "But there shall be no gloom to her that was in anguish". Thus translated, the prophecy contrasts the hope of the true

\* Notice how this rendering transforms Isa. 9:1. The land afflicted in former times will be made glorious at its latter end, and the token of this was the rising of the Light of the world 1900 years ago, yet to arise more brightly in the Age to come. This alternate translation could well be marked in the margin of the reader's Bible.

Israel with the hopelessness of the faithless house of Jacob. Before Jerusalem fell under the weight of Titus' legions, the Jews had caused great anguish to the Ecclesia (1 Pet. 5:8-9), but in the days that would succeed that time, the Ecclesia, though not absolved from suffering, would continue to have the comfort of hope.

### Galilee: A District Despised

When news of John's imprisonment reached Jesus, he left for Galilee, and after spending some time in Nazareth, he came and dwelt at Capernaum on the sea-coast, bordering Zebulun and Naphtali. This was done, says Matthew:

*"That that might be fulfilled which was spoken by Esaias the prophet saying, "The land of Zebulun, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people that walked in darkness have seen a great light; and to them which sat in the region and shadow of death, light is sprung up".*

Matthew's quotation, from the Septuagint, establishes Jesus Christ as the centre of the fulfilment of Isaiah's words. But the Hebrew goes further. It says:

- In the former time, Yahweh brought into contempt Zebulun and Naphtali;
- In the latter time, He will make it glorious (RSV).

Geographically, this area was at the northern extremity of the nation, and it was always first to feel the attack of the invader. Hiram, king of Tyre, received from Solomon out of this area, a gift of twenty cities, but "he called them the land of Cabul (i.e. displeasing, or dirty)". It was economically poor, and peopled by a mixture of Gentiles and Jews (1 Kings 9:10-13; 1 Macc. 5:15).

Even its Jewish inhabitants spoke with an accent that showed Gentile influence (Mark 14:70; Luke 22:59; Acts 2:7), a strong factor that would repel those who judged by appearances from accepting "Jesus of Galilee" (John 7:41, 52). A stumbling block, indeed, to those who "judged after the flesh" (John 8:15).

In Jewish eyes, the Gentile was as an unclean animal (Lev. 20:25-26), and since, both in language and culture, Galilee showed strong marks of Gentilism, the general Jewish attitude was that voiced by Nathanael: "Can any good thing come out of Nazareth?" (John 1:46).

The stigma that attached to the district therefore attached to the prophet brought up there, a situation which was in exact agreement with what the prophecy demanded.

Although born in Bethlehem-Judah, and heir to David's throne, the major part of Jesus' ministry was spent in the region of Zebulun and Naphtali—confined to a despised section of the

northern kingdom: "Galilee of the Gentiles". Into this despoiled, darkened land came the "light of Israel", but "the darkness comprehended it not" (John 1:15).

However, the prophecy declared that "in the latter time", Yahweh will reveal His glory in the same area where darkness had prevailed. Here we are projected into the future when he who proclaimed himself "the light of the world" (John 8:12) will come in the glory of the Kingdom as "a light to lighten the Gentiles" (Isa. 42:6; 49:6). Even when bound by mortality, Jesus manifested morally the glory (Eph. 1:17). In vision transfigured before his disciples, "his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2), a preview of the blinding "light from heaven, above the brightness of the sun", that confronted Saul the persecutor as he journeyed towards Damascus (Acts 26:13), yet to be revealed in the earth when Yahweh's glory, embodied in Christ and the saints, returns "by way of the East" to the "house of prayer for all nations" (Ezek. 43:2; Isa. 56:7).

Thus, whilst Isaiah 9:1-2 must be understood as embracing the first advent of Jesus, it also takes us forward to that point in time when, with the second advent, the "gloom" of the true ecclesia will be exchanged for "the glory which shall be revealed in us" (Rom. 8:18).

### The Harvest of Faith

In Isaiah 9:3 the scene changes again, and in vision we are taken to the time when the door has been shut, and the wedding furnished with guests (Matt. 22:8-10; 25:10).

*"Thou hast multiplied the nation; thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil."*

There were many in Judea and Galilee who saw Jesus, but failed to recognise in him a manifestation of Yahweh. It is not of these that the prophet treats here, but of those who were actually illuminated by the Light of the Word (Isa. 42:6; 49:6). They had not only "looked" at Jesus; they had "seen" him, and seeing him, they had seen Yahweh, who had called upon them thereafter to "walk in the light" (1 John 1:7).

Their "gloom" had departed (v.1); their numbers had "increased", and they could joy in anticipation of the harvest.

Under the Law of Moses, the feast of firstfruits was divided into two stages (Lev. 23). The first stage occurred during the Passover Week "on the morrow after the sabbath" (vv.10-11), and consisted of "a sheaf of the first-fruits". The second stage was fifty days later (vv. 15-17) when "two wave loaves, of fine



flour, baked with leaven" were offered.

Each of these aspects of the Law had a definite meaning, and was designed to teach the people of Israel important spiritual lessons. In the sheaf of barley presented, there was gathered in one a multitude of grains, suggesting a multitude of persons in one.

Christ, as the antitypical sheaf, arose from the dead "upon the first day of the week" (Luke 24:1 — the day the sheaf was offered). At Pentecost, fifty days later, "there were added unto the Ecclesia about three thousand souls" (Acts 2:41), and it was clear that here was the antitype of the "leavened loaves" then offered. There were "two loaves", however, suggesting that those ultimately redeemed would come from Gentiles as well as Jews.

### **The Nation Restored**

There was a further feature. In the Law, the figure 50 had a didactic or teaching value, for it was the fiftieth or jubilee year that witnessed release from captivity. Liberty was proclaimed, and every man returned unto his own possession and family (Lev. 25:9-10). When Immanuel returns to earth, and elevates those justified in Him to immortality, there is at once to them a proclamation of liberty from the bondage of sin. At the same time, the call will go forth to natural Israel to return every man unto his own possession.

The saints comprise the "firstfruits" (James 1:16-18; Rev. 14:4), and the picture presented in Isaiah 9:3 suggests the greatest fraternal gathering of all time. There will be rejoicing as in the day of harvest. They will, at last, experience the end to which service to Yahweh has led them.

### **"They Divide the Spoil"**

Not at any stage, throughout the Immanuel prophecy, are we far away from Isaiah and his two sons. The words "divide the spoil" link those spoken of in v.3 as the anti-typical Maher-shalal-hash-baz—"Speed the spoil, haste the prey". The Ecclesia (the anti-typical son of Isaiah) has a work of judgment and of conquest to do. Now united with Immanuel, it provides a living manifestation of the Divine title, Yahweh Saboath (He who will be armies). For long the sufferers of persecution in a Gentile world, they now have a mission to perform—to "divide the spoil". Themselves the fruit of the harvest of faith, the harvest they now reap is "the harvest of the earth" (Gog), and "the harvest of the vine of the earth" (Rome—Rev. 14:15, 19). E.M.S.

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How necessary it is, even where faith exists, to add to it courage! A faith without courage can never overcome the world; and they who fail in this conflict can have no part in the Kingdom of God.

—J. Thomas

## Perfection Through Suffering

# The Call for Self Denial

**“That I may know him (Christ), and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Phil. 3:10).**



### **What Do Christ's Sufferings Mean To Us?**

References to the “sufferings of Christ” are not uncommon in the vernacular of Christadelphians. It is a phrase that is grossly misapplied and misunderstood by the world about us, and therefore one which we, as true disciples of the Lord, need to ponder carefully.

To understand Christ's sufferings aright, is to become acquainted with intimate features of his life that are not clearly apparent to a casual observer. His whole life is then seen as one of extreme suffering and sacrifice; a “living sacrifice”, in which

**The first of a series of articles in which the writer proposes to show that the Household of Christ is to be a “suffering” community, and that only through trial can it become a fit vehicle for Yahweh's glory in the Age to Come.**

the life of the flesh was continually poured out in obedience to the Divine will.

More often than not, the sufferings of Christ are coupled with “the cross”, as though the two expressions are synonymous. But the subject is much broader than this limited view permits.

That the Lord Jesus suffered and died upon the stake is indisputable; that his death was an indispensable part of God's work of atonement for the human race is beyond doubt; but a mistake is made if the suffering and sacrifice of Christ is limited to the last few painful hours just prior to his death. That is the reasoning of the clergy. They view the suffering and sacrifice of the Lord as little more than a formal ritual: “God” going through the formalities of offering “Himself” as a sacrifice. They reason: Blood had to be shed, so God shed His own as a substitute for others. They are led into this unfortunate assumption because they are unable to see the Lord as one of Adam's race: one whose whole life was dedicated to the greatest task ever set man—to gain mastery over sin. The Word reveals him as a man, made strong

by his heavenly Father for this purpose (Ps. 80:17), applying himself fully to his glorious mission. This involved "much tribulation" consummating in the supreme sacrifice of self, and patient suffering under every form of trial.

It was a struggle upon which depended not only the hopes of one man, but of all Godly men through the ages.

The Lord thus became the centre of the greatest conflict of all time.

His mission was to "render powerless" (Heb. 2:14—Gk) that which had the power to inflict death: sin. This was a struggle that could not end until the life of the flesh had been totally poured out, hence the final anguished utterance of the Lord as life ebbed from his tortured frame: "It is finished" (Jhn. 19:30). What was finished? The great struggle. The mastery had been gained; the victory won. Sin no longer had the power to utterly destroy all men because it had been "rendered powerless" through the victory of Abraham's most illustrious son when he rose from the grave.

### **Pagans Venerate the Cross**

The cross has become an integral part of the system of apostate Christendom. It is called "the blessed cross" in sharp contrast to the Bible which teaches that the cross is associated with a "curse" (Gal. 3:13). It has been elevated as an emblem of worship, and like churches, statues, "holy" ground, and numerous other objects of religion, it is revered as the shining symbol of Christendom.

It cannot be adopted as a religious emblem by true followers of the Lord. Such cannot permit themselves, either in doctrine or practice, to be associated in any way with the apostasy. The requirements of their faith necessitate that they completely separate themselves from everything that is opposed to the ways of Deity.

The cross, as a religious symbol, has deep roots in antiquity. It was originally the symbol for the Babylonian sun-god. To the Egyptians it became the symbol of Life, and was related to the worship of the god Osiris. In the period B.C. 100-44, the cross appeared on coins struck by Julius Caesar, and later, upon those struck by Augustus. Catholic missionaries found the cross widely worshipped by pagans of different nationalities.

The sign of the cross is seen to emerge prominently in periods of history noted for extreme forms of paganism.

Through the influence of his mother, Helena, Constantine became the champion of the cross as a religious emblem during his fourteen years' reign from AD 324. It is alleged that the day before the victory at Milvian, Constantine saw the sign of the

cross in the sky, and from this moment became convinced that it exerted a powerful influence in favor of all "Christians". Since then (but notably not before), the cross has become the most intrinsic emblem of all pseudo-Christian worship. It has emerged as the literal "mark" of the false prophet, whose mouth speaks "great things and blasphemies". (Rev. 13:5).

Significantly enough, the word "cross" appears nowhere in the Greek of the New Testament. The Greek word *stauros* signifies an "upright stake". The word does not mean "two pieces of wood", neither can this meaning be in any way implied. There remains, then, a very grave doubt as to the shape of the wooden implement which served to execute the Lord. That the object was a single stake is suggested by the word "tree" when used in relation to Christ's sacrifice (Act 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24). The Greek word, *xulon*, means "a piece of wood, a log, timber". It is significant that neither of these two words ever means *two* pieces of wood.

It has been suggested that the sign of the cross came under notice among Christians as an abbreviation for "Christ". In spelling Christ in Greek, the first two letters would be represented by one capital letter: "X", and it is thought possible that eventually "Christ" became abbreviated to "X" on occasions, thus providing the basis for the superstition which ultimately developed.

In any event, the fact remains that the cross is a mark of Babylon and not of true Christianity. To see the stake in its true perspective is to appreciate its powerful symbolism, but that is vastly different to viewing it as an object of adoration.

The spiritual lessons of the stake are important to us, because the stake is strongly associated with Christ's life of suffering, as well as his death. It can therefore help us to more clearly see how we may be "imitators" of him (1 Cor. 11:1 RV).

### **The Stake: A Symbol of Suffering**

Soon after the commencement of his ministry, and prior to the death of John, the Lord began to teach his disciples the need for crucifying the flesh.

"He that taketh not his cross (*stauros*), and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:38-39).

This statement is profound yet clear. We cannot miss the point. By refusing to sacrifice self one may hope only for death; whereas to sacrifice self leads to eternal life. Two extremes are set before us.

Early in the ministry of Christ the symbolism of the stake was thus clearly established.

Later the same lesson was repeated with additional emphasis upon certain features:

**"If any man will come after me, let him DENY HIMSELF and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matt. 16:24-25).**

The significance of these weighty words was completely beyond the disciples at that stage, though later they were to appreciate the Master's words. He was teaching them of the life of sacrifice which was ahead for each of them, if they were to be numbered among the approved. They would have to "take up" their stake, which implied that it would be a heavy load they would have to carry as they set out to "follow" Christ. It was customary for a condemned man to bear his own stake to the place of execution, and the great weight of the burden was sufficient in itself to cause great suffering.

Paul quite possibly had these words of the Master in mind when he told the Galatian brethren: "For every man shall bear his own burden" (Gal. 6:5). The word "burden" signifies "a weight that cannot be lifted", and it speaks of the responsibilities of all Christ's followers to carry the burden of sacrifice during the course of their lives. Only at the judgment seat can this load be removed, and the joyous individual be freed from sacrifice and sin.

The key words in v.24 tell us that a man must "deny himself". The Diaglott renders this phrase: "Let him renounce himself", words which aptly epitomise the symbolic significance of the stake. We are called to the Truth for this very purpose that we might renounce self, preferring to reveal the character of the Creator in our lives than the evil characteristics of the flesh. The Lord did that, and gained reputation among believers and unbelievers, as the most remarkable man who has lived. He was able to create this distinctive character, now long remembered through many centuries, by renouncing himself and filling every aspect of his life with the will of his Father.

He taught that the flesh must be made to "suffer" by denying it its will. That is the fundamental principle upon which his disciples must strive to imitate him.

In the same discourse, as is quoted above, the Lord drove home the unassailable proposition that all who hear the Truth must face up to this fact.

**"For what is a man profited if he shall gain the whole world and lose his own life" (v.26).**

Here the word "lose" is different to that found in the previous verse. The RV renders it "forfeit", a word which means "that to which a right is lost; a penalty for a crime, a breach

of some condition". There is a shade of difference in the meanings of these two words, both rendered "lose" in the AV, which is quite relevant. The stronger word establishes a vital point. It directs attention to the fact that every disciple of Christ has two lives: the old man, Adam; and the new man Christ. Eventually all Christ's saints must "forfeit" one of these lives. The question requiring careful consideration is: Which life shall be forfeit? Which of the two shall gain the victory? If we forfeit the life of the flesh by pouring it out in sacrifice to the Most High, we stand to gain a life that will never end. But if we fail to do this, we will forfeit our right to an eternal inheritance in Yahweh's kingdom, yet to be revealed. —J. Ullman, WA.

## *Questions Relating to the Temple of the Future*

Some months back, we answered a query received from R.C.W. (Worcs., England) based on Ezekiel 45:8: "My princes shall no more oppress my people". Our answer did not satisfy reader A.G.S. (S.A.), who replies as follows:

Your explanation lacks conviction. To me, Ezekiel Chps. 43-46 foretell a re-enactment of certain ceremonies of the Mosaic Law practised in the wilderness, and which were supposed to have been strictly adhered to throughout the period of Israel as a nation. They are to be put into effect by those Israelites then living from the progeny of Zadok and certain Levites, whose fathers went astray from the strict observance of the Law. There is nothing to suggest that they are immortal beings, but rather to the contrary.

*ANSWER: Ezekiel does not speak of a re-enactment of the Mosaic ordinance in its entirety, but a modification of it. There are various important changes in the ceremonies and offerings outlined by Ezekiel in comparison to those under the Mosaic ritual, which serve to emphasise the changed conditions of the future. Notice, for example, that in the celebration of the Passover, the prince prepares the bullock for the sin offering (Ezek. 45:22) — this is additional to the Passover under the Law. Notice, also, that on that day, seven bullocks and seven rams are offered, whereas under the Mosaic ordinance the number of offerings were less. There is a significance in the additional number of animals offered, and the additional ceremonies observed.*

*Israel has never celebrated these feasts and ceremonies yet as set down in Ezekiel's prophecy, proving that they are yet to be observed.*

*The writer seems to class the sons of Zadok and the Levites together as one, of the future age, and suggests that both are mortal priests serving in the Temple. There is a great difference between the two, however, The*

Levites are described as those who "went astray," and who shall therefore "bear their iniquity" (Ezek. 44:10). On the other hand, the sons of Zadok are said to "have kept the charge of my sanctuary when the children of Israel went astray from me" (v. 15). The Levites are said to "minister unto them" (i.e. the people). The Sons of Zadok "minister unto Me" (i.e. Yahweh). The Levites "stand before them" (i.e. the people). The Sons of Zadok "stand before Me" (v.15).

The Sons of Zadok are therefore immortal, for the phrase to "stand before me" suggests that (see Jer. 35:19). This, however, introduces our correspondent's further objection:

In Ezek. 44:18, we are told that they who officiate at the ceremonies observed must be clothed with linen garments, so that they do not sweat; they can also marry, as recorded in Ezek. 44:22, they are prohibited from coming at any dead body (v. 25) lest they be defiled by such with the result that they be excluded from the sanctuary for seven days. Surely this would not apply to immortal angels?

*ANSWER: No, the Levites are mortal. It is the Sons of Zadok who will be immortal. There is a careful discrimination between the Levites and the Sons of Zadok expressed in Ezekiel 44 which we have briefly epitomised above. The difficulty arises from the placing of vv. 15-16 in that chapter. These two verses should be in parenthesis. Notice that the translators partly recognise this, and have indicated the change of thought by placing the paragraph mark in front of v. 15. Another paragraph mark in front of v. 17 indicates a further change of thought back to the original subject again.*

*The preface "but", at the beginning of v.15 indicates the contrast suggested by these two verses. A similar example is found in Numbers 30:9. Verses 6-8 and 10-15 express the law concerning the vow of a wife. But sandwiched in between those verses is v. 9 which shows that the exemptions relating to a wife do not apply to a widow or a divorced woman. This verse should be in parenthesis. To read on otherwise than acknowledging this, is to make the same mistake as can be made in Ezekiel 44. Numbers 30:10-15 does not apply to the widow, but to the married wife of vv. 6-8; and Ezekiel 44:17-27 does not apply to the Sons of Zadok (vv. 15-16) but to the Levites of vv. 10-14.*

*A careful consideration of the chapter will reveal this. Verse 19 shows that those who are to wear no wool, are those who minister unto the people. Now, as we have indicated above, the Sons of Zadok do not do this, only the Levites. Thus we conclude, that whilst the former are immortal, the latter are mortal. We therefore have mortal and immortal priests working in conjunction one with the other. The former accept the offerings at the gate of the Temple, the latter officiate in the inner precincts.*

*Our correspondent has other interesting points to make, but we will have to defer a consideration until next issue (God willing).*

— Logos Committee.

It is folly to neglect to give earnest study to the history of Israel. Its importance is shown in the great place it occupies in God's revelation to man. It exhibits the Creator's power and goodness. To ignore this phase of the Scriptures is to shut off that knowledge which alone will bring salvation. The people in Christendom who turn away from Bible history are mere unprofitable sentimentalists.

During our stay in Haifa, we were taken by the Youth Aliyah Organisation to inspect the Hadassah Reception Centre. All Jewish children, rehabilitated from overseas, are taken to such a reception centre as soon as they arrive in the Land. There, their individual circumstances are carefully scrutinised and recorded. Careful instruction and training is given them according to their particular need, and they are then sent to a kibbutz or a town where they are able to find work according to their ability.

First, they are taught the Hebrew language. This unites them more firmly with the activities of the new State, and unifies them with their fellow-citizens. It bridges the gulf that normally would exist between those coming from so many different countries, speaking so many different languages, and helps them to speak and think in common.

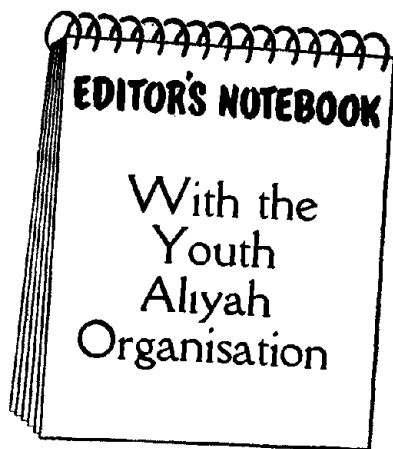
We were driven up to large iron gates, through the bars of which, some of the young inmates were curiously gazing at us. I could not help thinking of the terrible concentration camps of Germany. How many young Jewish boys and girls have emerged from the horror of the iron-barred gates of a concentration camp, to go through these iron portals of hope to the Jewish Reception Centre?

We found the Director to be a young man enthusiastically in love with his work, and both efficient and kindly in manner. He appreciated our visit, especially as we are Christadelphians, for the Ecclesias are well known to the Youth Aliyah Organisation because of the contributions that have been so regularly made to it by them. He conducted us first to what he called the Report Room. It was a shelf-lined room in which were stored thousands of folders recording details of those who have passed through the centre. He invited us to select some for ourselves, and learn of the problems that have faced the State. Many tragic cases have been recorded. Children have found a refuge in Israel who have witnessed every imaginable evil in other parts, who have been brought up in an atmosphere of hate, tension, violence and murder. Some had been so brutalised by ill-treatment that they had lost all sense of trust and affection, and acted like animals. They would snatch the food offered them, would repulse and fight the very ones trying to help them. Only gradually was the principle of trust re-established in them, and they re-learned the meaning of love. This demanded outstanding patience and tact from attendants who were completely dedicated to their task.

There is much in Israel to remind one of man's inhumanity to man, that causes one to shudder at the vileness and cruelty of the flesh.

It is all terribly pathetic, even depressing; a heritage of the hatred that the flesh has for the people of God.

Today immigration has fallen steeply, and the problems are no longer so acute. The Centre continues to do good on a more limited scale, not only providing a reception for those children who are still





being brought into the land, but also assisting backward or problem children from among its inhabitants.

The various buildings: schoolrooms, dining-room, synagogue, work-room, cultural centre, dormitories and so forth, are set in a glorious park of trees and gardens, almost in the very shadow of the majestic Carmel Range of Mountains that looms high above. Thus, on every side, beauty is in evidence; surely a glorious first impression to receive of Israel by the many young Jews and Jewesses who entered the land under the auspices of the Youth Aliyah Organisation.

There is a small hospital attached to the Centre, presided over by a rather nervous-looking doctor, assisted by some merry-faced nurses. Some of the young girls of the Centre, who hope one day to be nurses themselves, were helping the latter with a due sense of the importance of the tasks set them to do.

In hospital we met two little girlies, newly arrived in Israel. One was from Iran, and could only speak Persian. But brown-faced, bright-eyed little Mary Erulkar, newly arrived from India, could speak English, and in her curious Anglo-Indian brogue, gave us her impressions of the Land. She had grown very patriotic towards it, and was keenly awaiting the moment when her parents would join her in Israel. She told us that she was ten years of age, that the only point of contact with the little Iranian girl in the adjoining bed was through the Hebrew language both were learning, that she was looking forward to leaving the Reception Centre and joining a Kibbutz.

We inspected the other quarters of the Centre. All aspects of life seem to be catered for: educational, cultural, religious, practical. We were invited to have lunch with the children, and did so in the large dining room where some of the youngsters acted as waiters. The food was plain but good, and the children obviously happy and contented. The Director pointed out to us a little family group at one table set aside from the others. When parents of children in the Centre visit them such facilities are provided.

We came away from the Centre impressed with the work that has been done there in the past, and is being done today. It is a matter of rebuilding lives, and who knows but that some of the children going through that Centre may not be among the Israel that will witness the establishment of Messiah in glory in the land.

Our visit to this Reception Centre was one of the last things we did whilst in Israel. That same evening we returned to Tel Aviv by train to make preparations to leave for Persia by Air-France.

Unfortunately our plane did not leave until 3 a.m. There is nothing more monotonous than sitting in an air-terminal for hours waiting for the time of departure. Fortunately, that was not my experience, for I had my typewriter with me, and to the amazement (I hope not to the annoyance) of other waiting travellers, occupied my time in typing. At last we took our places on the plane, safety-belts were fastened, and as we were soon air-borne and catching our last glimpse of Tel Aviv and Israel. The lights of the city swirled around as the plane steeply banked. In the city beneath us prophecy is being fulfilled; in the myriad of lights below there is the token that Christ's coming is near. How significant had been the last few days to us. We had seen the visible evidence of God's hand among the nations; we had trodden the soil where the great dramatic incidents of Divine revelation have taken place; we had seen the revival of a remarkable nation, a remarkable people, a remarkable language. Our minds went back to the words of Dr. Thomas: "There is then a partial and primary restoration . . ." Here was

evidence of the veracity of the statement. We looked around the heavily laden plane. Every seat was occupied, heaps of luggage were piled up even in the passage, a babble of voices told of many languages. But down beneath us Hebrew is spoken, a new language revived after being "dead" for so long. In all this a miracle has happened. How significant, how wonderful is the meaning of ISRAEL to us today. I felt that we do not properly realise the full import of all we see and hear.

The gentleman next to me was trying to engage me in talk, but fortunately he spoke French which I do not understand. And I did not want to talk. I wanted to think. I wanted to try and absorb the wonderful experience I had in Israel. I wanted to try and set it all in my mind so that I would not forget it. And even if my French companion could speak English my Australian accent must have ruined any chance of him understanding me, for after a desultory attempt at some shockingly pronounced English words, he quickly lapsed into silence, after he heard me speak.

The plane droned on through the night. I had a window seat, and in due course, found myself looking down upon a range of very rugged mountains. It was a beautiful sight. The tops of the mountains were covered in snow, and this beautifully reflected the gleaming light of the moon above. I commenced to doze, when suddenly I was awakened by the plane steeply dropping and then swaying and lurching. We were warned to fasten our seat belts. From my window I could see the plane flying straight for a mountain! Then the engines raced at tremendous speed; slowly the plane corrected itself and began to rise, floating laboriously over the top of the mountains which seemed to me to be only a few yards beneath us.

The passengers all awakened in a panic. My French companion ejaculated in Gallic some incomprehensible adjectives. The hostess advised us in French, German and English that there was no danger. But it seemed that the heavily laden plane had some difficulty in clearing some of the higher mountains. The cause was obvious. At least one engine had given out, as I could see from my window seat. The propellor swung useless as though tired of the monotonous revolutions of life. For the passengers, the momentary shock was just a touch of drama in the air-travel of today which set the babel of tongues working at full speed.

At last the moon faded, and the sun appeared in a rosy glow above the horizon. We now looked down upon the burnt, brown, mud-color of Persia, or Iran. The flat plain beneath looked utterly deserted and barren. A little later, and a large flat, mud-color city lay stretched out beneath. It was hemmed in by brown mountains that looked beautiful because their harsh ruggedness was softened by the touch of snow on their peaks. This was Teheran. A pall of smog covered most of it, but even so, we could see that it was well laid out in squares, like a vast chess-board.

As we commenced to land, we could see ambulances driving out to meet us, lest anything should happen to the partially crippled and heavily laden plane. But a perfect landing had us soon at the airport, and shortly after at the Pazargad Hotel, with its comfortable appointments under the very shadow of the snow-tipped mountains we had seen from aloft.

—EDITOR.

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The age in which we live is rebellious and unbelieving, and we have to be on our guard, if we wish to be found on the side of Jesus when He comes. Let us be diligent in our reading of Moses and the prophets, and let us refuse to listen to those who make light of, or find fault with those writings. They are part of the Word of God, and those who dishonour God's Word dishonour God.

## Correspondence



### "Forecasting the End . . ."

Sister R.D. (Germany) writes:—

"In enclose a message published in Australia. What's wrong with this brother? He keeps sending us new dates, when the Lord will come. Can't he leave such things alone? I think Jesus will never come on a day which is appointed by man. For then can a man say he knew something that Jesus himself didn't know. We know that Jesus understood the Prophet Daniel (8:4). If from Daniel 8 the "day and hour" of Jesus' coming can be calculated, then He knew it first!"

"Logos" has mentioned this matter before (See. Nos. 7 & 10), and pointed out that this writer is not associated with the ecclesias in Australia. During the past months so many dates have been suggested, that the matter has become absurd. We know from the current events in the political sphere that the return of the Master is very near, but the exact day or hour is not revealed. Far beter for us to concern ourselves with our own preparation for that event, rather than endless controversy about "the date".

Also from New Zealand, Bro. A. H. points out:

"There seems little doubt that we live under the 6th vial, and we have witnessed the drying-up of the symbolic Euphrates; the world divided into two armed camps; and the pre-adventual restoration of Israel to their own land. At this point the warning is given: "Behold, I come as a thief". What developments may have to take place before the return to the Lord, we do not know. But so far as we do know, there is no prophecy yet to

be fulfilled before that stupendous event. For this reason we believe that Christ might come at any time, which is in accord with the Scriptures. (Matt. 24:42, 44, etc) and more calculated to keep flesh alert than is the setting of a time, months or even years ahead, before which He cannot come".



### The Truth in Holland:

We appreciate news of the progress of the Truth in various parts of the world, and are pleased to report of the interest displayed in Holland. From The Hague, Bro. E.A.S. writes:

"During the past three months we have had three baptisms, two young men, both students at Delft High School (the equivalent of the English University), and a young sister who works for one of our sisters here. In addition, we have a little group of about seven people in Delft seriously interested. Two of them have asked for baptism, and are receiving final instruction; another is showing great interest, and we also have hopes of yet another two! All this is the fruits of an effort began in Delft (a town some six miles outside the Hague itself) about a year ago. Response in the Hague fell off very sharply during the past year, and we now run a series of addresses in Risjwijk, an outlying suburb of the Hague, on the road to Delft. This has had some response, and it is also conveniently reached by our friends in Delft. At the moment our broad plan is to proceed from suburb to suburb, for the time being.

"Our prime activity for a long while has been to proclaim the

Truth to our neighbours, but now the response is growing, we feel a further need . . . to build our new brethren and sisters up in the things whereunto they have been called. And this is difficult. We are limited by numbers, by time, and by the fact that we have no literature, at present, in the Dutch language.

"We find the maintenance of the breaking of bread meetings, and bible class weekly, a public address once a fortnight, and a discussion evening for interested friends weekly, quite a task with our small numbers. All this now goes forward almost entirely in Dutch, since our newer members are not facile in English, and we must expound the truth in Dutch if we are to convey its implications to them clearly".

The immersions and increase to the Dutch ecclesia is most encouraging, and a credit to the earnest efforts of brethren "on the spot". We quite appreciate the continuous work that this would involve, and the difficulties in view of the language barrier. Nevertheless all such efforts are an "offering to the Lord" well-pleasing in His sight. We look forward to further reports from this area in due course.



#### Echoes of Magnetic Island!

Some of the wonderful spiritual benefits received from the Townsville effort, described in our last issue (page 327), are mentioned in a letter from Bro. & Sis. E.R. (N.S.W.):—

"Everyone is enthused with the effort at Townsville. It is thrilling to hear how so many enjoyed con-

sidering the things pertaining to the Hope of the Kingdom . . . . Since Brother Martin spoke on the sacrifices, we are re-reading "Law and Grace". These brethren certainly stir us up and fill us with the desire to learn more of the Word of God".

It was indeed a wonderful experience to see young and old, gathered together around the Word of God, and studying in concert those things relating to their hope. We hope, God willing, to repeat this next year, and trust that possibly you may be able to again attend on that occasion.



#### Temple of the Future Age.

"The book review in the last issue of "Logos" was of interest to me as I have had conversations with those who hold the view that there will not be a literal Temple at Jerusalem as outlined in Ezekiel's prophecy. One who did hold this view felt quite sincerely that the Temple of itself would be quite inadequate to provide for the multitudes who would go up from year to year to worship. Such a view, I feel, is unrealistic from a Scriptural point of view, and would appear to be part of the unrealistic attitude of those who see no need for sacrifices of animals in the millennial age.

"From experience, I know that those who hold this view feel very keenly the wonderful love of God in giving His only begotten son as a sacrifice for sin; they would affirm that this sacrifice was a stark reality, and that Jesus suffered a cruel and agonising death on the

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The doctrine Paul taught, and the customs he established, afforded no scope for the gratification of personal ambition and democratic turbulence. He required that all things should be done decently and in order; and to the edification, or the building up, of the body of Christ in its most holy faith. All this was very displeasing to men of vain and conceited minds, whose propensity was for talk and egotistical display.

—J. Thomas.

cross, and that He spared himself nothing in his hours of agony in showing what was due to sin. In view of this, one feels constrained to ask: If that sacrifice was so real, and if we are asked to remember it and let it become real in our lives, why should we be unrealistic about that to which it portends?

"Our heavenly Father, in His infinite wisdom and love, provided a means whereby man can be redeemed from sin and death; in a larger (territorial) sense, He has also made provision for the time when Christ has returned to rule the nations in righteousness, and has given specifications for the House of Prayer for all nations.

"When we look at the divided state of affairs in the world today, the unifying presence of this House of Prayer is seen as a wonderful provision for the needs of the mortal population in the Kingdom; it will be a substantial edifice capable of providing for all the needs of those who attend its services.

"Permit me to mention one more book that can prove helpful in a study of this subject: 'Prophets After the Exile' by Brother John Carter. In this book, one is able to follow reasoning from Scripture that was characteristic of the writer, and to see the vision of a world at peace that can be described as 'One King, One Empire, One Religion'.  
—E. King (Vic.)

"You are to be warmly commended for publishing the article by Brother Pennington, England, on p.357 of the last 'Logos', upholding the teaching that there will be a literal Temple at Jerusalem in the millennial age, and that sacrifices will again be offered.

"I only wish that those among us who were formerly members of the SDA never see such articles as the one you rightly combat.

"One wonders whether such teachers have ever studied the book: 'The Temple of Ezekiel's Prophecy' which so beautifully sets forth the "fitness" of the prophecy with the Gospel of the Kingdom of God.

"The teaching that there will not be a literal Temple in Jerusalem is a twin error to the teaching that the Holy City of Rev. 21 is a literal city 1500 miles long, wide and high.

"Would you be interested in a short article setting out this and other cognate ideas?"

R. STEVENSON (Vic.)

(We hope to publish this article in a later issue.)



"Enjoys reading!"

Bro. & Sis. J. (West. Aust.) writes:

"We enjoy reading very much the publications received from you. In addition, we are also getting 'Story of the Bible' in volume form, so that we will have them for our children in times to come. The two eldest are going to Sunday School at the nearest ecclesia, about 23 miles away; they love it, and look forward to it every Sunday . . ."

We are glad you find the magazines interesting, and thank you for your offer of assistance for the "Story of the Bible". One of the greatest pleasures in this life is the response of our children to the Truth, and we hope the "Story" is some assistance to you in this regard. When we see our children delighting themselves in divine matters, we can appreciate better the pleasure Yahweh feels to see His children intent upon His work. This feature Israel forgot (Mal. 1:6) to their hurt.

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, continued from Vol. 28, page 336

### NAPOLEON'S VICTORIES AGAINST THE ALPINE DISTRICTS, 1796 — Vv. 4-7

"The rivers and fountains of waters" — The Alpine districts of southern Europe. By 1796 Napoleon was acknowledged as the saviour of France, and exercised tremendous influence. He invaded Italy, and though opposed by an Austrian army in the Alpine district, he reduced it to inaction, and pressed on. His object was to open a highway from France to Italy via Sardinia. The Papal States trembled before his power and sued for peace. It was granted to them on ignominious terms and great expense. Austria (then the most powerful nation of Central Europe) and Russia combined against Napoleon, but their joint army was soundly beaten. Thus the Alpine districts "became as blood."

#### VERSE 5

"Thou art righteous because thou hast judged thus" — This was the attitude of those who had God's truth at heart. They rejoiced to see Divine judgment on the papal power that had so bitterly persecuted the saints throughout the ages, and perceived in this the righteous judgments of God, anticipating the time when a greater than Napoleon will abolish the whole system (2 Thess. 2: 8).

#### VERSE 7

"Another out of the altar" — See notes Ch. 6: 9. The altar is

the Christ-altar, and those whose blood is poured out by its side are those who have suffered on behalf of the faith, and therefore acknowledge with more feeling the Divine judgment against this pernicious system.

### IMPERIAL ROYALTY DARKENED — Vv. 8-9

#### VERSE 8

"The sun" — The then ruling luminary of the Roman Empire — the Emperor of Austria.

"Power given unto him" — The success of Napoleon incited the Emperor to wrath; he prepared for a counter attack. As the sun in the political heavens he made ready to "scorch men with fire."

#### VERSE 9

"And men were scorched" — War engulfed Europe. On 18th May, 1804, Napoleon was proclaimed Emperor of France. The following year Austria, Russia and England declared war on the French. Taking the initiative, Napoleon marched against Austria, and on 2nd December, 1805, decisively defeated the Austrians and Russians at Austerlitz. In 1806, the Holy Roman Empire (over which the Emperor of Austria exercised civil authority) was dissolved, and replaced by the German Federation comprising the Powers of Central Europe. Prussia entered the lists against Napoleon and was defeated at Jena on 13th October, 1806. Russia, honoring its

obligations, also marched against Napoleon, but was also defeated and turned back. Everywhere the French were victorious, notwithstanding the forces mobilised by Austria. Men were scorched by the great heat of war thus generated.

**"Blasphemed God"** — As with the plagues on Egypt, the people failed to see in these judgments the punishments of God and hardened their hearts; Catholicism was still honored.

**ROME AFFLICTED — Vv. 10-11**  
**VERSE 10**

**"The seat ("throne" — R.V.) of the beast"** — This is the beast of Ch. 13: 11, the civil and religious powers of which were vested in the Emperor of Austria and the Pope of Rome. This joint authority was temporarily brought to an end by Napoleon, and the Holy Roman Empire was dissolved. Pope Pius VI had supported England against Napoleon, and in retaliation, Napoleon had seized three Papal States of Italy. The Pope protested and proclaimed an edict of excommunication against the French. Napoleon invaded Italy, and in 1798 arrested the Pope, and took him prisoner to France. Then commenced a period of persecution against the church. Its territorial possessions and monasteries were confiscated, the sacerdotal vestments of the Pope and his Cardinals were burnt, the Papal Palace was pillaged. A new Pope was elected in 1800. On 10th May, 1809, having brought the Austrian army to almost ruin, a triumphant Napoleon again entered Vienna, and Pope Pius VII submitted and crowned Napoleon King of Italy — but afterwards excommunicated him. He, also, was arrested by Napoleon, and taken prisoner to Savona in 1809. The Temporal Power of the Papacy was abolished. Later the Pope removed to Fontainebleau. Meanwhile, Napoleon invaded Russia and, in so doing, exceeded the commission Apocalyptically given him, which was to torment Catholic Europe. So long

as he did this he experienced successes, but in invading Russia he went beyond the limits of this, and sustained an overwhelming defeat. With his army badly reduced in number, Napoleon was attacked by a confederacy of nations including Britain, and decisively defeated in 1814. He was banished to isolation, and with this virtual imprisonment his power was brought to an end. Meanwhile the Pope was restored to Rome by Protestant Powers who desired to see political stability in Europe once again. One historian wrote: "Catholicity having deserted him (the Pope) four heretical kings (those of Russia, Prussia, England and Sweden) bore the Pope back to Rome." They did so as daughters of the Harlot system.

**His kingdom was full of darkness** — With the overthrow of Austria, and the Pope virtually a prisoner, the political sun and moon of the Holy Roman Empire were eclipsed, and the Empire itself ultimately dissolved.

**"They gnawed their tongues for pain"** — Napoleon's soldiers lived off the country; violence and plunder became common accessories to his victories.

**VERSE 11**

**"Blasphemed the God of heaven"** — The crowning act of blasphemy was the restoration of the Pope by Protestant Powers after the defeat of Napoleon.

**"Repented not of their deeds"** — They continued to honour Catholicism. See Isa. 26: 9, and note that a similar attitude was manifested after the overthrow of Constantinople (see notes Rev. 9: 20-21).

**THE MIDDLE-EAST AFLAME**  
**Vv. 12-16**

The 6th Trumpet saw the inundation of the Euphratean flood over the Middle East (Rev. 9: 13-14); the 6th vial witnesses its evaporation.

**VERSE 12**

**"The great river Euphrates"** — The Turkish Empire (see notes

Rev. 9: 13-14). The Euphrates is the principal river of Turkey, as the Nile is that of Egypt, or the Thames that of England.

"The water thereof" — Its power. See a similar use of the symbol in Isaiah 8: 7. The Euphrates is represented as overflowing its banks when Assyria extended its power and invaded Palestine.

"Dried up" — A slow, gradual, evaporation is indicated.

"The way" — A pathway that will lead into Babylon the Great (cp. Isa. 49: 11; Hab. 3: 3; Deut. 33: 2). The symbology of this section of the prophecy is based upon the historical overthrow of Babylon by the Medes and Persians under Cyrus the Great. They converged on the city, and diverted the course of the River Euphrates which flowed underneath its walls. Confident that the city could withstand any attack, the people were taken off guard, and were, in fact, engaged in revelry and feasting as the enemy secretly invaded it along the dry watercourse (Dan. 5; Isa. 45: 1-4). In the symbology of the 6th vial all these features are represented: the drying Euphrates, the way into the city, the croaking of frogs as the water recedes, the panic of war, the entry into Babylon the Great by the kings of the east, its final overthrow (vv. 12-19).

As Cyrus diverted the course of the Euphrates to enter Babylon, so the Turk (the political River Euphrates) has been driven from the area of "the way" so that suitable preparations (among them the return of the Jews) might be made for the "kings of the east" to breach the walls of the Great City.

The sixth vial commenced in 1820-23, 1,290 years after the decree of Justinian in 533 that helped so much to consolidate the power of Babylon the Great (see Daniel 12: 11).

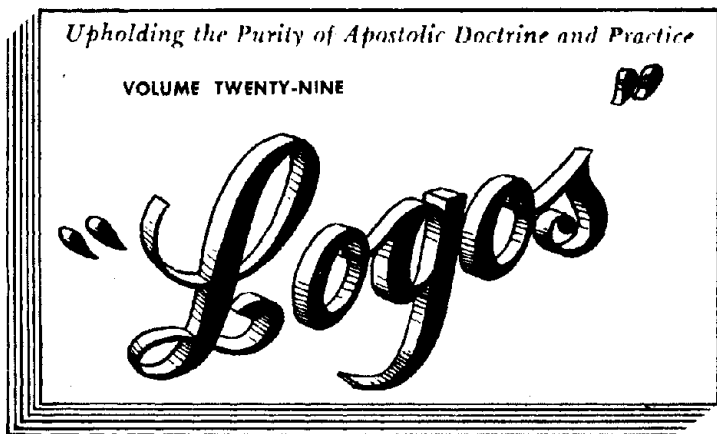
At the height of its power, the Turkish Empire extended deep into Europe, occupied part of southern Russia, dominated the whole of the Middle East including Egypt and Arabia, and extended as far as

North Africa.

In 1820, Greece rebelled against its Turkish overlords, and in 1827, through the intervention of England, France, and Russia, it gained its independence. This revolt sparked off a series of events which gradually reduced the scope and influence of the Turkish Empire. In 1826, the Janisaries (professional Turkish soldiers) were massacred in an effort to reform the army. In 1828, Turkey antagonised Russia who annexed Wallachia and Moldavia, and assisted Serbia to gain her independence. In 1829 France occupied Algiers in Africa which was until then under Turkish power. In 1832 Egypt revolted, but the revolt was crushed by the intervention of Britain, Russia, Austria and Prussia. In 1842 Algiers was annexed by France. In 1853 the Crimean war between Turkey and Russia broke out. In 1871 the Russo-Turkish war commenced. In 1881 France annexed Tunis. In 1882 Britain occupied Egypt. In 1897 the Graeco-Turkish war broke out. In 1908 Austria-Hungary annexed Bosnia and Herzegovina, and Bulgaria claimed her independence. In 1911 Italy occupied Tripoli. In 1912-13 the Balkan war commenced, which reduced the possessions of Turkey in Europe to a limited zone around Constantinople and Adrianople. In 1914-18 the Great War was fought in which Turkey unexpectedly sided with the Central Powers, and lost Arabia, Palestine, Syria, etc., and had her European territory further reduced to Constantinople. As a result of this, the doors of Palestine swung open to receive Jews, and the return of the exiles commenced.

Thus, slowly but surely, the once mighty Turkish Empire has been dried up until a comparatively small stream now flows. The final and complete evaporation will take place when Russia moves south against Turkey as is predicted in Daniel 11: 40. The Euphratean flood will be then completely dried up and Russia will occupy Constantinople,





### Thoughts for the Times

#### **"AT LEAST TWENTY MINUTES A DAY!"**



The wisdom of daily reading cannot be too strongly enforced, or too distinctly apprehended among those who have fled to lay hold of the refuge set before them in the Gospel. Their life depends on it. They are in danger of being blinded to it. Away from it, we are open to a hundred plausible deceptions which lay hold with a death-grip all the more fatal because soft and sweet. Spiritual decay potently prevails where the reading of the word is neglected. A lamentable mistake is made by those who conclude they have no time to read. What should we say of persons concluding they had no time to take their food? No more insane would this be than the other hallucination in its ultimate effect. Man lives not by bread alone. He may live an animal life by bread alone; but animal life is a brief affair. There comes a life afterwards that springs from the word now stored into the heart; and deceived is the individual who excludes the Word of God from his daily consumption on the plea that he has "no time." What is he so busy about?

This is a dying life . . . and slaves of death are those who allow its transient concerns so to fill their heads and hearts as to shut out the "one thing needful."

A wise man will not be found perishing so. He will not be cheated on any pretext, out of that bread which shall be unto him "life everlasting." If he is ever so poor, or ever so close-worked, he will find twenty minutes a day, at least, to sit at the shrine of God, and be taught by the voice that speaks to him. And if rich, he will smite the golden beast with the rod of his

authority, and order it to be in the corner for a time every day, while he listens to the Maker and Possessor of heaven and earth. The man — poor or rich — who acts not thus, is a fool; for what does the struggle of life amount to, apart from the attainment of that good which shall not be taken away? To a complete vanity! The poor man sweats out his three-score and ten, and lies down to be no more remembered. The rich man, by much contrivance, draws the coin from his neighbour's pockets, and, having scraped much to his corner, comes to his weary end, closes his eyes in disappointment, and dies like the fool with his barns, with a fearful awakening in store, when God, whom he has cheated, will mete out his portion of judgment and fiery indignation which shall devour the adversary.

But of us? Let us be wise, observe the example, use our time worthily, and seek the promise of everlasting joy at the hand of the Eternal Spirit.

—R. Roberts.

**Jacob's Prophecy of the Last Days (Gen. 49)**

**THREE SHORT BLESSINGS**

**Gad: The Conquering Company**

Jacob passed quickly over the next three sons who stood before him, pronouncing the blessings in few words that are easily understood where the Truth is believed. If the Israelitish hope of the Gopel is not comprehended, however, the significance of these blessings becomes difficult or impossible to grasp.

Concerning Gad, the patriarch declared:

**"Gad, a troop shall overcome him: but he shall overcome at the last" (v.19).**

Gad means "troop" or "company," so that there is a play on words in this blessing, as there is in them all. The statement speaks of the domination of Israel by the Gentiles, but also the ultimate triumph of Israel "at the last." It takes us into the future when Israel shall constitute the battle-axe of Yahweh with which He will subdue the nations.

In Deuteronomy 33:20, where Moses also pronounces a blessing on Gad, reference is made to the one who will enlarge him. He is likened to a Lion, tearing in pieces and devouring the enemy,

executing the justice and judgments of Yahweh with Israel.

That one is the Lord Jesus. Under him, Gad will develop into a warrior company which will subdue those who have previously dominated Israel.

### **Asher: Supplier of Royal Dainties**

The influence of Christ as Israel's chief, is even more clearly implied in the blessing on Asher.

**"Out of Asher his bread shall be fat, and he shall yield royal dainties."**

Royalty must be present before the dainties can be delivered up, so that in these words is implied the presence of the King. Asher, in company with all the tribes, shall offer its tribute to Christ in the day of his earthly glory. Ezekiel saw them doing so, saw the tribes bearing their oblation to the Prince of Israel as a "royal dainty" (Ezek. 45:16). This oblation, or portion, will find its place in the Temple of the Age to Come to provide portion of the "feast of fat things" to be enjoyed by the Assembled worshippers in that day.

Asher, whose name means "blessed," shall be blessed with plenteous harvest, so that his bread shall be fat, and he shall be in a position to freely offer up the royal dainties expected of him.

As Jacob's eyes rested on these sons, his mind was filled with the glories of the future; he heard, as it were, the "shout of a king among them," and his lips gave expression to the great joy that shall be manifested when the Divine ruler shall be in their midst.

### **Naphtali: The Spreading Oak**

The language in which Naphtali's blessing is expressed is much more difficult to understand. Jacob is represented as saying:

**"Naphtali is a hind let loose; he giveth goodly words" (v.21).**

It has been suggested that there is no sense in the symbolism of this verse, and an alternate rendering must be sought. However, the picture of the graceful hind, so sure and fleet of foot, so greatly admired for its beauty and grace, is surely an apt symbol for those who will bear the gospel of truth. The hind is used as a symbol for the multitudinous Christ who are the gospel-bearers to the world today, who "giveth goodly words." Naphtali, as a hind let loose, could therefore foreshadow the time when those words shall be common knowledge throughout the world.

Naphtali itself means "wrestling," and it is the Word that will wrestle and conquer the world ultimately.

However, others have rendered the blessing differently. Bochart has translated it:

**"Naphtali is a spreading oak, producing beautiful branches,"**

The Concordant Version (and others) render similarly:

"Naphtali is an oak stretched out; the giver of products that are seemly."

The Hebrew words for "hind" and for "oak" are very similar, thus the totally different words in these alternate English translations.

The Oak with its widespreading branches is also an apt symbol for Israel, and appropriate to the blessing on Naphtali. His very name suggests the strength of the Oak and its twisting, clutching branches. Abraham dwelt under an oak and built an altar unto Yahweh (Gen. 13:18; 18:3).<sup>\*</sup> The oak suggests strength and permanency. In fact, the word itself signifies "mighty one." The picture of the mighty tree with extended branches under which can be found shade and shelter, is a familiar symbol for the Kingdom. Christ used it in his parable of the mustard seed. He explained that though this was the smallest of all seeds, it grew into the largest of herbs, in whose branches fowls could shelter, and in whose shade beasts could rest.

This was his picture of the Kingdom of God which will be set up after the wrestling (Naphtali) with the flesh.

The blessing of Jacob on Naphtali should be compared with that of Moses in Deuteronomy 33:24. Here the tribe is promised a numerous progeny—the branches of Jacob's blessing.

It is interesting to notice, in passing, that Naphtali was established in Galilee, the district which witnessed some of the "wrestlings" of Christ with flesh 1900 years ago, and which, in the future, is destined to see the light of glory shine forth from the same source after wrestling with the nations (Isaiah 9:1).

These three short blessings are therefore pregnant with meaning. Combined they tell this story: That there will be a company (Gad) of blessed ones (Asher) after the wrestling (Naphtali).

—H.P.M.

Some endure steadfast under all circumstances; some disappear from the scene of duty after a time. The interest of the latter (never very strong) in Christ himself seems slowly to die under the friction of life, till some offence given or crotchet introduced sends them off the straight path, and as the years go by, they disappear from their place. It seems impossible that this could happen to those who by the power of the Word closely held by, are enabled to see God. Where man only is seen, stumbling is sure sooner or later to take place, because of human weakness inside, and outside all around.

—R. Roberts

\* "Plain of Mamre" (Gen. 13:18) should be rendered "Oaks of Mamre,"

## Perfection Through Suffering

# The Dynamo of Spiritual Life

PAUL'S AIM: "That I may know him (Christ), and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death". (Phil. 3:10).



### SHARERS WITH CHRIST

In commencing his second Epistle to the Corinthians, Paul makes mention of the "tribulation" which is associated with the life in Christ. He draws attention to the "sufferings of Christ" (v.5), and shows that all true believers must be fellow-sufferers with Christ in putting to death the works of the flesh.

In the Greek, the word "suffering" is "pathema." It is derived from "pathos," a word now incorporated into the English language, and signifying "something undergone, hardship, affliction, suffering."

Christ's life of suffering is often viewed as something quite apart from our own experience; something so distant in time and great in accomplishment, as to cause us to stand reverently apart from the record of his sinless life, gazing in awe at his glorious victory. Recognising our weaknesses, this attitude is not without reason, yet it is far removed from what the Word requires of us. Paul drew the Corinthians intimately into the innermost aspects of Christ's life when he told them they were "*partakers of the sufferings*" (2 Cor. 1:7). This places us into more than close proximity to the life of the Lord Jesus; it clearly implies that we must follow his example of suffering, by denying the will of the flesh.

The word "partakers" literally means "sharers." There is a vital difference between the two words. A person becomes a "partaker" of a feast if he is numbered among the honored guests at a banquet; but this merely means that he is invited to partake of the good things offered by the kindness of his host. The word "sharer" implies something far more personal. If we own shares in a Company we are more than mere partakers of the profits: we are shareholders and therefore own a part of it. In Hebrews, the "holy brethren" are described as "partakers (sharers) of the heavenly calling" (Heb. 3:1). The phrase speaks of present association with Christ, and future co-rulership with him in the Kingdom Age. It brings us directly to the principle of "oneness"

which associates true believers with Christ and the Father: "Ye are all one in Christ Jesus" (Gal. 3:28); "For we being many are one bread and one body" (1 Cor. 10:17).

Paul's exhortation in 2 Cor. 1:7 is clear: true believers are to be "sharers" in the life of Christ—from suffering to glory.

Paul speaks of his own "suffering" (*pathema*) for the Ecclesia, which is the "afflictions of Christ . . . for his body's sake (Col. 1:24; cp. Rom. 8:17). His words suggest the idea that the whole body of Christ is to be a suffering community. This suffering is to be the direct result of witnessing for the Truth. Within the individual, it is the lifelong struggle to overcome the evil propensities of the flesh; whilst outwardly it is the continual effort of manifesting the fruits of the spirit.

This is the course marked out for all who aspire to membership of the mystical body of Christ.

They are to be "sharers" with Christ; to be "one" with him in all things.

### Pathway to Perfection

If we were asked to point to the section of Scripture which most clearly defines the hopes and aspirations of the Apostle Paul, we should turn without hesitation to the Philippian Epistle, and the words at the head of this article. Four vital points are there set forth which, when fully practised, will bring an individual into perfect union with Christ:

1. **That I may know him.**
2. **And the power of his resurrection.**
3. **And the fellowship of his sufferings.**
4. **Being made conformable unto his death.**

These four phrases clearly light the pathway to the Tree of Life. They are worthy of careful consideration.

Consider the humility of the first phrase. Here is an admission that even the great Apostle could not at that time claim that he fully "knew" Christ. His grand objective was in the future tense: "That I may know him." "Not," he says, "as though I had already attained, either were already perfected" (completed, or fully developed). The first of these four points, then, shows the need for complete humility before God, and that complete oneness with Christ, can only result after a lifetime of perseverance.

"The power of his resurrection" is a dynamic phrase. The word "power" is *dunamis*, from which is derived the English word, *dynamo*. A dynamo is a motor which produces energy or power. The same word is used by Paul to describe the Gospel as "the power of God" (Rom. 1:16). The resurrection of Christ was a tremendous example of this power. There is sufficient power in

the Word of God to bring a dead body forth from the grave, and invest it with incorruption. "The preaching of the cross," says Paul in another place, "is the power of God" (1 Cor. 1:18). Again: "We preach Christ crucified . . . Christ the power of God, and the wisdom of God" (v.24).

In all these references, the word "power" is *dunamis*: the dynamo, the tremendous power which is generated through the Word of Truth. Thus Christ's life, teaching, death, resurrection, can all be termed "power" because he was *The Word made flesh*. Disciples of the Lord must also strive to be examples of the living Word, knowing that only upon these terms can the power of God be a reality in their lives, resulting finally in a demonstration of sufficient power to change this mortal into immortality.

Perfect union with the Lord Jesus is again the keynote of the third phrase, "the fellowship of his sufferings." In this place, "fellowship" is *koinonia*, derived from the same root as the word we have already examined in 2 Cor. 1, and rendered "partakers."

**Fellowshipping Christ's Sufferings.** This is not to be confused with physical pain or sacrifice of material well-being only, but relates more particularly to the mental anguish attendant upon manifesting the life of Christ in the flesh. As the writer states: "This suffering is the direct result of witnessing for the Truth. Within the individual, it is the lifelong struggle to overcome the evil propensities of the flesh; whilst outwardly it is the continual effort of manifesting the fruits of the spirit."

"Sharing" is again the principle involved. It presents a remarkably warming and encouraging picture. If we share with the Lord his life of suffering, we are linked by a firm bond that cannot easily be broken unless it be by our own hand. Moreover, as shareholders are united in their common interest, it is obviously implied that Christ will join himself to our suffering, and provide, through his exalted and effective office as our High Priest, a means of recovering from sin, and a continued source of power to continue the struggle.

The stimulating conclusion is that if we walk beside him, he is also walking beside us; for "I will never leave thee nor forsake thee," is the assurance of Scripture (Heb. 13:5). Suffering in the cause of righteousness is essential, but "power" and "fellowship" from on high is available to make the way bearable. "They cry unto Yahweh in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so He bringeth (or guideth) them unto their desired haven" (Psalm 107: 28-30).

The vital issue here is that there is only one Source of power, only one effective fellowship in suffering for the Truth. It comes from on High, is manifested in the Word, and is obtained from only these two Sources. We will never accomplish good unless we appreciate the sole Source of strength. It lies not within ourselves. Only Yahweh can provide our need, as He did for His righteous Son. Sons and daughters of God must learn this lesson, and not substitute for it their own reasoning, ingenuity, or personal self-determination.

The only power is from God; the only fellowship in suffering is with Christ.

Paul's final thought summarises effectively the previous three: "Being made conformable unto his death." This is the final result after suffering. If the suffering is sufficiently extreme, death must surely follow. Paul has already explained his meaning, having stated that the Lord "became obedient unto death, even the death of the cross" (Phil. 2:8). Paul's goal was to imitate Christ in continuing to suffer in the cause of overcoming sin to the point of death. But it is evident that the Apostle had two forms of death in mind: his own physical death, when the struggle would cease, and the final irrecoverable death of his Adamic nature, when clothed upon with immortality at the Judgment Seat of Christ.

Perfection through suffering can only be finally attained as the result of death — the death of Adamic deeds and Adamic nature — for which "corpse" there shall be no lament, and no resurrection desired.

The word "conformable" is worthy of consideration. It signifies "to make of like form with another person or thing; being jointly formed." This word not only reveals the necessity of fellowship with the sufferings of the Lord, but also presents a powerful reminder to the believer that certain conditions must be observed before complete union with Christ can be attained. One may be a "sharer" of his sufferings only by being "jointly formed" to this One who now bears the Divine Glory. Baptism does not completely forge this unity; it is but the beginning of the upward struggle towards perfection. The struggle, or suffering, must be maintained, or the newly immersed disciples will never know the final joy of being "jointly formed" to his Lord in the most complete and vital sense.

With superb artistry of words the Apostle sets before his readers the four steps to perfection:

1. **Having the fullest possible knowledge of Christ and practising his way of life.**
2. **Recognising and knowing the power which resulted in his resurrection.**
3. **Being a sharer with Christ in suffering to put to death the works of flesh.**



#### 4. Attaining the grand objective: the complete death of the Adamic nature.

##### Examples of Suffering

From the beginning of the race, righteous men have suffered in the cause of righteousness.

Did not Abel suffer persecution at the hands of his brother, simply because he desired to be Godly and his brother did not? With superior physical strength, with greater desire to prosper in material things, Cain determined to be acknowledged at least as his brother's equal, if not his superior. Finally, in a fit of vindictive, jealous anger, the flesh triumphed over the meek and Godly Abel.

Did not Noah experience the torment of hostile and mocking brethren? His faith tried to near-breaking point, bereft of friends, humiliated in the eyes of those who had previously respected him, he suffered the trials of flesh opposed to spirit. Noah, one readily imagines, will have many a tragic tale to tell those who meet him in the Kingdom of God.

Did not Abraham face up to the certainty of having to take the life of his only son? Though rich in faith, and assured that Yahweh would restore Isaac to him again, surely the test was great, and accompanied by extreme suffering. Earlier, a respected citizen in a highly civilized community, he left it all behind to journey he knew not where. He gave up material advantages to seek out spiritual riches.

Did not David learn the bitter truth that the flesh exalts itself against God? Suffering marked every phase of his spiritual development. Was it easy to slowly stride out to battle with the Philistine giant? Would the flesh have readily accepted the ceaseless persecutions of Saul? Yet this man David mourned Saul at his death. Could a man readily accept suffering without lasting bitterness, the treachery and ridicule of his own family? And in the moment of greatest suffering, when named by Yahweh's prophet as an adulterer and murderer, he willingly accepted the suffering, completely abasing himself before his God. He even accepted the humiliation of making this event public\*. These experiences built David into "a man after God's own heart," because he reacted to them according to the spirit and not the flesh.

"And what shall I more say? For the time would fail me to tell" of those others who put **faith** before **flesh** (Heb. 11:33), and "out of weakness (of the flesh) were made strong" (v.34). It was an acknowledgement of the fact that "the flesh profiteth nothing" that enabled these worthies to accept suffering in the cause of righteousness.

—John Ullman (W.A.)

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\*Psalm 51, written "to the chief Musician" for the Temple service,

A discussion on . . .

## BIBLE TYPOLOGY

We have received a letter of protest from Brother Wille at the footnoting of his article some months back. At first, we intended to publish his letter without comment, and to write him personally, but believing that readers will profitably enjoy a discussion on this theme, we decided to set it out in the form of a discussion. To show how unbiased we are, we shall arrange for Brother Wille's comments to be set in nice, clear 9-pt. type, whilst our replies will be cramped up in 7-pt. Italics set solid! It is typical of Australians to be forthright in expression, and we do not take umbrage when others write in similar fashion. We therefore assure the reader (as Brother Wille has already assured us) that this discussion is without acrimony on either side. We invite you, therefore, to join us in this correspondence.

Dear Brother Editor,

Greetings with love in the Hope of Israel.

I have just received Vol. 28, No. 11, of "Logos," containing seven paragraphs out of an article by me on the Psalms, liberally annotated by twelve paragraphs of footnotes by you. I ought to have known better than to start an argument with you, knowing what a loveable old rascal you are! You only published half my article—which threw it out of balance anyway, and then in your footnotes you start knocking down all sorts of "Aunt Sallies" not of my erection. By the time you had practically given the impression that I did not believe in types at all, little wonder that there was a flood of protest! I clearly said that types and allegories abound in Scripture—I merely uttered a caution against straining them: I did not open a crusade against them. It was really a piece of naughty debating tactics to present an image of me in the Corinthian Ecclesia arguing with the Apostle Paul.

Dear Edgar,

*Loving greetings to you in the Hope of Israel.*

*You are quite mistaken when you imagine that my footnoting of your article was sharp debating tactics. It was fair comment in view of your statements. It is true that you said that "types and allegories abound in Scripture," but you also went on to imply that "Logos" is in the habit of straining types. The examples I gave from Scripture were not "Aunt Sallies" erected against you, but designed to show the length to which types are taken by inspired writers, constituting (as I wrote at the time) a "principle of interpretation." You claim that you would not argue with Paul, but if you look carefully at your articles again, you will find that you are arguing with the New Testament treatment of some of the Psalms.*

*You admitted that your article was intended to be provocative, for*

*in a covering letter you asked me not to edit it, but to footnote it. This I have done, though perhaps a little more liberally than you intended.*

*The accusation you have levelled against me, of using debating tactics could be levelled against you, for your lengthy reply, concerned solely with the relatively unimportant subject of Bible types and allegories, completely ignores the more important footnotes relating to your interpretation of the Psalms found on pp. 324, 326. I was hoping that your reply would concern this matter rather than that of types. My footnote regarding the latter was written not with your comments in view only, but bearing in mind the attitude of others who reject types completely, and who would gain great comfort from your comments. I tried to make this clear by stating in the footnote, on p. 322: "We remind ALL readers . . ."*

*Nor are you fair in stating that we only published half your article, and threw it out of balance. The whole article was published without alteration in two issues of "Logos," and nothing you said in the second portion contributed further to your attitude towards types and allegories. During the course of this series you have written that Brother Sulley is wrong in his treatment of the Psalms, Brother Thomas is wrong, "Logos" is wrong. I did not mind the latter statement so much, but I did feel somewhat incensed over the two former statements, particularly when I came to examine the ground upon which they were made. It seemed to me that you had overlooked certain important facts, so that as I looked closer at the matter, I became convinced that not Brother Sulley, not Brother Thomas, but Brother Edgar is wrong).*

Of course, in this field of deeper and hidden meaning of Scripture, there is bound to be a difference of judgment as we try to weigh up in our finite minds all the relevant Scripture. We must have patience with one another, and not close our minds. It will be a sad day when brethren think that the exposition of the Word is all finally parcelled up, and they have only to look up the appropriate page in "Eureka" or a particular number of "Logos" to draw out the parcel they want. God intended us to exercise the minds He has given us—that in so doing we may be sealed in the forehead. He is not interested in turning out robots. We can leave that to the self-styled "Jehovah's Witnesses." You press a button and out comes the official party line quite "pat" and word perfect. I chose to write about those Psalms to assist brethren in this exercise of mind—that they might reflect carefully round the subject.

*(I am sure you did, Edgar, and that is why your article was published. But who, apart from you, has suggested that the exposition of the Word is all finally parcelled up in Eureka and "Logos"? Is not such a suggestion "really a piece of naughty debating tactics"?)*

My caution is against making the Word of God mean so much that it can mean anything. There must be a broad and fundamental base to a type or allegory: human "feeling" that something fits is not enough. I shall, God willing, be illustrating what I mean in some of my new "Eureka" Class articles. I disagree with little episodes like Joseph shaving before going into Pharaoh being made a type of Jesus putting off the sins of the

flesh before elevation to the throne of God (This was printed in "Logos" a few years ago without a footnote of protest!) Again, of course, where God draws attention to, or chooses a name, it has significance—but although all Hebrew names mean something, we are not entitled to assume that all the names in the Bible were providentially guided to have prophetic significance. Is there any evidence—other than your own feeling that it fits—that their parents were guided to choose prophetic names for Mahlon and Chilion in the Book of Ruth? Still less can I see that you are entitled to string lists of names together from a genealogy, and with the addition of a few connecting words, make them into a sentence expressive of the Truth. One Brother I know has followed your line, and has strung together all the proper names in Amos 1:1 and other similar verses to make sentences, whereas as I take them as statement of fact to help get the background of the prophet.

*(There are a number of pieces of "naughty debating tactics" in that paragraph, Edgar! You are trying to drag me into an argument with "Logos" contributors and subscribers with which I have not the space to deal. You write that "human feeling" is not sufficient to establish a type; but if you analyse carefully your previous articles, you will find that "human feeling" has dictated your comment that Brethren Sulley and Thomas are wrong! You "feel" that the Psalms in question are not appropriate to Christ (apart from the sections specifically referred to) and thus reject their application to him.*

*Further, I do not know anybody who has said that "all the names of the Bible were providentially guided to have prophetic significance." I am sure the great majority are not; but that a number of them are, is surely obvious. I do not think for one moment that Naomi called her two sons Sickly and Wasting (which Mahlon and Chilion mean), for it is not in the nature of mothers to give such uncomplimentary names to their sons. They doubtless were called those names as their physical weakness became apparent, for such changing of names was common. Do you think the mother of Nabal (1 Sam. 25:25) called her son a Fool (as the name means)? It would have been only as his churlish character asserted itself that he received the name. What a remarkable co-incidence it is (if I adopt your reasoning) that the mother of Achan named her son Troubler, seeing he troubled Israel (Joshua 7:19).*

*You make reference to my stringing names together, and doubtless you have in mind my article upon Genesis 49. Was God behind the naming of the sons of Jacob? The answer is, Undoubtedly! Lea and Rachel believed so, anyway, and I suppose they knew as much about the matter as you or I (see Genesis 30). Why did Jacob call his sons before him in the order he did? He did not follow the order of birth! Is it just coincidence, or has the Spirit recorded it for a specific purpose? To my mind there is no doubt as to the answer.)*

Or take the tendency to make nearly every O.T. character a type of Christ in considerable detail. It becomes so commonplace as to detract from the really powerful types. In a broad sense all the righteous characters of old were types of Christ—for he gathered into himself all that was righteous: we and they reflect only

some aspects of his character or mission. Some of the righteous characters in certain outstanding characteristics or special experiences foreshadowed rather specifically some aspect of Christ—but all the saints past and present are in a common family mould in him: in fact we must aim to be “types” of him who died for us, e.g., in laying down our lives for one another. However, we shall not be types in the way that Moses, David, and Solomon were. They had a mission in public which typified that of Christ. I notice you make Joash the young king a type of Christ—but this is surely very general: all good kings of Israel who put down the oppositions of apostasy were doing on a minor scale what King Jesus will do on a major scale. I like to see detailed types springing out of a broad principle like this. A King of Israel had a duty to prefigure the true and perfect King to come in his behaviour, and in his official enactments, and to the extent that he did this, he was a type of Christ.

*(Surely you indulge in considerable exaggeration when you claim that some teach that nearly every O.T. character is a type of Christ. In any case, it has little to do with me. As far as Joash is concerned, you apparently see him as a type of Christ, and so do I. The reign of Joash saw the destruction of the children of Jezebel (of which Athalia was one), and there is some endorsement of our acceptance of Joash as a type of Christ in the Lord's warning that he will “kill the children of Jezebel with the sword” (Rev. 2:20-23). In other words Christ, in the Apocalypse, takes the destruction of Athaliah in the reign of Joash, as a type of the punishment he is preparing against the Apostasy. Here is endorsement of the type).*

I look forward to the meeting next year, God willing, when you will expound Genesis 24. I will arrange to be the reader, for I find the chapter far from monotonous just as it stands! Its repetition heightens the drama. It is full of exhortation in its plain meaning. I am sure it was mainly for this that God ensured its inclusion in the oracles. Care in the choice of a partner; Abraham's determination that neither he nor his son should return to the land of Ur; lively recognition of the work of the angel; talking with God in prayer about simple matters; faithful dealing by an unnamed servant; the way in which the promises entered into the very fabric of their lives; Isaac's mediativeness etc., etc. What more do you need? Yet I agree that there is more; marriage is a great mystery—it is itself a type of the relationship between God and Israel; Christ and the saints. Thus in the careful choosing of a bride by Abraham and his servant for his son there is an obvious hint of the care with which God and the angels have been choosing a bride for the son of Yahweh. Nowadays people choose their own brides, and since A.D. 30, Christ has been choosing his. When you and I chose our wives we looked for spiritual beauty as well as natural attraction, and to the extent we were thus motivated we were enacting the typical signi-

fificance of marriage. Thus Genesis 24 is typical insofar as it is broadly based on a fundamental principle of the Divine arrangements. I shall be disappointed if I find your imagination imparting all kinds of detailed significances about Armageddon and Jesus having to go to a far country to find his bride and so on. I should then say you were straining at the types!

*(You are not going to draw me out, Edgar! Sufficient is it that we agree as to the typical significance of the narrative!)*

Next we follow the Apostle in 1 Cor. 9:9. When dealing with types you should not select mechanical formalistic Jews to help. You should ask, what would this law have meant to an Israelite indeed, who tried to see the beauty of the law. If he employed labour to help him, he would have been instructed in Divine generosity. He would have asked himself, "Doth God care for oxen? or saith He it altogether for our sakes?" And he would have concluded: "If I am commanded to be generous to my animals how much more must I ensure that my workers have enough to eat and liberal gleanings." Then if he were really thoughtful, he would realise that all his farming operations were a parable of God's dealings with Israel who were in the words of the Apostle concerning the Ecclesia, "God's acre." So whether he sowed or reaped; weeded or threshed; he would see himself as a type of God and of the Messiah whom Yahweh would send. And in this particular matter he would make sure that when a prophet like Elisha came his way, he should not lack a bed, a table, a candlestick and a chair!—for "thou shalt not muzzle the ox that treadeth the corn." So I should have jumped to my feet with pleasure at the richness of the Apostle's allusion—and, indeed, I have been quite thrilled as I have been writing. However, again we see that the type is broadly based in the very fundamentals of Israel's calling. It is not dependent on superficial similarities.

*(On the beautiful note of this last paragraph, we leave the last word to Brother Wille this month, and will complete his letter next issue — God willing).*

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"Talents" cannot be better employed than in exposing the fallacies of those who mislead the people in spiritual affairs. Our pen has been at this work since 1834, so that the habit has become inveterate. Our course is a very simple and straight-forward one. The only question we ask is "What is truth?" That found, and no one can prevent us from speaking it by flattery or intimidation.

—J. Thomas (1858).



Some try to imitate the kindness of Christ while forgetting his zeal. Others copy his severity while failing to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honour.

—R. Roberts

Prophecy of Immanuel (Isa. 7-12)

## THE PURGING FIRE OF ARMAGEDDON

"For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born . . ." (Isa. 9:4-7).



### The Background

In this remarkable prophecy, the plot is finely wrought, and each word is balanced so as to present a careful picture, not only of the order of events, but also of causes and effects. Thus, against a background of Immanuel's ministry in Galilee (Isa. 9:1), there is prophesied the revelation of Christ in glory, the gathering to him of the glorified Ecclesia as the "harvest of faith," and the proclamation of liberty to natural Israel, who together "divide the spoil" (vv.2-3).

These latter words underline the sense of urgency that will pervade the times. A work will be in process of accomplishment, so that concurrent with the Ecclesia's glorification and Israel's restoration, the nations will feel the weight of Divine judgment (Rev. 11:18).

By this time, the Russian Gogue will have swamped Western Europe, and heading a colossus of Eurasian forces based on the Rome-Constantinople Axis (Dan. 2:28-35, 44), will have swept south past the glorious land into Egypt (Dan. 11:40-42).

But the career of the King of the North, at first destructive of all opposition, will have been suddenly interrupted and confronted by a foe commanding the resources of omnipotence (Joel 2:20). Gogue, like Sennacherib of old, will leave his shattered forces upon the field of battle before retiring in ignominious defeat.

And the saints rejoice. They rejoice\*:

- (i) Because the latter-day Assyrian's yoke has been broken (vv.4-5);
- (ii) Because the child born and son given, the seed of the virgin (Isa. 7:14), has succeeded to David's throne through the zeal of Yahweh Sabaoth (He Who Will be Armies —vv.6-7).

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\*Notice how beautifully the repeated points of rejoicing are emphasised in Isaiah by the prophet prefacing the verses with the word "for" or "because" (Isa. 9:4-6): "BECAUSE Thou hast broken . . ." "BECAUSE unto us a child is born . . ."

Let us examine the first point in closer detail: Isaiah 9:4-5 (RV) reads:

**"For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor thou hast broken as in the day of Midian. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning; for fuel of fire."**

### **Sennacherib — A Type of Gogue**

At the time of the prophecy, Ahaz was faced with an armed coalition in Syria and Israel (Isa. 7:1-9). In desperation, rejecting faith in Yahweh, he turned to Assyria for help (2 Kgs. 16:7-9), only to be told that Assyria's armies would also desolate Judah, stopping only at Jerusalem itself (Ch. 8:7-8).

Thus: "In the fourteenth year of Hezekiah did Sennacherib King of Assyria come up against all the fenced cities of Judah, and took them" (2 Kings 18:13).

The Assyrian was a divinely appointed "rod" and "staff" for the correction of faithless Israel and Judah. But as it had happened once before in Egypt, the oppressor punished the innocent with the guilty, and in doing so, exceeded his commission, and brought about his own destruction (Isa. 10:5, 24-25). Thus it was prophesied that Assyria's burden would be removed from their "shoulder," and his yoke from their "neck", because "of the anointing" (v.27) or Messiah. Deliverance from Assyria will come direct from Immanuel's intervention. Thus there is rejoicing "according to the joy in harvest."

### **Deliverance of "The Firstfruits"**

This confirms our findings regarding v.3, for under the Law, the feast of the firstfruits was associated with Divine deliverance from Egypt under Moses. Israel was commanded to take of the firstfruits, go to the place where Yahweh would place His Name, and declare:

**"A Syrian ready to perish was my father, and went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty and populous: and the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which Thou, O Yahweh, hast given be" (Deut. 26:1-2, 5-10).**

The feast of the firstfruits was associated with the Passover. The latter memorialised deliverance from sin and death through the slain lamb, but the former (Lev. 23:10-11), offered "on the morrow after the (Passover) sabbath," inasmuch as it represented the first of the firstfruits that would accrue to them after their



entry into the Land of Promise, gave tangible expression to their deliverance from death. With death's defeat came a new life—resurrection. Seven weeks later, or fifty days after Passover, came the feast of weeks, or Pentecost, when the two loaves of fine flour, baked with leaven, symbolising the Jewish and Gentile composition of the glorified Ecclesia, were offered.

In these feasts, deliverance is seen in two aspects:

- (i) From sin and death — an individual deliverance;
- (ii) As a people or nation — political deliverance.

Politically, the deliverance of both the Ecclesia and national Israel from the power of the Assyrian takes place after Christ's return; for Gogue is still "the Assyrian" (Micah 5:5-6).

### **"As in the Day of Midian"**

Isaiah declared that the oppressor would be broken "as in the day of Midian." In "the day of Midian" recorded in Judges 7, "the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude" (v.12) They were opposed by the army of Gideon which numbering first 10,000 was reduced to a mere 300, "lest Israel vaunt themselves against Me, saying, 'Mine own hand hath saved me'" (v.2).

To illustrate the inevitable victory, Gideon was told to go with his servant to the outskirts of the Midianite camp. The record states:

**"And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, 'Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.' And his fellow answered and said, 'This is nothing else save the sword of Gideon, the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all his host.'"**

Reassured, Gideon returned, gathered his company, divided them into three troops, and armed only with trumpets and lamps, shrouded by empty pitchers, he surrounded the Midianite camp. At the appropriate signal, the pitchers were broken, the lamps were held aloft and the trumpets were blown. The ambush surprised the Midianites completely. Panic gripped them. "Every man's sword (was) against his fellow, even throughout all the host" (v.22). In their fear, the army fled, and, to complete the rout, Gideon called for Israel to complete their destruction.

Deliverance on "the day of Midian" was twofold. There was firstly the personal deliverance shown in Gideon and the faithful 300 whose faith saved them; and secondly, there was the destruction of the hordes of the flesh in which the nation took part.

But it is in the association of the faithful remnant with the "cake of barley" that the type is relevant to the issues of Isaiah

9:4. It was the barley sheaf, a figure of the resurrected Christ, that was offered "on the morrow after the sabbath" (Exod. 23:19; Ruth 1:22; 2:23; 2 Sam. 21:9). As the group with Gideon were represented by "a cake of barley," so the purified Ecclesia, as the product of Christ, the barley sheaf, will tumble into the camp of the latter-day "children of the east" under Gogue, and complete political deliverance will result: "Every man's sword will be against his brother" (Ezek. 38:21). And once again, the nation of Israel will be called to join in the rout (Micah 5:8).

### **"Garments Rolled in Blood"**

In Isaiah 9:5, the Spirit describes in graphic terms the nature of the conflict itself. Reference is made to "tumult," "armour," "armed men," "garments rolled in blood," "burning," "fuel of fire."

In translating the opening words of v.5, "For all the armour of the armed man in the tumult," etc., the RV endeavours to preserve the alliteration of the Hebrew. The AV reads: "For every battle of the warrior is with confused noise," but the original reads: "For every shoe (Heb. "seon") of him that is shod (Heb. saan)" i.e., of the soldier.

According to Gesenius, the word "seon" means "a shoe, especially a military shoe," and comes from the root "saan," a participle, "to be clayey, or miry." It is kindred to the Hebrew "teen" which means "clay," and to the word "sin" which means "to be muddy, or clayey." Hence, the 'shoe' of Isa. 9:5 is that worn by the soldier in battle, by which he keeps the mud and clay from his feet.

We are reminded of the feet of Nebuchadnezzar's image, "iron mixed with miry clay" (Dan. 2:43). The Kingdom of man, based on the flesh, "the miry clay" of Adamic nature, is seen in conflict with the multitudinous Christ, whose feet, having been "shod with the preparation of the gospel of peace" (Eph. 6:15) are like unto "burnished brass" (Rev. 1:15).

The Psalmist also foresaw the conflict between the Kingdom of Man and the multitude with Christ which will result in him being established as the "head of the heathen" (or nations — Ps. 18:43). The nature of the victory is expressed in vv.37-38:

**"I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet."**

Daniel saw the multitudinous Christ with "feet like in colour to polished brass, and the voice of his words like the VOICE OF A MULTITUDE" (Dan. 10:6). Micah expressed the same idea:

**"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many**

people; and I will consecrate their gain unto Yahweh, and their substance unto the Adon (or ruler) of the whole earth."

The feet of the multitudinous Christ are likened unto brass because brass best defines their probationary fleshly experience—a "sounding brass" (1 Cor. 13:1), and is analogous to the leaven found in the two loaves that were offered at Pentecost. But they are said to be "burnished" or "polished" brass, because they are now shining in immortality for the fiery destruction of the Kingdom of Men.

Isaiah 9:5 also depicts that the Kingdom of Men shall no longer have the capacity to wage war: "(the military equipment) shall be for burning; for fuel of fire" (cf. Ezek. 39:8-10).

Disobedient Israel was once itself "fuel of the fire" (Isa. 9:19), and the thought that Isaiah places before us here is that which he developes elsewhere, where the Assyro-Babylonian army and equipment would be fuel for the fire to be kindled. In the destruction of Sennacherib's army, when 185,000 perished in one night, Isaiah's contemporaries actually saw a typical demonstration of the greater destruction yet to be revealed, and it is against this background that we must understand such prophecies as Isaiah 30:33; "Tophet is ordained of old."

"Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him, but he shall flee from the sword, and his young men shall be discomfited . . . And he shall pass over to his stronghold for fear, and his princes shall be afraid of the Ensign (cf. Num. 21:9; Jhn 3:14; Exod. 17:15; Isa. 11:10), saith Yahweh, whose fire is in Zion, and His furnace in Jerusalem."

—E.M.S.

"Behold, I come as a thief!" A little more waiting for God; a little more patience; a little more endurance of evil and continuance in well doing; and the hour will arrive. The moment will be here when we shall suddenly be confronted by the great fact that the Lord is in the earth. Great will be the joy of the saints at the announcement, though they mingle trembling with their fear.

—R. Roberts



"Hear the other side" is a plausible motto; but it is only applicable when men have not made up their minds, or are ignorant of the other side. When men have embraced the faith of our Lord Jesus, they have made up their minds, and, as a rule, men do not make up their minds until they have seen all round the object. When they have done this, they feel it is trifling with them to ask them to hear the other side.

—R. Roberts



Jerusalem arising — this is the slow but certain feature of the current situation—the significance of which is unheeded by the world at large, but which is joyfully appreciated by the scattered and feeble few who are waiting for God.

—J. Thomas

## A Literal City and a Literal Temple.

# JERUSALEM : Old and New

Following Brother Pennington's warning article of last month, in which he stressed the importance of literal sacrifices in the literal Temple of the Age to Come, Brother R. Stevenson of Victoria (Australia) presents a few thoughts relating to the danger of spiritualising Scriptures that are obviously intended to be interpreted literally.



The Christian soldier is exhorted to have his feet shod with the preparation of the Gospel of peace, and to wield with skill the sharp two-edged sword of the Word, dividing asunder truth from error.

His training consists of the careful use of the Word of God, developing the ability to discern between things literal and symbolic. Among the former are essential elements of the Gospel, including the future of Jerusalem. Consider the following prophetic utterances:

**"Put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isa. 52:1).**

**"Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem" (v.9).**

**"Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins" (Isa. 40).**

What these promises signify to every true son of Zion is expressed in Psalm 139.

**"If I forget thee, O Jerusalem, let my right hand forget her cunning . . . if I prefer not Jerusalem above my chief joy" (vv.5-6).**

This is but a fragment of testimony in support of this portion of the Gospel, which not only guides us into sound truth, but constitutes a treasure that we can lay up on "the shelves of memory" to be recalled and enjoyed time and again.

But there is another way in which we can use these beautiful prophecies. There are many people calling themselves "Christian," whose minds will not accept the truth that Jerusalem will ever be restored to its former glory, much less the greater exaltation so plainly foretold in the prophecies quoted above. In vain do we refer to Ezekiel 36, 37, Jeremiah 31, Isaiah 60:15 and a multiplicity

ity of other prophecies: the Seventh Day Adventist will still shake his head and say:

**"We have a promise of a New Jerusalem that will so far exceed the beauty of these Old Testament prophecies as light exceeds darkness."**

He will then quote Revelation 21:

**"He carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God . . . And the city lieth foursquare, and the length is as large as the breadth and he measured the city, twelve thousand furlongs. The length and the breadth and the height of it are equal . . . And the twelve gates are twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass . . . And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life" (vv. 10, 16, 21, 27).**

This Scripture, so obviously symbolic, forming portion of Revelation — a book of visions — is treated by them as literal, whilst the literal is symbolised. Thus the S.D.A. destroys the power of Scripture by a misuse of Scripture. Have you ever considered what gross errors of Scripture are perpetuated by otherwise sincere people failing to discern between the literal and the figurative? Think of the words of Jesus at the table: "This is my body." On the basis of those words, 200,000,000 Catholics imagine that when the priest has performed certain rites, the bread is the actual body of Jesus Christ!

A misuse of Scripture results in Seventh Day Adventists rejecting the truth that the throne of David will be restored in Jerusalem, and so their eyes are blinded to the beauties and verities of the Gospel. But wrong as they are, they, at least, act consistently, and their affections are set on the manifestation of this literal city from heaven. But the Christadelphian who destroys the literality of the future of Jerusalem and its Temple is in a worse position than the S.D.A. His affections are completely divided; if he thinks upon the Christadelphian interpretation of Revelation 21\* he must reject it.

The theory that rejects the literality of the Temple to be restored in Jerusalem is an undigested lump that some have apparently swallowed without thinking of the implications — but it is a great pity when babes in the Truth are exposed to such theories. There is a great danger of making shipwreck of faith.

—R.S., Victoria.

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\*"Eureka" vol. 3, pp. 684-695. "Thirteen Lectures" pp. 209-219 (1908 ed.). "The Christadelphian" 1962, pp. 16, 56.

## Questions Relating to the Temple of the Future.

### **IF THE PRINCE IS CHRIST WHY SHOULD HE OFFER SACRIFICES?**

Hebrews 7:27 reads: "Who (Christ) needeth not daily as those high priests to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." On the other hand, the Prince is shown offering a sin-offering for himself and the people (Ezek. 45:22). Is it compatible that Christ should leave the Majesty and Glory of the heavens to return to the conditions recorded in Ezekiel 45, concerning the specific practises necessitated and required of the then Prince of Israel?

**ANSWER:** Hebrews 7:27 is a comment on the work of atonement. The Apostle contrasts the high priest's duties under the Law with those of the Lord Jesus. Under the Law, atonement was nationally effected once a year (not daily) when the high priest went into the Most Holy with sacrificial blood to offer "first for himself, and then for the people."

Why should Paul comment that Christ "needeth not DAILY" to do this seeing the high priest did it only yearly anyway? The answer is that whereas they performed a work of atonement annually, he does so daily. Therefore, if he had not offered up the "once for all" sacrifice, he would have had to offer a daily atonement offering. But, "this he did once, when he offered up himself."

His "once for all" offering gave meaning and efficacy to all the animal sacrifices under the Law. It stretched back as it also stretched forward, covering sins of the past as well as those of the future. Thus Paul reasoned: "He is the mediator of the New Covenant . . . by means of death, for the redemption of the transgressions **that were under the first testament . . .**" (Heb. 9:15). The sacrifices under the Law anticipated the offering he made, as the offerings in the Temple of the future will **point back** to it. Neither those of the past, nor those of the future will supersede it; neither are efficacious without it.

The same is true of the breaking of bread and drinking of wine. And though Christ offered "one for all," we still memorialise it sacrificially in this manner. The breaking of bread and drinking of wine is just as much sacrificial in character as the slaying of an animal, and signifies just as much. It does not supercede Christ's offering, however, but memorialises it. It is the form of sacrifice established by Christ during the period of time when Jerusalem is trodden underfoot of the nations, and his followers are scattered throughout the earth, Under such circum-

stances, it is not possible for animal sacrifice to be made, for Yahweh has decreed that they should be offered in one place only (Deut. 12:5).

Christ has promised, that at his return, he again will preside over the feast he inaugurated 1900 years ago (Luke 22:18). In breaking bread and drinking wine with his immortalised followers, he will be offering the tokens of his own sacrifice "first for himself and then for the people." The action will be sacrificial in character, memorialising his wonderful victory. Instead of depreciating his glory, it will enhance it in the eyes of all the saints, for they will thankfully recognise that only through the sacrifice thus memorialised have they attained unto their high position.

In addition, Ezekiel 40:45 states that the Prince will ceremoniously offer a bullock as a sin offering "for himself and for all the people of the land." It is suggested that this prince must be a mortal to so offer, but such a suggestion is an impossibility when the facts are all brought to view. Why does the Prince offer "for himself?" He does so that he might offer for the people. Christ first saved himself that he might be in a position to save others. His offering was first for himself and then for the people. If we say that a mortal prince will perform this, we will be forced to the conclusion that another redeemer is being provided for the covering of sins in the Age to Come. This fact is enforced by the use that Paul makes of Ezekiel 45, for he applies v.20 in Hebrews 5:2-5 to the work and position of the Lord Jesus as high priest.

To our mind, the picture of the Lord Jesus presiding over such an offering in the Age to Come, does not reduce his glory and dignity. What an impressive and meaningful ceremony it will be, for the King of the Universe in all his power, glory and dignity, in all the manifestation of Divine qualities and nature, to thus show forth to the mortals of that age that he and all the immortal aristocracy of the Kingdom, have attained unto their positions by the blood of the sin-offering provided by the Father in the heavens (John 3:16). No more expressive and eloquent exhortation could surely be demonstrated than will be set forth by Christ presiding over such a ceremony. What hope it will present to the minds of the people as they realise that they, too, through the same means, can attain unto a like position, at the end of the millennial reign. It will dramatise Christ's own great victory by which the victory of the age to come has alone been made possible. It will tell the story that the great immortal King of kings of millennial glory was once clothed with flesh, and "learned obedience by the things he suffered." It will be an exhortation to the people of the land to "go thou and do likewise."

—Logos Committee.

## *The Doctor Diagnoses a "Peculiar Disease"*



There is a disease which affects "Christians" in a very singular manner. It assumes various forms; nevertheless, the morbid action is the result of one and the same cause, as may be inferred from its peculiar type. Some are quotidian, others tertian, and some quartan; but this is none of these: its type is **sexdial**—that is, it invades the patient on **Saturday** evening in the form of "cold," "dullness of the head," "excessive drowsiness," "a disinclination to get up in the morning," "lethargy," or some other little uneasiness which can better be felt than defined; the paroxysm continues all day on **Sunday**, so that the afflicted individual finds it impossible to restrain his appetite, refrain from sleep in the 'chimney work,' or on the sofa, or to stir out of the house to meeting, though a walk in some other direction seems to relieve him. After suffering from this deplorable affection all day, the excessive languor superinduced by the peculiar condition of the brain, causes him to take refuge in bed, where he snores in deathlike unconsciousness until early on **Monday** morning, when he arises brisk and lively as the healthiest sinner in the land. All the ensuing week he is hearty and well, and wherever a dollar is to be made, or assemblages of the flesh are convened, there he is to be found as fresh as a morning lark, and busy as a bee. He continues thus till Saturday evening, when he is again seized with the afflicted malady, which it is feared will prove fatal if some remedy be not speedily derived.

—Dr. Thomas ("Herald" 1848).

A known and recommended cure for this deadly disease is to be found in the Doctor's various expositions, to be taken together with the Inspired Writings. The dose must be repeated every 24 hours.

### Read and Re-read "Eureka"!

The true meaning of the Apocalypse is accessible only to the brethren of Christ, and the fellow-servants of the apostle, who keep the sayings of the book. All others will prove but vain and fanciful theorists with whom the secrets of the Deity are never found. —J. Thomas.

Mere twaddle will serve for demonstration with some editors, provided only that the twaddler twaddle the praises of their own conceits.

—J. Thomas,



## Correspondence



### Encouragement in Present World Turmoil

We were pleased to receive from Sis. M. M. (New Zealand) these topical comments:

**"The signs in the political heavens indicate the return of the Lord to take up His Kingship and rule the world in equity is imminent. Man will then be forced to climb down from his lofty heights, and acknowledge his own insufficiency to bring order out of the chaotic state that is overshadowing the nations today.**

**"All are in the seething pot, each ruling power endeavouring by their own initiative to restore things to a peaceful consummation.**

**"But we, who are privileged to know and understand the ultimate destiny of the earth, and man thereon, look not for peace under man's direction. Nay, rather we rejoice as we see these things being fulfilled. They foretell of the day to come, when redemption will be ours."**

Thank you for your interesting and spiritual letter, and for your continued support of our efforts on behalf of the Truth. The nations are certainly in a turmoil and will not extricate themselves by their own ingenuity and prowess. There is but one who can do that and the signs show that His coming is near at hand. It is our wisdom to recognise this and be ready at His coming.



### Value of "Logos" in a difficult age.

"Thank you for the wonderful building-up contents of "Logos." The awful stress of the times in general require such an active agent as this is, to help keep us on the

"watch" and "expectancy." (Bro. W. E. G., Victoria).

Such words are means of encouragement to the "Logos" Committee, who endeavour to provide a magazine of vital and urgent interest to all readers. The support of readers, their suggestions for improvement, and their letters of encouragement all assist to this end. We also thank Brother W.E.G. for his generous donation, which materially assists in this work.



### The Truth recognised by a "Bishop"!

Brother J.H.B. (Victoria) forwards this interesting comment contained in the book "The Rebirth of the State of Israel" (page 300):

**"About 100 years ago Bishop J. C. Ryle made the following comment concerning Luke 21:24 . . . . "While the nations of Europe are absorbed in political conflicts and worldly business, the sands of their hour-glass are ebbing away. While governments are disputing about secular things, and parliaments can hardly condescend to find a place for religion in their discussions, their days are numbered in the sight of God. Yet a few years and the times of the Gentiles will be fulfilled. Their day of visitation will be passed and gone. Their misused privileges will be taken away. The judgments of God shall fall on them. They shall be cast aside as the vessels in which God has no pleasure. Their dominion shall crumble away, and their vaunted institutions shall fall to pieces. The Jews shall be restored. The Lord Jesus shall come again in power and great glory. The kingdoms of this world shall become the Kingdom of our God and of his Christ, and the times of the**

**Gentiles shall come to an end."**

About the same time this statement was made, Brother Thomas expounded these matters in "Elpis Israel." Yet how many, outside of Christadelphians, believe these things today? Yet God's purpose does not change! It will surely eventuate, and the words quoted above on the basis of His Word, will prove true.

**Appreciates "Logos"**

"I am writing to tell you of our change of address. I would not like to miss receiving my "Logos" magazine . . ." writes Sister G. S. (Herts, England).

Thank you for your fraternal greetings. Your new address has been noted, and we hope you will continue to enjoy the contents of "Logos."

**"Herald of the Coming Age" put to good use!**

Sister D. T. (Bristol, England),

writes of her experiences in Gospel extension work. She expresses appreciation of the "Herald" booklets, and forwards the following suggestion:

**"I find the pamphlets very valuable to pass to interested friends . . . demonstrating as they do, the Truth simply and powerfully. Often talking on a specific scriptural subject, it is very handy to be able to then pass the person such a pamphlet for their perusal at home . . ."**

The "Herald of the Coming Age" has proved very valuable in this work, and we are always interested to learn of such experiences. Like Noah, we can but speak forth the words of Truth in this godless and wicked age. It remains with God to give the increase, according to His will.

We remind readers that supplies of the "Herald of the Coming Age" are available on application to Box 226, G.P.O., Adelaide, South Australia.

**A Work of Importance.****THE SUNDAY SCHOOL**

God's present work on earth has many phases — the Sunday School is one. To speak disparagingly of the Sunday School is to manifest a lack of discernment. God has never been unmindful of the spiritual requirements of children. To the Jew He said: "Teach the children diligently." (Deut. 6:7). "Do so," said He, "when thou sittest in thine House, and when thou walkest by the way, when thou liest down, and when thou riseth up" (Deut. 11:18-19). To the enlightened Gentile, God has spoken in like manner. "Bring them up in the nurture and admonition of the Lord" (Eph. 6:4). True, these commands apply specifically to parents, but they are not confined to them. If the training of children is a good work for parents, is it not also for any who are able to co-operate with the parents? Certainly, and we have Bible precedents for supplementing home training by public effort. "Gather the people together," said Moses, "men, women, and children . . . that they may learn to fear Yahweh your God" (Deut. 31:12).

Love to God, and love to our brethren, both constrain us to look with favour upon the work of the Sunday School. God has said, teach the children; and our brethren's wish is that their children should attain to a knowledge of the Truth. Let those who have put their hands to the plough in this matter not look back. Let them remember that the eyes of God are upon their unostentatious work, and that He will not be unrighteous in "that day" to forget it. As an encouragement, let Christ's words be remembered—"I know thy works." If we faithfully toil, Christ knows it. If we are careless and apathetic, he likewise knows. According to our labour, so will he repay.

—A.T.J.

Teheran is the capital of Persia, symbolised in the Bible by the silver of Nebuchadnezzar's Image, the Bear of Daniel 7, and the Ram of Daniel 8. Cyrus, its greatest monarch, is used by Isaiah as a type of Christ, and was named as the one who would overthrow Babylon nearly 200 years before the event took place. He has the unique title (for a Gentile) of being called Yahweh's Messiah, or Anointed (Isa. 45:1).

Under Cyrus, the Persian Empire became the most powerful State in the world, stretching from the Punjab, in India, to the desert beyond Egypt. Persia remained a great power for many generations, but the empire was finally overthrown by the Arabs, and has never regained its former position. Today it is a backward country of vital importance to the Great Powers because of the wealth of oil found beneath its otherwise arid soil. It is the gateway to India, and the backdoor to the Caucasus. In the recent world wars, Persia has not been allowed to remain neutral because British, Russian and German interests in this area have always conflicted. Persia, lacking political stability or military power has been forced to reluctantly side with the nation wielding the greatest power.

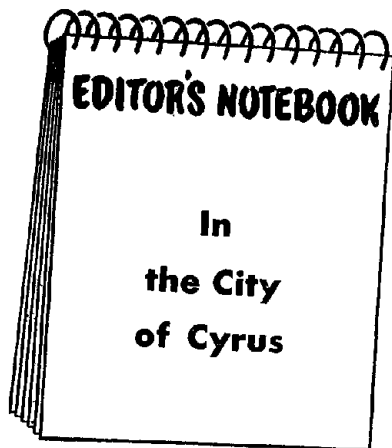
The northern border of Persia is Russia; to the south lies the torrid Persian Gulf where the temperature sometimes soars to 135 in the shade. It is also "hot" politically, for it is from the Persian Gulf at Kuwait, that Britain obtains the majority of its oil. To keep that source of supply open to her she is spending something in excess of £10,000,000 per year in fortifications.

The modern name of Persia is Iran (the Bible name is actually Elam), and Persians call themselves Irani. These words are a form of the well-known word Aryan. Hitler proclaimed the doctrine that Germany is the foremost Aryan race, and on that claim pronounced the creed of anti-semitism that resulted in the death of six million Jews throughout Europe during his cruel regime.

All this dry-as-dust historical detail flashes to life when one visits the land. In addition, Persia must appeal to any Bible lover because it is represented in Scripture as manifesting a more humane attitude to the people of God than any other of the ancient monarchies.

Firstly, it conquered Babylon the destroyer of Jerusalem. Cyrus diverted the waters of the Euphrates and entered a city that was unheeding of the crisis, that had given itself over completely to debauchery and pleasure. (Dan. 5). And this provides the historic basis for the symbology of the drying Euphrates of the 6th Vial (Rev. 16): a great sign of Christ's return.

Secondly, Darius elevated Daniel and his friends, and showed particular kindness to the prophet. He evinced a keen anxiety for him in



his trial, striving with all his power to deliver him, and when this failed, encouraging him with words of faith "Thy God whom thou servest continually, he will deliver thee" (Dan. 6:16).

Thirdly, it was Cyrus the Persian who issued the decree liberating the Jews from the bondage of Babylon, and assisting them to return home and rebuild their State (Ezra. 1).

We felt privileged to be in such an historic spot, even though our stay was not long. An added pleasure awaited us, in the form of a bundle of letters from home. The Proverbs declare: "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25). We could appreciate those words in hot Teheran with the temperature over the century and a bundle of welcome letters in our hand. We had expected news from the Philippines, with arrangements to visit the Ecclesia in the island, but unfortunately it did not arrive whilst we were in Persia, and therefore we had to cancel any plans of such a visit.

Meanwhile, we explored the city. It stands on a plain, in the shadow of huge, rugged, snow-clad mountains from which comes the water-supply of the city. We found it well laid-out, with wide straight streets, handsome buildings and an air of prosperity. In one large square, is a large statue of a man in Persian garb — whether Cyrus or some other conqueror we could not tell nor find out. The streets themselves are colorful. Some of them are set out like an eastern bazaar, with goods open to the sky, and sellers touting them to passers-by. The women in their colorful robes, and with faces covered in the Moslem fashion, added to the interest of the city. But as a sad commentary to the spirit of fear that sweeps all parts of the earth today (with the exception of perhaps Australia where, instead, a spirit of indifference and pleasure exists—for which see Ezekiel 39:6), the streets thronged with soldiers. But what a contrast in bearing, appearance, zealotness and even uniform does the Persian soldier manifest to his Israeli counterpart. They slouch along in Persia, with tattered, unkept uniforms, and a general appearance of listlessness. Certainly, Cyrus' army must have had a greater martial aspect than these modern Persian troops.

The city is not all beauty. Parts of it are hideous in its squalidness and stink with filth. It is not rated a very healthy city; typhus is said to be common there and I can quite believe it.

But it has an interest because of its historic background, even though Teheran is not really the city of Cyrus.

It has an interest, too, because one day Russia will sweep through Persia in a bid for world domination (Ezek. 38) to be met by the mighty power of Israel's King and newly formed aristocracy.

We had to be up at 1.30 in the morning of our departure to be at the airport at 2 a.m. Hot in the day, it was cold and bleak in the blackness of the early morning. Other passengers in the BOAC van looked at us irritably as we clambered in. The silent, empty streets had an appearance of unreality about them as the van made its way through them; except at one point where a small riot was in progress, and men were fighting with police trying to control them. Soon we were again in the air, looking down upon the dark smudge below that was Teheran, curling ourselves up in our seats to try and gain a little more sleep.

We were heading for Delhi, to catch a plane for Calcutta. A few hours later, we were on a new continent, passing through the Indian customs, enquiring for our plane to Calcutta. A shock awaited us. There was no plane for us. We were marooned in Delhi for some days.

This was awkward as it interrupted our schedule of flights for some

time on. But we were not the only ones in the same predicament. Some high Israeli officials in the diplomatic service were likewise held up. The BOAC representatives apologised to them, offered to obtain for them accommodation in Delhi. But when the hotel was mentioned, the Israeli official angrily rejected it, claiming it was a second-rate hotel, accusing the Indians of exercising racial discrimination against Israel. This was denied. The BOAC representative invited the Jews to use his phone and try for accommodation themselves. This was angrily refused, and the BOAC ordered to get better accommodation or complaints would be lodged with the Government.

Then came our turn. We, too, could have claimed diplomatic representation, being the service of THE King. We stressed the point that we had been inconvenienced by being landed at Delhi, that we did not want to stay there, that it was the fault of the BOAC, and ended by suggesting that they should pay for our accommodation whilst we were there! Already weakened by the fierce arguments of the Jews, the BOAC office apparently did not want any further trouble, and after some consultation and bargaining they finally capitulated, and agreed to pay for our accommodation whilst in India. We found our stay there intensely interesting, as we hope to relate.

—EDITOR.

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### Words Worth Meditating Upon.

## TRUTH'S SIDE

The Truth creates "sides"; the FOR-IT side, and the AGAINST-IT side; and between these two sides there is no neutral ground. He that is not with me, saith Jesus, is against me; and he styled himself 'the truth.' If we are for the truth, we cannot encamp with the enemy, and co-operate with them. Being for the truth, it will place us in the minority, and identify us with those who suffer tribulation for the truth's sake. He that runs with the hare, but holds with the hounds, will never save the fugitive from being worried to death. There were men in the days of Jesus who would preach his doctrine, and not speak lightly of him, but would also carefully avoid identification with his unsavory name. This is referable to the pride of life, love of popularity, or to some other equally unworthy thing. It is certainly a course not prompted by a devotion to the truth, or a love of righteousness. Moses acted not thus. He renounced the throne and treasures of Egypt for the society of enslaved brickmakers. Such a course evinces the character which cannot be approved of the Lord when he appears. Skykingdomism is unscriptural and wholly false; and therefore subversive, wherever it prevails, of "the gospel of the kingdom of God," which is wholly scriptural and only and altogether true. Though I respect Skykingdomism, yet, if I identify myself, without a standing protest against it, I become BY EXAMPLE an enemy of that which I believe is true. Let these hints be ingeniously considered by those who admit the right, but still the wrong pursue.

—J. Thomas,

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. 32)

Revelation 16 (Cont.)

## VERSE 12

"The kings of the east" — Lit. "the kings who are out of a sun's rising." Two "suns" are referred to in this chapter. V.8 makes reference to the sun of Gentile power, whereas in this verse reference is made to the Lord Jesus as the "Sun of righteousness" (Mal. 4:2). The Sun is the great Illuminator who enlightened the earth with his glory. It is thus an apt symbol for the Lord Jesus (cp. Rev. 10:1; 18:1; 21-23; Luke 1:78; John 1:5; 9:5; Isa. 60:1; 41:2). The action of the sun causes growth out of the earth flowers and weeds spring into life, a symbol of the resurrection (see Isa. 61:11; 45:8; Ps. 85:11; 2 Sam. 23:6). Though these spring forth together, the judgment-seat will discriminate between the flower and the weed (see Heb. 6:7-8). The glory of the former is not revealed when the stalk appears out of the ground, but only when the flower or the grain is formed. So it is with the glory of the redeemed at the resurrection (1 Cor. 15:37).

There is great beauty in the complete application of these symbols. See "Eureka" for further details.

The "kings of the east" of Rev. 16:12 are the antitype of Cyrus and his host who marched from the east to the destruction of Babylon in the days of Belshazzar (Dan. 5; Isa. 45).

VERSE 13

## "Three unclean spirits like frogs"

—Dr. Thomas in "Eureka" vol. 3 shows that "three frogs" constituted the heraldic symbol of the French people as distinct from "three lilies" which was used to represent the Bourbon rulers of France. The Bourbons adopted the symbol of three lilies over three frogs to indicate their power over the people. But prior to this, the symbol of frogs was used to represent the French people. Pharamond, who reigned in Treves in 420, adopted the symbol of three frogs on his shield; Childeric, king of the Franks, who reigned in 456, struck a medal with the frog as his symbol; the Banner of Clovis (son of Childeric and first "Christian" king of France — 466-511 used the symbol of three frogs as representing the army of France (Tapestry in the Cathedral of Rheims).

The Franks originated from the marshy lands of Westphalia, so that the symbol of "frogs" is appropriate to the people. "Spirits like frogs" relate, however, to the doctrine that emerged from the French people, rather than the people themselves. This doctrine emerged out of the French Revolution and gave birth to the Communism of Karl Marx. "Spirits like frogs" is an apt symbol for Communism, for the noisy frog can well be likened to that type of vain loquacious talker and agitator who fills the air with his "croaking."

deluding and seducing the minds of men.

France, like the revolutionary doctrine that emerged from it, has been a disturbing factor in European politics during the last 100 years. In that direction, it has only been exceeded by Communism which it helped to bring to the birth in the French Revolution.

"The three unclean spirits like frogs" thus denotes the doctrine of Communism which is described in the successive verses of this chapter as being a disruptive influence in European politics.

**"Out of the mouth of the dragon"**

—The Dragon is emblematic of the Roman Empire (Rev. 12) which had its headquarters originally in Rome, but finally in Constantinople. The time is coming when the Communists (Russia) will lay claim to Constantinople (Dan. 11:40-45) and from it there shall emerge decrees that will play a part in the development of the war described in v.14.

**"Out of the mouth of the beast"**

—This describes the "beast of the earth" of Rev. 13:11 emblematic of the Holy Roman Empire. The civil headquarters of this power was Germanic in character. The present Russian claim is indicative of a troublesome frog-like spirit emerging from the mouth of the beast. We can expect such influences to increase as the time of the end develops.

**"The mouth of the false prophet"**

—Rome. Scripture indicates that some alliance between Catholicism and Communism will result to bring this about, so that from the headquarters of the Church there will emerge a frog-like spirit leading to war.

**VERSE 14**

**"Spirits of devils"**—i.e., "daemons" leading to madness (John 7:20). Jeremiah prophetically declared that "the nations are mad" (Jer. 25:16; 51:7). Christ, alone,

has the power to "cast out" such madness. In doing so in an individual sense, he manifested his ability to do so nationally at his return.

**"Miracles"** — Gr. "semeion" — sign (see R.V.), mark, token. These "miracles" constitute the "signs" of the times.

**"Kings of the earth and of the whole world"** — From the European sphere of operation (the Roman "earth") the troubles of the last times will gradually extend until all humanity is involved. Armageddon will involve all nations.

**"Battle of the great day of God Almighty"** — The day when El Shaddai (God Almighty) will be vindicated. This is the Day (actually a period of time) referred to in Isaiah 2:12; Malachi 4. The Hebrew variation of God Almighty (El Shaddai) signifies the Strength of the Destroyers. God will be belligerently manifested through the multitudinous Body of Christ who will overthrow the present Gentile foundation of society to make way for the Divine Order under Christ's rule.

**VERSE 15.**

**"As a thief"** — Secretly, unheralded.

**"Blessed"** — Because the Israelitic hope provides substantial and joyous realities providing present and future benefits (cp. Luke 12:8; 9:26).

**"Watcheth"** — Gr. "gregoreo" signifying to "keep awake." The exhortation is to be spiritually vigilant. See Christ's exhortation — Luke 21:36.

**"Keepeth"** — Gr. "tereo" — to "watch over," to "preserve." In this evil age of spiritual decadence, and insidious materialism, there is a need to "watch over" and "preserve" our garments in the way suggested. This is a personal need. We

must save ourselves if we would save others.

"Garments" — See note Rev. 3:4.

#### VERSE 16

"He" — Christ (cp. Mat. 28:18; 1 Pet. 3:22).

"Gathered" — (Isa. 66:18; Mic. 4:11; Zeph. 3:8; Zech. 14:1).

"Called in the Hebrew tongue" — We must search the Hebrew language for the significance of the word "Armageddon." The "place" must be sought in the Land of Israel.

"Armageddon" — Compounded of three Hebrew words "Arma" from the Hebrew "Arema" signi-

fying "a heap of sheaves"; "Ge" from "gai" a "valley"; "Don" from "dun" — "judgment." Thus Armageddon signifies a "heap of sheaves in a valley for judgment." It is not philologically related to Megiddo which relates to a valley and not a mountain. The nations will be gathered together as a heap of sheaves for judgment in the valley of Jehoshaphat (or Yahweh's Judgment) — Joel 3:2, 12, 14, and there they will be threshed (Mic. 4:11-12). The Valley of Jehoshaphat (or Yahweh's Judgment) is outside Jerusalem, to where the nations will be gathered (Zech. 14:1). Thus Armageddon constitutes the Divine Judgment on nations gathered to war.

(to be continued)



*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME TWENTY-NINE

*Logos*

**THOUGHTS FOR THE TIMES.**

**HOW TO REVIVE ENTHUSIASM.**

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This is an intimation that the good thing commended in the early career of the Ephesian ecclesia had ceased to be characteristic of it. It is not that as a matter of sentiment their enthusiasm had cooled with the progress of time and trial, which is natural enough; but that the fruits—the "works" that spring from faith—had abated from a weariness in well-doing against which Paul had warned the believers. That this is what is meant is evident from the counsel with which the reproof is associated. "Remember therefore from whence thou art FALLEN, and repent, and DO THE FIRST WORKS." They had stopped doing the first works, which was "leaving their first love." "Love" and "works" are synonymous in the vocabulary of the Spirit. A sentimental love, unaccompanied by obedience, is not accepted. "This is the love of God," says John, "that we keep his commandments" (1 John 5:3), which is equivalent to the declaration of Christ, "Ye are my friends if ye do whatsoever I command you" (John 15:14). The Ephesian believers had slackened in their obedience. In this they had left their first love. Herein is our warning. If an ecclesia under apostolic superintendence could so far degenerate from the apostolic standard of conformity to the law of Christ, what may not our danger be who have no living apostle to recall us to our duty? Against this danger there is only one secure defence, and that is, holding daily interviews with the Spirit in the reading of "what it saith" in its appointed channels of utterance, the writings of the holy men of old who were moved by it. By this, as Peter intended in the writing of his epistles (2 Pet. 1:15), we shall be enabled to have "these things always in remembrance." Giving thus an earnest heed to the things we have heard, we shall not let them slip (Heb. 2:1). Continuing in prayer without ceasing, we shall be built up in our most holy faith, and strengthened to that continual abounding in the work of the Lord, which shall secure for us at the coming of the Lord the commendation he bestowed on the ecclesia at Ephesus, without its accompanying rebuke of evil men.

**BROTHER ROBERTS,**

## Jacob's Prophecy of the Last Days (Gen. 49)

# JOSEPH : The Fruitful Bough

*"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (v.22).*



### The Increaser

His name means the "Increaser," his life typified that of the Lord Jesus, he was the favourite son of the aged Jacob, the blessing conferred on him was outstanding among those proclaimed by his father.

We can imagine with what love the eyes of the patriarch would have rested upon Joseph, as he recalled to mind the circumstances of this beloved son whom he had thought dead, but who had been restored to him again. Mentally he would have recalled the life of Joseph: the opposition of his brothers, the adversity he had experienced in Egypt, his ultimate triumph before the very ones who had condemned him, their submission as they humbly bowed before him.

It provided the background of the blessing he now poured out upon his son.

"Joseph is a fruitful bough." In what way was this fulfilled? From a tribal point of view he was a fruitful bough because portion of the blessing of the firstborn rested on him instead of on Reuben. He received a "double portion of the inheritance," the right of the firstborn (Deut. 21:17), so that the Scriptures record: "his (Reuben's) birthright was given unto the sons of Joseph the son of Israel" (1 Chron. 5:1)

Thus Joseph was represented by two tribes in the land: Ephraim and Manasseh. In the inheritance of the latter, Joseph was also represented on both sides of the Jordan, for a half of the tribe remained east of the river.

So Joseph became a fruitful bough, and "increased" in Israel. His brothers thought they had seen the last of him when they sold him to the Merchant men going down into Egypt, but instead he ultimately increased into two tribes to each of their one.

And Christ also, whom the Jews imagine they will see no more, will likewise increase into two; spiritual and natural Israel.

### The Fruitful Bough

He is described as the fruitful bough of the vine. This is a beautiful symbol, well repaying the close attention of the student

of Scripture. Jotham described the fruit of the vine as that "which cheereth God and man" (Judges 9:13). How can it be said that wine "cheereth God"? Only when its typical meaning is understood. What is wine? It is the fermented fruit of the grape. How is it made? By first treading underfoot the grape, and then allowing the juice to ferment. Fermentation is a sign of life. Thus fermented wine is a new form of life obtained by treading underfoot the fruit.

What a glorious symbol for the new life in Christ—obtained by treading underfoot the flesh! Certainly such wine "cheereth God and man"! "The life of the flesh is in the blood," declares Leviticus 17:11, and the Lord, handing the cup to his disciples, described the wine as "the blood of the new covenant." Only the blood of a righteous life, manifested by treading underfoot the flesh, was efficacious for such a purpose. Wine, as new life, was a fit symbol for that, and "cheered God and man."

Frequently the vine is used in Scripture as a symbol of Israel. Consider, for example, the apt illustrations of Isaiah 5:1-7. The prophet declared that every care had been lavished on this vine by the Divine Husbandman, but when, at the time that it should bring forth fruit as a reward of such care, Yahweh found thereon only "wild grapes" (v.5).

Such a vine was useless to Him. He would break down the protective hedge, and allow the wild beasts to come in and destroy the vine that He had planted and tended with such loving care.

The significance of the parable is clear, the fulfilment plain. The nations, as wild beasts, swarmed down through Israel, uprooting the vine, and carrying its branches away.

But in doing so, they ate the wild grapes, and as such fruit is poisonous the nations were punished as they disciplined Israel. Thus the words of Yahweh through Jeremiah were fulfilled: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11). No nation can lay unhallowed hands on God's people with impunity. Even though they perform God's will by so doing, their real intention is to gratify their personal desire.

For that they are punished.

Jeremiah reminded Babylon:

*"Israel hath not been forsaken, nor Judah of his God, of Yahweh of hosts, though their land was filled with sin against the Holy One of Israel" (Jer. 51:5).*

Ezekiel likewise represented Israel under the symbol of a vine (Ch. 15). He showed that the vine was useful for one purpose only: to produce fruit. Its wood is useless for furniture; it is not of much value as fuel; if it does not produce fruit it is thrown as useless in the fire to be consumed in a moment of time.

Israel must produce fruit to the glory of its Maker, otherwise it will be cast away as useless.

That is the lesson of the vine as presented by Ezekiel.

It is the same lesson as presented by Christ. He likened the Ecclesia to a vine. In John 15 he declared that every branch that does not bear fruit is taken away, and even those branches that do bear fruit are pruned by the wise Husbandman that the fruit might be improved.

What a valuable lesson! Here is the reason why the righteous suffer. The tribulations they experience comprise "pruning" that the fruit they already are bearing might be improved.

In this parable, the Lord declared:

**"I am the true vine, and my Father is the husbandman."**

He is the branch taken from the Irsaeli vine and transplanted again to produce a new vine.

He is the fruitful bough of Jacob's prophecy.

This is beautifully expressed in Psalm 80.

The Psalm speaks of the vine, taken out of Egypt, planted in the Land of Promise, whose boughs spread forth on every side. But the hedges were broken down; the beasts of the field ravaged the vineyard; the once beautiful plantation was ruined. So the Psalmist prayed:

**"Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that Thou madest strong for Thyself . . . Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself" (vv. 14-17).**

Here is a prophetic reference to the "fruitful bough" of Genesis 49. The "branch" made strong for Yahweh is "the man of His Right hand, the son of man whom He made strong for Himself."

The first word rendered "man" is "ish" in Hebrew, the second word is Adam. The "ish" (great man) at Thy right hand, is the son of Adam, the branch made strong for Yahweh's purpose.

So the Lord Jesus declared: "I am the true vine and ye are the branches."

### **"By a Well"**

The vine is well watered in the sense expressed in Psalm 1. The Psalm speaks of the happy lot of the man who walks not in the counsel of the ungodly, but whose delight is in the law of Yahweh, in which he meditates day and night.

Christ alone of all humanity fits the character of the man there described.

The spirit-word is the well of water, for the Psalm goes on to declare:

"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season . . ."

The turning from ways of wickedness, the daily meditation in the Law, comprises a well of water that must produce fruit. It did so in the Lord Jesus. Of him it is written:

"The spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh; and shall make him of quick understanding . . ." (Isa. 11:1-2).

The spirit is symbolised in Scripture as a well of water (cp. John 4:14) so that when we partake of the spirit-word we are imbibing the water of life.

The Concordant Version renders the phrase in Genesis 49:22 as "the joy of my eye." for in the Hebrew the word for "eye" and "well" are the same. As the eye produces tears, so the well produces water.

Whatever rendition we accept the application is beautiful. The picture of Joseph/Jesus as a fruitful bough drawing water from Yahweh's well is applicable; the thought that Joseph was the "joy of Jacob's eye" is equally so of the Lord in relation to his Father, for at his baptism the Voice from heaven described him as "My beloved son in whom I am well pleased" (Matt. 3:17).

#### Prolific Branches of the Vine.

"Ye are the branches," said the Lord to his disciples (John 15:2). The branches of the vine comprise the Ecclesia, or, to use another symbol, the "bride of Christ" (Rev. 19:7).

Jacob saw them as "a great multitude whom no man could number" (Rev. 7:9), for he described them as branching out from the stem of the vine and running over the wall. Here was the full increase of the "increaser"!

But there is a very beautiful thought not apparent in the English version. In the Hebrew, the term "fruitful bough" is in the masculine gender, but "branches" is in the feminine. This is shown by the margin where the alternative "daughters" is given in place of "branches."

In short, we have the union of Christ and his bride (Eph. 5:25-27).

The Ecclesia is severally represented in Scripture as the brethren, the seed (Isa. 53:12), and the bride of Christ.

His offspring thus become his bride, as Adam's offspring was his bride. There was a wonderful unity in the marriage of Adam

When the boundless resources of the earth are administered, in the hands of immortal and noble men, for the good of mankind and the glory of the Creator, it will be a day of joy. Well might the angels rejoice in the prospect—Luke 2:13-14.

—Brother Roberts.

and Eve, for both could acknowledge God as their father. The antitype will be seen in the glorious unity to be effected between Christ and the Ecclesia in the age to come, both of whom acknowledge God as their Father. Then the words of Christ's prayer will be fulfilled:

**"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me" (John 17:21).**

In that day, the completed vine will be in evidence in the earth. Jacob will see the antitype of his beloved son as "a fruitful bough by a well, whose branches run over the wall."

H.P.M.

**A Bible Truth Restated.**

## Why the Spirit Gifts were Withdrawn

### **The Gifts are Granted.**

Fifty days after the crucifixion of the Lord Jesus, the disciples were gathered "with one accord," in the City of Jerusalem, and, in fulfilment of the promise of Christ they were "anointed with the Holy Spirit" (Acts 2:1-4). The effect was instantaneous: "They began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). The great concourse of Jews, assembled from all parts of the world to celebrate the Feast of Pentecost, not only heard the Gospel proclaimed, but proclaimed in the various tongues of the countries from whence they came.

This was but the beginning of miracles performed by the disciples. As it was said of Jesus that he was "a man approved of God by miracles and wonders and signs, which God did by him" (Acts 2:22), so it was now true of his followers: "God bear them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will" (Heb. 2:4). The sick were healed; the blind had their sight restored; the disciples spake in foreign tongues without having first learned them.

These miracles were performed by the "gifts of the Holy Spirit." They comprised the seal of God on the testimony of the Apostles. They demonstrated that God was with them, and that the doctrines they propounded were true.

Such an attestation was necessary in those times, for the preaching of the Gospel, in the name of Christ Jesus, was something new. The pagan world opposed it because it destroyed faith in its heathen gods; the Jewish world opposed it because it demanded that Jews accept the crucified Jesus as Messiah. Therefore, some extraordinary Divine mark, or sign, was essential to overcome the prejudice of the age, and demonstrate the truth of Apostolic testimony; and the miracles of the early disciples were the means provided by God.

And in addition to this, there was the need to complete the revelation of God to man, the writing of the New Testament. This would have been impossible without the bestowal of the Holy Spirit on the writers.

Christadelphians maintain that this power to perform miracles of healing, and to "speak in tongues" is now withdrawn. They maintain this, not merely because there is no real evidence of genuine miracles being performed, but because the Bible teaches that the gifts of the Spirit were only designed as temporary helps; and that when they accomplished the purpose that God had in bestowing them, they were withdrawn.

#### **What About Faith Healing?**

We do not deny the fact of modern "faith healing," or the power of prayer. But that is quite different to the "gifts of the Holy Spirit" manifested in the early years of the Christian era. Most doctors acknowledge the need of "faith" in effecting cures, for they realise the power of mind over matter. "Faith" in their vocabulary, however, does not necessarily mean an acknowledgment of God in truth, but expresses a blind acceptance of the patient in the one (whether he claims it to be God or man) who is to effect the cure. Given sufficient "faith" of this nature, and "miraculous" cures are not impossible; but that is no testimony to the power of God, but to the credulity or "faith" of the patient.

Thus, in the religious world, there exists the spectacle of differing sects, antagonistic to each other, each accusing the other of being apostate,\* yet both claiming "miraculous" cures. It is obvious that God cannot be with both systems; the opposing sects, themselves, declare that! Who then is responsible for the miracles? The answer is that they are not genuine miracles at all, but a phenomena well known to science—the triumph of mind over matter. And let it be remembered, that for every genuine cure recorded, there are a thousand failures unrecorded. Many are plunged into despair, and often into complete faithlessness and unbelief of God because of foolish claims made, and because it has been alleged that the Spirit gifts are available today.

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\*The Roman Catholic and Pentecostal Churches provide an example.

The obvious reaction of such folk is that if such power is available today, why do not they benefit therefrom? From that stage it is but a short step to the conclusion that God is not interested in their particular case, and so they are headed towards apostasy.

In short, religion is playing a dangerous game when it claims as "miracle" that which is really due to the emotions of the flesh, the triumph of mind over matter: it is rendering a serious dis-service to God.

We do not deny that cures can take place, for there are mental powers which the world does not fully understand, and which can powerfully affect one physically, giving all the appearance of miracle. These powers have ever been the stock in trade of charlatans and fakes, and the means by which genuine, sincere believers have been led astray.

Take, as an example of these powers, the Australian aborigine. The ceremony of "pointing the bone" is well known, and thoroughly attested. The bone, with the appropriate magical spell placed upon it, is pointed at the victim, who then dies a lingering death. Superstitious fear in the mind of the aborigine has caused the death, and, in most cases, all the medical science known to man is powerless to prevent it. On the other hand, the medicine man of the tribe will effect a cure. Why is one successful and the other is not? Is this an evidence of the possession of the Holy Spirit! We mock at the idea by merely suggesting such a thing! Both death and cure have been brought about by psychological processes, by the "faith" of the victim or patient in the potency of the magical means of death or cure; and not by any miraculous powers inherent in the blackfellow pointing the bone, or the medicine man effecting a cure.

Let them try their skill on a white man and we know how ineffectual the results would be!

The powers of hypnotism and mesmerism are also well known. Men can be induced to do all sorts of strange acts if they are prepared to submit to the influence of the one under whose spell they have voluntarily given themselves. In fact, these powers have been used to effect cures of certain nervous disorders, and to dull pain.

But they are not an evidence of the possession of the Holy Spirit!

Similar psychological processes can be induced by the dramatic stimulus of an emotional, revivalist meeting, in which a form of mass hysteria is often deliberately encouraged. Under the influence of enthusiastic singing, or rousing oratory, the emotions of the audience are whipped up until a high degree of excitation is developed, and many find themselves **en rapport** with the



"evangelist". By such means, all inhibitions are released, and the mind can be brought to such a state as to drive pain from the body, or to effect minor, temporary cures; though, usually, the reaction is particularly bad. The most common experience of these exciting, stimulating meetings is the "feeling" of well-being induced in the audience. It feels as though it has "got something," and in its lack of a logical explanation it flies to theology, and interprets the feeling in the light of the Holy Spirit gifts. The audience feels that it has been "anointed with the Spirit," and that it is now in possession of the power of God.

But such emotionalism is of the flesh and not of God. The "miracles" claimed are not genuine ones. And whilst we do not call in question the sincerity and earnestness of those claiming the "gifts of the Spirit," we draw attention to the Bible, which shows that these gifts are not, today the possession of man.

### **We Must Discriminate Between the False and True.**

The Bible, itself, warns us to be careful, not to be taken in by that which has the appearance of miracle. Even in Apostolic times, when miracles were performed, the Bible warned true followers of Christ: "Believe not every spirit, but **try the spirits whether they are of God**; because many false prophets are gone out into the world" (1 Jhn. 4:1).

An example of what is meant is shown in the Old Testament, and referred to by Paul. Moses was told to go before Pharaoh with a series of signs and miracles, authenticating his message. But when he showed these signs, they were imitated by the magicians of Egypt so completely as to deceive many thereby (Exod. 8:18-21). Paul made reference to this incident, warning the brotherhood to be on its guard. Speaking of certain ones who would "lead captive silly women," and who would be found "ever learning, and never able to come to a knowledge of the truth," he declared: "Now as Jannes and Jambres (the magicians of Egypt) withstood Moses, so do these also resist the truth . . ." (2 Tim. 3:8). Paul's words doubtless mean that these errorists would imitate the spirit gifts as the magicians did Moses' signs in order to lead men away from the Truth.

In other words, the gifts of the Spirit were only given to those possessing the Truth (Acts 2:38-39), and that is not consistent with the errors of an apostate Christendom about us today. But it should be clearly noted, that there were those in Apostolic days, who though failing to grasp the Truth in Christ Jesus, nevertheless did not hesitate to falsely claim miraculous powers in the name of the Lord Jesus. The record states:

**"Then certain of the vagabond\* Jews, exorcists, took upon**

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\*The word in the Greek signifies those wandering from place to place, † traveller.

them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth . . . (Acts 19:13).

That is what an apostate Christendom does today!

In thus writing, we do not question the motives of these so-called miracle workers; they are probably self-deceived into believing that what they do is by the power of God; but we shall demonstrate from the Bible that the claim is fallacious. The belief that the power of the Holy Spirit gifts is possessed to-day is contrary to its teaching, and we invite readers to submit any problems that they may have concerning this important subject.

*(Next month (God willing):—How the Spirit-Gifts were Bestowed, What they comprised, How the Apostles predicted they would be withdrawn. We suggest you mark up your Bible on this important subject.—Editor).*

A discussion on . . .

## BIBLE TYPOLOGY

(Continued from last issue)

You go on to imply that I regard a whole list of beautiful types and allegories as "extreme." I did not say I did, and brethren won't want to read my expositions of the Word in "Logos" if they think I dare to belittle the Apostle's expositions. But I do not have to follow the "Logos" or "The Story of the Bible" (and I am especially fond of the latter) when they spoil a type by overdoing it. For example, the life of Joseph so fits into the principles whereby God prepared His son by suffering and then by him saved His Israel—that it truly comprises a parable of the saving work of Christ. When, however, you list mere outward similarities among the points of the parable, you detract from its force. Was there anything truly sacrificial about the dipping of Joseph's coat in the blood of an animal to deceive Jacob? Was there really a connection between the butler and the baker on the one hand, and the two thieves on the cross on the other? Was Joseph's change of clothing before appearing before Pharaoh really a type of immortalisation? Or his elevation at the end of two full years a type of Jesus rising the third day? Was Joseph's exemption from nationalisation of the land of pagan priests really a type of the

priests of God in the coming age being made heirs of the earth? Yet all these you have suggested at various times. Such similarities attract some minds but they do not instruct in the basic principles of God's arrangements.

*(Dear Edgar: I am sorry if what I wrote can be misconstrued to imply that you reject obvious types and allegories as extreme. I did not mean to imply that. What I tried to convey is that in presenting us with these types and allegories, the Apostles set before us a principle of interpretation, and whilst I recognize that you would not dare refute the types to which they make reference, yet you do not hesitate to reject the same principles applied elsewhere as extreme.)*

*Take your comments above relating to Joseph. I have not the space to deal with them all in detail. But as you ask questions, I must answer one or two. You ask: "Was there anything truly sacrificial about the dipping of Joseph's coat in the blood of an animal to deceive Jacob?" You reject as extreme the application of this detail to the life of Christ. You claim that it is a mere similarity with no instructive principle which may be "attractive to some minds" (meaning mine, I suppose!). But let us look a little deeper, Edgar, and we might find that it is because you have not discovered the instructive principle that you reject the type.*

*The brothers of Joseph thought that by dipping the coat in the blood of a kid they could cover their sin and deceive Jacob, just as the Jews who rejected and murdered the Lord thought that the continuance of their temple sacrifices would take away sin. The Jews of Christ's day were trying to deceive God, as the brothers of Joseph tried to deceive Jacob. The Jews of Christ's day JUSTIFIED their slaying of the Lord on the same principles as did the brothers of Joseph, and believed that the blood of animals in the temple service was sufficient to atone. If they had been aware of the typical significance of Joseph's life in this particular, they would have had a mirror reflecting their actions in all their wickedness; because they were blind to this, they went on in their sin. So a very great principle is involved in this action on the part of the brothers that was reflected by the Jews of 1900 years ago. I would like to deal with the detail of the pagan priests. Either there is some typical meaning here (and it is not hard to find it together with the principle involved—it is not a mere similarity) or else we have Joseph rendering preferential treatment to pagan priests and idolatrous worship! The types and shadows of the Scriptures are given that we might carefully work out the principles involved and apply the exhortation).*

That is my point about types: they must be instructive and linked with fundamentals (Amen!—Editor). Now all the types you mention in your main footnote do this. So the relationships of Ishmael and Isaac illustrate the fundamentals of God's choice being contrary to fleshly principles of primo-geniture, and Paul in Galatians shows that what God did with individuals He is also doing with nations. Adam as a type is part of a beautiful piece of instruction whereby we are invited to consider the first creation for a better understanding of the new creation. (He is a type in his marriage because he and Eve would have deep mutual understanding owing to her being of his bone.) The fact that he was wounded in the side to achieve this is very incidental. The mutual relationship was the point—yet I have heard brethren spend much

time linking the operation on Adam's chest with the spear thrust into Christ's side, and miss the real point).

*(If they miss the real point, it is a pity. But I do not think you have expressed the real point above, Edgar. There is more than "deep mutual understanding" involved. Adam saw in Eve a feminine counterpart of himself. Notice the Hebrew of Gen. 2:18 (see margin). Originally these feminine qualities were found in Adam; his marriage united them again with himself. And this essential unity forms the foundation of Christ's wonderful words of John 17:21—"That they may be one . . ." In the multitudinous Christ there will be found the masculine and feminine qualities in one as before the formation of Eve).*

So also the Wilderness journey of Israel is a type because God arranged experiences for Israel to humble them and prove them, just as He always does for all His children. The principle is "probation before exaltation." All the detailed types of Israel's journey — the troubles and deliverances, must fit into this over-all framework. Paul is saying this in I Cor. 10. As Israel were fed by the power of God—so our trust is in Christ for material and spiritual survival in a waste and howling wilderness.

Noah's ark is the Divine pattern for every salvation God has ever wrought for His people. He invites them into safety, whilst outside the storm rages — yet our safety lies in a foolish thing by human standards like a boat tossed on the waves; a journey across a river bed, or a public bath. The watery connection is there, but the underlying principle is more profound than this.

Melchisedec's priesthood, which you mention, is more than a type. It presents the fact that the priesthood prior to the Law was superior to the Levitical, having none of its temporariness and limiting factors of age and genealogy. Abraham revered this system and Jesus belonged to it. Melchisedec presents a definite order or kind of priesthood in which also was combined kingship; the kingship and priesthood of Jesus revives this order.

The tabernacle and sacrificial system of the law was definitely designed by God to be typical—but its pointing forward to Jesus is better perceived if it is first grasped as a parable of the way in which Israelites in their day should have reflected God's holiness. From that basic concept you go on to Jesus—the perfect Israel.

Abraham is a type of God in his "sparing not" his only son. This, too, fits into the basic principles of Israelitish fatherhood. Every true Israelitish father should aim to be a type of Yahweh "our Father." Israelites indeed have ever seen their family lives as representatives of Divine relationships. On this background the specific events of Genesis 22 are to be viewed.

But I have said enough, I think, to indicate where I stand on types, and more important, to help the reader to discern the real depth of Scriptural types and allegories.

With love in Israel's hope,

Edgar Wille.

## THE GLORY OF IMMANUEL'S REIGN

### The Son Provided

When the saints, both living and dead, are re-united with their Master as a "kind of first-fruits of the Father's creatures" (James 1:18, 1 Cor. 15:23, Lev. 23:17), there will be unspeakable joy in their hearts and upon their lips (Isa. 26:1-3). Isaiah 9:3 anticipates this rejoicing, as they "divide the spoil" (cf. Matt. 25:20-21). They rejoice because Assyria's yoke has been broken (v.5-6), and Immanuel has succeeded to the Throne of the World.

**"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."** (v. 6-7).

When the time of Jesus' birth arrived, the angel of Yahweh appeared to the Bethlehem shepherds with the comforting message:

**"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For UNTO YOU IS BORN this day in the city of David a Saviour, which is Christ the Lord . . . "** (Luke 2:9-11).

Because the angel was quoting Isa. 9:6, ". . . unto us a child is born, unto us a son is given," it is commonly supposed that this prophecy was immediately fulfilled, and that the titles ascribed to Jesus there, are those that now belong to him. But this is not so, as the words of the angels indicate:—

**"Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, goodwill toward men'"** (Luke 2:13-14).

Thus the child born, the son given, would not fully realise his destiny until universal peace prevailed.

The birth of Jesus, part of the Divine purpose, was connected with the larger purpose of God, of bringing the world into subjection (Gen. 1:26-28, Psa. 8:6), as a necessary prelude to filling it with his glory (Num. 14:21, Rom. 8:18). From Yahweh's viewpoint, failure was not possible. Immanuel's birth itself assured fulfilment of what that birth portended—the world-wide diffusion of Yahweh's Light and Power. In effect, Luke records his birth and says that when he was born, God established universal peace and brotherhood among men. In this, he is faithfully representing

Isaiah, for it is from the vantage-point of the Kingdom itself, that Isa. 9:6-7 is uttered. Isaiah is, as it were, saying that the very existence of the Kingdom of God, as it shall exist, is owed to the incidence of "a child born, a son given" some 2,000 years before.

He was the man "born to be king." The idea of the inevitability of God's rule, stemming from the birth of a son, is not confined to Isa. 9, or the record in Luke 2. The Psalmist speaks of this matter:—

**"Yet have I set my king upon my holy hill of Zion, I will declare the decree: 'Thou art my son; this day have I begotten thee!'" (v. 6-7).**

The promises God had made unto the fathers (Gen. 13, 15, 17; 2 Sam. 7) involved actual establishment of a Divine political kingdom (Acts 7:1-5; Heb. 11:13-14, 39-40; Rom. 4:13) upon the overthrow of the Kingdom of Men (Dan. 2:44-45). As a literal fact, the Kingdom of God has not come to pass, yet we find in Acts 13:22-23 (R.V.):

**"And we bring you good tidings of THE PROMISE MADE UNTO THE FATHERS, how that GOD HATH FULFILLED the same unto our children, in that he raised up Jesus, as also it is written in the second Psalm, 'Thou art my son, this day have I begotten thee.'"**

In the A.V., the word "again" occurring in Acts 13:33 suggests that this Psalm applies to the resurrection of Jesus from the dead, but when the word is omitted, as in the R.V., it applies to the birth of one whose birthright carries with it universal sway (Psa. 2:8).

### **The Establishment of the Kingdom Sure**

The fact that failure of God's purpose is never considered does not countenance pre-destination, minimise human possession of freewill, or derogate from human ability to disbelieve and disobey. Those things are never doubted. But the Divine Objective cannot fail because God Himself cannot fail! Victory is inevitable because this is God's work, not man's work. If, like Maher-shalhash-baz, the work of Jesus had been written "with a man's pen" (Isa. 8:2), failure would have resulted, as all human design will fail (v.10). If God Himself cannot fail, neither can "God with us," or Immanuel, the seed of the virgin (Isa. 7:14; Gen. 3:15; Matt. 1:23) The "child born, and son given" would, by refusing evil and choosing good, imitate the very characteristics that make up the Name of God (Isa. 7:15-16; Exod. 34:6-7; Psa. 45:6-7; Heb. 1:8-9). His motive power would have its source in God—"I will engrave the graving thereof" (Zech. 3:9).

Whereas others would "refuse the waters of Shiloah that go softly" (Isa. 8:6), waters, that like God's Word, could bring "sight" to "blind" eyes (John 9:7), he would embrace "the spirit of knowledge and of the feat of the Lord" (Isa. 11:2). Triumph came because of the constant influence that God exerted in the life of His

Son, and because of the Son's complete submission to His will.

Isaiah 9:6-7 invites us to consider Jesus from the high eminence of the Kingdom of God. When, from those lofty heights, we survey the scene, we observe that it has happened because God "gave a Son." God alone is Saviour (Isa. 43:11), and the Son is given that he might be as God (2 Cor. 5:19), and "save his people from their sins."

### The Divine Titles.

From A.D. 325, when the Council of Nice gave official recognition to the doctrine of the Trinity, the titles of Isa. 9:6 have been the happy hunting-ground of the Trinitarian, who has seen in them a ready-made defence for his unfortunate concept of the Godhead. Generally considered, the titles are such as might belong to the Uncreate himself. For whilst Jesus is described as "God," he is also called the "Father," thus (it is supposed) confirming the meanderings of the Athanasian Creed:

**"The Father is made of none: neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father not three Fathers; one Son, not three Sons; One Holy Ghost not three Holy Ghosts. And in this Trinity none is afore, or after other: none is greater, or less than another; But the whole three persons are co-eternal together: and co-equal".**

We shall not pause to ask embarrassing questions. We merely observe that although the Athanasian Creed affirms that each Person of the Trinity is "uncreate," "incomprehensible," "eternal," "almighty," "God," and "Lord," it is equally insistent their Persons are not to be confounded:

**"Neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost".**

The Athanasian Trinitarian may take what comfort he can from Isa. 9:6, and its ascription of "God" to Jesus of Nazareth, but what is he to do with the same Scripture when it confounds the Persons, by turning the **Son into the Father!!!** Clearly, there must be another point of view!

### World Government under Christ.

The titles ascribed to Jesus are not said to be already possessed by him. The record declares that "the government **shall be upon** (not "is") his shoulder: and his name **shall be called** (not "is") etc. . . ." When the time comes for Jesus to assume the Government of the World (which shall be "to all people"—Luke 2:10), the time will also have arrived for his assumption of the titles "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace . . ."

The statement "the Government shall be upon his shoulder"

relates to the promises made to David (2 Sam. 7). The matter is discussed at some length in "Eureka" Vol. 1, pp 375-380 (old edition), where Brother Thomas shows that Jesus is the anti-typical Eliakim ("God shall set up, or restore"). When the key of a great house was made in the shape of a sickle, and the keeper of the key, as Governor of the house, carried it on his shoulder, it could be said that "the government" was "upon his shoulder." This will be true of Jesus, the anti-typical Eliakim, concerning whom it is written:

**"And the key of the house of David will I lay open his shoulder; and he shall open, and none shall shut; and he shall shut and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a throne of glory to his Father's House" (Isa. 22:22-23).**

It is Christ who possesses the key of David (Rev. 3:7), and he will use it to open up "judgment and justice" when he sits upon David's throne.

The "way of the Lord" is characterised by "judgment and justice." It was so with Abraham (Gen. 18:19), and it was so when David had put down Edom (i.e. the flesh) and reigned over all Israel (2 Sam. 8:14-16). It will be no less so when complete authority vests in "Jesus Christ, the Son of David, the Son of Abraham" (Matt. 1:1).

The great titles of Isaiah 9:6 will spring to life. But for the consideration of these we will defer until our next issue.

E. S. Spongberg (N.S.W.).

Let us not devote all our time to mere intellectual exertion. Having attained the Truth, let us realise the use of it in the formation of the character that Christ will approve. One often sees lamentable cases in which interest in the Truth is kept up so long as the excitement of polemic encounter is maintained, but disappears when that calm region is reached in which the Truth has to work out the fruits of righteousness and true holiness. Argument and contention for the faith are not worth the trouble if they end in the mere establishment of a theory. The object of all work in the Truth is to develop real, loving, warm-hearted, intelligent and consecrated disciples of Christ.

—Brother Roberts.

We live in the age that witnesses Christ's return to the earth, and the signs all tell us that the event may occur at any time. But though the era of his coming is revealed, the exact date of it is concealed from knowledge. We know neither the day nor the hour wherein the Son of Man cometh, though enabled to discern that it is "nigh, even at the door." The wisdom of this, like every other work of God, becomes more apparent to us with increasing acquaintance. The revelation of a definite date would have attracted sensation lovers, without helping the true sons of God in their patient waiting for Christ.



# An Invitation to . . .



MAGNETIC ISLAND, QUEENSLAND - JUNE 1963



(Photo of camp site at first Bible School, May, 1962)

## SECOND AUSTRALIAN CHRISTADELPHIAN BIBLE SCHOOL



We invite you to join with us in the Second Christadelphian Bible School of Australia, to be held (God willing) on Magnetic Island, Queensland, during June, 1963.

The School is open to all—both married and single, young and old, family groups as well as individuals.

It will provide the advantages of a relaxed holiday together with the uplifting experience of elevating discussion around the Word of Truth upon specially selected subjects.

It is thus like a modern adaptation of the Feast of Tabernacles.

Magnetic Island is a glorious tropical island a few miles off the coast of Queensland, enjoying a lovely climate—particularly through June.

Holiday clothing will be suitable for this gathering.

A special all-day boat trip will be undertaken to the Great Barrier Reef.

Public addresses will be delivered (God willing) in the neighboring city of Townsville on Sundays 9th and 16th June.

### Object.

The Bible School is designed to help you mentally, spiritually, physically—as well as assist the young developing Townsville Ecclesia. It will provide the opportunity for those of all ages to gather together in fraternal association around the Word of God. The quiet, relaxed environs of Magnetic Island are ideal as a holiday, whilst the studies planned will give a thorough coverage of specially selected aspects of the Word.

### Studies.

The following four themes have been selected.

**THE LIFE AND TIMES OF RUTH**, by Brother J. Mansfield (Sydney).

*The beautiful story of this lovely Book will be closely studied in the light of its historical background, and its literal, typical and prophetic significance.*

**THE BOOK OF JUDGES**, by Brother J. Martin (Enfield, S.A.).

*The harsh records of Israel's political life during the early years of the nation, provide added color to the Book of Ruth. As the dramatic history of the times of the Judges are unfolded, you will learn how sin brings suffering, whereas supplicating Yahweh brings salvation. You will rediscover the dark background upon which the beautiful story of Ruth unfolded.*

**HEROES OF THE FAITH**, by Brother J. Ullman (Perth).

*In this session you will learn what faith is, how it has moved men and women during the ages, and the remarkable incidents of the Truth's history*

*which have revealed its power. Several character sketches will be attempted, all of which provide powerful exhortations for us today.*

**HABAKKUK'S MESSAGE FOR THESE DAYS**, by Brother L. J. Colquhoun (Adelaide).

*This prophecy is seldom quoted in our expositions or public addresses, but it contains a powerful and compelling message for these days. The prophet poses questions such as we might be disposed to ask today, and also provides the answers. He also provides a revelation of the stirring events subsequent to Christ's return which will bring all nations into subjection to the Lord.*

By strict adherence to a time-table, ample opportunity will be afforded for discussion or questions upon these themes.

A variety of evening sessions of a lighter though spiritual nature are planned for each evening.

### **Assembly Point.**

Assembly point will be Townsville, Queensland, on Saturday, 8th June. Townsville can be reached by car, plane or train. From there you will be conducted by boat to the Bible School on Magnetic Island.

### **Period of the School:**

It will commence (God willing) on Sunday, 9th June, and will conclude on Sunday, 16th June, after the Memorial Meeting when you will be conveyed back to the mainland.

### **Cost:**

Members of the school will be accommodated on Magnetic Island with full board at a cost of £8/10/- each. Children under 14 years and over 5 years of age will be charged £4/5/-. There will be no charge for children under 5.

This fee includes boat trips and study notes.

Classes and outings will be arranged for children so that parents can attend the study sessions.

### **Register Now !**

In order to make acceptance certain, those intending to join this school should register as soon as possible, and no later than 31st January, 1963. £1 deposit is required for each registration.

### **Sponsored by:**

Townsville Christadelphian Ecclesia in conjunction with Logos Publications. Send all registrations to Brother M. Hill, 46 Wotton St. Aitkenvale, Townsville, Queensland, or to Logos Publications, Box 226, G.P.O., Adelaide, South Australia. Further information will be supplied on request to either of these addresses.

**Study Notes**

Study notes will be prepared on the various studies, and will be available to members of the school. In addition, a daily News-sheet will be provided of interest to all attending.

**Application.**

Accommodation has been greatly improved over last year—and also extended. But as it is limited, please fill in your application immediately, and return NOW. This will greatly facilitate preparations for an even better school than last year.

**APPLICATION FORM**

Please fill in the following details and return to Brother M. Hill, 46 Wotton Street, Aitkenvale, Townsville, Queensland, or to Logos Publications, Box 226, G.P.O., Adelaide, South Australia, immediately:

Name..... Age .....

Address.....  
.....  
.....

Baptised?..... Ecclesia.....

Please state names, relationship and ages of any persons who may accompany you:  
.....  
.....  
.....  
.....

**TRAVELLING DETAILS:**

We plan to arrive per medium of: Car, Plane, Train on  
(date).....

If you desire to arrive earlier or remain after the Bible School, and you require the Committee to arrange for accommodation, please make your requests known.

**YOUR EARLY REPLY WILL GREATLY ASSIST US AND HELP MAKE THE SCHOOL MORE SUCCESSFUL THAN EVER**

Questions Relating to the Temple of the Future.

## Will Mortals Use the Eastern Gate?

If the Prince relates to the Lord Jesus, it is strange that he will not be permitted to cross the threshold of the east gate of the Temple, to worship or offer sacrifices. "Logos" states that the Hebrew word for "man" in Ezek. 44:2 is "ish," a word which relates to one who is exalted, and therefore, concludes Logos, "no man, no human, will use that gate, no matter how high his status." I fully agree with that according to this prophecy, but fail to see in these chapters under consideration, the point that Logos tries to establish that "others beside the Prince will use it, but they will be immortals."

Concerning the East Gate, it will be seen that the Prince does not cross the threshold, for, as Ezek. 44:2 says: "No man shall enter in by it," and because, as I suggest, the Prince will be mortal, we read in the next verse: "It is for the Prince, the Prince he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch (or postern) of that gate, and shall go out by the way of the same."

The princes of Israel were, from ancient times, great men, leaders of their tribes. So also will the Prince of Israel be in the days of Ezekiel's Temple. He will be the earthly leader, it seems, of things pertaining to the conduct of the Temple ceremonies (Ezek. 46:17-25), and with him will be other princes of the tribes who are warned not to oppress the people of Israel (Ezek. 45:9-10).

Because of his position, the Prince will have an eminent place of worship before the people of the land. (Ch. 46:3), and a particular portion of land allotted him for his maintenance. If all the people of the land, and those who come from far (Zech. 14:16), and the Prince are not mortal, why the necessity for the Year of Jubilee (Ezek. 46:17)?

There are hints in Scripture of the importance attached to certain thresholds, with emphasis upon the usage of sacred thresholds as in the Temple. The threshold was the way into the place where God chose to record His Name. But from Ezek. 43:8 it appears that Israel had greatly profaned the sanctity of His threshold by encroaching upon it, even building a post against its post, and erecting a single wall dividing their habitation from that of the Most Holy.

From Ezekiel 46:2 we learn that the Prince will enter by way of the East Gate postern on the sabbath, and will stand by the

post of the East Gate, while his offering is being offered, and will worship at the threshold of the gate. Afterwards he will return by the way he came. The A.V. says he goes forth; the R.S.V. states: "When the Prince enters he shall go in by the vestibule of the gate, and he shall go out by the same way."

When the people of the land (Ezek. 46:9) enter by the north or south gates the Prince is in the midst of them, travelling with them, and going in and out with them (v.10). The comment by Logos Committee reverses this statement, stating that the people follow the prince to and from the East Gate, and that they "are a mighty host of immortals, the saints in glory." Verse 10 however, definitely states that the Prince follows the people.

Regarding the Prince's voluntary peace offering, we see that one opens the East Gate and another one shuts it after the ceremony. Presumably one man pushes the gate open from inside which could snap itself open when outside of the threshold; and another man does the same when closing it from the outside, or else both perform this service in collusion without crossing the threshold.

The vision revealed how the Elohim will pass through the East Gate (Ch. 43), a great company of angels attending upon the Lord Jesus Christ, who first enters the Temple through this gate. The company of the immortals are attending upon the Lord Jesus whose work is before him (Isa. 40:10).

It seems as though the threshold of the Eastern Gate becomes sanctified through this manifestation of Divine glory, even as, the threshold into the Holy of Holies was sanctified in the original tabernacle, and only one human being could cross it, and that for a very special purpose and under rigid conditions.

Because not one jot or tittle of the law shall fail, we shall have a similarity of former ordinances in the new Temple, carried out by mortal men, and for mortal men, for all living will be compelled to use this House as a place of worship in the appointed manner.

—A.G.S.

**ANSWER:** We find the subject of the Temple of the Future Age an engrossing one. The more we are prepared to think upon it, the more vividly will a concrete picture of the future open to our minds.

But that the Prince is Christ becomes more and more evident the closer the matter is studied, and this becomes apparent as we consider the use of the Eastern Gate. Obviously the Prince will use it, Ezekiel 44:3 states: "It is for the prince; the prince, he shall sit in it to eat bread before Yahweh; he shall enter by way of the porch of that gate, and shall go out by way of the same".

If he enters and goes out by way of the eastern gate, he does not follow the crowds who enter and go out from north to south, or vice versa (Ezek. 46:9).

What then are we to make of the statement of v.10 quoted by reader A.G.S. above? It states: "And the prince in the midst of them, when they go in, shall go in, and when they go forth, shall go forth." A.G.S. aligns this verse with v.9, and interprets "them," as the "people of the land". But that would immediately introduce a contradiction, for they enter north or south, whilst the Prince most certainly enters from the east (see v.2, 8). The "them" of v.10 are undoubtedly the associates of the Lord in contrast to the "people of the land," and this point of contrast is established by the use of the word "but" at the beginning of v.9. In short, v.9 should be in parenthesis, as a point of contrast, and v.10 flow on from v.8.

We are told definitely that the prince (and others with him — Ezek. 46:10) enter by way of the east gate, and this undoubtedly stamps him as divine, for Ezekiel 44:2 declares: "No man shall enter in by it". Thus no mortal shall use that gate. Why? "Because Yahweh Elohim of Israel hath entered in by it". This title of Deity represents the glorious company of the redeemed, the Cherubim of the Age to come (see Ezek. 43:1-4). Because this gate is used by the multitudinous Christ, mortals are excluded from its use.

It is significant that Rotherham's literal translation of the Hebrew has an important change in the tense of Ezekiel 44:2. Instead of rendering "hath entered in by it," Rotherham gives the present tense: "doth enter by it". It is the gate used by Yahweh Elohim (the saints in glory with Christ at their head) therefore man shall not enter thereby.

But as the Prince uses this gate, obviously he is of the company of the redeemed, and not mortal as A.G.S. suggests. And as he "enters in by it" (v.3) he must cross the threshold.

A.G.S. suggests that he is a mortal Prince of Israel with other princes of the tribes as his subordinates. We agree that he is Prince of princes, but point out that such a title belongs to Christ (Dan. 8:25). The Lord Jesus clearly showed in Matthew 19:28 that the princes of the tribes will be the immortal Apostles, and no mortal will be their chief! They will rule over the individual tribes, whilst he rules over all.

But if that be so, what are we to make of the words of Ezekiel 45:8-9: "My princes shall no more oppress my people," and "Remove violence and spoil, and execute judgment and justice . . ." Are such commands consistent with the belief that the princes are immortals? Why not? The future reign will see violence and spoil removed, it will witness the establishment of a perfect system of judgment and justice. And all will be done by Divine decree, and executed by the saints as stated in Ezekiel 45:9. The Apostles will become the successors of those princes who in the past have done wickedly, and as such will "take away their exactions from Yahweh's people".

The question is asked: Why the need for a year of Jubilee? Firstly, we believe that the people of the land and those who come from far are mortal (the writer above questions that we believe that). As to the ordinance of the Jubilee, notice that Ezekiel stresses a careful discrimination. If the Prince gives a gift unto any of his sons, it remains with them as their (eternal) inheritance; but a gift to his servants returns in the year of Jubilee. The sons are immortals, the "seed" of Christ (Isa. 53:10), many of whom will be honored by Christ in some special way. But his servants are mortals, the people of the land and those who come to worship from afar off. The Prince may desire to honor such because of some outstanding service they have rendered; but such a gift is temporary, and will revert back to the Prince in the Year of Jubilee. The very ordinance as it is set out in Ezekiel suggests the immortality of the Prince who is shown re-

ceiving back the gifts given to his servants jubilee after jubilee throughout the ages.

It is significant that throughout his Book, Ezekiel uses the term "prince" as synonymous with the King of Israel (cp. Ezek. 12:10, 12:34:24; 37:25 etc.). He described Zedekiah as a profane, wicked prince who would be deposed and the throne of David overturned "until he comes whose right it is" (Ezek. 21:25-27). Speaking of this time, he declared that His beloved (i.e. David) shepherd would be "a Prince among them" (Ezek. 34:24), for "my servant David (or My beloved servant) shall be their Prince for ever" (Ezek. 37:25). This is just introductory to the Temple prophecy, and defines the Prince there so frequently referred to.

Finally, we would point out that there are various important variations in the ordinances as expressed in Ezekiel when compared with those stated in the Law of Moses. It will be a modification of that Law that will be introduced, a modification to provide for the changed circumstances of the future, and not an exact reproduction of the original.

—Logos Committee.

Answers by John Thomas.

## Should Brethren Act as Christ's Bowmen?

As to the duty of brethren in relation to the proclamation of the truth, we would remark that our own practice is an illustration of our conviction of their duty and privilege. We have been studying the Holy Scriptures for the past twenty five years, during all of which time we have been running to and fro, and making known to the people what we found therein. We have visited the Old World, and travelled through Britain thrice, addressing the people (sometimes by thousands) two hundred and seventy times, besides writing and publishing *Elpis Israel* while there. Since our return hither we have travelled extensively in America, ranging from Halifax to Mississippi; and of late years our circuits have been over four thousand miles per annum. Now what are we more than a brother in Edinburgh, Halifax or Nottingham? Have we been "specially called and sent" to draw the bow? We have had no dream, nor heard any voice which they have not heard. Did they then, ever hear that we were called to do what they are privileged not to do? Have they not heard the voice of the Spirit as well as we, saying, "Let him that understandeth, say come!" And they know that the Spirit saith, "He that hath an ear let him hear what the Spirit saith unto the Ecclesias". We confess that we cannot perceive that we are bound to wear our-



selves out by much labour, while they are free to "fold their arms in complacent quietude" doing nothing. Though much may be effected, yet as we do not know how much and when, it is our common duty to "contend earnestly for the faith once delivered to the Saints," and with as much energy as though we were going to hurl all the ecclesiastical potentates of gentiledom from their crumbling and tottering thrones. We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich, or flush of means, it is their privilege to give as well as do, if they be poor, to do and receive, which is less blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past in putting on the Christ-robe of righteousness through the obedience of faith, they are "a purchased people;" and that when so purchased, the purchaser bought all they possess; so that they are no longer their own, but the property of another. Now when a man purchases a servant, he does not buy him to sit all his days with a bushel on his head in complacent quietude. A slave, owns nothing, neither himself, not anything belonging to self before he became a slave. Such is the relation of brethren to Christ their Lord and Master. A complacently quiescent Christian is one who will never inherit the kingdom, though his faith be ever so orthodox, or his baptism ever so valid. He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and the property the truth he has received, and concealed within himself. Woe be to the Christian brother who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth. Ill starred will he be who can only say, "I received the truth and was immersed, and henceforth enjoyed myself in silence!" Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to "cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgression, and the house of Jacob their sins." They have nothing to do with results and consequences—let them make the truth known, and leave the rest to him who gives the increase. Every one can do something for the extension of the truth, if it be only trying to extend it among his acquaintance, and as an element of "the Bride" through whom the Spirit operates, "say come".

The Bride is the community of the Saints—a community anointed with, and the pillar and support of the truth. "The Spirit and the Bride say, come!" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as sloth-

ful, unprofitable, parsimonious, do-nothings—lavish of time, labour and riches in the service of the flesh; but covetous of all in the extension of the truth. It is the duty of the Bride to sustain the truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True this consummation will not obtain till the grand master be apocalypted; nevertheless, when he comes let him find us so doing.

### **What About Public Discussion?**

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

### **Matters Deferred.**

In regard to "sacrifice" and "the year-day" principle of interpretation, we must defer their consideration till we return from our visit to Virginia, on which we set out in about twenty four hours. They are two very interesting subjects, and important, as interesting, to the believer.

### Should we be Forthright in Preaching?

In our experience of men and things, we have found for the most part, that they make the most outcry about "hard", and "uncharitable writings", who have the most sympathy with error, or are least enlightened in the truth. Their faith and comprehension of the truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation, or great gulf rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince and become hysterical at the sight of blood. We have not found such equally sensitive at the throes and agonizings of the truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence were not disturbed. But what do such outcries effect in this world? What mark do they leave upon their generation for good? Compare the results of our, hard uncharitable, course with their soft and oily displays; "by the fruit the tree is known". Many are now rejoicing in this truth by our means; but who ever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the truth. The "style" of popular religious writing is too insipid—the little salt in it has too completely lost its savour—to be received without disgust. We write with "the spirit of faith" which endures no compromise with error in matter or style. "I believed", says David, "and therefore have I spoken;" "we also believe," says Paul, "and therefore speak;" to which "Amen" is heartily acclaimed by the Editor,—

J Thomas — 1858.

### JEHOVAH'S WITNESSES OR THE BIBLE ?

The current issue of "Herald of the Coming Age," mailed with this issue of "Logos" is in reply to an article contained in the "J.W." periodical "Watchtower" entitled "Christadelphianism". Extra copies are available at a cost of 4d. each plus postage if applied for IMMEDIATELY (stocks are limited). Address all applications to "Logos Publications" Box 226, G.P.O., Adelaide, South Australia, or, in England, to E. S. Cherry, in America to H. M. Lucas, in South Africa to I. Leask. These individual addresses are contained on the inside front cover of this issue.



### READ and RE-READ "EUREKA"!

"The Apocalypse grows upon the intelligent student. All the finer faculties of the brain are stimulated and developed and refreshed by its attentive perusal. It is a luxury to read it with the understanding—a luxury now within the reach of all in the Providence of God. The human mind could not have invented a symbolic book like it, that yields such wonderful results on the application of a competent research."



How many types of piety are there? Which is the highest, which the lowest? The Bible only recognises one, "the obedience of faith," all other pieties are phrenological excitations merely.

—Brother Thomas.

## Perfection Through Suffering

# A LOATHSOME DISEASE

*"They that render evil for good are adversaries unto me, because I follow the thing that is good."* (Ps. 38:20 R.V.)



### Christ in the Psalms

Many Biblical writers, guided by the Holy Spirit, combined to reveal every vital aspect of the life of Israel's Messiah.

But it is in the Psalms that the fullest account of the sufferings of Christ are to be found.

Therein is revealed the Man, Christ Jesus. He is graphically and tragically portrayed as the great burden-bearer. He stands before the discerning reader as a Man of sorrows, acquainted with grief; he is seen struggling through life in a constant state of spiritual warfare against the forces of evil which threatened to overcome and destroy him. Ever before him was the urgent need to fulfil his momentous mission; the nullification of sin.

In the Psalms the Saviour of the world is set before us as a sufferer in the cause of righteousness.

A typical example is Psalm 6.

It can be divided into five distinct parts, showing the correct and necessary stages of development in putting to death the evil works of the flesh. Let the Reader study the Psalm carefully, and then note the five divisions:—

1. Vv1- 3: A prayer for Divine help, and a plea for release from the struggle against sin.
2. Vv4- 5: Exhaustion from the conflict with sin's power.
3. Vv6- 7: Tears in suffering.
4. V8: A repudiation of all evil.
5. Vv9-10: The prayer heard and answered.

A careful consideration of the Psalm will show that compressed within this short section of Scripture is an epitome of the life of the Lord Jesus Christ.

Observe how these five sections were fully manifested in the Lord's life:

1. He always placed himself in the hands of his Father, knowing that of himself he could do nothing (John 7:16; 12:49; 5:19). This is the first essential in the war against sin. Continually the Lord supplicated his Father pleading for strength that he might do only and fully the Will of God. (John 17:4).

2. The stress and anguish of denying the flesh its will left its

mark, and exhausted his strength (Isa. 52:14; Luke 21:43).

3. The agony of countless afflictions were expressed in "strong crying and tears," (Heb. 5:7).

4. Christ's life was not only an exhibition of doing the Will of God, but was also one of repudiating evil (Mark 7:9, 13).

5. Because of his righteousness, coupled with implicit faith in the Word of his Father, Yahweh heard his supplications, strengthened him in his times of need, and delivered him, (John 17:1; 3:34; Acts 2:31).

It will be observed that in these five aspects of life no consideration is given to the demands of the flesh. In his life of perfect obedience to the Father's Will, the Lord saw to it that no fleshly thought, no evil deed, superseded the Divine Mind. This meant that the flesh suffered. The evil propensities being crushed and utterly suppressed, they were crucified in the body of a living sacrifice (Cp. Rom. 12:1), and were finally put to death "according to the determinate counsel and foreknowledge of God" (Acts 2:23; Cp. Isa. 53:10).

### The 38th Psalm

"In all things it behoved him to be made like unto his brethren" (Heb. 2:17). This was a vital necessity in God's redemptive work for the human race. The Lord Jesus could not operate effectively as a High Priest unless "taken from among men" (Heb. 5:1), thus acting as a representative of all those on whose part he ministered. Moreover, there could be no real victory over sin until such time as it was slain in a body of the very nature over which it had ruled for so long (Rom. 8:3; 6:6):

A Psalm which effectively and vividly reveals the essential humanity and suffering of Christ, is the 38th.

The allusions to leprosy are obvious. Rotherham heads this Psalm: "A leper wail". This dreaded disease, in Biblical times, was an apt symbol for Adamic nature. Under the Mosaic Law, specific legislation pronounced that a leper was unclean, and therefore defiled (Lev. 14: 1-4). The law demanded that the leper be expelled from the camp (Num. 5:2), thus emphatically demonstrating that the works of sin result in man being alienated from God. The allusion to Adam being expelled from the Garden is too obvious to be coincidental.

Being, then, made of our nature, without which constitution he would be unable to effectively represent his brethren, it should not be difficult to associate the Lord Jesus Christ with the "leper wail" of Psalm 38.

It is also appropriate that some commentators suggest that this Psalm was especially associated with the Day of Atonement. Here, then, is the Lord Jesus Christ, bowed down with the nature of Adam, bearing our sins in his body to the tree, suffering every form of agony in the struggle that the powers of sin—and not he

—should be conquered. The Psalm thus speaks of the nature of man, his alienation from God, the necessity of a “covering” being provided, and the sacrificial means by which this was to be accomplished. It speaks of the tremendous struggle in which the Lord engaged when he “set his face like a flint” (Isa. 50:7) to war against sin, and strip it of its power forever.

The Psalm begins with words identical to the 6th Psalm, “O Yahweh, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.” This does not indicate that the Father was displeased with the Son, but rather is it an expression of utter humility on the part of the speaker. “All flesh is grass” (Isa. 40:6). The word “all” permits of no exception to this rule among the sons of Adam, of whom, by nature, the Lord was one. In this Psalm the Lord Jesus is represented as admitting this fact; he acknowledged the Father’s displeasure at the results of sin, and the need for redemption from the death-stricken nature of Adam.

“There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones because of my sin’ V.3.

“Rest” is *shalom* (Heb.) meaning “safety, well-being” — or as it is commonly understood: “peace”. It is fitting that in this place the R.V. renders the word “health”, and this is virtually the point which the Psalmist is establishing. There could be no lasting state of “health” for the Lord so long as temptation was present, which could bring about sin and death.

Of this verse, Brother H. Sulley has written:

“Jesus also could say: ‘There is no rest in my bones because of my sin’, when realizing fully, as he did, that there could be no freedom from temptation so long as he was of flesh and blood nature, and for this reason—‘the blood is the life of all flesh’ (Lev. 17:11-14, Deut. 12:23), and therefore the cause of all its motions. Until crucifixion, when the life-blood exuded from his wounds, there **COULD BE NO RELEASE** from those impulses which are aroused by temptation and which were intensely offensive to him. . . . So long as the life-blood was coursing through his veins he must always be amenable to and in conflict with temptation to sin, for only ‘he who is dead is free from sin’ (Rom. 6:7).

(The Temple of Ezekiel’s Prophecy, p240).

The Reader is recommended to consider Brother Sulley’s further comments upon this Psalm, pp 240-241.

In his next words, the Psalmist expresses the magnitude of Christ’s suffering:

“For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me”.

These words beautifully express the characteristics which Christ manifested. Herein is expressed the profound truth that, without Divine help, the flesh is weak and unequal to the conflict with sin. In this respect, the Word reveals abundant evidence that at all times the Lord relied entirely upon his Father for strength! Luke records that an Angel was sent to strengthen

him (Luke 22:43). The word rendered "iniquities" signifies "to be bent or crooked; perverseness" and related to the wayward tendencies of the flesh, as their impulse will direct man into the broad way which leadeth to destruction.

To some it may appear objectionable to associate the words of the fifth verse with the Lord; but any such disapproval should be dispelled with the knowledge that these words are the tragic expression of one who is a victim of leprosy. This thought is linked with the previous verse in that the word "foolishness," although a different word to "iniquities" in verse four, has a similar meaning in Hebrew—thus relating to the same subject of Adamic nature. We have already seen that the dreaded disease was an apt symbol for death-stricken human nature—and it was the life-work of the Lord to testify to these things. "The flesh profiteth nothing—the words (of God) . . . are life." (John 6:63)

The sixth verse reveals an attitude of mind which was reflected in a certain action: the Psalmist states that he continually "mourned", and thus was "bowed down greatly". This indicates that the Lord Jesus was ever conscious of the power of sin to destroy; and, as a result of this knowledge, he was "bowed" because he was the perfect example of self-humiliation before the Father. He exhibited not his "own glory" (of the flesh), but sought only to manifest the glory of the Father (John 8:50).

In the seventh verse, the utter frailty of human nature is powerfully expressed in the pitiful language of the leper: "For my loins are filled with a loathsome disease; and there is no soundness in my flesh." The latter phrase is a repetition of verse three. This state was brought about through the "loathsome disease", a Hebrew word denoting shrinkage caused by some form of heat. It relates to the effects of a burning, strongly feverish malady such as that engendered through leprosy. To this verse we might add the testimony of Isaiah: "We did esteem him stricken, smitten of God, and afflicted . . . He was despised, and we esteemed him not" (Isa. 53:4, 3).

The eleventh verse reveals the utter loneliness of the Lord in his life of affliction: "My lovers and my friends stand aloof from my sore ("Plague" R.V.); and my kinsmen stand afar off." If we tend to associate this verse with one of the Lord's last great trials: complete rejection, even by those who claimed to be his friends—we do well. But let us not lose sight of the fact that these words applied to the Lord Jesus throughout his entire ministry. As a man, he stood alone from other men; none could help him; none could fully appreciate his tremendous struggle and suffering—none, that is, save his Father in the heavens, who watched over him, strengthening him. This is a form of loneliness to be felt by all who become "sharers" of the sufferings of

Christ. Although brethren and sisters may provide warm and understanding sympathy for each other—(We might pause to ask: How many really do this?)—the basic loneliness is still present. We cannot fully understand each other, nor appreciate the trials and stumblings which daily confront the saint in Christ. Only the loving consideration of our Father, coupled with the perfect understanding which Christ has of our problems and difficulties, can provide deliverance in our hour of need.

“No man can by any means redeem his brother”—only Yahweh can save. This is the vital principle to follow in suffering against sin, that perfection might be attained.”

—John Ullman, W.A.

## Correspondence

### GREETINGS FROM GERMANY!

From Waldenbronn, Germany, Brother G. Bogner sends a very interesting and informative letter, describing political events in the European sphere, and the possible effect upon ecclesial life in Germany. We intend to share this information with our readers, and will prepare the matter for inclusion in article-form next issue (God willing). Included in his letter is a reference to the publication of a German edition of the Study Notes on Haggai, in which Brother Bogner says:

“Thanks for the copy of your Exposition on the Book of Haggai. This is indeed a very good work, translated with much love and brought in an excellent form. We thank our Sister L. Mednyanzski (who translated into German) for such a great work for us. The exposition has in the meantime been read by several brethren. It is considered as being the basis of a special method of Bible study. The chronology leading up to the events of the Haggai prophecy, is a good idea, seeing that it gives us the historical background . . .”

Copies of the Exposition of Haggai are obtainable from Box 226, G.P.O., Adelaide, South Australia, and readers are recommended to this wonderful and exhortational study.

### LOOKING FORWARD TO THE EDITOR'S VISIT!

We have received many encouraging letters from readers concerning Brother H. P. Mansfield's overseas tour next year (God willing). On his part, the Editor is looking forward to meeting many readers, and renewing friendships created in the past. One such letter is from Bro. H.M.L. (Texas), who writes:

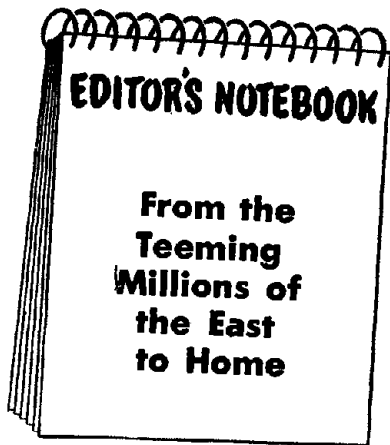
“We here in Texas are joyous at the possibility that you might visit us next year, if our Lord does not return by then. Your visits have done all of us so much good and we sincerely pray that you will be able to come, God willing.

“Recently we had the privilege of attending the Midwest Bible School in Indiana. We enjoyed it very much, and came home strengthened and encouraged from it. As we talked with brethren and sisters there, we heard much favourable comment about “Logos” and “The Story of the Bible” . . . We believe these magazines are excellent for Bible study and marking.

Many thanks for your encouraging letter, particularly your thoughts upon the various magazines. We are glad when readers find these periodicals provide help, and doubly glad when brethren and sisters take the trouble to “mark their Bibles”.



Force of circumstances marooned us in India on our return home, but they were days filled with interest. A new world opened before our eyes as we explored New and Old Delhi, visited Burma and China. A few facts will help to illustrate one or two scenes we will describe. India is less than half the size of Australia, but instead of the 10,000,000 people in this country, there are something like 390,000,000 people herded together in India. And whereas the population of Australia is slowly increasing, mainly through immigration, it is expected that within the next 29 years, India will double its population.



Where are these teeming millions to go? The countries of the East are almost at explosion point as far as population is concerned. Australia to the south beckons them, but the White Australia Policy keeps them out. Careless, pleasure-loving Australia lives in a fool's paradise, unheeding of the great problem on its very doorstep. Within four thousand miles of the coast of Australia there are something like 1,500,000,000 territory-starved people looking enviously at Australia's wide, empty spaces. Indonesia alone has over 90,000,000 people, fortified by Russian arms, seeking living space outside their over-populated islands, driving south until today they own a common border with Australia in New Guinea.

And the Scriptures warn us that in the time of trouble soon to break over an unheeding world, "those who live carelessly in the isles shall not escape" (Ezek. 39:2).

There is a great awakening coming for Australia.

It is claimed that in the next 40 years Asia's increase in population is expected to be 150 per cent. Asia's population will increase from 1600 million to almost 4,000 million. This means that Asia alone will have almost 1,000 million people more than the whole world has to-day!

The picture of the future is that of people warring over the remaining empty spaces of the globe — a problem greater than the threat of nuclear war!

So the scientists tell us.

The Bible alone has the answer to this as well as other problems.

And how do these people live?

Come with us to New Delhi. See this beautiful city from the air, with its wide streets, its handsome buildings, its parks and gardens. Delightfully planned, pleasant to view—from a distance.

Come a little closer and see how the people live, notice the superstition that holds them enslaved to a false form of worship, consider the abject poverty in which vast numbers of them eke out a precarious existence. See it all on the background of the Bible. This is one of the problems which Christ will have to grapple with in the Age to come. And

if we are deemed worthy of that time, we too will have to grapple with it under his direction. These countries must be disciplined, cleansed, educated, brought subject to the laws of God, freed from the terrible poverty that enslaves the bodies and the hopeless superstition that enchains the minds of their teeming populations.

We were comfortably installed at the Jampath Hotel by courtesy of Qantas Airlines, in front of which were a number of old, broken-down motor cars, apparently salvaged from the rubbish heaps, which did service as taxis. We hired one, driven by a young boy of about 18, and were taken by him to inspect a Hindoo Temple. Here we were accosted by an official (evidently the local representative of the Gospel Extension Society on the lookout for interested friends!) who took us into his office to explain to us the mysteries of Hinduism.

We found it remarkably similar to Roman Catholicism!

"God is one," he explains to us, "but he has three principles. He is the Creator, the Preserver, the Destroyer of evil. We worship God by the control of self. We must dedicate our minds, our hands, our feet to the doing of Good."

"But what is good?" I asked.

He replied that evil is harming others; therefore to do good is to avoid hurting others in any sense.

This Hindu was about 35 years of age, and spake in a quiet humble way that was impressive. "If doing good is to avoid hurting others," I asked him, "what would you do if attacked?"

"We would defend ourselves," he replied, "but we will not instigate an attack."

He took us on a tour of the temple. Wide steps led to a raised stone entrance which gave access to a shrine in which was a god. It was decorated in all bright colors, and before it people were kneeling in worship and offering it flowers. Other gods occupied other places, and all had a particular significance which our attendant explained. The principle of the trinity was clearly seen, whilst one goddess is adored as the Divine Mother! The main hall of the Temple was lavish in bright colors, and at the far end a god occupied pride of place. A richly clothed priest was playing on some instrument and intoning a hymn before a little group of worshippers, none of whom seemed to mind our curious glances. Outside in the courtyard were a number of life-sized elephants—all with a significance which was explained to us. The temple instructed worshippers by reiterating their beliefs in the symbols about them, so that as they walk from place to place the principles of their faith are impressed again and again upon them.

We were leaning over a parapet on an upper portion of the temple, when our attention was drawn by the noise of music in the streets. It was part of a marriage celebration. A small band of 8 players in highly decorated uniforms were playing on instruments, whilst the bridal party had entered the church. The celebrations had commenced early that morning, our attendant told us, and were then almost at an end.

Outside our taxi awaited us, and we were driven through the streets of the city. The city, so beautiful from a distance, is not so attractive when the living population is seen at close quarters. In one poorer part of Old Delhi the poor, miserable wretches seemed destitute of the barest necessities of life. On the wide steps of a huge Moslem Mosque, scores of them were stretched out, begging for money—a mass of human misery. Evidences of terrible Asiatic diseases were upon them; they drew together a few scraps of rag that served as clothing hardly covering their filthy bodies. The tiny, narrow streets below, cluttered with animals and hu-

mans, were ankle deep in offal and literally stank. Dwelling places, a little further off, were nothing more than crude mud huts in a shocking state of destitution.

At night, we walked the streets. Traders set out their goods for sale on the footpaths, lighting them up with lanterns. Between such groups it was very dark, and often we stumbled over some dark, crouching creature (either man or woman) who being thus rudely awakened stretched out skinny hands and pleading for money.

India—land of wealth and poverty; of superstition and ignorance.

From the balcony of our hotel the city looks beautiful: lovely trees, glorious parks and gardens, majestic domes and minarets stretching out into the distance. But this is the facade of a state of utter destitution in which millions on this continent live. Just below us a group of filthy Indians accompanied with cobra snakes, monkeys dressed in grubby clothes (but better than those worn by their masters!) and a mangy black bear tried to entertain some of the hotel guests. It was all shockingly degrading.

Yet there is evidence of wealth and power. Not far from New Delhi is the Red Fort, so called because it is built of Red Sandstone, a symbol of India's past glory. Here ruled the Emperors, here was located the famous Peacock Throne, here in the highest luxury lived the ruler and his court.

But the crowded presence of suffering humanity around us drove thoughts of past grandeur from our minds, and impressed upon us the modern problems of India today.

And in these crowded countries of the East, with all their superstition, there are problems galore. We saw it in India. We saw it also in Burma, where in Rangoon, the city stank, and men and women slept on the pavements because there were no homes, for the country still suffered from the ravages of civil war. Superstition holds them. In Rangoon it was Buddha, in the temples of which tremendous wealth was lavished, and worshippers found some relief from the miseries of life.

Everywhere in the East where we visited: in India, Burma, China, the impact of Communism was in evidence. The Far East is becoming restless; it is not prepared to accept the domination of the West; it has an intense hatred for Europeans who so long kept them in subjection.

That is how it seemed to us as we went from place to place on our return flight. A new world opened out to our sight. The teeming millions of the East, restless for advance, awaiting the moment to assert themselves, becoming more demanding of what the world should provide them. And this is all an element in the time of trouble of the last days that must involve all nations. I can see clearly how it can happen. I can understand how that when Russia invades the Middle East, and Armageddon engulfs the West, that the millions of the East would move in concert with such an attack. Will Indonesia remain quiescent when the opportunity affords her to move against Australia? Will not China with its countless millions, and her hatred of America, take the opportunity of exacting vengeance? The Scriptures declare that the spirit of war will go forth to all the nations (Jer. 25:29; Rev. 16:14).

And beyond Armageddon, the problem remains to educate these people in Divine principles. What a tremendous task. They must be weaned from their superstitions; they must be given a new aspect of life; they must be brought under the authority of Christ. Force plus education will be needed to accomplish all that. No wonder the Scriptures imply that 40 years will elapse between the manifestation of Christ at Armageddon and the initiation of the millennium of peace (Micah 7:15). That is part of the "work that is before" Christ (Isa. 40:10). To that end

he will "rebuke strong nations afar off" (Mic. 4) untill all finally submit (Ps. 72:11). A generation will pass away before the world is brought before the feet of the Lord Jesus, and induced to "call him blessed" (v.17). The new generation will see the glories of the future age, and respond in accordance with the prophecy of Isaiah 2:2-4.

We returned home via Darwin. One further adventure awaited us. Over the Timor Sea one of the engines gave up with a tremendous explosion and sheet of fire. The plane struggled on through the night with an anxious crew keeping watch, to ultimately land at Darwin. There we learned that the plane was unfit for further travel until fitted with new engines, and alternative flights were given us after a delay of a day in Darwin.

But this was home—and after 65,000 miles of travel behind us we could afford to wait (perhaps a little impatiently) for the moment of home-coming. At last it came. As our plane flew over the Adelaide Hills, we looked down upon a lovely familiar scene. The city of the plains spread out before us as attractively as Sodom and Gomorrah must have done so to Lot. There, below us was the line of the gulf, with the blue waters sparkling beneath the Australian sun. There was West Beach, there was Tennyson spread out below as the plane banked, there was the Adelaide airport, and there were loved ones waiting to greet us! With a prayer of thankfulness to Yahweh, our travels on this occasion were at an end. Many friendships had been created, our knowledge of Ecclesial conditions and problems of the Truth had been advanced; we had been helped greatly by those of like precious faith in many parts, and felt more equipped for the important work of the Truth as a result.

—Editor.

*(We have deliberately curtailed the last portion of this trip abroad, even though many have asked us not to do so. We hope to use these columns to comment upon the passing scene of life as it affects our work now and in the future).*

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How can we tell whether we have the mind of Christ? Only by scrutinizing our ways in the light of the Scriptures; and this many are afraid to do. Let us not be afraid. God only expects from us what we can give—but He does look for improvement!

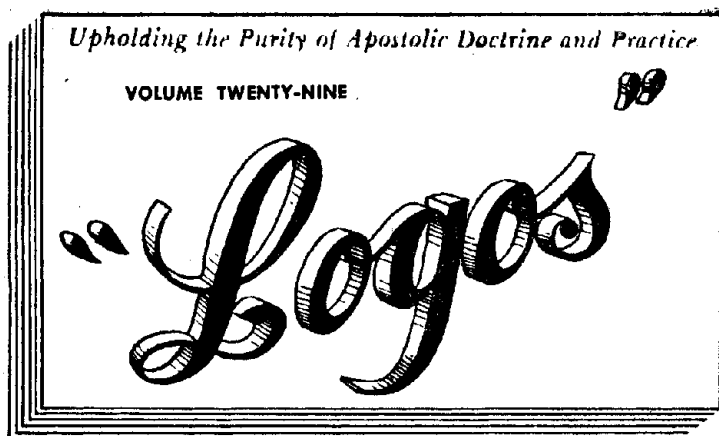


"All that the Lord hath bidden will we do" was Israel's attitude at the first. A sore punishment befell them for breaking their promise, and so it will be with us if we fail to carry out what we have undertaken.



What! A person pretends to be a Christadelphian and not to know whether the seals have been opened! For shame!

—Brother Thomas.



## THOUGHTS FOR THE TIMES.

### **DANGEROUS TALK**

We belong to Christ, and therefore we are not at liberty to unite with the present world as regards its aims and principles and pleasures. We do not belong to it if we belong to Christ; for he expressly said, "I am not of this world," and he affirmed the same fact of his disciples, saying, "Ye are not of this world." There are some who say, "That was all very well for Christ and his apostles, but we are not Christ nor his apostles." Those who speak in this style give evidence that they are yet strangers and foreigners, and aliens from the commonwealth of Israel; for the house of God is one, and the principle appertaining to the one part belongs to all. John said, "He that saith he abideth in him, ought himself also so to walk, even as he walked"; and Paul tells us as concerning his own case that he obtained mercy that Christ might set him forth "for a pattern to them that should hereafter believe on him to life everlasting" (1 Tim. 1:16). He also plainly commands us to be followers of him, as he was of Christ (1 Cor. 11:1). From this it will appear how unscriptural and dangerous is that style of talk which would seek to excuse modern believers from aiming at the standard exhibited in Christ and the apostles.

There is no other saving method. If we fail of this, we fail altogether: for it is by this we are to be tried. The standard men set up for themselves and one another, will be nowhere in the great day of judgment. They will vanish as the snow does before the heat. Men may comfort themselves now in measuring themselves by themselves, and by the wicked world outside. But where will be their consolation when Christ refuses to try men by any rule but his own?

—Brother Roberts.

Jacob's Prophecy of the Last Days (Gen. 49)

## JOSEPH : Hands Made Strong

"The archers have sorely grieved him, 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" (vv.23-24).



### Grieved, Hated, Shot At!

In the hatred and enmity that Joseph experienced from his brethren, he foreshadowed the life of Christ. His brethren were the fathers of the tribes, expressed in Hebrew as "baaley chit-tism," not mere "archers," but "chief archers." They typed the leaders of Jewry who hated and grieved the Lord.

This is graphically expressed in Psalm 64.

Therein we have the breathings of the Spirit of Christ (1 Pet. 1:11) as expressed by David the king. His words provide a commentary on the blessing of Jacob:

*Hide me from the secret counsel of the wicked (cp. Gen. 49:6);  
From the insurrection of the workers of iniquity,  
Who whet their tongues like swords,  
And bend their bows to shoot their arrows, even bitter words:  
That they may shoot in secret at the perfect:  
Suddenly do they shoot at him, and fear not,  
They encourage themselves in an evil matter:  
They commune of laying snares privily;  
They say, 'Who shall see them?  
They search out iniquities they accomplish a diligent search:  
But the inward thought of every one of them, and the heart is deep.*

These words prophetically express the very atmosphere of intrigue and conspiracy that led to the betrayal and murder of the Lord. In their heartless opposition, the leaders of the people "grieved him, shot at him, hated him." Their bitter words sped like arrows aimed to hurt: defaming, reviling, falsely accusing him.

And typically, Jacob saw it all.

He saw that the battle was not one-sided, however. The Lord was not without weapons of defence and offence. His enemies felt the power of his wise words. His mouth was like a "sharp sword" (Isa. 49:2), rebuking, confounding, refuting, revealing the hypocrisy of his revilers, verbally cutting them down before the people. When he spake, words of power issued forth such as they could not answer, and such as they came to fear.

Therefore, they slew him and thought themselves rid of him. But he was raised from the dead, and taken into heaven,

there to remain for a time, "like a polished shaft hidden in the quiver of Yahweh" (Isa. 49:2).

And as Yahweh's arrow, he is to be aimed against his enemies. Psalm 64 speaks of this also:

*But God shall shoot at them  
With an arrow; suddenly shall they be wounded.  
So they shall make their own tongue to fall upon themselves:  
All that see them shall flee away.  
And all men shall fear,  
And shall declare the work of God;  
For they shall wisely consider of His doing.  
The righteous shall be glad in Yahweh, and shall trust in Him;  
And all the upright in heart shall glory.*

These words are true of both Joseph and Christ; the triumph of the former foreshadowing the coming triumph of the latter.

### Strengthened by Yahweh.

Jacob saw Christ the antitypical Joseph as one "made strong by the mighty God." Isaiah 49 shows how this was done. Yahweh formed him from the womb, to be His servant, to bring Jacob again to him. So declares the prophet, and the type is revealed in Joseph. He explained this to his brothers:

"God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45:7).

Joseph's help extended even to Egypt; so also does that of the Lord:

"It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth" (Isa. 49:6).

To accomplish this, Christ was strengthened that he might successfully battle against the flesh. He became "the son of man whom Yahweh made strong for Himself" (Ps. 80:17), "God manifest in the flesh" (1 Tim. 3:16). Paul declares: "God was in Christ, reconciling the world unto Himself."

Christ conquered because God strengthened him for the victory. Without that aid he would have failed; for flesh unaided cannot triumph. The flesh was weak, mortal, fallible; but God who inhabited the flesh is strong, immortal, infallible. And by the indwelling of the Father, Christ gained the victory.

It is difficult for some to appreciate this. They feel that it confers what they term an "unfair advantage" on the Lord. But in so speaking, they fail to grasp the purpose of the Lord's coming into the world. He "came into the world to save sinners" (1 Tim. 1:15). That is the purpose of his birth, his ministry, his death, his resurrection, his mediatorship, his return, to that end he was "a body prepared," born of a virgin, that the spiritual proclivities of the Father might be revealed. These were developed by study, discipline, training and the effluence of the Holy Spirit

without measure. Thus he became "of quick understanding in the fear of Yahweh" (Isa. 11:3).

And so he overcame.

The work of redemption, therefore, is pre-eminently a work of love on the part of the Father. "What the law could not do inasmuch as it was weak through the flesh, GOD DID" (Rom. 8:3). That is the wonderful fact of Christ's victory. God did it through him. It was a work of co-operation; the Father and the Son working in unison to provide a basis of reconciliation for helpless humanity.

When any speak of "unfair advantage," let them bear in mind that "to whom much is given, much is required." Perfect sinlessness was required of the Lord; and he revealed it because he drew heavily upon the sources of strength that were made available to him. He leaned on the Father; he also allowed the word to dominate him; he sought communion in prayer.

Thus "his hands were made strong by the mighty God of Jacob."

That is the lesson of his life, the lesson we must learn. We can find strength from such a Source also. Though we sin, God has made available for us the forgiveness of sins; though we are weak, He has revealed for us sources of strength; though we are burdened with the flesh, He has provided the means for us to rise above it. Drawing upon these means of strength, we can re-echo the words of Paul: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

### "The Mighty God of Jacob"

"Abhir" (Mighty) is one of the titles of Deity. It is a significant title inasmuch as it is used only in conjunction with the word Jacob, or Israel. Like all the titles of Deity, its usage and meaning is not only extremely interesting, but also most helpful in advancing our knowledge and understanding of the Most High.

The word comes from the root "abar," signifying "to soar," from which is derived the idea of the lofty One, the One elevated above all else, particularly in the manifestation of power.

But why is this Mighty One associated with Jacob? There are good reasons for this. Throughout his life, Jacob was conscious of the overshadowing power of God, guiding him through all the manifold experiences into which he was brought to the final triumph when his name was changed to Israel.

God had appeared to Jacob at Bethel, and confirmed to him the blessing of the promises which had been made to Abraham, adding:

"And behold, I am with thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of " (Gen. 28:15).

Jacob appended his vow to this declaration:



"If God will be with me, and will keep me in this way that I go . . . so that I come again to my father's house in peace, then shall Yahweh be my God."

Upon this theme, the late John Carter wrote beautifully, as follows:

The God of Jacob, then, is One who has promised to be with His people in all their sojourn, never to leave them in all the days of trial during which they may be the victims of the evil thoughts of their fellows as Jacob was of Laban's. The God of Jacob is One who, fulfilling His word, will bring the heirs of the promise to the land covenanted, with life preserved through unending days.

The Psalms when read with this background, are found to have a fuller meaning. David says (20:1).

*"The Lord hear thee in the DAY OF TROUBLE;  
The name of the God of Jacob defend thee.*

In the troubled days of Hezekiah, when the Assyrian cloud covered the land, but when men of faith believed the message that God would deliver them, one could say (46:7):

*The Lord of hosts is with us;  
The God of Jacob is our refuge.*

There were faithless men at the time, as Shebna; but in the assurance of the victory of the righteous, Asaph sang (75:9, 10):

*I will declare for ever;  
I will sing praises to the God of Jacob.  
All the horns of the wicked also will I cut off;  
But the horns of the righteous shall be exalted.*

The same writer uses the title when he bemoans Israel's failure to secure the blessing because they would not hearken to His voice (81:1). There was no failure with the God of Jacob.

Human promises with the best of efforts are bounded by the limits of frail human life. What a magnificent contrast is that of Psalm 146, where the Lord's irresistible might to accomplish is put over against human weakness!

*Put not your trust in princes,—  
Nor in the son of man,  
In whom there is no help.  
His breath goeth forth,  
He returneth to his earth,  
In that very day his thoughts perish.*

We quote these verses, and rightly quote them, to prove the mortality of man; but we miss the writer's object if we thus limit our meaning. We are not to put our trust in men; they are of small power and soon are dead. God knows no end to His years or failing of His powers. Therefore the Psalmist continues:

*Happy is he that hath the God of Jacob for his help,  
Whose hope is in the Lord his God;  
Which made heaven and earth,  
The sea and all that therein is,  
Which keepeth truth for ever.*

The Creator is not a God afar off; He has come into close association with men; has revealed His truth which will not fail; and He has been proved in the experience of Jacob as a God Who neither leaves nor forsakes. If ours is the God of Jacob, the Beatitude of this Psalm is written of us. (The Christadelphian, 1940).

The references above are to the Elohim of Jacob, (except that of Ps. 146:5 where it is the El (Strength) of Jacob) that of Genesis 49 is to the Abhir of Jacob. But both titles reveal Him as One who has promised and will perform, as One who has revealed His truth and will not fail; as One who has power to redeem and will not leave nor forsake.

Jacob himself expressed this in an earlier blessing on Joseph:

**"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them . . ."** (Gen. 48:15-16).

That was his experience of the "Abhir of Jacob."

The title occurs only a few times in Scripture. David was the next to use it. He did so in connection with the establishment of Zion as the place of Yahweh's rest. He spake of how he "swore unto Yahweh," and "vowed unto the Abhir of Jacob," that he would not rest until he found "a place for Yahweh, a habitation (Heb. Mishkan—a dwelling place) for the Abhir of Jacob."

Both the Name of Yahweh and the title "Abhir of Jacob" are appropriate to the subject in hand. Yahweh is the covenant name of Deity; the name that guarantees the perpetuity of the seed of Jacob (Exod. 3:14). The "Abhir of Jacob" is appropriate to describe the One who would inhabit the Temple when it was built, for those who would come to worship would be the seed of Jacob. Whether Jews or Gentiles they are supplanters, and in constant need of the help of the Mighty One who is lifted up high above flesh.

Finally, Isaiah uses the title three times. In Isaiah 1:24 he joins it with the name of Israel. He makes reference to the future, and speaks of the Mighty One avenging Himself on His enemies and restoring Israel. Notice the beautiful language of v.27:

**"Zion shall be redeemed with judgments and her CONVERTS with righteousness."**

Zion's converts comprise the true Israel, the Jacobs of the flesh whose names are really changed!

In Isaiah 49:26 there is found the title: "I Yahweh thy Saviour, and thy Redeemer, the Mighty One of Jacob." Here the Mighty One is associated with the work of saving and redeeming.

Students of "Phanerosis" will bear in mind that the name Yahweh is prophetic. It is developed from the root Ehyeh, I will be, and points forward to what Yahweh "will be." In this place, Yahweh proclaims that He will be a Saviour and a near kinsman (or redeemer). He became both when He tabernacled in the flesh of the antitypical Joseph. The name Jesus is a fulfilment of this prophetic title, for it signifies Yah's Salvation. In Jesus, made in all points like we are, Yahweh becomes a near kinsman (Heb. Gail—Redeemer), with all the rights of redemption that are so beautifully brought out in the Law, and in the Book of Ruth.

Because the Lofty, Powerful One of Jacob is Saviour and Redeemer, Jacob shall be saved. Isaiah spake of this:

*Thou shalt also suck the milk of the Gentiles,  
And shall suck the breast of kings;  
Thou shalt know that I, Yahweh am Saviour.  
And thy Redeemer, the Mighty One of Jacob.*

Jacob's own lifetime revealed him as a supplanter because the Mighty One was with him. And the nation that stemmed from him shall supplant the Gentiles (as Isaiah declared) because the same Mighty One is with it.

The title thus used by Jacob might well be paraphrased: "The God whom I have found to be mighty above flesh, alike in His mercy and His faithfulness as also in His power to save and redeem, and whose overriding providence has caused me to successfully supplant my enemies, will enable the antitypical Joseph to likewise conquer over his enemies and bring succour to his brethren in need."

—H.P.M.

**A Bible Truth Restated.**

## Why the Spirit Gifts were Withdrawn

(Continued from p. 74)

### How the Spirit Gifts Were Bestowed

The modern world has become familiar with evangelists — men, women, and even children, claiming to possess miraculous gifts. Their stock-in-trade is usually a magnetic personality carefully groomed for the occasion, supported by a well-prepared background of music and oratory. Some time back, a ten-year-old child toured Australia from America, claiming to have the gift of God, and the power of miracle!

Such claims are blasphemous.

The Bible is quite specific as to the manner in which the gifts of the Holy Spirit were bestowed. The first essential was an understanding of the Truth. The idea of a man teaching the immortality of the soul and possessing spirit-gifts is quite foreign to the Word. The Jews of Peter's day had first to receive the Truth, and then the gift was later added (Acts 2:38). Secondly,

it was bestowed by the imposition of the hands of the Apostles.\* Acts 8:18 declares that "through laying on of the Apostles' hands, the Holy Spirit was given."

This evidence of the Bible is important. It shows that the Apostles alone had the power of bestowing the gifts of the Holy Spirit on others. None else could do it, no matter how important his standing in the Ecclesia. Take the record of Acts 8 as an example. Philip the evangelist, was sent by God to Samaria to preach the Gospel. He performed his mission faithfully, "preaching the things concerning the kingdom of God, and the name of Jesus Christ, and baptising men and women" (v.12). His preaching was attested by "miracles and signs" (v.13), but though he had power to perform these, he could not confer the gift on others. Nor did the acceptance of the Truth by a person automatically confer on him the gift of the spirit. Philip had baptised many, and they were worshipping God in truth without this gift until Apostles were sent to Samaria that "believers might receive the Holy Spirit" (v.15). What if the Apostles were not available? These "believers" would have continued to worship God without the Holy Spirit. In short, this Divine effluence is not necessary for acceptable worship. When the Apostles came to Samaria, they "laid their hands on them (the believers), and they received the Holy Spirit" and were able to use the particular gift bestowed on them as a testimony to the Truth (v.17).

There are no Divinely appointed Apostles today to confer these gifts, so that "believers" are in the position of those of Samaria before the Apostles came down to them. Modern preachers claiming to have the "gift of the Spirit," are making a claim that cannot be substantiated, for they are not available to those to confer it upon them. Some, recognising the power of this reasoning, claim on the basis of Apostolic succession to have all the powers of the Apostles. But such claims are obviously false.

Other Scriptures endorse Acts 8, indicating that only the Apostles could bestow the gifts of the Spirit. Thus we read:

**"The Apostles laid their hands on them" (Act. 6:6).**

**"And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied" (Acts 19:6).**

**"Stir up the gift of God, which is in thee, by the putting on of my hands"—Paul to Timothy (2 Tim. 1:6).**

The Bible shows that the Holy Spirit was given in greater measure to the Apostles than to ordinary disciples. They, alone, had the power of imparting one of the nine different gifts of

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\*The case of Cornelius who was given the Holy Spirit direct, may be thought to destroy the principle we have set forth above, but his case was clearly exceptional. He was given the Holy Spirit by God to demonstrate to the Apostles that the time had come for Christ to be preached to the Gentiles (Acts 10:47-48).

the Spirit recorded in Scripture, to those believers on whom they laid their hands with that object in view. There is no record, of anybody else, apart from the Apostles, having that power.

### Various Manifestations of the Spirit

In 1 Corinthians 12, Paul enumerates nine different gifts. The Scriptures imply that whereas the Apostles could manifest all these various gifts, those upon whom they laid their hands possessed only one of the gifts, described by Paul to Timothy as "the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4:14). Later (see 2 Tim. 1:6) he identifies this as the "gift of God, which is in thee by the putting on of my hands."

The various manifestations of the Spirit as listed by Paul included: Wisdom, Knowledge, Faith to remove mountains, Healing, Working miracles, Prophecy, Speaking in foreign tongues, Interpretation of Tongues, Discerning of spirits (1 Cor. 12).

The fact that there was such a gift as the "discerning of spirits," is most significant. It shows that some were claiming Holy Spirit power, and were probably supporting their claim with pseudo-miracles of healing, whereas they were not in possession of the Holy Spirit at all. Those possessing the gift of "discerning of spirits" were able to detect the false from the true. Any claim of miracle was submitted to this rigorous test, to prevent men arising and imitating the spirit gifts, and on the basis that they possessed the Spirit claiming Divine authority for a false doctrine they might be advancing. That is the significance of John's warning: "Test the spirits whether they be of God; for there are many false spirits in the world" (1 John 4:1). The gift of "discerning of spirits" prevented the growth of charlatans and fakes. It restrained those who, possessing hypnotic power, and being able to exert a magnetic influence on others, were deluded into imagining that what they did was by the power of the Holy Spirit. It discriminated between "faith" healing such as we referred to in our last article, and those genuine miracles of healing which were performed through the Apostles (Acts 3:7-8).

If the Holy Spirit were available today as it was then, it should be manifested in similar diverse forms; there should not only be revealed the power of healing and of speaking in tongues, but the gift of discerners of spirits.

### Gift of Tongues the Least Important

In his discourse upon the spirit-gifts, the Apostle showed that some were esteemed as more important than others (1 Cor. 12:31). He wrote: "Greater is he that prophesieth than he that speaketh with tongues" (1 Cor. 14:3). He explained prophesying as "speaking unto men to edification, exhortation and comfort" (v.3).

Here, then, is the greatest gift; a gift that enabled the apostles to write their epistles, and speak the words of instruction that they did.

It was far more important than healing, or speaking in tongues. Yet, today, the most important gift is esteemed the least important by men! The gift of "speaking in tongues" was given that the Christian doctrine might be carried into foreign parts, as, in fact it was (Mark 16:15; Col. 1:23). The "tongues" they spake were foreign languages well known to the people of the day, so that we find "every man heard them (the Apostles) speak in his own language" (Acts 2:6). The people who witnessed this miracle were amazed: "Behold, are not all these which speak Galileans? And how hear we every man in our tongue wherein we were born?" (v.6-7).

Yet, today, we have men claiming to "speak with tongues" and gabbling off a meaningless jargon as a demonstration of this power. That is not the gift spoken of in the Bible.

But, claim these latter-day claimants of the Spirit-gifts, Does not Paul say they spake in an "unknown tongue?" (1 Cor. 14:2). That is true, but the term "unknown" signifies a foreign language; not a tongue which nobody in the world understands—Acts 2 being witness.

Notice that the word "unknown" is invariably given in italics (1 Cor. 14:2; 4, 19 etc.) which is the translator's indication that there is no equivalent word in the original. The Revised Version, and RSV eliminates the word and merely renders: "a tongue."

There were some, in the early communities, who were vaunting this gift to no profit. They were praying and speaking in foreign tongues merely to demonstrate the possession of the gift, but nobody profited by such ministrations, for they could not understand the language. The Apostle declared: "In the Ecclesia I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue" (2 Cor. 14:19).

Let those who claim this "gift" today, and vaunt it on every possible occasion, carefully meditate upon these words of the inspired Apostle. They express God's will in the matter, and any who would respect this, would remain silent rather than give away to the emotionalism of this so-called speaking in an "unknown tongue."

Paul condemned the practice on the grounds that it brought confusion to the congregation and ridicule on the Truth. "If therefore, the whole Ecclesia be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (1 Cor. 14:23).

Attend a Revivalist Meeting where the claim is made that the gifts of the Spirit are in evidence, and see how truly these words apply. Hearken to the meaningless jargon that passes current for "speaking in tongues," the crying out, the hysterical shouting of Halleluyah, the uninhibited paroxysms of emotionalism. Is not one's impression exactly that described by the apostle? Where are the sober words of Truth in all this? It is not a manifestation of the Spirit; but mere excitation of the flesh.

On the other hand, the Apostle declared: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all" (v.24).

The Apostle meant that the united testimony of the Congregation will convince the unbeliever of the Truth, and the Truth will cause him to judicially examine himself, and as the "secrets of his heart" are revealed, he will be induced to accept the way of salvation in Christ, and so worship God in Truth (v.25).

In the days of the Apostle, the gift of the Spirit was required before any could prophesy, for the complete revelation of God had not been given. Today, however, the gift of the Spirit is not required for that purpose, because all can prophesy in the sense of taking from the Bible that message of comfort and edification which the Truth in Christ Jesus provides. The N.T. now records the "revelation of the secret kept hid since the ages began, but now made manifest . . . and made known to all nations for the obedience of faith" (Rom. 16:25).

But if the Apostle called them "mad" who unwisely used the undoubted gifts of the spirit they possessed, cannot the same adjective apply today concerning the theory that claims the gifts as a present possession without being able to demonstrate them! Surely the unlearned or unbelievers, listening to arguments on this theme will say, "ye are mad!"

*(Next issue (God willing): The withdrawal of the Spirit-gifts predicted—the 'spirit' we must possess.)*

Few, very few, of mankind have the moral courage to face authority and refuse to fight because God for a time forbids it, either for the avenging of ourselves, or the defence of property against the public enemy. There is neither glory nor profit in dying for Satan; therefore our sentence is, refuse all soldiering in the devil's ranks, and leave the consequences to God.

—Brother Thomas



It is one of the cruelties of the present age that faithful friends of Christ (who are lovers of God and man) should be charged with the contentions and divisions arising from the oppositions and corruptions of men not subject to the Spirit of God.

—Brother Roberts

## The Common Market and the Catholic Church

100 Years Ago

"Whilst the head, breast and arms, belly, thighs, legs and toes (of the Image), have all existed, the Feet have not yet been formed; so that it has been hitherto impossible for the Colossal Image to stand erect, as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the image before the world in all its excellent brightness, and terribleness of form; that all men subject to the Kingdom of Babylon may worship the work of its creator's power . . . From mature consideration I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image . . ."

—"Exposititon of Daniel" p.87.



### We Are Living in Significant Days

Brother Thomas' comment upon the Image seen by Nebuchadnezzar in his dream is significant. One hundred years ago in "Exposition of Daniel" and elsewhere, he pointed out that at the time of the end, Europe must be divided into two parts to form the feet of the Image.

That is happening today.

The Iron Curtain divides Europe into two, roughly answering to the division that existed in the days of Charlemagne when Europe was similarly cut in two, and Bible commentators saw in this divided state the two legs of the Image.

We are witnessing today a resurgence of that state of things.

Since the conclusion of World War II, the Iron Curtain has divided Europe into two, and behind that curtain, Russia has formed one of the feet of the Image as a support for the united confederacy when it shall be formed.

In the West, the NATO organisation welded together the different nations into one, to form some semblance of unity, and establish the western foot of the Image.

Since then, by the Treaty of Rome in 1957, the Common Market has come into existence. In its formation is seen (we believe) the Western foot of the Image; thus it is of the greatest significance to those watching the signs of the times.

We are seeing the gradual formation of Nebuchadnezzar's image, destined to stand boldly upon its feet, and to be ultimately shattered by the little stone power.

In the East, Russia is actively establishing its power; in the West, France, Rome, and Germany are active consolidating the Common Market. It is significant that this treaty was signed in



Rome, and that the Roman Church has been so active, politically and ecclesiastically to weld together the powers of the West.

Such is only to be expected as the time of the end develops.

One hundred years ago, Brother Thomas declared that he believed that Austria and Russia would be the imperial supporters of the Image. Austria, at that time, headed the German Federation of Nations. Today that status has been taken over by Germany itself. And whilst at present France is very active in the West, we are convinced that ultimately Germany will assume the major role.

Then the very picture that Brother Thomas presented in "Exposition of Daniel" will be in evidence in Europe.

Europe will be divided into two parts, answering to the feet of the Image, with Germany dominant in the West, and Russia dominant in the East.

Russia, of course, will control both East and West, heading the Eurasian confederacy of nations outlined in Ezekiel 38.

We are living in remarkable days, and as we see the Image of Daniel 2 taking shape, we need to heed the exhortation penned by our late brother:

"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, p.xviii). p. xviii).

### **An Eye-witness Report on Europe Today**

Brother Bogner, a Woldenbronn, West Germany, writes of the dramatic moves of the great Powers on the European stage. The manner in which the Almighty is directing the issues towards the great Day of Yahweh is obvious from his comments. He writes:

"The Bible speaks of the uprising of the beast towards the time of the end. There is evidence of that today. The European defence-block already exists, the move to form a Common Market has made good progress, and political unity is sought after and advertised with great zeal. Recently De Gaulle visited Germany, and now it is commonly reported that the aim is to establish a united West such as it existed in Europe at the time of Charlemagne. In fact, recently, in Stuttgart, President Lubke openly stated that this was the objective.

And that would mean, the resurrection of the Holy Roman Empire.

That requires Vatican-power in glory and might. That is the reason, I believe, that Pope John xxiii is busy trying to add a united church to the concept of a united Europe!

It is remarkable that the present Pope selected the name John! There was a Pope John xxiii who attended the council of Konstanz (1414-18), together with two other Popes. He hoped to be approved by the Council as head, but instead was rejected and sent into exile. So the name John xxiii was never borne by any accepted Pope, and was reserved for the present one. Perhaps it is the destiny of the present Pope to be likewise dethroned — this time by Christ, our returning Lord and King!

Why did the present Pope get the idea to organise a council? Naturally, every Pope has a desire to show himself to the world in the fullness of his power and glory for the advancement of his church, and John is no exception. The last Pope had the opportunity in 1950, when he celebrated what he was pleased to call a "holy year", and when he enjoyed the worship of the people. John knows, that because of his advanced age, he has no chance to live to the next "holy year," and thus convened the council to demonstrate the power of his church. His aim is church-unity. It was this idea also that was put forward at the Council of Konstanz when the first John xxiii was rejected. The aim was to ensure church-unity and to crush all opposition. It commenced by burning John Huss on the stake, and by persecuting his followers. The reformation followed with its turmoil and bloodshed, so that the objective was never realised.

Today that same objective has been revived.

In the council convened by John, the power and glory of Catholicism was demonstrated. It was attended by representatives of the Greek Orthodox Church as well as "Protestant" Churches. A call for unity was made, and though not fully successful, it did succeed in bringing forth expressions of sympathy from the heads of some Protestant groups. Like the Kremlin, the Pope speaks of peace, unity and harmony, but the appeal of Catholicism is no more trustworthy than that of Communism.

### **How Conditions Could Affect the Truth in Germany**

Our country (Germany) has been linked with the Vatican and the Reformation in a painful way. The thirty years war was an outcome of this conflict, and devastated the whole of Germany. Today we see about us evidence of a drive for power on the part of the Catholic Church, which is reminiscent of the past. All the Councils called by this church are designed to strengthen it. Dogmas have been proclaimed and decisions made to condemn and persecute all those who refuse to accept and teach the doctrines of the Catholic Church.

And the Catholic government of Adenauer does everything in its power to support the aims of the church.

The newspapers and periodicals of this country (Germany) have been full of articles concerning the Vatican Council for

some time. They give the Catholic viewpoint on these matters, and are largely Catholic controlled. The influence of the Church is steadily growing in other fields. Catholics have been established in many key governmental positions; they are found in personnel offices, managing-boards, education departments.

We felt that this could cause problems regarding the preaching of the Truth in the future. It may become problematical whether we, as opponents of Catholicism, will continue to be allowed to hold our meeting in a classroom, whether we will be able to hire a hall for such a purpose! We are of the opinion that with the growth of church influence throughout Germany, there could well develop a similar position as is outlined in Revelation 13, when pressure was brought to bear on those who opposed the official church doctrine. People may not be again burned at the stake, but there are other means that could be introduced to make things difficult for us.

The present efforts of the Catholic Church to effect some semblance of unity could well split existing Protestant movements, which would mean that those who oppose this move could well find themselves forced out of their present organisations. It could mean a good opportunity to proclaim the Truth to such who might be forced to separate themselves from the official stand.

May it be the will of God that if such circumstances do arise, the Truth may find an "open door" among such a section of the community.

Perhaps we shall see these things more clearly, when you are with us next Spring (God willing). We should have many problems profitable to discuss.

—G. Bogner (Germany).

#### EDITORIAL COMMENT

The above comments describe the problems facing the Ecclesia in Europe as the world plunges toward the Time of the End. It is a case of the Church opposing the Ecclesia! The dramatic developments should cause each one to become alive to the signs of the times, realising that the return of the Lord Jesus Christ is imminent.

It is of the greatest significance that two powerful influences are at work in the European world; the Ecumenical Council, and the Common Market. The former is a religious influence; the latter a political and economical one. But both are working for the same ideals, and both stem from the same centre: Rome. The design is to weld the nations of western Europe into a solid group, reminiscent of the Holy Roman Empire. This is a big step towards what Bible prophecy would lead us to expect. "As we see these things begin to come to pass let us lift up our heads, our redemption draweth nigh."

—G.E.M.

**Prophecy of Immanuel (Isa. 7-12)**

## FIVE GREAT TITLES

*"... and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace . . ." (Isaiah 9:6).*



The titles enumerated above portray the authority to be vested in the Lord Jesus Christ at the day of his exaltation. We are conveyed into the future and see the "captain of our salvation" made glorious, accepting world-wide dominion, and manifesting the Glory of Yahweh to mankind. Then these great titles will spring to life. He shall be called:

### **Wonderful**

This title has played a remarkable part in the past, and thus foreshadows the future.

In the same context which speaks of Abraham doing "judgment and justice" and commanding his seed after him to do likewise (Gen. 18:19), Yahweh's angel had remonstrated with the aged Sarah because of her disbelief in the birth of the promised seed — "Is anything too hard (Heb. "pala" — wonderful) to Yahweh" (v.14). Sarah's son, Isaac, would come at the appointed time.

A similar experience befell Manoah and his barren wife (Judg. 13). Samson was promised, typical of both Israel and the Lord Jesus Christ, as a "Nazarite unto God from the womb" (Amos. 2:11). Manoah, not knowing his informant was an angel, desired to honour him. What was his name? "It is wonderful," came the answer (v.18—compare margin), and as Manoah laid out a burnt offering and a meal offering, the angel did "wondrously:" miraculous flames appeared to consume the offerings; and as their burning rose up, he ascended in the flames out of their sight (v. 19-21).

The title "wonderful", recorded in both these instances, links together two great features:

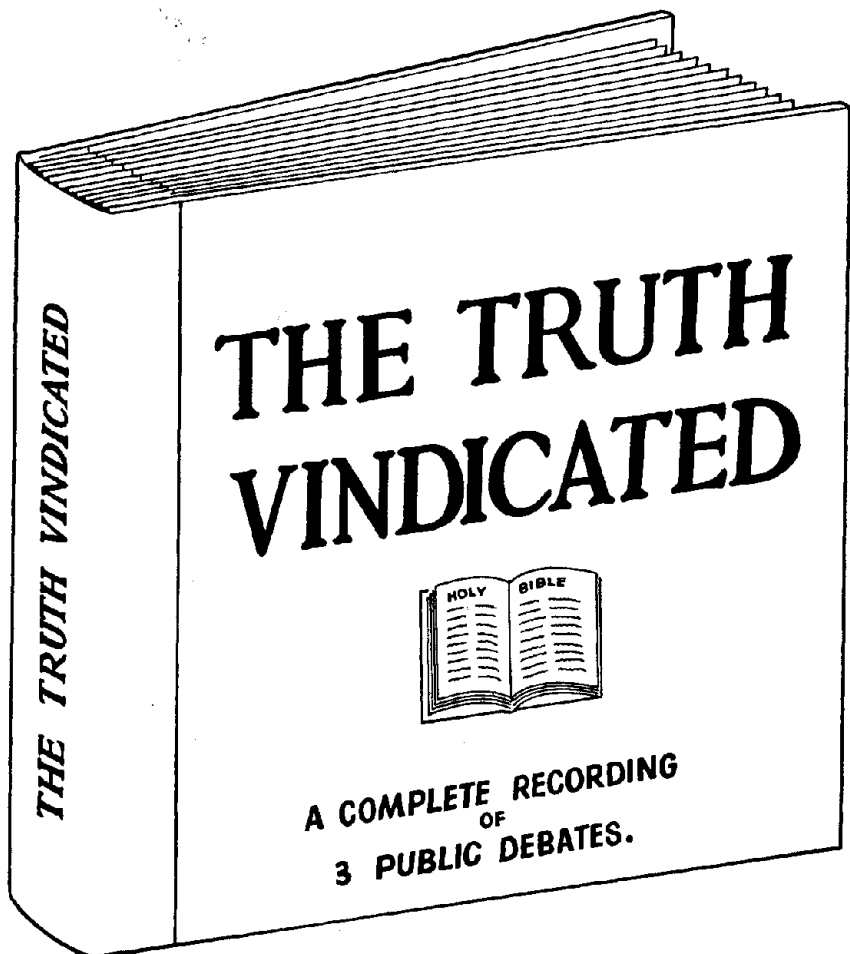
- (1) the birth of the firstborn from a barren womb;
- (2) the necessity for the miraculous power of God to bring it to pass.

Israel was God's Son. It had required a miracle (the quickening of Sarah's womb) to produce Israel (Rom. 4:17-21). It had required a miracle to produce Samson, and it also required

*(continued on page 121)*

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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.

\* The three subjects chosen were debated on the Monday and Tuesday nights of three consecutive weeks for about two hours each night and many forthright exchanges resulted.

\* The average attendance over the SIX NIGHTS was well over 700 people, who heard what proved to be a magnificent testimony for the Truth in contradistinction to confusion and error. The debates helped confirm the faith of the Brethren and Sisters who so consistently attended, while a great number of interested friends showed by their discussion and applications for literature, that the evident collapse of error under pressure from the fearless use of the Sword of the Spirit, had a profound effect on their thinking.



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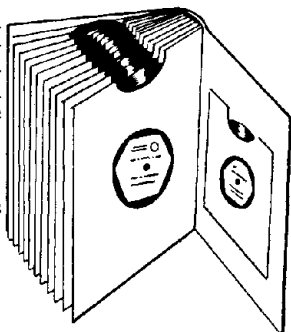
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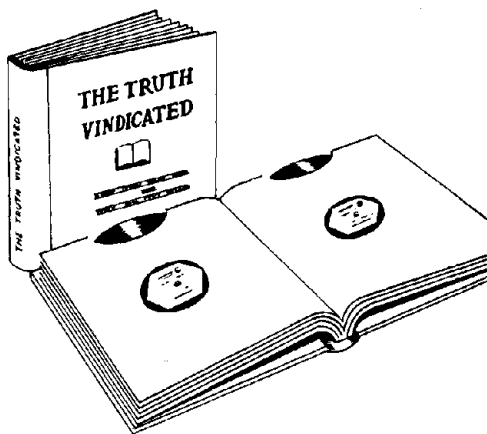
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(cont. from page 116)

a miracle to produce the "Son of the Virgin," Immanuel himself. (Isa. 7:14; Matt. 1:23).

He shall be called "Wonderful," not only because, as the seed of the virgin, he is the product of miracle, but also because he is angelic flesh, manifesting the wisdom, power and majesty of Yahweh in spirit nature.

### "Counsellor"

During his earthly ministry, the words of Isa. 11:2 were fulfilled when "the spirit of counsel" rested upon him, but it is in the larger sense of Zech. 6:12-13 that he is yet to be called "counsellor." After constructing Yahweh's house of prayer for all nations at Jerusalem, he will sit as the Prince Priest of the Age:

**"and he shall be a priest upon his throne; and the counsel of peace shall be between them both."**

Divine counsel was once dispensed from above the Mercy Seat, between the two Cherubim: "there will I meet with thee, and there will I commune with thee," saith Yahweh (Exod. 25:22).

That was Yahweh's throne in Israel. Thence, his judgments issued. For the wayfaring saint today, Christ is the "mercy seat" (Rom. 3:25; Rev. 3:18), and presently from David's Throne in Zion, Yahweh's judgments will go forth to every nation upon earth (Isa. 2:1-4). The Great Counsellor will then be manifest in all the earth.

### "The Mighty God"

Here, the Trinitarian believes he can rest secure, for it is Jesus of whom Isaiah is treating, and he is styled "the Mighty God." But Trinitarianism cannot bear the light of Truth.

The Hebrew words are "El Gibbor." "El" signifies "might," "strength" or "power." Mostly used of Yahweh Himself, it is also used of men and idols. Three times it is translated "power" (Gen. 31:20; Prov. 3:27; Mic. 2:1). On the other hand, "Gibbor" means a "mighty," or "valiant one," a "hero." Whilst mostly referring to men as in 1 Sam 17:5 (champion) and 1 Chron. 9:26 (chief), it occasionally refers to Yahweh. Together, the words mean "mighty warrior," or "strong hero" (Gesenius).

In Jer. 32:18, El Gibbor, translated "The Mighty God" refers to Yahweh Himself, but in Dan. 8:16 and 9:21, where the two words are compounded into one, they refer to Yahweh's angel named Gabriel. Psa. 103:20 makes reference to angels "that excel in" strength, and here the word translated "that excel in" is "gibbor."

Thus, when the title Mighty God ("el gibbor" is used, the context determines the meaning of the expression, and the one to whom it relates.

It is useless to plead that the application of "God" to a person makes that person God Himself. If that were so, as Jesus pointed out, the corrupt leaders of Israel's faith would have been constituted God (Psa. 82:6; John 10:34—36).

In Isa. 9:6 the "strong hero" or "mighty warrior" is thus titled because he has just put down the armies of Russia and Rome and has inaugurated the Kingdom of God. Similarly in Isa. 10:21, the prophet treats of a remnant of natural Israel who return to Christ, the "El Gibbor", as Yahweh's vice-regent upon earth, after the "consumption decreed in the midst of all the land" (Isa. 10:23).

The angel Gabriel (which is "el gibbor" compounded) stands "in the presence of Yahweh." It was he that proclaimed the good news of the coming saviour to Zechariah (Luke 1:19), and six months later, declared to Mary the news concerning the **one who would eventually succeed to his own name** (v.26).

If it is admitted that the angel (messenger) Gabriel is not God Himself, except by representation, it similarly applies to the later "El Gibbor," the messenger of the covenant (Mal. 3:1): the Lord Jesus Christ.

#### **"The Everlasting Father"**

We noted, in our last issue, that to "confound" the Son with the Father means destroying the Athanasian definition of the Trinity. The Trinitarian is therefore loth to **press this point**.

But the fact remains, Jesus is to be called Father!

**In what sense can this be? And what is the import of the word "everlasting"?**

The word "Father" is used in the sense of "establisher," or originator." In the Revised Version margin, 'Everlasting Father' becomes "Father of Eternity." The application to Jesus is evident: he is the founder of the future age; in Acts 3:15 (margin) he is styled the "author of life" (Gr. "archegos"—one who stands at the head or beginning).

Like the title "God," the ascription of the title "Father" to anyone does not necessarily make him the Father in heaven. For we learn:

- \* Joseph became "father unto Pharaoh" (Gen. 45:8).
- \* Israel's priests were considered "fathers" to Israel (Judg. 18:19).
- \* The prophets were called "fathers" (2 Kings 6:21; 13:14).
- \* Israel's King was likened to Israel's "father" (1 Sam. 24:11).

Jesus is the Prophet, Priest and King of the future age. He is the author of eternal life, and thus the term "Everlasting Father" is applied to Jesus without confusing it with Trinitarian dogma or offending the sense of Scripture.

In Isa. 22:11 the title is the basis of a prophecy concerning him: "He shall be a father to the inhabitants of Jerusalem." Here the future tense is used, and this prophecy Jesus applied to himself (cp. Isa. 22:22 with Rev. 3:7).

When speaking of the Lord, the Psalmist (Psa. 45:16) said: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth," and Ezekiel (46:16) speaks of the Prince giving "a gift unto any of his sons." Obviously, he is "father" to those who benefit from his work of salvation.

He is proclaimed the "EVERLASTING Father." In Hebrew the words 'le olahm va ed' mean "for the olahm (hidden period) and beyond" (cf. Exod. 15:18; Psa. 45:6). There is only one name under heaven given among men whereby we must be saved (Acts 4:12). Thus, the "fatherhood" of Jesus extends to all who may come to God, and reaches out past the 7,000 years of priestly intercession to the immortality beyond.

#### **"The Prince of Peace"**

The story of the Immanuel prophecy is of a people who sought peace by rejecting faith and truth, and found war and tumult instead (Isa. 7:12-20). They had not learned that "peace with God" can only come through a justifying faith (Rom. 5:1). Rejecting truth (Isa. 8:6), Israel was destroyed by those who espoused error (v. 7-8). Assyria's proud boasts have echoed in Israel's ears throughout the long night of Gentile persecution (Isa. 10:7-10), but in the end, the Assyrian is to be himself punished. (Isa. 10:12).

Looming powerfully in the North, the proud Assyrian boast is heard today in the pronouncement of the USSR. As much as his ancient predecessor, the "King of the North" casts truth down to the ground, and practises and prospers (Dan. 8:24), "by peace destroying many" (v.25).

The purpose of Yahweh is to show that the path to true peace lies through submission to Him and His truth. This is a universal principle; a principle that will be revealed in the battle between Christ and Gog, establishing the fact that lasting peace and happiness can only accrue by submission to the will of God.

Hence, Psalm 37 declares that "evildoers shall be cut off," and "the meek shall inherit the earth and delight themselves in the abundance of peace. Whilst "the wicked shall perish . . . as the fat of lambs," yet the "end (of the perfect man) is peace." The basis of the Psalmist's remarks was the teaching of the Law of Moses that peace did not come automatically and without effort. It was obtained after the sacrificial code . . . after the sin offering . . . after the burnt offering (e.g. Lev 8:14, 18, 22) The sin offerings spake of expiation, the burnt offerings of dedication, and the peace offerings (Heb. 'shalmayim" from "shalmah"

to "make whole or complete") of fellowship, or union with God. They spake, in a word, of PEACE!

In all sacrifices under the Law, the fat surrounding the vital organs of the animal, considered the most valuable part of the animal, had to be burned upon the altar (Lev. 8:15, 20, 25-28). Provided man was prepared to give to God what He required, to surrender to God the choicest part of his own life, God was prepared to take him into friendship. But not otherwise: "There is no peace unto the wicked" (Isa. 57:21).

The Psalmist depicted the wicked perishing "as the fat of lambs" (Psa. 37:20). Because of their refusal to offer to God the choicest part of their offerings, they themselves will be totally consumed. They are the great men of the earth, and as such the "fat" of earth's offerings (Exod. 39:18). This destruction of the Gogian Host will constitute a peace offering, for the word translated "sacrifice" in Ezek. 39:17-20, is translated "peace offering" in Lev. 3:1.

Peace will assuredly come to this troubled earth, but not apart from truth. The "King" who came to Zion, had first to be "just, lowly, and riding upon an ass, and upon a colt the foal of an ass," before he could "cut off the chariot from Ephraim . . . the horse from Jerusalem . . . remove the battle bow and speak peace unto the nations." As a result "his dominion shall be from sea to sea, and from the river even to the ends of the earth (Zech. 9:9-10).

This principle of Divine operation has remained constant throughout all of God's dealings with man. It was so in the case of Jehoram and Jehoshaphat (2 Kings 3:14); of Joram and Ahaziah (2 Kings 9:17-22); and was referred to by Jeremiah in condemning those who cry "Peace, Peace, when there is no Peace" (ch. 6:14; 8:11).

On the other hand, Isaiah's assurance is that; "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"The zeal of He Who will be Armies will perform this ..."

— E.M.S. (N.S.W.).

A range of mountains in the distance has an enlarging effect on the mind; so to have in view the great minds that have gone before in the ways of God in history, helps us to conquer our own pettiness.



The best way to preserve your reputation is always to do and say those things that are reputable. Slander may assail but cannot live in the presence of a true life. It skulks afar off and looks round corners and runs affrighted at the objects of its shafts. But let a bad report be true, and it fastens on the vitals and kills.

## Perfection Through Suffering

# "Follow the Thing that is Good"

"For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18).



### The Drama of The Psalms

Our last article examined the sufferings of Messiah in his struggle to overcome Adamic nature as presented in the symbolism of "leprosy" contained in the 38th Psalm.

It should be noted, that the superscription at the beginning of Psalm 39 rightly belongs at the end of the 38th. This reads: "To the chief musician, even to Jeduthun." Jeduthun signifies "praising." He was a Levite, of the family of Merari, and in 2 Chron. 35:15 he is called "the King's Seer," a Scriptural synonym for "prophet." Only three Psalms bear this title: 38, 61, 76. All three are thus related to a prophet, and their basic theme is "praising." Psalms 38 and 61 speak of Christ's sufferings, whilst 76 narrates the joyful news of his great victory over the powers of sin, and speaks of the Divine power he will manifest when he presides over his Kingdom.

Thus these three Psalms tell the dramatic, prophetic story of the Lord's life—from initial trial and suffering ("I am troubled; I am bowed down greatly; I go mourning all the day long"—38:6) to triumphant glory ("Thou didst cause judgment to be heard from heaven; the earth feared, and was still; He is terrible to the kings of the earth"—76:8, 12).

Paul summarises this process in the statement: "If we suffer, we shall also reign with him" (2 Tim. 2:12). Again: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

These three Psalms thus combine to reveal the way to eternal life: "the cross (of self-denial) before the crown."

Although Psalm 38 provides such a tragic picture of the sufferings of Christ in his warfare against the flesh, it is not limited to that aspect of the matter. Verse twelve speaks of numerous individuals who strove vigorously to destroy him. Their actions speech and motives are well defined under three headings: They "lay snares for me," "they speak mischievous things," "they imagine deceits." The ambition of these enemies, this seed of the serpent, is to "seek after my life," "to seek my hurt." As foretold,

from the time iniquity began to work, there has been continual conflict between the seed of the woman and the seed of the serpent (Gen. 3:15). Ungodly men will always "lay snares," "speak mischievous things," and "imagine deceits" against those who strive earnestly to obey Yahweh. This form of suffering, that righteousness might prevail, is part of the development of a son of God. If a saint in Christ finds himself at one with the people of the world about him, he must immediately engage upon urgent self-examination. He must rediscover his separateness, and Godly practices, which should automatically cut him off from those who "know not God." It is to be expected that those of the world with whom we come in contact, should look upon us as being "different" and even "queer." Christ was looked upon in this manner because he stood firmly for a way of life and a faith which his contemporaries thought foolish and unnecessary. He refused to yield to various forms of pressure which were intended to cause him to conform to the religious and social customs of his time. A son of God cannot "conform." To do so is to resign from the struggle against the evil which is manifested in the world. To become a "friend of the world" is to become "the enemy of God" (Jas. 4.4)—the reason why being readily apparent. The world sets up standards, ambitions and customs which are utterly opposed to the Divine will. The body of true believers must therefore constitute a protest group, in complete spiritual opposition to the society in which they live.

"Non-conformist" was once a commonly applied religious phrase to identify those who separated themselves from the main body. Psalm 38 shows that the Lord was a "non-conformist" in that he opposed every form of evil. It is vital that the same principles of "non-conformism" remain active ecclesially. "Separateness" is becoming more difficult to define; "the world" is something we must continually oppose, but rarely do; "preaching the Truth" is taking a form designed so as not to offend anyone; "studying the Word" is either a quick run-through the Daily Readings, or a sort of academic consideration of Gentile writers; the "fanatical" Israelitish nature of the Covenants of Promise is becoming unpopular in our preaching, and discussed amongst brethren with increasing rarity.

There is a warning for twentieth century Ecclesias in the 38th Psalm. Consider the tremendous power of the words which speak of Christ's understanding of the evil propensities of the flesh; of his continual hostility towards the powers of evil; of the opposition which he received at the hands of his contemporaries because *he* struggled towards perfection! And as you consider, bear in mind the wise counsel of Paul: "Be ye imitators of Christ" (1 Cor. 11:1 RV).

### A Snare for the Unwary

The word "snares" (v.12) means "to entrap, especially as with a noose." It is quite remarkable to consider the way in which the sin-power, in various guises, endeavoured to "entrap" the Son of God. Consider these temptations:

"If thou be the Son of God, command that these stones be made bread . . ." "Cast thyself down . . ." "All these things will I give thee, if they will fall down and worship me . . ." "Behold, thy disciples do that which is unlawful on the Sabbath day . . ." "Why do thy disciples transgress the tradition of the elders? They wash not their hands when they eat bread . . ." "The Pharisees also with the Sadducees came, and tempting, desired him that he would show them a sign from heaven . . ." "Then Peter took him, and began to rebuke him, saying, Be it far from thee Lord: this shall not be unto thee . . ." "Is it lawful for a man to put away his wife for every cause? . . ." "What thinkest thou? Is it lawful to give tribute unto Caesar, or not? . . ." "In the resurrection whose wife shall she be of the seven? . . ." "Which is the greatest commandment in the Law? . . ."

In all these instances, and there were many more, the enquirer had no genuine thirst for knowledge, his sole objective being to "ensnare" the Lord Jesus. (We will readily disassociate poor Peter from any evil motive; yet, unknowingly, he placed a snare in the path of the Lord—the Master's stern rebuke being prompt testimony to this fact.)

A snare will invariably entrap the unwary. The unsuspecting animal, advancing along a bush track, will place its head through the noose; the noose will tighten, and soon the creature is dead. In the spiritual sense there is only one defence; an awareness of the dangers, and the ability to discern them through the power of the Word. Through his understanding of the Father's mind, the Lord was able to face up squarely to all "snares" placed in his path, and overcome them.

The man of God must be continually on his guard in relation to all the manifestations of sin. This is the point of the warning of James: "Each one . . . is tempted by the own inordinate desire being drawn out and being *entrapped*" (Diag. lit. Gk. Jas. 1:14).

### Mischievous Things — Deceits

Adversaries who speak "mischievous things" can cause considerable suffering—but let it be clearly noted that the evil remarks referred to in this Psalm are only engendered through the victim's righteousness. Peter's comment is well to the point: "If ye be reproached ("denounced"—Moffatt) for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: for on their part he is evil spoken of, but on your part *he is glorified*" (1 Pet. 4:14). These words provide a beautiful parallel with the thoughts expressed in Psalm 38—but once again it should be noted that the reproach, or mischievous things, arise from the victim's righteousness. It is quite unprofitable if a saint commits some fool-

ish act, makes an unwise statement, which causes him suffering. It would be quite pointless, under those circumstances, to claim fellowship with the sufferings of Christ. It needs to be strongly emphasised (as Peter plainly does that often we bring unnecessary suffering upon ourselves, mainly in the form of mental anguish, due to our own foolishness or bad judgment. The only suffering, mental or physical, which will strengthen us for a place in God's Kingdom, is that which is endured in the cause of righteousness.

Sin, as a ruthless and ungodly enemy, will "imagine deceits" against the righteous when no legitimate charge can be levelled against such (cp. Dan. 6:5). This was the experience of the Lord Jesus. It was impossible for his adversaries to establish a genuine case against him ("Which of you convicts me of sin?" Jno. 8:16—Weymouth), so their only alternative was to practise "deceits."

Looking again at these three evils: snares, mischievous things, and deceits—it must be apparent that all three are adequate symbols for sin itself.

The normal reaction of the flesh, when oposed by this form of three-pronged viciousness, is to indignantly proclaim a defence of self-justification. But this was not the way of Yahweh's sinless son. His heart turned away from temptation, and towards his Father. "I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was a man that heareth not, and in whose mouth are no reproofs. *For in thee, O Yahweh, do I hope!*" (Ps. 38:13-15). To maintain such an attitude involves a struggle against the desires of the flesh—but victory is sweet! We may profitably link this Psalm with the testimony of Isaiah: "He was oppressed, and he was afflicted, *yet he opened not his mouth . . . as a sheep before her shearers is dumb, so he openeth not his mouth*" (Isa. 53:7).

### Cause and Effect

Every effect must have a cause. In the case before us the effect is suffering. But what is the prime cause? One thing only brought the reproach of men upon the Lord, bringing him so much into conflict with them that they would not rest until they had taken his life. The spirit of Christ in the Psalms (1 Pet. 1:11) expresses the truth of the matter: "They that render evil for good are adversaries unto me, because *I follow the thing that is good*" (v.20 RV). Here is expressed the cause of all Christ's sufferings. And as every member of Christ's Body is called to be a "sharer" in his sufferings, this principle of sacrifice concerns every son and daughter of God. If we "follow the thing that is good" we will always find ourselves in opposition to evil—whether the evil originates from within us ("out of the heart proceeds evil thoughts") or from exterior sources.

As an excellent illustration of this principle in operation,



consider the typically human comments of the Jews in reply to the "good works" of which Christ had spoken: "Jesus answered them: Many good works have I showed you from my Father, for which of those do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (Jhn 10:32-33). Void of understanding the Jews chose to misinterpret the Lord's teaching and motive, and accuse him of blasphemy. Thus they revealed the three evils: snares, mischievous things, deceits. But whilst their evil thinking continued to smoulder into violent antagonism, the Lord continued to "follow the thing that is good." It is most significant that this open hostility towards the Lord was due to his own unchanging attitude. It was not a case of him bringing trouble upon himself, but rather an example of his perfect devotion to "the thing that is good." He could easily have compromised, but he did not. This brought suffering: "Therefore they sought again to take him; but he escaped out of their hand" (Jhn 10:39).

The words of Peter are again applicable: "For what credit is it, if when you sin and are beaten you endure it? But if, when you do good and suffer, you shall bear it patiently, this is well-pleasing with God" (1 Pet. 2:20—Diag.).

The final thoughts presented in Psalm 38 show the only source of strength, and that a correct attitude of mind is necessary before this strength can be drawn upon: "Forsake me not, O Yahweh!" This must be the cry of those who are struggling towards a state of righteousness. They are fully dependent upon a close relationship with the Father, without which they cannot succeed. "Put not your trust in princes, nor in the son of man, in whom there is no salvation. Happy is he that hath the God (El—supreme power and strength) of Jacob for his help" (Ps. 146:3, 5 mg).

In this faithful frame of mind, Yahweh's servant will go forward to do battle against the sin-power, his war-cry upon his lips: **"Make haste to help me, O Lord, my salvation!"**

—J. Ullman (W.A.)

Good is like gold, rare and difficult to keep. No wonder; this is an age of evil. The age of good is coming. Meanwhile, to attain to that age, we must identify ourselves with what little good there is, "pursuing" it without expectation of present result. The evil will mostly have the upper hand, but will occasionally be refreshed by an unexpected blossom in the wilderness.

—Brother Roberts



Sincerity is the secret of expressiveness, whether in conversation, recitation, singing or prayer.

## First of Two Articles on 1 Corinthians 15.

# How Are the Dead Raised Up ?

### **The Two Divisions of the Chapter**

The resurrection of the body is the heart of the Christian hope. Death is oblivion; a dissolution of the body; a cessation of all physical and mental activity. If there is any salvation, it must be by a resurrection. Paul's hope lay in this, and in 1 Corinthians 15 he shows the solid grounds upon which his hope is based.

The chapter is well known, but it is little understood. A close study reveals that it is in two parts, and that the Apostle sets out to answer two questions. The questions are closely related: the second flowing out of the first. The division occurs at vv. 34-35.

The first part of the chapter is devoted to proving that there is a resurrection; the second deals with the question of what sort of body is received by those partaking of resurrection. The two parts of the chapter must not be confused, neither must it be thought that in the second part Paul outlines the full process of resurrection. He is dealing only with the nature of the body ultimately received by the faithful.

### **Heresy in Corinth**

We are staggered, perhaps, by the disclosure that some among the Corinthians did not believe in the resurrection. We wonder how this could possibly be so. Is not the whole Christian hope based upon a resurrection of the dead? Yet this denial of a first principle was one of the errors with which Paul had to deal. He wrote:

**"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (v.12).**

On what basis could they deny the resurrection? It was either that they believed in the immortality of the soul (in which case there was no real death, and consequently no need for a resurrection), or they believed that the resurrection was past already and there was no future life at all. This latter view seems to have been advanced in the early ecclesias, for we have Paul writing thus to Timothy:

**"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:18).**

How could this be? How could they say the resurrection was past already, and thus imply there was no future resurrection? Probably the incident recorded in Matt. 27:52 gave rise to this

view\*. The occurrence was at the resurrection of Christ:

**"And the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many."**

This, in the view of these errorists, was the only resurrection there would ever be. In consequence, there would be no future life at all. And it could also be argued that since these who were raised at Christ's resurrection were still mortal bodies — and presumably died again — there was no other body than the mortal.

This denial of a future life was the very teaching of the Sadducees, as we gather from the following passages:

**"The same day came to him Sadducees, which say there is no resurrection" (Matt. 22:23).**

**"For the Sadducees say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both" (Act 23:8).**

The doctrine of the Sadducees denied both resurrection and future life.

They claimed that this life was the only life; that there was no such thing as a spiritual body ("neither angel nor spirit"). This teaching had probably influenced many of the Christians, and these Corinthian brethren had received it. Paul thus remarks:

**"If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).**

It is necessary to emphasise that the teaching of the Sadducees (and of these Corinthians) did not stop at a denial of the resurrection, but involved a denial of the possibility of a spirit or spiritual body. Hence it was necessary for Paul to prove the two matters: first, the fact of resurrection; and second, the fact of spirit nature.

### **The Fact of Resurrection**

Paul argues out the first point in vv. 1-34. He does it chiefly by appealing to the fact of Christ's resurrection. Apparently some of the Corinthians even doubted this. But whether they did or not, the fact had not made the impact upon them that it should. The fact was incontrovertible. Christ *had* risen. It had been witnessed and testified by the apostles; the risen Christ had been seen by five hundred brethren at once (most of whom were still living and could testify to the truth of it). Lastly, Paul, himself, had seen the risen Christ in circumstances which could not possibly permit of any mistake. And the fact had changed Paul from a persecutor of the ecclesia to its most zealous exponent. There could be no doubt about it! Christ *had*

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\*They could, of course, reason that the figurative resurrection from the waters of baptism constituted the only resurrection, and that it was past . . . Editor.

risen. And if that were true, then the resurrection of those in Christ was also certain.

But if, as some in Corinth said, there was no resurrection at all, then it would mean that Christ had not been raised. This would give rise to two very serious matters. First, the Apostles and the five hundred brethren, and Paul himself, were all false witnesses. Second, their sins had not been remitted; for remission depended not only upon a dead Christ but also upon a risen Christ. For if Jesus remained in the tomb, then *sin was triumphant*, it brought him to death and triumphed over him; instead of the reverse, which the scriptures declare, that Jesus won the victory over sin and death. Resurrection from death was therefore vitally necessary for the removal of sins. Paul stresses this:

**"For if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (vv. 17-18).**

There were other proofs of the resurrection of Christ besides the testimony of witnesses. It was **according to the scriptures** (v.4). What scriptures were these? Two passages stand out very prominently. First, Psalm 16:10:

**"For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption."**

Also Isaiah 53:10:

**"Yet it pleased the Lord to bruise him, He hath put him to grief; when Thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."**

It is clear, that to fulfill the above, it was necessary that Jesus should rise from the dead, for how else could he see his seed? To these scriptures could be added the type of Jonah to which the Lord himself referred:

**"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).**

The resurrection of Jesus, therefore, was based upon the solid evidence of scripture and of eye-witnesses.

### **If No Resurrection — No Hope**

The Apostle then develops his argument to show how much depends upon the resurrection of Christ. There can be no future life apart from it. He argues from both angles: if there is no resurrection of dead saints, then Christ has not been raised; and if Christ has not risen then those in Christ will not rise. And how miserable must we be if there is no future life to anticipate.

But there is no room for doubt. Christ **has** risen and brought life within the reach of his followers. Paul then outlines the order: Christ the first fruits, then they that are Christ's at his coming, and finally the complete conquest of death at the end.

Paul then makes two more points, and then closes this part of the chapter with an exhortation. The first point is in v.29:

**"Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?"**

This is a difficult verse, and one which has been used in support of vicarious baptism; that is, baptism by a living person on behalf of a dead relative or friend who had not been baptised. But this cannot be the meaning else Paul would have denounced it, for the idea is incompatible with all scripture teaching.

The explanation lies in an understanding of the preposition "for." It does not mean "instead of" but "concerning" or "with a view to." Thus baptism was an act "concerning" the dead. It was, indeed, a symbolic death—into the death of Christ; and represented death to the old man, or life, and rising to a newness of life.

But where was the point of Paul referring to this symbolic death? Well, it was quite clear that in being baptised they hadn't stayed under the water but had risen again, and thus in the very act of baptism in which they had participated, the fact of resurrection was proved. What was the use of being baptised into death if there was no resurrection as a sequel? No coming out of the water to a newness of life?

The second of Paul's final points is a reference to the life of danger and suffering which he (and they to a lesser extent) endured for the faith of Christ. What was the use of it all if it ended in death anyway, with no hope of a future life? We might just as well eat and drink and be merry, for tomorrow we die.

Then follows two verses of exhortation in which Paul pinpoints the cause of their unbelief. Evil companionships were the cause. They were consorting with men of a Sadducean outlook, who discounted all hope of a future life. In this, the Corinthians were sinning and their hope was undermined; they had not the knowledge of God and His ways. Thus it was time to awake to righteousness.

—B. Gates (Eng.)

When John saw the bride-elect at the final union, he was informed that the fine linen in which she was arrayed is "the righteousnesses (plural in the original) of the saints." It is a truth that the world in general has forgotten, and which false theories obscure, that Christ will "give to every man according to his works."

—Brother Roberts



Idolatry is the worship of idols, whether they be the idols of the affections or the idols of the mind. Any lust by which a man is enslaved is the idol of the man. He worships it, and whatever the lust prompts him to, that he desires to obtain at all risks, hazards and consequences.

—Brother Thomas

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.

(cont. from p. 64)

## Revelation 16 (cont.)

### THE SEVENTH VIAL

*The whole world is convulsed in trouble consequent upon a new rule established in the political heavens. An earthquake overthrows the existing order of things, Babylon the Great is divided into three, and heavy judgments fall upon those supporting this system.*

#### VERSE 17

"**The Air**"—The political aerial, indicative of the universality of this vial. See 1 Thess. 4:17; Eph. 2:2; 6:12. In this "aerial" abides those who rule over the earth, so that in this last, tremendous judgment the rulers of the nations are affected.

"**Out of the temple**"—See note on Rev. 15:5.

"**From the throne**" — As the Temple, or Most Holy represents Christ and the saints, so the throne indicates their status. They rule as king-priests on the earth. The judgments of Armageddon are over, and they are installed in power in Jerusalem. As yet, however, the world is not subject to Christ. This throne is described in Rev. 5:7, and relates to the restored throne of David (Luke 1:32-33).

"**It is done**"—Notice that these words are a quotation from Ezekiel 39:8 as proclaimed by Adonai Yahweh. It announces the initial judgment in the great Day of Yahweh which shall cleanse the holy land of Gentiles.

#### VERSE 18

"**There were voices, thunders, and lightnings**" — Indicative of

commands, decrees and warfare. These issue forth from the throne, and are therefore directed by Christ. Note the similar language of Rev. 4:5 and see the notes there. After Armageddon the subjugation of the nations will take place.

"**A great earthquake**" — There will be literal and political earthquakes at the apocalypse of the Lord Jesus. The literal earthquake will alter the topography of the holy land and plunge Rome into the abyss (Zech. 14). The political earthquake will overthrow the existing state of things politically, socially and religiously. Israel will be restored (for this earthquake see Ezek. 37:7). The nations will give place to the Kingdom of God (for this earthquake see Hag. 2:6-8 and compare with Heb. 12:26). The institutions of man will be replaced by those of God (for this earthquake see Joel 3:16).

#### VERSE 19

"**The great city**" — Mystical Babylon (Rev. 14:8).

"**Divided into three parts**" — Answering to the three sections of v.13. The Dragon, or Constantinopolitan Power dominated by Communist Russia shall first be over-

thrown. It will be followed by Rome proper, the headquarters of the "false prophet." Finally, the Catholic powers of Europe, symbolised by the Beast, will be destroyed. Thus the "cities of the nations" will fall.

"Great Babylon"—For her judgment see Chapter 18.

#### VERSE 20

"Every island"—There will be no isolation for any power, all will be compelled to submit to Christ; so, politically, none will be separated from the other.

"The mountains were not found"—Mountains are symbols of Empires (Jer. 51:25); these will all be swallowed up by the great Mountain of Christ's Kingdom (Dan. 2:35).

### CHAPTER 17

*Further details regarding Babylon the Great are given to the Apostle*

#### THE GREAT WHORE DESCRIBED (cp. Isa. 26:9)

#### VERSE 1

"One of the angels"—Doubtless the seventh because he had to deal with Babylon. As the seventh angel, he is the angel of the covenant, and by virtue of the covenant, Babylon will be judged and destroyed.

"The great whore"—A religious system that has proved faithless is so described in Scripture. Thus this system developed OUT OF THE ECCLESIA. Note James 4:4; Rev. 2:20; Rev. 12:1. The result of early declension from the faith is seen in this heartless and wicked system, abhorred of God. The first mark of identification, therefore, is that Babylon the Great is an apostate religious system.

"Upon many waters"—These represent nations—v.15. Notice the similarity with Babylon of old through whose city the Euphrates flowed (Jer. 51:13), and whose armies fought in the name of its gods. Thus, the second point of identification is that Babylon the Great is an apostate religious system claiming universal power.

#### VERSE 21

"A great hall"—The Divine army. See Isa. 28:2; Ezek. 13:11 where the symbol is used similarly. "Out of heaven"—The political heavens where the saints will then be established in power.

"The weight of a talent"—Eliminate the words in italics "every stone." the qualifications of saints are described in talents (Mat. 25:24). Their combined weight will fall on the world of the ungodly.

"Men blasphemed"—The men of Babylon will blaspheme and will be destroyed (Dan. 7:11; Isa. 60:12). There will be conversion for Babylon or its adherents—complete destruction is decreed.

#### VERSE 2

"Fornication"—Spiritual fornication, an idolatrous worship (see Jer. 3:9). The kings of the earth have committed this great wickedness with Rome.

"The wine of her fornication"—The heady, stypifying mixed, adulterated wine of her doctrine with which nations are today drunk. See also the same language applied to Babylon of old (Jer. 51:7). Pure wine is used in Scripture for Divine truth (Isa. 55), but mixed wine, such as was given to criminals before they were executed, is symbolic of the false doctrine of Rome.

#### VERSE 3

"Into the wilderness"—The nations, or "wilderness of the peoples" (Ezek. 20:35). The nations constitute a spiritual wilderness inhabited by wild beasts, with spiritual oases few and far between! (see Amos 8:11-12).

"A woman"—An ecclesiastical system (2 Cor. 11:1-2; Eph. 5:31-32). But this woman was not pure.

"Names of blasphemy"—See Rev. 13:1. The names of blasphemy are on the Roman system as

opposed to the name of Yahweh sealed in the foreheads of the redeemed (Rev. 14:1).

"Seven heads and ten horns"—Vv. 9-11.

#### VERSE 4

"Arrayed"—An outward display of splendor and glory hides inward wickedness. The glory of Rome's ceremonies hides the true character of her evil, but see Rev. 18:24.

"Decked" — Note margin: gilded.

"Gold and precious stones" — An outward show of faith like the beast that "looked" like a lamb, but spake as a dragon (Rev. 13:11).

"Abominations" — Gk. "Baelugma"—Used in Septuagint for idol (2 Kings 23:13), and idolatry (Deut. 18:9). It signifies an object of disgust. See its use in Matt. 24:15. Rome is noted for her idolatry.

"Filthiness" — "The unclean things" (Comp. Bible). Harlotry was a feature of pagan worship, and is reflected by the papal doctrine and practise.

#### VERSE 5

"Mystery" — This is the outgrowth of the "mystery of iniquity" that was already working in Apostolic days (2 Thess. 2:7). It is said that the word "mystery" was originally engraved on the Pope's tiara, but was removed by Julius iii because of embarrassing Protestant comment. The Tridentine Council described the papacy in the terms of this verse, stating: "The Roman Church is the Mother and Mistress of all the churches." Gibbon, also, in the 51st chapter of his history, wrote: "The creed of MYSTERY and superstition which in the 7th century disgraced the simplicity of the Gospel . . ."

"Babylon"—The word signifies "confusion," and the record of confusion is outlined in Gen. 11:9. The doctrines and institutions of Rome are an adaptation of pagan teaching and rites to Christianity.

#### VERSE 6

The previous verses have identified this system as a religious system claiming universal influence and setting forth apostate ideas. This verse shows that it is noted for its violent persecution — a further identification of Rome.

"Admiration" — Lit. "wonder," "astonishment." John was astonished at an organization claiming to be Christian being guilty of such wickedness. There was no "admiration" in his gaze.

#### VERSE 8

"The beast was" — That is, it "was" manifested in previous visions.

"The beast is not"—It "was not" literally manifested in John's day—only in vision.

"Ascend out of the bottomless pit"—Identifying it with the beast of Rev. 11:7, for which see notes. The "bottomless pit" represents sea of humanity.

"Perdition"—Gr. Apoleia — Destruction. This is its destiny, identifying it with 2 Thess. 2:3, 8.

"All shall wonder" — That is, those not written in the Book of Life. As John was astonished at the evil bloodthirsty state to which Christianity should degenerate, and which was shown by the symbols presented him, so the world will be started at Christ's destruction of a system that claims him as Lord (See Isa. 52:15—R.V.).

"Yet is"—The Diaglott renders this, "shall be present," i.e. shall be revealed.

#### VERSE 9

"Seven mountains"—Both Rome and Constantinople were founded on seven hills, and as the Empire was governed from both cities, both have an application to the prophecy. A mountain is also a symbol for a government (Rev. 8:8), so that the words of v.10 are applicable.



*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME TWENTY-NINE



# Logos

## Thoughts for the Times

### STRIKING A PROPER SPIRITUAL BALANCE

*"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16).*

Not partially furnished notice, but thoroughly furnished, wealthily furnished, heartily furnished, efficiently furnished, zealously furnished—even to the point of having the word of Christ dwelling in us richly, with that intensity of appreciation expressed in the words: "My soul breaketh for the longing that it hath unto Thy judgments at all times.

And furnished unto ALL good works—not one or two; not like those who perform one set of duties and neglect others: who attend lectures, but absent themselves from the breaking of bread; who like to argue about first principles, but disrelish exhortation to holiness and prayer; who get up public meetings, but forget the ministration of the saints; who like discussion, but have no taste for worship; who are interested in the signs of the times, but dull on the law of Christ; who take an interest in the stranger, but forget love to the brethren; who zealously invoke the law and the testimony, but neglect the daily reading of the Scriptures; who teach doctrine, but pass over mercy and the love of God; who are diligent in business, but do not serve the Lord; who cherish theory, but fail in practice; who are alive to correctness of belief, but dead to holiness of life; who contend for the faith, but neglect the works without which faith is dead; who promise liberty to others, while they themselves are servants of corruption.

On the other hand, the man of God, furnished unto all good works, will not be found in opposite extremes. He will not exalt "charity" over the gospel; he will not advocate peace where there is not purity; he will not hold up almsgiving as the way of salvation; he will not inculcate union and fellowship with the world on the plea of loving our neighbours as ourselves. For everything there is a time and a place; and the study of the word will teach us the when and the where. There is a right division of the word of Truth and a handling of the word of God deceitfully. The man of God, thoroughly furnished unto all good works, will discern instinctively the one and the other, and be enabled to give its right place to every part of the word of the testimony.

**Jacob's Prophecy of the Last Days (Gen. 49)**

# THE SHEPHERD OF ISRAEL

**"From thence (the Mighty One of Jacob) is the shepherd of Israel" (Gen. 49: 24).**



## **Christ's Parentage**

Jacob saw the coming Redeemer of Israel as both Son of Man and Son of God. As the former, he made mention of him as the Shiloh, the Lawgiver of Judah, the great Ruler of the tribe whom his brethren shall praise (Gen. 49:8-10); as the latter, he saw him as the great antitypical Joseph, the Son of God. For in the course of his comments concerning the Mighty One of Jacob Who would sustain Joseph, he declared: "From thence (from Deity) is the shepherd, the stone of Israel" (v.24).

Jacob thus saw the Messiah as God manifest in the flesh.

As far as the Lord's fleshly descent is concerned, the words of Paul are to the point: "It is evident that our Lord sprang out of Judah" (Heb. 7:14). As far as the Lord's heavenly origin is concerned, the words of Gabriel to Mary express the fact:

**"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35).**

This merging of spirit and flesh was necessary for the work Christ was to undertake. As Son of Man, he could sympathise with the limitations and infirmities of the flesh; as Son of God he derived the power to conquer the flesh. As both Son of Man and Son of God he was in a position to help and uplift suffering and sinning humanity.

Thus he became the ideal shepherd of Israel.

## **The Shepherd of Israel**

The shepherd characteristics of Christ are a manifestation of the Divine characteristics of his Father, for God has revealed Himself as a Shepherd. Jacob well knew this for in blessing the sons of Joseph, he had declared:

**"The God which fed (Heb. shepherded) me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads. . . ." (Gen. 48: 15).**

The Psalmist, likewise, saw Yahweh as a Shepherd:

**"Thou leddest Thy people like a flock by the hand of Moses and Aaron" (Ps. 77: 20).**

**"He made His own people to go forth like sheep, and guided them in the wilderness like a flock" (Ps. 78: 52).**

**"Give ear, O shepherd of Israel, Thou that leadest Jacob like a flock" (Ps. 80: 1. See also Jer. 31: 10; Micah 7: 14, etc.).**

The tender care of a shepherd for his flock aptly illustrates the manner in which Yahweh overshadowed the affairs of His people. He guided them to pastures and fed them with His word; He protected them against the wild beasts (Gentiles) which would devour them; He disciplined them in love when such was needed; He taught them to hearken to His voice; He sent under-shepherds for their help who were capable of leading them along paths of peace to the still deep waters of life.

One of these under-shepherds was David, the shepherd-king of Israel:

**"He chose David also His servant, and took him from the sheepfolds; from following the ewes great with young, He brought him to feed (Heb. shepherd) Jacob His people and Israel His inheritance. So he fed (shepherded) them according to the integrity of his heart; and guided them by the skilfulness of his hands" (Ps. 78: 70-72).**

David the king knew the anxious care of the shepherd for the sheep; he knew how the shepherd had to anticipate the needs of the flock, how he had to watch over its welfare, guard it from danger, suffer privations for its benefit, risk his life in its defence, lead it with gentle caressing voice through rough and dangerous paths to the lush, grazing fields beyond.

He knew, too, how the sheep trusted him, came to rely upon him, recognised his voice and responded to it. The sheep is a defenceless animal, meek and submissive to guidance. It is the symbol of Israel.

Frequently in Scripture, the word "shepherd" has been translated "fed" or "feed." The feeding, of course, is with the knowledge of the word. Ecclesiastes 12:1 speaks of it as the "words of the wise . . . given from one Shepherd." Proverbs 10:21 declares: "The lips of the righteous feed (shepherd) many." In Jeremiah 3:15 there occur two words with the same meaning in Hebrew: "pastors" and "feed." "I will give you pastors (shepherds) according to Mine heart, which shall feed (shepherd) you with knowledge and understanding."

The King was expected to "shepherd" the flock in this and other ways. He was expected to "walk before the people" leading them to divine pastures (cp. 1 Sam. 12:2). And the people of Israel recognised this as the duty of their king. They praised David for the way he had manifested these characteristics:

**"Thou wast he that leddest out and broughtest in Israel; and Yahweh said to thee, Thou shalt feed My people Israel . . ." (2 Sam. 5:2; 1 Chron. 11: 2).**

In David we see the type of the "good shepherd" to whom Jacob referred in his prophecy. He leads the people, thinks for them, seeks their good, pleads their cause. David interceded in time of need. His plea is expressive: "These sheep, what have

they done?" he asked God. And he offered to lay down his life for the people: "Let Thine hand, I pray Thee, be against me . . ." (1 Sam. 24:17).

### Yahweh My Shepherd

In Psalm 23, the title of Yahweh-Rohi (Yahweh my Shepherd) is applied to God. The name Yahweh comes from a Hebrew root signifying "to become." When it is used in conjunction with other words, such as in Psalm 23:1, it indicates what He is to become. He has always been the Shepherd of Israel, but the prophecy of Jacob, and the title found in the 23rd Psalm, proclaims that those Shepherd characteristics would become manifested in One who would reveal them to the full. That One is the Lord Jesus. The title is a promise that Yahweh will shepherd His people through this One. Of him Isaiah prophesied:

**"He shall feed (shepherd) his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40: 11).**

The shepherd had to endure much for the sheep, living frugally, accustoming himself to hardship, braving all weathers, giving first care to his flock. He knew little of the joys of companionship except the animals about him, which he guarded resolutely in time of danger, and for which he developed the greatest affection.

How beautifully the Lord manifested these shepherd-characteristics!

But there were other appointed shepherds who despised their honored calling. Against them the indictment of Yahweh thundered forth through the prophets. They are described as "greedy dogs, shepherds that cannot understand" (Isa. 56:11), shepherds who "destroyed and scattered the flock" (Jer. 23:1). The 34th Ezekiel lists their sins in detail. It is a strong reproof against the shepherds who "ate the fat, and clothed themselves with the wool," but fed not the flock (v. 3). They had not strengthened the diseased, nor healed the sick, nor bound up the broken, nor defended the flock, nor sought to bring back those who strayed (v.4). Instead, with "force and cruelty" they had ruled the flock, causing the sheep to become scattered.

The attitude of these shepherds was a denial of the great principles of God-manifestation as the Shepherd of Israel. Therefore, as Master of the flock, Yahweh proclaimed His intention of forcing them to make good His loss, and of punishing them for their negligence:

**"Thus saith the Lord Yahweh: Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them" (Ezek. 34: 10).**

But then follows the glorious promise:

**"And I will set up one shepherd over them, and he shall feed them, even My servant David (the Beloved—the Lord Jesus); he shall feed them, and he shall be their shepherd" (v. 23).**

### **The Lord Jesus as Shepherd**

The Lord drew largely upon the figure before us to illustrate his work among men. Time and again he referred to himself in his shepherd manifestations (Matt. 12:11; 18:12, Mark 14:27). He found the people as "sheep scattered because they had no shepherd" and he supplied that need by "teaching them" (Mark 6:34; Matt. 9:36).

In the glorious parable of the good shepherd, he described himself in terms which warrant much thought and constant meditation. "I am the door . . ." Often in the sheepholds the doorway was but an opening, and the shepherd slept in the doorway, thus forming a living barrier to any who would enter therein. "I give my life for the sheep . . ." This was the responsibility of the shepherd as David knew when he battled in faith with the lion and the bear when protecting his flock. "I know my sheep and am known by mine . . ." It is said that two flocks can be mixed together, but the individual sheep will answer immediately the voice of the shepherd, and separate themselves from the others and attach themselves to him.

Read the 10th John in the light of the following illuminating description from the pen of W. Thomson in "The Land and The Book":

**"The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe. He is armed in order to defend his charge; and in this he is very courageous. . . . Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name, to which it answers joyfully; and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings, intent upon their own pleasures or selfish interests. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or, rather, where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper. Others, again, are restless and discontented, jumping into everybody's field, climbing into bushes. These cost the good shepherd incessant trouble. Then there are others incurably reckless, who stray far away, and are often utterly lost. I have repeatedly seen a silly goat or sheep running hither and thither and bleating piteously after the lost flock, only to call forth from their dens the beasts of prey, or to bring up the lurking thief, who quickly quiets its cries in death."**

Where are we among the flock of Christ? Do we keep closely to the shepherd hearkening to his voice? Do we recognise that safety is only sure under his protective care? Do we realise that we have no real defence of our own? Christ is still "the

great shepherd of the sheep" (Heb. 13:20), the "shepherd and overseer of your souls" (1 Pet. 2:25), the "chief shepherd" (1 Pet. 5:4), the one who can "shepherd us, and lead us unto living fountains of waters" and wipe away all tears from our eyes (Rev. 7:17). Let us ever remember that!

### Shepherds of Today

In that pathetic scene recorded in John 21, where the Lord asked Peter: "Lovest thou me more than these?" (v. 15), two words constantly occur: "love," and "feed." The English translation obscures the fact that in Greek two different words are used for "love," and two different words for "feed."

In vv. 15, 17, the word used primarily signifies to "feed," but in v.16 the word means to "shepherd," involving the ideas of guidance, leading, disciplining, caring, protecting — all that a shepherd might do for the flock.

Thus Christ appointed Peter to shepherd the flock, and he, in turn, passed on similar instructions to others. In 1 Pet. 5:2, he wrote:

**"Feed (Gr.—shepherd) the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."**

A responsibility rests upon shepherds and flock alike. The responsibility of the former is to truly shepherd the flock; the responsibility of the latter is to listen only to the voice of the Good Shepherd. If these other shepherds speak in different tongue, their call should be ignored. And how important it is for a true shepherd to warn when danger is about, and for the flock to heed the warning voice.

Only to the extent that we heed the voice of the Good Shepherd will we find a place in the flock he will gather together in one in the coming day of his manifestation.

All this is inherent in the title Jacob used. And Jacob the shepherd, who knew so much about sheep (see his striking words in Gen. 31:38-40), would appreciate what the title meant. He would understand that from Yahweh would come one who would lead Israel like a flock, would guide, protect, guard, even lay down his life for it, ultimately leading it to a safe refuge, to life-giving waters sweet and clear.

What breadth of meaning is condensed in a few words of Scripture!

H.P.M.

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To teach the truth so as to receive the applause of pious sectarians would be to deprive it of all point, and to blunt the edge of the Spirit's sword.

—J.T.

**A Bible Truth Restated.**

# Why the Spirit Gifts were Withdrawn

(Continued from P. 111).

## **Withdrawal of the Spirit-Gifts Predicted**

It is obvious that if only the Apostles had the power of transmitting the gifts of the Spirit (as our previous article showed), then with the death of the last of their number, the manifestation of these gifts must have gradually dwindled and then ceased altogether. This is what happened. As we shall see, the gifts were given for a certain purpose which was consummated in John the Apostle, after which they ceased.

The Apostles had warned the brethren of this. At Pentecost, when speaking of the bestowal of the Holy-spirit Gifts, Peter declared (Acts 2:39):

**"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."**

Peter enumerated three classes who were to receive these miraculous gifts:

- 1—"You," i.e. those who heard the word he preached that day in Jerusalem.
- 2—"Those afar off," i.e. those not gathered at Jerusalem, but who subsequently heard the Gospel preached in foreign places by the Apostles.
- 3—"Your children," or the generation following which would have opportunity of hearing the Apostles and receiving the gift.

Peter's declaration thus limited the bestowal of the Holy Spirit gifts to believers of that age and their children. Why should he so limit them? He doubtless recognised that with the death of the Apostles the power of transmitting them would cease.

Peter's statement is confirmed by Paul. He wrote extensively upon the subject, devoting three important chapters to it (1 Cor. 12, 13, 14). In 1 Corinthians 12 he enumerated the various gifts, made reference to the way in which they were manifested by individual members of the Ecclesia, outlined their importance, and concluded with an exhortation: "Covet earnestly the best gifts; and yet shew I unto you a more excellent way."

These closing words form the introduction to one of the most beautiful chapters in the Bible: Paul's wonderful discourse on charity, or love (1 Cor. 13). He reveals that it is not necessary to possess the gifts of the spirit to live a Godly life in Christ. On the contrary, the quality of love far transcends in importance any

of the gifts of the Spirit. Whilst they demonstrated the power of God in miracle, the manifestation of faith, hope and charity by the believer, revealed the indwelling of the mind of God in him by the influence of the Word, and its expression in his life. This was of far greater importance than manifesting the gifts of the spirit. In fact, the power to perform miracles, to speak in tongues, to cure the sick and so forth, was "as sounding brass, and a tinkling sycmbal" in the absence of a true Christian love based on the Truth (1 Cor. 13:6).

Love, he wrote, is the greatest virtue of all. It is enduring, ever in season, whereas the miraculous gifts of the Spirit were only a temporary manifestation of power, then shortly to disappear. Thus he wrote:

**"Charity never faileth; but whether there be prophecies (i.e. the gift of prophecy—cf.v.2) they shall fail (i.e. the gift, not the prophecies of God); whether there be tongues (i.e. the gift of speaking in tongues—v.1), they (the gifts) shall cease; whether there be knowledge (i.e. the gift of knowledge) it shall vanish away. . . ."**

Thus Paul warned that these gifts were only a temporary manifestation of Divine power, and were destined to cease. He exhorted the believers not to put their confidence in those things, but in the development of faith, hope and charity, for, he warned, the time would come when those, alone, would remain.

That epoch is with us today.

### **What Is That Perfect Thing ?**

Paul continued to explain the matter in detail. "We know in part, and we prophecy in part," he declared (v. 9). This has been more clearly translated: "We know partitively, and we prophecy partitively." The Apostle was making reference to the manner in which the spirit-gifts were manifested by different members of an Ecclesia. Some had the gift of knowledge by the Spirit, others the gift of prophecy, others spake with tongues. Thus it was all done partitively. One part of the Ecclesia providing one need, the other another need. The Ecclesia was dependent upon these spirit-endowed men for Divine guidance and revelation, for, as yet, it lacked the completed Bible. These spirit-gifts were a temporary measure, bridging the time when the full and completed revelation of God would be exhibited in the Scriptures.

That this was the purpose of the Spirit is seen from the Lord's explanation to the disciples. He told them that they would be given the Spirit in order that they might "bring all things to remembrance," "be guided into all truth," and revealed "things to come" (John 15:26; 16:13).

When this work was completed, the Spirit-gifts would have served their purpose, and would be withdrawn.

Thus Paul taught in 1 Corinthians 13:9: "When that which



is perfect is come, that which is in part (or parts—revealed par-titively among the Apostles and Ecclesias) shall be DONE AWAY.”

Here is a distinct prophecy that the Spirit-gifts were to cease.

The perfected or completed revelation of God to man was finished when John, the last of the Apostles, through the Holy Spirit (Rev. 1:10), just prior to his death, wrote the last book of the Bible: The Revelation. He, alone, remained of that small company of men (the Apostles) who had the power to transmit the gifts of the Holy Spirit. With his death, just after A.D. 96, the gifts of the Spirit waned and finally died out, for there remained no one to transmit them to the new generation of believers who embraced the Truth. Peter's words had been fulfilled. The promise of God to bestow the gift of the Holy Spirit upon the generation that heard the proclamation of the Gospel by his means in A.D. 33, and “their children”, had been fulfilled. Now it ceased, as Paul had predicted it would; for believers had the completed revelation of God in the Bible, and by the absorption of its message, were enabled to develop the qualities of faith, hope, and charity, which comprised “a more excellent way” of pleasing the Father (John 17:17).

Paul had stated that “when that which is perfect is come, then that which is in parts (the various gifts of the spirit) shall be done away.”

What is meant by “that which is perfect”? Some teach that this has relation to the return of Christ, and the perfection which will then be granted believers. And so they reason that the spirit-gifts must continue until the return of Christ, until the time of perfection.

But this conflicts with Scripture, for whereas there is no manifestation of spirit-gifts today, there will be another out-pouring of spirit at Christ's return. Paul's reasoning is that when perfection comes then the spirit gifts are withdrawn. The interpretation that claims this “perfection” relates to Christ's coming, is therefore false, for the spirit-gifts will then again be revealed.

The Greek word “teleios”, rendered “perfect”, signifies “complete”, “having reached its end”. It does not mean perfection in the sense that we use the word at all. The noun of the same word occurs in Luke 1:45, where it is rendered “performance”, or, in the Revised Version, “fulfilment”. It occurs again in 1 Cor. 2:6, where Paul claimed to speak of the deeper things of Divine wisdom only to “them that are perfect”, or whose spiritual education had been brought to a stage of maturity or completeness. It occurs again in 1 Cor. 14:20: “In understanding be men.” The margin transposes the word “perfect” for “men”. Again, the idea of the Apostle is spiritual maturity. In Ephesians 4:11-12, he taught: “He (God) gave some, apostles, prophets, evangelists,

pastors and teachers; for **the perfecting of the saints**, for the work of the ministry, for the edifying of the body of Christ." Or, as Weymouth translates it: "In order to fully equip (i.e. perfect) his people for the work of serving."

This verse is of the utmost importance in explaining 1 Cor. 13. It shows the "perfection" which the Holy Spirit was designed to develop. These spirit-endowed men, this bestowal of spirit gifts, were provided for "the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ."

The completed Bible now accomplishes that work. The Apocalypse puts the seal on the last of the Divine revelations (see Rev. 22:18) until the audible voice of Yahweh will again be heard through His son at his second coming. Meanwhile, the Bible provides all that is necessary to fully equip God's people for the work of serving. It was written through inspiration of God; by His spirit moving and guiding the various writers. Once that revelation was complete, there was no further use for the spirit-gifts until the second coming will demand the resurrection of the dead.

The completed Bible was the completed thing, that "perfect thing" anticipated by Paul after which the spirit-gifts would cease.

The study of this book can reveal in us the qualities of faith, hope and charity, at a time when the gifts are absent.

Modern claims to possess the power of the Holy Spirit thus run counter to the express teaching of the Bible.

(Next issue (God willing): The Spirit We Must Possess—An Impending Outpouring of Spirit).

### The Time of the End

The Powers must appear in the Valley of Jehoshaphat, which is an element of the Apocalyptic Armageddon. But if no move is made in Europe, they will never arrive at Jerusalem. Central Italy is a question big enough to set all the world on fire. It cannot be settled till it is adjudicated from Jerusalem; and as the decree of Jerusalem's destruction issued from Rome, so the destruction of Rome must issue from Jerusalem. The existing preparation for war, which must come before long, is all with reference to this end. The sooner the better; and the hotter the war, the sooner comes the crisis the saints are looking for and desiring. Blessed is he that watches, and keeps his garments for the end approaches with hasty strides.

—Brother Thomas.

\* \* \* \* \*

The Scribes and Pharisees were, as a class, highly respectable and cultured, but hypocritical and wicked. If our righteousness exceed not theirs, we shall find the door of the Kingdom shut against us. These men spoke evil against and persecuted Christ, and added greatly to his sorrow. Let us open our eyes to their contemptible actions, and shun them. Christ, in a sense, is still here—in the persons of true Christadelphians. Woe awaits their enemies—the Scriptures say so.

## Second of Two Articles on 1 Corinthians 15

# For What Body Do They Come?

### Differences of Body

Having proved convincingly that there is a resurrection, Paul now proceeds to answer the question of v. 35 :

**"How are the dead raised up? and with what body do they come?"**

It is necessary to remark that in this verse, the word "with" should be replaced by "to" or "for." The question, therefore, is not **with** what body do the subjects of resurrection spring forth from the grave, but what body do they receive as a result of coming forth? Is there a change of body, or is mortality the only state of existence?

In answer, Paul first appeals to the evidence of acknowledged facts. He points to the difference of "body" between the seed which is sown into the ground and the corn which eventually springs from it and bears fruit. He points to the differences in the flesh of men, beasts, fishes and birds; to differences in things pertaining to the earth (terrestrial) and things in the heavens (celestial); to differences in the stars with their varying degrees of glory. These are only rough comparisons and should not be pressed too far; for example, the flesh of man and of beasts is the same as regards mortality, but there is a vast difference in quality and capability. But in outlining these differences, Paul is preparing the mind of the reader to receive what he has next to say about the difference between a "natural" body and a "spiritual" body. The "natural" body is what we now possess and inherit from the first Adam. It is weak, corruptible, earthy. The spiritual body is that which Jesus (the second Adam) now possesses, and is very different from the natural. It is glorious, incorruptible, heavenly.

In verses 36 to 41, Paul is not necessarily basing an argument on the examples of differences of body, but only referring to them as instances which should make the Corinthians think twice about their assertion that there is only one sort of body. Neither does his reference to seed sown in the ground teach any similar process in the resurrection of man. The analogy is not exact in its details. If it were, it would mean that man does not die until he is in the ground, and that there is something left in the ground which springs forth again. This is not true of man. He is dead when he is put into the ground, and there is no vital germ of life which springs up again as there is in the case of a corn of wheat.

But the analogy is useful in the development of Paul's argument concerning the process of resurrection. It shows that even in the case of the "resurrection" of the corn, the final "body" does not shoot forth from the earth complete and fruitful, but there are stages in its growth, even as Jesus showed when he said: "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

### "Raised Incorruptible"

Paul then moves on to speak of the resurrection of man, making remarks which upon a superficial reading seem to suggest that the body springs out of the ground immortal. He uses phrases such as, "It is raised in incorruption" and "the dead shall be raised incorruptible."

Remembering, however, that the question is not "with what body do they come" but "for what body" we realise that Paul is not so much concerned with the nature of the body which comes out of the grave as with the change of nature which is eventually obtained. He is chiefly concerned with showing that there is a spiritual body which far transcends this present earthy body.

Furthermore, we observe that in vv.42-44 the narration of events does not begin with what is **put into** the grave but what **comes out of it**. Paul's words are: "So also is the resurrection of the dead"—that is his subject matter. He is contemplating the resurrection epoch and what happens then. So that when he says "it is sown in corruption" he is not speaking of the body put into the grave, but that which comes out of it—the resurrection body is sown in corruption.

It is thought by some that the "sowing" has reference to the works which are done in this life—"sowing" to the flesh or to the spirit. We feel we have to reject this view, as it is quite foreign to the line of argument in this chapter. Paul nowhere refers to the works or fruits which are exhibited in this life. He deals elsewhere with this aspect, but not here; it would introduce an idea which would not help his main argument. Similarly he leaves out of account any reference to the judgment seat, neither does he contemplate any rejection of unfaithful ones. These are matters which he deals with elsewhere. Here, in this chapter, he confines himself to the two questions at issue: the fact of resurrection, and the fact of a spiritual body.

But how does the word "sown" fit into the idea of the body coming forth from the grave? We usually associate this word with putting a seed **into** the ground. But this is not the only meaning, and we feel has to be rejected because applied literally it would mean, as we said in relation to v. 36, that man does not die until he is in the ground.

Brother Thomas in "Anastasis" points out that the word

"speiratai" translated "sown" can refer to that which "sprouts" or springs forth. He says:

*"In the active voice 'speiro' signifies to scatter, as when seed is cast upon the earth; but in the passive voice it signifies to 'spring or be born.' In vv. 42-43 speiratai is passive and used in this sense."*

This use of the word confirms our conclusion that Paul is speaking of the body which comes forth from the grave, not that which is put into it. Verse 42 could therefore be paraphrased thus:

*"So also is the resurrection of the dead. It springs or is born in corruption; it is raised in incorruption."*

Far from supporting the idea of "immortal emergence" the verse thus teaches the opposite. It teaches that the body which comes forth from the grave is corruptible, and is later changed to immortality.

### Mark These Words

There seems then a difference of meaning between the word "resurrection" and the word "raised". "Resurrection" has relation to the actual coming forth from the grave (with a corruptible body), whilst "raised" is used to cover the process by which the "spiritual body" is eventually attained. They are indeed two different words in the Greek, and their use in this chapter is enlightening. Paul uses them very carefully; nowhere does he make the mistake of using the word for "resurrection" when he means the change to spirit nature.

We find also that Paul uses another word to add to the significance and greatness of the change to immortality. The three words are as follows:

Greek Form	English	Significance
Anastasis	Resurrection	A standing up from the grave.
Egeiro	Raised	To rebuild or rear up, and is used to cover the change to immortality.
Zoopoieo	Alive, Quickened	The spiritual body or life.

It is helpful to mark one's Bible so that these different words can be distinguished and their use noted.

In 1 Corinthians 15, "anastasis" is always translated "resurrection", and simply means "standing up" (from the dead). This "standing up" is, as we have seen, with a corruptible body.

The word "egeiro" occurs several times and is translated "raised", "risen", and "rise". It signifies to rebuild or "rear up" and clearly is used to cover the process by which the change to immortality is obtained. Its use in v. 42 is enlightening, and we could now add to our paraphrasing of the verse thus:

*"So also is the standing up of the dead. It springs forth in corruption; it is rebuilt in incorruption."*

And this, we now see, is a direct answer to the question of

v. 35 which we can now paraphrase thus:

**"But some man will say, How are the dead rebuilt or reared up? And for what body do they come forth?"**

Similarly vv. 52, 53 take on a fuller meaning:

**"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be rebuilt incorruptible, and we shall be changed. For this corruptible (that which comes forth from the grave) must PUT ON incorruption, and this mortal must put on immortality."**

The third word which Paul uses is the word "zoopoieo", which means to impart life. The life which is meant is obviously immortal life, for the word is used solely in this connection. It occurs only three times in the chapter. In v. 22 it is translated "alive"—"even so in Christ shall all be made alive." In v. 36 it is translated "quicken", and in v. 45 it appears in the phrase "the last Adam was made a **quicken** (or life-giving) spirit."

We thus have three words: one for the "standing up", one for the spirit life, and one for the rebuilding into a spiritual body.

We see, then, how careful Paul is in his choice of words. He does not say that the body stands up from the grave at once glorious and immortal. No, it stands up weak and corruptible, and is then rebuilt and quickened.

This rebuilding, it is noted, is done in a flash "in the twinkling of an eye". It is not a lengthy process although it is a rebuilding. It is the work of Christ who is the quickening spirit with all the forces of Divinity at his command to accomplish this miracle.

Jesus himself is the pattern in all this. Having once been of our nature, and having himself experienced the "rebuilding" and "quicken", he becomes the one to accomplish the same for his brethren. His own experience is described by Paul in Romans 14:9:

**"For to this end Christ both died, and rose, and revived."**

Paul uses two words in this passage to denote the ascent of Jesus from death to divine nature. He says that Jesus rose ("aneste"—he stood up, he was the subject of "anastasis"), and revived ("anedzase"—denoting a strengthened life). One word alone was not sufficient to describe what happened, so Paul uses the two, the last of which would be equivalent to his use of the word "zoopoieo" elsewhere.

So Paul, in 1 Corinthians 15, has answered the two matters on which the Corinthians were hazy, and his masterly handling of the subject has come down to us to give us also a proper understanding. There is a natural body and there is a spiritual body. The spiritual body is attained after the resurrection, and, as we know from other scriptures, after the judgment seat.

—A. Gates.

*Whilst a religious parliament meets in Rome, to consider (among other things) "the hope of union with other Christian bodies," we reproduce Brother Thomas' thoughts upon:*

## An Apostate Christendom

The time of the coming of the Son of man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find the "faith" upon the earth. That there will be an elect people, we know. There will be a people looking for, and by their prayers hastening, the coming of the Son of man: but they will be a poor, despised remnant, who, like Lot and Noah, shall testify to the saving of their own lives, and to the condemnation of the apostate and anti-Christian aggregation of "Names and blasphemy" which fills the world. These things which the gospel speaks, it speaks to those who are under its dispensation. It is "the church," not the heathen world, which is described in such terms as are proper to express the state of Sodom, and the world before the flood. How different is this account of the state of the "church" from that which they are daily looking for. They are looking for a great increase of the faith, a great outpouring of the Holy Spirit, a great conversion of the world !!! They pretend they see the signs of it all around them, and to be daily waiting for a wonderful day of grace, a millenium of holiness, without one act of judgment to prepare the way of it; as if there were no tares to be burned up, no bad fish to be separated, and cast into the furnace. The nature of the kingdom, and the very existence of it as a purpose of God, is gathered from those scriptures which speak of the condition of the world after the Son of Man is come, and this coming is described to be with judgment upon a secure and faithless church. But this generation says "No!" And why? Because they are lulled asleep into a fatal security, and are given up, as Paul predicted, to "believe a lie." But, say they again, the coming of the Lord cannot be near at hand, because there is still much faith upon the earth; there never was a time, they say, when there was such a spread of religion in all ranks and classes of the community: and it is the favorite theory of some of them, that religion has been gradually increasing in the world unto this day, and has never been for a moment retrograde. These things would appear incredible if we had not had them stated by the leaders of the "religious world" themselves.

Now to all this we answer, What proof would you desire that a wife's affection had fallen away from her husband, and that her faithfulness had also perished, than that she never desired his presence, nor hoped for his coming again to her any more? Can there be good faith in Christ, the Saviour and Hus-

band of the true ecclesia, when a church pretending to be that church desires not his coming, and, when it is spoken of to her, disbelieves, derides, or howls with violent indignation? Can there be any faith, or any love from a wife to her husband long separated, whom she wishes not to see again? Whence arises this instinctive revulsion against any discourse of the Lord's coming? Whence this aversion to the whole subject? Whence this unwillingness to examine the documents? Whence this hatred and derision of those who do? It is not as if they had studied the subject, and been rooted and grounded in another opinion concerning it: they are indifferent to it altogether.

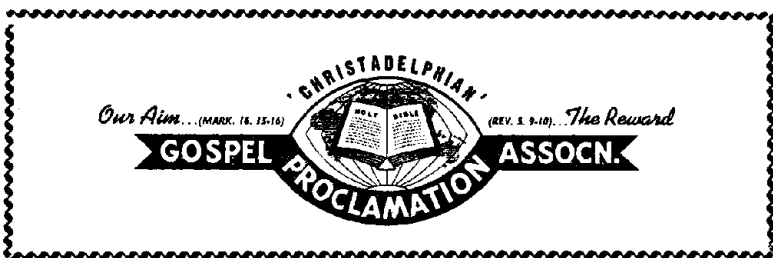
This is a sure proof how little faith there is in Christ. Moreover ask them what they do believe? They will tell you, that they believe he died for sinners. But ask further, Did he die for your sins? They reply, they **hope** so. But do you **believe** so? It is not about your **hopes**, but about your **faith**, we inquire. Either no answer at all, or a doubting one. Are they at peace with God, or do they stand in doubt? They stand in doubt. What then, have they believed? Nothing that can be seen, even in that personal reference to which they exclusively devote themselves. Have they peace of conscience, or joy in the Holy Spirit? Do they believe with Abraham that they are heirs of the world as the consequence of obeying the truth as it is in Christ Jesus? Are they striving, like Paul, that if by any means they may attain to the resurrection of the dead? They have not even heard of a resurrection from among the dwellers in the dust, unto which it is any difficulty or any prerogative to attain.

What then, we ask, is the faith of this throng they call "the church"?

We ask this: for we can find nothing but a mixture of **opinion** and **doubt**. Men are surely convinced of nothing. But opinion is not faith, nor is doubt faith: nor is the belief of Christ's birth, life, and death, faith; which Paul defines to be "the substance of things hoped for, the conviction of things unseen." So that it is manifest that this day is a day of very little faith, when nothing is believed concerning the future. Now, when nothing is believed concerning our own personal benefit in Christ; but is left in doubt; when nothing is believed concerning the ordinances: every doctrine is held only according as it can be demonstrated to the intellect, and discipline observed only as its usefulness can be seen or the sanction of public opinion obtained for it; where the hope of the Lord's coming is put off to an indefinite distance; the mention of his kingdom reverently wrapped up in the deepest obscurity,—verily, verily, if the Son of man were to come this day, would he find the faith upon the earth?

—J. Thomas.





## REPORT TO THE BROTHERHOOD

During 1962, the Association has been enabled to extend further its services in many parts of the world. The practical co-operation and liberal assistance of brethren and ecclesias has greatly helped forward the work. We herewith outline some of the labor attempted in past months, and indicate what lies ahead.

### Summary of World-wide Applications Received

A total of 624 applications has been received from interested friends during the 13 weeks ending December 21, 1962. These have come from: Adelaide and suburbs 143, South Australian Country districts 55, New South Wales 112, Victoria 12, Tasmania 40, Queensland 18, Western Australia 23, USA 60, Canada 11, Nigeria 67, South Africa 18, New Zealand 40, North Borneo 2, Northern Territory 2, West Indies 2, Philippines 7, Hongkong 1, Ireland 2, South America 2, Camerouns 1, India 1.

This represents an outstanding average of 48 per week; the result of newspaper advertising plus the distribution of "Herald of the Coming Age" and "Digest of Truth."

Not listed above are the applications forwarded direct to some centres by arrangement which would greatly increase this total.

Correspondence received contains frequent questions and comments. Here are three samples:

- "Would you please explain to me the 38th chapter of Ezekiel?"
- "Does Christ come for his church before the events of Rev. 4 begin?"
- "I agree with you that the claims of 'Jehovah's Witnesses' are unscriptural, but they do happen to be right on the doctrines of Christ's pre-existence and the devil as a fallen angel!"

(We also received a letter from Nigeria requesting £350 to complete payment of their church building!!! Actually, the association hasn't always a credit of 350 pence! We spend as we go in the dissemination of the gospel.)

A lot of careful thought is needed to answer these propositions and suppositions—an important part of our group activities. Numerous comments expressing appreciation of the publications are received from various parts of the world.

### Screening of Applications

Under a new scheme recently inaugurated, all applications received are carefully screened in an attempt to weed out the merely curious from the genuinely interested. The latter are then sent on to brethren for personal contact. This saves time in calling upon people who are "hopeless" from the standpoint of a real interest in the Truth.

### SPECIAL EFFORTS DURING 1962

Many efforts were held in Australia and overseas. Among them were the following:

**Adelaide, South Australia**

In February, three debates (6 nights in all) were conducted between Brother H. P. Mansfield and Mr. D. E. Lee of the Church of Christ. An average of 750 brethren, sisters and friends attended each evening.

**Enfield, South Australia**

From March 3 to 18, Brother B. Philp of Sydney led a consideration of the Psalms. Features were a four-nights' exposition of Psalm 68—expositions of other Psalms—study evenings at Cumberland and Woodville—three special lectures in the Prospect Town Hall. A special book on the Psalms was prepared for the effort.

**Yagoona, New South Wales**

From March 32 to April 15. The theme was the "Eight Signs of John's Gospel," led by Bro. J. Ullman of Perth. A special book on the Signs was produced. The three public lectures brought splendid audiences. A special Sunday School afternoon with a Bible competition for the scholars was a feature.

**Cumberland, South Australia**

Brother E. Spongberg of Sydney was the guest speaker from 28th April to 13th May around the prophecy of Immanuel in Isaiah. The effort included a fraternal evening, exhortations, 3 public lectures, an interested friend's challenge night, five study evenings and a "Preaching the Truth" session.

**Townsville, Queensland**

From May 20 to 27, a "Bible School" was held. Those participating as teachers were Bro. J. Mansfield and B. McClure of Sydney, and Bro. J. Martin and H. P. Mansfield of Adelaide. Two public addresses were given in the Theatre Royal, Townsville, by Bro. H. P. Mansfield. Many brethren and sisters from all parts of Australia and even New Zealand attended the school held on Magnetic Island, about 8 miles off the coast of Queensland. Study sessions were held during the day, and other meetings each evening. Many felt it "a unique and thrilling experience." Plans are in hand to repeat the effort this year.

**Sutherland, New South Wales**

Brother F. Russell of Adelaide conducted the campaign from 1st to 16th September. A fraternal evening in the Hurstville Hall, three Sunday addresses, exhortations, Sunday School afternoons, four study evenings on the theme of Haggai, and two illustrated addresses on "Preaching the Truth" and "Working for the Truth" were main features of the effort.

**Cumberland, South Australia**

Brother A. Newton from Perth conducted special addresses and study evenings to the subject "Sacrifice and Festivals in the House of Prayer" during a week's special effort during September.

**Launceston/Hobart, Tasmania**

During October, brethren A. Newton and A. Cheek conducted efforts in these places which included fraternal gatherings, public lectures, exhortations and five study evenings on the Wilderness Journeys and the Tabernacle. Many applications for literature were received as the result of the advertising.

**Perth, Western Australia**

This effort extended from September 29 to October 21, and was conducted by Brother H. P. Mansfield. Lectures and study nights were also given in major country towns as well as in the capital. Several study nights were conducted on the Epistle to the Hebrews, which has since formed the basis of a study class by the Perth Ecclesia. A large number of visitors attended the public addresses.

### **New South Wales and Queensland**

From November 11 to December 5, Brethren Newton and Cheek visited the Ecclesias at Albury, Newcastle, Lismore, Toowoomba, South Brisbane, Wynnum, Rockhampton, Mackay, Townsville, Innisfail, Bowen, Brisbane, and Yagoona. They delivered exhortations, public addresses, and led study evenings.

### **Warradale, South Australia**

On November 12, a special lecture was given in this outlying suburb of Adelaide by Brother J. Knowles to the subject: "War With Russia is Inevitable." Excellent results have accrued from this work. Brother H. P. Mansfield conducted two follow-up nights with interested friends.

In addition to the above, assistance was given to efforts held in other parts of Australia and overseas, not directly under the auspices of the GPA.

### **"Digest of Truth"**

This leaflet is now issued quarterly, and is devoted to doctrinal and prophetic subjects. Since 1961, 165,000 copies have been printed and distributed throughout Australia and overseas. Attendant applications for literature contain many questions, and a number of baptisms have been reported lately from people firstly contacted by the Digest. Its low cost enables ecclesias or individuals to purchase supplies for distribution to the best advantage. Sample copies and prices are available on request.

### **Charts and Banners**

These have been prepared for ecclesias not only in Australia but throughout the world. They are painted by an active grouping of young brethren and sisters of the Adelaide Ecclesias. We have a number of large 12ft. x 10ft. charts, painted on printer's calico, which can be easily air-freighted to Ecclesias in a reasonably quick time.

Five of these charts relate to Armageddon and world events; others deal with Israel's Festivals, God Manifestation, the Promises, the Revelation, etc. One chart is printed in German, and will be used by the brethren in Germany.

Other sections of this work are long banners for hall-advertising purposes. One 39ft. long by 3ft. 6in. high was placed across the main street, between two telegraph poles, at one of our beaches. It is a strikingly effective way of advertising lectures.

These charts may be borrowed from the Association, and details can be obtained from Brother M. Goodwin, Box 226, GPO, Adelaide, South Australia.

### **Special Advertisements and Printing Blocks**

We will draft advertisements and provide blocks for use. This work was well received in 1962, and is offered as an additional service for 1963.

### **Herald of the Coming Age Distribution**

We continue to mail quantities of this booklet into different parts of Australia. The result is a constant flow of applications for literature from many parts. For £1 we will supply, wrap, address and mail 60 copies of the "Herald" to 60 individual addresses, and pay the cost of postage. Just forward us £1 plus 60 addresses.

### **Appreciation**

We thank those individuals and ecclesias who so heartily co-operated with us during 1962. This materially assisted us to extend the work already being done.

**Debate Recordings**

Recordings of the Debates mentioned earlier were prepared during the past year. They are beautifully produced in a handsome album of 13 long playing records with a total playing time of nearly 11 hours. Thus many others have been able to participate in these debates. £1000 worth of orders have been distributed all over the world, and many appreciative comments have been received. Opportunity exists for you to obtain a set of records by a second edition of them.

**Join The Gospel Proclamation Association**

Experience has revealed one fundamental weakness — the need for further personal support. We hope, therefore, to establish the Association on a more permanent basis, and invite your membership of it. The details of this will be set forth (God willing) in a booklet now being compiled. If you are interested in helping this work forward, send in for a copy of this book which will be sent to you free of charge and without obligation. It will show how you can help in this vital work of building up the Brotherhood and disseminating gospel truth. The following is part of a letter recently received from an ecclesia whom we assisted, and which gives some idea of what is done:

**"We were very impressed with the banner which you prepared for us, and also the newspaper advertisements. The company, fellowship and help of our brethren was a source of real encouragement to us. . . ."**

Wherever you might read this report — no matter how near or far you might be from Adelaide, send for this free booklet relating to the work of the Gospel Proclamation Association.

— J. Berry.

**CONTRIBUTION FORM**

Gospel Proclamation Association,  
Box 226, GPO, Adelaide, South Australia.

Please find enclosed the sum of £ : : donation towards the funds of the Gospel Proclamation Association for the spreading of the Truth to all parts of the world.

Name.....

Address.....

Prophecy of Immanuel (Isa. 7-12)

## Yahweh's Stretched-Out Hand of Judgment

### Israel Smitten By The Word

Whereas Isaiah 8:22 declares: "Into thick darkness shall they (Israel) be driven away" (RV), Isaiah 9 provides:

- A preview of the second coming of Christ, set against the background of his Galilaean ministry (Isa. 9: 1-2);
- A glimpse of the saints triumphant with Christ, rejoicing with restored natural Israel (v. 3);
- The Assyrian oppressor destroyed in the purifying crisis of Armageddon (vv. 4-5);
- Immanuel's glorious reign (vv. 6-7).

From Isaiah 9:8 however a new section of the Book of Immanuel opens out which extends to Ch. 10:4, and provides a remarkable contrast. This is vividly expressed in Isaiah 9: 2, 8. The former verse declares: "The people that **walked in darkness** have **seen a great light**"; the latter states: "Yahweh hath sent a **word** into Jacob, and **it hath lighted** upon Israel."

The contrast is not so apparent in the English translation, but when the Hebrew is consulted, it is found that the translation "it hath lighted" comes from Naphal, which means "to fall down" (Gesenius). It is rarely used in a good or favorable sense, but rather, expresses the ideas of misfortune, calamity, and death. So also, the Hebrew shahlakh, translated "hath sent," whilst having a wide variety of uses, for either good or evil (cf. Ps. 107: 20; 20:2), sometimes means that Yahweh sends either calamities or plagues (cf. Josh. 24:12).

The word of God thus "fell down" from heaven and "smote" Israel. Moffatt captures the sense of it:

"The Lord's word, sent for Jacob, shall drop on Israel, till all the people feel its weight in Ephraim and Samaria" (Isa. 9: 8-9).

Whereas v.2 revealed that Galilaeans would recognise in Immanuel the manifestation of Divine Light, v.8 says that the Word of God would smite Israel. In Isa. 10:4, the same word is used to describe Israel's ultimate calamity:

"Without Me (i.e., apart from Me, Yahweh, Whom they have rejected) they shall bow down under the prisoners, and they shall fall (Heb. Naphal) under the slain (i.e., they shall fall in battle)."

The word that God sent into Israel through Moses, contained blessings for the obedience, and cursing for the disobedient

(Deut. 28). When disobedience ensued, the word spoken was said to "take hold" of them. Thus Zechariah warned the Jews of his day:

**"But My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers . . ." (Zech. 1: 6).**

These fathers had been deaf to Yahweh's warnings, and so experienced the judgments written.

### **The Hand of Judgment Still Stretched Out**

From Isaiah 9:8 to 10:4 four specific complaints are listed against Israel, each one ending with the refrain:

**"For all this His anger is not turned away, but His hand is stretched out still" (9: 12,17,21; 10: 4).**

Why should there be four? Four, in scripture, stands for "order" or Divine Arrangement. It was on the fourth day of creation, that the planets were so placed in relation to earth as to produce the order implicit in "signs, seasons, days and years." The idea expressed here by the four judgments against Israel seems to be that having rejected Divine principles of order this four-fold judgment is threatened.

The expression "His hand is stretched out still," quite erroneously, has been taken to mean that, notwithstanding Israel's failure to repent and reform, Yahweh is willing to turn from the evil He purposed against them. All thought of this possibility must be dispelled when we turn to the only other occurrence of the expression in Isaiah, in Chapter 5:25:

**"Therefore is the anger of Yahweh kindled against His people, and He hath stretched forth His hand upon them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still."**

The anger of Yahweh is not "turned away." If it were, what remained of His judgments would not eventuate. On the contrary, His hand continues outstretched in judgment. In the verse, cited, the words translated "stretched forth" and "stretched out," in Hebrew are the same word (Natah). Thus Yahweh "hath STRETCHED FORTH His hand . . . and smitten them," and far from turning from the judgment decreed, "His hand is STRETCHED OUT still."

From Yahweh's viewpoint, there cannot be any relaxation of the judgments decreed unless there is a prior yielding to Him. Without repentance, the attendant penalties would continue unabated. In fact, the Heb. "Natah" is used of Yahweh's outstretched hand in the plagues upon Egypt, the outstretched hand of Moses to divide the Red Sea and destroy Egypt's power, and is summarised in the Song of Moses (Ex. 15:12):

**"Thou stretchedst out Thy right hand, the earth swallowed them."**

### The Law in The Prophets

Including the instance in Isa. 5:25, Isaiah uses the refrain ("For all this His anger is not turned away . . .") a total of five times against Judah and Israel. Why? The answer seems to lie in the Law, for in Lev. 26:14, 18, 21, 23, 27 it was revealed that five divine judgments would flow from their rejection of the Covenant.

Just as four of these judgments are listed in Isa. 9:8 to 10:4, so four times within Lev. 26 (at vv. 18, 21, 24, 28), Israel was to be sentenced "seven times" for their iniquities. "Seven" is the symbol of perfection or completeness (Gen. 2:2-3), and, as well, is the number of an oath, or symbol of the covenant (Gen. 21:27-31). Israel had rejected the covenant; therefore Israel was to be completely punished. The Spirit in Isaiah reveals the detailed fulfilment of the Law. God's words indeed "took hold" of Israel!

### The Punishment Fits the Crime

Throughout the Word of God, there is always the insistence that "the punishment fits the crime." Thus, in Romans 1:28, the punishment of those who "did not like to retain God in their knowledge" was that "God gave them over to a mind void of judgment" (AV mg). Similarly, those possessed of the spirit of anti-Christ who "received not the love of the truth," received instead from God "a strong delusion, that they might believe a lie" (2 Thess. 2:11-12). In each instance, those who rejected Truth were impelled further into darkness. God confirmed them in their choice. So it transpired with the Immanuel prophecy.

The following is a summary:

#### (a): Israel's failure to heed Yahweh's commandments

Anticipated in Lev. 26: 14-16

"If ye shall despise My statutes . . . abhor My judgements . . . do not My commandments . . . break My covenant" (v. 15).

Revealed in Isaiah 5: 24-25

"They have cast away the law of Yahweh Sabaoth, and despised the word of the Holy One of Israel" (v. 24).

Having "cast away" the Law, they would be "cast away," as "stubble" and "chaff" consumed before the flame!

#### (b): Their pride of heart

Anticipated in Lev. 26: 18-20

"If ye will not yet for all this hearken unto me . . . I will break the pride of your power" (vv. 18-19).

Revealed in Isa. 9: 9-12

"Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart" (v. 9).

When pride dictated Israel's refusal to accept defeat and seek in it the reason for renewal unto God, God "set up the adversaries of Rezen against him and joined his enemies together" (v. 12).

**(c): Their refusal to repent**

Anticipated in Lev. 26: 21-22

"If ye will walk contrary unto Me, and will not hearken unto Me" (v. 21).

Revealed in Isa. 9: 13-17

"For the people turneth not unto Him that smiteth them, neither do they seek Yahweh Sabaoth" (v. 13).

Princes and prophets alike taught error, and they and those whom they taught were destroyed (vv. 15-16).

**(d) Their refusal to reform**

Anticipated in Lev. 26: 23-26

"If ye will not be reformed by Me by these things, but will walk contrary unto me" (v. 23).

NOTE V.26: "They shall deliver you bread again by weight; and ye shall eat and not be satisfied."

Revealed in Isa. 9: 18-21

"For wickedness (i.e., lawlessness) burneth as the fire" (v. 18). NOTE V.20: "He shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and not be satisfied."

The unyielding attitude of one and all would prove their own undoing, and generate the very forces that would accomplish their destruction.

**(e): Their refusal to hear, or corruption of the covenant**

Anticipated in Lev. 26: 27-33

"If ye will not for all this hearken unto Me, but walk contrary unto Me" (v. 27).

Revealed in Isa. 10: 1-4

"Woe to those who issue harsh decrees, penning orders that oppress" (v.1—Moffatt).

With God left out of account (v. 4), their only power of sustenance was gone and destruction was inevitable.

In every instance, the punishment fitted the crime!

E.M.S.

**Russia's Aims**

The over-all factor in the Middle East remains Russia's deliberate fomenting and encouragement of every conceivable source or factor of instability. In particular, at the moment the situations in Iraq and Saudi Arabia should be watched with the utmost concern. An upheaval leading to increased Russian influence in either country, or worse still, in both, could have disastrous consequences for the West; and that is what Russia is working towards. The first phase of Russia's Middle East campaign is to detach the area from Western influence. This has already gone a long way. The next phase is to establish paramount Russian influence.

—Intelligence Digest.

\* \* \* \* \*

The Christadelphians cannot fail, because they are not working at what is humanly considered "success." They are simply engaged in doing their duty in the faith of a stupendous world-stunning success which is impending, and which depends on no human effort. Christ will shortly show Himself on the earth, and put His hand to the work in a way that will startle so-called "Christian" mankind. True Christadelphians plod along with this in view.

—Brother Roberts.



## The Burden of Jude

# An Earnest Warning for Today

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints" (Jude 8).



### The Need For Contention

The words quoted above, as they appear in the A.V., do not convey the urgency that Jude felt. Certainly the words "earnestly contend" convey the need for diligent labor in maintaining the standards of the Truth, but they do not express the extent to which Jude suggests we are to marshall and employ our physical and mental energies. The word Jude used (*epagonizomai*) has its origin in the Roman sports arena. It was a word used to express the great mastery of mind and muscle that the athletes exercised in order to gain the victory over their opponents. It is the source of the English word "agony" with the preposition "epi" added, to give added force to the extent of the agony. It is the strongest word in the New Testament, and signifies super-agony. Jude would encourage us to coerce every fibre of our body and mind into undaunted action in the fight for the Truth.

But is there really a need for such extreme contending? If so, how is the fight to be conducted? The answers to these questions are the burden of the Epistle of Jude.

### The Enemy In The Ecclesia

Jude reveals that the enemy with whom the battle must be joined is very subtle and insidious in his ways.

"There are certain men crept in unawares, who were before ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (v. 4).

Avoiding open conflict, they assume the role of the Pacifist: that loveable creature who sees good in every bad little boy! In reality, as Jude shows, this cloak of love and mercy is only to shelter a plea for toleration of their own unscriptural beliefs and practises.

Let it not be thought, that though we dutifully attend the

Memorial Meeting and Lecture each Sunday, and perhaps even the mid-week classes, that we will quickly discern who these modern counterparts of Jude's satan are. They are masters of concealment, and only a deep understanding of the Word will give us the ability to discern them, for our powers of discernment are relative to the measure of the Word that resides within us and enlighten us (Heb. 5:14).

When Jude says that they "crept in unawares," he does not mean that their presence in the Ecclesia as individual members is not known, for a person cannot join an Ecclesia without revealing himself. But a person can join, or transfer to an Ecclesia, without his true reasons or objectives being made known at all! That is the idea behind the Greek word translated "unawares." One writer tells us that the word "always indicates a secret, stealthy, and subtle insinuation of something evil into a society or a situation." Of course, the "secret enemy" does not see his objectives as evil; to him it is not "Christian" to be dogmatic on points of doctrine, and it is uncharitable to condemn the teaching of the Apostasy as cursed by God. "You may never know," he subtly reasons, "time may reveal that in some teaching they are right and we are wrong." He claims that he is not evil by so reasoning, but rather the champion of the high ideals of love and mercy, toleration and the brotherhood of man.

Let it be clearly understood that he is sincere in his profession. Sincere but deceived, for "the heart is deceitful above all things and desperately wicked" (Jer. 17:9). It can dress pride in the garb of humility, and parade the lusts of the flesh as a virtue.

Jude leaves us in no doubt as to the spiritual qualities of these people. These so-called "exponents of virtue" are, in fact, "turning the grace of God into lasciviousness." Here, again, an extremely strong word is used to describe a bad person. "Lasciviousness" means unbridled lust, excess, licentiousness, wantonness, outrageousness, shamelessness, insolence. It portrays a person who is spiritually bankrupt (Rev. 3:16, 17; 17:4-5).

Thus, in a few words, we are shown the picture of a person who is taken into the Ecclesia in all good faith, who extols the higher virtues, is friendly and charitable, is held in high esteem as a leader of thought, but who, at the same time, is its greatest enemy. This so-called tolerant person manifests the greatest intolerance to those who actively uphold pure doctrine.

### **The Character of the Enemy**

In verse 12 Jude draws a very graphic picture of the enemy. He portrays the Ecclesia as a shipload of mariners sailing through strange waters beneath which lie hidden rocks, only discernible by vigilant watchers. If these watchers do not sound a warning, the ship will strike the rocks and flounder to its

destruction.

This analogy is not so apparent in the A.V. because the word "*spilas*" has been translated "spots" instead of "rocks." The word signifies "sunken or hidden rocks in the sea." These were the false shepherds, who caring little for the flock, sought their own ambitions ("feeding themselves"). They were unstable, fruitless and defiling (vv. 12, 13). They were murmurers (v. 16), and here, the same word is used as appears in the Septuagint to describe the murmuring of the children of Israel in the wilderness. This would strike home very powerfully to Jude's Jewish readers, revealing to them what type of people constituted these "hidden rocks," but in order that his Gentile converts might also comprehend what was referred to, he uses the word "complainers" (Gr. *mempsimoiros*). The word is derived from a classical Greek character, whom one Theophrastus describes in the following mocking character study:

"Querulousness is an undue complaining about one's lot. The querulous man will say to him that brings him a portion from his friend's table: 'You begrudged me your soup or your collops, or you would have asked me to dine with you in person!' When his mistress is kissing him, he says, 'I wonder whether you kiss me so warmly from your heart.' He is displeased with Zeus, not because he sends no rain, but because he has been so long about sending it. When he finds a purse in the street he comments: 'Ah! but I never found a treasure!'" etc.

These are therefore complainers who have no real need to complain. They adversely influence others by so doing. They are a real danger to the Ecclesia, and their end, says Jude, is destruction at the Judgment Seat of Christ. (vv. 14-15).

### Jude's Concern For the Ecclesia

Jude's main concern is the danger such people present to the Ecclesia. In illustration of this, he quotes examples from history. He recalls the murmuring "spiles" in Israel at the Exodus; he speaks of the murmurers: Korah, Dathan and Abiram — men of esteem who were condemned by Divine Judgment. Then he stresses the need for caution, for in Israel, both priests and people had the example of such judgments as Sodom and Gomorrah, and yet followed in the same way of unrighteousness (v.7).

The Ecclesia can do likewise.

In contrast with the threatened judgment on the enemy, Jude speaks warmly of the Ecclesia. He speaks of its true members as the "beloved in God" who have been called into mercy and peace through love.

This love (Gr. "*agape*") expresses an affection that emanates from the intellect, and not the product of emotion and caprice. 1 John 5:3-5 sums up love as belief in Jesus as Messiah, faith in the promises, and obedience to the law of Christ Mercy

(Gr. Eleos) is the outward manifestation of pity. It assumes need on the part of him who receives it, and resources adequate to meet the need on the part of Him Who shows it (Eph. 2:4-5; Titus 3:3-7; Jude 21).

Mercy is the counterpart of faith. The essence of faith is trust in another; it carries with it the need for help and the conviction that the one trusted can help (Heb. 11:6).

Finally peace. Peace speaks of the harmony that is established after we have availed ourselves of the sin offering of Christ, and dedicated ourselves as a continual burnt offering.

In addition to warning the brethren of the great dangers that lurked in their midst, illustrating the judgment of the enemies of the truth, and expressing his ardent love for the Ecclesia, Jude also sets forth examples (both personal and historical) of how to conduct oneself in contending. He, himself, provides a great example of how we should go about this matter. Jude was a brother in the flesh of the Master, and as such, could have perhaps used his personal status in denunciation of the enemy. He does not do so, however. He does not write as the "brother of the Lord," but as the servant (doulos) of Christ, and he draws the power of denunciation from the Word itself. He draws his readers to the Scriptures, provides examples from the prophets Zechariah (ch. 3:1-2) and Daniel (Ch. 10:13; 12:1), and at once makes them ancient and modern. Ancient in the case of the Samaritan opposition to the restoration (the basis of Michael's contending); and modern to Jude's contemporary readers in the case of the opposition of Jewry's leaders to the spiritual reformation under Christ Jesus, the greater Michael. The rebuke of God fell upon those Jewish leaders in the punishment of A.D.70.

These examples are also modern to us, in that we await the return of Michael our prince to rebuke the modern Jezebel, the mother of harlots, and reward those who remain the "beloved in God."

Thus we need to heed his closing exhortation: "Beloved keep yourselves in the love of God!"

—R. Herman (Hongkong).

The truth stated, illustrated and proved in earnest and unmistakable terms is like cutting asunder the flesh of pietism with a saw. There is an essential antipathy between flesh and truth; and especially between the truth and that flesh which is trained to "piety" by the traditions and institutions of the apostasy.

—Brother Thomas.

\* \* \* \* \*

Are we looking forward to taking part in the Alleluia sung by that great multitude that John saw in vision? Then how fitting that we should make ourselves acquainted with the divinely revealed details of the events which are to happen at that time!

—R.C.B.

At the "Eureka" Class . . . I

## Read, and Re-Read "Eureka"!

*The importance of the above exhortation cannot be over-emphasised. "Eureka" is not merely an exposition of the Apocalypse, but an exposition of the whole Scriptures. As such, to neglect "Eureka" as an invaluable aid to Bible study is to restrict our spiritual appetite. In these days of apathy, and a general weakening of spiritual strength, "Logos" asks its readers to take down "Eureka" from the bookshelves, and open again its pages—feel refreshed and re-invigorated by the wonderful and masterly comments of Brother Thomas upon the things of the Truth. "Eureka" is, without doubt, the best book that we can have in our library, apart from the inspired Scriptures themselves. Indeed, "it is a work that none of the servants of Deity should be without."*

*We invite the reader to join us, as month by month, we meet around the pages of "Eureka," and, with Brother Thomas, discover "wonders out of the Word."*



### What is a "Eureka" Class?

Some of us are privileged to attend a "Eureka" Class. In addition to the reading of "Eureka," the class leader comments upon the matter presented therein, linking the subject together, helping us to grasp the flow of Brother Thomas' thoughts. Questions and discussions can help to clarify the exposition of the Word, and to fix the ideas of the Spirit on the mind. Wise guidance in this is essential, to prevent the class from becoming a "Discuss everything and settle nothing" forum. In this series of articles, we hope not only to help those who have no "Eureka" Class to attend, but also to refresh the memories of those who have already thrilled to its message. The series is based upon a class now in progress at Wolverhampton, England. Thus, as well as helping the reader to follow the Doctor's thoughts, comments from the class and brief summaries of points on which no firm conclusions were reached, will be included so that the reader will be encouraged to reflect carefully on what he has read. It is all too easy to miss some of both the beauties and difficulties of a subject, when reading alone.

### Welcome to the Class!

Visualise a circle of chairs occupied by some thirty brethren and sisters, and enter into the spirit of the class through these pages! Brother Arthur Jones, of Wednesbury, is leading our studies. He concisely reminds us of what we did last week. Then a portion (anything from one paragraph to three pages, according to subject matter) of "Eureka" is read. The salient features are outlined, and the relative Scriptures considered. General discussion follows, in which more and more brethren are joining. We mention some of those whose ideas will be presented in these articles: Brother Jack Hayes, of Dudley, has thought-provoking ideas, which often lead us to clearer concepts. Brother John Woodall, of Cannock, gives admirable short expositions which fill out the Doctor's instruction. Brother Harry Pratt has to work shifts, and sends his wife on alternate weeks with a tape recorder, so that he misses nothing! We will mention contributions from other brethren from time to time, so that the reader will feel a little of the spirit which such a class can engender. Mention

should be made of Brethren Brian Woodall and Peter Harrison, whose zeal begat the class, and therefore, these articles.

We hope the reader will find much delight, instruction, and exhortation, as he attends, through "Logos," the Wolverhampton Eureka Class.

E, Wille (England)

### **Open Your Bible! Open Eureka! Join Us in Study!**

We begin by reading the Preface. Brother Thomas here outlines his reasons for writing "Eureka." The many and varied "interpretations" of the Apocalypse by the clergy and commentators, required an exposition in "harmony with the things of the Kingdom of God, and the Name of Jesus Christ."

### **Is it all History?**

In "Horae Apocalypticae," the author (E. B. Elliott) claims that the first chapters of the Apocalypse are for the minister or theologian rather than the prophetic expositor. But the Truth knows of no such distinctions — "all Scripture is given for doctrine, reproof . . ." Elliott's emphasis is on history in the Apocalypse. There is indeed much of that, but this last book of the Bible is a description of the "Day of the Lord." John is taken "in spirit in the Lord's day" (Rev. 1:10). Thus chapters 1, 4, 5, 7, 10, 14, 15, 17-22 (two thirds of the book!) treat of the day of glory. And it is from AD 2000, or thereabouts, that John looks back to see how it all came about (compare chapters 6, 8, 9, 11-13, 16). In the midst of enjoying the glory of the Victory, John is shown a divinely-written history book of how God controlled affairs, so that the Victors might at last be gathered together.

To read "Eureka" is to read an exposition of all scripture, of which the Apocalypse is a condensation. "The Apocalypse is the Old Testament prophecies symbolographically represented upon New Testament principles." It is full of little cameos, or serious cartoons, based on the Old Testament, and Brother Thomas goes back to the basis of them, thereby enriching our understanding of the Word.

### **When was Apocalypse Written?**

The testimony of Irenaeus (who had knowledge of John and his writing through Polycarp), and that of Ignatius suggest that AD 96 is the approximate date of writing the Apocalypse.

### **How to be Understood**

Brother Thomas commences this section by attacking the blind guides of the people. He reveals that the clergy do not possess the key to unlock the secrets of this book: They understand not the gospel of the Kingdom of God. Their speculations are not based on what Brother Thomas terms, "the Kingdom

and glory covenanted to Abraham, David, and their seed, to which the saints are invited in the gospel; and their present and future relations to the nations and governments upon earth."

The Doctor stresses the value of the study — still true a hundred years later — because "it enables the reader to discern the true character of his surroundings." Many of God's people have been destroyed for "lack of this knowledge." (Hosea 4).

### **Why is it Called "Eureka"**

The title is a Greek word meaning "I have found it." The word was made famous by Archimedes, who shouted it through the streets of the city, after discovering the scientific principle of specific gravity. The principle enabled Archimedes to unveil a deception practised by the King's goldsmith. He was able to prove that the crown was not of pure gold!

Similarly Brother Thomas has been guided to the principles of the Truth, and was able to unveil the deception of the Apostasy and reveal the pure gold of the Apocalypse!

### **Chapter 1, Section 1, Part 1.—The Title.**

The title "The Revelation of Saint John the Divine" is wrong. The saints, a group of people separated by God for his service, hold no titles of honour. "Ecclesiastical titles are of the pride of life and not of God," says Brother Thomas. All who study the Word, study Theology — the Knowledge of God. They are not, on that account, to be termed "divines."

The real title is the "Apocalypse of Jesus Anointed." Brother Thomas directs us to Rev. 5, where only Jesus was found worthy to unseal the seven sealed scroll. To unloose the seals meant not only to reveal things shortly to occur, but also to control the happening. The history of the nations has been directed by Jesus since his ascent to the right hand of God. There is exhortation in the fact that John wept to know the contents of the scroll. (Rev. 5). Most people, and even many brethren, wouldn't regard lack of knowledge as something to weep about!

### **The Worthiness of the Lord**

Brother Thomas then shows why the Lord was worthy to be the Revealed and the Doer of things of the Apocalypse. We suggest the reader note particularly his words. He presents an excellent short exposition of redemption in Christ Jesus. It does not codify the atonement, but the basis of the principle is there.

Jesus is presented as the Victor, because he:

- kept his body under commands of the spirit, triumphing over his lusts during life;
- repudiated the flesh and blood nature, in his death;
- triumphed over death itself, by a resurrection to immortality.

All who attain to the Kingdom will do so by God's mercy, to share his victory. For before Jesus could overcome the world in military combat, it was necessary for him to overcome the flesh upon which the world is based.

### Jesus Anointed

It is the "Apocalypse of Jesus Christ (Anointed)." Jesus, the son of Mary, became Jesus Christ by the Spirit of God dwelling within him. Brother Thomas shows that this condition was a matter of progression. There were three stages whereby the spirit of God was upon Jesus:

(a) his conception was a union of spirit and flesh; (b) his anointing by God at Jordan gave him power from on high to conduct his ministry; and (c) his immortalisation, after being raised from the dead, elevated him to the Father's nature.

Read particularly the second part of the paragraph in "Eureka," commencing, "Having established his worthiness . . ." (p. 13). This is an especially good summary of the work of Christ at his first advent. Brother Thomas mentions that the sacrifice of Jesus is "memorialised in the ecclesiasticism of the Beast." The very celebration of "holy communion," "mass," "easter," etc., corrupt though they are, yet are proof that the things remembered did happen!

### "My Strength (E)! Why Hast Thou Forsaken Me"

This agonised cry of Jesus on the cross is not a complaint that God was "letting him down," but a poignant cry as he realised the full loneliness of his position. God never forsook his son. But the strength which God had lent him at Jordan could not remain with him as he died; strength from on high, other than that which had become part of his character, could not stay with one "crucified through weakness." Though this power remained with him long enough for him to overcome completely the temptations presented during his life, it would have been incongruous to now use it to avoid the last final act.

Just as some strength ("virture") went from him when he healed people (Luke 8:46), now, at the last, it all went, and he hung there, depending on his non-miraculous resources, particularly his appreciation of the Word. As he hung there, the words of the Scriptures would flash across his memory. Thinking of Psalm 22, his agonised gaze would note the fulfilment of this Psalm, even to soldiers casting lots for his garments. Perhaps this Psalm was uttered aloud by the Lord, causing one of the crucified thieves alongside, to awake to his responsibilities, and to his need of Messiah, and therefore obtaining his salvation. Certainly, Jesus would draw comfort from the joy set before him in the closing scenes of the Psalm.



### **A Spiritual Body**

Note the lovely words in "Eureka": "the man Jesus, who had left behind him a character which the Father-Spirit acknowledged as His own, had been too excellent and admirable a person to be abandoned to the power of the enemy" (p.14).

The broken body needed to be repaired. In the old edition of "Eureka" Brother Thomas renders the phrase "body prepared" (Heb. 10:5) as a "body repaired." He suggests this from the meaning of the word translated "prepared" as "to render fit, sound or complete." But the context of Psalm (40:6-8) from which Paul quotes in Heb. 10, gives the picture of a servant or slave (with his ears bored or digged—Exod. 21:2-6), who should render willing obedience, as being more significant than mere outward ritual. Slaves in the Greek world, were called "bodies." Thus "ears digged," becomes "body prepared," in the Septuagint used by Paul.

God prepared Jesus. He was not born of the will of man, but by the direct outflow of spirit from God (Luke 1:30-35). Psalm 139:15-16 refers rather to birth of spirit from God (Luke Psalm 139:15-16 refers rather to birth than to resurrection. David is considering his own birth (v. 13-14), and that he owes everything to God. But his words are so much more appropriate to the development in the womb, of God's own son, when God was shaping the child to be born, as no earthly father can.

However, as well as being born, Jesus had to be born again to the fulness of the spirit. So that the words of the Psalmist, as suggested by Brother Thomas also apply to when "the last Adam was made spirit." Then John 10:30 was even more true than before: "I and the Father are one."

### **The Depository of Wisdom**

Thus Brother Thomas has beautifully placed the Lord Jesus right at the heart of our study. Our understanding of Rev. 1:1 is enlarged. "The Apocalypse of Jesus Anointed"! We are shown who he is, and why he is worthy to unloose the Divine secrets. And this title includes the fact that God gave it to the Lord that he might show the things it contained unto his servants. "He was to be the depository of wisdom, knowledge and power for the heirs of the world."

Who these servants are, is the subject of our next class discussion!

—E. W. (Wolverhampton Eureka Class).

# Correspondence



## "The Basest of Men"

Under the above heading, we received from Br. P. H. (England) some interesting comments upon the translation of Daniel 4:17. The writer describes the general interpretation of this verse to refer to an individual characterized as "mean, vile, worthless, illiberal, of humble or lowly rank" such as Nero and Hitler. He then quotes from Commentator Barnes to maintain that:—

**"The underlying significance is just the opposite to that . . . and has reference to some historic character who . . . was 'the DISESTEEMED AMONG MEN.'"**

Brother P. H. then comments:

**"This has an undoubted allusion to what was predicted and fulfilled in the 'Lamb of God,' (John 1:29) who in the days of his flesh, was 'to be despised and rejected of men' and note this significant reservation — and 'we ESTEEMED him not' (Isaiah 53:3) . . . the term 'the basest of men' appears to have ONLY the one UNMISTAKABLE signification, is undoubtedly Messianic, indicative of the Lord Jesus Christ, the man at God's right hand, who in due course, will unquestionably take possession of, and rule over the kingdoms of men (Dan. 7:13-14).**

These points are very interesting, particularly in the light of Paul's declaration of the "wisdom of this world" (1 Cor. 1). God's ultimate objective is to "give the kingdom of men to him who is set at nought of men" (Sept. translation). In the current world crises, we see the hand of God at work, directing the issue, and bringing about His purpose. The world has ridiculed, ignored, and rejected the Son of God. But Daniel predicts that the time would come, when the "wise of this world" must bow before the power of the

One who "ruleth in the kingdoms of men." Then they will recognise their own folly. And the "One set at nought" of men will be revealed in majesty and glory.

Readers are recommended to study the prophecy of Daniel with the assistance of verse-by-verse notes prepared by "Logos." These notes contain a commentary upon Dan. 4:17 upon the lines suggested above, and are obtainable from Box 226, G.P.O., Adelaide, South Australia. We have received many appreciative comments from brethren and sisters who have used these notes in a study of this important prophecy.



## A Wise Purchase!

We were pleased to receive an interesting letter from Bro. H. B. (England), in which he mentions:—

**"I shall soon be purchasing a new Interleaf Bible and I shall be glad for your kind assistance and help in marking it with notes . . . I study the "Logos" month by month and find it a great help . . ."**

The Bible is the most important purchase we can make. No other thing can reveal the way of salvation. Yet how many buy a Bible and allow it to remain just "a book"! Brother H.B. makes a wise decision when he determines to notate his new Bible. We believe that this system of Bible marking is invaluable to an increased understanding of God's Word. Under separate cover, we have forwarded to our reader a few suggestions on Bible markings that we have found by experience to be rewarding. We invite inquiries from other readers in this connection. Much pleasure and profit can be obtained by Bible marking.

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 17

(Cont. from page 136)

### VERSE 10

"Seven kings"—See note on Rev. 12:3.

"One is"—The imperial form of government which was existing in John's day.

"The other . . . must continue a short space"—The Imperial form of government was followed by the Gothic, which continued for a short time. This was overthrown, and what is known to history as the holy Roman Empire took its place. In the Apocalypse this is the "beast of the earth" of Rev. 13:11-12.

### VERSE 11

"The eighth"—The holy Roman Empire was a revival of the Imperial form of government that existed prior to control by the Goths. Thus this 8th head "is of the seven," that is, a revival of one of the seven. As each head in turn occupied the beast, so the head and the beast is treated as one. This head—today manifest — is to go into perdition.

**The Work of The Ten Horns  
Expounded — Vv. 12-14.**

### VERSE 12

"The Ten Horns" — Divided Europe — see Note Rev. 13: 1.

"Receive power one hour" — "Hour" (Gr. Hora) can relate to a definite measurement such as an hour, or to indefinite time, such as in Luke 22: 53: "This is your hour and the power of darkness." The

word is rendered "for a season" in John 5:35, 2 Cor. 7:8. The Companion Bible suggests that the phrase signifies: "at one and the same hour." The statement shows that the horns receive power at the same time (hour) as the beast is developed.

"With the beast"—The horns co-exist with the 8th-head form of the beast. This was the Holy Roman Empire, which comprised a fusion of Catholic countries. As there is a latter-day manifestation of the beast (Rev. 16:13), so there must be a revival of this system at the Time of the End. Current movements in Europe, particularly those associated with the Common Market and the Treaty of Rome, are suggestive of a latter-day manifestation of the 8th head of the beast with the ten horns.

### VERSE 14

"These shall make war with the Lamb"—The beast, the dragon and the false prophet, representing western and eastern Europe in confederacy with the Papacy, will all be represented at Armageddon. The horns are the "kings of the earth" of Rev. 16:14, to be gathered to battle by the Communistic spirit of unrest that shall move all the world. Russia in Constantinople (the dragon power) will be the dominant Power. The judgment of Armageddon will overthrow this alliance, and will bring to an end the Dragon as a political entity. But it will not bring to an end opposition to the rule of the Lord Jesus. A Euro-

pean confederacy of Catholic countries (the Apocalyptic "beast") will oppose the rising power of Israel under Christ, and will "make war with the Lamb." Against this opposition, the forces of Christ will go forth, as is predicted in Rev. 19:19-21. Notice that this place makes reference to the "beast," "the kings of the earth" (or horns of the beast), and "false prophet," but not to the "Dragon" (contrast with Rev. 16:12). The reason is that the Dragon will be completely destroyed at Armageddon, though the beast, the false prophet, and the horns will survive it. The two former will finally also meet their doom, when the horns make war with the Lamb.

**"He is Lord of lords"**—See Rev. 19:16.

**"They with him are called, and chosen, and faithful"**.—They have the character of Abraham. He, likewise, was called (Isa. 51:2; Heb. 11:8), and chosen (Neh. 9:7), and faithful (Rom. 4:13). The character of the accepted is developed out of selection, separation and dedication.

#### **The Whore of The Waters—V. 15.**

**"The Whore"**, see v. 5. Babylon of old was similarly described (Jer. 51:13). The Euphrates, flowing through Babylon, is the symbol of nations. The "drying up of the (political) Euphrates" (Rev. 16:12) is preparatory to the end of Rome's power.

#### **Persecution of The Whore — Vv. 16-18.**

##### **VERSE 16**

**"The ten horns upon the beast"**—Both Diaglott and Rotherham translate; "and the beast." Thus the Apocalypse predicted that those who once supported the Papacy would manifest a revulsion towards it. This came to pass from the period of the French Revolution onwards.

**"Shall hate the whore"**.—Earlier chapters have revealed that the power of the Papacy was limited to 1260 prophetic days, or years (Rev. 13:5). These can be dated from the efforts of Justinian and Phocas in support of the Papacy. The

former was the period 529-533. During that time, Justinian proclaimed the supremacy of the Roman Church. The latter was the period 606-610 when Phocas endorsed the proclamation of Justinian. 1260 years from the former period brings to 1789-93, when the French Revolution broke out. This ultimately brought Napoleon to power, and his wars devastated the Catholic countries of Europe. Subsequently a spirit of revolution swept those nations to the detriment of Catholic interests and power. The ten horns had begun to "hate the whore." The second period brings to 1866-1870 when the Temporal Power of the Papacy was brought to an end. Figuratively this "made her desolate and (politically) naked." In many places the Church suffered severe reverses through the revolutionary and anti-papal attitude of the people.

Before the end, however, the widowhood of the papacy thus brought about, shall cease in a new marriage (Rev. 18:7; Dan. 8:24; Rev. 18:10). There will be a resurgence of papal influence. At the epoch of her judgment, John was shown the woman riding the beast in triumph. The world will yet witness this.

##### **VERSE 17**

**"To fulfil his will"**—Firstly in supporting and afterwards opposing the Papacy.

**"Until the words of God shall be finished"**.—Fulfilling His purpose to the set time (see Rev. 10:7).

##### **VERSE 18**

**"That great city"**.—Rome was the city that reigned over the kings of the earth in the days of John. The picture drawn in this verse was a familiar symbol of Rome. In the days of Vespasian (before the Revelation was written), a woman sitting on projectiles representing mountains was stamped on coins as a symbol of Rome. On a medal dated 1825, issued in the time of Leo 12, the Roman State was represented by a woman holding a crown in her left hand and a cup in her right, with the caption: 'She Sits Upon The Universe.'



# Logos

## WHY WE EXPERIENCE TROUBLE

A perseverance in the course of life that is "acceptable to God" will bring great peace when pursued with a pure regard to His approbation. It will not, however, be found a path of roses. While toward God there will be a peace, towards man there will be much to mortify and perturb—much to endure in the way of present sacrifice and crucifixion of feeling. The path of probation is purposely a path of thorns. Hence the words of Paul, "Ye have **NEED OF PATIENCE**, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:36). Peter claims "Salvation (is) ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are **IN HEAVINESS THROUGH MANIFOLD TEMPTATIONS**: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1: 5-7). The accepted of God in all past ages have exemplified this rule. "Take, my brethren, the prophets," says James, "for an example of suffering affliction, and of patience." Of the congregation of the chosen as a whole, it was said to John when he saw them glorified in vision and asked who they were, "These are they who came out of great tribulation," reminding us of Paul's words to the ecclesias among whom he went to strengthen them in a season of great trouble: "We must through much tribulation enter into the kingdom of God." Let us not be discouraged, then, if we find our present lot a bitter one because of our submission to the will of God. We require to rally ourselves on this point. It is pleasant enough to talk about tribulation preparing us for the Kingdom of God; but it is hard in the actual experience. The heart sometimes grows sick. The waters come into the soul, and the spirit is overwhelmed. Let us beware of straying from the path for ease. Let us remember the words of Christ concerning some that "in time of temptation fall away." Let us not lay down the cross because it is heavy. Christ asked us to take it up and carry it. Let us, when hardly beset, follow the example of David, who says, "From the end of the earth will I cry unto thee, when my heart is overwhelmed." This is what James exhorts, "Is any among you afflicted, let him pray." It is what Jesus himself says, "Men ought always to pray and not to faint." "Watch and pray, lest ye enter into (fall a victim to) temptation." Resorting thus, in our trouble, to a Rock that is higher than ourselves, we shall be given a strength that will enable us to endure, and a help that will open a way of escape that we be not tempted above that we are able to bear. —Brother Roberts

**Jacob's Prophecy of the Last Days (Gen. 49)**

# THE STONE OF ISRAEL

## The Vision of Beth-El

Jacob left the camp of Isaac fearful of the wrath of his brother, to endure the isolation of banishment for many years. He returned impressed with the power and mercy of God Almighty, greatly enriched materially and spiritually, to have his name significantly changed from Jacob to Israel (Gen. 32: 28).

Before he left the Land of Promise he had a remarkable and re-assuring dream.

He had reached the place called Luz. It was late at night, and he found the town gates closed against him. Tired and despondent, he lay down in the open field, resting his weary head on a stone which he selected for a pillow.

And then he dreamed.

He saw a ladder reaching from earth unto heaven. Angels were ascending and descending upon it, establishing a link between earth and heaven. He heard the Voice of God proclaiming a wonderful blessing:

**"I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and the east, to the north, and the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28: 13-15).**

What a message of encouragement for the lonely, despondent Jacob, driven from home by the hatred of his brother. No wonder he awoke refreshed, revitalised. The fears and anxieties of the night before had gone. He felt stimulated by the realisation that God was with him, and with renewed strength made ready to continue his journey, with the knowledge that he would assuredly return.

The stone upon which he had rested his weary head the night before, was now symbolic of the message of hope he had since received.

He set it up as a pillar, a memorial, and anointed it with oil. Such is symbolic of the outpouring of Divine spirit, and in so doing, Jacob testified that Yahweh would provide a stone as a Pillar, around which a spiritual Temple would be erected. As he set it up he declared:

**"How dreadful (awe-inspiring) is this place! This is none other but**

the house of God (Beth-el), and this is the gate of heaven . . . and this stone, which I have set for a pillar, shall be God's house . . ." (Gen. 28: 17, 22).

That Stone (emblematic of Christ) was the Stone of Jacob, surnamed Israel.

### The Stone As A Symbol

Christ is the corner stone around which the spiritual Temple must be fitted, to provide the habitation of God through the spirit (Eph. 2: 22). He is the antitype of the Stone of Beth-el. He told Nathanael that in him will be seen the fulfilment of the prophetic vision: "Hereafter ye shall see heaven open, and as the angels of God ascending and descending upon the Son of Man" (John 1:51).

He came in that capacity, but flesh took no pleasure in the Stone of Yahweh's providing. It refused to conform to the pattern he laid down, and desiring to rid itself of the embarrassment of having such an example ever before it, flesh rejected his claims.

Christ became "the stone the builders rejected" (Ps. 118: 22). He thus appeared in a dual character. He was "a sanctuary" to those who recognised his true status; but "a stone of stumbling and rock of offence" to those who followed the folly of the builders (Isa. 8: 14).

But God is not mocked. If men set aside the Stone He has provided to form the pattern of His spiritual Temple, they do so at their own peril. In the words of Hebrews:

"There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10: 26, 27).

Christ expressed the matter thus:

"Did ye never read in the Scriptures, 'The stone which the huilders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21: 42-44).

His words are true of both individuals and nations. He is the nucleus of the Stone that will smite the Image and reduce the nations to powder (Dan. 2), and which shall then grow into a mountain filling the whole earth.

He is the stone seen by Zechariah and associated with Joshua (Jesus) the high priest. Zechariah saw in vision Joshua the high priest and Zerubbabel the governor (both types of Christ in his different capacity), presiding over the building of the Temple, labouring in the face of trouble and opposition to establish a Divine place of worship.

They were, he declared, "men of sign" (Zech. 3: 8 — mg). He described how that into the Foundation Stone were

engraved "seven eyes" emblematic of the multitude of the redeemed united as one with Christ. They constituted "the eyes of Yahweh which run to and fro through the whole earth" (Zech. 4: 10).

But Zechariah described the Lord not only as the foundation stone, but the headstone as well (cp. Zech. 3: 9 with 4: 7). He is the "author and finisher of our faith," the "alpha and omega" of the purpose of God. Without him there is no strength or beauty; with him there is both.

Peter saw him as "a chief corner stone, elect, precious" and "he that believeth in him shall not be confounded" (1 Pet. 2: 6). He saw the Ecclesia as living stones, built up together as a "spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." As the indwelling presence of the Divine glory gave significance to the Tabernacle and Temple, so the manifestation of Divine glory by saints shows that He also dwells with them. Peter emphasised the purpose of the Divine call: "That ye should shew forth the virtues of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2: 9).

This is "none other than the house of God," to use the words of Jacob.

The Lord Jesus is the anointed pillar of that house (Beth-El).

He is the Stone of Israel, of him who will be a Prince with El.

This was the vision of Jacob as he blessed his sons just prior to his death. He saw the Divine paternity of the Lord Jesus (from thence from the El of Israel is the Stone), he saw him as the antitype of the stone he had set up so many years before after having received the blessing from on high. And bearing that in mind, he launched into a dissertation upon that blessing, expressing in words the mercy he had received from God, and in prophetic language showing how that it would converge on the glorious antitype of Joseph, the Lord Jesus Christ. But we must reserve comment on that until a more convenient season.

—HPM.

### THE END IS IN SIGHT!

Soon the fight will be over, and the race run; and who shall tell the consolation that awaits the victory of "him that overcometh"? Christ will confess him, the angels will rejoice with him, and a multitude of true brethren will give thanks to God for his triumph. Glory will rest upon him, honour will be poured upon him, and life granted him for length of endless days. A crown will be placed upon his head; the sceptre of righteous rule in his hands; and an exhaustless bounty of blessing placed at his command for those whom his iron rod shall rule. In the strength of immortal vigour, and the joy of the mantling spirit, and the possession of all divine excellence, he will forget the sorrows of this age of sin except as the background of his eternal joy; and will give thanks to God for evermore that he was privileged to know and do the will of God in the day of his dishonour and shame.

—R.R.



Perfection through Suffering

## When the Glory Tabernacled in Flesh

"And the Word was made flesh, and dwelt (tabernacled R.V. mg.) among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).



### "Where Is The Glory?"

The withdrawal of the Divine glory in times of national apostasy, constitutes one of the most sobering lessons to be learnt from the failure of Israel.

"Where is the glory?" was the fearful, anguished cry which went up from the nation on the occasions when Yahweh turned aside from His people (1 Sam. 4: 21 mg.).

The simple truth is that when iniquity flourished, the Divine glory departed. The essential precept which was taught through such tragic incidents, was that when God's people commit sin they cut themselves off from Divine grace. Thus Isaiah testifies: "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 60:1). The meaning of the example is clear: if "self" is permitted to predominate, the resultant glory is of "self" (the flesh) and not of Yahweh. Sin is the result. And as sin is not of God, but of the flesh, the Divine glory departs from the sinner in his period of transgression.

It is the overcoming of this ever-present "self" which necessitates a lifetime of suffering for those who aspire to the final reward of Divine nature.

The Lord Jesus demonstrated, both by word and deed, the way in which this must be effected. In words which he not only believed, but fervently practised, he said: "I seek not mine own glory, (John 8:50). He denied all fleshly thoughts and intents which would resist the Father's will. Only through thus putting to death the works of the flesh was he able to manifest the Divine glory.

Elsewhere John again affirms the consistency of Christ's attitude. He states boldly: "The Word was made flesh, and dwelt (tabernacled) among us, and we beheld his glory. . ." How striking is the connection between the two key words: "tabernacle" and "glory." Reading these words of John, the reader is transported back to the days of Israel's wandering in the wilderness. There, in the very midst of the nation (for the people camped four-square around the Tabernacle) was the Divine

glory; inhabiting the Cherubim, and shining forth with perennial brilliance. The phrase "among us" also has the significance of "in the midst of us"; and the word "beheld" means "to gaze at with a purpose, to see with desire." The Tabernacle of old was pitched in the midst of the nation, and the eyes of the Israelites were to be ever upon it, intently seeking the spiritual enlightenment which was associated with the tent of Yahweh. Thus, in words too clear to be misunderstood, John asserts that the Lord Jesus was the Divine glory dwelling in the midst of Israel, in fulfilment of certain symbology which had been set before the nation in earlier times.

The Cherubim, from whence the Divine glory emanated, were fitting symbols for the multitudinous army of resurrected and redeemed ones, who will bear Yahweh's Name and glory among the nations in the Age to Come. Of these, it must be remembered, the Lord Jesus was the first. He showed by his own life of sacrifice that the way to this inheritance is through a revelation of the Divine Glory. God's Will — perfection in every sense — must become known to a person desiring salvation; from the Word they must unfold Yahweh's wisdom, and proceed to practise fervently the commandments, obedience to which will reveal the Divine characteristics (or glory) in the life of the individual. Though, in us, this may be effected only imperfectly, because of "the sin which doth so easily beset us," yet the principle must be pursued with zeal and vigor, if the final goal is to be attained.

### **"I Seek Not Mine Own Glory"**

The many recorded discourses between the Lord Jesus and his Jewish contemporaries reveal the singleness of mind with which he dedicated himself to glorifying the Father.

One of these incidents is particularly worthy of mention.

In the third year of his ministry, on the occasion of the Feast of Tabernacles, "at about the midst of the feast," the Lord entered the Temple, and began to expound the Scriptures (John 7:14-18). John states that, upon hearing his words, the Jews "marvelled, saying, How knoweth this man letters, having never learned?" It was common practise at that time for public teachers to quote the school of thought they propounded; but the Lord had not mentioned any impressive names of recognised teachers, such as might be calculated to move the Jews to accept his words with reverential respect. It was not a case of his audience being profoundly impressed with his words, but rather the reverse. They were demanding to know his qualifications. What right had he, without any proffered evidence of recognised education, to instruct the people?

In his reply, the Lord met their challenge: "My doctrine

(lit. teaching) is not mine, but His that sent me." With these words he called upon them to consider the evidence of his own life. Had he ever sought his own glory? Had he at any time asked them to accept *him* as the source of wisdom and truth? He is, in effect, saying: "If only you will examine my life, consider the words which I have spoken, you will see that I have denied myself in all things, that I might be filled only with the mind, the wisdom, and the purpose of my Father."

He pressed home his own case with powerful words: "The man whose teaching originates with himself aims at his own glory. He who aims at the glory of Him who sent him teaches the truth, and there is no deception in him" (v.18-Weymouth). A man who teaches his own philosophy seeks his own glory. If, however a man claims to represent another, and still seeks his *own glory*, he is faithless to the one he claims to represent! The Lord Jesus, as he demonstrated with these words, belonged in neither of these categories. He was the faithful representative of his Father, and as such he sought not his own glory, but humbled himself.

How many times did the Lord actively manifest this principle of self-effacement? The occasions are numberless, because this was his standard, and he refused to lower it. This was his whole attitude towards life.

Take, as a most striking example, the incident of the curing of the ten lepers (Luke 17:11-18). We recall reading, at one time, the comments of the late Islip Collyer on this episode. He pointed out that this was an astounding example of human ingratitude. Ten men were saved from impending, certain death, yet only one of them remembered his benefactor. What would be our natural reaction if we were in the position of Christ? Almost certainly along these lines: "What base ingratitude!" After all I've done for them!" (Do not we expect appreciation for our virtue? commented Bro. Collyer. Is it not proper that our good deeds should be acknowledged by our fellow-man?) But this was not Christ's way. His summary of the outcome makes humbling reading: "Were there not ten cleansed? But where are the nine? There was not found that returned to GIVE GLORY TO GOD, save this stranger."

How sublime! He did not concern himself with what *he* had had done, but with what *God* had wrought *through* him.

Does not the flesh revolt against such Godliness? It requires a constant struggle to attain a standard that even approaches the perfect righteousnesses and self-denial of the Lord Jesus Christ.

Yet this is the conflict in which we must be busily engaged.

### **Voluntary Submission**

In all the annals of human history, the greatest example of

self-denial occurred in the final act of Christ's mortal life: The silent acceptance of nails being driven through the hands and feet; The body being raised up and placed on display—a figure of utter humiliation and indescribable agony.

At this moment of violent suffering and stringent self-discipline, the Lord's recourse was to the one true Source of strength: "Be not far from me; for trouble is near; for there is none to help. Be Thou not far from me, O Yahweh; O my Strength, haste Thee to help me!" (Ps. 22:11, 19 cp. Ps. 38:21-22).

On that last fateful night, prior to the crucifixion, there occurred the crowning example of Christ's self-denial which led to his death.

In the company of his small band of friends, the Lord had crossed the brook Kedron, and entered the quiet calmness of the garden called Gethsemane. Darkness had fallen. The Lord was alone in the garden with his disciples. His mind was in a state of climactic tension, knowing that the end was near. With his whole being he drew close to his Father in prayer.

The disciples slept, unaware that the final tragic drama was about to commence. Then, from out of the darknesses, emerged the henchmen of the chief priests and elders.

They had to come to take the Nazarene.

Although the apostle John, in comparison with other gospel writers, gives little space in his narrative to this incident, he records one startling aspect of the drama which is omitted by the other writers. He states: "Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he . . . As soon then as he had said unto them, I am he, *they went backward, and fell to the ground*" (John 18:4-6).

Why did they all fall? Matthew says that there was a "great multitude" who went out to take Christ "with swords and staves" (26:47), but for some reason, at the decisive moment, "they went backward, and fell to the ground." Here was the Lord's opportunity! There was ample cover in the bushes and shrubbery of the garden! In the darkness and prevailing confusion he could have escaped!

Escape!

He did not escape. He did not even attempt to do so.

He remained calm, poised, and wholly dedicated to his Father's will.

A second time he asked them whom they sought. Again they said: "Jesus of Nazareth." Again he replied, unruffled and unwavering (this meant his death!): "I have told you that I am he."

The meaning of the whole drama is glorious and touching. Al-

though out-numbered and opposed by great show of fleshly strength, *it could never be said that the Lord had been taken against his will.* This was his own voluntary surrender. It was not the superior power of his enemies which resulted in his capture.

This, indeed, was suffering in the cause of righteousness.

### **Fellowshipping His Sufferings**

In fulfilling God's will, rather than the will of the flesh, we undergo a degree of suffering because a contest ensues. We must make a decision: Shall we give way to what the flesh wants, or submit to what the Father requires? If the victory is gained in such contests we are encouraged to further victories; but every defeat makes it more difficult to win the next contest for Yahweh.

When there is no serious attempt to deny the unlawful propensities of the flesh, there is no suffering. And where there is no suffering, there can be no perfection.

On various occasions we have been approached by brethren, heads shaking in negative sadness, eyes dimmed because of anguish of mind. They confess that they are "disgusted" with themselves; that they are "not worthy of the Truth." These are brethren who are suffering in the cause of righteousness. Measuring themselves against the standard of the Lord Jesus, ceaselessly striving to do the Father's will, ever conscious of their sins and weaknesses, these brethren are of the type who will be revealed in glory at the Marriage of the Lamb.

**"If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17-18).**

—John Ullman (W.A.).

### **HELP FOR THE PHILIPPINES**

Brother Arthur Clarke, Secretary of the Australasian Christadelphian Bible Mission, reports that Brother Ron Herman who is at present in the Philippines, recently advised as follows:

**"Would you please do all you can to stop the flow of money, clothes, etc., from all places to the Philippines. These gifts are creating greater problems than the ones they are trying to solve. The situation has already begun to lose balance, but provided care is taken it can be rectified."**

Brother Clarke suggests that enquiries concerning welfare or other aspects of the work of the Truth in those parts should be directed to P.O. Box 40, Seven Hills, N.S.W.

## AT THE "EUREKA" CLASS

A series of monthly discussions designed to promote a greater interest in, and understanding of, "Eureka." The particular sections of the exposition should be read preparatory to considering the following remarks. We welcome further comments and questions from our readers.

"Eureka" Vol. 1, Pages 16-27

### Who are the Servants of God

The title of the Apocalypse shows that it was given for the benefit of the servants of God. Who comprise this privileged class? A positive definition is clearer when contrasted with its opposite, and so Brother Thomas spends some time discussing "who are NOT the servants of God!" He shows that these are they who cast God's word behind their backs. They may be pious and full of Zeal, but if they do not submit to Yahweh's Righteousness, believing His word, it profits nothing. "To believe and do is the only evidence a man can give that he does not cast Yahweh's words behind his back," the writer declares. The greatest pleasure we can give the Creator is to believe His promises. Simple though this sounds, few do it.

Christadelphians, who suggest that some of the adherents of church and chapel may be in the Kingdom, should note well the words:

**"To believe and do, ye practically repudiate, in affirming the salvation of those who neither know, believe, nor obey" (page 17).**

This large class of pious unbelievers is being led to destruction by the Clergy. The latter, being without excuse, are strongly condemned by Brother Thomas. "Ye blaspheme," he says, speaking concerning the practise of infant sprinkling (or rhanism). This is not excessively strong language. "Blaspheme" means to "bring into disrepute," "to spoil the reputation." And infant sprinkling certainly does this to the beautiful, meaningful ceremony of baptism. We such not flinch at the strong words used by the Doctor against the Clergy. Read them again, on pages 17-18, and appreciate the force of his argument. Such condemnation is merited, for the teachings of the Clergy are opposed to the principles of the Father, and it is pleasing to Him that we should hate iniquity, as well as love righteousness.

The Clergy clutter themselves up with much "learned" lumber. But of Moses and the prophets and the promises they are ignorant. To understand the Apocalypse, one must have a "comprehensive understanding of the Scriptures from Genesis to Jude, for the light shining from all these testimonies converges upon the apocalyptic page."

Who, then, are the servants of God for whom the Apocalypse

was given to Jesus? They are those who have obeyed a form of teaching which sets them free from the lordship of Sin. They are those who have changed Masters; who have changed from the slavery of sin to the servants of righteousness. "This was Paul's mission," says Brother Thomas, "to invite man to a change of masters." And the result he reveals in Romans 6:22.

**"Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."**

On page 20, Brother Thomas speaks of this redemption, or "ransom" from sin. The servants of God are "bought with a price" (1 Cor. 7). And so he says, "When a man's body and spirit become another's property, all property in himself is surrendered to the purchaser; all that he used to call his own before he was sold, is transferred to his owner; and if allowed to retain it, he must use it as the steward of his lord." These words contain strong exhortation to faithfulness.

The Doctor then quotes various scenes of triumph in the Apocalypse, and says that they are based on the slaying of the Christ-lamb as the redemption price of the servants of God. We must remember, however, that "ransom" and "redemption" are only figures of speech—a way of saying that it cost Deity and Jesus something, to bring about the victory over sin, which all the faithful might share. We must not force a figure of speech or else we shall have a personal Devil to whom God makes payment to ransom people, or we shall have a God who is so much the victim of His own legalities that He has to buy his people out of the effect of his own laws (The free life theory of the "Nazarene fellowship" involves the latter). We cannot press Brother Thomas's words too far, for that will alter the explanation he establishes.

On page 22, the "mystery" of the apostles is considered. A "mystery" is more correctly, a "secret." The secret, bound up for ages in the prophets of God, concerned the appearing of the Messiah, as the sacrificial lamb. It was manifested in the Lord Jesus Christ. This is the gospel, preached by the apostles—the means of salvation to all who "fellowship the mystery." These are the Servants of God, to whom the Apocalypse, the Revelation of the Mystery, is given. No others have this privilege.

Read carefully pages 22-23 of "Eureka"! Notice in these words the flavour of the Truth's militancy, often lost in modern Christadelphian circles. The Apostolic form of teaching presented a gospel about Jesus Christ hurling Satan from "heaven." It was a revolution, and sinners were invited to change masters, and look forward to the opportunity of overthrowing the national governments, and replacing them with righteous government. Such work requires a probationary period now, in which righteousness is learnt. The first step is to "endorse understandingly what God has

done." When we instruct someone for baptism, this is what we are seeking to lead them towards.

### **A Light for an Apocalypse of Nations — Page 24.**

Still under the heading, "Who are the Servants of God," the subject of the Greek word, "Apocalupsis," is introduced. Its derivation means to *"uncover; to bring to light what is hidden."* The word can be used to refer to the emergence of Jesus and his brethren from a hidden place, whether from heaven, the grave, or obscurity. It can also refer to the disclosure to men of sanctifying ideas. The "apocalypse" of Christ and the saints, will result in the "apocalypse" of Divine Truth among men. Christ revealed and the nations illuminated!

In the comments of Brother Thomas, our attention is directed to the cause of the darkness, which creates a need for man's illumination at the apocalypse of Jesus. This is clearly evident today. Christendom is in a state of intense gloom. It is deluded. Brother Thomas rightly says:

**"Blind, intensely blind and intoxicated, they (the leaders) are leading the blind and reeling multitudes into an unfathomable abyss; and they themselves are rapidly approaching that universal bankruptcy, when their commerce in souls will be extinguished, and no man will buy their merchandise any more."**

**"Thou they boast of the light and glory of our century . . . the Scriptures denounce their pretensions, and resolve them into the grossest darkness, sensuality, and wickedness."**

We need to clearly proclaim from our public platforms, the vital opposition of the Scriptures to Christendom. The Church is incapable of speaking the Truth. We must, therefore, continue the stand of Brother Thomas, and denounce the Church for its God-defying pronouncements.

There is a day coming, says the Doctor, when the clergy will be anxious to forget their vocation! Zechariah speaks of their special garments ("collars reversed, like their religions!"), and their false prophesying. Therefore, the Divine command will go forth, to slay them if they continue their professional deceit. No wonder, the nations will resist King Jesus, who will be regarded as the "antichrist," as the great persecutor of "the Christian religion!"

### **The New Testament use of the word "Apocalypse". Pages 27-36**

How suitable that the concluding book of the Bible is thus titled! For centuries, saints have been waiting for the apocalypse of Jesus (1 Cor. 1:7); he is to be "a light for the apocalypse of nations" (Luke 2:32); his return will be a day for the apocalypse of wrath (Rom. 2:5); the sons of God will be apocalypsed (Rom. 8:19); it will be an apocalypse of glory (1 Pet. 4:13).



The book of "Apocalypse" is focussed upon these events. It is itself an "apocalypse" (disclosure) of the apocalypse of Jesus and the saints in glory. Notice, on Page 33, the special usage of this word, under five headings. Of course, the word "apocalypse" is sometimes used without a special Messianic sense in the New Testament. Recourse to a Concordance will illustrate the various usages. But in all cases, it means a "revelation," "a disclosure," "an appearing."

Romans 8:19 receives special mention in "Eureka." Brother Thomas gives the basis for a delightful survey of the special position of the saints. Mankind is divided by Scripture into two classes. The Apocalypse reveals the conflict between these two groups in different epochs of history. There is the "sons of God" and the "men of the world." The angels constitute the "sons of God," and mankind is invited to the same destiny. This is possible on the basis of flesh-repudiation (seen in the death of the Lord) and in association with the Abrahamic family. Such people first become the sons of God in mind, by "the truth of God understood, believed and affectionately obeyed," and then in the day of Christ, they are adopted by the redemption of their bodies. The religious world has no part in this hope.

### "How Long?"

Brother Thomas concludes this section of the subject by considering how the *patient* waiting of the true saints has always been characterised by a commendable *impatience* for the day of apocalypse. They long for the Kingdom. They can give God no rest till He make Jerusalem a joy (Isa. 62). They cry "how long?" Isaiah did. The Psalmist did. Daniel wept when it became apparent that a considerable time would yet elapse. The times and seasons were of deep concern. The Book of Apocalypse helps the Saints to identify the times in which they live, "So that they may be able to discern the signs of the times as they arrive."

Saints who truly keep watch will still be of this spirit.

—E. Wille (Wolverhampton Eureka Class).

"Whoso despiseth the word shall be destroyed." This is the fate awaiting the thing called "Church" in America and Europe, and the sooner it attains its destiny, the better for mankind. — J.T.



Inviting a promiscuous audience "yet in their sins," to worship God, is not in harmony with apostolic teaching or principle. —R.R.



"I am reading with much pleasure and profit Brother Roberts' "Nazareth Revisited." An hour with Brother Roberts is worth a day's reading of so-called up-to-date speculations."

## Why the Spirit Gifts were Withdrawn

(Concluded from p. 144).

### **Paul Predicted the Withdrawal of the Gifts**

Previous articles have shown that only the Apostles had the power to transmit the gifts of the Spirit to disciples, so that with the death of John, the last of their number, the gifts gradually ceased.

They had, in fact, accomplished their purpose.

The Apostles warned believers that these gifts would cease.

On the day of Pentecost, Peter had limited the bestowal of Spirit-gifts in the following declaration (Acts 2:39):

**"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."**

Peter enumerated three classes who were to receive these gifts:

- 1.—"You, i.e. those who heard the word he preached that day in Jerusalem;
- 2.—"Those afar off," i.e. those not gathered at Jerusalem, but who subsequently heard the Gospel preached when it was taken to foreign parts;
- 3.—"Your children," or the generation following the Apostolic age.

There is nothing in Peter's words to suggest that these gifts were to continue throughout the ages until Christ's return, but just the opposite. Peter doubtless recognised that as the gifts would only be given by the laying on of the Apostles' hands, the time would come, with the death of the Apostles, when these gifts must cease. He therefore limited them to those who heard the message in that age, and to their children.

His statement was confirmed by Paul. Paul wrote extensively upon the subject of the Spirit-gifts, and devoted three important chapters in his Epistle to the Corinthians, to this theme (1 Cor. 12, 13, 14). In Chapter 12, he enumerated the various gifts, made reference to the way in which they were manifested by individual members of the Ecclesia, spake of their importance, and concluded by stating: "Covet earnestly the best gifts; and yet show I unto you a more excellent way."

These closing words form the introduction to one of the most beautiful chapters in the Bible: Paul's wonderful discourse on charity, or love (1 Cor. 13). He demonstrated how that love far

transcends in importance any of the gifts of the Spirit. They only demonstrated a feature of God's power, whereas the qualities of faith, hope and charity manifested by the believer, are not only indicative of Divine power, but reveal the working of that power in the mind of the believer as expressed in his life. They exhibit loving co-operation between Creator and creature, and the conquest of the flesh by the spirit-word.

Paul stressed that the gifts of the spirit: the power to perform miracles, to speak in tongues, to cure the sick etc., were as "sounding brass, and tinkling symbol" in comparison. They availed not in the absence of a true Christian charity based on Truth (1 Cor. 13:6). This is the greatest virtue of all. It is enduring, whereas, as Paul exclaimed, the miraculous gifts of the Spirit were only temporary manifestations of power, to be eventually withdrawn. He wrote:

**"Charity never faileth; but whether there be prophecies (i.e. the gift of prophecy — for God's prophecies shall not fail—cp. v.2), they shall fail; whether there be tongues (i.e. the gift of speaking in tongues —v.1), they shall cease; whether there be (the gift of) knowledge it shall vanish away . . ."**

Seeing that these were only temporary manifestations of God's power, Paul exhorted the brethren to put their confidence in the development of the lasting virtues of faith, hope and charity rather than spirit-gifts; for, he warned, the time would come when those virtues alone would remain, and the gifts would be withdrawn.

That is the case today.

### **The Gifts To Continue Until The Perfect Is Come**

Meanwhile, Paul could write: "We know in part, and we prophecy in part" (v.9). This is, perhaps, more clearly rendered: "We know partitively, and we prophecy partitively." He was making reference to the manner in which the spirit-gifts were manifested by the different members of the Ecclesia. Some had the gift of knowledge by the Spirit, others the gift of prophecy by the same spirit, and so on. The Ecclesia was dependant upon those spirit-endowed men for Divine guidance and revelation, for, as yet, the canon of Scripture was incomplete. The Ecclesia was divided up partitively, one section providing certain gifts, and another section other gifts. When the united Ecclesia was drawn together, all the gifts were revealed.

This spirit-guidance was necessary until the completed Bible was in the hands of men. It bridged the time until the full and complete revelation of God had been given. And that was the fundamental purpose of the bestowal of the Holy Spirit. It was given, not so much to perform miracles, as to "guide the disciples into all truth" (Jhn 16:13), "bring all things to remembrance" (Jhn

14:26), and to reveal "things to come." When this work was completed, it was withdrawn.

God's revelation to man was completed when John, the last of the Apostles, just prior to his death, recorded through the Spirit the last book of the Bible: *The Revelation*. He, alone, remained of that small company of men who had the power to transmit the gifts of the Holy Spirit. With his death, just after A.D.96, the gifts of the Spirit waned, and finally died out, for there remained no one to transmit them to the new generation of believers who embraced the Truth. Peter's words had been fulfilled. The promise of God to bestow the gift of the Holy Spirit upon the generation that heard the proclamation of the Gospel by his means in A.D.33, and "their children" had been fulfilled. Now it ceased, as Paul predicted it would (1 Cor. 13). In its place was the completed revelation of God in the finished Bible. By the absorption of the message of this wonderful Book, men are enabled to develop the attributes of faith, hope and charity which comprise "a more excellent way" of pleasing the Father, than the performance of miracles. The Truth is designed to reproduce those qualities in the believer (John 17:17).

Paul taught this in 1 Corinthians 13:10 when he wrote: "When that which is perfect is come, that which is in part (or "in parts"—Greek) shall be done away."

What was given "in parts"? Obviously the gifts of the spirit (cp. v.9).

Thus Paul taught that the "gifts of the spirit" would be "done away."

But some point to the word "perfect," and claim that this has relation to the perfection that will be granted the righteous at Christ's coming. So, they reason, the spirit-gifts must continue until the return of Christ, until perfection comes.

But the Greek word "*teleios*" rendered "perfect" in this verse, signifies "complete," "having reached its end." The noun of the same word occurs in Luke 1:45, where it is rendered "performance," or, in the R.V. "fulfilment." It occurs again in 1 Cor. 2:6, where Paul declared that he spake of the deeper things of Divine wisdom to "them that are perfect" or those whose education in spiritual things had been brought to a stage of maturity, or completeness. It occurs again in 1 Cor. 14:20: "In understanding be men." Here, instead of "perfect," we read "men," the idea being that of "maturity."

How was this stage of "perfection" or "maturity" to be brought about?

By the revelation that came from God through spirit-endowed men:

**"He (God) gave some, apostles; prophets; evangelists; pastors and**

teachers; for the PERFECTING OF THE SAINTS, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11-12).

Weymouth renders this latter portion as: "In order to fully equip (perfect) his people for the work of serving."

The completed Bible accomplishes that. It provides all that is necessary to fully equip God's people for the work of serving. It was written through the inspiration of God; by His Spirit moving and guiding the various writers. When that purpose was completed, there was no further use of the Spirit-gifts until the second advent of Christ, and the resurrection of the dead.

At that time, there will be a further effluence of spirit. So that those who argue that the perfection of 1 Cor. 13:10 relates to the return of Christ, are forced to say that the bestowal of the spirit will then be withdrawn. In fact, it will then be re-imposed!

### Two Outpourings of Spirit Predicted

On the day of Pentecost, the Jews assembled in Jerusalem from all parts of the ancient world, were amazed to hear the Truth proclaimed to them in the various languages of the countries from whence they had come to celebrate this feast. In explaining the significance of this, Peter drew attention to the prophecy of Joel 2:28, where the prophet predicted the outpouring of God's spirit upon men. Joel likened the outpouring of the Spirit to the blessing of rain:

**"For He (God) hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain" (Joel 2:23).**

In Hebrew, "former rain" also signifies "teacher," and following the marginal rendition of the A.V., this passage can be rendered as follows:

**"For He hath given you the Teacher of Righteousness, and He shall cause to come down for you the rain; a teacher and a latter rain . . ."**

The Teacher of Righteousness is the Lord Jesus. The rain that the prophet predicted would descend, was the manifestation of the Holy Spirit in Apostolic times, as is shown by Peter's application of this chapter to the circumstances of his day.

But the prophet spake of a "latter rain" as well as the former rain. If the "former rain" applies to the outpouring of the Spirit, so must also the term "latter rain." He thus predicted two outpourings of Spirit: one at the first advent of the Lord when the Teacher of Righteousness would be revealed; the second at his second advent when he shall return to the earth. Between those two epochs there has existed a period of drought, as far as the spirit-gifts are concerned. But at Christ's second coming, there will be another outpouring of Spirit, in far greater measure than that of the first century. It will result in the resurrection of thous-

ands from the grave, of a change of nature for those who have lived in accordance with the precepts of Christ, so that they will become possessed of a "spiritual body" (1 Cor. 15:44-45).

This "latter day" outpouring of Spirit will be in greater measure, and of far more wonderful significance to believers, than that of 1900 years ago when it was given but "moderately" (Joel 2:23).

### **The Spirit We Must Possess**

But though the power to perform miracles is not available to men today, there is that which is called "the Spirit" in the Bible that we must obtain. By its means we are enabled to speak unto men to "edification, comfort and exhortation," and it will lead us to walk along the pathway of righteousness and peace. Thus Paul wrote to the Galatians: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Ch. 5:16): and again: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (v.22).

What constitutes this Spirit?

It is not the power to perform miracles.

It is not an effluence from heaven which compels us to actions independent of our own efforts.

It is not some mysterious influence which is induced merely by prayer without some conscious effort on our part.

The Bible clearly reveals what it is. John 6:63 records the words of the Lord Jesus: "The words I speak unto you, they are spirit and they are life." The Spirit, then, comprises an understanding of the words of the Lord Jesus, for with that understanding comes power. If we walk in accordance with his words, we shall "not fulfil the lust of the flesh," and we will enjoy the fruit of love, joy, peace, long-suffering, gentleness, goodness, faith."

Christ's definition of Spirit is confirmed by John, for he declared: "The spirit is truth" (1 John 5:6), and also by Paul who described the "sword of the Spirit" as being the "Word of God" (Eph. 6:17). In Romans 8:6 he made reference to those who are "spiritually minded," or who think in accordance with the Spirit-Word of God.

This is the Spirit we must strive to possess today. It is derived from what is severally called "the word I (Christ) speak unto you," "the truth," "the word of God." It is styled the Spirit because it is derived from the Word which came through the spirit of God (Heb. 1:1). It is the means designed of God for the sanctification of believers. Thus Christ told his disciples, "Ye are clean through the Word I have spoken unto you" (John 15:3), and he prayed the Father: "Sanctify them through Thy truth; Thy word is truth" (John 17:17).

The Word of God understood will mentally cleanse us, and create in us the facility to think in accordance with its Author. Christ will then "dwell in our hearts through faith." This is described by Paul as the "new man" created by knowledge (Col. 3:9), or the "mind of the Spirit."

That is the Spirit we must possess today. It is derived from one source only: the Word of God. By study and meditation upon this theme, a new mode of thought will open to us which will play its part in the development of a character acceptable to Christ at his coming.

Thus whilst the spirit-gifts are no longer available, this spirit is available to us. It is imperative that we avail ourselves of it, for without it we will not attain unto the spirit-nature to be bestowed upon the righteous at Christ's coming.

## NINE BOOKS WORTH READING!



If we would make headway in the Spirit's teaching we must read, and we must study. Our reading, too, must be of the right kind. The book to read is the Bible, and after the Bible, the works of men who have best understood the Bible. Can we name such works? Yes, here is a list of the eight best books in the world: Eureka, Elpis Israel, Phanerosis, Christendom Astray, Nazareth Revisited, The Ways of Providence, Seasons of Comfort, The Law of Moses. These are the books that should first find a place in a brother's bookcase — the books to consult before reference is made to the unreliable commentaries of the clergy — the books that ought to be found in every Christadelphian library throughout the land — the books which we should encourage our children, our friends, and our enemies to read. In speaking thus, are we indulging in fulsome praise? Friends of the Truth will not say so. These books, and no one can disprove the statement, reveal to us, as no other writings in existence do, the way of salvation — they enlighten, and create faith — expose the deadly errors of popular theology — unfold to us the wonderful depth and beauty of divine revelation — solve problems, and thresh out difficulties which perplex and baffle the ordinary man — reach an altitude in understanding which none of us, e'er Christ comes, can ever expect to reach, let alone excel. Emphatically we can say of the authors of these books: "These men are the servants of the most high God, who show us the way of salvation."

—A.T.J.

## THE DOOM OF THE REJECTED

The doom of every rejected candidate for Christ's favour is to depart from his presence in unchanged mortal nature, into the territory of the devil-nations, with whom he is about to enter into fiery conflict, to suffer with them the terrible adversities of the hour of judgment. What more appalling prospect is it possible to conceive? Judas will realise the significance of the words which Christ spake concerning him: "Good were it for that man if he had not been born." And not only Judas, but every man who finds himself with Judas in that hapless company, which, at the judgment of the household, departs rejected from the presence of the judge "with weeping, and wailing, and gnashing of teeth." The bitterness of rejection will be immeasurably aggravated by the nature of the hour that has come. Christ has come, and with him the hour of blessing for all the chosen of God — the hour of relief — of deliverance — of salvation; the hour of honour, and glory, and gladness; the hour for the prowess and triumph of the divine purpose in the earth, and of the perdition of all the schemes and greatnesses of mortal man; the hour for setting up the Kingdom of God with great power and glory, and the hour for overturning the kingdoms of men in every country, and of every name and constitution. At that moment there are two camps, roughly speaking — the **CAMP OF CHRIST**, which will be a little, and, for a time, a concealed camp, but which will contain in it the elements of omnipotence for the conflict impending; and the **CAMP OF THE ENEMY** — or the kingdoms of men — a huge and imposing camp, gigantically embattled for conflict with the unknown mysterious power that has stolen in upon the scene.

How dreadful for a man bearing Christ's name to be sent away from him at such a supreme hour. How dreadful for a multitude of them to be so dismissed. Consider their forlorn position as strangers arriving in countries given up to war; without property, without house or home, without friends; vagabonds in the earth, avoided by the inhabitants, and overwhelmed with the dreadful knowledge that Christ is their enemy, and that the conflict about to be waged is a hopeless one. Death would, doubtless, be a relief; but this relief is beyond their grasp until a few or many stripes have vindicated "the righteous judgments of God." Shame and contempt, hunger and nakedness, wretchedness and pain, without the alleviation of hope, will be their por-



tion, at the hands both of friends that might have been, and foes that are, till, tossed to and fro in the dreadful confusion of the time of trouble, the vials of the divine anger will be fully emptied, and their miserable being disappears in the tempest that will sweep away all refuges of lies from the earth.

It is well to realise this side of our profession. We are not only "called to receive a blessing," but failing the offered blessing, there remains, "a fearful looking for of judgment and fiery indignation," which will dawn at last upon us as an appalling reality, however carelessly and lightly we may talk of the prospect now. How unwise to leave it out of account. The stolid stoicism of the present century may affect to think such a calculation beneath a manly policy of life: but it is no part of true wisdom to cultivate such a callous mental habit. The human mind is constituted to work by hope and fear as well as love: and all the elements of our being are appealed to by the truth. Hope and love are powerful, and have everything calculated to bring them into action in the contemplation of the unspeakable well-being offered in the gospel, and of the unspeakable loveliness and perfection of the character of Christ and His Father. But fear also is a power to move; and Paul only uses the language of reason when he says:

"Let us therefore fear lest . . . we come short of the great salvation;"  
 "For it is a fearful thing to fall into the hands of the living God."

The practical value of the fear lies in its power to help love and hope in their struggles to conform to the will of Christ now in his absence, that at His coming He may invite us into the participation of His joy, instead of banishing us to the unspeakable turmoils that will overwhelm his foes.

—Brother Roberts.

### THE TIME OF THE END.

The clouds of tribulation are gathering thick over the world, and men are everywhere wistfully scanning the still-threatening heavens. Such as know not the truth are liable to be heavy-hearted at the aspect of things around them. A contrary effect is experienced by those who have been taught to look on things as God sees them. They lift up their heads with a hopeful expectancy.

"He that overcometh"—overcometh what? Sin, in all its ugly dishonouring forms. Some have overcome their desire for place and position in the world, and have loyally stood shoulder to shoulder (Moses-like) with the despised Israel of God. Some have refrained from giving their masters and mistresses a "piece of their mind," because it is written in the Scripture that they may not do this. Some, notwithstanding the lure of the novel, the "pictures," and other things, have kept themselves chaste (Joseph-like) in mind and body.

# Questions



# Answers

## “HE WAS BEFORE ME” (John 1: 15)



“I was recently approached by a member of the sect styled ‘Jehovah’s Witnesses,’ and was offered a book called ‘The Word.’ The book advances the idea that Jesus had pre-human existence in bodily form. The following statement occurs: ‘More than a month after Jesus was baptised in the Jordan River, John the Baptist called attention to Jesus and to his previous life, saying: ‘See, the Lamb of God that takes away the sin of the world! This is the one about whom I said, Behind me there comes a man who has advanced in front of me, because he existed before me . . .’ (John 1:29). The A.V. renders this statement: ‘Was before me.’ Have they any authority in any version for rendering it ‘existed before me?’”

**Answer:** They are quoting from their own translation, styled by them, “The New World Translation.” With that rendering, we do not agree. The word “before” is “protos” in Greek, and can signify first in either time or status. Dr. Strong renders it “foremost.” It is translated “chief” in Mark 6:21; Acts 13:50; 17:4; 28:7; 28:17, etc. Obviously, in these places, the word relates to first in status, and not in time.

That is obviously its meaning in John 1:15, 30. John declared: “After me cometh a man which is preferred before me; for he was before me.” In stating that the Lord came “after him,” John was showing that he was older than Jesus in point of age, or time, thought he was his inferior in status. To claim that he “existed before him,” as the “New World Translation” makes him do, would constitute a contradiction of his previous statement. But if John meant that the Lord was before him in point of status or preference, there is no contradiction.

The theory of pre-existence taught by Jehovah’s Witnesses, force them to so render this passage as to make John contradict himself, and state that the Lord was both older and younger than he!

The fact that John declared that “after me cometh a man,” shows that he knew nothing of this supposed pre-existence of the Lord.

If we accept the rendering of the “New World Translation,” we must accept the idea that mere prior existence caused one to be preferred above another: “He has advanced in front of me, because he existed before me!” There is no warrant for that idea. In fact, throughout the Bible, examples are given of younger sons who rose to higher status than their older brothers; thus Isaac was preferred before Ishmael; Jacob before Esau; Ephraim before Manasseh; David before his brethren, and so on. A careful consideration of these examples in the light of the Law of the Firstborn, indicates that God was impressing upon His people that He would provide a younger son, who would assume the preference above others, not because he was first in point of time, but rather first (“protos”) in point of status.

The Mosaic Law provided that where the natural firstborn proved in-

competent, a younger son could be elevated over his older brother (Deut. 21:17; 1 Chron. 5:1-2). This Law was doubtless provided to illustrate the purpose of God to do likewise.

Thus Christ the second Adam assumes a higher status than the first Adam, who proved incompetent. He was elevated to the status of "first-born of every creature" though he came after many of them.

And that is the sense in which John's words should be understood. That is why the very same word rendered "before" ("protos") in his declaration, is rendered "chief" in the other references we have quoted above. That is why other translations have varied the A.V. rendition. The Diaglott renders the phrase: "He is my superior." Rotherham's translation has:

**"After me cometh a man  
Who before me hath advanced,  
Because my Chief was he."**

It is valuable to arm yourself with the facts outlined above, and have them ready marked in your Bible in case you are challenged with the same idea as is set forth in this book.

#### LOGOS COMMITTEE.

The Christadelphian body in the days of the apostles abounded with professors whose hearts were but little attuned to the faith and hope they professed. Peter styles them "washed hogs;" and Paul, as little complimentary of them as he terms them "liars, evil beasts and slow bellies." These were creatures who had "crept in unawares," and spoke evil of those things which they understood not. —J.T.



Young people who think to add to their knowledge of the Scriptures by poring over the writings of dark-minded ecclesiastics are mixing poison with food. To the Scriptures we must go, and to the meetings of enlightened brethren, if we hope to increase our Bible knowledge.



We regret to say that the hatred and contempt of some who profess to love the truth, has fallen upon us. We regret it for their sakes; who, except for our instrumentality, would have for ever continued in the darkness of surrounding darkness. —J.T.

#### "A GLIMPSE AT A YEAR'S WORK"



This attractively produced booklet reproduces in outline the studies conducted by the suburban Young Folks' Class in Adelaide during 1962. A variety of studies has been attempted as the booklet reveals. A free copy will be mailed to readers on application to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia. (Please include stamp for postage).

A crowded wharf! Many friends and beloved ones waving farewell! The liner "Neptunia" slowly drawing away from the shore! We see it all with deep emotion, with a catch in our throat as we wonder what the months ahead will reveal, what changes among us they will unfold!

It is our fourth international tour, and if it proceeds as planned, it will be by far the most extensive one of all. It is planned to take in major efforts in Europe, England, the American Continent, the Caribbean, and New Zealand. As I pen these words, I am reminded of the sober reasoning of James:

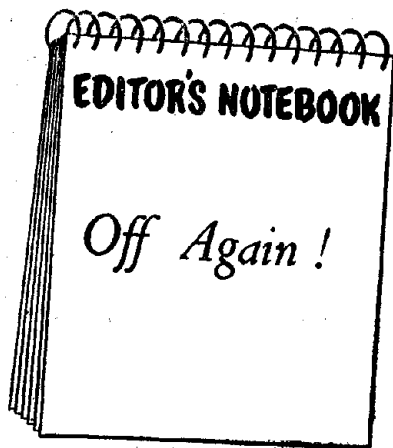
*"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil" (James 4: 13-16).*

We plan to be away almost "a year," though it is not to "buy and sell, and get gain" in the sense expressed by James. It is almost exclusively on the work of the Truth, which, when you come to think of it, is the most profitable source of ultimately "getting gain."

There is comfort as well as sober reasoning in the words of James. They teach us to lean on Yahweh; they remind us that He is with us wherever we might be, and that His angels encompass those who fear Him (Psalm 34). We can thus safely leave the future in His hands, recognising that no benefit will accrue, no success will be achieved, unless His blessing is upon the effort.

Whether to maintain my Notebook or not has exercised my mind greatly. Many readers have been kind enough to express their pleasure in it. They have not been bored, apparently, by the talk of travel. In fact, some have stated that they find it helpful, and have particularly requested that it continue.

In one way, I would like to do so. I like to chat to readers about the various experiences that come my way, and exchange thoughts with them relating to the passing scene about us. I also like to think (as many readers have expressed that the prayers of some are directed towards the Throne of Grace for a blessing on the efforts in which we are engaged. There is power in prayer! It is also comforting and strengthening to think that some are with us in spirit, that petitions are directed heavenwards for the success of efforts in which we are engaged. I have, in life, experienced the power of that. It is also somewhat of a relief to pour into the ears of a sympathetic friend (and I look upon most readers in that



light) my hopes and fears, my rejoicings and sorrows the problems that face those of "like precious faith" in other parts, and sometimes the utter and complete weariness that floods in on life sometimes.

And, of course, the advantage remains with the reader. If he is not sympathetic to these things, he can easily turn a page with a yawn!

I may, however, change the pattern of my monthly comments. Instead of attempting a continuous record, I may take little incidents out of my diary and discourse upon them. It will thus be more in the nature of Notes from a Diary than a continuous record of a trip abroad.

There are three in the party this time. Doris, my sister-wife, and Joan, my daughter (also in the Truth) accompany me. Both (I trust) will be a help: Doris to help relieve the tedium of travel; Joan to maintain correspondence to act as a secretary, and to lug luggage around the world!

Though absent from home for some months, letters will be forwarded on to me, so that if you want to discourse upon any aspect of the work, by all means do so.

So the last-minute hurried preparations were completed, taking toll of nerves and patience: the completion of one or two efforts, the fulfilling of appointments promised some time ago, the preparation and supervision of work ahead. A German edition of the "Herald of the Coming Age" was launched amid many difficulties, the first numbers being received only a few days before our departure, to be taken by us across the ocean. Two titles were completed: "Ein Schlüssel zum Evangelium" ("The Gospel Explained"), and "Russlands Eroberung Des Weltraumes: Ein Warnsignal Fur Die Menschheit!" ("Russia's Conquest of Space: A Warning to Humanity!").

Supplies of these are available for local purposes as well.

As the time came to leave, so nerves became more tense. A hundred and one matters had to be tied up, and came in to fret and torment us at the last moment. Demands, requests, suggestions, preparations, planning the work ahead, arranging for continuance of work during our absence—gradually out of the chaos came a little order. We leave in faith, hoping that all will be well, wondering what we have left undone, trusting that all omissions will be ultimately made good!

In my absence overseas, Brother Graeham Mansfield will attend to editorial matter on "Logos"; Brother and Sister Ann Goodwin will look after the secretarial side of the work. As far as the tour is concerned, the European section is in the hands of Brother and Sister Mednyanszky; Britain in the care of Brother A. Pennington of England and Brethren G. Mansfield and J. Berry of Adelaide; Newfoundland and Panama in the charge of Bro. J. Berry; Canada and U.S.A. supervised by Brother L. J. Colquhoun in conjunction with local brethren; New Zealand undertaken by Brother John Knowles and Brother Reid of Auckland.

The Australian brethren can be contacted through Box 226, G.P.O., Adelaide, South Australia, if required.

A large team of workers has laboured for the success of this effort, and we pray Yahweh, that the dedication of this time and money to this service may have His blessing, and be productive of good in His service.

### WELL DONE, QUEENSLAND!

A few days before scheduled to leave Australia, it was my pleasure to keep an appointment made with a group of the young people of the

Brisbane area in a study week-end. It involved a plane journey of some 3,000 miles, and a strenuous but happy period around the Word. Some buildings had been hired, in a very lovely setting of wooded mountain and deep valley, not far from Toowoomba, and over 100 gathered together for study.

I had advised those organising the effort that I could only afford Saturday and Sunday with them, as I was due to leave for overseas on the following Thursday. They made the most of it. We arose at 7 a.m., and began the first session at 9. It was followed throughout the Saturday with six study sessions of an hour each, topped by a three-hour question session in the evening. On Sunday, a further two study sessions of an hour each were followed by an early lunch, the Memorial Meeting, a Farewell Meeting, a hurried drive to Brisbane (approximately 100 miles distant) for the evening lecture.

Though strenuous, the effort was pleasant. It was made pleasant by the obvious interest shown by young and old as they gathered around the Word. Enthusiasm ran high, and response was spontaneous. Note-books and pencils were prominent; wide-margin Bibles (some nicely marked up) were in evidence; a keen desire to learn was obvious.

One feature of this study week-end pleased me immensely: it was not limited to young people. Those of all ages had been invited to attend, and the profit of such arrangements was obvious. Segregation between age groups is not a good thing, and I felt that this week-end (like the Bible School at Magnetic Island last year) demonstrated clearly that young and old can study together to their mutual profit.

I came away from this week-end tired but uplifted by the experience, and with a desire to return again one day to the friendly, informal, studious atmosphere of the Brisbane study group. I returned home to participate in a Farewell Gathering sponsored among the Adelaide Ecclesias by the Cumberland brethren, and to almost immediately take ship for overseas.

—EDITOR

## Correspondence



### The Greatest Power on Earth!

Bro. A.E.G. (Sth. Africa) writes:

**"When reading Psalm 138:2 I was again impressed with the importance of God's Word, so sadly ignored by the world at large. We are indeed a privileged people. The God we worship is the author of this wonderful Book, which He has 'magnified above all His Name.' We should continually realise the power of this Word. If we desire God to enlighten us concerning His will and purpose we must honour Him, for 'he that**

**honoureth Me, I will honour,' is the repeated promise of the Creator. The greatest honour we can give Him is a sincere application to His Word; a constant meditation upon His thoughts; a real pleasure in His promises . . ."**

The Psalmist's example is worthy of imitation. He declared that his pleasure was found in the Law of his Lord. It was his meditation all the day. Our appreciation of the Inspired writings must also not be limited to "20 minutes a day." The things we read should so impress

our minds, that our thoughts will be found revolving around these matters constantly. By this means alone, our minds are converted from "flesh-thinking" to "spirit thinking." We begin to see life from the Divine standpoint. It becomes a power in our lives. We regulate our time according to what the Word dictates. The person that does this, will have obtained a happiness and a peace of which the world knows nothing. Furthermore, it leads to immortality.

Such is the power of God's Word!

### OUR LAST DAY!

Sobering and reflecting thoughts are contained in a letter received from Brother E.G.S. (England). He writes:

"The world as a whole is not so much indifferent as without hope. 'Living on the brink,' it is natural that with no hope in the morrow, they should say, 'Let us eat and drink while we can.' There is less excuse for those who are children of the light. We, too, should realise that we are living on the brink, and 'live this day as if it were our last,' looking for that 'great day'—preparing ourselves for it. It is precisely for this reason that I look forward, if the Lord remains absent, to such visits as you propose this year. The salt must not lose its savour. For some time now I have been impressed by the Lord's warning (Rev. 16: 15). There is little fear that a man will cast off his garment in the storms of persecution and tribulation. One Israeli I spoke to regarded the continued Arab hostility as a good thing for his people, 'lest they forget!' The toleration and luxury we enjoy may prove to be a far more searching trial than persecution."

There is need for virility in the Truth. We live in dangerous days. And unless we live, expecting the return of the Master at any time,

the warning of Revelation 16 will prove of no avail. Our "last day" will come, and not tarry!

### A LONG SERVICE!

Brother E.W. (N.S.W.) forwards some interesting comments upon the matter presented in "Logos," and also mentions that he and his sister-wife have been married for over 50 years! We thank "E.W." for his very kind letter, and congratulate him upon attaining 50 years of married life. As husband and wife look back upon a life of usefulness in the Truth, they can also look forward to the time when the Lord Jesus Christ shall return, to link all saints together in the bonds of eternal life. The Truth provides great blessings for those who truly follow it!

### THE "HERE-AFTER"

Confusion is common when the Truth is not respected. This is the experience of all who endeavour to proclaim the Gospel, as Brother H.V.S. (England) comments:—

"... it is only when one is aged that we are forced to recognise that life is but a shadow, and if without God, then we are without hope of the future. What does the world understand by the here-after. Dr. Fisher is reported to have said that he was sure there was a here-after, but when, or where, he couldn't possibly say! Yet the Scriptures plainly declare that the earth is to be filled with the knowledge and glory of Yahweh as the waters cover the mighty oceans. The world prefers not to trouble about the "here-after." Their attitude is that it is all Clerical clap-trap, Parsons' piffle, so let us "eat drink and be merry."

How true! Yet events very near will prove that the world was wrong, Dr. Fisher was in need of Scriptural education, and the saints were right!

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.

(Cont. from page 172)

## CHAPTER 18

### BABYLON'S VIOLENT OVERTHROW

(See with 2 Thess. 1:8-9; 2:8; Isa. 26:5; Isa. 45; Jer. 51; Dan. 5, etc.)

#### General Outline of Her Destruction —Vv. 1-3.

#### VERSE 1

"Another Angel" — A new angel in addition to the seven which poured out the vials of Rev. 16. This new angel is representative of Christ and the saints, the antitype of Cyrus and his forces, the conqueror of ancient Babylon (Isa. 45:1). These were the kings of the east in the days of Belshazzar, for Persia was east of Babylon. They typified those "kings of the east" of Rev. 16:12 who shall encompass the destruction of Babylon the Great.

"From heaven"—Political power. At the return of Christ the immortalised saints will be invited to "come up hither" (Rev. 4:1). From this place of political eminence in Jerusalem, they will direct forces against their enemies that will ultimately bring them into subjection to them.

"Having great power" — Lit. "authority."

"The earth was lightened with his glory"—This is the glory of Zion (Isa. 60:2; 11:9). The righteous "shall shine forth as the sun in the Kingdom of the Father" (Mat. 13:43), for they shall be manifesta-

tions of the Lord Jesus, the Sun of righteousness (Mal. 4:1-2). They are the "kings of the east" (lit. "out of a sun's rising"), and by the influence of their power and teaching the earth will be illuminated. The night of Gentile darkness will come to an end with the rising of this Sun whose glory shall dispel the prevailing gloom.

#### VERSE 2.

"He cried mightily" — This suggests the manifestation of great power capable of conquering all opposition.

"Saying" — In this chapter of judgment, the final picture is given first, and the steps leading to it are then outlined. The chapter should be considered closely in conjunction with Isaiah 13 and Jeremiah Chapters 50, 51. The proclamation of the angel presents a symbolic picture of abject and total destruction. See Isa. 13:21; Jer. 50:39; Zeph. 2:14.

"The habitation" — i.e. the sole habitation, being deserted of all else.

"Of devils" — Of daemons. This proclamation is cited from Isaiah 21:9 where instead of "devils", etc., it reads "graven images of her gods He hath broken unto the ground."



The "demons" of Rev. 16:2 answer to the "fallen images" of Isa. 21:9, for in the N.T. "devils" or "demons" are used for idols (see 1 Cor. 10:20). Thus the picture presented is that of a desolate system, deserted of worshippers, and peopled only with its once revered but now fallen idols.

**"Hold of every foul spirit"** — The false doctrines of Rome now repudiated by those who once accepted them. "Spirit" is frequently used in the sense of teaching: cp. John 6:62; 1 Jhn. 5:6; Eph. 6:17 and contrast 1 John 4:1,2.

**"Every unclean and hateful bird"** — Babylon is represented as deserted of all but that which is repulsive to man and ripe for destruction. These can well represent the priests of Rome.

### VERSE 3

**"Have drunk"** — Cp. Jer. 51:7. The nations have imbibed the doctrines of Rome.

**"The wrath of her fornication"** — "Wrath" (Gr. "thumos") signifies an agitated condition of feelings leading to an outburst of anger. This has been induced by the heady doctrine of Rome leading to an outburst of wrath against the Truth.

**"The merchants"** — These are the religious merchants referred to in v. 12.

**"Abundance of her delicacies."** — Dr. Thomas renders: "The potency of her voluptuousness." Her display, her abandoned religious ceremonies, her gross appeal to the flesh has brought forth riches for Rome, and forms part of the Divine indictment against the system.

### A Last Call To Separate From Her—vv. 4-5.

In these last days, prior to the destruction of Babylon, a last call has gone forth to the world to separate from her; this will be followed after Christ's return,

by the appeal of Elijah to Israel after the flesh to do likewise (Mal. 4).

### VERSE 4.

**"Come out of her, my people"** — See note Rev. 14:9. Kimchi, a Jewish Rabbi, in comment upon the prophecy of Obadiah, declared: "This is the hope of the nation, when Rome shall be desolated, then shall be the redemption of Israel." His comment is endorsed by the chapter before us. Prior to the destruction of Babylon, however, a call shall go forth calling upon God's people to separate from the doomed system. For the call, see Jer. 50:8, 51:6; Isa. 48:20. The call will not be limited to Israel after the flesh, but even as a mixed multitude left Egypt, so many people will cleave unto Yahweh in that day (see Zech. 2:11; 8:21). When they have been thus removed, Babylon shall fall.

### VERSE 5.

**"Her sins have reached unto heaven"** — Having failed to heed the warning of preceding plagues (Rev. 9:20-21; Rev. 16:9, 11, 21; see Isa. 26:9), divine judgment is made ready for the complete overthrow of Babylon.

### Hostilities Commence!—Vv. 6-8.

#### VERSE 6.

**"Reward her"** — This is the command issued by the Commander of the Faithful (Isa. 55:4) for commencement of hostilities against Babylon. They are to recall the treatment Rome has meted out to those of "like precious faith" in ages past, and render back the just and Divine judgments decreed against her" (Ps. 149).

**"Fill to her double"** — The inheritance of the firstborn was a "double portion" (Deut. 21:17). Rome has claimed to be the

eldest son of the church, and will receive a double portion of punishment — as it richly deserves.

#### VERSE 7.

**"Lived deliciously"** — Lit. "profligately." She is "that woman Jezebel" whose wicked seductions have been perfected over the centuries (Rev. 2:20).

**"She saith in her heart"**—Towards the end, Rome will receive the partial support of the Russian Dragon (Dan. 8:25), and imagine that in the prospect of power thus held out to her, her widowhood will cease.

**"I sit a queen"** — This boastful claim suggests the prospect of temporal power being completely restored to Rome. As an illustration of what is meant, "Eureka" quotes an extract from "The Tablet", a Romanist newspaper. This claimed that about one month after Pope Pius 9th ascended the Papal throne, the Abbess of Minsk spent the whole night in prayer for the Catholic Church, and claimed to have heard a voice, saying: "Fear not, my daughter! I have not left my church a widow. I have chosen for her a pontiff after my own heart." There are political moves today that indicate some form of agreement ultimately between Catholicism and Russian Communism.

**"I shall see no sorrow"**—This was the attitude of Jezebel even after the slaying of her husband (2 Kings 9:30). She was absolutely ruthless in her search for power and prestige; and Rome is likewise. It will tread underfoot any who stand in its way, will bear with equanimity the death of any of her sons, so long as she triumphs.

#### VERSE 8.

**"Therefore shall her plagues come"** — Similar to Babylon's

fate of old — suddenly and without warning (Jer. 51:64), in the midst of revelry and debauchery (Dan. 5). Described as the antitypical Sodom (Rev. 11:8), her overthrow will be similar.

**"In one day"** — See Jer. 50:31; Acts 17:31; Mal. 4:1-3; Isa. 2:11, 19. This is the Day of Yahweh, when His authority shall be vindicated, and all flesh shall be humbled. "Consternation, fear, mutual slaughter will sweep the Italian Peninsula to be followed by a disastrous volcanic eruption that shall destroy Rome, the very heart of the system.

**"The Lord God"** — Yahweh Elohim: He Who Shall be Manifested in Mighty Ones. See Zech. 14:5; Ps. 149. Yahweh Elohim is expressive of Yahweh manifested in His saints, and these shall be organised into an army to overthrow the systems of men. The Commander of the army is the Lord Jesus (Isa. 55:4), and with him will be the elect (Rev. 19:11-14). The zeal of this Divine army shall establish the Kingdom of God throughout the world (Isa. 9:7).

**Consternation Among the Rulers**  
Vv. 9-10.

#### VERSE 9.

**"The smoke of her burning"** — This implies volcanic eruption (cp. Jude 7). But it must be remembered that Babylon the Great is a system and not merely a city. The system as a whole will be destroyed by the "great political earthquake." (Revelations 16:18, which is to overturn the existing orders among men, whilst Rome itself will be overthrown literally. In this verse, the "kings of the earth" are described as watching the overthrow of Babylon, standing "afar off" in case they become involved in the general destruction. The nations will outlive Babylon, as Daniel showed (Dan. 7:11-12), but they will re-

member "her burning," which will constitute a warning to the world similar to that of Sodom (Jude 7).

#### VERSE 10.

"Fear of her torment"—Her destruction is a salutary warning to the world of the fate of those who pervert the Truth of God, and reject His mercy.

"Alas, Alas!"—These expressions of sorrow indicate that the epoch when these same nations hated Rome (Rev. 17:16) is long before the epoch of destruction. Just prior to the period of her destruction they will combine to support her (Rev. 17:17), and thus regret her overthrow.

"In one hour" — This is indicative of the sudden and rapid overthrow of the system. There are twelve hours in a Jewish day. A prophetic day represents a year of 360 days, so that an hour would be 30 days. By doubling upon the normal prophetic treatment of a day for a year, there is suggested an epoch of 30 years. This could well represent the extended judgment to be poured out upon Babylon (Mic. 7:15). Thus, whereas the city is overthrown in a moment (an hour), the system will be destroyed during 30 years of judgment following Armageddon.

#### Regret Among The Merchants —vv. 11-19.

#### VERSE 11.

"The Merchants"—These are spiritual merchants, who trade in the "bodies and souls of men" (see v.13, mg.). They are the clergy of Rome, the antitype of the Canaanites (which name comes from a root signifying a merchant), who shall be excluded from the House of Yahweh (Zech. 14:21).

#### VERSE 12.

"The merchandise" — Notice the significant inclusion of "chariots, slaves (mg.—bodies), and souls of men." Rome has traded in war (the chariots), and her merchandise in regard to the bodies and souls of men is notorious. These verses indicate how the spiritual wares of religion are traded for material gain. But notice the fate of these religionists in the age to come—Zech. 13:2-4 ; Jer. 16:9; Isa. 25:7; Jer. 3:17; Zeph. 3:9. In place of the false theories of an apostate Christendom, men shall then rejoice in the Truth (Isa. 2:2-4). In Daniel 11:39, the churches of Christendom are described as the "most strong holds," "Mitzahrai Mahuzzim" in Hebrew, or "Bazaars of Guardians." The churches are veritable bazaars designed to bring wealth to Rome.

#### VERSE 14.

"The fruits that thy soul lusted after are departed" — These fruits comprise Power, Wealth, Riches, Respect of men, Dominance of the minds of people, Political influence, etc. These will be taken forever from Rome.

#### VERSE 15.

"Weeping and wailing" — Contrast this with the rejoicing among the saints (v.20).

#### VERSE 17.

"Every shipmaster, and all the company in ships" — Rotherham renders: "Pilot and passengers" —i.e. the sky-pilots of Rome, together with those carried along with them. Literally the clergy and their flocks.

"Trade by sea" — Those who extend the spiritual trading of Rome throughout all nations. For an explanation of the "sea"

see Rev. 17:15.

**Rejoicing of the Saints—V.20.**

“Thou heaven” — The new Zion Government; the heavenly community (Eph. 2:6; Isa. 65:17). These rejoice for the hour of their triumph has come (cp. Rev. 13:6).

“God hath avenged you” — In answer to their prayers (cp. Rev. 6:10).

**The Destruction—Vv. 21-24.**

**VERSE 21.**

“A mighty angel”—The Angel of v. 1, i.e. the saints.

“A stone”—cp. Dan. 2:44-45; Matt. 21:42-45.

“Cast it into the sea”—The sea of nations (cp. Isa. 57:20). The ever-widening ripples caused by the stone flung into the sea of nations, represent the far flung judgments of Yahweh. The overthrow of Rome itself (probably by volcanic eruption as here suggested) will have its repercussions throughout the world, which will extend to the confines of Babylon the great.

“With violence” — The nations will not be converted by

preaching, but by the exercise of mighty power in judgment (Isa. 26:9). Rome's iniquities exceed those of Babylon of old, therefore her punishment is more complete (Jer. 51:61-64). Babylon of old was brought to ruin because it destroyed the Temple, scattered Israel, and blasphemed Yahweh. Rome has done all this and more, for it has brutally slain, the brethren of Christ, in an attempt to bend them to its will. It has done this under the very mantle of hypocrisy, claiming the title of Christ.

**VERSE 22.**

“The voice of harpers”—That is, the symbol of joy (Jer. 25:10), will be stilled forever.

**VERSE 23.**

“The light of a candle shall shine no more”—The Authorised Version translation is rather significant in view of the use the Catholic Church places on “candles.” The idea suggested, however, is the complete destruction of all life and activity in Babylon the Great, for this evil system will pass away forever. True saints will see it go with the greatest pleasure.

**1964 AUSTRALASIAN CHRISTADELPHIAN FRATERNAL  
GATHERING**

11-19th April inclusive (God willing).



We have been asked by the Secretary (Brother K. Provis) to publicise the following:

“The Adelaide Ecclesias are pleased to be able to report that arrangements are in hand for the 1964 Fraternal Gathering. Dates have been fixed as noted above. The theme of the Gathering has been selected as: “CHRIST IN YOU — THE HOPE OF GLORY” (Col. 1: 27). This preliminary information is given to permit early planning by all who desire to attend. Further details will be provided later.”

*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME TWENTY-NINE



*Logos*

**Thoughts for the Times**

**WHAT GOD WILL AND WILL NOT DO FOR US**



Our Heavenly Father never does directly what He can do through others. He has begotten children in many respects like Himself; like Him in capability of knowing, feeling, and acting; like Him in the perfect freedom of their wills. He endows them, He gives them field, He gives them time. They must do all the rest. He will never do for any man, in any respect, what that man can do for himself. He will never do for the race what it can do for itself. He gives wood and iron and coal. But He never builds a vessel, hammers out a boiler, adjusts machinery, or raises steam. He never constructs a locomotive, nor grades and lays a railway. He might have furnished Noah with a complete ocean steamer, but He did not. He let the patriarch hammer away at the ark through a century, but He did furnish him with the length, the breadth, the height, because there was no skill in him to discover these, and they could not be known by the light of nature. The eternal Father could in the very beginning, have stocked the world with all the implements of agriculture and trade, with all the facilities for the most rapid and comfortable travelling, and the instruments for scientific research, and have started His human family with everything complete at once. But he did not. He put man down among the great acts of God, the great laws of His government, with all necessary physical, intellectual, and moral powers, and with due scope for their exercise, and man was to produce the result. God made the garden because man could not, and then set man to dress the garden because God would not. That has been His way ever; and will be His way ever!

## Jacob's Prophecy of the Last Days (Gen. 49)

# Abundance of Blessing for Joseph

"The God of thy father shall help thee; the Almighty shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. 49:25-26).



### The Blessings of Shaddai

Blessings were showered upon Joseph, not merely because he was the favored son of Jacob, and righteous in his ways, but because he typified the great Increaser who should come, the Lord Jesus Christ.

The blessings were to flow from the "God (El or Strength) of Jacob," also styled the Almighty, or Shaddai.

Upon this title of Deity, Brother Thomas wrote powerfully and at length in "Phanerosis." Abraham, Isaac and Jacob worshipped God as El Shaddai (God Almighty), and not as Yahweh (Exod. 6:3). El Shaddai signifies "The Strength of the Powerful Ones," for Shaddai is plural in Hebrew. The patriarchs did not worship the Powerful Ones, the angels, however, but the Mighty One Whose strength was manifested in and through them.

Three of these Shaddai had appeared unto Abraham, and announced the impending judgment on Sodom and Gomorrah, and two of them had executed it in an outpouring of destruction on the guilty cities.

But those same angels who overwhelmed those cities with terror and death, also overshadowed Abraham's life for good. To him they were "gracious, and abundant in goodness and truth"; to the Sodomites they would "by no means clear the guilty," but visited their iniquity upon them.

In both aspects they manifested attributes of Yahweh (Exod. 34:6-7).

Jacob had likewise experienced the goodness of Yahweh, manifested through His angel, who had "redeemed him from all evil" (Gen. 48:16).

Examples such as this illustrate the two sides of God's character. He is merciful and forgiving, but just, and will not overlook the guilty if they persist in their wickedness. We can

make Him what we like. If we are pliable to His requirements, and seek to please Him, He will be kindly disposed towards us, and His loving arms will encircle us for good, bringing us through all the vicissitudes and trials of life to ultimate victory.

But if we are rebellious, He will reveal Himself to us as stern and implacable. The Psalmist declared:

**"Yahweh recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight. With the merciful Thou wilt shew Thyself merciful; with an upright man Thou wilt shew Thyself upright; with the pure Thou wilt shew Thyself pure; and with the forward Thou wilt shew Thyself forward. For Thou wilt save the afflicted people; but wilt bring down high looks" (Psa. 18:24-27).**

The records of the Bible illustrate this truth time and again. The same God Who was merciful to some was stern and unyielding to others. He was merciful to those who sought Him in truth; He extended punishment to those who flouted His goodness.

This dual aspect of Yahweh's character is expressed in the title El Shaddai, for Shaddai is a plural noun, derived from a root signifying either Nourisher or Destroyer.

It can signify both, for He is both.

He is a Nourisher to such as Abraham; He is a Destroyer to such as the Sodomites.

In either case He is Powerful, and He manifests His power through His angelic agents who are the Shaddai.

And the blessing pronounced on Joseph, and through him to the antitypical Joseph was: "He (The Strength of Shaddai) shall help thee."

Both had access to a source of power of which most others are ignorant. Thus Christ could say: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" The Shaddai were at his command, and would have obeyed his call for help. For the sake of humanity he submitted to the cross.

### **Blessings of Heaven Above and The Deep Beneath**

To Joseph was granted the blessings of the firstborn as far as inheritance was concerned. We discussed this in earlier articles. Thus he was represented among the tribes of Israel by two divisions (Ephraim and Manasseh) instead of one.

The blessings of heaven above and the deep beneath were also granted him. From the former comes the blessings of rain and dew; from the latter come the deep springs of water that are capable of sustaining life in drought.

Both symbolise the doctrines of Truth.

Moses declared:

**"My doctrine shall drop as the rain, my speech shall distil as the dew,**

as the small rain upon the tender herb, and as the showers upon the grass" (Deut. 32:2).

He was speaking of the refreshing and reviving influences of the doctrines of Truth; how they feed the tender grass which elsewhere is likened to flesh (Isa. 40:6). He showed that the time would come when Israel's rulers would so dispense helpful knowledge as to be likened to the gentle "dropping of dew" (Deut. 33:28). "They shall come down like rain upon the mown grass" declared the Psalmist (Ps. 72:6), speaking of how Christ shall send his teaching throughout the world through means of his elect, after flesh has been mown down by the disciplinary judgments of Armageddon.

In another place, the Psalmist spake of the righteous as a "tree planted by the rivers of water" (Ps. 1:3). Here is a reference to "the blessings of the deep that lieth under." The roots of the tree must dig deep into the soil to obtain the life-giving water. Christ used the same symbol; he spake of the doctrines that he delivered unto men as the thirst-quenching waters of a well that would spring up into everlasting life (John 4:14).

So, the blessings of heaven above, and the deep that lieth under, point to the way of life that is shut up in the doctrines of Truth. They come from above; we must dig deep to obtain them. But once obtained, no blessing is equal to what they provide.

They were conferred on Joseph, and as he was a type of Christ, so they are revealed in the Lord Jesus. To him we must go if we would drink deeply of the water of life.

### **Blessing of a Numerous Progeny**

"Blessings of the breasts and womb," were promised to Joseph and his antitype. This implies a numerous and healthy progeny. As far as Joseph was concerned, the blessing was fulfilled in the tribes of Ephraim and Manasseh whose combined descendants were more numerous than any of the other sons of Jacob (Num. 1).

But antitypically, the fulfilment is seen in the progeny of the Lord Jesus. The Ecclesia comprise the "children whom God hath given him" (Heb. 2: 11-14), and constitute him the Father of Eternity (Isa. 9:6), the "Author of life" (Acts 3:15 — mg). From him will come that "great cloud of witnesses," the "great multitude whom no man can number" (Rev. 7:9) who will pay homage to the Lamb for that he has redeemed them.

So, of him, it is prophetically declared: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days. . . ." (Isa. 53:10). Though "cut off in the midst of the years," though his murderous contemporaries boasted that he would not have generation or posterity (see Isa. 53:8), he is



the head of a numerous family, whom he has brought to the birth, and whom he nourishes.

The blessings of Joseph thus reach down to him.

### Surpassing Blessings

The enthusiasm of Joseph on behalf of his favorite son, found expression in the glorious language of v.26. "The blessing of thy father hath prevailed above the blessings of my progenitors," he declared. Doubtless his mind went back to the fear-filled night at Peniel, when he had wrestled with the angel, and demanded and received a blessing. "As a prince hast thou power with God and with men, and hast prevailed," he was told. The words can be rendered: "He who strives with God and prevails will certainly prevail with men" (Gen. 32:28).

Jacob had striven with men, and prevailed, above his progenitors. He had striven with God and prevailed, also above his progenitors. And in the blessings now pronounced upon Joseph, there was an increase over those given to Abraham and Isaac. They "surpassed" the previous blessings, as the Hebrew word "gabar" (prevailed) is rendered in the "New-Old Testament." They were blessings that extended to eternity, to the "bounds of the everlasting hills."

They were to come down on "the head of the Increaser," on the "crown of the head of him that was separate from his brethren."

The word "lether," rendered "**separate**" is used for both a Nazarite or a Prince. Both titles are significant; both have an application to the Lord. The Nazarite vow (see Num. 6) separated a person from the rest of the community, that he might devote himself exclusively to Yahweh. It made a priest of a layman during the time of his vow, and thus foreshadowed the priestly work of the layman, the Lord Jesus Christ (cp. Heb. 7:12-14).

But the word also denotes one separated for duty of rulership, so that bound up in the significance of this word is the title of king-priest. The Lord Jesus is yet to assume that role of honour; yet to be revealed before his brethren as the great King-Priest of the age to come. They know him only as the one from whom they separated; they shall yet see that the separation was for a purpose, and as the brethren of Joseph were forced to bow down to him, so will they be forced to bow down before him who was set at nought of them so long ago.

—H.P.M.

We will have no fellowship with men "who hold the truth in unrighteousness;" and they are guilty of this "who preach Christ of contentment, not sincerely, but of envy and strife;" and who do not live as citizens worthily of the gospel of Christ.

—J. Thomas.

Prophecy of Immanuel (Isa. 7-12)

## ISRAEL'S DAY of VISITATION

*The Immanuel prophecy is set against the historical background of a wicked king (Ahaz) who chose a military alliance with Assyria, rather than look to Yahweh for deliverance (Isa. 7:9-16; 2 Kings 16:5-9). The prophecy reveals, however, that Assyria, his self-chosen "ally," would become his tormentor (Isa. 8:7-8). Against this background of an impending Assyrian invasion, Isaiah, from Chapter 9:8 to Chapter 10:4, surveyed the gradual decline in Israel's doctrine and morality, and warned that would bring with it the judgments of the Almighty.*



### Corrupt Leadership

Isaiah accused the leaders of Israel of corrupt leadership. "Woe unto them that decree unrighteous decrees, and that write grievousness which **they have prescribed**' (Ch. 10:1). They had become apostate — they rejected God's leadership — they opposed His precepts.

This was exactly the situation when Immanuel was among his people. Speaking of the leaders of the nations at his time, he said.

**"The Scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not. They bind heavy burdens and grievous to be borne, and lay them on man's shoulders; but they themselves will not move them with one of their fingers"** (Matt. 23:2-4).

As Isaiah declared, the burdens laid upon the people were "manufactured," or "artificial" burdens. It was not what God required! But what they (the leaders) required! By the time Jesus arrived on the scene, there had developed a system of interpretation of God's Word known as the Traditions of the Elders, or the Oral Law, as distinct from the Written Law. According to Josephus Ant. XIII, 10, 6), the Pharisees regarded the oral law as equal, if not superior to, the written law. With great zeal, they applied themselves to minute points, but in the process, they missed the real objectives the law put before them (Matt. 23:23), and therefore their religion became vain.

**"Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the COMMANDMENT OF GOD, ye hold the TRADITIONS OF MEN, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the COMMANDMENT OF GOD, that ye may KEEP YOUR OWN TRADITIONS"** (Mark 7:7-9).

### Scribes and Pharisees, Hypocrites!

It has been suggested that the Scribes and Pharisees were condemned because of their over-studious approach to God's Word. This was not so! They were condemned because, while manifesting an outward devotion to God's Word, they were, in reality, proclaiming their own words. The Master never rejected attention to detail, for he clearly declared: "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18). Neither the smallest letter, nor the merest ornament would pass from the law. All would be fulfilled, so, presumably, all were there for study. The leaders of Israel scrupulously examined "the fine print" of the law, but they were blind and leading the blind "into the ditch" (Matt. 15:14).

What is the explanation of the paradox? What is the reason for the "unrighteous decrees" enacted by Israel's leaders? Isaiah 10:2 provides the answer.

*"... to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!"*

Moffatt gives emphasis to the iniquitous system under which Israel groaned: "robbing the weak of their rights, and defrauding the poor of their dues, till widows fall to them as spoil, and orphans as their prey."

The fault of the Scribes and Pharisees was not in their scrupulous attention to detail. It was in their pride and selfishness. They heard the Word, but not well enough for it to become a transforming power in their lives, and because of this, their attention to detail was but a mask for their hypocrisy.

Time and time again, Immanuel upbraided the leaders of the flock for their covetousness (Luke 16: 13-14). Zephaniah (Ch. 1:11) and Jeremiah (Ch. 7:11) condemned the princes and priests who made merchandise of the Truth. At the commencement and close of his ministry, Immanuel cleansed the Temple of those whose commerce corrupted Yahweh's worship (John 2:13-17; Matt. 21:12-13). As Zechariah had anticipated, and Matthew records, their eyes were ever on the Ephah! (Zech. 5:5-6; Matt. 23:16).

### Inspection and Investigation

Because of their attitude, it was inevitable that judgment would follow. A "day of visitation" was coming, warned Isaiah:

*"And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory?" (Ch. 10:3).*

By robbing the poor, the widows and the orphans, Israel's leaders in Immanuel's day had attracted to themselves consider-

able wealth. They were "clothed in purple and fine linen, and fared sumptuously every day" (Luke 16:19). These splendid clothes, these tables made and furnished at the expense of those who could not defend themselves, comprised their "glory," or, as Moffatt translates, "their plunder." But what would they do with their plunder, when the day of "visitation" came upon them?

The word "visitation" more correctly means "inspection." The Hebrew "pequddah" is represented in the Greek Septuagint by "episkopes," which means "a watching over," (Liddle and Scott), "inspection, investigation" (Grimm-Thayer). After the type of the priest's inspection of the leprous house, Immanuel "visited," or "inspected" the house of Israel ("Logos" Vol. 28, Nos. 10 and 11; Lev. 14:44-45). His inspection confirmed the "leprous" condition of the house, and he gave sentence accordingly:

**"The days shall come upon thee, that thine enemies shall 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 19:43-44).

### Rejected and Removed

Pronouncing the "house" unclean, he sent forth his armies (Matt. 22:7), the Roman armies of AD 70, to break it down and to cast its stones (its people) in an unclean place (among the Gentiles — cf. Lev. 20:25-26).

This was anticipated in Isaiah 10:4:

**"Without me they shall bow down under the prisoners, and they shall fall under the slain. . . ."**

In this final scene of Yahweh's accusation against His people, set in the shadow of war clouds and pending invasion, we see Assyria on the march; and we then behold the Assyrian mantle fall on Babylon, Persia, Greece and Rome, as each in turn, becomes the "Assyrian," to desolate the land and persecute the people. The final picture is revealed in AD 70, with the nation being ravaged by the Assyro-Roman power, experiencing war, (Ch. 9:18), the widespread bloodshed (v.19), the famine that leads to cannibalism (v.20), as they fight each other in their frenzy (v.21).

The moral decline of Israel had been gradual. Failure to heed, pride, unrepentance, refusal to reform; each in their turn a more hardened form of apostasy, led eventually to the rationale of the Scribes and Pharisees, that constituted a virtual corruption of the covenant.

The land was indeed darkened, and in "thick darkness" the people were driven away (Isa. 8:22).

— E.M.S. (N.S.W.)

**This prophecy will be continued next issue (God willing).**

## Musings at the Memorial Feast

# What Shall It Profit . . . ?

### **Salvation Is A Personal Matter**

Salvation is a personal thing. It is an individual prerogative and experience. There are many factors in the situation: knowledge, belief, faith, hope, love, sincerity, obedience, etc. but nothing can over-ride, modify, or nullify this all-prevailing, fundamental condition. Every consideration that enters into the question emphasises the truth that salvation rests on a personal basis, and must do so while the offer remains.

This truth is attested by the Psalmist in the well-known passage: "No man can redeem his brother, or give to God a ransom for him" (Ps. 49:7). True, there was one exception, but it is the exception that proves the rule. Christ could and did redeem his brother, giving himself as the ransom price of his redemption; and this unique service, which only Christ could render, was made possible because it was according to God's will. This was an ordained necessity, the essential conditions of which were fully met in the person of the offerer.

This apart, as a universal experience, man stands on his own feet, and is the arbiter of his own destiny. None obtain, or can obtain, salvation by proxy, but each bears his own burden. Each one believes for himself, frames his own creed, prepares his own rules of conduct, lives his own life. Of course, there is a measure of inter-action in mutual relationship, and among the forces that influence character a place must be found for the strength and power that a helpful association can supply.

These spheres of thought and action, however, are limited in their range, and partial in their appeal. When the end of the journey is reached, each finds his true level; at the end of the days each stands "in his lot." To his own Master each one stands or falls, and he rewards each one according to his works. Nothing therefore can shake or modify the heart-searching truth of personal responsibility, as expressed by the Apostles. God is not mocked. Whatsoever a man soweth that shall he also reap. Should he sow to the flesh, he reaps corruption; but if he sows to the Spirit he will reap life everlasting (Gal. 6:7-8).

### **Our Most Treasured Possession Is Life**

The Master teaches the same truth and enforces the same lesson, when He asks the pertinent questions: "What shall it

profit a man if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Life, therefore, is the supreme consideration, the most valuable treasure. If what a man is, becomes, receives, or acquires, is at the expense of his eternal well-being; if his self-interest is clothed in the exclusive garb of worldliness, then he has missed the mark, lost the prize, and his life is rewarded by the fulness of everlasting loss. He may obtain the plaudits of the crowd; he may earn the goodwill of his fellows; receive the utmost pleasure of their approbation; gain the riches of earth — the things money can buy, and affluence provide — but if it ends there, life has proved unprofitable and vain. What shall it profit a man if he be not rich toward God? Nothing! All is vanity and vexation of spirit.

"What shall a man give in exchange for his soul?" By the true standard of judgment there is no comparison. Life has no marketable value, or rather it is too precious to be bought or sold. Life is a man's all: his one possession that can neither be replaced or renewed, yet it confers the dignity of self-knowledge. And if it contains nothing of intrinsic worth, nothing but the things which perish with the using, then when he departs he leaves behind nothing that will yield a return, nothing that will be of moment in the day when the great issues will be determined. What shall a man give in exchange for his life? There is nothing of equivalent value, and so far as the deciding factor of personal existence is concerned, on his choice the future — with all its possibilities, with all that it means and brings — depends.

### **We Should Seek The Higher Life**

Yet in the scales of spiritual values, there is a carefulness that leads to poverty and waste, and a liberality that leads to rich abundance. And in the light of that, life itself, precious though it be, must take second place to the claims of faith and loyalty to the Gospel. If devotion to these principles means conflict with the natural things of life, then, whatever the cost, at the expense of life itself, the former must be supreme. Many, when the conflict came, chose to obey God rather than man, and, like Paul, "counted not their life dear unto them that they might finish their course with joy."

Estimated by present standards such action is folly; yet judged by the true standard it is the highest form of self-interest. "He that saves his life shall lose it," says Jesus, "but he that loseth his life for my sake, and the Gospel's, the same shall save it." This is preservation yet ultimate loss; this is apparent loss yet ultimate gain. This is having regard to the gift of life on the highest plane; erecting life's building on the foundation of faith; resting secure on the promises of God; content to take His esti-

mate, to have His vindication, to wait His time, to accept His assurance, to hope in His mercy, to tarry for His reward. If refusing deliverance one loses his life in the sacred cause, he does so in the hope of obtaining a better resurrection, and, like his Lord, "fashioned after the power of an endless life," he will live to die no more.

It is useless to know these things, however, unless we are prepared to act upon them. The day will come when all nations will be blest in Abraham and his seed; but what does it profit a man to know it if that day he never sees? It is interesting to know that he who hath part in the first resurrection is "blessed and holy," and that on him the second death will have no power; but what will such knowledge profit a man if he is overtaken by the second death? It is a grand thing to know that the time is coming when "the glory of Yahweh shall cover the earth as the waters cover the sea," but what will it profit a man if when that glory is revealed he does not see it? Every blessing, every reward receives its value and importance in the light of personal need, and in the hope of personal participation; and if they fail to materialise in our experience then, relatively considered, their interest, value, and desirability are gone.

### **Self-interest An Important Incentive**

Some might think that in exalting self-interest we are lowering the standard of duty, maintaining it is a higher conception to labor for the good of the cause without the thought of personal gain. So it is abstractly considered, but this is to reckon without a knowledge of human nature. Man must have an incentive to inspire his heart, and there is nothing in the cold shades of altruism to inflame his zeal, or awaken interest in things Divine. Hope is one of the things that "abide," and hope when shorn of personal interest is without its power. Moses, in the height of self-abnegation, asked God if He could not forgive the nation's sin, to blot his name out of the book of life. Paul, in his excess of zeal, could wish himself "accursed from Christ" if it would benefit his kinsmen according to the flesh. Both were prepared to sacrifice self on the altar of collective good, but few, if any, could rise to such sublime heights of self-denial, or make personal interest subserve a higher need.

And in both cases the feeling was only a passing desire, for both had a keen appreciation of the promised blessing. Moses, we are told, had regard to the recompense of the reward (Heb. 11: 26), and Paul had one dominating desire: to press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14). Like the Lord Himself, who, for the joy set before Him, endured the cross and despised the shame (Heb. 12:2), they

were animated by the purest hopes and highest aspirations. We cannot err if we thus follow the excellent of the earth, whose lives are a constant incentive towards the loftiest achievement. If they found inspiration and encouragement in the hope set before them, it is foolish to decry sanctified self-interest as one of the motives of spiritual life.

Moreover, such a personal sacrifice as Paul and Moses offered to make was offered in vain. Vicarious merit cannot be transferred from man to man, and Paul could only find himself "accused from Christ" by personal unworthiness. The right to blot out one's name from the book of life rests entirely with God, and He has told us it will only be done as the consequence of personal transgression (Exod. 32:33). In their zeal and enthusiasm for another's good they asked what could not be granted, and stipulated what could not be done, thereby remind us that responsibility is, first and foremost, individual in its scope and bearing.

Any other conclusion would infringe the prerogative of Christ as the world's Redeemer. "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses" (2 Cor. 5:19); and by reason of this purpose, and by virtue of his absolute sinlessness, Christ was "able to redeem his brother, and to give God a ransom for him." This service Christ alone could render. Through him, Paul said, is preached the forgiveness of sins, and by him men can be justified from all things from which they could not be justified by the law of Moses (Acts 13:38, 39).

What, therefore, shall it profit a man though he gain the world, if he misses the pearl of great price, the one thing that justifies and enriches existence—salvation in Christ? He has jeopardised his liberty, and failed to acquire the one thing that makes him free — free from condemnation, free from sin's power, free from the second death. There is no equivalent in value he can give in exchange for his life or himself, and his destiny lies in his own power. Should he miss the mark, lose the prize, sell his birthright, become a castaway, nothing can compensate him for his loss. If in the balance of true worth he has been tried and found wanting, nothing can make it good.

Let wisdom be justified of her children! He that hath ears to hear, let him hear!

—D. Y. (Eng.)

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There is a great and serious work in hand — the development, upbuilding, encouragement and purification of believers in the truth — and to this work we seek to stick as closely as possible, doing everything that will promote it, and avoiding everything that would weaken or obstruct it.

—R. Roberts,



# Questions



# Answered

## HOW WAS THE HOLY SPIRIT TRANSMITTED?

**Question:** There is no Scriptural statement that the laying on of the Apostles' hands was necessary to receive the Holy Spirit. Ananias laid hands on Saul, and Ananias was not an Apostle. It was not possible, on the day of Pentecost; but if it were necessary, surely Peter would have commanded to lay hands on Cornelius and his friends. Doubtless laying on of hands was mostly done initially by the Apostles, as special authority was vested in them in all things. Not only Paul, but the "presbytery" laid hands on Timothy (1 Tim. 4:14). Surely they shared in this important ministry, when Timothy received spiritual gifts. I believe Timothy laid hand on men, to bestow the Holy Spirit (1 Tim. 5:22). He was not an Apostle. Probably it was the will of God that the Apostles should lay hands on the Samaritan converts, to give their seal to the work of Phillip in this extension of the field of preaching.

*Ans.* The receipt of this letter, containing the above statement (among others which we hope to deal with subsequently), emphasises the importance of clearly setting forth the Christadelphian position. The letter is from a one time prominent Christadelphian, who today, unfortunately, writes:

"An ounce of miracle from God is worth more than a ton of Christadelphian interpretation of Scripture. I mean this kindly; I have a lot of friends among the Christadelphians, but I believe the Bible clearly upsets Christadelphian teaching; and miracles today confirm the word."

These are brave words, but in the absence of the "ounce of miracle," we are forced back upon the "interpretation of Scripture." Further, that Scripture, itself, is a miracle, and is of God, so that if that supposed miracle is found contradicting the Word (as the magicians of Egypt by their enchantments endeavoured to frustrate the words of Moses) then it must be viewed with the greatest suspicion.

Consider the statement above, set in the form of a question, but not originally intended as such. We are told that "there is no Scriptural statement that the laying on of the Apostles' hands was necessary to receive the Holy Spirit." What then are we to make of the words: "Through laying on of the apostles' hands the Holy Spirit was given"? (Acts 8:18). The writer, above, has a suggestion to counter the difficulty that this presents to the false theory he has now embraced. He suggests that it was to give official approbation to an "extension of the field of preaching." But Phillip engaged in no extension of preaching as he

imagines. Samaria was a field of activity in which the Lord had been engaged, where "many believed" (John 4:39), and where he remained that he might give it special attention (vv. 40-42).

In short, another reason will have to be found to get around the difficult statement of Acts 8:18, if the writer wishes to retain his theory.

A great deal is made of the fact that Ananias was told to lay his hands on Paul. But that was in order that Paul might receive the Holy Spirit? We are not told that it was. Paul was told that the putting on of the hands of Ananias was that he might "receive his sight" (Acts 9:12). Ananias, it is true, declared: "The Lord has sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." But the record does not say that the Holy Spirit was given by the putting on of Anania's hands. We read that through the ministry of Ananias, Paul's sight was restored, and he was baptised. The filling with the Holy Spirit was doubtless by direct effluence from heaven.

The case of Cornelius has been touched upon in the course of the recent articles published in "Logos." Something more than merely commanding Peter to place his hands on Cornelius was necessary to fulfil the purpose of God. The whole Ecclesial world had to be convinced that the time had come to preach the Gospel to the Gentiles. The fact that these Gentiles received from God the Holy Spirit, without the imposition of hands, doubtless made a profound impression on the brethren of that day. No longer was preaching to the Gentiles challenged as it had been previously.

The laying on of hands was not merely for bestowal of Holy Spirit gifts as the writer imagines, but also to perform miracles, as is shown in the case of Paul's blindness, and to induct brethren into offices in the Ecclesias. That is the significance of 1 Tim. 5:22. Therefore, others than Apostles could "lay on hands", but only they could bestow the Spirit. Where is evidence to the contrary?

The "presbytery" of 1 Tim. 4:14 constituted the eldership, including the Apostles. The gift of prophecy had been conferred on Timothy by the laying on of the hands of the presbytery. We are not told, in this place, who actually did lay hands on Timothy, but this is supplied elsewhere. In 2 Tim. 1:6, Paul exhorted Timothy: "Stir up the gift of God, which is in thee BY THE PUTTING ON OF MY HANDS."

The facts show quite obviously that the putting on of the Apostles' hands was necessary in order that the gifts of the Spirit might be conferred. As the Apostles have long since passed to their rest, there is nobody capable of passing on those gifts. The so-called miracles of to-day are not the result of Holy Spirit power, but the exercise of mind over matter.

## AT THE "EUREKA" CLASS

*A series of monthly discussions designed to promote a greater interest in, and understanding of, "Eureka." The particular sections of the exposition should be read preparatory to considering the following remarks. We welcome further comments and questions from our readers.*

### **The Apocalypse Rooted in the Prophets.**

**"Eureka," Volume 1, Pages 41-86.**

This section opens with reference to the historian Gibbon's testimony of the belief of the early Christians in the return of Christ and the reign of the triumphant saints on the earth. But the influence of the Apostasy has been felt down the ages. The truth concerning the Millenium suffered; the Apocalypse itself was nearly banned; and believers therein were classed as heretic and fanatics! This is the story when men, whose minds are astray from Divine things, meddle with Scripture. But, declares Brother Thomas, even if the Apocalypse was not considered, the doctrine of the return of Messiah and his reign on earth, is amply revealed in other parts of the Inspired Writings.

We need to continually recognise that these truths are the basis of our beliefs, and to present to others a solid Christadelphian stand thereon. "It is the burden of all the prophets from Moses to Malachi," wrote Brother Thomas. And there must be no "watering down" in our generation.

After considering these features, there began for us at Wolverhampton some of the most beautiful studies we have engaged upon. Brother Thomas surveys some of the references in the prophets to the great day of Apocalypse of Jesus and his brethren. How deeply embedded is the last book of Scripture in the words of the prophets of Israel! The reader should look up all the passages quoted by the Doctor, in their context, in order to benefit therefrom. This will lead to much profitable discussion. We must not be in a hurry to see how many pages of "Eureka" we have read. It is more important to see how many points we can understand.

### **The Apocalypse in Ezekiel — Page 43**

The evening spent on this prophet was a delight — yet we only touched the surface of the beauties contained in this book. In a few words, Brother Thomas draws together all the wonderful features of Ezekiel, which speak of the revelation of the "Son of Man" as King of the World. In his opening paragraph,

he draws our attention to Ezek. 17:22-24, and the parable of the dry tree which flourished. A twig from the Jewish cedar (Jehoiachin) was planted in captivity in Babylon; Zedekiah was planted by the King of Babylon to be a tree of low stature (i.e. subservient to Babylon). Zedekiah broke faith and was cut down. But God would ultimately plant a tender twig in Israel which should (like the mustard seed) become a great tree under which all nations should shelter. Some have suggested that verse 24 simply sums up the history of those times — but as “all the trees” (nations) are “to know”, and as whole trees, (not mere twigs) are mentioned, we can be sure that the great day of Apocalypse is before us. God overturned the throne of David (brought down the high tree); He brought about a return from exile (exalted the low tree); then in AD 70, dried up the green tree of which Jesus had been the sap; and finally will make the dry tree (Israel in the valley of dry bones) to flourish.

This will be the day, when he shall come “whose right it is” (Ch. 21:25).

Brother Thomas refers our attention to Ezekiel 34, the lovely chapter upon which Jesus based his parable of the good shepherd of Israel. It is quoted in “Eureka” to demonstrate that the roots of the Apocalypse to John lie in this chapter as in many others of the prophets. The work of Christ and the saints in the Kingdom, is often likened to that of shepherds. Such a title probably describes our duties in the future better than the word, “rulers.” David of old, was a shepherd both literally and spiritually, and his experiences are mirrored in the approaching reign of the Second David.

We had some discussion whether the evil beasts which are to cease out of the land (v.25), are literal or symbolic. Someone pointed out that an alternate translation renders “plant of renown” (v.29) as “prosperous plantation,” so that the picture is one of Israel restored, enjoying a fertile land and fruitful paradise. No doubt this is involved, but so many of the literal blessings of the Kingdom will be symbolic of the spiritual. This whole chapter is, in any event, a parable.\*

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\*In Volume 2, page 562, Brother Thomas comments upon these verses, to show that “a great and marvellous change comes over the country politically, socially, and physically. The peace so long and earnestly prayed for and promised, is at length established” by the Lord Jesus Christ and his saints. Verse 29 should be translated, more correctly, as “a plantation for fame,” or “for a name.” Compare this with such declarations as Zech. 6:12, 3:8; Isa. 11:1, 10, and it is evident that the benefits bestowed upon Israel, described by Brother Thomas, are the result of the “Branch” and “Plantation” of fame: Christ and the Saints.

The picture is of a good shepherd over Israel, who will turn out all the wolves and other wild beasts, who have long prayed upon the nation. Just as David slew the lion and the bear in protecting his flock, so his greater son will slay the nations (who are but beasts—Dan. 7), who attack Israel. He will ensure that his people are fed with knowledge and understanding (Cf. Jeremiah 3:15). Thompson's "Land and the Book" describing the work of shepherds, gives a good picture of the literal basis of the work in the Kingdom. (Incidentally, each one of us has some shepherding responsibility within the ecclesia . . . unless we ourselves, are straying sheep! There is always someone to be helped on the way to the Kingdom).

Ezekiel 36:35, emphasises the literal fruitfulness of the land, which was previously desolate, but will become like "the Garden of Eden." Even this, however, is emblematic of an Israel, for long spiritually barren, will then be fruitful, because it will be possessed of a new heart and spirit (v.26). Israel shall blossom and bud, and fill the face of the earth with fruit (Isa. 27:6).

Ezekiel 37, describing the valley of bones, prophesied of Israel's national resurrection. It was pointed out that too often enthusiasm for the wonderful sign at present in the land of Israel, leads brethren to suppose that much of this chapter has been fulfilled. But this is a mistake. There are actually two pictures of resurrection. The first is a lot of dry bones lying in a valley, then formed into something having shape, but no real life: a dead corpse (v. 1-8)! This is as far as Israel in the land has developed. There is a national entity, but it is yet dead in the spirit. At the coming of the King, in the day when Israel shall sorrow over him whom their fathers pierced, after further troubles, then shall life be breathed into the corpse (v. 9-10). Then in verse 11, the prophet looks out of the land to the *whole* house of Israel, still scattered in political graves throughout the nations of the world. An end is put to this political burial, and the remaining tribes come flooding back to the land that they may "live" in the highest sense. What we see happening in Israel today, is but a beginning, a token, a sign! The largest part of the regathering remains to be done when Messiah returns to regather Israel, and to give them the breath of life. The two stages in the regathering are focussed in verses 15-22. Two sticks, Judah and Israel, are joined together to make one community in the land, twelve tribes united under their shepherd, the second King David. The dry bones in the land and the bodies out of the graves of the nations, are become again God's own people, nevermore to be broken in twain, or cast out of His land.

Brother Thomas has space only for a brief reference to the wonderful temple to be erected at Jerusalem, as a house of prayer for nations. In our discussion, mention was made of Brother Sulley's work in opening these last chapters of Ezekiel, and providing us with the basis for this remarkable study.

Ezek. 47 gives a very beautiful sketch of the land of promise in the future. The great earthquake (Zechariah 14) will change the topography of the area, so that the site of sinful Sodom will be uplifted; the river will flow from the temple, transforming the Dead Sea into a fresh water lake, and the Jordan into an inland waterway with an exit into the Mediterranean. On either side of the new river will be a wood where the peoples will be able to gather fruit and leaf of special medicinal value to purify the air and strengthen the body. What a joyous picture! A rejuvenated, healthy, God-honouring community!

Yet in Rev. 22, we are shown that these literal changes form a parable. The Dead Sea of nations is to be healed, except that a small area, representative of the restrained survival of sin during the millenium, will still be salty. The Wood of Life, representative of the saints, will be for the curing of the spiritual ailments of the world, creating a spiritually alive and healthy community! In the geography of Palestine will be seen a cameo of the whole world of the age to come.

According to Brother Sulley, there will be established a city, south of the Temple, where the pilgrims will stay before and after their worship. Its name, "Yahweh Shammah," means "Yahweh from thence." From this city the worshippers will go to the Temple to approach the Almighty.

Thus, Ezekiel beautifully portrays aspects of the apocalypse of Messiah, and reveals the glory attendant with his reign. Ezekiel provides a wonderful basis for the book of Revelation!

—E.W. (Wolverhampton Eureka Class).

*Next issue, we hope (God willing) to discuss the Apocalypse in Daniel and Hosea.*

### Of Whom Can This Be Said?

"He had no trace of vulgar ambition, but merely the grim determination to do whatever his hand found to do with all his might. Very early in life he had seen life as a great trust; he feared and loved God with all his heart and soul and strength and with all his mind. The sense of God possessed him wholly and was never absent. He worked as if the Great Taskmaster's eye was upon him, and so he worked quietly and unostentatiously and without fear."

## "As A Thief in the Night"

*"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . . and they shall not escape"* — Paul.

Upon whom is it that the Day of the Lord so comes? Is it upon the brethren of Christ? By no means. They are of those of whom Jesus, in connection with the very intimation of his thief-like coming, says: "Blessed is he that watcheth." Paul expressly says, "ye brethren are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4). It is to "them that look for him" that Jesus "appears the second time without sin unto salvation" (Heb. 9:28). Not upon the brethren of Christ, then, but upon the world at large, the day of the Lord will come as a thief in the night.

It is profitable for us to remember this. We see the world busy from year to year, with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity. The things of God figure very small in the presence of their pomp and their display. Nothing appears so absolutely trashy as the hope of Israel, and nothing so ignoble as a stickling for the commandments and ordinances of God. In such a situation, we are apt to be victimised by the impressions of the moment. We are apt to doubt our own reading of the Word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises; in a view of things which all the world repudiates with scorn: in expectations which even the learned, and the wise and renowned, dismiss as the raw conceptions of half-enlightenment, or something worse. The slow, constant action on the mind, of this spectacle of unbelief or indifference on the part of Society at large — rich and poor, great and small, learned and ignorant, cultivated and ill-bred — to the most glorious facts of the gospel, is in danger of benumbing us, and making us feel, contrary to the facts and the evidence, that there is something wrong in our position. It is profitable to remember that the Spirit of God has forewarned us, that the approach of the day of the Lord would find the world in this state: that the day would come upon them as a thief, and would bring sudden destruction upon them.

It may be wondered how the day of the Lord can be said to come as a thief, seeing that its approach has been so long

proclaimed beforehand, and seeing there are so many signs of it recognisable in the public affairs of the world. The wonder will cease if it be remembered that it is only to those who are indifferent to that proclamation and ignorant of those signs, that it is said to come as a thief. To those who believe and watch, it will not come as a thief, but rather as an expected and much desired friend.

Why cannot the world see the signs?

Because those signs are communicated in a form that can only be apprehended by childlike and patient persevering study. It was said to Daniel, concerning them:

**"The wise shall understand, but none of the wicked shall understand" (Dan. 12:10).**

The same idea was indicated to John, in the words: "Here is the mind that hath wisdom: let him that hath understanding count the number of the beast" (Rev. 13:18). Now, the world lacks the very beginning of wisdom, the fear of God; and, therefore, can never obtain access to secrets accessible only to a state of mind of which that fear is the very first characteristic. The world aims at its own gratification and glory; and, therefore, the secrets of God are hid from it. "His secret is with the righteous." "The scorner seeketh wisdom," we are told, "and findeth it not," but knowledge is easy to him that understandeth" (Prov. 14:6).

Another reason why the world cannot see the signs, or, rather, another aspect of the same reason, is that the signs themselves, when understood, are so gradual in their development, that it requires the patience of a loving and affectionate watch to be able to discern them. They do not flash like a rocket before our vision: they are not like the flaming meteor, rushing across the sky, and dazzling all our eyes by their brightness; they are not even like the slow-moving comet, spread out in the heavens in definite and luminous form. They rather resemble the stately and unsensational movements of the starry universe, from which the dates of eclipses are deduced. They are movements in the political heavens correspondent with the indications of the prophetic word, telling us of the approach, not of an eclipse, but of a sunrising which is to bring healing to the world. The scoffer cannot discern these movements, even though he may be acquainted with the facts of which they consist. He laughs at the expectation of the saint, and says, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." They join with the scoffers of ancient days in Israel (for such they were) who said:



**"Let him make speed and hasten his work, that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it" (Isa. 5:19).**

The day that is coming will justify the faith and hope of the righteous, and overwhelm the despisers of the word with consternation.

Paul's words teach us that "peace and safety" will be the cry to the last, and that the actual arrival of the day of the Lord will find the people with these words in their mouth. This is also very useful to know. It helps us to endure the placid indifference and absolute stolidity with which the whole subject of the purpose of God is regarded in the earth. The signs indicative of the approach of the day of the Lord are abroad.

The cry of "peace and safety" — the universal persistence in the habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition—will not delay for a single hour, the advent of the terrible destruction from the Almighty: it will come whether men sleep or wake; neglect or consider. In relation to the world it will come suddenly. To the sons of God, it will come as a welcome and long-looked for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant. Our neighbours may laugh at our confidence and pity the fanaticism, as they regard it, that looks for these things; but, in truth, they themselves are the object of true pity. They are blind to what God has purposed and what God has revealed, and will be the victims of a helpless terror when the long-sleeping but approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose.

Our single anxiety, while the vision yet tarries ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn, though invisible, facts of the situation; that when they are no longer invisible, but the patent, terror-striking events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.

—Brother Roberts.

If wise, we shall be among those who prize the weekly memorial of the Lord's death, and who allow nothing controllable to prevent their presence. It is a bad sign when attendance is slack here. Spiritual death has commenced when a man can easily excuse himself from being absent from the table of the Lord.

—R. Roberts.

## Correspondence

Enjoys the 'Herald'

We have received many letters of appreciation in regard to the recent publication of the "Herald of the Coming Age" titled: "Jehovah's Witnesses, or the Bible!" Here are a few of the comments:—

"I have just recently received your booklet on the Jehovah's Witnesses. It was an eye-opener to me. I knew little about this sect, but your book showed me that I had much to learn . . . I am pleased that I am not one of their number."

—T.R.P. (Victoria).

"Your booklet, 'Jehovah's Witnesses or the Bible,' proved very, very interesting, as I had two of this sect calling on me at that time. I have lent this booklet to one of them although they both said that it was rubbish. I disagree with them, and find their religious beliefs intolerable."

—R.E. (Brisbane).

"I gave a copy of this book to a friend — a Jehovah's Witness, and now their family of five are studying the Truth."

This booklet is valuable, not only to distribute to others, but to increase our own appreciation of the Truth. It reveals the iniquity of this system, its God-denying error, its spiritual poison. Wise are we to have a clear "answer for the hope that is within us," when we are confronted by these apostles of error. Further copies can be obtained from Box 226, G.P.O., Adelaide, South Australia.

**Thank You!**

Brother W.C.M., of England, writes of his pleasure at receiving "Logos."

"Please find enclosed my donation for "Logos" for 1963, and such other publications as you may wish to send me. I have much appreciated and found help from those received in the past."

Thank you, Brother W.M. for

your generous donation to the cause of the Truth. We will include a copy of the "Story of the Bible" magazine with your issues of the "Logos," and trust that you will find this enjoyable and profitable reading also.

**Truth Vindicated!**

From America comes a comment upon the Debate recordings mentioned in recent issues of "Logos":

"Having received and heard the records of your (Brother H. P. Mansfield's) debate with Mr. Lee, we wish to express our pleasure at hearing this wonderful defence of the Truth. This was not only a defence of the faith, but an establishment of the true teaching of the Scriptures. The texts brought forward by Mr. Lee were put in their proper place with clearness, that the true seeker after Truth could not fail to understand.

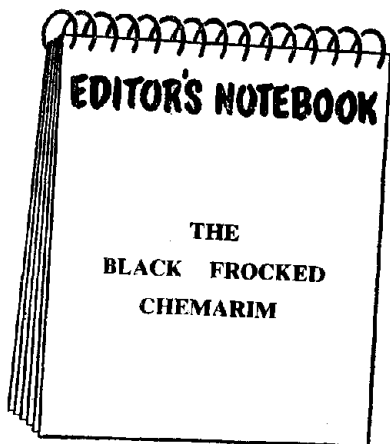
"The Truth stands out in its greatness when compared with the errors of Christendom. In particular, the discussions upon the "Trinity" impressed us. It seems strange that men of intelligence could believe and follow such fables. Yet the Scriptures clearly reveal that such a situation would exist. It, nevertheless, causes us to look more fervently for the coming of the Only Son of God, to destroy the mist of darkness that covers the people, that they might realise that they have 'inherited lies, vanity, and things wherein there is no profit.'"

—Brother & Sister J.S.B. (U.S.A.)

At the present time error is in the ascendancy. And though we can appreciate the beauty of Truth when compared with error, unfortunately people generally prefer to ignore it. But their blood is on their own head. As for us, our wisdom is continue to preach the Truth without compromise, for such will gain the approval of all lovers of Truth, and the pleasure of the Father. For all others, we need take no heed,

**10 a.m SUNDAY** — On board MV "Neptunia," travelling from Australia to Italy. The sun is shining brightly on the blue waters of the Indian Ocean. After a few days of pitching and tossing in rough seas the ship has steadied in calmer waters, and most passengers are on deck paying homage to the pleasant weather, and the sun that shines brightly above. Even those who were sick the day before are taking courage from the more congenial conditions.

Most passengers are Italians, and they seem to travel in family groups, so that innumerable children clutter up the Promenade Deck, babbling in their foreign tongue. Unlike other ships on which I have travelled, Sunday morning seems to mean nothing on this Italian liner. Whereas English ships prohibit games on a Sunday morning in deference to religious sentiment, this ship seems to be given over to pleasure more on this day of normal church-going than on any other day.



But stepping through the throng, there comes a black-robed priest sounding a little bell in his hand, warning the faithful by its sound that the eyes of the Holy See are still upon them, and that it is time for church! He holds the ridiculous little bell high above his head, as imperiously he walks on throughout the ship, the passengers opening a pathway before him. He is not a very impressive sight. To me he appears the very personification of gloom, of mystery, and of superstition.

But his word is law to many passengers on board this Italian liner.

As I watch the squat figure of the black-gowned priest coming towards where I stand on deck, my mind turns to the reform of Josiah, and the record in 2 Kings 23:5: "And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places. . . ." In the margin, the Hebrew word "chemarim" is substituted for the word "idolatrous." This word is derived from "camar," "to be black," and denotes black-frocked priests in contrast to the white-gowned Levitical priests. Black is the color of evil (Rev. 6:5), whereas white is the color of righteousness (Rev. 19:8).

And the fat little priest, ringing his little bell (or, as I saw him another day at a certain hour, publicly reading his prayer-book, walking up and down, up and down, up and down the deck, apparently impervious to the fact that he was disturbing the passengers playing games; or, again, one night when he interfered to tell the stewards that the hour was late, and the pleasure-loving passengers must go off to bed) presented a curious sight among the merry-makers, many of whom obediently ceased what they were doing to attend church-service. It was a grim warning that the long arm of Rome reached far out to sea, to hold its devotees in the thralldom of superstition, fear and error for which it is notorious,

The clerical commentator, Adam Clark, made a significant comment at 2 Kings 23:5 quoted above. He wrote: "Why we should imitate in our sacerdotal dress those priest of Baal is strange to think and hard to tell." He could see the significance of the word "chemarim," used to describe the idolatrous priests. He recognised that his badge of office was similar, and he wondered why it should be. He was not a Catholic, but a Protestant, but did not realise that there is little difference: one in the mother and the other the daughters of an apostate system. The badge of office is a badge of deception. Zechariah looked to the time when there shall be such widespread repugnance at this error, that none will dare to wear its badge: "the prophets shall no more wear a garment of hair to deceive" (Zech. 13:5 -mg). When the pernicious influence, the blasphemy and cruelty of Rome is considered, who among those truly moved by the truth would regret the passing of either it or its daughters?

Meanwhile, the black-robed priest did the rounds of the ship wearing his badge of deception.

#### A STRANGE SCENE AT SEA

A tropical sun burns hotly on the deck; the white-painted ship reflects back the heat, as it lazily rolls in the slight swell; passengers recline in deck-chairs and talk to one another. The medley of different tongues: French, Dutch, Italian, Indonesian, English, etc. makes this ship a modern representation of the tower of Babel. The different languages frequently constitutes an effective barrier, preventing conversation one with the other.

But there is even a more effective barrier than language: it is the barrier caused by the Truth. We have little in common with those on the ship even though they might speak the same language as we do. In fact, so far apart are we in thought and outlook to the majority, that we welcome any isolation that we can find. This is so different to other passengers who go out of their way to seek company. In fact, the steward has almost apologised for giving us a table where we are completely on our own, whereas we feel like tipping him for so doing!

Life at sea is a little world of its own. Between ports, the ship becomes quite divorced from the rest of humanity which could almost cease to exist as far as the passengers are concerned. True, a little news trickles through, to reach us via poorly-translated news-sheets, but it is of the inconsequential sort that is of little interest. We are cut off from the great drama of the times taking place in the vast world about!

The majority of passengers are happy to have it thus. The destiny of Britain and the Common Market, the threat of war and the intentions of Russia, the challenge of the Middle East, mean nothing to the lazing, pleasure-loving passengers. This trip is a form of escape for them, and would be ruined if they were too realistically reminded of the grim facts of life. Like the ostrich burying its head in the sand, they have left all that for a season. Their world is limited to the ship; their horizon is an empty expanse of heaving water about them, and they are content to

have it so. Cut off from all contact with the normal routine of life, they throw off all inhibitions, and seek one objective: personal pleasure.

We also seek pleasure. God invites us to do so (Eccles. 2:24; 3:12, 13, 44; 5:18), whilst warning us to choose wisely for He will bring all things into judgment (Ecc. 11:9). Our pleasure takes a different form, and we instinctively revolt against the stupidity about us. This afternoon, for example, whilst others are lazing in their deck chairs, or enjoying the entertainment provided by the ship, we enjoy celebrating the Memorial Meeting in our cabin. There are but three of us; a little group of "peculiar" people from out of the mad throng among whom we are temporarily thrust. But what joy there is in the spiritual delights that Yahweh has provided! How more satisfying are they than the sophisticated and temporary pleasures sought for by the other passengers. The day's readings, an exhortation from one of like precious faith far away, the reading of the familiar words of Luke 22, the breaking of bread and drinking of wine and meditation upon the significance of it all; the realisation that though isolated, though far away from loved ones on this apparently boundless ocean, we are brought nigh one to another through the love of God. Here is pleasure indeed! We finish the exercise with a sense of accomplishment and complete satisfaction. We finish it to the strains of some familiar hymns played on a portable transistor tape-recorder we have with us, and we wonder afterwards what other passengers might have thought of it, as the sound echoed down the corridor.

Most likely they did not even recognise it as a hymn tune!

The secret to enjoyment on such a trip as this is to set oneself a task, and allocate time for its accomplishment. I have a certain amount of work to do each day in connection with "Logos," I am also travelling by boat for much needed recuperation, but such a journey would be tiring without some further mental activity. I have therefore commenced a study of the life of the Lord, to gain a greater mental conception of his wonderful character, that its influence might be more powerfully felt in my life. I set aside at least an hour a day on this boat-trip marking up my Bible with the results of my investigations. The cabin is thus converted into a Bible-study room. I have also been able to transfer myself from the Indian Ocean to Palestine, and traverse with Mary the difficult 70 mile journey she took to confer with Elizabeth regarding the momentous news that had been imparted to her by Gabriel. What excitement when the two women met. What a glorious song is that of Mary! It combines the Song of Deliverance uttered by Israel on the other side of the Red Sea, with the song of Triumph composed by Hannah at the birth of Samuel.

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It is a flagrant absurdity to suppose that such men — drones, misers and close-fisted men — can inherit God's Kingdom, who during their lifetime have done absolutely nothing according to their ability for the promotion of its truth. According to what a man sows so will he reap.

—J. Thomas.

Hannah could see beyond her personal triumph over her adversary, to a greater contest between the two women of the Apocalypse, and beyond the work of her son, to the glorious victory of the King Messiah. "Yahweh shall judge the ends of the earth; He shall give strength unto His king, and exalt the horn of His Christ," she declared, (1 Sam. 2:10). There was no king in Israel when Hannah composed this song, but she could look forward in faith to the triumph of the King Messiah. Mary, moved by the Spirit, borrowed the sentiments of both these songs and applied them to the work of the Son she was destined to give birth. She recognised that she was the instrument in the hands of Yahweh to that end.

Closeted in our cabin, we mark up our Bible on this matter, completely happy in our separation — a strange sight at sea!

### INDONESIA PREPARES FOR WAR

**SATURDAY: 9 a.m.** Landed at Djakarta in Indonesia. Solemn warnings were issued that it could be dangerous to wander around on our own. We found, however, that the people were of a friendly, happy, merry-making character, despite the squalid conditions in which great numbers of them live. In the cities living conditions are extremely crude; heaps of refuse lay in the streets the breeding places of swarms of flies, roads are in a shocking state of repair due partly to the heavy rainy season, houses are disfigured by moss and mud.

And everywhere the teeming mass of humanity: a growing problem in this age of rapidly developing communities.

The populations of Indonesia is 90,000,000, and President Sukarno is ambitious to increase it. At present, demands are being made on Malaya; tomorrow it could be Australia. Indonesia has a common border with Australia in New Guinea, and Indonesia is on the march. Everywhere there were signs of militarism in Djakarta. Armed forces were prominent and looked very efficient. I gained the impression that the soldiers were anxious to use the weapons that they carried so proudly over their shoulders. Having ejected the Dutch, the Indonesians are confident of extending their conquests.

I found Asian people very politically-conscious. I spoke with a Yugoslavian couple who were residents of Indonesia. They liked the island, they liked the friendly people, but it was obvious they did not like the new trend of politics since independence had been granted. "Democracy is the way of life in Indonesia," they told me, "but it is a democracy forced on the people by the Government." I spoke with a Chinese. "Asiatics are on the move," he declared. "Some day there will be a contest of power, and then, who knows what will happen?" When I suggested the Bible had an answer he politely agreed. When we showed him certain prophecies and showed how they have come to pass, he showed a superficial interest, and indicated that he might send for literature. A group of Indonesians spoke with pride of the developments of their nation. When asked whether they thought that Sukarno will make

claim to the islands in the Timor Sea, they answered with a grin, "Not today!"

We were conveyed to the white house where President Sukarno has residence. Armed soldiers stood guard outside. We tried to take a photo, and were soon surrounded by soldiers warning us in Indonesian language of dire punishment for attempting such a thing. We apologised in English which they could not understand — but we got our photo. This incident is an indication of the touchy state of things that exists in the East Indies today.

There is indication of much patriotic pride in Indonesia. Recently the Asian games were held there, and most spectacular buildings were erected in which to stage them, contrasting with the squalor in which many of the people live.

Thus this corner of the globe follows the pattern of other parts. These are Noahic times. God looks down from heaven and "behold, violence covereth the earth," "the imagination of the thoughts of man's heart is evil continually," "God's way is corrupted" (Gen. 6). Heedless and headstrong, the nations are rushing on their way impervious to the doom that awaits them. The secret of the Divine purpose has been delivered unto the meek, and in confidence they quietly await the salvation of Yahweh. How privileged they are in the knowledge and hope thus granted them.

Our boat pulled slowly out of the Harbor of Djakarta in the gathering gloom of night. Ominously, the shadow of a couple of warships could be seen on one side, and that of a hospital ship on the other a grim warning of the future. A short time ago, the Indonesian Navy announced that it would soon establish a guided-missile flotilla command, equipped with Soviet-supplied surface-to-surface and surface-to-air weapons.

Thus the world drama has extended to this remote corner of the globe, to Indonesia, which today has a common border with Australia.

"Those that dwell carelessly in the isles shall not escape" (Ezek. 39:6).

—EDITOR.

The age in which we live is rebellious and unbelieving, and we have to be on our guard if we wish to be found on the side of Jesus when He comes. Let us be diligent in our reading of Moses and the prophets, and let us refuse to listen to those who make light of, or find fault with those writings. They are part of the Word of God, and those who dishonour God's Word dishonour God.

There is, perhaps, no infatuation so prevalent and so inexcusable as that which has induced so large a portion of the human race to surrender the entire care of their eternal interests into the keeping of the clergy.

—J. Thomas.

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 19

The Rejoicing of The Elect In View of Babylon's Judgment — Vv. 1-4

### VERSE 1

"After these things" — Thus dating the prophecy.

"Voice of much people" — The great company of the redeemed (Rev. 7:9).

"In heaven" — Political power to whence they have been invited (Rev. 4:1).

"Alleluia" — "Hallelu — Yah" or "praise ye Yahweh." This glorious acclamation is in response to the invitation to rejoice in view of Babylon's impending destruction (Ch. 18:20). It links this song of the Apocalypse with the Halleluyah songs of the Psalms. There, the word Halleluyah is translated "Praise ye the Lord" (Yahweh) — see e.g. Psalm 146:1. These Halleluyah Psalms are all connected with the coming triumph of the saints, and the vindication of Yahweh's name in the earth. Thus Psalm 146 continues: "Yahweh executeth judgment for the oppressed; giveth food to the hungry; looseth the prisoners; openeth the eyes of the blind; raiseth them that are bowed down; loveth the righteous; preserveth the strangers; relieveth the fatherless and widows; but the way of the wicked he turneth upside down" (Ps. 146:7-9).

Here the redemption of His

people and the destruction of Babylon are set forth side by side, in consequence of which, the "great voice of much people in heaven proclaim, Halleluyah."

Psalm 147 is another Halleluyah Psalm ("Praise ye Yahweh"), and announces that "Yahweh doth build up Jerusalem: He gathereth together the outcasts of Israel."

Psalm 149 declares that "the high praises of El shall be in the mouths of the saints, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all His saints. Halleluyah!" (Praise ye Yahweh!).

There is thus a link between these Halleluyah Psalms and the acclamation of the saints in Rev. 19:1, consequent upon Divine judgment on Babylon.

The "new songs" of Zion, expressed in the Psalms are also appropriate to this time. Such "new songs" are Psa. 96, 97, 98, 99, 100, etc. Note how they record the vindication of Yahweh's purpose in His judgments on the nations. "O sing unto Yahweh a new song: sing unto Yahweh, all the earth



... Say among the heathen that Yahweh reigneth; He shall judge the people righteously" (Ps. 96:1, 10). "O sing unto Yahweh a new song; for He hath done marvellous things; His right hand, and His holy arm, hath gotten Him the victory" (Ps. 98:1).

These are some of the hymns of praise that will be sung by the company of the redeemed consequent upon the victory of Revelation 18. In Revelation 19, this great company in the political heavens, are pictured singing these songs of victory and praise. The verse should be studied in the light of these Psalms.

"Salvation, etc. unto the Lord our God" — i.e. Salvation is due to Him.

#### VERSE 2

"The great whore" — Babylon the great.

#### VERSE 3

"Again" — A second Halleluyah is sung. To this one is appended the word, "Amen!" (v.4). There are two stages in the destruction of Babylon (see notes on Rev. 14:7-11). Rome, itself, is first destroyed, and the system afterwards. The first Halleluyah praises Yahweh for the initiation of the war; the second one praises Him for the successful completion of it as recorded in vv. 11-21 of this chapter. There is thus great rejoicing among true saints in the complete overthrow of Babylon the great.

"Her smoke rose up for ever and ever" — That is, there will be complete destruction; there will be no quenching the fire of Babylon until the system is completely destroyed. To burn for ever and ever does not necessarily signify endless burning; the phrase is to be interpreted the same as the "eternal fire" of Jude 7 which burnt continuously only until Sodom was completely destroyed. Jerusalem

was likewise subjected to a fire that was never quenched — until its work was completed (Jer. 17:27). The Greek word render "ever" signifies an age not an eternity.

**VERSE 4** — "24 Elders and 4 Beasts" — Representative of the saints (Rev. 5:9-10).

"Amen" — "So be it!" (cp. Rev. 5:14).

**The Marriage Of The Lamb** — vv. 5-10

#### VERSE 5

"A voice came out of the throne" — The throne is that of David on which Christ will reign (Luke 1:32-33); the laws that will issue therefrom will command the obedience of mankind to God (see Isa. 2:2-4).

#### VERSE 6

"Alleluia" — The subsequent verses of this chapter provide in greater detail that already expressed in the first four verses. The Halleluyah of this verse is that of v.1. It is mingled with thunder because the latter is expressive of war. It is associated with marriage, because the marriage of the Lamb takes place at this time of trouble.

"The Lord God omnipotent reigneth" — Dr. Thomas translates: "Yahweh Elohim the All-powerful hath prevailed." Yahweh Elohim is expressive of Yahweh manifested in mighty ones; the angels of the age to come (Luke 20:36; Heb. 2:5).

#### VERSE 7

"The marriage of the Lamb" — The Ecclesia is represented as a chaste virgin espoused unto Christ. It represents the second Eve as he is the second Adam (2 Cor. 11:2; 1 Cor. 15:45; Eph. 5:29-33). In the glorious union between Christ and the Ecclesia, the antitype of the marriage of Gen. 2:23-24 will be fulfilled. Adam and Eve owned

a common Father, and this is true also of Christ and his Bride in a spiritual sense, for all are sons and daughters of God. And as Adam could say of his bride: "She shall be called Woman, because she was taken out of Man" — so the Bride has been formed "out of Christ." As he could say that they (husband and wife) were "one flesh", so the Lord 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). This glorious unity will be consummated at the marriage of the Lamb. See Psalm 45 for a description of this coming marriage.

"Come" — Dr. Thomas renders: "hath come" i.e. past tense. The marriage will have taken place by the time the war against Babylon is instituted, thus the use of the past tense.

"Made herself ready" — It is the duty of the Bride to make herself attractive to her groom. She can only do this by following the instructions he has left (Eph. 5: 25-26). The excellent qualifications of the Bride are outlined in Proverbs 31: 10-31 where she is described as the virtuous woman.

#### VERSE 8

"Was granted" — Dr. Thomas renders "hath been granted" — past tense, for all this has taken place before the destruction of Babylon.

"Arrayed" — See Isa. 61:11; Rev. 3:5, 18. This clothing has relation to both nature and status. As to nature, 2 Cor. 5:4 speaks of us being "clothed upon, that mortality might be swallowed up of

life." As to status, "fine linen" was the clothing of priests, and is therefore appropriate for this company of king-priests.

"Righteousness" — Dr. Thomas renders: "right actions." See Ps. 132:9, 16. Job 29:14. The white robes of the priests should have been a reflection of their righteous actions, of an inner cleanliness such as they should have aspired to. Deeds, not merely words, are what Yahweh requires — cp. James 1:22.

#### VERSE 9

"The marriage supper" — Marriage suppers were extended feasts occupying many days, after the actual marriage. The marriage of the Lamb to his Bride will take place at Sinai where they will be united together; the marriage supper to which guests are invited will be after this, at Zion. It is common to identify the marriage and the marriage supper as one, and because of that mistakes are made in the understanding of this chapter. The following account of a marriage supper, taken from various parts of the Word, will help in the better understanding of this important part of the Apocalypse. The bride was dressed in white often richly decorated. (Ps. 45:13-14), with bridal girdle about her waist (Isa. 49:18), and resplendent in jewels (Isa. 61:11). The bridegroom set out from his home to that of the bride, accompanied by friends and musicians (Matt. 25: 10). Having received the bride, he conducted the whole company to his house, singing and dancing marking the route (Ps. 45:15. Matt.

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Men and women bound by the Truth can never be dis severed; and all who do not believe it, purely and simply, the sooner they declare themselves the better for the faithful. We go in for quality, not quantity of brethren. A few brave hearts who understand, love and practise the simplicity that is in Christ, are more desirable and efficient than a multitude who have a name to live while really dead in trespasses and sins.

—J. Thomas,

9:15; Song 3:6-11). It was customary for friends to join the company on the way back (Matt. 25:6). A feast was then provided to which additional friends came (Matt. 22:1-10. 25:1-13). Thus—The bridegroom returns with his angelic friends to meet the bride at Sinai, to conduct her to Zion for the feast. Those who join the procession on the way back, to rejoice at the subsequent feast, will be Israel and the nations (v.17). The terms of the invitation are expressed in Rev. 14:6-7. The feast is celebrated after Armageddon and before the complete destruction of those nations who reject the invitation. (Ezek. 39:17). The latter, including Babylon the Great, will be destroyed. (Isa. 60:12).

#### VERSE 10

**"To worship him"** — The word "worship" is used in the Bible with various shades of meaning. Here it implies such worship as is fit only for Yahweh; but the word can signify to do obeisance as in Rev. 3:9.

**"See thou do it not"**—Cp. Acts 10:26; Rev. 22:9. This command comprised a rebuke to some in the Ecclesias at this time who were advocating the "worship of angels" (Col. 2:18). It is a rebuke for the Catholic church which has advocated the worship of departed saints.

**"I am thy fellow servant"** — The scene of this chapter is that of the second advent, and the angel represents the approved saints.

**"Have the testimony of Jesus"**—Cp. Rev. 12:17. This describes the

faithful remnant.

**"The testimony of Jesus is the spirit of prophecy"** — Gr. "Propheteia" — the speaking forth of the mind and purpose of God. See Num. 11:17-29; 12:2. Amos 3:7-8.

#### Christ's Final Conquests: vv. 11-21

This is an amplification of Rev. 17:14. It exhibits Yahweh Sabaoth in manifestation (Isa. 55:4. Dan. 8:28).

#### VERSE 11

**"Heaven opened"** — The government of Christ revealed (Rev. 4:1. 11:19. 15:5).

**"A white horse"** — A white horse is used as a symbol in Rev. 6:2 (see notes). There the rider is not armed, and the attack is that of the Truth against the pagan superstition of the times. Rome was conquered doctrinally. Here the white horse appears again, and the attack to be initiated is that of war by which the enemies of Yahweh will be completely overthrown.

**"Faithful and true"** — See notes. Rev. 3:14.

**"In righteousness he doth judge and make war"** — Cp. Isa. 11:4. Acts 17:31. Isa. 26:9.

#### Verse 12

**"His eyes as a flame of fire"**— See note Rev. 1:14.

**"Crowns"** — Gr. = Diadems, indicative of the many victories already gained over the nations. See notes on Rev. 14:14. The period when the Rider on the white horse shall go forth against Baby-

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No truth, much less THE truth in whole or part, has been established in this world without controversy. So long as error exists controversy must continue. It is indispensable not only to the overthrow of error, but to the preservation of the truth. This is a duty enjoined upon all true believers by Scripture: "Contend earnestly for the faith once for all delivered unto the saints."

—J. Thomas,

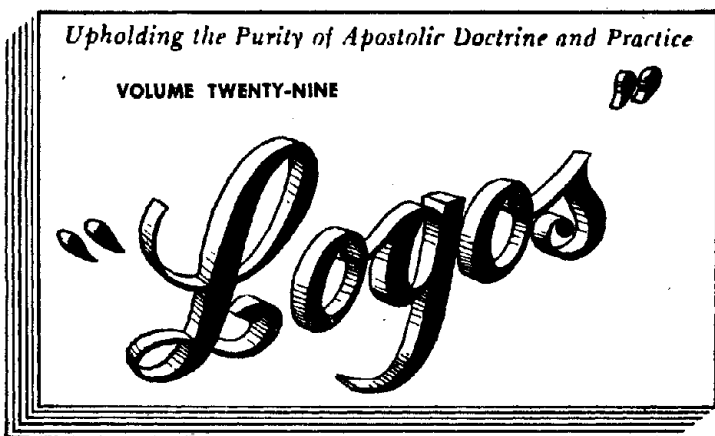
lon is after Armageddon, so that at that epoch, Christ will be wearing diadems of victory, there obtained.

**"A name written"** — Cp. v.13. This is the name of Deity (John 1:1. 1 Tim. 3:16), signifying Yahweh in manifestation. The prophets predicted that God would be revealed in an individual (Isaiah 44: 6—where the word is in the singular: "I, the first one, and the last one") and a community (Isa. 41: 4—where the plural is found: "I, Yahweh, the first one, and with the last ones" i.e. Christ and his brethren of Christ (Rev. 3:12. Col. 1:18). They also become the Word manifest in flesh, when that Word takes hold of their hearts, and is expressed in their lives.

**"No man knew"** — To "know" means more than academic knowledge; it signifies to know in such a way as to reveal the teaching in one's life. The sons of Eli "knew not Yahweh" (1 Sam. 2:12), yet as a matter of knowledge they "knew" all about Him. They did not "know" Him, inasmuch as they did not reflect that knowledge in life. That is the significance of the words of Christ: "This is life eternal to KNOW Thee . . ." This is such knowledge as to move one to reveal God in action and character. Christ, and Christ alone, has revealed that; he, alone, has "known" the Father in the absolute sense, and we can only come to "know" Him in Christ.

(to be continued)





THOUGHTS FOR THE TIMES —

## WHO CAN LOVE THIS WORLD ?

What does this age know or care for the greatness and the glory of God? What conception has it of His holiness? Speak to it of such matters, and your speech is to them the speech of a madman. This helps us to realise how thoroughly evil the world is. Some people have a difficulty in realising the truth on this point. They certainly think the world was bad at the time of the Roman emperors, and at the time that Christ appeared; but they have an idea that now we are advancing by slow degrees towards an age of progress and enlightenment, and that in fact the world as a whole is already tolerably righteous. The prevalence of this idea is only proof of the ignorance that exists as to the nature of true enlightenment and true civilisation. The world lieth in wickedness now as much as it did in the days of John. The wickedness had only changed its form a little. Wickedness in our day is refined; it is cultivated; it is methodical; it has got on a beautiful skin outside, but according to the Divine standard, it is, perhaps, more reprobate than the untutored barbarism of early days. It is more proud and more blind to its wickedness and dependence. The barbarians had some notion of a God, and entertained some idea that they must give some service to that God; but this miserable world of modern civilisation is like to burst with exaggerated notions of its own importance. It is ripe for destruction. It is respectable enough according to current notions of respectability; but, in the eyes of God, it is sunk in corruption as much

as it was before the flood, when mankind had corrupted His way, and are walking after a thousand imaginations of their evil hearts, fearing not the Possessor of heaven and earth, regarding not His law, nor caring to know the state of the poor. Christ is, with them, a byword. We are close to the time when it is revealed that the angel—the symbolic angel with the sickle—will gather the harvest of the earth and cast it into the great winepress of the wrath of God, that it may be trodden by him to whom alone is allotted this great mission, even the man of sorrows who, in his day, bore testimony to the wickedness of the world; who upheld the faith and the honour of God, and who is to have the great honour of executing the work of judgment when the time arrives.

To that work and that great honour we are called if we are of His spirit, if we are His brethren, if we have a family likeness to Him. The family likeness in this case is a thing of principle and not of flesh and blood, and the principle shines through the gorgeous picture of the kingdom presented in the Scriptures. It is the greatness of God and holiness unto Him. "Be ye holy," Christ said to His disciples, and therefore, to us. We may imagine Him standing beside us, and saying, "Be ye holy," and His apostles coming after Him and saying the same thing: "Be ye holy in all manner of conversation."

This is a practical exhortation. There are things which we ought to dismiss as inconvenient and unbecoming in sons of God, and Paul mentions among them covetousness, jesting, and foolish talking. These are things which waste and burn up the mind. There are indulgences in common follies which dry up the spiritual sap and engender aversion to spiritual things. Let us avoid them. Remember, we are going on to the state symbolised by the four heraldic living creatures of the Israelitish commonwealth, full of eyes, and which rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and is, and is to come. . . . Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created. We are to be incorporated in those four living ones if we are acceptable to Christ at His coming; and that acceptability will only exist then if we are now constituents of the preclar people. Christ is working now; purifying the people unto Himself, and He has been working at this work ever since He went away, through the instrumentality employed.

—Brother Roberts.

**Jacob's Prophecy of the Last Days (Gen. 49)**

## BENJAMIN : The Wolf

"Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. 49:27).



### Rachel's Son of Sorrow

The youngest of Jacob's sons now stepped forward to receive the prophetic blessing of his father. Benjamin was the second and last son of Rachel, the greatly beloved wife of Jacob.

Tragic circumstances marked his birth. Jacob was travelling south from Beth-el to Ephrath, when the pangs of childbirth came suddenly and violently on Rachel. She travailed in hard labor, and notwithstanding the assurance of her midwife, she despaired of life as she gave birth to her second son.

As the expiring mother looked upon the new life to which she had given birth, she named her son Ben-oni.

And then she died.

Jacob had paid a heavy price for this, his twelfth son.

But the baby boy became the comfort and joy of his father, and he renamed him Benjamin.

Ben-oni signifies: *The son of my sorrow*; Benjamin signifies: *The son of my right hand*.

He proved the former to his mother; he was the latter to his father.

### Typical of the Lord

In the drama of Benjamin's birth, there is foreshadowed that of the Messiah. In Matthew 2:18, Israel after the flesh is likened to Rachel, and Christ was "Ben-oni" to such. They saw him only as "a man of sorrows and acquainted with grief." His very birth was accompanied by pain and travail to the nation, for the monstrous and inhuman Herod, ordered the massacre of the children of Bethlehem, and the "weeping of Rachel" was heard throughout the land.

It was but the beginning of sorrows for the nation.

The trouble and anguish of the times became the birth-pangs of Christianity, but they resulted in political death to the nation (Rom. 11:15).

Thus to Jewry, the Lord Jesus was only the Son of Sorrow, but to His Father in Heaven He became the Son of His right

hand. The Psalmist speaks of Him thus:

**"Let thy hand be upon the man of Thy right hand, upon the son of man, whom Thou madest strong for thyself" (Psa. 80:17).**

Did Jacob see the significance of this type? We are not told. We are convinced, however, that the patriarchs comprehend much more than many are prepared to give them credence for. The very place-names, where the birth of Benjamin took place, are full of significance:

**"And Rachel died, and was buried in the way to Ephrath (fruit-bearing), which is Bethlehem (the House of Bread)" (Gen. 35:19).**

Some 1900 years later, in the House of Bread (Bethlehem) there was born Him who is the bread of life. The record continues that Jacob "spread his tent beyond the tower of Edar," or "the Watchtower of the Flocks." It was here that the shepherds saw the heavenly host when Christ was born, and heard them sing the song of praise because of the "fruit-bearing" that had taken place in the adjacent town (Luke 2:8).

### The Wolf and The Prey

As Benjamin stood now before his aged father, who was soon to close his eyes in death, did thoughts of that time flash through the mind of Jacob? Did he see Benjamin as typical of the Son of God's Right Hand, to provide comfort and joy to his Father?

In the blessing that he now pronounced, he described him as a wolf, devouring the prey and dividing the spoil.

The wolf is noted for its ferocity, and as such became an apt emblem for the tribe of Benjamin, which became noted for its skill in war, and the ferocity with which it engaged in it (cp. Judges 3:15, 5:14, 20:16, 1 Sam. 8:20, 9:1, etc.). It is also an apt emblem for the antitypical Benjamin, for Christ at His coming will manifest the "fierce anger of Yahweh." He will devour the prey. Zephaniah declares:

**"Therefore wait ye upon me, saith Yahweh, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).**

Jacob saw the prey being devoured "in the morning," and the spoil being divided "at night," or in the evening. This could well represent the same time. The morning of Zion's day, when the Sun of Righteousness will arise (Mal. 4), will be the evening of Gentile ascendancy, when its sun will go down. In a secondary sense, the prophecy can take us to the end of the Millenium. At its beginning, "the morning," the prey shall be devoured,



and at its end, "the evening," there will be an apportionment of booty to all who shall attain unto that age.

The prophecy thus anticipates the ultimate victory that shall come to the Son of Yahweh's Right Hand. Jacob was able to look beyond the time of trouble that he realised would come upon the nation which would develop from him, and see to the time when there would arise one, who would be the Son of His Father's Right Hand; who will arise to conquer and destroy the enemies of Israel; and who will divide the spoil among the favoured sons of Israel.

On this high note of hope, Jacob's blessings ceased, and he gave instructions to his sons concerning his impending death and burial.

—H.P.M.

Present Possession of Holy Spirit Gifts?

## DISCERNING OF SPIRITS

"The gift of 'discerning of spirits' refers to discerning of demons, of which there are many kinds. One girl had a 'spirit of divination' for example. It is foretold that in the last days 'some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons.' A study of the language of the New Testament makes it clear that the people of that day believed in demons, evil spirits which possessed people. The language of Jesus and the disciples being exactly the same likewise proves they also believed there were such things. People of the lands of Africa, India and many other places still believe it. The Bible emphatically upholds the fact of their existence. 'Demons fear and tremble.' Not demoniacs, as the Bible always called the possessed persons, but demons, the ones possessing."

From a Correspondent.



To the majority of our readers, the above question would appear to be more appropriate for inclusion in the "Herald of the Coming Age" rather than in "Logos." It would not appear here except for two reasons: 1—It is in answer to our articles on the Holy Spirit gifts; 2—It comes from the pen of a one-time Christadelphian.

In regard to the latter, it is a sad illustration of how a slight deviation from Truth can ultimately result in a total departure

from the faith; it demonstrates the need to preserve the foundations of belief inviolate from error. It is sometimes claimed that the gifts of the Holy Spirit are available today, that the "miracles" claimed by some so-called "Christian" Churches are a demonstration of this fact.

All this we repudiate.

And there the writer above takes issue with us. He has not rightly divided the Scriptures, and has thus fallen into a pit of his own making. In an endeavour to establish that the spirit-gifts are still available today, he confuses the "seducing spirits" with the "doctrines of demons" which Paul predicted would arise. He claims that one girl had the spirit of divination." In fact, he seems to make that a main foundation of his general statement above. But carefully examine the circumstances recorded in Acts 16:16. The context clearly indicates that the poor girl in question was insane, and was merely repeating what she had heard, without properly understanding it. The margin shows that the word "divination" is "pythan" in the original. This was the name of a legendary serpent which was supposed to dwell at Pytho, at the foot of Mt. Parnassus, guarding the oracle of Delphi. This serpent was supposed to have been slain by Apollo. Thence the name was transferred to Appollo himself. Diviners or soothsayers were popularly regarded as inspired by Appollo the pagan god, or by the legendary serpent Python.

If we are going to adopt the form of interpretation suggested by the writer above, we must believe in the existence of Python and Appollo the pagan god, and the power of the latter to inhabit people and speak through them!

For this is what Acts 16:16 would teach if we take the words literally as the writer above apparently does.

It is surely obvious that Luke, the narrator of the Acts, adopted the language of the times to explain the circumstances and not that he believed in the existence of Python and Appollo.

The writer above is equally astray in confusing the "seducing spirits" with the "doctrines of demons." The "seducing spirits" which Paul said would arise, relate to false doctrines, of which that of the "demons" was only one. The word "spirit" is Scripturally used to denote teaching which claims to be inspired. Thus John wrote:

**"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world . . . We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John 4:1, 6).**

Both the spirit of truth, and the spirit of error, claimed

Divine inspiration, even as many who claim to speak with tongues and perform miracles of healing today, claim that they do it by the power of the Holy Spirit.

In Apostolic days, there was the gift of "discerning of spirits" (1 Cor. 12:10), by which the false could be detected from the true. It is not required today, for the completed Bible is sufficient to determine between the false and the true, if we are prepared to study its pages with unbiased mind.

That this is the correct interpretation of the phrase "discerning of spirits" is suggested by the rendition of the 20th Century New Testament. It translates the phrase as "the gift of distinguishing between true and false inspiration."

And now consider the balance of our correspondent's paragraph. From claiming that he possesses the gifts of the spirit, our correspondent goes on to set forth the existence of a ghost world peopled by demons. Does not the Bible state that "demons fear and tremble"? he asks. But what is James referring to? Obviously those incidents referred to in the Bible, such as Matt. 8:29, Mark 5:7, Luke 4:41, etc. These were the irrational ravings of lunatics, who, like the girl with the spirit of "python" (to use the common description of the day), merely shouted what they heard. The common way of describing such mad people in those days was by stating they "had a demon," and the Bible adopts the normal methods of description. The Bible not only speaks of devils being "cast out," but sorrows and sins also (Job 39:3, Mic. 7:19); it not only says that demons depart, but leprosy and diseases also (Mark 1:42, Acts 19:12).

Parkhurst, in his Greek Lexicon, describes these demons as "a lesser god; the spirit of departed human beings who had power to possess a person, and so afflict them." Hippocrates expressly states that the Greeks referred possession to the gods and heroes, all of whom were human spirits. He wrote an essay on epilepsy, which was called the sacred disease, because the people believed what the priest taught that epileptics were possessed, and the priests, the magicians, and the imposters derived a considerable revenue from attempting to cure this disease by expiations and charms. The essay was written to expose this delusion, he seeking to prove that this disease was neither more Divine nor sacred than any other.

If we are going to accept the belief that the demons of the Bible were the spirits of pagan gods, we must believe in the power of the pagan gods, such as Appollo and Python. That is where the theology of our correspondent is driving him! James (Ch. 2:19), in the reference quoted by our correspondent,

is showing that mere belief, in the absence of works, is "dead" (v. 17). Why "demons," irrational lunatics, believe there is one God, so that there is little merit in belief of a doctrine so obvious to Jews (for he was writing for Jewish believers)! That is the argument of James. But, apparently, our correspondent does not even believe what these so-called demon-possessed people did! Apparently he believes in the world of lesser gods (the demons of mythology) who inhabit the bodies of men and women at will.

Thus does error end in delusion (2 Thess. 2:11).

What are the "doctrines of demons" referred to by Paul in 1 Tim. 4:1? Firstly, notice, that the "giving heed" to such doctrines is an evidence of "departure from the faith." We underline this to our correspondent, for apparently he firmly believes in the doctrines of demons. Notice, secondly, that it is closely associated with Roman Catholic doctrines of "forbidding to marry, and abstaining from meats" (v. 3). And, in fact, Roman Catholicism prominently sets forth "doctrines of demons." It has its system of lesser divinities, whom it styles "canonised saints." The departed spirits of these so-called saints exercise great power according to the theology of Catholicism, and can guide and protect their devotees in the normal course of life's existence, even performing miracles. So they have their saints (or demons) who are supposed to bless or protect those who put confidence in them. By this means, these "doctrines of demons" bring great wealth to the church.

As to his point that the Scriptures refer to the "demons" fearing, and not the "demoniacs," it is obvious that what is attributed to the "demons" actually refers to the person "possessed" (cp. Matt. 8:31 with vv. 28, 29). For example, when Jesus enquired of the madman as to what was his name, he received the insane answer: "My name is Legion: for WE are many" (Mark 5:9), and this is later attributed to the demons speaking. We use similar language today when we say that a person "is not responsible" (meaning he is mad), or we say, "It is the drink speaking" (when he is drunk). By such figures of speech we do not imply the existence of demons, or suggest that the drink can literally speak!

Finally we record our deep sorrow and regret that our correspondent has embraced such God-dishonoring doctrines as is manifested in the statement above.

—Logos Committee.

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Reader, only think of a man professing to be a Christian, hating the restoration of Israel! Can there breathe a greater misbeliever than such a one?

—J.T.

Prophecy of Immanuel (Isa. 7-12)

## WOE TO ASSYRIA!

"Woe to Assyria, the rod of mine anger, the staff in whose hand is my indignation" . . . Isa. 10:5 (R.V.)

Assyria was a Divinely-appointed "rod," a "stock," as the Hebrew "Shebat" means: a piece of wood, very much like a walking stick, or ruler's sceptre that could be laid across the shoulders of a person to punish him. In the hand of Yahweh, Assyria was a "staff" (Heb.: "matteh"), a bar that was used for striking another. The idea is expressed in Hab. 3:14: "Thou didst strike through his *staves* the head of his villages," and Isa. 9:4, where, by metonymy, "Thou hast broken . . . the *staff* of his shoulder," means that the staff that was laid upon the shoulder in repeated, cruel beatings, will be stopped. The Assyrian rod had been used to punish Yahweh's people—to fulfil the "woe" proclaimed against them.

From Yahweh's viewpoint, Assyria was no more than an instrument in His hands. As He would subsequently do with Babylon (Jeremiah 27:6), Persia (Isa. 13:3), Greece (Zech. 9:4) and Rome (Matt. 22:7), so now His anger and indignation was expressing itself through Assyria.

The sins of Judah and Israel, born of pride and greed, had been many. Each in their turn, therefore, heard pronounced against them Yahweh's woes (Ch. 5:25, 9:12, 17, 21, 10:4). The burden of Divine judgment upon them came to pass.

But they were not the only ones deserving of "woe." The Assyrian, himself, was not exempt. Although he was Yahweh's instrument for the purpose of executing His judgments against His people, yet the brutal enthusiasm, the ferocity and fleshly pride displayed in this God-given power, made it necessary that he also should be corrected.

Thus, in the words quoted above, Yahweh turns from His people to declaim Assyria.

### Assyria's Charge

The Assyrian had a function to fulfil, expressed in v. 6:

"I will send him against an hypocritical nation, and against the people

of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

"To take the spoil, and to take the prey," is a play upon the words of the name of Isaiah's son, Maher-shalal-hash-baz—a name expressive of the judgment and vengeance of God; as that of Isaiah's other son, Shearjashub ("The remnant shall return"), speaks of His mercy (cp. "Logos," July 1962, pp. 316, 321). It is the ultimate aim of Yahweh for His saints that they will put down evil and "divide the spoil" (Isa. 9:3; 53:12). For this purpose, He had invited His people to His peace (Isa. 7:9), but His words had been rejected (Isa. 8:6). They were a nation of hypocrites, and because of this, they themselves, instead of "taking," became the spoil and the prey at the hands of Assyria. Instead of treading down their enemies under their feet—the work of the redeemed in Christ—they themselves would be crushed beneath the feet of Gentile oppressors.

#### Assyria's Aim: World Conquest

"It is in his heart to destroy and cut off nations not a few (v.7) . . . as one gathereth eggs that are left, have I (Assyria) gathered all the earth" (v.14)."

World dominion was the objective of the Assyrian. Because of this he was a vehicle of Providence to fulfil Yahweh's will concerning Israel and Judah. But, says the prophet, it was not his intention to do so! "*Howbeit, he meaneth not so, neither doth his heart think so*" (v. 7). So far as he was concerned, he exercised his free-will, and that will was world conquest!

#### Assyria's Proud Boast

Assyria's proud boast is recorded in vv. 8-11:

For he saith, 'Are not my princes altogether Kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the Kingdoms of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, even as I have done unto Samaria and her idols, so do to Jerusalem and her idols?'

The word translated "idols" (Heb.: "eliyl") twice in the above quotation indicates "things of nought." When nations depended upon such idols for a defence policy, their downfall was inevitable—particularly when confronted by an invader as Assyria, determined to succeed by sheer military strength and discipline. To such a conqueror all idols are powerless nonentities, capable of producing only shame to those who trusted in them.

The last word in verse 11 translated "idols" is the Hebrew word "atsab." Young suggests its meaning as "grief, a cause of grief." Such, indeed, they proved to be to Jerusalem (2 Chron. 28:23). Sculptured from wood or stone, made on the potter's

wheel, or cast from metal, they could do nothing to save those who trusted in them.

As Assyrian power expanded in the ancient world, city after city fell beneath its yoke. Invited to assist Judah against the Israel-Syrian coalition, Tiglath Pileser subdued both Syria and Israel, but then turned against his ally (2 Kings 16:7-9; 2 Chron. 28:16-20). Progressively, the cities of Carchemish, Calno, Arpad, Hamath, Damascus and the northern Kingdom of Samaria, fell to the Assyrian power. Was there any reason for believing that Jerusalem's idols, inferior in quality to the Syrian idols they imitated (2 Chron. 28:22-25; 2 Kings 16:10-16), would provide greater resistance to Assyria's invincible might? On the face of things, there was not!

### Sennacherib and Gog

In Isaiah 10, however, Tiglath-Pileser is replaced by Sennacherib, whose boast in 2 Kings 18:33-35 closely resembles the language of the verses quoted above. And Sennacherib's conquests provide a pattern to be followed by "Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal" in our day (Ezk. 38:2). On succeeding to the Assyrian throne, Sennacherib determined to gain world conquest. Having taken "all the defenced cities of Judah" (Isa. 36:1), he sent Rabshakeh with an army from Lachish against Hezekiah's Jerusalem. Standing outside the city, he taunted the defenders:

"Say ye now to Hezekiah, Thus saith the great King, the King of Assyria, What confidence is this wherein thou trustest? . . . but if thou say to me, We trust in Yahweh our Elohim 'is in not he, whose places and whose altars Hezekiah hath taken away, and said to Judah and Jerusalem, Ye shall worship before this altar.'" (v.4, 7).

In Assyria's eyes, Jerusalem's protection was vested in just another one of many idols, styled "the God of Jerusalem":

" . . . they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of men." (2 Chr. 32:19).

It was a world of many gods, gods that were "local" rather than "universal." The power of the god was displayed in the success of the army, and the army's leader (if not himself held to be a god) was, at least, held to be the instrument of his god. This was a great cause for pride, and all of the pride and arrogance of Sennacherib as revealed in Isa. 10:13-14:

"For he saith, "By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasurers, and I have put down the inhabitants like a vallant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered

all the earth; and there was none that moved the wing, or opened the month, or peeped"

The proud boast of the Assyrian was "by the strength of my hand . . . by my wisdom." These were the very characteristics that Yahweh determined to destroy in the punishment of Judah and Israel.

And, although Assyria gave place to Babylon, Persia, Greece, Rome and Russia, the boastful and vengeful characteristics remain true to type throughout. Thus, in the time of the end, the "Assyrian" will stand up against Christ (Mic. 5:5-6), when the people of God will be delivered (Isa. 11:16). Echoes of Assyria's boastful pride were heard in Babylon (Dan. 4:30-31), in Rome (2 Thess. 2:4), and are now being heard in Russia (Hab. 2:5).

### Assyria's Characteristics

Assyria's true character is accurately revealed in the verses cited. Like Babylon after it (Jer. 50:11-12,18), Assyria had been given a commission to punish a disobedient people. But gloating and exulting in their discomfiture formed no part of the commission. Yahweh was the wielder, not Assyria. Assyria was merely the implement in Yahweh's hand. The drama of the situation is captured in Moffatt's translation of verse 15:

*"Is the axe to boast against the woodman?*

*Is the saw to decry the sawyer?*

*'Twould be like a club swinging him who lifted it,  
A staff brandishing a man!"*

God was the wielder! Assyria was merely the "axe, saw, rod, staff." Because Assyria boasted against the wielder, "his fat ones" (i.e., his principal men) would become "leanees," and his "glory" (i.e., the spoils of war that had accrued to him from his conquests) would be consumed with fire (v. 16).

### The Intervention of Christ

The people of God had been guilty of neglect of His Word. But, here, in Assyria, was one who did not spurn to boast against Yahweh Himself! What was to be done in the face of this outrageous boast:

*"Wherefore, it shall come to pass, that when Yahweh 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."*

Assyria's judgment, therefore, was to be deferred until Yahweh's work against Mount Zion and Jerusalem was completed.

Moses declared that Yahweh's eyes are always upon this land, from the beginning of the year even unto the end of the



year" (Deut. 11:12). With this land, He has a "work" to perform, not only to destroy the disobedient so that His Name might be universally extolled (Ezk. 38:23), but also to restore His people (Ch. 36:21-24). Therefore, to speak of the "whole work" in connection with "the fruit" of the stout heart of the King of Assyria" is to express the idea that the Assyrian would finally be destroyed when "Gog, the Prince of Rosh" is destroyed!

In thought, the prophet Isaiah carries us past the successive invasions of the land, past the first great fraternal gathering between Christ and the saints that follows their resurrection and judgment, to the point where the latter-day Assyrian's judgment is complete.

### The Flame of Yahweh

Verse 17 is specific. The fire and flame that will consume the Assyrian is "the Light of Israel" who shone in Galilee (Isa. 9:2, Matt. 4:13-16), and proclaimed himself the "Light of the World" (Job 12:46). With him will be the glorified ecclesia, the antitypical Maher-Shalal-hash baz who was revealed through Urijah (Flame of Yahweh), Jeberechiah (Whom Yahweh blesses) and Zechariah (whom Yahweh remembers) — "Those whom Yahweh remembers and blesses comprise His Flame!" (Isa. 8:2-3).

**"The light of Israel shall be for a fire, and his Holy One for a flame: and it shall devour and burn his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth . . ."**

The "briers and thorns" (Isa. 5:6-7) had occupied the Vineyard of Yahweh because of the disobedience of those called upon to tend and keep it. "In one day" those briers and thorns will be removed.

The great army of Sennacherib had been signally destroyed in one night—185,000 lying slain in the field (Isa. 37:30), and thereafter Hezekiah's Kingdom, typical of Christ's, had been "magnified in the sight of all nations from thenceforth" (2 Chr. 32:22-23).

In "one day," yet to be revealed, the multitude, who through the morality of trust in Yahweh are joined to Christ, will extinguish forever Assyria. . . .

In 2 Kings 19:23 (cf. Ezk. 31:8-9), the Assyrian is likened to a forest, but this forest was to be cut down by the Flame of Yahweh:

**"And the rest of the trees of his forest shall be few, that a child may write them" (v.19).**

From Yahweh's viewpoint, Assyria was merely a dead stick in his hand. But Assyria saw itself as a flourishing forest! The

day would come, however, when Yahweh's view would prevail! From this anticipated destruction of Assyria by the antitypical Maher-Shalal-hash-baz, the prophet now turns in verse 20 to reveal the destiny of his people Israel, as type of Shearjashub. But this interesting consideration must be deferred until next issue (God willing).

—E.M.S. (NSW).

## AT THE "EUREKA" CLASS

*A series of monthly discussions designed to promote a greater interest in, and understanding of, "Eureka." The particular sections of the exposition should be read preparatory to considering the following remarks. We welcome further comments and questions from our readers.*

### THE APOCALYPSE ROOTED IN THE PROPHETS "EUREKA," VOLUME 1, PAGES 41-86.

In this section our attention is directed to the fact that the "revelation" of God is not limited to the last book of the Bible, but is found in all the prophets. The dramatic plan and purpose of Yahweh is the gospel of salvation, revealed to all generations. In our last "class," we discussed the "Apocalypse in Ezekiel," in which particular reference is given to the "Israelitish character" of the apocalypse. The vision conveys us to the wonderful future, when in company with the returned Messiah, the Saints will rejoice in the restored Kingdom of God on earth!

### THE APOCALYPSE IN DANIEL — PAGE 43

The burden of Daniel complements Ezekiel's words. The picture of two great forces are brought to our notice: The Kingdom of God and the Kingdom of men. The former would, like the "seed of the woman" (Gen. 3:15) fatally overcome the latter. In fact, the elements of the Edenic Covenant are evident in the prophecy of Daniel. There is revealed the Seed of the Woman; the Seed of the Serpent; the enmity that exists between them; the temporal power of the latter; and the eventual domination of the former. Thus Daniel, in depicting these very forces, described at creation, reveals the outcome in the "latter days."

Brother Thomas declared:

**"These two kingdoms, the Kingdom of God and the Kingdom of Men, shall be antagonist kingdoms in all their elements and principles..."**

Enmity could not be removed. It has been planted there by Yahweh Himself. It is still there today, and provides a serious warning in an age noted for its tolerance and ignorance. The world is no friend of the saint. And this is dramatically revealed in the life of the prophet, Daniel. He types all those of "like precious faith" who, in all ages, have existed in spiritual Babylon. In the minority, surrounded with the trials and temptations of Babylon, ridiculed because of their beliefs, yet they remain faithful to their God, and therefore, their ultimate triumph is sure and certain. The world might reject the Truth today, and mock at the idea of Christ's return, which Daniel proclaimed (Ch. 2:44; 12:1), but the time is coming when they will be forced to acknowledge that in matters of wisdom and understanding, the humble follower of the Lord is "ten times better" (Dan. 1:20) than the "learned" (Jer. 16:19).

The great one of the Daniel prophecy is "Michael." Brother Thomas shows that Michael will be revealed when the power of the Kingdom of Men will wane. As the "Prince of Princes, (he) shall appear to deliver Israel, and wake the dead . . . transferring the Kingdom of Men to the Saints who shall possess it" for ever. Thus, in the concluding chapter of the prophecy, we are directed to the final victory, effected by the Lord Jesus Christ—the "Michael." Genesis 3:15 will then be fulfilled. The prophecies of the Scriptures will then be realised. And the "apocalypse" will be a fact.

The exhortation of this book must not be ignored. In Chapter 12:10, the seed of the woman and the seed of the serpent, in its multitudinous manifestation, are revealed:

**"None of the unjustified shall understand; but the wise shall understand."**

Upon the basis of these important words, Brother Thomas writes in "Exposition of Daniel" (the companion volume to "Eureka"):

**"There are many who desire the resurrection of the wise, and, as Balaam, would like to be of the number; but who either give themselves no trouble to attend to it, or are ignorant of the means of attainment, or will only labour for it according to their own suppositions of possibilities. These suppose everything but prove nothing. The blessedness of the resurrection is a laborious acquisition — an intention for the mastery over ourselves, and the world around us. This can only be attained by the "taught of God," who understand His doctrine and yield it the faithful and self-sacrificing obedience His requires. Then "labour to enter into His rest; for many shall seek to enter in and shall not be able." They will be excluded from the Kingdom of God because they have not sought entrance into it in the appointed way. "Seek ye first the Kingdom of God," saith**

the Great Teacher, "and His righteousness." How highly important is this exhortation now, seeing that in a very short time the resurrection will have transpired, and no further invitation to inherit it presented to the world. Ought we not, then, to awake to earnestness, and by a rigid scrutiny of our faith and practice, obtain a scriptural satisfaction, if we shall be able to stand unabashed before the Judge of the living and the dead? The glory that shall follow is great for the approved."

The prophecy reveals the progression of the great empires of the world, thus concludes with Yahweh's invitation to the wise to "understand" the apocalypse of His will, and be found, with Daniel, "in thy lot at the end of the days."

—G.M. (Woodville Eureka Class).

### THE APOCALYPSE IN HOSEA — PAGE 44

In considering this section, we noted how important it is to ask, like the Ethiopian Eunuch: "of whom (or of what) speaketh this man?" We must ask ourselves: "What would these words have meant to the original hearers?" When we have established this, we then see the references to the apocalypse of Christ and the Kingdom, in passages which primarily concerned current affairs in Hosea's day. Let our evening on Hosea illustrate this principle:

#### The Ten Tribes Cast Off

We noted the unhappy married life of the prophet represented the unfaithfulness of Israel to their maker, who was their "husband." Particularly interesting are the names given by the prophet to his children. The prophecy, of course, concerns the ten tribed kingdom of Israel, and in the first instance, describes the punishment to come. Thus in Chapter 1, *Jezreel* means "God shall scatter," signifying, in verse 4, that God would scatter Israel and break up the Kingdom of Jehu's great grandson, Jeroboam II—balancing the fact that Jehu, in rightly destroying the household of Ahab, had acted from imperfect motives (The blood of Jezreel, where both Ahab and Jezebel met their end). In verse 6, *Lo-Ruhamah* means "Not having obtained mercy." Israel was about to enter upon the long period in which God's mercy would not shine upon them. Then, in verse 7, the prophet, in effect, points out that the Assyrian, who was to take the 10 tribes into captivity, would be prevented from taking the 2 tribes of Judah. "My mercy is to depart from the 10 tribes, but not from the two tribes whom I will deliver from Assyria and not by horses and chariots." The latter thought is a clear reference to the decimation of Sennacherib's 158,000-strong army (Isa. 31 and 37). The Assyrian would not even shoot an arrow against Jerusalem (Isa. 37:33). Thus the prophet portrayed

the events which would shortly affect the people of God. Of course, 200 years later, the tribes of Judah were to share the same fate as Israel, but this did not concern this particular prophecy.

The overthrow of Sennacherib presents a cameo of Divine deliverance, which we will shortly behold; for God will fight again, as He fought in the day of battle!

A further name is recorded in verse 9: *Lo-Ammi*: "not my people." The ten tribes were about to be divorced from God.

### All Israel Restored

From Ch. 1:10 to Ch. 2:1, the story is reversed, and the renaming of two of the children illustrate:

*Ammi*: "my people." Ch. 1:10 reveals both Israel and Judah, long disowned and disinherited, being received back as forgiven prodigal sons by a loving father. Good things will happen to both Judah and Israel in the same epoch. Unlike the time of verses 6 and 7, it will not be possible to contrast their destinies in the great age to come, for they will be bound together as "one nation."

*Ruhamah*: "having obtained mercy." God's mercy will be once more vouchsafed to His people.

The renaming of the children is effected by dropping the prefix "Lo," which means "not." And, in doing so, the future of Israel is secured.

But what of Jezreel? Is his name changed? No! It is not necessary. As indicated above, it signifies "God will scatter." Used in chapter 1, it speaks of the unhappy kind of scattering which Israel has long experienced. But, in chapter 2, speaking of the regathering of Israel, it is used in the sense of scattering seed "broadcast" on a field to sow good crops. Thus the one word means: "God shall scatter," and "God shall sow."

### The Land of Jezreel

Not only does Hosea use "Jezreel" as the name of an

### The Word of God

Kings have trembled upon their thrones at the sound of its rebuking voice; while presumptuous sinners have descended to sheol in a moment at the outburst of its fiery fiat. 'Tis the voice of Him who shakes the earth with His pealing thunders, who pierces the sky with His forked lightnings, who maketh the sea roar, and the mountains to quake at His presence, who overthroweth kingdoms, or establishes them, according to the might of His unsearchable power. 'Tis He who speaks to Israel amidst the terrors of Sinai; and to us, also, in the tragedy of Calvary. Yahweh is His memorial from generation to generation, and His word is like Himself "great and glorious," wonderful in counsel and power. —F.S.

individual representing Israel, but he also uses it in its geographical sense, describing the wide fertile plain of Esdraelon, the great battlefield of Israel.

This is revealed in verses 19-23, where, speaking of the day of his betrothal to Israel, God declares that He will hear and respond to the needs of the once fertile plain, which over the centuries has lost its fertility, just as the nation of Israel has been barren of prosperity and spirituality. This "bringing of fertility" to Jezreel is presented as a progression. God will respond to the need of the heavens, which fill up with rain clouds . . . the rain clouds in the heaven will respond to the thirsty earth by dropping their moisture . . . the moistened earth will respond to the needs of the growing crops to give a good harvest of corn and wine and olive oil . . . and all these things together will be responding to the needs of Jezreel to become once more a blossoming paradise!

This picture is also symbolic. The ruling heavens, Jesus and the Saints, will respond to the needs of Israel and the world by sending down God's mercy . . . which shall drop as the rain . . . and cause the fruits of the spirit to spring forth throughout the earth . . . thereby producing in men's minds a response to the One whom God has sown, i.e., THE Jezreel, THE seed: Jesus Christ. Jezreel (the Seed) came to his vineyard and found no fruit. But, in the day that is coming, his appeal for fruit will be answered, and "Israel shall blossom and bud and fill the face of the earth with fruit" (Isa. 27).

#### The Apostolic Use of Hosea 2:23

Paul quotes this verse in Romans 9:24: "I will say to them which were not my people, thou art my people," and applies it to the calling of the Gentiles out of spiritual nothingness. Peter, on the other hand, in his first Epistle 2:10, applies it to his brethren, the Jewish Christians, who had been delivered from the spiritual abyss into which the nation had been plunged. Thus, while Hosea is speaking of the return of Israel into the bonds of the covenant after centuries of dispersion and national non-existence, the basic thought is of people becoming spiritually minded who were previously spiritually dead. This idea was appropriately applied to both Jew and Gentile, who, in the first century, were brought within the new covenant fold as individuals, by the blood of Christ. What was then done for individuals — and we come into this scope — will shortly be done for Israel and all mankind, so that all nations will be joined unto Yahweh.

Many other similar points were noted in Hosea.

It was realised for the first time by some of us, that Ch.

3:4 is not speaking of Israel being without a good political or religious constitution for 2,000 years, but is, in fact, prophesying that they would be without religious organisation, good or bad, during that time. They would have neither idols nor God. When they return, in the words of verse 5, they will have a King, a Prince, a Sacrifice and an Ephod. But they will not have images and teraphim.

In these notes, we cannot do more than pick out some of the most interesting points to convey the flavour of our "Eureka" class. Let me mention one other feature that we discussed:

God says (Ch. 2:18) that His covenant will embrace even the beast of the field. This is, of course, a parable that foreign nations will no longer prey on Israel. Nevertheless, the predatory instincts of the beasts will be held in check, and they will not "hurt nor destroy in all my holy mountain." Man is a beast; All seek their own! The animal creation mirrors this, and improvement will come in both the animal and the human beast at the same time. Some members of the class thought that all preying in the animal kingdom would cease. Others thought that as the reason for the cessation of preying was to secure a harmonious parable, it was only necessary that the animals that could be seen should cease from their devouring habits. It was difficult to see how nature would function if the law of return whereby all waste products go back to the soil, and are there broken down by microbes and bacteria, ceased to function. Decay is an essential process in the production of new life, and decay is the preying of the micro-organisms.

However, all agreed that we shall have to wait for the answer to this problem!

— E.W. (Wolverhampton Eureka Class).

We use no vain words when we say that "Eureka" exhibits an exposition which will qualify the attentive student to read the Apocalypse with intelligence and satisfaction—a result not otherwise to be realised, except by the laborious and clear-headed research, which has enabled Dr. Thomas to write such a masterpiece of Apocalyptic demonstration. —R.R.



### The Time of the End

There can be no peace at the present crisis of the world's history. The times of the Gentiles are too near their close for that. War, fierce and universal, is divinely decreed, and we see the world preparing for such a situation — every nation armed to the teeth, and anxiously looking at the state of their swords. —R.R.

# THE ECCLESIA OF THE LIVING GOD

The so-called Christian Church is so divided, propounds so many contradictory doctrines, is engaged in such various work, and busy about so many social problems as to confuse the minds of many who are unable to unravel for themselves the intricacies of modern systems of religion. The question as to which church or religion can be true, and what should be its attitude towards the world, is rendered difficult to answer, through the modern tendency to bring the churches into such relationship with the world and its affairs, as to make them practically indistinguishable from it. Thus the church is robbed of its power and utility as a standard of right and truth, causing many to doubt whether there be any efficacy in religion at all.

## Significance of the word, "ecclesia"

On turning to the record of the early Christian community, the first thing that we notice is the very significant meaning of the original word for "church." This is a Greek word compounded of "ek" (out of) and "klesia" (those who have been called), thus identifying it with a body of people who, by responding to a summons of some kind, have formed an assembly. This assembly may be within or without a building. It may be concerned upon either religious or secular business; but in any case those composing the meeting are for a time separated from others for some special purpose. A similar meaning of "ek" (out of) attaches to the prefix "ex" of Exodus, by which word we are reminded of the taking out of Egypt of the children of Israel to be the people of God. We are told in Acts 7 that they were an "ecclesia" in the wilderness. In Israel, thus constituted the people of God and His household, we have the meaning of "ecclesia" in its most important sense. The common use of the term is indicated by the action of Demetrius (Acts 19), who called together an "ecclesia" of his fellow craftsmen for trade purposes, which trade was considered as in jeopardy through the preaching of Paul. We find Cyrus also called an "ecclesia" of his troops to consider a question about wages, when advancing against his brother Artaxerxes (see "Anabasis" of Xenophon).

The word "ecclesia" occurs about one hundred times in the New Testament Greek, and with the exception of Acts 19, comprehends in its use all those characteristics of holiness attaching to its application to the nation of Israel. Its use is distinctly



Jewish, as the ecclesia is of God, and in a certain sense perpetuity of the Israelitish ecclesia is continued in the Christian ecclesia. The visible hand of God constituted Israel His kingdom; which, though being subsequently overthrown politically, yet remained in the ecclesial sense already expressed. Otherwise it is difficult to comprehend the Saviour's words when he said, "The Kingdom of God shall be taken away from you and given unto a nation bringing forth the fruits thereof." In some sense the Kingdom was still extant, and would be transferred to another people who duly honour it. In the call of the Gospel, we have this prophecy verified, in the taking out from the world of a people for the name of God, and thus a transference of the ecclesia of God in Israel in its living aspect to the Gentiles who, believing the Gospel, and obeying it, are constituted "*ten ekklesian tou theou*,"—(the ecclesia of the God)—the idea being that inwardly, or spiritually, those characteristics of the Israelite ecclesia in their realism do find expression in a reformed ecclesia of God, whose members, being justified in the name of the Lord Jesus, have peace and fellowship with God. Being separated from the world, the conditions of divine worship require a displacement of their affections for the fleeting things of the present.

The constitution of the ecclesia is in accord with the design of its existence. This design is not difficult to learn. The ecclesia was "a city set on a hill"; it was "a light in a dark place," and it is by its founder called "the salt of the earth." These three metaphorical descriptions beautifully portray the characteristic attributes and design of the existence of the ecclesia of God. As the salt of the earth, distributed throughout the material of nature, is the conservative element of animal life, so the ecclesia is the supporter of spiritual and moral life. As the light of the world, the ecclesia is declared to be the guardian and herald of the truth. As a city set on a hill, the ecclesia is depicted as a model of government and order on a secure basis of righteousness and truth.

### Significance of "Church"

I may here refer to the translation in the New Testament of the word "ecclesia" by the term "church" which has become inseparably connected with the idea of a building. "Church" has its derivation in the Greek word which occurs but once in the originals, "*kuriake*" (see Rev. 1:10), where John describes himself as being in spirit at the "*kuriake hemera*" or Lord's Day. "*Kuriake*," standing alone, does but indicate something in the possession of a Lord without defining what it is. Scripturally, the people of God are comprehended as a house or dwelling-place of God through His Spirit. In 1 Tim. 3:15, the house of

God and the ecclesia are regarded as identical. There is, however, a difference indicated in these two terms. The term "ecclesia" indicates the manner and formation of the house of God; while "church;" although not so used in the originals, rather denotes that house in its organized form equipped and working upon the basis of the unity and sovereignty of God.

The idea of "house" has then insensibly become attached to the word "church." It is not contained in the Greek "*kuriake*," nor associated with that term in the Scriptures. The usual New Testament phrase for "the house of God" is "*oika theou*" (Tim. 3:15). The primary application of this phrase was to the nation of Israel with whom God dwelt in a special sense. In a very literal sense the house of the Lord belonged to Israel in a manner yet unequalled by another nation. But the highest and most comprehensive use of this phrase is in its application to the Christian Ecclesia, embracing the idea of a complete policy or arrangement of things, subject to the law of God. It is as a city or state conspicuous to all around by reason of its government and order. Such is declared to be the "ecclesia of the living God." They are those who are called by the sound of the Gospel, out of the world, to be a special people devoted to the service of Him whose name they bear, and who has called them out of darkness into His marvellous light. He walks among, and dwells by His Spirit with His people, guiding and directing them in His truth.

#### What is demanded of the Ecclesia

The economy of the Lord's house requires that a state of unity should exist among its members, including also its various branches, wherever they may be found. "No schism in the body" is one of the apostolic constitutions. The unity of the apostolic ecclesia, so noticeable to their adversaries, was not organized unity. It was a unity of the spirit; based upon love and devotion to a common cause involving a recognition of that higher unity of peace and divine fellowship with God and His son. The revealing spirit supplied what was needed for faith and discipline. We have no certain knowledge of the existence at that time of any complete syllabus of belief as a basis of unity. Some kind of a creed appears to be indicated by the words "*o tuπος didachen*" ("the type or pattern of teaching — Rom. 6:17) and "*ten dedachen en humeis emathete*" ("the teaching which you committed to memory"). It is quite possible that a code of belief existed in some ecclesias, but we have no evidence that the unity of the ecclesias was due to it. The writings of that time were devoted to the facts of religion rather than to the doctrinal aspect of it. Great enthusiasm attended the progress of the Gospel in

its early stages, well depicted by the victorious career of the white horse and his rider in Rev. 6:2. Purity of motive among the early Christians added much to this success, for they, "breaking bread from house to house did eat their bread with gladness and singleness of heart."

Another aspect of the economy of the early ecclesias was in its government, without which no household can exist. As regards the rulers of those ecclesias, the term "ruler" does but imperfectly convey a conception of the function of those so named. The word "*egoumenois*" translated "rulers" (Heb. 13:7), has also that sense of meaning expressed (1 Pet. 4:1-3) under the simile of shepherds, whose sole aim is to feed the flock after the pattern of the chief shepherd, and by their manner of life becoming examples to the flock. The apostolic injunction to these is contained in Acts 19:28. They were to take heed to themselves and to all the flock over which the Holy Spirit had made them overseers or bishops (Gr. "*episkopos*"). They were of the flock themselves, and subject to the word of God. They were not infallible, but needed exhortation, as did the flock. Any attempt at lordship among these was forbidden, for one was their Master, even Christ, and they with the flock were brethren. A crown of glory awaited each one if their work was faithfully done. The ecclesia of the living God is the pillar and ground of the truth. So wrote the Apostle to Timothy. We have a clue given to us in this statement by which the true ecclesia may be identified. The ecclesia of God contains elements within itself by which its divinity and truth may be discovered. Not, however, such that may be discerned without investigation, for seeking and searching are indispensable adjuncts of truth. The simile of a 'pillar' is a bold one, and therefore easily understood. In relation to a lampstand, of which the light in the truth, the ecclesia constitutes the stand or pillar holding forth the word of life. The use of a pillar as a memorial or witness is seen in the memorial emblems: "For as often as ye do this ye do shew (bear witness or testimony to) the Lord's death." A pillar may be an obelisk cut in one piece, a symbol of unity of God's people, which though not complete, must exist in considerable degree, otherwise searching for the truth would be in vain. But as a city set on a hill cannot be hid neither can the ecclesia of God be hid, as long as it bears witness to the truth. Associated with the idea of a pillar or pedestal is that of "ground." The common Greek New Testament word for "ground" is "*ge*", as is "geology," the science of the ground. In 1 Tim. 3:15, the word for "ground" is "*edraiotoma*," which occurs but once in the New Testament. Its use is to denote a "support; stay, or authority"

for something; in our text it is applied to the ecclesia of the living God. It is difficult to see how the ecclesia can be either of these for the truth. Rather the reverse seems to obtain—that the truth is the stay, support and authority of the ecclesia. Christ is the truth, the living head of the ecclesia who loved it, and gave Himself for it. I much prefer the Latin translation of Beza, who writes “*establishmentum*” here. This regards the ecclesia as an establishment or institution, which, while being the House of God, is endeavouring to demonstrate its truth by propagating those doctrines of the Gospel, and calling attention to that living word of truth by which alone its teaching and order must be proved. The history and mystery surrounding the Ecclesia of the living God forms one of the most sublime topics of the Bible. Drawn by the Gospel as the dew is distilled by the sun, its members are exalted into the radiance of divine love, and the association of heavenly things. They are awaiting the manifestation of the sons of God, at the revelation and presence of their living head. He will dispel the mystery as to who are His, and who will then see eye to eye the glory of the Lord.

— W. W. (England).

## Correspondence

★ ★

**“Ruth” assists in the Sisters’ Class!**

Sister M.P. writes from New Zealand in appreciation of “Logos” and states:—

“In Christchurch we have a Sisters’ Study Class which is entering its sixth year. Every fortnight, we read a chapter from the Scriptures, followed by the study of a book upon the Truth. We have read the “Story of Ruth” in a recent issue of “Logos,” and have thoroughly enjoyed it. By reading and discussing this together, and meditating upon it individually, we hope with God’s help to benefit thereby.”

Thank you for your interesting letter! We have forwarded the books requested, and hope that the Class continues to provide the spiritual strength vitally necessary in these days of general apathy. We are always pleased to hear from

readers, particularly in regard to the study of the Word.

**Study Notes Requested!**

From Blackpool, England, comes a request from Sister E.M. for study notes for use in the Sisters’ Class. These notes have been forwarded, and will provide the basis of an excellent study of the Scriptures.

**Words from a long experience!**

We were glad to receive a letter from Sister G.E. of Canada. This Sister is 90 years old! She writes of her long experiences of life, and describes the vanity of it all, apart from the Truth:

“... we have a Bible class one Sunday every month, in our home. We have a splendid time, but unfortunately we are only a few, No

one wants to hear about the Truth. It is a pleasure-loving World today — just like Noah's day! We hope that this year Christ will come. This generation may have a wonderful surprise!

"... we have lost several of our loved ones recently — but only for a short sleep — out of the world's trouble today!"

The power of the Truth is revealed when those we know and love fall under the cold hand of death. Then we learn to rest upon the strength from on High, and look for the dawn of the new day, when the Great Healer will be among us. Thus, this sister of 90 years counsels us who are younger to remain steadfast in the hope of Israel.

#### "A Very Strange Coincident!"

Brother E.R.H. (Bucks, England) writes:

"I have been reading through Volume 2 of 'Eureka' and, familiar as I am with the Doctor's exposition, I am greatly impressed by the way history vindicates the Apocalypse. If, as some would say, 'it is a coincidence,' then it is a very strange coincident.

"I am now reading the account of the seven trumpets. I don't care what the opponents of the Doctor say, there is something about 'Eureka' which gives the same exhilarating spirit that we get when we read the Scriptures. There is life in it, and no doubt Yahweh supplied that 'life' just as He did to the writers of old."

These sentiments have been the expression of many readers commenting upon the "From the Eureka Class" section in "Logos." One such (Sis. A.K. of N.S.W.) says:

"I am very pleased to be able to join your 'Eureka Class' per the 'Logos.' It is an opportunity I much appreciate, as I had been

going to such a class — but they were almost finished the first volume, when I became a Christadelphian. Now it will be a great pleasure to start again at the beginning . . .

"Also, I would like your suggestions on Bible Marking, as I recently received a gift of a wide-margin Bible, and I would like to mark it correctly. To get the understanding of the Word, is my greatest joy . . ."

Such words cannot fail to thrill those interested in the things of God. Such an attitude provides an excellent basis for a faithful walk towards Zion. We have forwarded to our reader a booklet containing hints on Bible study and marking that has been found of particular help by others.

#### "Jehovah's Witnesses or the Bible?"

Further comments have been received concerning the "Herald of the Coming Age" under the above title. Among them was a letter from Bro. J.S. (U.S.A.), who states:

"We have just read this issue, and we think it is an excellent refutation of their teachings and exposure of their false claims. . . .

"Would it be possible to combine what is written in this leaflet with what was written in previous issues, mentioned in the 'postscript'? Such a pamphlet would be a great help to many Christadelphians, to both those who are not acquainted with what Jehovah's Witnesses teach and to those actively combating their false teachings."

The activities of this and similar anti-Truth groups have been prominent in recent years. We need, as our reader suggests, to be constantly alert against such teachings, which could blind us to the clear truths of the Scriptures. Constant study of the Word and a recognition of the erroneous teachings of "Christendom" will do this.

"We are flying along this route from Stuttgart via Wurzburg to Berlin," explained the air-hostess as she handed me a map of Germany, and marked the direction with my pen which she borrowed for the purpose. "It is one of the three corridors which we are allowed to use in order to gain access to Berlin. The others are from Hanover to Hamburg."

We looked out from the plane which was flying low over Russian occupied Germany with interest.

Berlin, as is well known, is deep in this sector of Europe, completely isolated from Western Germany. Access to it is obtainable from the three air routes mentioned above, or via certain train routes. But travelling with us as interpreter was Brother Karlheinz Frederiech, and as he is a refugee from Eastern Germany, it would not have been safe for him to make the journey by train, for such would have been subject to search by the Russians, and he would have been imprisoned.

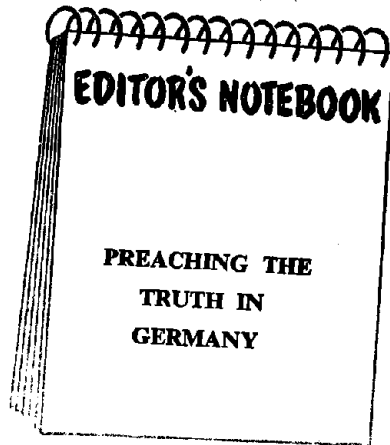
In my pocket was a recently arrived letter from Adelaide bearing a message of encouragement. Among its contents was the following:

"You are treading in the very courts of Gentile history. Germany, the scene of World Wars I and 2; the territory of the terrible fourth beast; the centre of the coming harlot-guided confederacy of anti-Christ. The next time you tread this territory may well be with other saints executing the dreadful judgments of Yahweh upon Great Babylou and her system. So this present campaign is a warning — if properly heeded by the people it is as a manifestation of Divine mercy before vengeance. The duty before you is — Cry aloud and spare not! Tell this people their iniquity! Snatch from the fire those who will heed! And refresh the 'little flock' with the reviving water of life."

We recognised the great responsibility which was ours. Meanwhile, towns were quickly appearing beneath us in this heavily populated part of Europe, and receding in the distance as we travelled some 350 mph onwards. Soon the twisting River Elbe was beneath us. Then it became apparent that we were rapidly approaching the Metropolis. The plane flew low, to present a vista of mud-colored, multiple-storeyed flats, cleared bombed-out sites where once stood buildings, and the rubble and ruins of war that yet remain to be repaired.

We have arrived at the mighty and significant city of Berlin and the second phase of our work in Germany was about to begin.

At the Stuttgart airport, we had waved goodbye to a group of extremely kind and hospitable brethren and sisters. A lovely period of co-operation in the mutually helpful work of the Truth had come to an end. We had met with them in formal and informal gatherings, as well as in their homes, and though we cannot speak German, and many of them cannot speak English, the international language of the Truth had bridged the gap.



Through the kindness of the German brethren, we always had a translator with us to assist. Brethren Reinhardt Seiber and Karlheinz Friedrich performed this valuable service for us, and thus enabled us to effectively speak to the brethren in exposition of the Word, as well as to proclaim the Truth to the world about.

The effort in Germany was of international character. Brethren from Australia and England, as well as those of Germany co-operated effectively together, drawn by a mutual love of the Truth in Christ Jesus. Special study notes, providing a verse by verse exposition of the Book Haggai, as well as suggestions for independent and personal study, had been translated by Sister Lydia Mednyanszky, and provided by the Gospel Proclamation Association for the occasion. In addition, two issues of the "Herald of the Coming Age" (one on the Russian theme, and the other on the promises to Abraham) had also been translated and printed in quantity. A sample interleaved German Bible, with the Book of Haggai marked up in German had also been provided by Sister Mednyanszky as a sample of what can be done (the local brethren co-operated by obtaining stocks of these for brethren to purchase). For the public lectures, a large-scale chart (12 feet by 8 feet) had been painted in color with captions in the German language. It illustrated the Russian moves to Armageddon, as well as providing a life-size drawing of Nebuchadnezzar's dream.

The campaign in Esslingen and the neighbouring city of Stuttgart, comprised exhortations, expositions, public lectures and other meetings, whilst we also had the great pleasure of calling personally upon some of "like precious hope" to be "comforted by our mutual faith" (Rom. 1:12).

The meetings in Esslingen and Stuttgart were splendidly supported by the brethren, and the addresses competently translated by Brother K. Seiber. Attendance of friends at the public lectures was particularly encouraging. The first two were given in the quaint, old-German town of Esslingen, one of them in the Old Town Hall. The ancient beams and wooden pillars of this historic building are ornamented with grotesque, carved figures which seemed to look down on us below with amazed expressions on their faces to hear such things expounded in this building which has witnessed the procession of history over the course of centuries. The attendance of friends at these two addresses was small, and the brethren were somewhat disappointed at this. We need to remember, however, that the value of an effort is in the extent of work that is done in faith, and not necessarily by the number present to witness it. Otherwise, the labors of such as Noah were in vain.

However, it is encouraging to see results when labor is expended. The brethren wondered what would be experienced in Stuttgart where the lectures had been advertised in the Press. Stuttgart, unlike the neighboring city of Esslingen, had been heavily bombed during the war, and has been largely rebuilt. It is a large, modern city of bright lights and shops. The lectures were held in an auditorium up three flights of steps. These flights of steps would be enough to "kill" the lectures in Australia (they nearly killed the lecturer who was suffering from heavy cold at the time), but apparently Germans are more used to that sort of thing. Thus, shortly after we arrived and erected the large chart, we were delighted to see a nice sprinkling of people present. And they continued to arrive. Gradually all chairs were occupied, and people were still trickling in. Finally, we were pleased to see a packed hall. The people listened attentively, and with interest, to the address given through a translator. Perhaps the translator improved the quality of the address! Certainly, the illustrated chart with the captions in German, and copies of the "Herald of the Coming

Age" in German which gave the same subject in printed form, helped to point the power of the message. I noted many taking pencil notes of the references given, as well as those painted on the chart. And one amusing feature of the audience, was the way the heads of the people were turned, first in my direction, then in the direction of the interpreter, like onlookers at a tennis match. At the conclusion of the lecture, keen interest was evinced by some of the audience, and excellent discussions were conducted through our interpreter.

Of course, the Russian theme in Germany should arouse interest. The people can see about them the tokens of the fulfilment of prophecy.

Next evening, another good audience was in evidence to hear the promises to Abraham expounded, and to learn of the true Israelitish nature of the hope. Again, they listened attentively for the hour or so that the address occupied. Many expressed interest at the conclusion of the address, and we felt that whatever happened elsewhere, the work performed in Esslingen and Stuttgart had been worth the effort. We felt the privilege of proclaiming the Truth in such strange (to us) circumstances.

The hospitality of the German brethren is proverbial. Huge plates of strange meats, combined with unusual vegetables, are heaped in profusion upon vast plates, and are disposed of with gusto by those used to the food. But to such as myself, whose digestion suffers as the result of inevitable nervous tension, such meals are followed by acute tiredness. It is part of the hazards of the way!

In Berlin, a school auditorium (again up three or four flights of stairs) had been engaged, and the lecture advertised by Brother Bassus on large red placards displayed in different parts of the city. It had been decided to hold only one lecture unless the results warranted a further one given, and following discussion by correspondence, the theme agreed upon had been: "Russia's Conquest of Space — A Warning to Humanity!" The subject, and a lecturer from so far away as Australia, attracted the attention of a newspaper reporter, so that when we stepped off the plane, he was there to interview us, together with a cameraman to take our photo.

There is but a small community in Berlin. In the Western sector of the city, the Ecclesia numbers four (two brethren and two sisters) one of whom was bedridden at the time, and unable to see visitors. In the Eastern sector there is another sister.

We felt that if we obtained an audience of 20 it would be extremely good under the circumstances. We hung up our chart, displayed our free literature on a table by the door, and hoped for the best.

The best exceeded our greatest expectations. By the time I took my seat in the hall there was an audience of about 40 present. This was splendid! And it continued to increase. Gradually the hall filled until not a seat was vacant. There were now over 120 friends present, and the lecture commenced.

My interpreter was Brother Karlheinz Fredriech. He was to continue with us during our journey through Germany, and we became very attached to him. Nothing was too much trouble for him to do; and, furthermore, he overcame the disability with which he is afflicted in an amazing manner. For Brother Karlheinz is completely blind — brought about by an explosion during the war. Originally of Roman Catholic persuasion, he had embraced the Truth whilst in England where he was studying the language to advance his profession in law. One would never know he was blind by the way he conducts himself, for he takes his place



in the community on a basis of complete equality. He was both eyes and mouth to us during our stay in the country. In addition, as a refugee from Eastern Germany, his presence in Berlin was itself significant, especially to translate the address we were giving!

We had provided the brethren with the complete text of this address, and it had been decided to keep to this text as much as possible. Brother Karlheinz had provided himself with a copy of it produced on his braille typewriter, and thus, standing on the platform with me, we proceeded to deliver the address. It did not take much longer than the normal time in Australia, even though it had to be retailed through an interpreter.

Again we found the audience most receptive, most warm. Unlike the cold reaction of Australian audiences, Germans do not hesitate to express their agreement or otherwise by nodding or shaking their heads, and similar gestures. So warm was the reaction, that at the conclusion of the address, we announced that a further meeting would be held on the following evening. And later, the chairman, Brother Bassus who was mainly responsible for all arrangements and advertising, announced that it would be held at 6 p.m. on the following evening.

After the conclusion of the meeting, many friends expressed their interest in the subject, and through our interpreter made appropriate comments. The general interest in this theme in such a significant city as Berlin, can be gauged by the action of one stranger. He asked whether we would be prepared to give the address again, and guaranteed an audience of upwards of 800 people if we would do so. We took a note of his address, and advised him that if our schedule in England permitted a couple of days' absence, we would be happy to fly back to Berlin for that purpose.

On the following evening, though the only advertising had been the announcement given at the lecture, and though the time appointed was most inconvenient (6 p.m.) over 40 friends gathered to hear the address on the covenants of Promise. We tried to make this address challenging in a personal way, and, again, it was followed with interest. It continued for well over an hour, with several in the audience taking notes. And, again, after the meeting, we had a repetition of the experience of the previous evening. On this occasion, a lady in the audience asked if we were prepared to go to her home town to give the address. She, also, guaranteed an audience. She declared she would like her friends to hear of these things. We could only promise that if our schedule permitted it, we would return to Berlin for the purpose. Meanwhile, Brother Bassus announced that due to the interest shown in the subject a study class would be held on every Friday evening in the same schoolroom. We hope and pray that Yahweh may bless his efforts.

It was obvious that Germany provides an opportunity for effectively proclaiming the Truth. Never have I experienced more receptive audiences, nor such excellent results from comparatively little advertising.

Modern conditions are doubtless partly responsible for this. They provide a ready-made advertisement for the Truth, which has the only true answers of hope to the questions people are asking. I found Berlin an intensely interesting city. There the East and the West (or, in prophetic language, the North and the South) are face to face. Under the very shadows of the ruins of the last war (for some of these ruins still remain) the antagonistic forces of the next war are parading. The jerry-built Berlin Wall, with its barbed-wire entanglements on top, cuts the mighty city in two. At vantage points along it, there are erected platforms where people can stand to peer over the top. We did so, at several vantage points, and at one part, near the Mandelburg Gate, found ourselves gazing at a

little crowd from East Berlin who were doing the same thing from their side!

The average Berliner seems a good-humored, pleasant type of person. We spoke with several people, trying to assess existing conditions. They have grown used to the tense situation, and have learned to grow up with it. They seem to view the future with fatalistic indifference, and believe that ultimately the city will be completely swallowed up by Russia. The West Berlin soldiers (probably for propaganda reasons) seem to go out of their way to be pleasant. It was not quite the same on the other side, when we took the opportunity of penetrating the wall to the Eastern Sector. The attitude of those in the Russian sector seems harder and colder. Communist propaganda was prominently in evidence, but the city seemed dead. Ruins from the last war are still greatly in evidence. Most traffic is on foot, and motor-cars comparatively few. The people looked oppressed and subdued. We were glad to get back to the Western Sector even in spite of its huge Russian monument which perpetuates the Russian victory in Berlin, and prominently displays the two Russian war-tanks which first rolled into the ruined city.

During our stay in Berlin we saw busloads of Russian soldiers in the Western Sector. Each day the opposing forces send these busloads into the other Sector, merely to establish the right to do so. We tried to take a photo of Gogue's forces but our temperamental camera refused to click at the right moment!

From Berlin we fly to Remscheid where there is another little company of Brethren and Sisters, numbering four in all. Unfortunately, here the Press had omitted to publish the title of the address, so that the sole advertisement was an announcement that H. P. Mansfield of Australia, would speak in the schoolroom! We did not expect much from this, but in all, an audience of some 22 were gathered together to view the chart, to hear the address, to take some of the literature. And to the local brethren and sisters, we also distributed the notes of Haggai, giving some to friends as well who solicited for them.

And from there, through Cologne, to Sierburg. Here there are no Christadelphians as such, but there is a little community that has come into existence through reading Christadelphian literature, and believe many of the doctrines that we accept. We met their members, visiting their homes, discussing our differences, arranging to follow up these discussions with correspondence. Here we had the assistance of Brother Seiber Senr., who had kindly travelled north to meet us at this point and assist in the work. In the evening, the number of persons present at the lecture was nearly 40. Again we left our literature with them, including the notes on Haggai, for it is obvious that many members of this little community are sufficiently advanced for such a study. We do pray, too, that our contact with them, and the discussions by correspondence which we hope will take place after our return, may have the blessing of Yahweh to bring us closer together.

So we left Sierburg, with its narrow streets that twist and turn in utter confusion, with its typically German type buildings and shops which front these streets, and its Roman Catholic Cloister that stands like a guard on a high hill in the very centre of the town brooding over the building below, to entrain through a lovely part of the country to Frankfurt. We rattled through hills, over valleys and along the flats, watching the ever-changing vista from the windows of the train: wooded hills running streams, gently sloping valleys, German towns, whilst, at the same time, discussing features of the Truth with our German brethren,

At Frankfurt a lovely surprise awaited us. A number of the brethren and sisters from Esslingen had travelled by road to greet us, and to help in the lecture scheduled for that evening. There are only two elderly sisters in Frankfurt, but the brethren of Esslingen had decided that a public address could be given with their support. Duplicated handbills were given out, and the public address advertised to be given in the reception room of the hotel at which we were staying. Unfortunately, all this had been done in a hurry, in consequence of which, only five strangers were present at the meeting. The room was beautifully appointed for the purpose. It was brilliantly illuminated with elegant crystal chandeliers, covered underfoot with warm thick carpets, and provided with comfortable chairs. The large colored chart looked most spectacular in this setting. We would have liked to have seen more present, but were well satisfied with the results, recognising that we labor for God not man. For the last time we handed out the free literature, the notes on Haggai to the brethren and sisters, and displayed the interleaved Bible as a sample of what could be done. Then the long protracted farewells, and we were waving goodbye to our brethren from Esslingen as they commenced the long journey home in their Volkswagen Kombe.

And on the morrow, we were saying a similar farewell to our beloved brother Karlheinz at the Frankfurt airport. We had become greatly attached to him during our stay in Germany, and found it difficult to express our appreciation of his valuable services. In fact, the brethren in Germany as a whole, had co-operated wonderfully in these labors and with the blessing of Yahweh, we feel that valuable work was performed thereby. We do pray that a further blessing will result from these services, to the glory of His name.

So we boarded our plane, and were soon deposited in Dusseldorf. There we transferred into a BEA Comet, and commenced the journey to England. Below us Germany receded into the distance; soon the ocean was beneath us, and as we floated high above it we could see below large liners, plying their way through the water. They looked like toy boats to us aloft! But soon cloud and fog blotted out the scene. It became thicker and thicker as we were over the land. Then suddenly the plane burst through it. We looked down upon rain-soaked England, upon the green fields, little farm-houses, small farms, all unevenly cut up like a patchwork quilt. Soon our plane had landed, our passports were stamped, our luggage passed by the customs, and we were being greeted by a company of about 20 brethren and sisters who had met for the purpose. It takes some time to adjust oneself to new surroundings in this fast-moving age, but the Truth soon establishes a common basis, and we busied ourselves in contemplating the work for the next few months. Meanwhile, those who helped to make the work in Germany possible, will rejoice with us that it all went off so well.

—EDITOR.

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The true Gospel offers no attraction for the world. Its affections are set on things present, and then only in so far as they afford immediate pleasure. To suffer with Christ with a view of living and reigning with him is considered foolish and visionary. Nothing will cure this blindness, but a free use of the Spirit's eyesalve.

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Catholics and Protestants are really one family, shortly to be driven out of the house and replaced by one of God's own preparation during ages past.

—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.

## REVELATION 19 (Cont.)

### Christ's Final Conquests—Vv. 11-21

These verses provide an amplification of Rev. 17:14, and reveal Yahweh Sabaoth (He who will be armies—see Rom. 9:29; Isa. 9:7) in manifestation. Christ is the Commander of that army (Isa. 55:4), and is described in Dan. 8:25 as the Prince of Princes, or as it should be rendered: The Commander of Commanders. He is seen in that capacity in the chapter before us.

### VERSE 11

"Heaven opened"—The "heaven" refers to the Government (ruling powers) of the coming age. The victory of Armageddon will open a way for Christ and his followers to ascend there (Rev. 4:1). At the epoch symbolised by the chapter before us, it is "opened" or revealed, to display the power of Christ's millennial rule to all mankind.

"A white horse"—An attack on the paganism of the Roman Empire was initiated by an arrowless horseman on a white horse in Rev. 6:2. This symbolised the challenge of Truth shortly after the ascension of Christ when sweeping victories in its cause were won. The war then commenced will be brought to a successful completion at his return, when by the manifestation of omnipotent power he will crush all opposition to his authority.

"Faithful"—See notes on Rev. 3:14.

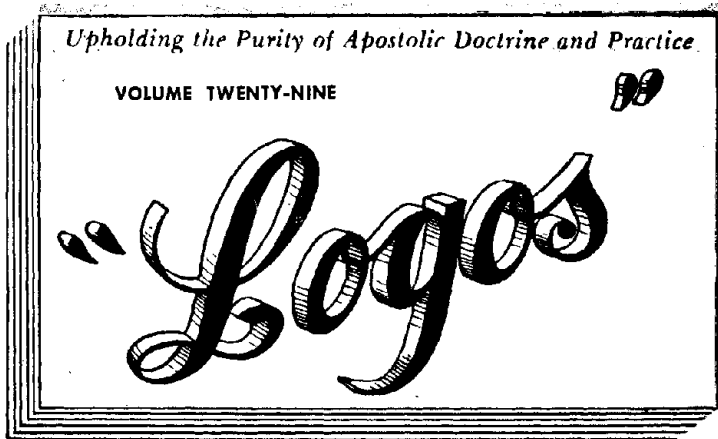
"In righteousness he doth judge and make war"—Cf. Isa. 11:4; Acts 17:31; Isa. 26:9.

### VERSE 12

"His eyes as a flame of fire"—Flashing with Divine anger on the world of the ungodly (2 Thess. 1:7-8). See notes on Rev. 1:14.

"Many crowns"—Lit. Diadems: indicating many victories already won over the nations at Armageddon. Having consolidated his power there, Christ takes the war into enemy territory. See Notes on Rev. 14:14.

"A name written"—The name is given in v. 13. It is the name of Deity (John 1), for Christ is God manifest in the flesh (1 Tim. 3:16). He is the Word made flesh. The multitudinous Christ will likewise be able to lay claim to that title if the Word so dominates them as to change their lives. The Word is the means provided of God for the sanctification of saints (John 17:17), and the change wrought thereby is designed by Him as a foundation for the change of nature at Christ's coming. Christ both "manifested" and "declared" the name of Deity unto his disciples, in order that, as he prayed the Father, "the love wherewith Thou hast loved me may be in them, and I in them" (John 17:6,26). They are separated from the Gentiles "for His name" (Acts 15:14).



THOUGHTS FOR THE TIMES —

**OUR COURSE IN AN EVIL WORLD**



Jesus said "Salt is good; but if the salt have lost its saltness, it is thenceforth good for nothing but to be trodden under foot of men." The connection in which he said this shows his meaning. He was being followed by a large multitude of people (Luke 14:25). "And he turned to them and said, If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple . . . Salt is good, but if the salt has lost its savour, wherewith shall it be seasoned? It is neither fit for the land nor fit for the dunghill;" which was as much as to say, "This coming after me is good, but not if it is disconnected from the state of mind which I require in my disciples."

This state of mind is the savour or saltness of the salt. The appropriateness of the simile must be apparent to all who have any experience of men in spiritual things. The man of spiritual understandings in whom this understanding has developed spiritual affection or a decided, pronounced, and fervent affinity for the things of God, in all their relations and manifestations, is a man of saltness, pleasant to the taste. But how often it is that with a knowledge of the truth, there has failed to come the loving espousal of Divine views of men and things. The man knows the Gospel intellectually and has a faint desire to be saved, but his affections are with the thoughts, ways, aims, movements, men and things of the present evil world. There is no fervent submission to God; no adequate appreciation of Christ. Dull and irresponsive to spiritual things, he is quick, alive,

intelligent and enterprising in all directions of self-interest. The salt is there in the profession of discipleship, but it is a mere powder without taste, of no use for the King's table.

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. He is the first-born among many brethren, to whom all the rest are pre-required to be conformed as to the likeness of an image. Now there is no mistaking his case, and we are in no danger of going beyond him. He declared in simple but expressive terms, "I am not of this world," and his whole course illustrates the meaning of the language. He stood aloof from men in so far as they stood away from the Divine foundation. He took no part in their movements patriotic or otherwise. The duties of citizenship he discharged passively, as in the case of paying taxes. His attitude towards the world was that of protest and dissociation. He "testified of it that the works thereof were evil," by which he earned hatred and destruction. He had no apologies or spare sympathy for the enemies of God. He pursued a perfectly independent course, as insensible to the censure of the world as He was above their favour. He never took public opinion or public criticism into account. His one simple aim was to do the will of Him who had sent him — a will utterly inconsistent with popularity and favour.

—Brother Roberts.

We are neither a prophet, nor the son of a prophet; nor are we an evangelist, an ambassador of Christ, an apostle, nor a successor of the apostles. These appellations, assumed by "ministers" and "clergy," belong only to Christian men spiritually endowed "for the perfecting" of such "for the work of the ministry." Though there are many pretenders to these titles, they possess them only by self-imposition, not by the bestowment of the Holy Spirit; for instead of being perfected for the work, and infallible teachers — "workmen that need not be ashamed, rightly dividing the word of truth" — they are but inexperienced apprentices, unskilled in the oracles of God. We protest against being named in the same category as these.

—Brother Thomas (1851).



The world is a great mockery — very busy dying — doing a roaring trade that ends in nothing, wearying themselves in the fire of vanity that consumes, burns up and destroys them all at last. Wisdom stands on a very high place, but her voice is unheard in the din; so she is about to come down from her pedestal, and flash her lightning sword in the eyes of the infatuated crowds, and scatter death in their ranks, that the rest may attend and do her bidding. There will be no good time till this occurs. The watchers watch for it and wait. The tokens multiply.

—Brother Roberts.

## Jacob's Prophecy of the Last Days (Gen. 49)

# Concluding Comments

"All these are the twelve tribes of Israel; and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them" (Gen. 49:28).

### A Play On Words

There is little more for us to say upon the theme of Jacob's blessing. It was preceded and followed by actions of the greatest significance — such as the bestowing of a stretch of territory from out of the Land of Promise to Joseph, who has never yet seen it, and has yet to inherit it (Gen. 48:21-22); and the explicit instructions concerning his own burial in the Land (Gen. 49:29-30).

We do not intend to expound upon these matters. They form part of the typical foreshadowings of the patriarchs of which Genesis is so full. Brother Thomas, in "Elpis Israel," has written in an interesting manner on these themes, and concerning these two incidents, and to his writings we direct the readers.

But in summarising the blessings of Jacob, we refer again to the remarkable play on words contained therein. The following epitomes illustrate this:

REUBEN (See a son) is shown that pride in **the son** of flesh is misplaced.

SIMEON (Hearing) and LEVI (Joining) are found **hearing** and **joining** in an ungodly conspiracy.

JUDAH (Praise) will receive **praise** for valor and rulership.

ZEBULUN (Dwelling) will  **dwell** in peace with his enemies.

ISSACHAR (Reward) will receive the **reward** of a pleasant land.

Dan (Judge) shall **judge** the nations.

Gad (Troop) shall chase the enemy as a **troop**.

ASHER (Blessed) shall be **blessed** with luxuries.

NAPHTHALI (Wrestling) shall succeed and spread abroad as a **twisted** oak.

JOSEPH (Increaser) shall **increase** on all sides.

BENJAMIN (Son of My Right Hand) as the **Son of the Right Hand** shall apportion the loot.

These blessings foreshadow the purpose of God through Israel, as the verse quoted at the head of this article reminds us. But the term Israel comprehends more than the fleshly descendants of Abraham, for it includes the true seed of the patriarch as well (Gal. 3:29).

Jacob looked forward to that time, and saw beyond the trouble that would fall on his people, to the glory that shall ultimately be revealed. Paul describes him as a man of faith (Heb. 11:21), that is, a man who had a "confident anticipation of things hoped for" (v.1).

Like Moses, Jacob "saw the invisible" and "had respect unto the recompense of the reward" (Heb. 11:26, 27).

### The Blessings Summarised

The blessings summarise the whole purpose of God in Christ. They show that the natural seed (Reuben) would be deposed because of the wickedness of the priests and leaders who would conspire against the Messiah (Simeon and Levi). He will, however, reign over them in due time (Judah), establishing peace (Zebulun). Then Israel after the flesh will attain unto the blessing of the land (Issachar), after the Judge has been manifested (Dan), and the enemy ejected therefrom (Gad). Thus they will be blessed with royal dainties (Asher), and shall spread their influence abroad like an oak (Naphthali).

But the greatest and richest blessings shall be reserved for the antitypical Joseph (both singular and multitudinous), even the Son of God's Right Hand (Benjamin) who shall prevail.

### Conclusion

The blessings of Jacob should be considered side by side with those of Moses contained in Deuteronomy 33. The latter are even more interesting than the former in many regards, though one is the complement to the other. We may expound this 33rd chapter of Deuteronomy at a later date if sufficient readers express their desire for us to do so. In the meantime, we suggest that it be considered in the light of these articles, and Brother Thomas' comments in "Eureka," and elsewhere.

And may Yahweh bless the reading and study of His word.

—H.P.M.

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We are living in the time of the end, when "the powers in the heavens" would be shaken, or the governments undermined; and when "the sea and the waves would roar," or the people become agitated with democratic swells and upheavings. The other part of the sign is a consequence: Men's hearts fail them for fear, looking for those things that are coming on the earth." The sequel will come at last. "Then shall they see the Son of Man coming in a cloud with power and great glory."

—Brother Roberts



An Exhortation To Faithfulness

# CHRIST : THE VICTOR

## Christ : Death's Conqueror

There have been men who have subdued and conquered empires. There have been men who have endeavoured to emancipate their fellows from evil and oppression, and have thereby earned for themselves notoriety. Others have set themselves to search out the elixir of life. There have been some who, by patient and virtuous lives, have endeavoured to exceed the ordinary span of life, and many of them have succeeded. But all, great or small, have or will ultimately have to bow to the inevitable and incorrigible master — Death!

One there was who achieved a greater victory than the soldier, who endured a fiercer fight than the moralist, who attained a greater success than the cautious, and who more satisfactorily solved the problem of life than the searcher and investigator. Jesus Christ, who died and rose again from the dead, who effectually conquered the power of death, the first of the race to achieve this, but by His achievement the precursor of many more.

Death had and has reigned supreme, mightier than the mightiest force, in that ordinary man is entirely powerless to stay its mighty power. Man seems to reach the flower of manhood and then death seizes him, and he passes to the grave—silence, oblivion, death. "Where the wicked cease from troubling, and there the weary are at rest; there the prisoners rest together—they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master" (Job. 3:17). But Jesus, His lot was that of common humanity, for He died by wicked hands 'tis true, and the fact that He died and rose again made His victory a triumph over the power of death.

But it may be asked, Is not this contrary to the ordinary experience? Is it not unique? Certainly! It was intended that it should be so, and hence the victory is all the greater. "For as by one man's sin death entered into the world and death by sin . . . so by the obedience of one shall many be made righteous."

## Assurance of Christ's Victory

This one exception is conspicuous because of the victory over the great enemy of man. But is it authenticated? The very best authenticated fact in history at that time, and indeed today, for Herod has gone, Pilate has gone, all who were prominent

in that day have gone. Jesus alone remains as the great central figure. In a sense, doubting serves a good purpose. Thomas doubted, and the Lord gave him irrefragible proof that it was He who had been raised; and the proof that Thomas had stands on record as proof for us.

If the fact of His resurrection had not been called into question, I wonder how many of us would have gone to the trouble to find out that Christ made ten appearances, which are explicitly recorded in the narratives? It is because it has been sincerely doubted that it has been so minutely examined in every detail; and because it stands, because no criticism has yet been able to controvert or obliterate it, that we are justified in regarding it as an incontrovertible and incontestible fact. We place our whole confidence in it, being as certain of it as the fact that Henry V. won the Battle of Agincourt, or of any other well-attested historical incident.

A singular thing in connection with the resurrection of Christ is that Jesus had endeavoured to impress on the minds of the disciples that He would rise from the dead. The authorities were well acquainted with this, and because of their knowledge they made very special arrangements to prevent any deception being carried out. Every precaution was taken, but notwithstanding these, Jesus rose, and they were unable to account for it in any other way except that He was triumphant over death. Suffice it to say that there is a unanimity of testimony and assurance by the Apostles. They speak in the most emphatic manner possible. Whether it be Peter with his affirmation that "God raised Him from the dead and gave Him glory," or Paul with his assertion, "Wherefore God hath highly exalted Him and given Him a name which is above every name;" and "Now is Christ risen from the dead and become the first-fruits of them that sleep;" or the writer to the Hebrews with his "crowned with glory and honour for the suffering of death;" or John with his "first begotten from the dead and the Prince of the kings of the earth;" or His own sacred testimony given to John in Patmos, "I am He that liveth and was dead, and behold I am alive for evermore." All these and more unite in their testimony without any discrepancy to attest their sincere conviction that Jesus rose from the dead.

### **Christ's Victory: An Inspiration**

The one thing I wish to emphasise is that if the resurrection of Christ is the fundamental truth we believe it to be, if we are fixed, settled and determined re its historical value, if we are certainly convinced that Jesus Christ is a real and living personality at the right hand of the Father, it is the greatest incentive for good in the whole world, and should be the dynamic of our

lives. The unfaltering faith, the unconquerable hopefulness, the magnificent courage and unswerving loyalty of the Apostles were due to this cause, and this alone. Paul, while labouring for the Gospel, was troubled on every side, yet not distressed, perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus . . . **knowing** "that He which raised up the Lord Jesus shall raise us up also by Jesus." This is not flashing and impetuous optimism, but a cheerfulness which was the result of a well-grounded and secure faith in Jesus the Christ, established by an intelligent conception of the events, and a personal meeting with the risen Lord. We cannot but believe that a man like Paul, and at one time a zealous opponent, would thoroughly investigate all the details of the event. Hence, his and our recognition of the truth. Other lords may have dominion over us in a worldly sense—we have to be subject to the powers that be—but this one living reality transcends them all. An omniscient and omnipresent personality is surveying our lives, acquainted with our hearts and minds, and cognisant of our efforts to serve our cause. Man may not understand, may misinterpret our efforts, but Jesus is peculiarly suited. Having suffered, being tempted, He is able to save and succour them that are tempted, acting the part of mediator and intercessor at the Father's right hand on our behalf. This is the moral force of a risen Christ and a glorified Lord.

It is sometimes good to take a retrospective view of a matter.

If we do this, we are immediately impressed with the certain consciousness of Christ regarding His resurrection. It was the light beyond the dark cloud. It was the joy set before Him, for which He endured the cross and despised the shame. We see an incident which supports this conviction in John 17. We find Christ engaged in earnest prayer to the Father. The active part of His day was nearly ended, the night was rapidly closing in upon Him. He prays that God would glorify Him. He had finished the work given to Him, and now He desired the Divine confirmation of His position and the work. Then He prays for His disciples. One would have thought that Christ would have been absorbed with the premonitions of His own awful death, but we mark His tender regard and the intensity of the appeal on their behalf. Then He appeals to God for us, for we are among that great company who have come to believe on Him **through their word**. What word? Had Christ not been raised from the dead there would have been no word. The disciples would have remained the disappointed and despondent men that they were **during** the trial; men with shattered hopes, frustrated purposes

and broken ideals. Yet they are transported to an amazing state of joy and satisfaction which is utterly inexplicable apart from that to which they attribute it. The resurrection of Jesus is the most important article in their teaching — and they were sent to preach it in the world by the risen Christ — declaring Him to be the Son of God with power by His resurrection from the dead.

The resurrection of Christ is our claim, our argument, and our assurance. For God chose and appointed Him to be the example and the principle of His purpose. Hence He would say with the fullest confidence in the manifestation of Yahweh's power on His behalf. "Because I live ye shall live also." "I am come that they might have life and have it more abundantly." This was one of the main elements of the Gospel of the Kingdom that in its realisation the great hindrance to life should be banished. The design of preaching it to men is not **merely to give rules of life and conduct**, but to supply **motives** to holiness.

As in the natural, for the fructification of life, life and conditions are essential; so in the spiritual, eternal life is predicted by a life. As we desire to be made like the glorified Jesus, we must in some measure reflect His image in our lives now. It is not enough to be formally or nominally associated with Him; although we are careful not to underestimate this. Our minds must be brought into affinity with the Infinite. True life is organised existence—harmony with the will of God. Only in so far as there is harmony and affinity is there unity. Evil is the cleavage between us and God. This separates, spoils harmony, breaks affinity.

We may illustrate this by the receivers in ether telegraphy. These receivers are tuned to respond to the transmitted waves, they are tuned in such a way that they will not readily respond to any other, or their affinity would be broken. So it is with man.

That of which he has controlled must be attuned to the life that the great Operator requires.

There must be rhythm with God. This was so in the case of that servant of old of whom it is testified that "he walked with God." It was so with Jesus. Every pulse of His being was in rhythm with the Eternal. He approached the Infinite nearer than any who have ever lived. There was a responsiveness in His life which brought Him into sympathetic touch with the Father, and so we see one reason of the statement that it was not possible for death to hold Him, for He had attuned His life to such perfection that it was in full and complete harmony with the Divine requirements. Man stands between death and life. He is born of the things of the earth and must die of the things of the earth, unless his life is attuned and harmonised

with the life of God, and so, in a measure, fitted for the attainment and bestowal of immortal and incorruptible life. "He that believeth in Him, though he were dead, yet shall he live." **The life** steadfast in this belief, guided by its hope, governed by its principles, is the life that is in tune with the Infinite, and will be made equal to the angels that die no more. This is not the result of desultory or spasmodic effort, not the armchair and convenient arrangement many suppose it to be. It will only be the reward of those who have made it a matter of supreme importance, highest in their affections, first in their endeavours, the achievement of a consistent and devoted life.

### Christ's Victory: A Symbol of Hope

What wonderful examples the Apostles were. How their eyes were ever fixed upon the resurrection as the only means of entrance to the future life. How they laboured, how they endured. Paul, while he had the certain conviction and full confidence in the receiving of his reward, never relaxed his effort. He realised that had he done so he would diminish the glory of the crown or endanger the attainment of it. He had counted all things but as dross . . . "that I may know Him and the power of **His resurrection**, and the fellowship of His sufferings, being conformed unto His death, if, **by any means I may attain** unto the resurrection of the dead. Not that I have already attained, or am already made perfect, but I **press on**, if so be that I may apprehend that for which I was apprehended by Christ Jesus. Brethren I count not myself yet to have apprehended, but one thing I do, forgetting the things which are behind, and stretching forward to the things that are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus." This resurrection interweaves itself with all the entanglements of his common life, yet it is the summit of his ambition. How we fall short in comparison with such a devoted follower of the Lord!

Let us imagine for a moment that all the evidence and testimony regarding this resurrection had been eliminated. What a chaotic condition of things spiritually! What a loss of power of influence! How we should be forced back upon speculation like those who deny its truth! Absolutely no answer to the most pressing questions as to human destiny. The intimations as to immortality would be greatly minimised; so much so, that only the fitful hope would be created. But with the resurrection we have the starting point of Divine assurance unto us. "God has given Jesus as His infallible assurance unto men in that He raised Him from the dead." It was necessary that the Author of life should completely triumph over that power which destroyed life. And we, seeing this, and realising what God has done for us, joyfully exclaim with the Apostle Peter, "Blessed be the

God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Christ from the dead, unto an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." The obligation which this belief imposes upon us is immense. True faith in this is not formal, it is vital. There are some matters that permit two opinions, but this is one of fundamental importance and needs an affirmative. It is a cardinal fact, it is one of the great things on which the whole thing turns. It puts us into such high relationship with Christ that we are figuratively raised together with Him. Raised to the heavenly places, raised above the transient and superficial matters of the present, raised together with Him. Jesus lives, and our fellowship with Him keeps us from becoming self-centred or developing an easy-going and unquestioning optimism. We cannot fail to remember Him in His bitter trial, in His hour of darkness, and to think that He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.

#### Christ's Victory: A Source of Joy

The resurrection is a cause of real rejoicing now; it calls out our admiration of Christ; it lifts us up above the present; it calls forth every note of music in our souls to bless and praise the God who raised Him from the dead. It cheers us on our way, inspires us with hope, invigorates us with enthusiasm, and fills us with a desire—although greatly exalted far above our thought—to be like Him and to see Him as He is. If this is our lot, then we shall have the inestimable privilege of joining in that glorious song of praise:

"And I saw, and heard a voice of many angels round about the throne, and the living creatures and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a great voice, 'Worthy is the Lamb that hath been slain to receive the power and riches, and the wisdom, and might, and honour, and glory, and blessing.' And every created thing which is in the heaven and on the earth and under the earth, and on the sea, and all things that are in them heard I saying, 'Unto Him that sitteth on the throne, and to the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.'"

—A. H. Cherry (England)

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O Lord, thou God of truth and righteousness, how long ere Thou will arise and vindicate Thy way in all the earth? Shall Thy truth for ever be the sport of fools, a mantle of hypocrisy, and reproached by evil-minded and wicked men? Thou hast for a long time kept silence and refrained Thyself, as Thou hast said — O that Thou wouldst rend the heavens and come down, and utter Thy voice out of Zion as on Sinai in days of old: that the ungodly and the sinners may no more insult Thy holy name!

—Brother Thomas (1852).

## Ezekiel's Temple — Large or Small? (1)

# A Glance at Future Glory

*A series of articles based on notes taken during a debate with Brother Sulley upon the vision of Ezekiel.*



It is contended by some that Ezekiel's Temple is a comparatively small edifice, and, therefore, the standard work by the late Brother Sulley — **"The Temple of Ezekiel's Prophecy"** — magnifies out of all proportion, Ezekiel's specification, and has been referred to as a "grandiose" Temple, whose magnitude cannot be substantiated. Yet the author states in his preface:

**"The writer cannot attribute to his own wisdom and skill the result attained. His profession as an architect, and his knowledge of the Truth, appears however, to have been sufficient to prevent him "putting a horse's head on the body of a bullock;" but God selects His own instruments to perform His will, and even prepares them before use."**

We well remember arranging a meeting many years ago, of the leading advocates of the "small temple" view to privately debate with Brother Sulley upon this question. The speakers were provided with a huge blackboard, and with the meeting being thrown open for a discussion period, a very profitable evening was spent.

The advocates of a small temple insisted that all other prophecies describing a universal millennial temple (Isa. 2; Micah 4; etc.) were not permissible, and the basis of the discussion must be narrowed down solely to Ezekiel's description. The writer, as president, agreed to this, but thought it strange to confine the discussion to such narrow limits.

It was admitted by the opposers that they based their drawings upon the temple description given by Dr. Davidson, in the "Cambridge Bible." Dr. Davidson, although allowing for a literal temple, apparently does not believe a universal house of prayer for all people will be established on the earth, nor that God will dwell with men in His kingdom, and states:

**"To us a bodily life of man upon the earth such as we now live, and a personal presence of Jehovah in the most real sense in the midst of man, appears incompatible."**

Therefore, one is not surprised to find he adduces from Ezekiel's prophecy, a small sanctuary; the size of the Temple-house itself, including the Holy Place, being 100 cubits by 60 cubits; i.e. roughly 200 feet by 120 feet — not as big as a pro-

vincial civic hall! Or, taking ALL the central buildings within 360 cubits by 200 cubits, surrounded by a wall 500 cubits square! Dr. Davidson prefers to read "cubits 2 feet" for "reeds" (12 feet) in some cases!

Some expositors of Ezekiel's temple state that Jerusalem would not be its site; and C. M. Mackay, in a booklet produced in 1925, endeavours to show that it would be built on Mount Gerizim, some 30 miles north of Jerusalem. Dr. Bullinger places the temple 12 miles north of Jerusalem. But the Psalmist states:—

**"Because of thy temple at JERUSALEM, shall kings bring presents unto thee" (Psa. 68:29).**

It is true that Ezekiel does not actually name the locality of the site, but this is indicated in the opening verses of his prophecy. "In the fourteenth year after that the CITY was destroyed . . . the hand of Yahweh brought me THITHER" (Ch. 40:1). The city that was destroyed was Jerusalem, to which Ezekiel was taken by the "hand of Yahweh," and set "upon a very high mountain upon which was the frame of the city" (v.2).\*

Before dealing with the intricate descriptions given by Ezekiel, however, it is surely important to determine if the essential particulars of that Jerusalem-Temple, given by Ezekiel, are corroborated by the other prophecies, and if so, why this should not be *prima facie* evidence that all these prophecies speak of one and the same edifice.

We agree that God will dwell in Zion! Ezekiel expressly says:—

**"Son of Man, the place of my THRONE and the place of the soles of my feet, where I WILL DWELL in the midst of the children of Israel for ever" (Ch. 43:7)**

and the Psalmist declares:—

**"For Yahweh Elohim hath chosen Zion; he hath desired it for HIS HABITATION. This is my rest for ever, here will I dwell, for I have desired it" (Psa. 132:13-14).**

Many similar references to this edifice being established on the "top of a mountain and exalted above the hills" exist in the inspired writings. It is also described as a city by the Psalmist:

**"I was glad when they said let us go into the house of Yahweh. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a CITY that is compact together; whither the tribes go up . . . unto the testimony of Israel" (Psa. 122:1-4).**

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\*Clearly revealed as Zion (Isa. 24:23; Joel 3:17; Zech. 8:3) which is to be elevated, as a result of land-convulsions at the return of Christ (Psa. 48:2; Isa. 2:2-4; Zech. 14:9-10; Mic. 4:1-3), and become the centre of world rule and worship (Jer. 3:17; Zech. 14:16-18) in the future.



### The Temple will be Future Jerusalem

When Jesus said, "Swear not by Jerusalem, it is the CITY of the great King," he was quoting Psalm 48, which describes the temple of the age to come:

"The mountain of his holiness, beautiful for situation (Heb. "elevation"), the joy of the whole earth."

The Psalmist here describes a city-temple of towers, bulwarks, palaces of such magnitude, that the beholders are exhorted to mark them; tell (number) them; as a source of wonder and comment for future generations (v.10-12).

Unless this temple, established on the top of the mountain, was of magnificent proportions, how could it possibly excite the admiration of beholders, in the magnitude of its architecture and palatial dimensions? A small building would be practically invisible, and incapable of fulfilling the functions Ezekiel's prophecy requires; as we shall, God willing, demonstrate later.

When the young people rejoiced at the laying of the foundations of Zerubbabel's Temple, the old men wept at its insignificance in comparison with their memory of Solomon's Temple. Haggai, who records this fact, immediately prophesied: "I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory. The glory of this LATTER house shall be greater than the former" (Hag. 3:3-9).

If it still be contended, that the magnificent temple outlined by the Psalmist is not the one described by Ezekiel, then we are reduced to *reductio ad absurdum*. For we then have TWO temples at Jerusalem, both erected for the same purpose of national worship in the age to come! One is a palatial spectacle of outstanding beauty, to which kings bring presents and nations resort. And yet, on this same site, somewhere, a small temple surrounded by a 500 cubit square wall, must be found!

Space precludes further amplification on this matter, but the reader is asked to carefully read and compare the following prophecies to establish that the site of the Temple of Ezekiel and its purpose, are identical with all other prophecies, and that ONE universal house of prayer of great magnitude is described:

Zion, Jerusalem, Holy mountain, City of God, Temple, Sanctuary or House, are all interchangeable terms—Ezek. Chs. 40-46; Psa. 87:1-3; Micah 4; Psa. 132; Isa. 33:20-21; Isaiah 2, etc.

The place where Yahweh will manifest His presence—Ezekiel 43:2-7; Isa. 18:7; Psalm 132:13-14; Haggai 3, etc.

The place for sacrifice throughout the millenium—Ezekiel 46; Exodus 20:40; Malachi 3:1-4; Isa. 56:6-7; Psa. 51:18-19, etc.

Brother Sulley contends that all these prophecies, together with Ezekiel's, describe the same place, and we here refer you to a view from his Temple Book, of a city-temple, on the top of a

mountain, situated at Jerusalem, with the altar for sacrifices, all of which he claims, cover a space of over one square mile (i.e. each side of 500 reeds equals 3,000 cubits, or 6,000 feet) — truly a “grandiose” temple! This square encloses the site, traditionally known as the Hill of Zion and Mount Moriah (where Abraham offered Isaac, and where Solomon’s Temple was subsequently built), with Zion occupying the centre of the square. Here, then, is an area surrounded by a three-storey building four miles square, in which is found a centre circular temple three miles in circumference — an almost inconceivable edifice of seven continuous miles that causes wonder to the mind. Brother Sulley comments:—

“The temple of Ezekiel’s prophecy, as exhibited in this exposition could not be the invention of the writer, because its several features are evolved from the testimony against his own pre-conceived idea of that subject. Its conception is so vast and bold, and its construction so impracticable from a human point of view, that the theory of human evolution is quite out of the question.”

Can these claims be substantiated? Or, on the other hand, is a maximum enclosure of 500 cubits, with a total of all the central buildings of 360 by 200 cubits, as outlined by Dr. Davidson, the solution?

Whilst freely admitting we possess no technical knowledge whatever, we purpose to examine these measurements in detail as outlined by Brother Sulley. —F.B.

To be continued in our next issue, God willing.

### CAMPAIGN IN GERMANY.



We desire to acknowledge the following donations to assist in the work of the Truth in Germany. During the Editor’s recent visit to the ecclesias there, an effort was conducted to extend the Gospel, and to assist the brethren and sisters in these difficult days. We feel the blessing of the Father is with this work, and thank our readers who so willingly support it

F.K. (Vic.) 5/-; Anon (N.Z.) £3; K.N. (Tas.) £1/7/6; B. & E. P. (N.S.W.) £10; E.H. (Qld.) £1; Anon (S.A.) £1; N.J.G. (W.A.) £3; H.A.T. (Qld.) £1/1/0; T.W.B. (Vic.) £1; M.B. (N.Z.) 7/-; Anon (W.A.) £10; E.B. (N.S.W.) £5/5/0; A.T. (S.A.) £5; M.H. (S.A.) £2; “Ex-members” YMIC (S.A.) £5; W.H.B. (Vic.) £2; W.B. (Qld.) £10; W.R. (S.A.) £10; “An elderly brother and sister” (S.A.) £5; E.G.S. (S.A.) £2/2/0; E.G.T. (N.Z.) £1; B.A.O. (N.Z.) £3; K.I.J. (N.S.W.) £15; F.L. (Eng.) £2; E.S. (S. Africa) 10/-; L.L. (U.S.A.) \$20; H.B. (S. Africa) 8/-; P.S. (Canada) \$10; M.T. (U.S.A.) \$3; A.M.E. (U.S.A.) \$5; G.D.G. (Eng.) £1/10/0; Sis. B. (Eng.) £3.

Paul spoke of many brethren in his day as “fellow-labourers.” Could he so speak of us?

## AT THE "EUREKA" CLASS

*A series of monthly discussions designed to promote a greater interest in, and understanding of, "Eureka." The particular sections of the exposition should be read preparatory to considering the following remarks. We welcome further comments and questions from our readers.*

### THE APOCALYPSE ROOTED IN THE PROPHETS

"Eureka," Volume 1, Pages 41-86

Under this section, we again consider the Old Testament prophecies, and their bearing upon the revelation of Jesus Christ to John on Patmos. As Brother Thomas declares on Page 42 of "Eureka": "the doctrine of Messiah's reign with the saints on earth for a long season did not originate with the Apocalypse. It is the burden of all the prophets from Moses to Malachi." And so, with these thoughts in mind, we again meet in the warm atmosphere of our "Eureka" class, and consider:

### THE APOCALYPSE IN JOEL — Page 44

The prophet opens by describing natural disasters of a headline character. In an eastern land, locusts and droughts, the twin themes of Joel, are of paramount significance to the whole economy of a nation. His message is a vital message for the nation—a message of life and death. Serious in themselves, the locusts and droughts make fitting symbols of even greater events in the nation's future. In this connection, it is interesting to note that Joel is undated, and is thus capable of being reapplied repeatedly wherever conditions of the same kind prevail.

The first chapter gives a gloomy picture of starvation stalking the land of Yahweh. The palmerworm, locust, cankerworm, and caterpillar of verse 4 are the locust at four stages of its growth, each capable of ravaging plants of different kinds and at different stages.\* To avoid jumping to conclusions on the symbolism of the prophecy, the whole of the first two chapters should be read through on a natural basis. This will establish the principles of

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\*Thus the prophet is describing a judgment exceeding anything previously experienced (v.2); a judgment still to come (v.3), and which could be avoided by individual repentance (Ch. 2:12-14). Four species of locusts indicating four nations, were to attack Yahweh's Vine (Ch. 1:6-7), which subsequent history has revealed. It is interesting to note that the 4 classes of locusts described in verse 4, respectively mean in the Hebrew: "gnawer," "swarmer," "devourer," "consumer." Thus, each nation progressively "ravages the people of God" and stalks His land. —G.E.M.

the deeper prophetic meaning. Get the plain and simple meaning first, and you avoid the pitfalls of fanciful interpretation and over-spiritualisation.

### The Destroying Locusts

All empty merrymaking is cut off from Israel because the vine harvest had failed (v.5-7) through the debarking of the locusts. The joyous meals of fellowship with Yahweh in the meat and drink offerings associated with the feasts of thanksgiving were no longer possible because food was scarce (Ch. 1:9, 13, 16). The joy of Israel's pastoral life had gone, and as if locusts were not enough, both the seed under the clod and the cattle in the field were dying because of the lack of rain and accompanying forest and prairie fires. Both beast and owner groaned before God (v. 14-20).

Then chapter 2 describes vividly an army sweeping down devastatingly upon the land of Israel. It is called a "day of Yahweh," so great is the disaster. The sky blacked out . . . nothing lives where they have passed . . . their progress is invincible . . . nothing can stop them! Because Yahweh has brought them forth for the chastisement of His people, therefore, they, like the Assyrians of old, and Gog in the future, are styled "his army" (Joel 2:12).

A call to repentance follows, that the famine may end, and so they can again offer the meat and drink offering (v.14). Yahweh promises to restore the fruits of the earth and to drive the "northern army" into a barren and desolate land (v.20), to send regularly the autumn and spring rains, thereby restoring the years that the locusts had eaten (v.22-26). This phrase "restore again the years that the locust hath eaten" (v.25) draws attention again to the depredations of locusts. Thus, the theme of chapter 1 is continued in chapter 2.

### The Terror of the Locust Scourge

In regard to the devastation caused by the invading locusts, the following extracts from the book, "Land and the Book" (Dr. W. W. Thomson), illustrate the dreadful results. Such was the threatened judgment of Yahweh against His people:

"Noticing something peculiar on the hillside, I rode up to examine it, when to my amazement the whole surface became agitated, and began to roll down the declivity. My horse was terrified that I was obliged to dismount. The locusts were very young—not yet able even to jump . . . their numbers seemed infinite . . .

"For several days we had heard that millions of young locusts were on the march up the valley toward our village, and at length they reached the lower part of it. Summoning all the people I

could collect, we went to meet and attack them, hoping to stop their progress altogether, or at least, turn aside the line of their march, but their number was astounding; the whole face of the mountain was black with them. On they came like a living deluge. We dug trenches, and kindled fires, and beat and burned to death "heaps upon heaps;" but the effort was utterly useless. Wave after wave rolled up the mountain side, and poured over rockwalls, ditches and hedges,—those behind covering up and bridging over the masses already killed. After a long and fatiguing contest I descended the mountain to examine the depth of the column; but I could not see the end of it . . ." He goes on to describe how he concentrated on trying to rescue his vegetable and flower garden, but in the end had to surrender. The host continued to pass on for four days!

He further comments: "In every stage of their existence these locusts give a most impressive view of the power of God to punish a wicked world. Look at the pioneers of the host — those flying squadrons that appear in early spring. Watch the furious impulse for the propagation of their devouring progeny. No power of man is able to interrupt it. Millions upon millions, with most fatal industry, deposit their innumerable eggs in the field, the plain and the desert. This done, they vanish like the morning mist. But in six or eight weeks the very dust seems to waken to life and, moulded into maggots, begins to creep. Soon this animated earth becomes minute grasshoppers; and creeping and jumping all in the same general direction they begin their destructive march."

He continues to observe the stages of development, till they get their wings. "In their march they devour every green thing . . . a large vineyard and garden adjoining mine was as green as a meadow in the morning, but long before night it was naked and bare as a newly ploughed field, or dusty road. The noise made in their marching and foraging was like that of a heavy shower on a distant forest."

On this background, Thomson discusses the allusions in Joel. And, thus, we can gain a picture of the terrible devastation to be poured upon Israel by the locust-power. On Joel 1:7, Thomson comments that the locusts at once strip every leaf, cluster of grapes, and green twigs from the vines. Many fig orchards were left "clean bare;" and "rifled of their green veils, spread abroad their branches 'made white' in melancholy nakedness to the burning sun."

On the description of Joel 2:7, he cites the case of the attitude of a column of locusts who came in contact with the palace of an Emir. They did not trouble to wheel round corners, but climbed the wall like men of war and marched over the top of it!

### The Natural Illustrates the Spiritual

Thus, Joel 2 continues the description of a marauding host of locusts, which, together with droughts, would bring Israel to their knees. But towards the end of the chapter, the prophet reveals his vision as a more comprehensive judgment; and in chapter 3, to the finale of Israel's history. We are, therefore, given a hint that the local and agricultural disasters to which Israel was subjected, are typical of the great disasters to fall on Israel, but from which they will be delivered in a time of national repentance.\*

So then we read again the previous chapters with more long distance spectacles. It now has the ring of a human army about it. Some members of our class wondered whether the locust army typified the saints in triumph over their enemies, or whether the Gogian hosts of Ezek. 38 are prefigured. It seems no doubt that the army is one that devours Israel and ravages their land (v.3), and the saints will not do that. It is unthinkable that they should appear as hosts of locusts that devour and lay waste the land which they love, and upon which the eyes of Yahweh rest eternally. The question was then raised: "Well! what is meant by verse 8, that the hosts were 'not wounded when they fell upon the sword?' Surely this did not preach the immortality of the locust-power."

Verse 8 is better explained by the R.S.V.: "*they burst through the weapons and are not halted.*" The English R.V. (1885) is similar. (Rotherham translates this section: "*though in among the weapons they fall, they shall not stop*"). The whole picture is so fitting, and takes the natural devastation of locusts to describe the well-disciplined army engaged on a "blitzkrieg." The heart sickens at what Israel, after the flesh, has yet to endure for her iniquity, before she shall be purified and learn to look upon him "whom once they pierced and mourn for him."

If Ch. 2:1-11 describe the invasion of the locust-like hordes of the Northern Confederacy of the latter days, then to some degree, verses 12-17 must describe a reaction of Israel when all seems lost in that day. But here we are warned against over-stretching double applications. For there will be no temple, porch or altar in that state of Israel's history (v.17). Therefore, the latter day application of these words indicate that, as in days past there were occasions when disaster brought national mourning and repentance.

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\*Thus, Brother Thomas comments in "Eureka": "After predicting terrible calamities upon Israel and their country by the lions of Assyria, and others, he consoles the nation with the assurance that after the Gentiles had filled up the measure of their abominations, Yahweh will be jealous for his land and will pity his people; and that they shall no more be made a reproach among the nations."

so it will be again made possible, no doubt, by the mission of Elijah to Israel.

The "stinking heap" of verse 20 is appropriate to hords of locusts and to the Gogian hosts who will be buried over a period of seven years.

### "Show-ers of Righteousness"

Consider now the symbolic meaning of verse 23. But do so upon the basis of the original locust episode — the years eaten by the locust are made good by an exceptionally generous season of rain, in two stages. Just as the locusts and drought had brought Israel to their knees, so the goodness of God in giving the early and latter rain was meant to demonstrate or SHOW God's righteousness. Hence, the marginal reference to the phrase "teacher of righteousness" as being involved in the verse. Not only were these visitations of rain "showers," but they were also "SHOWers"—they showed righteousness. That is the nearest we can get in English to the play on words involved.

Similarly, God's spiritual rain will cause Israel to blossom and bud and fill the face of the world with fruit by showing them righteousness, and making them and their land the world centre of righteousness. Other prophets also speak of the pouring out of God's spirit on Israel, along the lines of verse 28, and indeed, linking it with the idea of rain. Isaiah does this in ch. 44:3:

**"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed and my blessing upon thine offspring."**

Ezekiel, in chapter 39:29, similarly associates the pouring out of the spirit on Israel with the defeat of the Northern Army. Compare, also, Zechariah 12 to 14.

### Peter Quotes from Joel

An interesting guide to apostolic use of the Old Testament is found in Peter's use of Joel 2:28-32, in his speech on Pentecost (Acts 2). We are clear on the primary application of these chapters. There is no doubt of the latter day glorious reliving of them. In each case, there is a reversal of misfortune, and the sending down of blessing from on high, leading to better spiritual development.

But Peter applies all this to the last days of Judah's Commonwealth in which he lived. However, just because Peter applies it to his day, we cannot assume that is what Joel was talking about! No, Joel was inspired to give a picture of a process by which God has worked, and will work, a number of times. And Peter, also by inspiration, is able to tie it down to his day, as one of the most significant occasions of its enactment.

For centuries, faithful individuals had endured a dry and thirsty time; Judah's commonwealth had long been ravaged by her enemies who devoured the beauty that once belonged to her. The faithful in Zion had long mourned. And then, in due time, Yahweh commenced the reversal of the fortunes of His spiritual house, by sending forth His son to "take captivity captive;" to deliver them from the bondage of sin and death and mere law; to be the nucleus of the gathering of all things Israelitish in one; to lay in Zion a foundation stone. The climax of God's grace to the remnant in Israel was the raising of Jesus from the dead. Here was the completeness of victory. For a little band of goodly Israelites and converted Gentiles, it was all that the deliverance of the whole nation from the locust-invader will be to Israel in the future. And the responses were similar—a God-guided outflow of Spirit gifts and praise followed by a complete ruin of the evil things that had long oppressed them.

We notice that Peter omits the second half of verse 32. Was it because he wished to leave open the thought that the deliverance in Zion was not complete until "all Israel shall be saved," in the final political victory—the carrying over of the bruising of the serpent's head from the moral realm to the political; the inauguration of the New Covenant with the whole nation instead of just individuals of the remnant?

#### "Whosoever"

Paul also uses the first part of verse 32 to emphasise that salvation is for *all*. It is for Gentile as well as Jew! He bases this on the one word, "whosoever." Now, Joel used this word to stress that the spirit outpouring wouldn't come merely to the learned scribes and priests, the class who had the high status in spiritual matters of Israel, but to sons and daughters, old men and young, and even servants, slaves and handmaids (v.28-29)! Status no longer counted. The spiritual revival was to be universal in Israel.

So what was true within Israel in Joel's day and on Pentecost, became true internationally after Pentecost. The race of Divine privilege, to whom had been committed the oracles of God, no longer had the monopoly, and on the Gentiles also was poured out the Holy Spirit. Thus, Paul's quotation is entirely in harmony with the basic principles of Joel's prophecy. (See also I Cor. 7:21; 12:13 for the extension of this theme).

The use of the two periods of rain by Joel, whilst being physically true of the Palestinian season, is very appropriate. The Pentecostian early rain has for 2,000 years prepared a large element of those who shall make Israel the centre of world blessing. The latter rain, at Messiah's second appearing, will complete the picture for



all Israel. Then, again, "whosoever will call upon the name of Yahweh shall be saved," for many nations will be joined to Him.

This must suffice for the present. These comments are only jottings, prompted by our "Eureka" class, and not complete expositions. Joel 3 is more straightforward, although even here local matters in which Israel's neighbours had oppressed them mingle with the climax of their history, when God will reap all their enemies as a wheat harvest and a vintage (compare Joel 3:13 with Rev. 14).

To conclude, we again listen to Brother Thomas:

"... when this is consummated, Jerusalem shall be holy; and no strangers, or enemies, shall henceforth pass through her any more; that the land shall be as Paradise, flowing with wine and milk, being so rich in vines and pasturage, fountains and running streams; and to crown the whole, Joel testifies with Ezekiel, Jeremiah and Isaiah, that Yahweh then dwells in Zion, the place of rest, and city of the Great King."

—E.W. (Wolverhampton Eureka Class).

### A Frank Criticism of an "Endeavour" Article

## A BLESSING !

*"Blessed are they that mourn, for they shall be comforted" (Matt. 5).*

### Collecting for Oxfam

The words of the Lord Jesus, quoted above, were not spoken in regard to normal mourners, but those whose mourning was occasioned by the prevalence of evil observed on every hand, and by the absence of the Lord. Such are blessed because they will be ultimately comforted by the personal appearance of Christ, and the removal of the conditions that have occasioned their sorrow. Then, "their sorrow shall be turned into joy," as the Lord promised (John 16:20).

Such a "blessing" was placed into our hands during our sojourn in England, in the form of the Spring issue of "The Endeavour" Magazine. An article contained therein, entitled, "Collecting for Oxfam," and signed, "By A Young Christadelphian," should be the cause of "mourning," on the part of Christadelphians with the welfare of the Community at heart. We know that it distressed brethren throughout the country, who deplore what they read therein, and by no means endorse it.

We were glad to observe such mourning." It is a healthy sign, and identified the mourners with the spirit of the Psalmist, who declared: "Rivers of waters run down mine eyes, because they keep not Thy law" (Psa. 119:136), and is a contrast to that "sorrow of the world" which "worketh death" (2 Cor. 7:10).

Oxfam is apparently an organisation centred in Oxford, and designed to collect money for the relief of famine throughout the world. Whilst one cannot help but sympathise with the awful conditions that man's incompetence has brought to many areas of the world, and may, from a humanitarian standpoint, even contribute to the relief of these conditions by a personal donation, there is a limit to which we can go in these matters, and we believe that the unnamed "Young Christadelphian" has stepped over the bounds of that limit.

We draw attention to this, that brethren in other parts might be put on their guard, and that a voice of protest might be raised lest others "go and do likewise." The article published (and supported) by 'The Endeavour,' shows the extent to which some are prepared to go in performing what they believe are "good works," and we hope that in drawing attention to this article, ecclesias may be warned against giving support to such projects.

The article records how a group of Christadelphians sought to imitate some Oxfam collectors. They had observed them taking their collecting tins around the public houses (hotels), and saw in this worldly activity a challenge to their own labors. They decided something must be done about this challenge.

### Frequenting "The Pubs"

The article gaily records their experience:

"On Christmas Eve at about 7 we started on our first 'pub.' Apart from pictures in the papers, we had never seen the inside of a public house before. We gingerly stepped up to the bar and asked permission to collect. Fortunately, this was readily given, though not all 'publicans' were so co-operative . . ."

So began the work of collecting money in the public houses:

"We went along the High Street, and then crossed the town to a street half a mile long, with a 'pub' every few yards . . ."

The boxes were soon filled; they were taken home and emptied, and the work recommenced. Experiences were swapped with Gentiles doing similar work:

"Near the end of our collecting we met some 'War on Want' collectors who were holding a vigil in the street, displaying refugee banners, etc. We stopped for a chat with them, and exchanged experiences of our different methods of collecting."

The "War on Want" workers had not done so well, because they had apparently hesitated to frequent the public houses with

their collecting tins. But encouraged by the Christadelphians, they will soon overcome their scruples (if such existed), and doubtless frequent "the pubs" (as the article elegantly dubs these places) more often.

With such success behind them, the article speaks hopefully of the future:

"On the New Year holiday we hoped to be able to arrange for more brethren and sisters to work in two's round the 'pubs.' Unfortunately (?) we found that the 'pubs' were closed on New Year's day, and so the two of us went round the following day . . . We counted the contents of our tins separately, to see if the mainly male population of the 'pubs' would give more to a young sister than to a brother. This proved to be the case . . ."

So with this new dimension in serving Christ, the work went forward.

### Contending With The Topsy

Speaking of people's reactions, the writer states:

"We found that people's reactions to our collecting varied considerably. A few became aggressive when slightly 'tipsy' and argued about the merits of giving money to starving children abroad when (so they say) their own children are starving. Others who were either old-age pensioners, 'down and outs' or 'on the dole', simply ignored us. But most people were fairly generous . . ."

"We were rather surprised to find that nearly all the drinkers were ordinary decent folk, such as we meet and work with every day. Previously, we had associated 'pubs' only with drunk drivers and people lying in the gutter. In the centre of the town, many of them were students, business men and civil servants . . ."

"There is, therefore, little hazard in collecting this way, and it is an extremely quick way of raising money for the needy. Next year we hope to have at least eight people working in different parts of the town at the same time. We appeal to all those reading this, and particularly to the young people, to consider arranging a similar collection in their own town . . ."

We never thought we would ever read such an appeal as the above in a publication claiming to be Christadelphian! If the "Young Christadelphian," in his busy life of collecting, has never read Proverbs 6:27 with sufficient time to thoroughly comprehend its significance, surely the publishers of the Magazine should have enough sense of responsibility to the danger of what is suggested above, to omit, at least, the appeal. We are told that apart from the "slightly tipsy" folk, those frequenting the public houses are the ordinary decent folk one meets with in business. We do not doubt it! These ordinary decent folk, however, are men of flesh, who will have nothing to do with Christ, and therefore are enemies to the Truth. To accept their money under such conditions is to pander their sense of well-being; is to give them the comfortable feeling that they are "doing what they can" for Christ, which is wrong. The "Young Christadelphian" has no right to solicit Christadelphians to join with such

an organisation of Oxfam, as though it is part of the Truth's duty to do so. What he does himself is his own concern, but what he asks the Body to officially endorse, is the concern of others. If any desire to give to these organisations in the goodness and kindness of their hearts, by all means let them give; but to join an organisation soliciting funds for it, as a recognised function of the ecclesias' labor, is wrong to the principles of the Truth in which we have been brought up.

There is also a danger in this appeal that should be pointed out. We are told that these frequenters of public houses are the "ordinary decent folk" we meet with every day. Whilst not denying this, the attitude of mind reflected in the article by this "Young Christadelphian" would soon lead, not merely to frequenting these places for the purpose of collecting, but drinking with these "ordinary decent folk." A temptation is thus put in the way of those who follow the suggestion of this "Young Christadelphian" which could have disastrous results. The warning of Scripture is: "Can a man take fire in his bosom, and his clothes not be burned?" This is in line with Christ's prayer to the Father, in which he declared:

**"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:14-15).**

To identify oneself with a worldly organisation in the way this "Young Christadelphian" is doing, is to run counter to this prayer of the Lord's. In his work of love, the Lord identified himself with an exclusive class. He prayed the Father:

**"I pray for them: I pray not for the world, but for them which Thou has given me; for they are Thine" (John 17:9).**

And John also exhorts:

**"Know ye not, that the friendship of the world means the enmity of God."**

The Truth calls for an attitude of exclusive separateness!

We have no time, or space, at the moment, to argue the merits or demerits of this "Young Christadelphian's" suggestion from a Scriptural standpoint; nor do we think it necessary. We give his comments the widest possible circulation, because we are confident that the good sense of brethren will prevail, and they will see the enormity of the suggestion made. We also publish it that others may see where the same attitude of worldly charity can lead. These charitable organisations are of the world, and whilst there is nothing wrong with giving our money to such causes, it should be done in a private capacity. Paul, in his wonderful chapter on love, has a word of warning to say regarding this. He declared:

**"Though I bestow all my goods to feed the poor, and though I give**

**my body to be burned, and have not charity, it profiteth me nothing!"** (1 Cor. 13:3).

The love, or charity, to which he makes reference, is a love of the Truth which will see the need for separation. Such a love, "rejoiceth in (or with) the truth" (v.6). It honors the requirements of the Truth, and recognises that if expressions of love are to be found in opposition to the principles of the Truth it avails nothing. (We will try to have something to say on the subject of "love" next issue, God willing).

### Contending For The Faith

The writer of the article in "The Endeavour" is anxious to forestall any criticism. He knows that some will say that such energy should be put into working for the Truth, and he answers in advance such argument. As we want to be completely fair, we therefore publish his final statement:

**"One last comment we would like to make is that we are not doing Oxfam work instead of preaching, but as well, and as a help to it, most of our work being done when we would otherwise be at home relaxing in comfort."**

The obvious comment to that is that if we are going to effectively preach, we must be properly equipped for it, and unless this "Young Christadelphian" is an exceptional person, every spare moment he can obtain at home could be well used to that end. "At home, relaxing in comfort"! sounds pleasant, but should be used profitably in preparation for the work of the Truth, either in the ecclesia, or the world. Whatever preaching he is doing at present could be extended, we suggest, and we are prepared to supply him the means of so doing. By the preaching of the Word he is effectively saving people for life eternal; he is doing the service commanded of us by the Lord, and performing an immeasurably greater work than the collecting of a few pounds for famine relief. The former saves a life for eternity; the latter supplies the needs of the flesh for but a few hours. But to preach effectively, he must be properly equipped, and this requires long hours of study. The very article that this "Young Christadelphian" has written in "The Endeavour" demonstrates the need of further study. Let him sacrifice his time in doing the work commanded by the Lord in the directions of study and preaching, and let him sacrifice whatever money he has left over (if he desires to) in the cause of Oxfam, without recourse to the "pubs." Our experience is that we have not enough spare time to do the first two essentials, without engaging in the very doubtful expedient of joining a worldly organisation to wander among the public houses, collecting a few pounds off Gentiles in an attempt to cure what is incurable.

The article in "The Endeavour" concludes with an advertise-

ment, apparently inserted by the Magazine Committee, advertising "An attractive booklet entitled, '61 Practical Ways of Helping,' which can be obtained from the Oxfam Organisation." Thus, apparently, 'The Endeavour' places the seal of its approval on the work and appeal of this "Young Christadelphian."

### Let Us Help Relieve This Famine

The role of youth today is to help relieve a famine that is far more widespread, far more evil in its effects, than that envisaged by this unnamed "Young Christadelphian." It is a famine which is devastating vast areas of the globe, particularly countries like Australia, New Zealand, America and Great Britain. We refer to the spiritual famine and malnutrition which is in evidence in all parts of the world, and which affects youth more than it affects those of maturer years, because in one's youth, more than any other time, any mistakes one makes are of far-reaching consequence, lasting through a lifetime. Thus, in youth, more than any time, there is need for the positive guidance and uplifting influence which personal contact with the Bible can alone offer.

In their quest for eternal values, Youth finds a world steeped in materialism, a world in which religion has gone out of fashion, and which lacks consciousness of the Omnipresence of the Omnipotent God. It finds a world which seeks a salve for its conscience in such organisations as Oxfam. Youth looks out upon a world which exercises a tremendous draw to the materialism it offers, and discounts as fanaticism any suggestion of sacrifice for the Truth. It is, unfortunately, a fact, that even within ecclesias, little more than mere lip-service is given to Bible reading and study. And the world, frequently, does not even go that far!

Youth thus needs a sure and unshakeable foundation upon which creative and satisfying life may be based. The Truth can provide that, if the Truth is made more than a mere set of cold propositions; if it becomes warm and vibrant with life; if it becomes the concrete reality of our existence. When this is done, the Bible becomes more than a book of texts; more than a dull recapitulation of morals; it becomes an interesting and dramatic revelation of God to man, charged with a power capable of transforming the reader for the kingdom (John 17:17).

The Truth can provide Youth with an infallible guide to right conduct, and a sound direction and purpose to the course of life. Without this, one becomes a mere drifter, swept along by whatever wind of thought is blowing. The virile, rugged presentation of Truth, so forthrightly expressed in the writings of our pioneers (which time has vindicated), can provide the needs of Youth in this direction. Youth needs to be encouraged to take

those books from off the shelf, and to read them again and again. It needs to be encouraged to a more personal, intimate, and analytical study of the Bible, accepting its teachings as a way of life.

But whilst Youth deserves encouragement, it does not mean that Youth Organisations, independent of the guidance of older, more experienced brethren should be set up. What is required, is the fusion of Youth and Experience moulded by the Word. Youth can help those of older years by its zeal, its virility, its hopefulness; and those of older years have much whereby they can aid youth in their greater wisdom, their experience. The combination of both is an admirable objective, and one inculcated by the Word (Deut. 6). It will help to relieve the spiritual famine in our immediate vicinity.

Youth needs to learn the principles of sacrifice and obedience; it needs to learn consideration and respect for those of older years; and recognise that association with such brethren can often aid them much. One of the most striking features of this materialistic age is the repudiation of restraint by both Youth and so-called Experience:

**"For men shall be lovers of their own selves covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection . . . despisers of those that are good . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:2).**

Youth must be taught that this present age is rushing to its doom; that the time is at hand for its overthrow. Youth's patriotism, therefore, is not for the worldly organisations of this age, but for the Kingdom of God. When this is appreciated the need of standing aside from those things designed to establish and build up present world systems, and to recognise that there is nothing permanent and enduring in the current order of things among men, will become apparent. The understanding of such books of the Bible as the Revelation will assist in that direction. As Brother Thomas wrote:

**"The Apocalypse was given to the end that the servants of Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of this world, because he would see them in all their native deformity and sin."**

The understanding of such books will prepare the younger generation (and the older also for the advent of the new World Order, which will bring crashing to ruin the present systems (Dan. 2:44; Isa. 60:12). For despite all the efforts of the "Young Christadelphian" of "The Endeavour," there is a time coming when "the slain of Yahweh will be from one end of the earth to the other" (Jer. 25:33), and he will be completely helpless to allevi-

ate any of the suffering that man will have then brought upon himself.

So, what both Youth and Age wants today is a sound education in the Truth, a greater comprehension of the necessity for, and the value of prayer, both as a supplication to God and as a means of fixing our attention upon eternal values as distinct from the transient ones of daily living. This will be helped by a sound understanding of the sweeping changes that God is shortly going to bring upon the earth.

Truth's principles are opposed to those of the world. They provide a different perspective, and are designed to a different end. It is important that we never lose sight of that fact. This mistaken principle of the world, often introduced into the realms of the Truth is that ALL LEARNING SHOULD IMMEDIATELY SHOW A PROFIT AND BRING IMMEDIATE CONCRETE RESULTS. The education of the Truth will do that—ultimately. But is it a matter of slow growth. It is only the application of the mind to the principles of God over a long course of time that will reveal the fruits of knowledge. Much patient research, much patient poring over such works as "Elpis Israel," and "Eureka" is necessary before that can be accomplished. The education of the Truth is not designed to make a man rich (except in a spiritual direction), or find him a good job (except as a king-priest in the age to come), but to reveal God in his life at the present time.

There is a need for "Elpis Israel" and "Eureka" and the other sound, virile, rugged, forthright expositions of the Word to be taken down from off the shelf, or out of the dusty libraries of ecclesias, and read with Bible in hand. There is a need for the Bible to be constantly opened before us, marked up that it might speak to us in a language that is both interesting and compelling. There is a need for a responsible attitude to be displayed towards the things of God, and the separateness advocated one hundred years ago to be resurrected in this the closing days of the Gentiles. There is a warfare to be fought, and our enemy comprises the powers of darkness found in the clerical, political, yes, and even in the moral institutions of Gentilism! The world about us is described in the Scriptures as a howling wilderness. The warfare in which we are called upon to engage was originally declared by the Apostles (see Eph. 6:10-12). Others have since accepted the call to fight, but as age takes its toll of the elders, Youth must be prepared to stand in the breach and wield the Sword of the Spirit, which is the Word of God (Eph. 6:17). Let that sword be burnished and sharpened, and let Youth, in youth, learn to be skilful in its use that it may play its part in vanquishing the powers of darkness that encircle us on every side.

We shall be pleased to make personal suggestions as to how this may be done.

—H.P.M.



## From Our Correspondence



### Assistance for Germany!

We have been pleased to receive good support from readers for the campaign recently conducted with the brethren and sisters in Germany. This effort proved very successful, and the results encouraging as indicated in subsequent articles in the "Editor's Notebook."

The work is continuing with the publication of "Herald of the Coming Age" expertly translated into German. To date, two issues have been produced, and the next is in the course of preparation. If readers are interested in these issues, details can be obtained from Box 226, G.P.O., Adelaide, South Australia.

One encouraging letter was received from Brother and Sister C.P. (U.S.A.) who stated:

**"Please find enclosed a donation for use in conjunction with the proposed campaign in Germany. We enjoy the "Logos" very much, and were particularly interested in the article (in a recent issue) about the Common Market and the Catholic Church."**

Such support is appreciated, and greatly assists in the urgent work of the Truth.



### "Digest of Truth"

Brother F.L. (England) writes to enquire concerning the "Digest of Truth," and we advise that copies of this pamphlet have been forwarded with his regular issue of "Logos." We will be happy to supply sample copies to readers upon request. The "Digest" has been found invaluable as a means of letter-box distribution, as it outlines current events and their relationship to the Scriptures.

### "Hard Workers!"

We were pleased to receive words of encouragement through our English Representative, from Brother D.M. of England. In correspondence with Brother Cherry, our reader said:

**"When writing to Australia, give them my kind regards. They are certainly hard workers for the good of others."**

Whilst greatly appreciative of these comments, we might add that our efforts are made considerably lighter by the "hard workers" for the cause of Truth in other parts! The call of Christ was to "work in his vineyard," looking for the Age of Rest to follow. In this hope, we toil!



### Studying Jacob's Prophecy.

From Brother A.P. of England, comes details of the campaign associated with the visit of the Editor during May. He mentions:

**"We are looking forward to a joyous time in God's Word when Brother Mansfield comes to us, and if it be God's will, we hope for an increase of interested friends. Over the past three months we have completed a study of Jacob's Prophecy using the "Logos" as our help and guide."**

**We sent our greeting to all brethren and sisters in Australia!**

To assist in this particular campaign over 7,000 pamphlets and literature brochures were distributed, and we hope that some encouraging results were obtained. Yet we recognise that these are indeed "days of small things," when Noahic conditions prevail. Therefore we work notwithstanding, leaving the results to Him who alone can grant them.

**"Jehovah's Witnesses and the Bible"**

Further letters have been received concerning this issue of the "Herald of the Coming Age." This time, Brother F.A.C. (England) tells us—

"It was with interest I read the "Herald of the Coming Age" regarding the Jehovah's Witnesses. You seem to clearly discern the basic theory of that teaching; that is, the doctrine of substitution. They build up their teaching on this false theory, which finds no place in Scripture. Yet this theory is very acceptable to those who think after the flesh. It is so subtle, so plausible in its presentation. Only by continuous reading of the Scriptures can we see through its deception, and realise that such teaching has no place for the true love of God; His mercy, long-suffering, forbearance, and favour.

"The exposing of such teaching is very necessary, because some seem to fail to fully understand the claims of the Jehovah's Witnesses. So carry on with the good work! It will help some brethren understand the errors of that teaching, and so combat it understandingly."

Thank you, Brother F.A.C., for

your interesting and helpful letter. It was a pleasure to read your comments, particularly concerning the prophecies of Christ's sacrifice and return. We hope to personally reply to the questions raised therein, and reciprocate your greetings!

**Books Required!**

We continue to receive many requests for copies of old "Logos" and "Christadelphian" (under Bro. Robert's editorship) magazines. Readers also ask for "The Virtuous Woman" (Sis. Roberts); "Christadelphian Facts" (Bro. Jannaway); "Christadelphian Answers" (Bro. Jannaway); "Lessons from Nature" (Alice Hopkins).

Particulars and cost should be directed to Logos Publications, Post Office, West Beach, South Australia.

We are pleased to hear regularly from our readers, and to learn of their experiences along the pathway to Zion. Such can be directed to the private addresses on the front cover, or to Box 226, G.P.O., Adelaide, South Australia.

### EDITOR'S NOTEBOOK

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Readers will be disappointed to learn that the usual report from the Editor has been delayed due to difficulties in postal communication, whilst he is travelling abroad. At the date of printing his article is not to hand, and we feel it preferable to place this issue into our readers' hands without undue delay. However, we assure readers, that, God willing, "Editor's Notebook" will appear in our next issue. We hope to be able to advise details regarding the various meetings held in Great Britain, and would be pleased to hear from readers who, themselves, attended these meetings.

—G.E.M.

The mass of the people are unbelievers in the God in whose hand their breath is, and in ignorance of Christ as "the way of approach." Irreverence, playful scorn, and wickedness prevail in all the land as the waters cover the sea.

—Brother Roberts.

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 19:12 (continued)*

"No man knew"—In the full sense of the term, for to "know" in that fashion is to become completely identified with the object "known". Christ declared: "This is life eternal to know Thee the only true God" (John 17:3). This is such a complete and intimate knowledge as will inevitably find expression in deeds. Where there is but academic knowledge, without any manifestation of its influence in a person's life, that is not to "know" God. The sons of Eli "knew not Yahweh" (1 Sam. 2:12), yet, being priests, they must have had a very complete academic knowledge of Him. They did not "know" Him, because that knowledge did not produce fruit. Only Christ can claim to "know" God in the fullest sense that he was a complete manifestation of the Father. Therefore, the name of "The Word of God" is his alone, and his followers can only claim that title in him.

### VERSE 13

"He was clothed in a vesture dipped in blood"—J. Thomas renders: "He had been clothed with a garment that had been dipped in blood." The garment was human nature which had been purged (Zech. 3:3-5). So reasons Dr. Thomas in "Eureka." But accepting the translation of the A.V., the blood-spattered vesture speaks of battles won over the nations (see Isa. 63:1-3). It is appropriate that the General-

issimo's garments alone should be thus described, for all that will be done, will be by his command, and in his name.

"The Word of God" — He was the complete manifestation of the Law and the Prophets in the midst of Israel.

### VERSE 14

"The armies in heaven"—Christ has chosen us to be soldiers (2 Tim. 2:3-4). When we attain unto that position we will fulfil the prophetic title of "The Lord of Hosts" (Yahweh Sabaoth—He who will be armies). We are today training for a position in that army which will reveal to the world the mighty power of Yahweh. The conquest of the nations, the establishment of the Kingdom of God on earth, is said to be through "the zeal of Yahweh of Armies (Isa. 9:7). Yahweh is the prophetic Name of God, and is prophetic in scope, signifying "He will be." The addition of "Sabaoth" (a common Hebrew word for hosts or armies) proclaims that He will reveal Himself in armies which shall follow the Lord in battle, as they should today in example.

"White horses" — The horse is the symbol of war. "White horses" symbolise the righteousness with which he will make war (v. 11). In Zech. 10:3, the "house of Judah" is described as Yahweh of hosts'

"goodly horse in the battle." Israel after the flesh, officered by immortal saints, shall "fight because Yahweh is with them," to such effect that the Gentile "riders on horses" or rulers of the nations "shall be confounded" at their prowess (Zech. 10:5). Zechariah 9:13-15 speaks of the successful manner in which Israel shall fight in that day, for "Yahweh shall be seen over them, and His arrow (Christ) shall go forth as the lightning, and the Lord Yahweh shall blow the trumpet, and shall go with the whirlwinds of the south (the immortalised saints who shall ascend from Sinai)." Israel after the flesh and spirit, constitute the "horses and chariots of salvation" in which the Lord shall ride, in his successful contest with the nations (Hab. 3:8). The prophets were described as the "chariots of Israel and the horsemen thereof" because they were instruments in the hands of Yahweh, guided by the spirit (2 Kings 2:12, 13:14). The angelic army of heaven is also similarly described when manifested belligerently in execution of Yahweh's anger (2 Kings 6:17). The immortalised saints will then assume the status now held by the angels, and in the reference before us (Rev. 19:14) are symbolised as riding the war-horses of Israel after the flesh to victory against the Gentiles.

"Fine linen, etc. — See note, v. 8.

#### VERSE 15

"A sharp sword" — The imagery is drawn from Isa. 49:2, where Christ is represented as saying: "He hath made my mouth like a sharp sword." Christ's denuncia-

tion of the religious leaders of his day manifested this. The anointing of the Holy Spirit enabled him to answer his adversaries in a way that admitted of no reply. When he opened his mouth, words of power issued forth, uttering wisdom, counsel and knowledge. This will be even more effectively done in the age to come when "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (Isa. 11:4). See also Heb. 4:12.

"With it he should smite the nations" — This sword constitutes the Spirit (Heb. 4:12), and it will be "by My spirit, said Yahweh Sabaoth" that Gentile power will be crushed (Zech. 4:6).

"He treadeth the winepress" — See notes: Rev. 14:19-20.

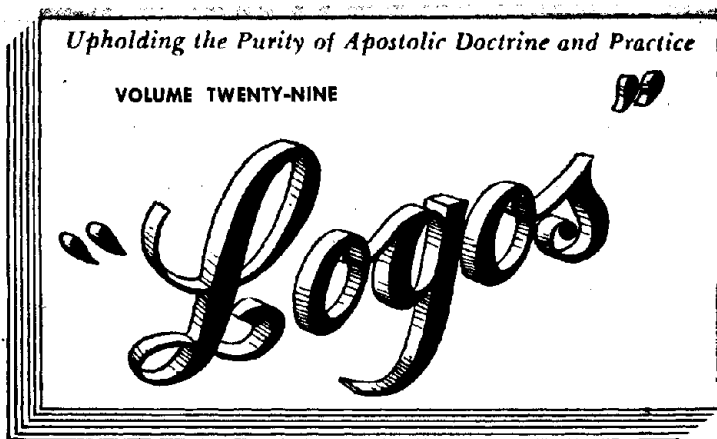
"Almighty God" — In Hebrew: El Shaddai: The Strength of the Destroyers!

#### VERSE 16

"His vesture and thigh" — His vesture is his covering; his thigh is where the sword is worn, emblematic of strength and power over his enemies. As the vesture represents his Divine nature, and his thigh his power, so by these means will Christ be exalted (see Ps. 45:3-4; Song 3:8).

"King of Kings and Lord of Lords" — Christ is King and Lord; the multitudinous Christ are the kings and lords constituting the aristocracy of the Age to Come. Here is a multitude in One, constituting a manifestation of Yahweh Who is a "great King above the Elohim" (1 Tim. 6:15; Ps. 95:3).

(to be continued)



THOUGHTS FOR THE TIMES—

**BE CONSISTENT!**



God is calling men to sobriety, thoughtfulness, and holiness. Are we co-operating with Him? Not if we are reading the world's senseless, sin-producing literature. Can a brother whose mind is filled with such trash retail what he reads to the profit of his hearers? What a preparation for disseminating Bible instruction is half an hour's reading from a novel!

The world's sin is that it wholly neglects the study of the Scriptures, and one of the shortcomings of many in the brotherhood is that they spend their leisure in absorbing the works of the alien to the neglect of God's book and the writings of faithful brethren. What sort of response would these unwise brethren make if questioned on Bible history and prophecy? Have they read "Eureka"? To assume the office of a teacher and to remain ignorant of this book is a disgrace. Let those who wish to serve Christ effectually pay supreme regard to their conduct, as touching reading, and other matters. A careless walk forms a bad example, and weakens courage and incentive in speaking to others. To speak with effect a brother must be sincere and consistent. Who could exhort others to meditate day and night on the Truth, when he himself was indifferent to it? Or to shun the carnalising amusements of a godless world whilst indulging in them? Or to love the brethren whilst fostering hatred? Or to resist not evil whilst fighting tooth and nail to secure his rights? Or to be benevolent when he himself is covetous?

A few may for a time be clever enough to play the double part, but it cannot last long, and whilst it lasts the Spirit repudiates the service.

—A.T.J.

Prophecy of Immanuel (Isa. 7-12)

## The Returning Remnant

*"The remnant shall return, even the remnant of Jacob unto the Mighty El" — Isa. 10:21.*



The Immanuel prophecy contains several closely woven and constantly recurring themes that reveal the hand of God. One of those themes is provided by the names of Isaiah's sons—Maher-shalal-hash-baz- and Shearjashub. Individually, the names portray Judgment and Mercy, essential characteristics of the Yahweh Name (Exod. 34: 5-7), and of the process whereby God reconciles man to Himself (Rom. 3:25-26). Together, they are used to signify the true Israel, the glorified ecclesia which Christ saves out of death (Isa. 8: 18; cf. Heb. 2: 13-14). These aspects have been considered in earlier articles.

But in Isaiah 10, the prophet's sons are used to provide the background to a prophecy that concerns Israel's destiny and that of the world.

Israel, suffering under God's charge to Assyria to "take the spoil, and to take the prey" (Isa. 10:5), had reason to ponder the meaning of "Maher-shalal-hash-baz." Would any of them see that it had more than one application? Would they see that it looked beyond the suffering to which apostasy had led them, to the time when the "rod" and "staff" of Assyria would be broken, and the faithful remnant in Christ would "divide the spoil" of the *latter day* Assyrian (Isa. 9:3-4; 10:17-19)? Would they see the time to come when their smiter would be smitten?

Our last issue considered some aspects of the matter, ending at chapter 10:19.

Then, in verses 20-23, we turn abruptly from the prophetic import of the name Maher-shalal-hash-baz to that of Shearjashub ("The remnant shall return"):

### Shearjashub

**"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but they shall stay upon Yahweh, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For Adonai Yahweh of hosts shall make a consumption, even determined, in the midst of all the land."**

Assyria had smitten Judah!

Threatened earlier by the Israel-Syria confederacy, King Ahaz had repudiated faith in Yahweh (Isa. 7:9), and had turned to the King of Assyria for help (2 Kings 16:7-8; 2 Chron. 28:16). Assyria had broken the confederacy, but had then turned its violence on Ahaz's Judah (2 Chron. 28:19-21). It was true that Judah, as "the remnant of Israel" had "stayed upon him that smote them" (i.e. Assyria). Refusing Yahweh's deliverance, they had rested their future on a pagan king. Preferring the power that could be "seen" to that which remained "unseen," it was inevitable that judgment should fall on Judah's guilty head. This prophecy revealed it would, and history confirmed that it did.

The prophet now reveals a happy change of fortunes for "the remnant of Israel" (i.e. Judah) and "such as are escaped of the house of Jacob" (i.e. the northern Kingdom of Israel). They would forsake their political pacts based on the flesh, and would turn back to their God. "They shall stay upon Yahweh, the Holy One of Israel, *in truth.*" It was never the wish of Yahweh that any of His people should perish, but that all should come unto Him and live (Mat. 18:14; Luke 9:56; 2 Pet. 3:9). But there is always the indispensable need for the sinner to leave his sinful ways. Jeremiah proclaimed: Yahweh "will not keep anger for ever," but there must first come repentance; so he pleaded: "Return, thou backsliding Israel" (Jer. 3:12).

### Israel's Return To Christ

It is important to note that only a *remnant* would be saved, and then only *after* they forsake carnal allegiances and re-embrace the truth. It is equally important to understand that this "truth" involves their recognition of their crucified King. "The remnant shall return . . . unto El Gibbor" (v.21). El Gibbor the "strong hero" or "mighty warrior," the antitypical Michael, "the great prince which standeth for the children of the people" Dan. 12:1), will then be engaged in the work of setting up the Kingdom of God, of which the restoration of Israel is an indispensable part.

This part of the Divine plan is characterised by Shearjashub.

Israel's Messiah will proclaim deliverance on the basis of Truth to the remnant who return. They return to Christ, garbed in garments of vengeance. The events proclaimed are post-adventual, having their fulfilment after the *final* consumption upon Israel and Assyria in the midst of the land, as verse 23 declares:

**"For He who will be Armies will make a consumption, even determined, in the midst of the land."**

Students of this section of the Immanuel prophecy are often left wondering whether the "remnant" referred to, are the immortalised saints, or those of natural Israel who re-embrace the

true hope of Israel. The fact that they are said to return to El Gibbor (Mighty Warrior) shows that they cannot be the saints in glory, for the latter will have been united with their Master *before* he sets out on his role of conquest. The matter is resolved when we turn to Romans 9, where the verses are quoted in a context to show that "the children of the flesh . . . are not the children of God: but the children of promise are counted for the seed" (v. 8), and that God "hath called not of the Jews only, but also of the Gentiles" (v. 24). In this section of Romans (Ch. 9:25-29), Paul quotes from:—

(a) *Hosea* 2:23 to show that Gentiles as well as Jews could become sons of God;

(b) *Hosea* 1:10 to show that Jews who had been cast off could be re-inducted into the Hope of Israel;

(c) *Isaiah* 10:22-23 to show that only a remnant of the nation cast off would be re-inducted; and

(d) *Isaiah* 1:9 to show that, in the absence of Divine intervention, natural Israel would be extinguished as completely as were Sodom and Gomorrah.

In all these transactions the great determining factor is faith. "Israel," says Paul, "stumbled at that stumbling-stone;" and then using a composite quotation from Isa. 28:16 and 8:14, he adds: "As it is written, 'Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed!'" (Rom. 9:31-33).

The remnant who return to the Mighty Warrior will have discovered this truth, and rejoicing in the salvation of Messiah, will exult in Yahweh's Mercy.

### The Ecclesia Under Assyria

From foretelling the destiny of the remnant of natural Israel who re-discover their lost faith, the prophet turns to consider another remnant, the true Israel, whom Yahweh addresses as "my people":

"Therefore thus saith Adonai Yahweh of hosts, 'O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a little while, and the indignation shall cease, and mine anger in their destruction.'" (v. 24-25).

Yahweh thus talks to His people, who, although they remained firm in the truth despite prevailing apostacy, would not necessarily be exempted from the effects of the Assyrian invasion. "Be not afraid of the Assyrian," they were exhorted (cf. Ch. 8:12-13). Although the Assyrian, like Pharaoh of old, would smite them and enslave them, they were not to fear. Its end was as Egypt's had been—destruction!



They were encouraged in the knowledge that "the indignation shall cease." The time would come when Assyria would reap Yahweh's anger in destruction." Thus the saints were called upon to manifest endurance in the midst of adversity, and to remember that discipleship does not carry with it exemption from tribulation (cf. Heb. 11:33-40). Against a background of threatening war clouds from Assyria, Yahweh reminded his people that their gaze should not be fixed on the immediate tribulation, but on the glory to be revealed (cf. Matt. 5:10; Rom. 8:18).

### Assyria's Overthrow

The Assyrian would be destroyed. Of that there was no question:

**"Yahweh of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt" (v.26).**

Assyria would be destroyed after the types of:

(a) Gideon's slaughter of the Midianite-Amalekite coalition: "the slaughter of Midian at the rock of Oreb" (Judges 7); and

(b) the destruction of Pharaoh's hosts in the Red Sea: "as his rod was upon the sea, so shall he lift it up after the manner of Egypt" (Exod. 14:26-31).

"The slaughter of Midian at the rock of Oreb" saw the army of Israel reduced from 32,000 to 10,000, then to a mere 300 "lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.'" (Judges 7:2). Details of this conquest have already been considered in our exposition of Isa. 9:4-5 ("Logos" Vol. 29, Pages 49-50).

This was a battle in which Yahweh's faithful remnant, having gained the victory, "sent messengers throughout all Mount Ephraim, saying, 'Come down against the Midianites, and take before them the waters of Beth-barah and Jordan.' And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winspress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan" (Judges 7: 24-25).

Whilst there are many features of this battle worthy of comment, two claim our immediate attention. Firstly, the reference to Midian forms part of the message addressed to the remnant, who, in the face of affliction and adversity, remain faithful to Yahweh. Gideon and his faithful 300 were such men. They were brethren who dared to serve the God of Truth despite the awkward temper of the times, and in the strength of Him Whom they served, they prevailed. In the same way those faithful to Yahweh have ever been a remnant who have suffered under Assyria's "rod" and

"staff." In the end, however, they will put to flight the Assyrian of the latter days (cf. Micah 5:5-6).

Secondly, we should note the part that was played by natural Israel in the destruction of the Midianitish host. As Gideon and his chosen 300 are typical of Christ and the saints, so the "men of Ephraim" are typical of Israel after the flesh, who shall be called upon to join in those judgments upon the Gentiles preceding the inauguration of the Kingdom of God.

Yahweh's power had been demonstrated in the destruction of the hosts of Egypt in the Red Sea:

**"The waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them" (Exod. 14:28).**

It was celebrated in the Song of Moses:

**"The enemy said, 'I will pursue, I will overtake' I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them" (Exod. 15:9).**

Pharaoh's purpose was to "divide the spoil." This was also the aim of the ancient Assyrian (Isa. 10:6); and it will be the aim of the latter-day Assyrian-Gog, of the land of Magog, the prince of Roch, Meshech and Tubal (Ezek. 38:2, 12). But, as Israel's enemy was then destroyed, her future enemies will be overcome by a victory as signal; and it will again be said:

**"Thou in thy mercy hast led forth the people thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation" (Exod. 15:13).**

### **Release From Captivity — Because of The Anointing**

The deliverance of the saints, and Israel's release from captivity, results because "of the anointing!" i.e. because of "Messiah." Thus, the prophet continues:

**"And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (v. 27).**

"In that day," when the latter-day Assyrian is destroyed, his "burden" and his "yoke" will similarly perish.

Assyria fell to Babylon over 100 years after this prophecy was uttered; but its spirit lived on in Persia, Greece and Rome. It survives today in Russia! Thus, when Zechariah speaks of the regathering of Israel, and of their work in subjugating their former oppressors, it is in terms of Ch. 10:5: "they shall be as mighty men that tread down their enemies in the mire of the streets in the battle" and verse 10: "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

All this is to transpire "because of the anointing." The Hebrew "Shemen" was the oil used in the anointing of both king and priest, who, as a result, was "Maschiach," or "Anointed" (i.e. Messiah—cf. Ps. 132:17). It was also used for the oil that ran down Aaron's beard from his head (Lev. 8:12), oil that spoke of the impregnation of his mind with God's Spirit-Word. This was the "pure olive oil, beaten for the light, to cause the lamp to shine always" (Exod. 27:20), the shining operation of the Word of God in the Tabernacle Holy Place, so clearly redolent of ecclesial hope and pilgrimage.

To say that Assyria will be destroyed "because of the anointing," is an equivalent expression to that used in Isa. 8:10, where the doom of human confederacy is spelt in the formula "for God is with us" (i.e. because of Immanuel). In each case there is a common denominator. It is the Word of God. Jesus was "the Word made flesh," and those in him are moved by the same principles (Heb. 2:10-11).

Led by the Captain of their Salvation, who has "destroyed the power of death" (Heb. 2:14), the redeemed will join in that work necessary to expel the Assyrian from Government. In this way, Assyria will be destroyed "*because of the anointing.*"

—E.M.S.

#### "HONEST TO GOD OR DISHONEST TO GOD!"

This is the title of the next issue of "*Herald of the Coming Age*," and constitutes a reply to the Bishop of Woolwich, Dr. John Robinson. The "religious world" has recently been startled by the publication of a book by this writer, called "Honest to God," in which he calls for a new concept of "God" for the twentieth century, and refutes completely the reality of the One Whom we worship.

This issue of the "Herald" attacks his allegations in a forthright manner; reveals the absolute error of Dr. Robinson; and presents the truth of the matter in a clear and irrefutable fashion.

Copies of this booklet can now be obtained from Box 226, G.P.O., Adelaide, South Australia. Should any ecclesia, after receiving this "Herald" prefer not to keep it (for it is fairly forthright), we will purchase back these copies. We feel, however, that all readers will judge the seriousness of the Bishop's claims, and desire to assist that "Truth may prevail."

Write now for your copies of "Honest to God or Dishonest to God!"

—LOGOS COMMITTEE.

## Ezekiel's Temple—Large or Small (2)

# A Glance at Future Glory

*A series of articles based on notes taken during a debate with Brother Sulley upon the vision of Ezekiel.*

The Psalmist says: "I was glad when they said unto me, Let us go up into the HOUSE of the Lord, Our feet shall stand within thy gates, O JERUSALEM. Jerusalem is builded as a CITY that is compact together whither the tribes go up for the testimony of Israel." Thus, the glorious things spoken of Jerusalem, are spoken of the Temple.

In our last article, we recalled the prophets descriptions of the great temple of the Age to Come. We asked: Can this vision apply to Ezekiel's Temple, or is it rather a small enclosure of buildings? With this object in mind, we now consider some of the measurements and details contained in the Ezekiel prophecy.

### **Three Length of the Reed**

Ezekiel describes a sanctuary of 500 "reeds" but where some expositors allow for this 500 "reed" sanctuary (6,000 feet on each side), they immediately qualify this admission by stating the vision is of an "apocalyptic character," or "nothing but a gigantic allegory."

What we have to establish is the actual length of the "measuring reed" (Ch. 40:3) in the hands of the man to whom Ezekiel was introduced, and thus settle this vexed question as to whether these are "cubits" or "reeds."

Ezekiel clearly states that the measuring reed is "six cubits long by the cubit and a hand breadth" (v.5). Such a simple and clear statement should preclude any question. Dr. Bullinger, in the Companion Bible, gives the length of a "cubit" as ranging from 18 inches to 25 inches, and adds:

"The 'measuring reed' is given as being of 6 cubits (long) by the cubit and an hand breadth, and in chapter 41:8 we have the specified STANDARD length of the reed as 'a full reed of 6 great cubits.' This 'great cubit' is therefore, one cubit plus one hand breadth; six hand breadths are reckoned to the ordinary cubit. In this case there is one extra, so that the great cubit employed in the measurements of the sanctuary and the land is equal to seven hand-breadths. It follows therefore, that six great cubits equals 42 (6 multiplied by 7) hand-breadths."

Brother Sulley, therefore, takes this cubit and hand-breadth to be 2 feet.

### 500 Reeds or 500 Cubits?

The man with the measuring reed, had in his hands a measure of 12 feet (6 cubits) and with this "he measured the east side, north side, south side, and west side, 500 reeds with the measuring reed, he measured it by the four sides. It had a wall round about, 500 reeds long and 500 broad" (Ch. 42:16-20). However, because of the gigantic proportions of such a building of 500 reeds square (over one mile square), expositors, who allow for a literal structure, deliberately alter this passage to read "cubits"!

Without any authority whatever, Dr. Davidson does this in his exposition in support of a small temple. And we quote Dr. Wright, in the Teacher's Bible, who prefers to stand by the text:

**"Professor A. B. Davidson, following the opinion of Jerome, Capellus, and many other modern critics CORRECTS THE TEXT in this verse (42:16), reading 'cubits', and appeals to Ezek. 45:2, which verse, however, tells the other way. The question is, have we any authority to correct the text?"**

Unfortunately, however, whilst the authority quoted above prefers to stick to the text statement of "reeds," he disposes of the magnitude of this vision by stating "the temple was not intended to be taken literally."

Seeing Dr. Davidson's specification is accepted by some brethren as the basis for the measurements of the small temple, we have here one of his colleagues repudiating his authority to alter the text; and the only support Dr. Davidson can get for this, is to quote the Septuagint rendering of these verses, which is given as "cubits;" thus reducing all the measurements to one-sixth of the original specification. But why this arbitrary rendering of "cubits" when there are no Hebrew manuscripts anywhere to support it? All these manuscripts, including the earliest extant, give "reeds" as translated in the Authorised and Revised Versions.

To be consistent, Dr. Davidson is compelled to read "cubits" in the measurements of the land division, (Ch. 45), with the result that instead of the twelve tribes inheriting the land "from the river of Egypt unto the great river, the river Euphrates" he perforce only allows them one-sixth of this territory; an obvious error to anyone believing the promises. Ptolemy's translators were faced with this difficulty of apportioning the land (ch. 45) and immediately render these as "reeds," knowing quite well the extent of the territory promised to Abraham. They, thus, demonstrate their error in altering the text from "reeds" to "cubits" in the description of the outer Sanctuary in Ezek. 42:16-20. The error is most pointed, as the reader will observe if he consults the Septuagint rendering of Ezekiel (45:2). Whilst the record merely gives the total number of units measured, i.e. 25,000 for the holy oblation, 5,000 for possession of the City, etc., yet the Septuagint fills in

"reeds" on each occasion as the length of this unit (a conclusion they cannot escape), and go out of their way to fill in "reeds" also for the SANCTUARY!

The man with the "measuring reed" had only *one* measure, and if this measure is altered from "reeds" to "cubits" in chapter 42, then, of necessity, seeing the SAME measure is applied to the land, it should still read "cubits" in chapter 45!

Here, then, supporters of the small temple are faced with a dilemma! They want to read "cubits" when applied to the sanctuary (v. 2), and then they want to call it "reeds" when applied to the land (v. 1-6)!

Is it reasonable, therefore, to quote Dr. Davidson as the authority for "cubits" in his temple specification, and refuse his "cubits" for the specification of the land? Is it reasonable for Dr. Davidson to quote the Septuagint (ch. 42:16-20) in support of his "cubits" as applied to the sanctuary, and then ignore their rendering of "reeds" as applied later to the same sanctuary in chapter 45?

But it is not only reasonable, but *correct*, to accept the text that the "measuring reed" was, as stated: "a reed of six cubits and an handbreadth" and not a "cubit" in chapters 42 and 45? By doing this we get the correct proportions of the land division, and in consequence, we get a CITY TEMPLE in the centre thereof for universal worship consistent with the prophecy.

Brother Sulley points out that if we apply the whole 500 cubits to the building (opponents only apply it to a surrounding wall!) we should then have a House scarcely different from Herod's Temple, and utterly inadequate for its purpose as "a House of Prayer for All Nations."

It might be urged that we are unduly stressing the mere measurement of a "wall," whereas the subject under discussion is the size of the Temple. We hope to show, however, that we are still dealing with the Temple, and that these "wall" measurements affect the size of the Temple.

### IS THE WALL DISTINCT FROM THE TEMPLE?

Let us now consider the objection that the 500 reeds measurement applies to a "wall"—for "it had a wall round about 500 reeds long and 500 broad" (ch. 42:20). At first reading it might appear that we have a 500 reed (over one mile square) wall surrounding some central buildings, and this is actually given in some expositions of Ezekiel's Temple. The Companion Bible, commenting upon v.15 declares:

"These are measurements of the space separating between the Sanctuary and the profane place; i.e. the great outer 'surround' of 500 reeds square enclosed within a wall of unspecified dimensions."

It also applies the same space at chapter 45:2. Such diagrams show a wall standing over a quarter of a mile away on any side from the central buildings, with an immense space. We ask: how can this be described as "a wall on the outside of the house" (40:5), seeing it would enclose the far distant grounds of the house? Brother Sulley also rightly asked to what use is this immense gateless wall put, and what purpose does it serve surrounding the inner buildings?

Brother Sulley solved this difficulty by endeavouring to show in detail that **THE WALL IS AN INTEGRAL PART OF THE HOUSE**, since no other wall is given anywhere in the description. Ezekiel saw the external wall of the city-like building, and not a distant wall shutting off all means of access to the Sanctuary. If this is so, it answers the question of an immense wall, and leaves no room for a plan which represents each side of the house as one-sixth the length of each side of the wall.

### **The Sanctuary Itself**

Chapter 45 puts beyond doubt, the fact that the sanctuary is included in this one mile measurement. The same "reed" measure is again used, and we distinctly read these 500 measures are supplied to the sanctuary, as follows:

"There shall be for the **SANCTUARY** 500 in length with 500 in breadth, square round about" (45:2).

Five hundred what? Measures, the only instrument used—called, "a measuring reed" (40:3) of "six cubits long by the cubit and hand-breadth" (v. 5) and also termed "a full reed of six great cubits" (41:8).

Where Ezekiel stipulates "cubits," then Brother Sulley accepts "cubits." Where the prophecy gives a number of units (500, etc.) without stipulating the unit length, then, obviously, these units are the reed measurements.

This simple and obvious explanation clarifies the position.

No attempt has been made by other expositors to harmonise Ezekiel 42:15-20 with the plan of the sanctuary.

### **To Briefly Summarise**

Ezekiel was brought to a distant structure which looked like "THE FRAME OF A CITY." There he found a "man" standing in the gate with measuring apparatus in his hand. This man addressed Ezekiel, and then proceeded to measure. The first thing he measured is "the walls ON the outside round about," then the various gates. This basal wall was one reed thick (12 feet) and one reed high; the gates are architecturally in the basal wall, and are part of the house—thus the enigma of a distant wall disappears.

This testimony disposes of the contention that we can leave the "wall" out of consideration as something apart from the Sanctuary; as the 500 reed wall was ON the 500 reed Sanctuary.

This basal wall, one reed high (12 feet) and one reed thick, supports the house on its outside, as architecturally defined in the excellent block plan in the Temple Book, and we cannot escape the conclusion that the wall measurements are also (in lengths) the sanctuary measurements. Ezekiel includes both in the specifications:

"He measured IT by the four sides. It had a wall round about the length 500 and the breadth 500" (Ezek. 42:20).

Moffatt translated these words as: "he measured the BUILDING on its four sides walled round"—i.e. a walled building, and not merely a wall.

In our next article, we will be taken inside the building, and examine the basis upon which Brother Sulley suggests the immense towers at each end of the courts, and particularly the three-storeyed arched buildings of the inner and outer court. —F.B.

### JESUS CHRIST OUR KING



"This is Jesus Christ our King,  
Hosanna!" did the people sing.  
Leaves of palm trees thus they  
strowed,  
Into their Holy Saviour's road.

A few days hence Christ was tried,  
Condemned to death and crucified.  
So the King of whom they sung,  
From that cruel Cross was  
hung.

In the garden Jesus prayed,  
That this great hardship might be  
stayed.  
"Father if it be Thy will,  
That I Thy glorious word fulfil."

Soldiers came for Him and His,  
Judas betrayed Him with a kiss;  
"A lamb for slaughter He did  
come,  
A sheep before her shearers dumb"

Two criminals by His side,  
Muttered mockingly as they died,  
Words so tragic and so grave  
"Saviour? Himself He cannot  
save."

Soldiers stood and laughed aside,  
The grief that He could scarcely  
hide.  
He suffered there for me and you;  
"Father they know not what they  
do."

"To Thee my spirit I commend,  
Father I know this is the end."  
The curtain was rent in twain,  
As Jesus Son of God was slain.

In the tomb then, He was laid.  
God's word fulfilled, God's word  
obeyed.  
Three days He slept in the ground,  
Unconscious was His sleep and  
sound.

Yes! This Christ the crucified,  
Rose again as prophesied.  
Come ye people now and sing,  
For Jesus Christ will be your King.

If we do this word believe,  
If the true message we receive,  
We shall Eternal Life inherit,  
Guarded always by God's spirit.

—Patricia Shemeld, Sheffield, England.



## AT THE "EUREKA" CLASS

*A series of monthly discussions designed to promote a greater interest in, and understanding of, "Eureka." The particular sections of the exposition should be read preparatory to considering the following remarks. We welcome further comments and questions from our readers.*

**The Apocalypse Rooted in the Prophets — "Eureka", Volume 1,  
Pages 41-86**



### **AMOS THE PROPHET WHO ROARED FOR YAHWEH P. 45**

Amos prophesied about 800 B.C. during the reign of the prosperous great-grandson of Jehu: Jeroboam II. He was of the two tribes, yet went under the guidance of the spirit on a missionary journey to the land of Israel to testify against their sins.

Amos had received a commission from Yahweh, and therefore could not remain silent. He was like Jeremiah, who when he tried to keep silent, found the Word of God like a fire burning within him, so that he was weary with holding it in. He was like the apostle Paul, who declared: "Woe is me if I preach not the gospel." The "Lion had roared, who would not fear" (Amos 3: 8). "The Lord God hath spoken, who can but prophesy"! Amos was under compulsion to "roar" for God.

It was on this note that the prophecy begins:

**"Yahweh will roar from Zion, and utter his voice from Jerusalem"**  
(Amos 1:2).

Some at our class thought that this was a reference to the roaring of Yahweh from Zion in the establishing of the Kingdom, but it was generally accepted that the context did not support this. The verse is not the precise counterpart of Joel 3:16. God was roaring against the nations and Israel through the medium of his prophet from the land of Judah, in which stood Zion. Amos brought a roaring from Zion. So loud was it to be, that it would reach, not only to the busy thoroughfares, but also the remote and lonely places: "the habitations of the shepherds and the top of Carmel."

#### **For Three Transgressions and For Four!**

These roarings are recorded from Chapter 1 to Chapter 3:8.

The inspired prophet deals subtly with his audience drawn from among the ten tribes. He does not commence with a

denunciation of their sins. He surveys all their enemies, looks at all the surrounding nations, and then exposes their sins and promulgates their fates. Syria, Philistia, Tyre, Edom, Moab, Ammon, and Judah all come under the withering fire of his scorching invective.

Each denunciation is introduced with the Hebraism: "For three transgressions and for four. . . ." This is a form of speech to obtain emphasis by repetition with a different number; e.g. "there are six things, yea, seven that Yahweh hates. . . ." The phrase signifies "enough and more than enough"!

Imagine the smug smile on the faces of the ten tribes as they listen to the words of the man from the two tribes against their neighbours. Complacently, they would rub their hands with enthusiasm, and in modern terms say "that's just what they deserve!" Then into their jubilation broke the angry words:

**"For three transgressions of ISRAEL and for four I will not turn away the punishment thereof . . . ."**

And from this verse, the prophet did not leave the subject of *Israel's* sins. Having secured his hearers, he now develops his argument; and those who had enjoyed throwing stones at others, were not so happy when they were at the receiving end.

Note how time and again the prophet stresses the sin of worldliness; not merely because Israel must remain politically unnumbered among the nations, but because their worldly associations had led them into the moral evils of oppression, greed, selfishness, and thoughtlessness for less fortunate brethren. Israel is presented as given over to pleasure; busy devoting all their attention to what we would call "keeping up with our neighbours"! Our neighbours down the road have built a nice new winter house—we'll have one of ivory to outsmart them (ch. 3:15)! Is not this the spirit of our own age? Does not the apostle Paul warn us also about covetousness, "which is idolatry"?

### **"I Hate All Your Assemblies"**

During this period of national prosperity the ten tribes were quite oblivious to their spiritual barrenness. True, they worshipped at Dan and Bethel. True, there were calves there, but this was only a way of representing Yahweh (so the "enlightened" would suppose). The prophet describes this in chapter 4:4. People don't normally say, "I'm going to sin! I'm going to apostatise!" It is something that happens subtly, even while a person is thinking he is doing the will of God. So Israel had their feast days, their solemn assemblies, their burnt offerings, their meat offerings . . . yet they missed the point of these

observances. They did not see the smoke of a burnt offering arise, and meditate: "I, as an Israelite, must present my body a living sacrifice to God, which is my reasonable service" (Rom. 12:1).

So they went to the meetings, and were religious. Yet in their personal dealings they denied the very existence of the God of Israel, who is merciful and gracious and holy. So God came to hate and despise their observances; just as He can come to hate our meetings and ecclesial activities if they are not motivated by a true love of the Hope of Israel and devoted to the strengthening of the inner man to reflect godlikeness in all our deeds (Ch. 5:21). Even the singing of Israel's songs were not pleasing to God:

"Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols" (v. 23).

But the prophet goes on to define true worship and sacrifice:

"Let judgment run down as waters, and righteousness as a mighty stream" (Ch. 5:24).

### Back to Babylon

Amos 5:26 is a difficult passage:

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have born the tabernacle of your Moloch and Chiuu your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, said Yahweh, whose name is Elohim of Hosts."

The prophet seems to suggest that his audience were true children of that generation in the wilderness with whom Yahweh was not well pleased. Earlier generations had truly offered offerings at the tabernacle, but the vast majority whose carcasses fell in the wilderness did not really make the offerings to *Yahweh*.\*

Their offerings did not avert disaster. Neither would those of the contemporaries of Amos. In the wilderness they had shown the same attitude of mind as if they were complete idolaters. Specifically, the golden calf illustrated this. It was not an official denial of Yahweh. It was supposed to be a representation of the Elohim that had brought Israel out of Egypt, but they could not endure as seeing him who is invisible. In principle, from the very beginning, Israel had worshipped false gods. Abraham had come out of the land of idolatry—beyond Damascus. Israel in the day of Amos were fit only to

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\*This verse could be understood as saying: "Did ye offer to me, during forty years in the wilderness, sacrifices in SUCH A WAY as was PLEASING TO ME? Ye did not; for your hearts were divided, and ye were generally in a spirit of insurrection or murmuring." —G.E.M.

return thereto! Stephen quotes this in Acts 7, and in an exposition, shows that they were to be carried back to Babylon! . . . all because they might just as well have worshipped Moloch and the other gods as give to Yahweh what Hosea calls "a divided heart." Brother Roberts declared:

**"He who will make the best of both worlds, will make nothing of either."**

### **"Longing For the Day of Yahweh"**

Other indications of their complacency are revealed in Amos 5:18. The people are reproved for desiring the day of Yahweh. But, surely this is a good thing? When they heard Amos denounce the enemies of God and of Israel (in the first two chapters) surely it was good to desire that this day should come?

But what they did not realise was that the day of God's judgment would go against *them* as well!

Similarly, we can very piously long for the return of Christ. But if we are to be told: "Depart from me, I never knew you!" then, "to what end is it" for us?

Our brethren of Amos's time were full of joy. No doubt, they thought it was holy joy. Like David, they sang their Psalms and therefore assumed they had David's spirit; they had wonderful feasts, "but they were not grieved for the affliction of Joseph (Ch. 6:6). They were blind to injustice among the children of Joseph, which was comparable with that endured by their ancestors. They were not like Moses, who gave up the treasures of Egypt to endure affliction with the people of God, for whose sorrows he was grieved, weeping with those who wept.

### **"Go back! Amos!"**

Little wonder then that the people of Israel grew angry with the impudence of this one-man invasion of the land of Israel, by the missionary from Judah.

**"Go back to your own land and prophesy in Judah. We don't want you here!"**

But Amos lives still in the mind of God, and His people—yet where is Amaziah, the priest of Bethel?

Amos had a bold reply that encourages the faithful when they have to battle for God's truth: "I'm not a professional prophet, like some of your people! My business is in the humblest ranks of farming. I even have to eke out a living by gathering the karob as winter feed for the flocks. I'm not getting anything out of coming here—but God sent me here to warn

you—and I will warn you too!” \* So he continues from the end of chapter 7 to his concluding warnings, with the vivid picture in chapter 8 of a people who carefully kept the Sabbath, but sighing for it to be over, so they could breach its very spirit.

### The Tabernacle Of David Rebuilt

“Midst the surrounding gloom, the prophet now introduces a ray of light. In chapter 9:8, Yahweh says that He will not utterly destroy the house of Jacob. Like corn through a sieve, the best quality material will get where God wants it, as well as the evil into the fire. The whole prophecy concludes with the apocalyptic picture of the day when the tabernacle of David and the ruins of Zion will be built up, and they shall possess all the nations which in that day will come to be called by the name of Yahweh.

Who are the “they” that will possess the nation? They are the “rebuilt tabernacle and city.” The temple will be rebuilt as the centre of truth and righteousness; and the things it stands for, with the King in its midst, will capture the affection of mankind as they go up to keep the feasts and to worship in his courts.

This is another example of how an apostle reveals the meaning of a word from the prophets. James (in Acts 15) quotes the sense of these words. He puts it in his own words as we do quite often when we quote the substance of a passage—except that this was a matter of the Holy Spirit giving the substance of God’s own words. In particular, he uses the Septuagint rendering, that the object of this rebuilding of Zion was “that the residue of men (‘Edom’ in Amos, which word is basically the same as ‘adam’) *might seek after Yahweh.*” For “all nations to seek after Yahweh” is the result of Zion “possessing,” or capturing their affections. So the two different versions of Amos’s words give the same idea. When men are possessed of by Zion (Amos 9:12), then they will seek Yahweh (Acts 15), and say, in the words of Isaiah:

“Come, let us go up to the mountain of Yahweh, and He will teach us his ways.”

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\*When Amos says he was not a prophet nor the son of the prophet (Ch. 7:14), he means this merely in the technical or professional sense. He had not been trained in any of the “schools of the prophets,” and therefore was not, in the usual sense, a member of the recognised prophetic order. He was, however, an extraordinary messenger of God. He was not called to the prophetic office, but for this special occasion. He had no message for Judah, and was not (as far as we know) sent there. His message was for Israel specifically, and this was faithfully delivered. —G.E.M.

Or, as Zechariah proclaims:

**"Let us go speedily to pray before Yahweh, and to SEEK Yahweh of Hosts."**

James uses the words of Amos to indicate that if the Kingdom is to be for the benefit of the Gentiles, then the calling out of a people to be co-rulers with Christ in that day, must involve the Gentiles also.

Amos's last words are sheer poetry. On the basis of Lev. 26:5: *"your threshing shall reach unto the vintage and the vintage shall reach unto sowing time; and ye shall eat your bread to the full, and dwell in the land safely,"* Amos presents one of the most lovely sonnets in praise of the Kingdom, reflecting the picture of the "plowman overtaking the reaper, and the treader of grapes him that soweth seed."

And, to the sound of mountains dropping sweet wine; with the taste of the produce of the hills melting in our mouths, we leave Amos for this occasion, longing for the day when the captivity of Israel shall return, and they (which includes us, if we are of Abraham's faith) shall be planted in their land. This is the vision of Amos, to which we have been directed in our study of "Eureka."

—E.W. (Wolverhampton Eureka Class).

*God willing, our "class," will consider "The Apocalypse in Obadiah" in our next issue.*

### Sticking to the Doctor

"To such as cavil at our expression about 'sticking to the Doctor' for better or for worse. We ask them to remember the declaration with which it was associated. That our deference to him was not slavish, but based upon an increasing perception of the Scripturalness of the conclusions he was developing. We have not yet met a man whose judgment we should set against his in such things. Our own judgment we have sometimes waived to find, at last, he was right.

—R. Roberts (Christadelphian, June 1874).

"I do not care to disagree with the Doctor, for he has a way of proving me wrong!"

—The late Brother J. Bailey.

Morality and religion are now progressing with education. The world if getting more clever, is not growing better. Flippancy is the order of the day; scepticism is leavening society with alarming progress; and instead of an approaching millenium, we are, to all human appearance, drifting upon an age when the exigencies of self-interest and commercial competition will have eaten out the moral sense and blunted all generous feeling in the people; when morals will be practised merely for the purpose of keeping on the right side of the law.

—R.R.

AT THE END OF THE JOURNEY

"In All Things, Consider the End"

The following words, capable perhaps of a wider use, were spoken at the passing of a beloved sister in Christ.

*"Yahweh is my shepherd; I shall not want.*

*He maketh me to lie down in green pastures; He leadeth me beside the still waters.*

*He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.*

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.*

*Thou preparedest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.*

*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of Yahweh for ever."*

In the history of mankind, there was a time when the wickedness of man was so great that God destroyed the world that then was, with the exception of eight persons. From Shem, Ham and Japheth, who were saved from the flood, has descended the whole of mankind.

In the line of Shem, God, in His mercy, preserved a line of faith, and extended mercy and hope to mankind, through the rich promises made to Abraham. Through Abraham He promised a saviour who would eventually bless all families of the earth.

In line of descent from Abraham came King David, and the covenant of mercy and salvation was reaffirmed in a kingly aspect. The saviour to come was revealed to be the King of Israel, blessing all nations.

This one promised to Abraham and David was the Lord Jesus Christ. Through Him will yet come the glorious Kingdom upon earth, and the blessing of mankind. By resurrection from the dead, many will be associated with the Saviour in His coming glory.

In the line of Ham and Japheth, darkness prevailed. In place of the knowledge of God, human philosophy was worshipped, and a salvation beyond the skies replaced the home of resurrection.

Today, the vast masses of mankind walk in darkness, and of the three thousand million people who swarm this earth, only a handful know the Truth. Only one person in every one hundred thousand persons knows the power of the atoning work of the Lord Jesus Christ.

Our Sister was one in one hundred thousand. After a long life of searching, she found the pearl of great price. Many of us here were associated with her at her baptism, when, in a symbolic death, she testified her faith in the fact that though death would one day claim her, she would rest in hope of a joyful resurrection.

As long as she had health and strength to do so, our Sister attended the meeting week by week, to break bread and drink wine, in memory of the death and resurrection of the Lord. She believed in the second coming of the Lord, and the resurrection of the dead. She knew that death is but a temporary sleep for those who are Christ's, and that though she fell asleep in death, she would live again.

In the things which she believed, she honored God Who had promised these things. He will not forget her.

To you, brother . . . (her husband), we can do no better than remind you of the words which Mary spake to Jesus following the death of her brother: "I know that my brother shall rise again at the last day." Brother . . ., your sister-wife will rise again at the last day.

To the family I would say, no greater tribute could you pay than to follow in the example of your mother. I am sure that it would be her wish, that you love her not merely as a person, but that you love her for her wisdom also, and make her wisdom your wisdom.

To the brethren and sisters I would say, that today shows that our work in Christ's service is not in vain. The faithful preaching of the Truth, a lightstand in this corner of the vineyard, helped our Sister find the Truth. It is the way of salvation. It involves life and death. Today our Sister has not gone to endless destruction; before here is the glorious hope of resurrection from the dead.

I do hope we can all see it this way; for her husband, it can ease the sorrow; for her family, it can lessen the sense of loss, for the parting can only be temporary if they follow in the footsteps of Christ; for the Ecclesia, it makes it easier to say, "Thy will, not mine, O Lord," in the service of the Master.

Our Sister had a favorite hymn:

*"I heard the voice of Jesus say, 'Come unto me and rest;  
Lay down, thou weary one, lay down, thy head upon my breast.'  
I came to Jesus as I was, weary, and worn, and sad;  
I found in him a resting place, and he has made me glad.  
I heard the voice of Jesus say, 'Behold, I freely give  
The living water, thirsty one, stoop down and drink and live,'*



*I came to Jesus, and I drank, of that life-giving stream,  
 My thirst was quenched, my soul revived, and now I live in Him.  
 I heard the voice of Jesus say, 'I am this dark world's Light;  
 Look unto me, thy morn shall rise, and all thy day be bright.'  
 I look'd to Jesus, and I found, In him my Star, my Sun;  
 And in that Light of life I'll walk, Till travelling days are done.'*

Our Sister walked in that Light, and now that her travelling days are over, she rests in hope of a glorious resurrection. I am sure that what our Sister would wish for each one of us here; her brother-husband; her family; and the brethren and sisters, is that we too make this our hope, and put our confidence in He who is the resurrection and the life.

—B. Philp.

FROM THE PEN OF THE PIONEERS

America, Europe,  
 and the Kingdom of God

The destruction of the fourth beast of Daniel by the Rainbow Angel will be the dissolution of the European Commonwealth. When the old world hath fallen thus, what will be the destiny of the new? Will it escape the "burning flame"? And, when "the kingdoms of the old world become the kingdoms of Yahweh and of his Anointed" will the colonial and republican institutions of the American Continent remain intact? Why should they so remain? American society is but an extension of European. Their civil and spiritual institutions are identical; their superstitions and blasphemies as God-dishonoring, word-nullifying and perverse of "His way." The earth is as corrupt as in the days of Noah; "for all flesh," in both hemispheres, "have corrupted his way upon the earth" (Gen. 6:11-12). It is only necessary to understand the way of salvation as taught by the apostles to see this.

Seeing, then, that the Deity swept into the abyss the whole human family except Noah and his house for this crime, why should not the American world be punished, being guilty of the same iniquity? There is every reason to conclude that judgment will fall upon it with great severity. Its idolatry of self is God-defiant; and it needs to be taught that there is One almighty than the dollar and stronger than the human will.

There is no symbolical revelation of events to be developed upon the American arena; there are, however, general declarations, which show what must of necessity be developed in the course of the Rainbow Angel's mission upon this Continent, from one end of it to the other. Thus, the principle is oracular, that "ALL nations shall come and worship before the all-powerful Yahweh Elohim;" and that "they will learn righteousness." This necessitates instructors, and a system of instruction, such as does not exist on earth at this time—an enlightening power no less than divine. It also requires a disposition, a child-like disposition, which exists not in the public mind, neither in the ignorant people, nor in their blind and conceited guides. To correct this fatal evil, and to break the power of ignorance, which is the "power of Satan," the angelic "pillars of fire" must march through the land; for it is written: "When the judgments of Yahweh are in the earth, the inhabitants of the earth will learn righteousness" (Isa. 26:9; Rev. 15:4).

And when they have learned this lesson, so difficult for individuals and nations, their lofty looks will be humbled, and their haughtiness will be bowed down, and Yahweh alone will be exalted (Isa. 2:10-11). British and American pride will be prostrate in the dust; and "the people the source of all power," an exploded fiction of the past. "In that day, Yahweh alone shall be exalted." Popular sovereignty will be a dead putrescent carcase; and all who derive their power and authority from it will be abased. Such a consummation as this, and so devoutly to be wished, can only be developed by Omnipotence—by the powerful angel of the covenant. The fate of the old world must necessarily be the fate of this whole American Continent; for it is written of the Spirit, saying to the Son of David, "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

This is certainly comprehensive of the Western Hemisphere. The Eternal Spirit gives this to the Rainbow Angel in fee. All power and authority here must, therefore, be derived from him, not from the people; and in these there will be no democracy or republicanism, but divine and imperial despotism, pure and simple; for "he shall rule the nations with a rod of iron" (Psa. 2:9; Rev. 19:15; 2:26, 27), "and Yahweh shall be king over all the earth; in that there shall be one Yahweh, and His Name one" (Zech. 14:9). This is conclusive. No one believing the Scriptures can respect the traditions of Americanism. The Monroe doctrine, and the millennial perpetuity of the Union, will be a derision to the cloud-invested angel, as they are now to all who have "the patience of the saints," "the commandments of the Deity, and the faith of Jesus" (Rev. 14:12).

All the States of the New World will be taken possession of by them; for "the kingdom and dominion and the greatness of the kingdom under the whole of the heavens is given to the people of the saints of the Most High Ones . . . and all dominions shall serve and obey him" (Dan. 7:27).

It is manifest, therefore, that the destiny of all colonies, and republics, and empires upon the American arena, has long since been decreed; and that destiny is unquestionably glorious and blessed—that of being delivered by judicial power from the debasing tyranny under which they now groan; and of becoming the flourishing and happy provinces of an imperial dominion, co-extensive with the globe, under which life, liberty, and property, will be secure; "mercy and truth meet together, and righteousness and peace embrace each other" and "glory will be to the Deity in the highest heavens, over the earth peace, and goodwill among men" (Psa. 34:10; Luke 2:14). "Hitherto is the end of the matter" (Dan. 7:28). The wars of the Angel of the Bow culminate in the conquest of peace, which extinguishes all belligerent conflagration in the earth for a thousand years.

— J. THOMAS.

Since the above was written one hundred years ago, the United States has been drawn completely from the obsolescence of the Monroe doctrine, and has become very intimately embroiled with European politics, and its ultimate destiny. Thus, as Brother Thomas foresaw, America will be involved in the troubles of the last days, that will level all human authority to the dust, and elevate God in all the earth. One hundred years ago, Brother Thomas could see this, for his mind was illuminated by the Word of God. We see the things he anticipated developing today, because the Bible is true, and those who place their confidence in it will not be ashamed. As Dr. Thomas so long ago insisted, it is perfectly evident that the New World, like the Old World and Australia, is not to escape "the burning flame."  
—Editor.

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You come short of what you would do. You frequently do the things you would not do. And you are distressed on this account. It is right to be so: but do not forget the provision that has been made: Christ has taken away our sins. We are washed in his blood. He stands in the Father's presence, not only as the accepted sacrifice, but as the appointed high priest for His house. He ever liveth to make intercession for us, according to the will of God. If we confess our sins, He is faithful and just to forgive us our sins and to forgive us all our iniquity. If we walk in the light, the blood of Jesus Christ cleanseth us from all sins. God forgives us for Christ's sake.

— R.R.



"Not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another; and so much the more as we see the day approaching." 'Children of the day,' living almost in the light of its dawn, should remember this.

## A Wrong Translation

# "Not For Himself"

*"Messiah shall be cut off, but not for himself" — Daniel 9:26*



The above quotation is supposed to be evidence in favour of Jesus Christ being free from the Adamic condemnation. The first reply to this argument is, that the margin gives as an alternative rendering "and shall have nothing." This, it has been said, is not an alternative rendering, but simply the translators' idea of what the passage means, as shown by their reference to John 14:30. But an answer such as this is a mere evasion; the use of the word "or" in the margin shows it to be an alternative rendering; the insertion of John 14:30 is simply for the purpose of pointing to what may be considered as a parallel passage, or more correctly, a New Testament statement of an Old Testament prediction. The prince or ruler of the Jewish world came to the Messiah, and found no real fault in him.

The next reply is, that this is a passage respecting which there is by no means unanimity of opinion among Biblical translators. If there be any unanimity at all, it is, that the ordinary version is not correct. The reason why this is so, is very clearly pointed out in the following extract from Barnes:—

"Our translation—**but not for himself**—was undoubtedly adopted from the common view of the atonement — that the Messiah did not die for himself, but that his life was given as a ransom for others. There can be no doubt of that fact to those who hold the common doctrine of the atonement; and yet it may be doubted whether the translators did not undesignedly allow their views of the atonement to shape the interpretation of this passage, and whether it can be fairly made out from the Hebrew. The ordinary meaning of the Hebrew word here used is, undoubtedly, "nothing", "emptiness" — in the sense of there being nothing (compare Gesenius); and, thus applied, the sense here would be, that after he was cut off, that which he before possessed would cease, or there would be "nothing" to him; that is, either his life would cease, or his dominion would cease, or he would be cut off as the Prince — the Messiah. This interpretation appears to be confirmed by what is immediately said, that **another** would come and destroy the city and the sanctuary, or that the possession would pass into his hands."—(Albert Barnes).

This testimony is valuable, not simply because it comes from

the pen of a Hebrew scholar, but because the writer is a believer in the doctrine which is supposed to be taught by the common version. If, therefore, his criticism were biased by his theology, he would support the ordinary rendering; but, instead of this, he says that the common version has been coloured by the theology of the translators. This is both candid and honourable. On this account his remarks, which doctrinally are valueless, are all the more reliable.

In addition to giving critical remarks of his own, Barnes adds the versions of several other Hebrew scholars:

"They shall not be his people who deny him"—Latin Vulgate.

"And it is not with him"—Syriac.

"Without any successors of his own"—Bertholdt.

"One shall be cut off, and there shall be none for it" (the people)—Prof. Stuart.

"And not to be will be his lot"—C. B. Michaelis.

"And no one remained to him"—Jacch. and Hitzig.

"And no one was present for him"—Rosch.

Another Hebrew scholar, who has given considerable attention to Biblical manuscripts, and who is the translator of an edition of Gesenius' Hebrew Lexicon, has some remarks similar to those of Barnes:—

"The words which stand in our English version, "but not for himself," have often been taken as if they spoke of the vicarious character of our Saviour's sufferings, this would, however, be, I believe, placing a most true and important doctrine upon an insufficient basis. I believe that the words simply imply, "**and there shall be nothing for him;**" he will be rejected, and his earthly kingdom will be a thing on which he will not then enter."—S. P. Tregelles.

It will be seen that Dr. Tregelles is also a believer in the popular doctrine of substitution, and yet he does not consider that this passage supports it. In his translation of Gesenius' Hebrew Lexicon, among the meanings given for the word translated "not" in our version, are "nothing, emptiness, vacuity."

In Gill's commentary, the following renderings are given:—"He is not" (Jarchi); "He hath not" (Gussetius); "He has nothing" (Coceuis).

Sir L. C. Lee Breuton, in his English translation of the Septuagint version, renders it, "**There is no judgment in him.**"

Dr. J. Pye Smith's translation, quoted by William Carpenter, is as follows:—"No one will be for him" (i.e. to defend him from his murderous enemies).

Boothroyd renders it, "**Shall Messiah be cut off, though he had no fault;**" and adds, "Votable renders "Though none are for him" and this version Wintle adopts.

Dr. Pusey, in his work on Daniel, gives the following translation:—"Messiah shall be cut off; and there shall not be to him, i.e., as the context implies, the city and the sanctuary shall be his no more."

Other renderings are as follow:—

"Shall an anointed one be cut off and have (no lineal successor)?" — Ewald.

"Will an anointed one be cut off and be no more?"—Hitzig.

"Messiah shall be cut off, but nothing remain to him"—Calvin.

"Shall Messiah be cut off; and though none shall be for him, the people of the Prince that cometh," etc.—Thomas Wintle.

"And it shall not be his people"—Wiclif.

These critical scholars belong to various schools of theology, and yet it will be seen that none of them support the authorised version. Most of them are believers in the doctrine of the apostacy — that Jesus Christ did not die for himself, and on this account their linguistic criticism cannot be suspected of partiality.

The Unitarians, who are quite as far removed from the truth of the matter, also deem it necessary to alter the ordinary version, as shown by the following extract from a new translation of Dr. Voyes, Professor of Hebrew in the Harvard University, published by the American Unitarian Association:—

"And after the sixty-two weeks shall an anointed one be cut off, and there shall not be to him (a successor)."

In this translation the following extracts are given from other exegetical authorities:

"Shall an anointed one be cut off, and no one is at hand who belongs to him?"—De Wette.

"An anointed one shall be cut off, and there is not to him (dominion)" Hengstenburg.

"Shall an anointed one be cut off, and no one be to him (i.e. no legitimate successor and heir)"—Maurer.

The doctrine of substitution is carried to the greatest extreme by the Romish Church. Therefore, if this passage had been supposed to support that doctrine, it would naturally be expected that the Romish Bible would have been so rendered. But it would appear as if such an idea was never attributed to this passage; for the Douay version renders it:—

"And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his."

From these numerous testimonies, it will be apparent to the most uneducated that Daniel 9:26 affords no support for the theory, that Jesus Christ in dying on the cross, died for others only, and not for himself. It is only necessary to add, that Dr. Thomas rendered the phrase:—

**"THE ANOINTED ONE WILL BE CUT OFF, THOUGH NOTHING (will be) IN HIM."**

## From Our Correspondence

*We are pleased to hear regularly from our readers, and to learn of their experiences along the pathway to Zion.—Such can be directed to the addresses on the front cover, or to Box 226, G.P.O., Adelaide, South Australia.*



### Enjoyed Editor's Exposition.

Among the many interesting letters received from readers in England is the following. We are glad to learn of the success attending Brother Mansfield's visit in England, and look forward to further news from our readers there! Brother A.B. writes:

"On hearing the wonderful exposition of the Cherubim by Brother Mansfield, I realised how little I knew of what the Bible teaches! Since then, I have read "Logos" and found it to be "right down to earth" with facts. It comes straight to the point, leaving out the padding, and then lays down a logical argument . . .

It is for this reason that I write to you. I would like to obtain a copy of "How to Understand the Bible;" and also copies of "Herald of the Coming Age" on the following subjects . . .

We advise Brother A.B. that the required booklets have been forwarded; thank him for his encouraging comments; and hope that he will continue to find "Logos" of interest and virility in these closings days of the Gentiles.

### "Pasted Charts in Bible!"

Brother B.L. of New Zealand, forwards this comment upon "Herald of the Coming Age":

"I enjoy your publications very much. The two "Heralds" on Satan and the Devil were very clear; the analysis charts or tablets were an excellent idea. One person I know has had them cut out and pasted back to back, and placed them at the back of his Bible . . ."

"The articles you have had on

Bible Study and marking have been helpful and encouraging. Good to see it in the "Story of the Bible" also . . ."

We are glad to receive your letter, and to learn of the continued interest in "Logos." The books required have also been forwarded to you. God willing, we hope to outline your query on James 1:14-15 in our next issue, together with a short explanation.

### A Leaflet Altered a Life!

Sister L.K. (N.S.W.) writes:

"Thank you for the copy of the booklet on the Prophet Haggai, received today. I received my first Bible when I was nine years old, and as I was a student at the Clergy daughters' college, that Bible was very well—but in a different manner—marked!"

"Over the years I interested myself in practically every denomination, and till two years ago I had not heard of 'Christadelphian.' But a leaflet in the mail box, was the means thereby of my attending a meeting at the Assembly Hall in Lakemba . . .

"I am in my 80th year, and all my life have lived with the Word of God, studied different courses, found the errors — now have the Truth, and my joy and happiness is inexpressible . . ."

Such words are a source of encouragement to the many laborers who periodically distribute letter-box pamphlets, such as "Digest of Truth." Often results therefrom are not revealed immediately, but such is, nevertheless, a wonderful Service for the Truth,

**Found "Logos" Interesting!**

We were glad to receive an interesting letter from Sis. D.S., a South African reader, who includes the comments:—

"I would like to thank the Logos Committee for having placed my name on the free mailing list for 1962, and would esteem it a favour if this service could be extended to me for 1963 . . .

"I have found the "Logos" very helpful indeed, and most interesting; especially the 'Prophecy of Immanuel' series. As the wife of a Jew for nearly 49 years, and a Christadelphian since 1918, you will realise that the wonderful types, antitypes and similitudes of our faith have made a deep impression on my mind, and I have made quite a study of the patteru of the Festivals and their spiritual meaning (referred to in a recent 'Logos') . . .

Thank you, Sister S., for your letter. We found your suggestions on various aspects of the feasts most interesting. We are also glad to have the opportunity to forward "Logos" to you during this current volume and hope that you will continue to gain encouragement therefrom.

Similar thoughts are expressed by Bro. S.S. (Vict.), whom we also welcome as a regular reader of "Logos":

"Please know that the work in the Truth that you are doing is very much appreciated. Surely Yahweh is with us as we study His Word. The insight into the Scriptures that manifests itself in the articles presented in "Logos" must give pleasure and profit to many a Christadelphian Bible student, as we sit and consider and mark up these from the Word . . ."

**"Travels" with the Editor!**

Sister H.D. of U.S.A., tells us:

"When the April 'Logos' came, I

spied 'Editor's Notebook,' and immediately turned to it and read it, as I always did when your (Brother Mansfield's) diary was being printed of your first trip to the U.S.A., and other places. I thoroughly agree with those other correspondents you mention, who also enjoy reading of your travels and experiences. It helps us to feel closer to those brothers and sisters whom you see; and also the travels to other countries, especially to those of us who have never been there, is most interesting, and you have the happy faculty of relating your experiences to the Truth, with a little exhortation included, as did Brother Roberts. My mother had a copy of his Diary of his trip to Australia. She read it out to me and my older brother when I was eight, and I loved it, and have read it often since, as I have had the same copy for many years . . ."

We, who are left at home during the Editor's travels, can well agree with you! Perhaps one difference between Brother Roberts trip, and that of the Editor's is that where the former used "horse" and "boat", the latter uses "motor", "aeroplane" and occasionally "boat." Consequently, it is sometimes difficult to keep up with him! Because of this, we regret there was no "Editor's Notebook" in our last issue!

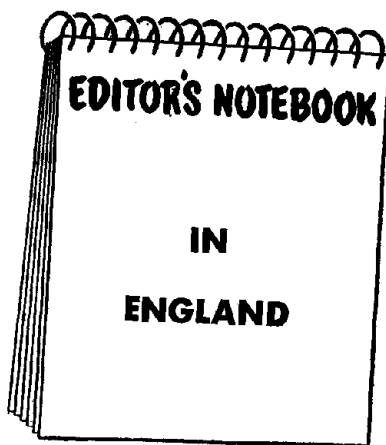
Nevertheless, we believe that both have the same ideals in mind, as voiced by Brother Roberts, in his "Diary of a Voyage."

"It was the last thing in the world I should have thought of, this making a voyage to the other side of the world . . . I depart with considerable reluctance, but with the confidence, which an enlightened view of life inspires, that all circumstances, even the undesirable and untoward, contribute their part to the evolution of divine ends — whether with a man or nation.

"I promised to send home an account of the voyage . . ."



As our Comet plane approached England from Germany, it seemed that the whole island was swathed in cloud and mist. It hung heavily beneath us, completely blotting out the land from sight, and as we descended, it enshrouded us in a pall of white, which closed in on us so completely, as to suddenly condense our world to the limits of the rather bumpy plane in which we were travelling. But suddenly we shot through the blanket of cloud, and there, beneath us, was the rain-soaked countryside of Britain, stretching over the undulating landscape like a colorful patchwork quilt. And once again I marvelled at the bright green of the British fields.



We were met at the Birmingham airport by a group of brethren and sisters of the "Eureka" Class. And for the next few weeks, it was our pleasure to work in conjunction with the Class, and Ecclesias, in and around the Midlands, co-operating with those of "like precious faith," making personal acquaintance with some whom we had possibly only known by correspondence before, and renewing friendships with those whom we had met on previous occasions.

This represented our fourth visit to the Mother Country. English people little realise the sense of unity, and the feeling of "home," that Australians experience when they land on British soil. I believe, too, that that feeling is intensified when such visitors are Christadelphians. We, in the Dominions, owe a lot to the efforts of faithful brethren in this country, and we never cease to remember it. We gain a pleasure in visiting historic spots, where notable brethren have labored in the past: the market place in Huddersfield, for example, where Brother Roberts used to stand to publicly proclaim the Truth; the quaint platform in the Ecclesial hall at Mumbles where Brother Thomas stood to vigorously challenge the clergy of that little fishing village who were trying to destroy the Truth that had recently been established there; 21 Hendon Road—the address that has been printed on so much literature, that has found its way to such diverse corners of the world, to perform so much good; Sheffield Ecclesia, whose hall stands where once stood the headquarters of the atheist association. Brother Roberts found this city so much under the spell of atheist ideas that he predicted that the Truth would have little chance of making much progress there—but today Sheffield is the largest Ecclesia in those parts, probably the largest north of Yorkshire! It is rather pleasing to find such prophecies of the pioneers have failed!

There are many treasures in these Ecclesial halls, for their lending libraries are often filled with old records of the Truth in England, with out-of-print writings of such men as Brethren Thomas, Roberts and others—books that were "not for sale" as I was told. One brother gloatingly showed me a complete set of the "Heralds" by Brother Thomas, but stood guard over me whilst I examined some of the volumes! Another brother showed me a complete set of the "Ambassador" Magazines, and laughed in

my face when I offered to purchase them at a handsome profit over the original price!

As we listened to, and spake with our brethren in England, we came to appreciate better some of the problems facing the brotherhood in this part of the world; and the faithful efforts that are being put into the work of the Truth.

We seemed to detect, in many places, a revival of interest in the writings of the pioneers, a greater urge to get back to personal, detailed Bible study. I visited the home of one brother, and was honored to be invited to participate in the family worship that he had made habitual in his home: we read together the daily portions of the Bible, and joined in the family prayer that followed. It was lovely to sit in a circle with his young children, and relax in such a homely and helpful atmosphere. There is a great need of such today, particularly in these materialistic times, when the world penetrates the home, in the form of wireless or television. One brother told me of an address he had given at a special effort. Young people had gathered from many parts to distribute 25,000 copies of a leaflet inviting strangers to a "Back to the Bible" campaign, and he had been asked to speak to them afterwards. During the course of his address, he asked that everybody who had participated in the distribution put up their hand. A forest of hands had enthusiastically shot up. Then he asked those who had that day read the daily portions from the Bible to put up their hands. Few hands were now raised. He then exhorted upon the folly of calling Gentiles back to the Bible, if we as a community are losing the habit of reading the Bible ourselves.

I thought that it was an excellent point.

And equally important is the need for Bible study, for the blessing is not for those who read, but those who read with understanding. I tried to impress this, in a meeting held in the Girl Guides Hall in a little village called Wimslow, not far from the mighty city of Manchester. I had been asked to speak upon Current Events in the Light of the Writings of Brother Thomas. During the question session, one brother wisely urged that such books as 'Elpis Israel' should be read with Bible in hand, that they should not be permitted to supercede the Bible itself. I agreed with him, but emphasised the point that the Bible should be more in our hands at all times—and not merely when we read "Elpis Israel." For example, I had quoted the Bible quite frequently in various meetings only to find often, that but few had turned up the passages! Why should preferential treatment be given Bro. Thomas in the matter of checking with the Bible. This fault is not incidental to England, of course, but is manifest in other parts of the Ecclesial world. Let us get back to the Bible more and more! Let our exhorters base their appeals upon an exposition of the Word! Let our lecturers forget their strivings for oratory and seek to analyse Scripture in its text and context! Let our study classes set aside philosophising, or sermonising, and devote more time to detailed exposition of Scripture! Let the Scriptures be more freely quoted in all our meetings, and let the audience respond in showing an interest in it to the extent that they are prepared to follow the speaker with the references he quotes. There is nothing more encouraging to one who is expounding the Word, than the rustle of paper as he quotes a passage of the Bible, and the audience turns it up to think upon it themselves; nothing more cold and chilling than to look upon blank, indifferent faces when one is trying to emphasise some delightful point from the Word. We advertise our "Back to the Bible" campaigns, but sometimes the Bible is little in evidence among the Christadelphians who attend the public meetings! We tell the stranger to bring his Bible, but ours remain closed!

I do not cease to admire the greatness of England, manifested in the sheer persistent stubbornness of its people, their determination to continue under the most adverse circumstances. It is the spirit, I suppose, that defeated Hitler, I perceive it in the meetings; for I found brethren and sisters turning out irrespective as to weather conditions. They were there, despite bitterly cold nights, heavy fog, or drizzling rain; arriving by bus, train, and motor-car; braving the elements in a manner that some Australians could emulate to profit.

We found among many, a keen desire to work in the things of the Truth, but hesitant as to how they should engage in their labor. Here and there, in the most unexpected places, "Elpis Israel," or "Eureka" classes are conducted, and among such members, a keen interest in the study of the Word is manifest.

It was Spring when we arrived. In the early weeks of our stay, the buds came out on the trees, the flowers hopefully pushed their stems higher, and shyly unfolded their flowers to catch the first hints of the reluctant sun that persistently hid behind a heavy bank of cloud, after lazing through one of the most terrible winters on record. But as day followed day, the leaves formed on the trees, the hedges gradually became clothed in foliage, the flowers showed forth in all their beauty, and the annual miracle of springtime in England was upon us in all its glory, and beauty. And what a miracle it is! From out of the bleakness of an English winter, the apparently dead trees suddenly shoot forth to new life: a wonderful sign of the resurrection. It is so much more apparent in England than in Australia with its evergreen trees, and its comparative sunny weather, even in winter. One appreciates, perhaps a little better, the beautiful language of Isaiah 61:11: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord Yahweh will cause righteousness and praise to spring forth before all the nations." The leaves and grass are so much greener in England; the countryside looks so fresh, so bright, such a contrast to the grimness of winter, that one is impelled to lift up one's head high in hope.

—EDITOR.

#### EDITOR'S TOUR OF AMERICA.

Many invitations have been received from brethren and sisters in America, which unfortunately time will not permit us to incorporate in this tour. The period of the Editor's visit must be compressed between scheduled dates for tours of Great Britain and New Zealand. We are trying to incorporate as many centres as possible, and are going out of our way in certain instances, to include smaller ecclesias in "out of the way places" that are seldom included in such arrangements. This demands the limitation of time in other centres. We hope readers will appreciate this dilemma, and overlook any omissions that should have been included.

—G.E.M.



We inculcate the duty of all we succeed in detaching from their allegiance (to the god of the world), being peaceable and quiet subjects of whatever government they may happen to be under; for the apostle saith, "Let every soul be subject to the higher powers." We seek to transfer the allegiance of their hearts from the god of the world, his governments, and their honors and glory, to the God of the future state, to His King, and to His Kingdom and glory.

—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.

## *Revelation Chapter 19:17 (continued)*

### VERSE 17

"An angel" — Representing the multitudinous Christ.

"Standing in the sun" — The place of royalty. In Rev. 12:1, the Roman Catholic Church is shown standing in this position, and grasping at political power. But all Gentile forms of rule are to be destroyed, and the way made open for Christ and the saints to assume control of the nations (Rev. 4:1; 5:9-10).

"He cried"—A proclamation will be issued to the nations to accept the authority of Christ. This will be after Armageddon, and before Christ launches his attack upon Catholic Europe and the other nations that will not submit to his rule (Isa. 60:12. Ps. 2). Nations of good will, will be invited to submit by the proclamation of the Gospel of the coming age, referred to in Rev. 14:6. Meanwhile, Elijah will have earlier gone forth to the Jewish people scattered abroad (Mal. 4), to advise them that Messiah has come, and to invite them to accept him in faith, and they now will rise up in the various countries where they may be found, and will fight their way back to the Promised Land (Ezek. 20:33-38; Isa. 11:13-14). They will be as "birds of prey" (cp. Jer. 12:9 with Isa 46: 11) among the other "birds" or nations, some of whom will turn to Christ in that day (Isa. 60:9).

"Come and gather yourselves"— See note: v.9. Israel after the flesh, and other nations (i.e. the "fowls") will be invited to the marriage supper of the Lamb. In other words, they will be invited to submit to Christ prior to the launching of his attack upon those who "obey not" (2 Thess. 1:8).

"The supper of the great God"— See Ezek. 39:17. Figuratively a nation partakes of the supper when it acknowledges the righteousness of Yahweh's judgments, and co-operates in those labors (cp. Ezek. 39:21).

### VERSE 18:

"Eat the flesh of Kings" — In a sacrificial feast, the two parties who are to be united thereby, are joined together by mutually partaking of the common food after ceremoniously "passing through the pieces thereof" (Jer. 34:18-19). The two parties in this case will constitute Yahweh represented by His son, and the mortal nations. The sacrifice, is the destruction of those who refuse to submit to His will. In acknowledging the righteousness of Christ's cause, and thus vindicating his name, they figuratively "eat the flesh of kings," and will be incorporated into the realm of the Kingdom as mortal subjects.

"Both small and great" — All — from the highest to the lowest are involved.

*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME TWENTY-NINE



# Logos

Thoughts for the Times

## True Religion!

There can truly be no such thing as natural religion when religion is seen as the institution of reconciliation, or re-binding (re-ligion), which God has appointed for the restoration of condemned sinners to His favor. They are all "alienated from him by wicked works," and how can people in that position dictate to God the terms of their reconciliation? God has been pleased to make the advances: it is those advances that sinners must receive and adjust themselves to. The nature of them is indicated in this Mosaic parable: There stands the tabernacle in the midst of the court—formed by white curtains of righteousness. Righteousness is *that ONLY which God considers right*. People not in harmony with this—who neither know nor conform to His revealed will—are by the sheer necessity of things outside the encampment of reconciliation, which He has set up in the earth in Christ. Even when they see this and want to enter, circumcision is required. In the case of the Jew after the flesh, circumcision of the flesh was the sufficient part in the shadow of things. But in the substance of all this shadow, there must be circumcision of heart: the cutting off of "the desires of the flesh and the mind" as the rule of life—and the recognition of God's choice, God's appointment, God's invitation, God Himself—as the only basis of approach:

"Circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11).

—Brother Roberts.

Prophecy of Immanuel (Isaiah 7-12).

## The Great Northern Invasion

*"He has gone up from Rimmon,  
he has come to Aiath;  
he has passed through Migron  
at Michmash he stores his baggage:  
they have crossed over the pass,  
at Geba they lodge for the night;  
Ramah trembles,  
Gibeah of Saul has fled.  
Cry aloud, O daughter of Gallim!  
Hearken, O Laishah!  
Answer her, O Anathoth!  
Madmenah is in flight  
the inhabitants of Gebim flee for safety.  
This very day he will halt at Nob,  
he will shake his fist  
at the mount of the daughter of Zion,  
the hill of Jerusalem."* — Isaiah 10:28-32 (R.S.V.)



In the graphic words quoted above, the Spirit pictures Sennacherib, the Assyrian wolf, bounding southward to destroy Hezekiah's Judah and Jerusalem.

### Hezekiah's Reformation

Hezekiah came after a long line of kings, noted for their evil more than their good, when the land had languished under the servitude of sin. His righteous spirit would have recoiled at the paganism of Ahaz, his father (2 Kings 16), particularly when his own brother was offered a living sacrifice to Molech (v. 3). The chronology of 2 Kings 18:1, 9-10, and 13 suggests that Hezekiah sat on the throne with Ahaz for approximately two years before he became king in his own right. He could see the overwhelming need of his people, and was able to prepare his heart for the day when he would be sole monarch. In this resolve, he would have been encouraged by the prophets, Hosea, Micah and Isaiah (Hos. 1:1; Mic. 1:1; Isa. 1:1; Jer. 26:17-19). And when, at the age of 25 years, his sole reign began, the record is that "in the first year of his reign, in the first month . . . on the first day of the first month" (2 Chron. 29:3, 17), he commenced reforms. Having prepared himself for this moment of power, as soon as the first day dawned, he set about restoring the spiritual integrity of the people.

First the Levites (as the nation's spiritual guides—Mal. 2:7) had to be assembled and instructed and sanctified (2 Chron. 19:4-14); then Yahweh's House had to be cleansed by removing Ahaz's Gentile abominations and restoring the true Temple furnishings (Vv. 15-19) as a prelude to the offerings made to signalise this national revival (Vv. 20-36).

**"And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly" (v.36).**

One thing was clear. What was transpiring, however desirable, was reform dictated by the king—but among the people it was more of a "reaction" than a "conviction." Yet Hezekiah was prepared to carry the people with him in the hope that true repentance would come.

His view of the Truth was not limited to the boundaries of Judah. He saw Israel as One People with One God and One Essential Truth! His enthusiasm carried Judah with him, but he wanted Israel as well.

#### **Hezekiah's Aim — Israel United by Truth**

The king knew that the nation's national and spiritual life, ideally, was built around the Passover (Exod. 12:14, 18, 24-27). He had determined to keep the Law in Truth, and saw how the Passover could be used to re-unite the whole nation, which had divided about 240 years earlier when Jereboam, the Son of Nebat, seceded from Solomon's son, Rehoboam.

Hezekiah, therefore, set out to keep the Passover. But he could not do so on the fourteenth day of the first month, because the Temple had not been cleansed, nor the Priests purified, nor the people gathered together at Jerusalem (2 Chron. 29:17; 30:3). In consultation with his chief administrators, he determined to exercise the permission given in Numbers 9:10-11 and keep the feast in the second month (2 Chron. 30:2). Heralds were despatched post-haste throughout both Judah AND Israel, inviting them to return to God (Vv. 1, 5-6).

This was Israel's last chance. Within a few short years, the policy of Hosea in pitting Egypt against Assyria, would issue in Shalmaneser's invasion of the land, his investment of Samaria for three years, and his removal of the people to Assyria (2 Kings 17:1-6; 18:9-10). Those who stepped aside at this time, and joined themselves to Yahweh by accepting Hezekiah's invitation would be re-embracing the Truth. A large number did so, but many mocked (2 Chron. 30:10-11).

In the result, there followed a degree of national re-unification (v. 12), and the greatest Passover since the days of Solomon (v. 26).

Hezekiah did not stop there. He threw down and destroyed

the idols throughout the land (2 Chron. 31:1), restored the priests and levites in their courses (Vv. 2-4), and organised the collection and storage of tithes (Vv. 15-19).

**"And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before Yahweh his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (Vv. 20-21).**

### Assyria Seeks World Conquest

"It was after these things, and the establishment thereof," the record continues, "Sennacherib, king of Assyria, came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself" (2 Chron. 32:1). This occurred in the fourteenth year of Hezekiah (2 Kings 18:13).

Assyria (King of the North) was even then contending with Egypt (King of the South) for world control. And Judah lay in the path of its southward march! Perceiving Sennacherib's purpose, Hezekiah had endeavoured to bring the waters of Siloam within the walls of Jerusalem (a strategic measure designed to secure a water supply against siege and deny it to the besiegers) and to strengthen his fortifications and his army (2 Chron. 32:2-6). And to apparently purchase much-needed time, Hezekiah placed himself under tribute to the Assyrian (2 Kings 18:14-16).

Sennacherib swung south into Egypt. Then, his purpose there accomplished, and his appetite for spoil whetted by what Hezekiah had already given him he returned along the Maritime Plain, determined to cross north of Jerusalem, as a prelude to the investment of the city, and to do with it as he had done with Egypt. This seems to be implied in Isaiah 10:24, where Yahweh's people are instructed not to fear the Assyrian, even though "he shall smite thee with a rod, and shall lift up his staff upon thee, *after the manner of Egypt*"!

In actual fact, it was Pharaoh who had "lifted up" rod and staff against Israel before and during the Exodus. Thus, as Pharaoh had done to Israel in ancient times, the Assyrian had done to Egypt, and was now threatening to do to Hezekiah's Jerusalem. Egypt had pursued the people of God for destruction, but had been overthrown in the depths of the Red Sea. So now, Assyria was re-enacting ancient Egypt's role of intended destruction, and would be as signally overthrown. This is the sense of the prophet's warning.

### **"The Assyrian Comes Down Like A Wolf On The Fold"**

After noting the certain doom of the Assyrian, predicted in Isa. 10:27, we are abruptly introduced in verses 28-32, cited at the head of this article, to *Sennacherib's southward lunge*. With-



out warning, we are dramatically caught up with the Assyrian army as it sweeps onward, destroying city after city, leaving the inhabitants to cower in fear and flee before the mighty onrushing surge.

It would seem (from the R.S.V.) that Sennacherib's southward march commenced from Rimmon, a point in Galilee immediately north of Nazareth and the plain of Esdraelon. Swiftly covering the intervening distance, he came to Ai, and thence progressed through, or past, Migron, Michmash, Geba, Ramah, Gibeah, Gallim, Laishah, Anathoth, Madmenah and Gebim, until he arrived at Nob. There, it seems, he commanded a view of Zion and its magnificent Temple. According to Josephus (*Antiquities* 10.7.3), Anathoth was twenty furlongs (about 3 Roman miles) from Jerusalem, and Nob was probably much closer.

With the exception of Rimmon, all the cities mentioned were within close proximity of Jerusalem, and in the brief account given here, we capture something of the alarm and terror which Sennacherib spread everywhere as he hastened forward, and of the increasing confusion among his victims.

But, however much the account is impregnated with urgency, there is also a note of authenticity, that we find customary with the Inspired Word. In verse 28, Sennacherib came to Michmash, where he stored his baggage. Why? Because at Michmash, there was a very narrow passage between two hills or rocks, where a great army could have been opposed by a much smaller force (seen in 1 Sam. 14:4-5). It was vital to Sennacherib that he get through this pass without opposition, and to do so, he could not afford to carry with him the plunder he had gathered on his conquests . . . it was, therefore, left at Michmash!

Because the Assyrian was allowed to negotiate this narrow mountain pass without opposition reveals that Hezekiah had no intention of making a stand in the open country, but had determined that his only resource was within the walls of Jerusalem. There, he knew, was access to God.

Once through the pass, all defence gone, the frightened populace are pictured as fleeing — "Ramah is afraid, the Gibeah of Saul is fled" (v.29). The invader eagerly pursues them, and, as verse 30 expresses it, the cries of one city are heard by those of another, as groan follows groan. Gallim, in her anguish, cries out shrilly (A.V. mg). The Syriac Version follows: "Hearken unto her, O Laish; answer her, O Anathoth," and we are presented with a play upon words, for Anathoth means "answers, replies." It is as though the cities, themselves, are caught up in the contagion of fear that overspreads the Judean countryside. . . .

The fleeing populace crowd into Jerusalem — "Madmenah is in flight; the inhabitants of Gebim flee for safety" (v.31). And

then, the Assyrian rod is finally lifted over the last citadel, Jerusalem. . . .

At Nob, outside the walls of the city, he shakes his fist at God!

The record of Sennacherib's invasion is outlined simply in 2 Kings 18:13:

**"Now in the fourteenth year of King Hezekiah did Sennacherib King of Assyria come up against all the fenced cities of Judah and took them."**

In the boastful inscriptions of Sennacherib, recorded on the Taylor Cylinder of the British Museum, there is a more detailed statement:

**"But as for Hezekiah of Judah, who had not submitted to my yoke, I besieged forty-six of his strong cities, fortresses, and small cities of their environs without number; and by casting down the walls and advancing the engines, by an assault of the light-armed soldiers, by breaches, by striking and by axes, I took them; 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, and sheep without number, I brought out from them; I counted them as spoil."**

### Sennacherib — A Type of Gog

In all this Sennacherib stands out as a type of "Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal" (Ezek. 38:2, R.V.), who, in the latter days, comes from his place out of the north parts (Vv. 15-16) against a people "brought back from the sword" (v.8), "to take a spoil, and to take a prey" (v.12). This was, indeed, the charge committed to Sennacherib (Isa. 10:6).

Again, of Gog it is written: "I will turn thee about, and put hooks in thy nose and my bridle in thy lips, and I will turn thee back by the way thou camest" (2 Kings 19:28). Concerning Sennacherib and Gog, the one stands in history, in character, conquests and destiny, as a representation of what the other will be. . . .

As Sennacherib swooped down from the North to take Egypt before swinging back to mop up the resistance of Judah, so "the land of Egypt shall not escape" the latter-day King of the North before "tidings out of the east and out of the north shall trouble him," and he goes forth "with great fury to destroy, and utterly to take away many" (Dan. 11:42, 44).

**"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him" (v.45).**

Thus, the drama of the final verses of Isaiah 10 is a microcosm, a miniature, of that day immediately future, when the power of Omnipotence crushes the mightiest military the Kingdom of Man has ever assembled. As Vv. 33-34 (R.S.V.) continues:

**"Behold, the Lord, Yahweh of hosts  
will lop the bows with terrifying power;  
the great in height will be hewn down,  
and the lofty shall be brought low.  
He will cut down the thickets of the  
forest with an axe  
And Lebanon with its majestic trees  
will fall."**

For sheer multitude, the Assyrian army resembled a forest; and in his own eyes, the Assyrian saw himself as tall, proud and stately — a forest of the cedars of Lebanon (cf. Isa. 10:18; Ezek. 31:3-10; Dan. 4:10-16).

In God's eyes, however, his power resembled "briers and thorns" to be "burned and devoured in one day" (Isa. 10:17).

— E.M.S.

*God willing our next article will consider the drama that took place within the walls of Jerusalem during this time, and the eventual outcome of the "battle of faith."*

### Exhortation to Faithfulness

## DIVINE LOVE

*O come, let us sing unto Yahweh:  
Let us make a joyful noise to the Rock of our Salvation.  
Let us come before His presence with thanksgiving,  
Let us make a joyful noise unto Him with Psalms.  
For Yahweh is a great God (El);  
A great King above all Elohim.  
In His hand are the deep places of the earth;  
The strength of the hills is His also.  
The sea is His, and He made it;  
His hands formed the dry land.  
O come, let us worship and bow down;  
Let us kneel before Yahweh our Maker (Ps. 95:1-6).*



### **Our Privileged Position**

Divine worship enables us to mentally stand in the presence of God. It enables us to visualise Him, as He is presented in the Word: a great King over the host of heaven; Head over the divine family of angelic beings that encircle His throne; Supreme and remote from the world of flesh; Controller of the immensity of creation about Him. Thus things visible to our eyes; the

mighty deep, the everlasting mountains, the glory of the heavens above, are but manifestations of His invisible power which is everywhere present.

But our contemplation of God does not limit Him to that. He has revealed Himself more intimately to us. He is not merely the great El, the focal centre of all power and glory, but "He is our God, and we are the people of His pasture, the sheep of His hand" (Ps. 95:7). Divine love has bridged the gulf between us, so that we approach Him as our Father, and, in worship, gather before Him as His sons.

John reminds us of our privileged position:

**"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).**

Sometimes we fail to "behold" this. Many things help to cloud it from view—the natural weakness of the flesh, personal shortcomings, preoccupations with the things of this life, physical and mental weariness, trials of various kinds.

When we thus fail, we deny ourselves the strength, comfort and help that true worship will provide. We try to fight the battle of life in our own strength, and we wonder why we fail. Therefore, the invitation of the Psalmist provides a means of real help in the fight of faith:

*O, Come, let us worship and bow down;  
Let us kneel before Yahweh our Maker!"*

### **Privilege Confers Responsibility**

John says that we are "begotten of God" (1 John 5:1). This entails responsibility. If we are true sons of God, we must reproduce a family likeness to Him, by building into our lives the divine characteristics revealed in the Son of God. And God has provided the means whereby this can be done in the word of Truth.

Christ prayed:

**"Sanctify them through Thy truth; Thy word is truth" (John 17:17).**

Peter taught:

**"Ye are born (begotten) again, not of corruptible seed, but of incorruptible, by the WORD OF GOD, which liveth and abideth forever" (1 Pet. 1:23).**

The Word is designed to change us for the Kingdom. It does this by causing us to turn from our own thoughts, and to think in conformity with the mind of God, and by teaching us to view life from the standpoint of God and not that of the flesh. It thus leads us to act as He would have us act, to love what He loves, to hate where He would have us hate, to reject what He reveals as objectionable, to be no longer self-centred but to seek His way in all things.

### A Self-Sacrificing Love Is Demanded

Above all else, the Word will reveal the need to develop the attribute of Love. John wrote:

**"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. 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 John 4: 6-11).**

God is love, and true sons of God are known by that attribute in their characters. God loved us first. When we were sinners, when we were enemies to His truth, His love drew us to Him. As we contemplate this (and Paul commends this aspect of Divine Love to our attention—Rom. 5:8), we recognise how great, how unselfish was that love. We see in it such measure of love as we cannot adequately comprehend now, and certainly cannot fully repay. It is this unselfish quality of love (which sees for its objective the eternal good of one another), that we are called upon to exhibit.

This love is not a sickly sentimentality which reveals itself only in platitudes!

This love will zealously seek to extend a knowledge of God's love to others, and will manifest itself in a hatred of things that are evil!

This love will have submission to God as its primary object, and will manifest itself in obedience to His will!

**"By this we know that we love the children of God, when we love God, and keep His commandment. For this is the love of God, that we keep His commandments" (1 John 5:2).**

**"If ye love me, keep my commandments . . . . He that hath my commandments, and keepeth them, he it is that loveth me . . . . If a man love me, he will keep my word" (John 14:15, 21, 23).**

This is a divine definition of love; the love that God desires to see manifested in our lives. This is the love expounded by Paul in I Corinthians 13—a chapter that has been subjected to such platitudinous sentimentality, as to rob it of all power.

The love Paul envisaged is not necessarily manifested in acts of charity, for he declared:

**"Though I bestow all my goods to feed the poor and have not charity (love), it profiteth me nothing" (v.13).**

The love that Paul had in mind was the love referred to by the Lord Jesus, when he called upon his hearers to "love the Lord thy God with all thy heart (affection), thy mind (intellect) and thy strength (action)." God wants our heart, mind, and

strength, and not merely our word; He desires our obedience to His Word, and not self-willed deeds of charity, that are not in conformity therewith.

Such a love "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:6).

True love will not stand supinely by when the Truth is in danger, but will energise the meek to stand for its defence, and oppose those who would challenge the supremacy and authority of God or His word—whether in doctrine or in action. In doing so, love will not take into consideration such detail as to whether our reputations might suffer in the process.

It was this principle of love that moved the prophets of Israel to stand up boldly before their contemporaries, and proclaim the will of God without fear or favour. It was this love that caused the Lord to publicly indict the Pharisees when they were leading the people astray. It was this love that moved Paul to oppose Peter "face to face because he was blameable" (Gal. 2).

Love moved all these men: a self-sacrificing love that caused them to forego their own convenience, pleasure, desires, happiness, friends and even pursuits to serve the will of God.

### Love Should Permeate the Family of God

We are called upon to love our enemies, to forgive one another for sins committed to the utmost extent. There is no place therefore for personal hostility against another, except where the authority of God or His Word is challenged. It should never exist merely because of personal dislikes, or because of others failing to measure up to the standard of conduct towards ourselves that we feel is due to us. If a brother upset us, he should be forgiven, and the matter completely forgotten. There is no scope for endless feud in the family of God; rather should unity of belief and outlook characterise it.

Here is the standard set us:

**Let all bitterness, wrath, anger, clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-32).**

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

— R.R.

It is easy to talk of love, to indulge in platitudes of high-sounding words concerning it; but true love must be seen in action, as James reminds us (James 2:15-16). It is not sufficient to be merely well-wishers; we must be well-doers, helping others along the path of life in a practical way, for true love will be found "always abounding in the work of the Lord" (1 Cor. 15:58).

Love is sometimes interpreted as though it is based upon what is pleasing or convenient to flesh, and not what conforms to the Word. We will love as far as it is comfortable, or along lines that conform to our ideas of love, but are not prepared to sacrifice our convenience or ideas for what Truth demands. We will love, and even help in a practical way, so long as we are not vitally affected. But true love demands more than this—it will be measured on the Word, and will love until it hurts.

Nor will it hesitate to criticise and warn if the need be. At the same time, it will hearken to rebuke and accept reproof. This is an element of love that is so frequently overlooked. The Scriptures are sometimes quoted and applied as though love is a boundless tolerance, providing a cloak of silence in the face of apostasy and apathy, or peace and goodwill when even principle is at stake. But that this is not a Scriptural love is evidenced by the words of Paul:

**"I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15).**

Paul's love was manifested, not in pleasing platitudes that pandered to the flesh, but by sober words of exhortation and reproof that had as their objective the salvation of those to whom they were addressed. These exhortations were hard to take on the part of those who were governed by the flesh, so Paul, in gentle rebuke voiced the complaint: "the more abundantly I love you, the less I be loved!"

### **Christ the Pattern of True Love**

Christ was the manifestation of the Father's love (John 3:16). "God so loved i.e.—in this manner, loved the world that He gave His only begotten son that whosoever believeth on Him might not perish, but have everlasting life." To that end Christ came into the world, and served His ministry on earth. In the record of his life we see him moved by compassion; we see him guiding, encouraging, helping those about him. His influence was so great, that very contact with the Lord had a transforming effect on those so privileged. We see him carefully considering their problems, gently assisting them over the hurdles that were strewn in their paths, wearing himself out in selfless service on their behalf.

But we also see him in anger, chiding, fiercely denouncing the hypocritical Pharisees, openly rebuking those who refused to bow before the will of the Father.

All were manifestations of a love that knew no limits and accepted no bounds.

He revealed the two sides of his Father's character, for God is "merciful, gracious, long-suffering, abundant in goodness and truth," but He is also just, and therefore "will by no means clear the guilty," visiting the iniquity upon those who justly deserve it.

We must not blind our eyes to this two-fold character of the Father; His children will be found exhibiting both aspects. There will be overflowing love and mercy, there will be stern, unrelenting refusal to deviate from the Truth and its demands. Love demands both. We are apostolically commanded to "behold both the goodness and severity of God," and the Scriptures are full of examples of both (Rom. 11:22).

The warmer our love for the things of God, the greater will be our hatred for the ways of unrighteousness. Like the Ephesians, whom Christ commended, we will "not bear them which are evil" (Rev. 2:2), we will hate deeds which Christ said "I also hate" (v. 6). So our love will develop a hatred of evil, whilst ever before us there will be set the high standard of true love: "for this is love, that we walk after His commandments" (2 John 6).

—H.P.M.

**"For Why Will Ye Die?"**

We squander Health  
 In search of Wealth,  
 We scheme and toil and save;  
 Then squander Wealth  
 In search of Health,  
 And all we get's a grave!  
 We live and boast of what we own,  
 We die and only get a stone!



The great thing to impress upon the people is, that immortality can only be obtained by obedience to the gospel of the kingdom and that all who do not understand, believe, and obey this, no matter how honorable they may be esteemed by their fellow men, are as "the beasts that perish." The obedience of faith gives the right; patience in well-doing perpetuates the right, and worthiness accounted at the judgment after resurrection results in the mortal being swallowed up of life by the power of God.

— J.T.



# MEMORIES OF MERIBAH

*"And Yahweh spake unto Moses, saying, Take the rod, and gather thou the assembly together and speak ye unto the rock before their eyes; and it shall give forth its water out of the rock; so shalt thou give the congregation and their beasts drink".*

— Numbers 20:7, 8.



## The Sadness of Failure

To read of a good man's error is a sad thing. Moral lapse is always a painful experience. And the scene at the water of Meribah is a moral tragedy, one replete with all the pathos of human failure and the penalty of disappointed hopes. There the leaders of Israel failed; that scene witnessed their crowning defeat — a defeat that in one case was punished by death and in the other by the deprivation of his heart's desire.

The Bible narrative is unique in one respect: it tells the story of a moral failure without comment and without enlargement. It never colors, condones, palliates, or condemns. It confines itself to the narration of the simple facts. David's sin, Peter's denial, Paul's loss of temper, are, like Solomon's lapse and Judas' treachery, merely events in history. If repentance or punishment followed the offence which was committed, these are recorded, but there is neither attempt at palliation or condemnation. The tragedy of human failure, so far as judgment is concerned, is passed on by silence; and it may be that their condemnation, written in the penal consequences which followed, is more effective than any description of their offence. So it was with Moses and Aaron at the water of Meribah. They sinned grievously, and their sin is brought home to them by the penalty which ensued:

**"And Yahweh spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (v.12).**

Simple words, quietly expressed, but oh! the severity of the Divine displeasure they describe. It is the Divine prerogative to forgive; it is also the Divine prerogative to conceal; but who can measure the effect of the judgment which these words convey? And there was more to follow. When the people removed from Kadesh they came unto Mount Hor, and there the solemn intimation is given:

**"Aaron shall be gathered unto his people, for he shall not enter into the land which I have given unto the children of Israel, because he rebelled against My word at the waters of Meribah" (v.24).**

### **The Death of Aaron and Moses**

This was a sad end to a life of triumph. Aaron, the elder and weaker brother, was the least culpable. Yet he was involved in the transgression, inasmuch as to both leaders was the Divine displeasure expressed. And he was the first to feel the penalty, for a decree was not revoked and could not be turned aside. Moses was commanded to take Aaron and Eleazar his son, and bring them up unto Mount Hor, and there strip Aaron of his priestly robes and transfer them to his successor, Eleazar — and this done leave Aaron to his fate. This surely is one of the saddest journeys in history. Who can picture the three lonely figures in their toilsome quest: one appointed to die, another to assume the burdens of office, and the third under sentence deferred? And we are simply told that "Moses did as the Lord commanded," and while three went up the mount, only two returned.

A kindly oblivion usually conceals the time and manner of one's decease. The visitation of death, when the form is unknown and the way is hid, is a merciful thing. In no respect is our ignorance of the future a more manifest blessing. But in this case not only is death known beforehand, but they have to go to meet it, and in a measure prepare for its coming. When Aaron doffs his priestly robes he does so with the knowledge that he will immediately pass into the land of silence and be no more. And the hardest part of all is that Moses, his companion in guilt, has to be the official agent of his death. During the disrobing process, who will presume to analyse his feelings, or enter into the secret chamber of his thoughts? Memory would be charged with the bitterness of failure, and with the poignant anguish of unavailing regret. As with Aaron so also with himself. Yet a little while and he too will pass into the unseen, with his mission unfulfilled, his duty undischarged, his work incomplete. The penalty of his sin threw an insuperable barrier across his path, and he was suffered not to fulfill his task. When they reached the borders of the promised land, when from the top of a mountain its fair landscape could be seen, for the second time the stern decree went forth:

**"Get thee up into this Mount Abarim and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment at the waters of Meribah in Kadeah in the wilderness of Zin" (Num. 27:12, 14).**

His only to feast his eyes on the distant prospect, for never,

in his life, would his foot tread the hallowed soil of the land of promise.

His only to choose, by Divine direction, and appoint his successor — Joshua — then lay down the burden of his command, and pass to his unwelcome rest.

Some may think this a harsh judgment, and that less mercy was shown to the shepherd than to the flock. It is a remarkable thing that while the leaders are condemned, the people, in their murmuring and in their rebellion, are passed by. And after all some might think there was only a trifling difference in the form employed. The command given was to speak unto the rock, and instead Moses smote the rock twice with his rod. The action was the action of the hands, and not of the voice, but the human medium was the same. The change of form did not prevent the issue of water; the flinty rock yielded up its life-giving fluid. And when the power of God accompanied and blessed the action employed, why visit with such severity such a trifling difference in the agency used? The penalty seems out of all proportion to the offence committed, more especially when viewed in the light of his character and former service.

#### Was The Punishment Too Severe?

Granted, Moses made a mistake. The essence of an obedient spirit is not only a willing mind, but a punctilious observance. But the degree of culpability is determined not only by the action itself, but by the action in the light of its attendant circumstances. And Moses in his herculean task as leader was tried almost beyond the limits of endurance. We think of the provocation he received, of how his spirit was wearied almost to exhaustion by the constant murmuring and rebellion of the people. We think of his former life, of the beautiful traits of character he exhibited, of his meekness, his patience, his forbearance, the wonderful magnanimity of soul. We think of his unwearied labors, of the marvellous work he achieved, of the wonderful success he attained. We think of the Divine estimate of his life — "faithful in all his house" — a worthy type of the One who was to be a prophet like unto himself. Were all these things to go for nothing, and one slip to be remembered? Why should God not have been more merciful to the servant who served Him so faithfully, and granted him his heart's desire? Why should one transgression be visited with death, when in all other walks of life evil-doers flourish like the green bay-tree?

Who dare complain? Who dare "murmur at His wise decrees?" The Lord is in His holy temple. Let all the earth keep silence before Him." Had not Moses affirmed that "Yahweh

your God is a jealous God," and is it not written of Him that "His glory He will not give to another"? Moses was guilty of the great transgression. He usurped the power, prerogative and place of the Most High. In his anger he smote the rock and spoke in terms that exalted himself. "And Moses and Aaron gathered the congregation before the rock, and he said unto them: Hear now, ye rebels, must we fetch you water out of this rock?" Ah! there was the offence; there was the presumption. "Must we"—as if the honor and the glory belonged to man. Ah! Moses, it was not you, but God; not your power but God's power. You were only the instrument, the agency, and yet you spoke and acted as if the power and will lay in yourself! It is written that "he that exalteth himself shall be abased," and Moses was abased to the extent of being deprived of his leadership, and of being visited by the angel of death.

### The Warning To Us

Now, "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4); and the lesson we learn from this tragic tale is at least two-fold. First, we should guard our lips that nothing might pass we should wish to recall. We should beware lest being moved by anger we should be tempted to make an utterance that might mean our own undoing. The spoken word cannot return, and in an unguarded moment rash speech might do incalculable harm. The tongue is a little member and boasteth great things, but its power no man can tame. I verily believe that Moses would have given his right hand to have recalled the angry utterance, but it was beyond his power, and his sin and its consequence remained. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). "Keep back thy servant from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression" (Psa. 19:13).

In the second place it teaches the importance of little things. What may seem a small thing, in God's eyes, when couched in the form of a command, becomes of great moment. The fact is we are apt to minimise the importance of small things, forgetting that life is largely made up of such, and that each in its related sphere plays its part in the economy God has established. The revealed history of God's dealings emphasise this truth. Just as no man dare call what "God has cleansed common or unclean," so no man dare esteem any of God's commands of no importance and expect His favor and blessing. Numerous instances could be culled from the page of life illustrating this fact, all emphasising the same important feature, all teaching the same impressive truth,

That the world is blind or indifferent to such a serious meaning to life only adds to the solemnity of the thought. It is not ours to quarrel with the issues revealed or the relationships established. It is ours to believe and accept, comply with and obey. Disobedience to the Divine will was the root cause of the world's woes, even as obedience is the saving principle by which its sorrows shall be healed. Obedience is the foundation pillar of the moral universe, and he who builds the superstructure of his life on that foundation shall never be confounded.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). "Ye are my friends if ye do whatsoever I command you" (John 15:14). "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever (1 John 2:17).

— D.Y.

### Ezekiel's Temple—Large or Small? (3)

## A Glance at Future Glory

*A series of articles based on notes taken during a debate with Brother Sulley upon the vision of Ezekiel.*



We have already noted that "Zion," "Jerusalem," and "City of God" are terms used interchangeably. We now consider the word "Tabernacle." The Tabernacle in the Wilderness was continually being taken down during Israel's wanderings; but not so the Tabernacle of the Age to Come. Isaiah makes this point whilst conveying the fact that the House of Prayer will cover the area of Zion and Jerusalem:

**"Look unto ZION the CITY of our solemnities. Thine eyes shall see JERUSALEM, a quiet habitation, a TABERNACLE that shall not be taken down, not one of the stakes thereof shall be removed, neither shall any chords thereof be broken" (Isa. 33:20).**

What indications does Ezekiel give in his specifications to support this "city-tabernacle" of Brother Sulley's Temple Book, other than the reference to "the frame of a city"?

At least one aspect is lost sight of by expositors in their plans respecting the heights of these buildings. This aspect is particularly stressed by Brother Sulley, and often objected to by the critics,

The prophecy states:

"He made posts (pillars) of threescore cubits (120 feet) even unto the post of the court round about the gate" (Ch. 40:14).

Dr. Davidson says "threescore cubits in incomprehensible, and such a height altogether improbable." But this does not dispose of the testimony, nor justifies his altering it to "twenty cubits."

The immense gateways specified by Ezekiel in Chapter 40, all of which were measured by the angel on the north, south, and east, were 50 cubits (100 feet long) 25 cubits (50 feet) broad, and 13 cubits (26 feet) long or high; the base structure of each gate being a reed (12 feet) wall. The outer court entrance gateways approached by seven steps (40:22), the inner court gateway by eight steps (40:34). In this gateway are two posts 2 cubits (49:9) and also the posts "on this side and that side" of the little chambers (v. 10), thus giving us all the pillar supports necessary for the gateway.

Why then these additional immense posts or pillars 120 feet high flanking the gates AND the courts "even unto the post of the court" on which were palm trees (v. 14-16)? These two posts would serve no purpose, and would protrude high above the gate and building unless there was an upper pavement and upper storeys thereupon. The pavement on the foundation floor upon which stand all that goes to make the outer court buildings, we are told are 100 feet wide.

"The pavement by the side of the gates over against the length of the gates (is) the LOWER pavement" (verse 18).

Having a LOWER pavement we must of necessity have a HIGHER pavement, evidently supported still by these pillars or posts—hence these additional high posts to support the upper storeys and galleries.

Ezekiel tells us there were three stories with galleries of the outer and inner court building (42:3) and repeats again, "three stories" (verse 6).

A special feature of Brother Sulley's exposition is these huge posts supporting upper storey buildings all spanned with arches, as exhibited in the illustrations of the outer court produced in the Temple Book.

But have we authority for extending these three storey buildings the FULL LENGTH of the outer court? This is the vital question at issue against his "grandiose" temple.

Brother Sulley gives the statement in Chapter 42 as his authority for doing this. In this chapter, Ezekiel, whilst in the building of the outer court, refers to the TWENTY chambers (cellae) which Brother Sulley divides as ten in the outer court

and immediately opposite, ten in the inner court.

But does the record allow this interpretation?

The A.V. reads:

**"Over against the TWENTY cubits which were for the inner court, and over against the pavement which was for the outer court, was gallery against gallery in THREE stories" (42:3).**

The italics are not in the original, neither "cubits" or "stories." The reference is to "twenty" something, and gallery against gallery, "three" something. He states the twenty are chambers (cellae) which divide the outer court from the separate places, referred to by Ezekiel when brought to these chambers; i.e. "He brought me forth unto the outer court, the way towards the North, and he brought me into the chamber (cella) that was over against the separate place (42:1-2).

Cella, rendered "chambers" or "chamber" in the A.V. is a noun of multitude: a singular noun in a plural or collective sense. Brother Sulley contends the reference to "twenty" applies to the twenty cellae on the court pavement, ten chambers on the north and ten on the south, seeing Ezekiel's attention was called to the north chambers and the south chambers (v. 13). The "three" refer to galleried stories, as given by the translators.

In other words, Ezekiel viewed in the "twenty," the section of buildings or range of cellae, extending the full length of the court he was in; ten in the outer and immediately opposite, ten in the inner court. That is a double parallel row of buildings separated by 100 cubits (200 feet) running along the outer sanctuary as shown in the half mile vista in the Temple Book (Plate V11).

It is impossible in these short articles to do justice to the author, whose ample exposition should be referred to by the readers, as only the briefest reference can be made to the main features of the exposition, and a comparison made with other expositions. The object of these articles is to outline these main features, that the reader may fill in the details from the work in question.

### **Three Stories and Thirty Chambers Proved**

Ezekiel expressly states "Now the UPPER chambers (cellae) were higher than the lower, and the middlemost," and that the top "was straightened more than the lowest and the middlemost" (42:5-6). Thus, the width of the buildings were narrowed with their galleries as they went upwards. In modern speech Dr. Moffatt says:

**"on the THIRD storey were gangways . . . the chambers in the TOP storey were smaller since the gangways took from their size . . . hence the TOP storey was contracted unlike the ground storey and middle storey" (v.3-6).**

Although not shown in their plans, modern expositors (Dr. Davidson included) allow these three stories. But for him to convert the "twenty" chambers into "twenty cubits" (v. 3) applying these to the separate place and then (although told we are in the OUTER court (v. 1) to take the breadth of the outer court 100 cubits and its "north doors" 5 cubits (v. 2), and erect therefrom imaginary buildings alongside his INNER Temple, on which to erect the "3 stories" (v. 3) is simply unbelievable. In fact all these outer court measurements and buildings of Chapter 42 are put surrounding his inner Temple!

But have we any other references in the prophecy to these cellae, that allow for extending the TWENTY the full length of the outer court?

This is the vital question!

We have further reference in Chapter 40 to these chambers (cellae) when Ezekiel's attention was called to the thirty chambers of the outer court. He expressed surprise when seeing these buildings:

**"Lo there were chambers (cellae), and a pavement made for the outer court round about: THIRTY chambers (cellae) were on the pavement" (40:17).**

Seeing three sides only of the outer court were measured, Brother Sulley states this gives ten chambers (cellae) for each side making ten each for the North, South and East.

Can this interpretation be substantiated by other expositors—i.e. splitting these thirty cellae into ten for each side of the outer court extending its full length, or is it an arbitrary interpretation of Brother Sulley?

Strange to say, this very same deduction has been made by leading expositors, such as Speaker's Commentary, A. Clarke and Dr. Davidson. They all fill in the extreme length of the outer court with ten separate buildings extending to the corner courts. In view of the detailed description separately given of each gate by Ezekiel, we would naturally expect full details of these buildings of such magnitude. Instead of this we have but this very sparse and obscure reference in a verse to the THIRTY and the TWENTY. This has always seemed to the writer a peculiar interpretation to adduce from this brief reference on continuous range of chambers of such magnitude. Had Brother Sulley been alone in the interpretation of the THIRTY (v. 17) one could quite understand doubt being thrown at his exclusive deductions. But when the small-temple expositors in their own diagrams arrange ten separate chambers filling up the full length of each side of the outer court (theirs 500 cubits, his 500 reeds), where is the objection?



This, then, conclusively settles his "right" to fill in the length of the outer sanctuary with these chambers, even should the extreme view be taken that only one range of buildings is allowed.

Further objection to the "height" of the buildings has been dealt with under the "three storey" quotation, and is supported by other expositors.

The width of these buildings is 50 cubits (100 feet), i.e. equal to the length of the gateway. But what is the length of each room in these cellae? To divide the length of the outer court by ten would give rooms approximating 500 feet long. Brother Sulley states the length must of necessity be the length of the arched span, which is 25 cubits: "and the arches round about were five and twenty cubits (50 feet) long, and five cubits broad" (v. 30), plus the surfaces 6 cubits: equals 31 cubits. This would give rooms 100 feet by 62 feet (with upper galleried storeys), and his reason for taking the arch measurement is because Ezekiel says there were "arches round about," not merely over the gateway, but also toward the outer court (v. 34). Additional, therefore, to the posts of the gateway, we have high 60-cubit posts and arches in the outer court buildings. These arches were visible as one ascended the steps of the gateway, "the arches thereof were before them" (40:22). So anybody ascending these steps would see overhead a series of arches, under which he must pass on entering the gateway of the court. The objection to literally reading "arches" upon a theory that a circle was not known at the time, is adequately disposed of by Brother Sully, who states these were "arches" and not porches or anything else. The statement "arches round about" is more correctly "everywhere the eye turned there were arches."

This is a predominant feature in "The Temple of Ezekiel's Prophecy": arches everywhere spanning the chambers the full length of the outer sanctuary, resting on the 60-cubit posts, on which were "palm tree" designs, features which are conspicuous by their absence in other expositions.

Ezekiel repeatedly refers to pillars, palm trees and arches. Brother Sulley, whilst charged with magnifying Ezekiel's specification, has actually halved these 60 cubits high columns, making them read 30 cubits for each side of the three storey building.

God willing, we hope to continue this investigation, and consider the CORNER COURTS next issue.

F.B.

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### The End of The Age!

"The eleventh hour of the day is reached, or very nearly so, after which no laborers are hired, the day's work being accomplished, and the time of the evening's settlement arrived."

## AT THE "EUREKA" CLASS

*A series of monthly discussions designed to promote a greater interest in, and understanding of, "Eureka." The particular sections of the exposition should be read preparatory to considering the following remarks. We welcome further comments and questions from our readers.*

### **The Apocalypse Rooted in the Prophets—"Eureka," Volume 1, Pages 41-86.**

#### **OBADIAH: THE PROPHET WHO CONDEMNED EDMOM (Page 46)**

The prophet Obadiah wrote at a time when Judah's Kingdom was disintegrating, due in no small measure to the treachery of her former allies. Jeremiah records how Zedekiah had been active in building up the anti-Babylon mutual defence pact (Jer. 27). The King of Edom attended the conference in Jerusalem of this confederacy (I suppose they would give it initials nowadays, e.g., A.B.M.D.P.!)—yet when Judah was brought low, he, even more than the others, "rejoiced over the children of Judah in the day of their destruction" and "looked on," or "gloated over their disaster in the day of calamity" (Obad. v: 12-13—R.S.V.). But, it is declared in Zeph. 2:5-7 after Judah's punishment, there would come punishment to such gloaters—and so indeed it came to pass at the hand of Babylon.

But this is not all Obadiah has to say. He speaks of deliverance and holiness on Mount Zion when Israel shall occupy Edom's territory and dwell there; when saviours from Mount Zion shall judge Israel; and the Kingdom shall be Yahweh's (v. 17-21).

There is to be a general and detailed repetition of the past limited fate of Edom.

In general, the two sons of Isaac stood for two systems of thought: Esau was that profane person in whom the holy things of God's covenant stirred no enthusiasm. A good meal now was worth any number of remote promises. This characterises men (adams) before that time, and ever since; and in the end of God's purpose none such will survive (v. 18). The fate of Edom is to be that of all the heathen (v. 16). Edom was to be the prototype of all the nations in their evil systems of thought .

Yet Obadiah has also a specific and political message about the latter days. In line with Psalm 83 and Ezekiel 35, he speaks of the Arab alliance who will seek to hamper Israel's defence when the Northern host comes down on the land. Ezekiel 35:15

repeats the local contemporary facts of Edom's gloating in the prophet's own day—but the punishment looks beyond his day in verse 14: "When the whole earth rejoiceth I will make thee desolate." Obadiah is just as categorical: "there shall not be any remaining of the house of Esau" (v. 18). Now God is not going to destroy all the nations, else there would be no subjects of the age to come—so it must mean, we concluded, that God will sort the Arabs out as He will sort the Jews into their tribal families. It will then be found that the Edomites have shown the most inveterate hatred of Israel, and while other nations begin to rejoice, they are banished from their land which Israel take over.

By the end of the Millenium, of course, all the Esau-like nations will have been abolished or absorbed into Israel, for God

*For nine months, the Wolverhampton Eureka Class considered the section "Apocalypse in the Prophets," and we were led to consider more than ever before, some of the remarkable features of the Word. It has been a great pleasure to pen these articles for "Logos" readers, because it has forced me to look back on the notes then taken, and to enjoy again the benefit of Brother Thomas' expositions.*

— E.W.

will make a full end of all nations except Israel (Jer. 30:11), but at the beginning of the Millenium, there is to be a special punishment for the Edomite Arabs.

### **MICAH: THE WAILING PROPHET WHO IMPRESSED. HEZEKIAH (Page 46-48)**

His wailings and howlings (Ch. 1:8) must have made a deep impression on the young Hezekiah, and contributed to his resolve to introduce reform. Vividly, the prophet paints the crushing advance of the enemy, in Chapter 1; through Gath (tear-town) through Aphrah (dust-town); through Saphir (fair-town); Zaanah (stir-town); Lachish (Horse-town) and Achzig (lie-town), making play on the names of the towns (compare Moffatt's translation).

We noted the conditions of the times as set in Chapter 2. The R.S.V. brought several points out rather forcefully: e.g., verse 6: "Do not preach"—thus they preach—"one should not preach of such things; disgrace will not overtake us"! Again verse 11 was biting in its grim humor: "If a man should go about and utter wind and lies, saying 'I will preach unto you of wine and strong drink,' he would be the preacher for this people." Yes! a little encouragement from the pulpit or platform to indulge the flesh has always been welcome.

Some time was spent on Micah 2:12-13. Here the prophet

seems to be looking well ahead of his time, past Israel's current folly, to the day when the good shepherd would lead Israel out of the sheepfold, where they were imprisoned, into pastures new. The R.S.V. renders verse 13:

**"He who opens the breach will go before them; they will break through and pass the gate, going out by it. Their King will pass on before them. The Lord at their head."**

### The Pastoral Scene.

The well known Chapter 4 is introduced with the word, "but." This contrasts what follows with what went before. Chapter 3:12 is therefore the preface to the glorious picture of Zion's glad morning. It speaks of a sad day when Zion should be ploughed as a field. This was a prophecy of a Roman custom to plough ceremonially through a town to show that its days were finished. Jerusalem becoming heaps, and the temple area like a wood, is a picture of a neglected city, which had become a glorified farmyard—a few people still tending fields where once Zion had been a joy of Israel. In AD 135, the Romans specifically carried out the ceremony of ploughing the city.

"But" in the last days, the mountain of the house of Yahweh shall be established there. Once more we rejoiced in the prospect of a reorganised world where the cities and business administration will be a thing of the past, and "back to the land" will be the order of the day. The criticism of "administration" brought forth the argument in our class that the saints would "rule." They would be "kings and priests." Therefore, they must administer. But it was made clear that the saints will NOT sit behind massive desks, piled high with papers and files, barking out orders to clerks and trying to answer three 'phones at once. They will be pastors—shepherds to the mortals in their care, patiently training them to know God and to respond to His will, as expressed by the King in Zion. God created followers, not computers; and His saints will be selected as "rulers" because during their probation they learnt sympathy and care for others. They will not be remote from those they govern. They will be as fathers in a family, taking an interest in the little things of every day, in the midst of which mortal man will be advancing towards immortality during the Millenium.

Our complaint against cities was countered by a brother who pointed out that cities are mentioned as existing in the Kingdom, see Psalm 72. This is true. But the cities so mentioned would be but glorified villages by comparison with the wicked giants like New York, London and Paris today. Babylon's end was final for a very good reason: "that they do not rise, nor possess the land, nor fill the face of the world with cities" (Isa. 14:21). Sin and cities always go together. I was interested, to read

recently Josephus' comments on Cain. He tends to add comment to the Word of God (his words probably come from the rabbis). He tells us that Cain "introduced a change in that way of simplicity in which men lived before; and was the author of weights and measures. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness".

The question was asked how there could be a revolt at the end of the Millenium if the nations were not to learn war again (Micah 4:3). It was agreed that Revelation 20 was categorical that there would be a revolt at the end of the Millenium, as Scripture cannot contradict itself. Micah must mean, therefore, that war will not be "part of the economy of nations." No more Royal Military College at Sandhurst; no more Pentagon; no more Woomera Rocket Range. Armies navies and air forces abolished—yet the flesh still there, to break out in improvised revolt just before the time when the Son shall deliver up the Kingdom to the Father.

### The First Dominion

Micah 4:6-7 describes how the lame sheep and the stragglers shall be strong. How much more shall the strong of Israel be invincible. Their strength will lie in Yahweh, for as verse 5 says (in effect):

**"all nations can have their gods if they like, but as for me and my house, we will serve Yahweh, and those who trust Him live for ever, while the gods of the nations are powerless."**

Jerusalem and Israel are presented by the prophet as the first (chief) dominion of Christ's Kingdom. This is an important principle. Mortal Israel, purified by trial, have a vital role in the Millenium. They are the priestly nation, who will stand between the immortal rulers and the mortal Gentiles, becoming in many ways a means of linking the two parties together. Brother Thomas calls them the "mediatorial nation." The last nine chapters of Ezekiel describe the Divine arrangements for these mediatorial functions to find their focus in the Temple in Jerusalem, where many Israelites of the Levitical Order will be employed in sacrificial and mortal priestly duties.

The first step in Israel's priestly responsibilities will do the military threshing (verse 13) which precedes the establishment of the Kingdom. It was pointed out that threshing does not beat in pieces merely to destroy—but to separate some grain from chaff and straw. Something useful — some grain — has to be pounded out. Truly, as Isaiah 60 and Haggai show, there will be some material gain wrung out of the nations, but as Paul puts it: "they will first give their own selves unto the Lord." The ultimate

gain from the threshing, is mankind separated from fleshly ambition and content to submit to the King in Zion.

### The Bethlehem-born Ruler

Micah 5 is a very fascinating example of the way in which Old Testament writing are full of Messiah upon a background of their own day.

How often, as verse 1 declares, Israel were subjected to sieges and their rulers smitten. One ruler in particular (Jesus) was so smitten by Roman soldiers. "But" he was to be the instrument of Israel's salvation (verse 2)!

So a poor little ephemeral town, Bethlehem, of no account compared with Jerusalem was to be the place from which one rooted in eternity was to come forth. Matthew sums up this passage in its essential sense by saying (Ch. 2:6) that the prophet in effect declared that Bethlehem was NOT the least among the princely cities of Judah. At first sight this seemed opposite to what the prophet did say. But if someone of eternal origin was born there this elevated the city to greatness. This is instructive on how Scripture is handled by the Apostles.

### What Balaam Said

There was little DIRECTLY apocalyptic material in Chapter 6, but INDIRECTLY it contains two chapters of apocalyptic prophecy! In verse 5 the prophet invites Israel to go back and read Numbers 23 and 24, to hear what Balaam the unwilling prophet, said. This is one of those rare direct allusions from one part of the Old Testament to another. In our class we did as Micah said, with much profit, as we considered the star who should come out of Jacob and the King who should be higher than Agag.

### The Sin Bearer

Micah stands alone and forlorn in the midst of an empty vineyard (Micah 7). Like the Lord, he looked for fruit in Israel, but found none (v. 1-4). It was impossible to trust anyone, wife, family or friend (v. 5-6). In Yahweh alone was salvation (v. 7).

As he spoke of the last days of Judah's Commonwealth, Jesus derived help from these words. Sending forth his disciples, he warned them that they were going forth into a situation identical with Micah's wherein "a man's foes should be they of his own household" (Matt. 10:36).

Like Jesus and Daniel, Micah speaks of his nation (verse 9). He FEELS their sins. He SHARES their burden of iniquity and its punishment. He UNITES himself with their sin, and becomes a sin bearer. All the prophets thus faintly did what THE sin bearer did perfectly—because he was personally without blame,

Upon him came the chastisement that will (through his victory over sin and death) bring peace to Israel (Micah 5:5). In saying, "I have sinned against him," Micah stood as a spokesman for the nation. Daniel did the same when he said: "we have sinned and done wrong and acted wickedly and rebelled" (Dan. 9:5). Jesus, too, compassed with infirmity—never sinning himself, was nevertheless the representative man, and "Yahweh hath laid upon him the iniquity of us all" (Isa. 53).

### Triumph!

The Book of Micah finishes on a note of triumph. Israel's past deliverance is the earnest of the future. Chapter 7:15 speaks of a second exodus. It does not specify that the second exodus will take 40 years like the first. It may well do so but this verse is speaking of the things that happened in those days, and which are to be repeated in principle.

How sublime are the last three verses of the book. A God who pardons iniquity (Exod. 33-34); who casts iniquities into the sea (Jer. 31-34—the New Covenant)! What chords of the heart are struck in every true Israelite by the words:

**"Thou WILT perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."**

—E. W. (Wolverhampton Eureka Class).

*(To be continued, God willing.)*

As we record these notes, our visit to the British Isles has entered its third month. Ecclesial appointments, covering almost every day, have taken us throughout England, Scotland, Ireland and Wales. Many of the places visited have been new to us, and we have established new friendships around the Word of God; others have been places we have visited on earlier trips, and now had the pleasure and privilege of renewing fellowship with those of "like precious faith" previously known personally to us.

In addition to participating in normal Ecclesial activities, the tour planned took us back periodically to Birmingham, to co-operate in the "Eureka"

class held in Digbeth Hall, in the centre of the city. Here we probed the deeper things of the Word, in company with good audiences which wholeheartedly entered into the spirit of the gatherings. This class is



held every Thursday evening in this hall at 8 p.m., and if readers of "Logos" in the Midlands are not engaged in Ecclesial activities elsewhere on that evening, they can do themselves, and others, a service, by supporting the excellent work of the class.

It is not held in competition with Ecclesial activities, and there is no desire to win support at the expense of Ecclesial study nights. In fact, class members are keen to co-operate in normal Ecclesial activities in whatever capacity they can, and look upon this study class as a means of better equipping themselves to more effectively do this.

The ideal thing, of course, is the formation of Ecclesial "Elpis Israel" and "Eureka" classes, such as are sponsored by some Ecclesias. We feel that this is a wise and helpful provision. The writings of the pioneers are invaluable in the exposition of the Bible, helping to develop a more robust attitude towards the things of God. In such classes we honor the memory of these early workers in the latter-day revival of the Truth, not in mere lip service, or by giving slavish deference to them as individuals, but by carefully and analytically studying their writings with Bible in hand. By so doing, we can obey the instruction of the Spirit which declares: "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine" (1 Tim. 5:17).

No man has labored more in the word and doctrine, in these closing days of the Gentiles, than our late Brother Thomas; let us then render "honor to whom honor is due" (Rom. 13:7).

### **Britain Today**

Several times we were asked to give our opinion of Britain in comparison with Australia. It is difficult to do so. Britain is a heavily populated (in places, over-populated) country of comparatively small size; Australia is a grossly under-populated country of vast distances. Britain is very close to the centre of world activity, and has had bitter experience of the terrible effects of total war; Australia is isolated from world thought, and has had no real touch of war such as England has. It seemed to me that people in Britain have developed a fatalistic attitude to the future, perhaps due to a realisation that they cannot change the course of events, and may as well "eat, drink and be merry" even in the face of possible annihilation. We detected no fear of the future there, as we have seen in other parts, and particularly America, but instead a seeming apathy or indifference of the world situation.

For example, I did not detect the same coverage of international news in British newspapers (excluding such papers as the "Times," "Manchester Guardian," etc.) as one is used to in the press of other countries. The coverage of news seemed largely domestic, and perhaps this causes British thought to appear largely introspectively concentrated upon the passing local scene. This is how it appeared to me! Perhaps I am mistaken.

Britain is a rapidly changing country. It is going through a period of tremendous building activity. Cities like Birmingham, Glasgow, Sheffield and elsewhere are in the course of reconstruction. Sections of them are being ruthlessly demolished, redesigned, and rebuilt. It seems all vain and fruitless in view of the certainty of the destruction that will "tomorrow" level it all again to the ground. The building activity is being stimulated by the Government, which is pursuing a policy of economic expansion to combat unemployment. But this policy is inflationary in its tendency, and is bound to have serious repercussions ultimately. Meanwhile, Britain is going through a period of fictitious prosperity which



is reflected in serious industrial disputes, in constant labor demands and strikes. One writer declared: "The Welfare State has bred a degree of irresponsibility which is now an active influence upon the economy." For production is lagging, overseas markets are failing, Britain's exclusion from the Common Market, whilst prophetically desirable and ultimately inevitable, is disastrous from the economic point of view.

### Should We Have Prophetic Lectures?

As we found the average "man in the street" largely uninterested in current international events, so also we detected a lack of interest among brethren, in the dramatic fulfilment of prophecy that is taking place today. Prophetic addresses are not as prominent as must once have been the case; and whilst many lament the falling off in attendance of strangers to the public addresses, they fail to see that here is a way in which it could be corrected.

We tried gently to suggest, that if we are living in days comparable to those of Noah and Lot, our public preaching should manifest a similar urgency as was displayed by these men of ancient times. Hebrews 11:7 emphasises three features regarding Noah which surely we can appreciate in these times. He (1)—accepted the warning of God; (2)—prepared an ark to the saving of his house; (3)—condemned the world. His preaching received the commendation of God, for he "became heir of the righteousness which is by faith."

Now Noah was warned of God of a terrible impending crisis. Would he fail to draw the attention of the world to it, or to the signs that heralded its coming? By no means. In fact, a most spectacular method of drawing attention to his message was provided in the building of the vast ark, which must have been a constant topic of conversation (and of ridicule!) on the part of the ungodly. Noah believed the message of God, recognised that the impending crisis was far greater than many were prepared to believe, and therefore saw his first concern must be to save his house. This he did in the manner which is very concisely, yet adequately, expressed in the narrative. He stood apart from the worldly "sons of God," and recruited his household to help build the ark. He did not call upon them to be merely passive separatists, but to become active workers in the things of God; he set them busily to work helping him in the main concern of his life.

He also preached to the world at large. By so doing he "condemned the world," for it rejected his message. His preaching was not limited to the sons of God, but to the world at large (Heb. 11:7). He doubtless set clearly before the world the fact that it faced a crisis which would witness the complete overthrow of its particular kosmos, or order, and appealed to individuals to stand aside from the prevailing folly and shelter in the refuge that God provided. The world took no heed, so that, as far as we know, Noah did not gain any converts. But he accomplished the will of God. The word that rejected the Divine message stood self-condemned in its rejection, and thus justified the destruction that God ultimately brought upon it.

In this preaching Noah's faith was vindicated. He received the commendation of God, not because he gained converts, but because he never gave up trying. He became "heir of the righteousness (justification) which is by faith." His was not merely a theoretical faith, but one that was manifested in a living testimony to the Truth, such as should characterise all the faithful. This is emphasised in another verse in Hebrews 11 (v. 13) where the faithful are described in four stages:

1. As having seen the promises as a sure matter of hope;
2. As having become fully persuaded of them;
3. As having embraced them as a way of life;
4. As having confessed their state as strangers and pilgrims in the earth.

They SAW, were PERSUADED, they EMBRACED, and in turn CONFESSED. They were a witnessing community, standing for the truths they believed, undeterred by lack of response to their preaching, but consistently setting before mankind the facts of God's revelation, and the vast changes He will bring about in the earth (as exhibited in the promises). Such a testimony as this was what Yahweh demanded of Israel. He required that the nation should witness to His truth to the world at large (Deut. 4:6-8). Unfortunately, Israel failed to do that.

And notice also the urgency of Lot as he saw the signs of impending destruction hastening upon the doomed city in which he dwelt. He spake harshly, directly, and drastically to his relatives and the inhabitants. He lingered behind for this purpose, rushing through the city (according to the Hebrew), to bring his dire message home to those he desired to save. All in vain! The angels, anxious for his safety, finally forced him to leave, and destruction rained down upon a city that had thus rejected the Divine mercy.

We live in times comparable to those of Noah and of Lot. I believe that the signs of the times provide a means of effectively playing our part in proclaiming the Truth. And we have Christ's authority for so using them. He tells us at this time: "Blessed is he that watcheth and keepeth his garments . . ." which surely suggests that we should be interested in the signs of the times, in their bearing upon the Divine purpose. But all do not see eye to eye with me in that. One highly respected English brother wrote me concerning an address upon Armageddon as follows:

**"I cannot see much point in preaching the most positive thing in the world by an appeal to politics. If we advertise clearly a definite Gospel subject, we are sure, at least, to get only those whom it interests, and, above all, that none are misled."**

I could not understand what he meant by people being "misled," for the lecture-title he was criticising was clearly aligned with Bible prophecy, having many references attached to it. And, in the actual exposition of the theme, we dealt with the second coming of Christ quite extensively, the setting up of the Kingdom of God, the need of belief and baptism, as well as an outline of the impending crisis. The fact that a large audience of friends was attracted to the lecture, and came again the following evening when the advertised address was on the theme of the Promises, surely indicates that we have an effective method of interesting people in these closing days of the Gentiles.

But what if only few had attended. We had, at least, attempted to do what Noah had done far more effectively for his generation. There had been an attempt to warn the world of the trouble that shall surely come, and to point a way of escape; and if the world had not taken heed, then, as in the case of Noah, it stands condemned—but we will be justified because of our faithful testimony. Ezekiel was told that if he failed to warn his generation of the Divine judgments to fall upon it, he would be held responsible (Ezek. 3:18-20). The Ecclesia has a similar responsibility today. Let it labor in faith in this direction, recognising the need to lean upon Yahweh (Ps. 127), and He will grant the increase if it is His purpose to do so.

### **In Scotland and Ireland**

There is no need for discouragement, no need for pessimism, for despite the Noahic nature of the times, a few are still attracted where the brethren are prepared to labor vigorously. We had good audiences in many parts, and outstanding ones in Sheffield, Glasgow and Belfast. We travelled from Ecclesia to Ecclesia throughout the smiling countryside of Scotland, admiring the handiwork of the Creator which is in evidence throughout Britain. We travelled mostly by train through Scotland, learning to our amazement that it is actually cheaper to purchase a return ticket on the train than a single one. And as we travelled, we admired the beautiful changing vista of bright green fields, of wooded slopes, of sparkling streams that passed in a succession of glorious pictures framed by the carriage window as we, thumping our our typewriter, were swiftly and comfortably conveyed from place to place.

We travelled by plane to Ireland, and saw a beautiful birdseye view of Scotland, the Irish Sea, and the Emerald Isle itself. Who says the sun never shines in Britain? Its bright rays were reflected in the brightest green fields I have ever seen, and revealed a freshness and a glory that is soft, appealing, and restful to the eyes. We looked down aloft upon small green fields, with hedges that cut the land up like a patchwork quilt, and little farmhouses brightly painted in various colors to blend in with the colorful environment. Northern Ireland revealed great beauty to us. It has some glorious scenery. We motored along its lovely, rugged coastline, and looked out upon a stormy sea, to see in the distance the highlands of Scotland enshrouded by mist.

We received a most encouraging and enthusiastic welcome from the Ecclesia. The brethren had put a great deal of energy into the preaching effort, and the results were seen in the three public lectures that were delivered over three consecutive nights. The attendances were very good, both on the part of brethren and sisters, as well as strangers. The latter numbered 30, 67, and 44 respectively, and in discussion with many of them afterwards, a keen interest seemed in evidence.

### **The Need For Effective Follow-up Work**

Whilst on the matter of preaching, let me emphasise the need to overhaul our methods of follow-up work in many parts of the Ecclesial world. In that regard, the Gospel Proclamation Association of Adelaide does a very good job, and would be happy (I am sure) to help with suggestions or advice to any who may seek assistance. So often money and effort is placed into an effort without any effective follow-up methods being adopted. This was not the Apostolic method. In his letter to the Thessalonians, Paul was so anxious to follow-up the good work he had initiated, that in his impotency (he could not go himself, a ban having been placed upon his presence in the city) he sent Timothy, and carefully instructed him as to what he should do, following up his personal tuition with the Epistles he subsequently wrote to the brethren with such loving care. He did not proclaim the Word, and coldly leave it at that; he carefully instructed those drawn to his message as to what they should do, and followed that up by nurturing them in the faith after they had accepted Christ. There was first the turning up of hard ground by the harsh and ruthless use of the plough, then the widespread sowing of the seed, then the careful nurture of its growth. We can learn a lesson in methods and in patience in the work of the husbandman (see Isaiah 28:23-29).

I find it difficult, however, to point this lesson effectively. This statement applies, not merely to Britain, but to other parts of the

Ecclesial world as well. If Psalm 127, or Philippians 4:16, mean anything, they surely mean that we should seek the Divine blessing on all our preaching efforts through prayer. And such approach to God should not be exhausted in a single prayer, but, as Christ taught in his parable of the importunate woman, it should be continuous. There should be fervent appeal to God for His blessing through the sacrifice of our lips expressed both communally and privately. Nor should this exhaust the extent of our labors for the success of an effort. We can actively identify ourselves with it by speaking of it to others, by generating a general enthusiasm for it, by our personal attendance at the meetings scheduled to be given. We can help by our attitude of mind at those meetings, and whilst manifesting a becoming sociality towards the other brethren and sisters present, yet retain constantly at the forefront of our minds, the primary object of the meeting, so that mentally, as the service opens, we are attuned to God, seeking His blessing upon it.

At the conclusion of the address the work has not ceased. We can make the stranger in our midst feel welcome by acting warmly towards him, and by encouraging him to continue his interest. Do not set out to badger and argue, but to carefully encourage and assist. And what will be the sum total of all this? We know, full well, that "God is taking out of the Gentiles a people for His name," and that the work will be accomplished whether we assist it or not, but our active co-operation with God will help us individually and ecclesially. For the work can be character building in its effect, if we approach it in the right way. And though there may be many wrong ways in which the work is attempted, that does not mean that we should turn our backs completely on it and decry it all as so much valueless labor; but rather seek the right way, and do it.

And despite all the "new" methods that may be adopted, there is much to be said for the "old" Christadelphian approach—the open, much quoted Bible; the earnest, forthright and enthusiastic presentation of the matter; the courage to clearly distinguish between Truth and error. Brethren of Britain have given many a fine lead to the Ecclesial world in that direction, and as I was given the privilege of browsing through the excellent library stored at the offices of 'The Christadelphian,' my mind went back to the strivings of faithful men of the past, and the light of Truth they so boldly held aloft that the world might be attracted to its shining. Let us, I thought, hold that light high aloft in these evil, closing days of the Gentiles. May "Logos" provide some small means to that end.

—EDITOR.

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Jesus said to His disciples: "Because ye are not of the world, therefore the world hateth you." Nobody likes to be hated. It is unpleasant and embarrassing to take the not-of-the-world attitude that leads to hating, and so there is a liability to conform to the world in its principles, habits and ways. Many weary of the restrictions of the truth and give in.

— R.R.

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We regret not the sacrifices we have made (for the truth) of the last seventeen years of our existence; we would repeat it could we retrace our steps and, God willing, we intend to spend the remainder of our days after the same sort. We will do all that is possible; more than this none can expect us to perform.

— J.T.

*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME TWENTY-NINE



*Logos*

### HAVE YE THE FATHER'S NAME ?

The saints who walk in the truth have the promise that this "glorious and fearful name" shall be written upon them, as it hath been already written upon their Elder Brother, the Great Captain of their salvation.

With this New Name of the Spirit, styled the Father's Name, the 144,000 will stand on Mount Zion. It is written upon them before they appear there. When was it written? **Doctrinally**, when sealed in their foreheads (Rev. 7:3) — in the great tribulation (v. 14) and **corporeally**, when "the dead, small and great," stand in the presence of the Deity, and are judged by what has been written, according to their works. Those who are found written in the Book of Life, receive their reward in the inscription of the New Name, which makes them like Jesus Christ is now. All others are "cast into the lake of fire" with the Beast and False Prophet (Rev. 11:18; 20:12-15; 14:9, 10). Hence the standing before the Judgment Seat of Christ (Rom. 14:10-12; 2 Cor. 5:10; Gal. 6:7-8) precedes the standing with the Lamb on Mount Zion. The judgment of the household of Christ intervenes between the resurrection and the ascending of Yahweh's Hill. This is evident from Psa. 25, where, in answer to the question "Who shall go up into the Mountain of Yahweh? Who shall rise into the place of His holiness?"—it says, "The innocent of hands and the purse of heart; who hath not lifted up his soul to vanity, and hath not sworn to deceit."

This implies previous scrutiny. All saints who rise, but whose moral qualities on examination, are not found in accordance with the above, shall not "rise into the place of his holiness"—which is Mount Zion. They shall not be permitted to stand there as constituents of the 144,000, who are the pure of heart, and in whose mouth no guile "had been found."

—Brother Thomas ("Eureka").

Prophecy of Immanuel (Isaiah 7-12).

## THE BATTLE OF FAITH

Our last issue witnessed the ravaging hords of the Assyrian army, led by Sennacherib, sweeping down upon Hezekiah's Jerusalem. As an overflowing river the army completely crushed city after city leaving desolation and despondency in its wake.

But such a force, set against God's people, could not succeed. Destruction from Yahweh would soon stop the proud Assyrian. Isaiah portrays this in Chapter 10:24-27. Similarly (as outlined in "Logos" page 338) the latter-day Assyrian, Gog, of the north parts" (Ezek. 38), would set out against the Middle East, intent upon world conquest. But Almighty power would again act, and the Russian confederacy would be "burned and devoured" like "briers and thorns" (Isa. 10:17).

### The Waiting City

Meanwhile, unknown to Sennacherib, whose armies were approaching Jerusalem, a drama had been taking place within its walls. Hezekiah, the righteous King of Israel, whose delight had been to worship in Yahweh's Temple (Isa. 38:20) found himself "sick unto death," and was told "thou shalt die, and not live" (verse 1). The nature of the disease is revealed in the cure prescribed in verse 21:

**"For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover."**

The word rendered "boil" is the Hebrew "shechin," which is the boil of leprosy (Lev. 13:18-23), the "botch of Egypt . . . whereof thou canst not be healed" (Deut. 28:27, 35), a punishment that God said would be visited upon Israel for disobedience.

The paradox of this situation was that the one smitten was righteous, where as the sinners in Israel were not smitten. It seemed that the effect of the **sins of the people** were laid upon **him**. (cf. Isa. 53:4-6).

The king was, in fact, surrounded by a people whose faith in Yahweh was unequal to the challenge of the times. They had gone through all the motions to secure their defence, but without faith:

**"Ye made also a ditch 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 fashloned it long ago" (Isa. 22:11).

Some of them said, "Let us go down to Egypt for help" (Isa. 30:2-3; 31:1); others, who would have surrendered to Assyria, said: "How shall we escape?" (Isa. 20:6). Others, yet again, distrusting Egypt, and disbelieving Assyria's promise of deliverance (Isa. 36:16-17), said: "Let us eat and drink, for tomorrow we shall die (Isa. 22:13).

Surrounded by such a faithless people, and faced with death that would deprive him of seed, and meant an end to the line of David, Hezekiah could only conclude that God had rejected him. He therefore turned to the Father (Isa. 38:3) and heard the comforting and re-assuring words:

"I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the King of Assyria; and I will defend this city" (v. 5-6).

### Deliverance Through Faith

When deliverance came, it was overwhelming and complete:

"The angel of Yahweh went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses" (Isa. 37:36).

The spoiler thus became the spoiled! Sennacherib was at the close of a military campaign, and as it was then customary, the spoils of war were following his army. All this pillage now fell to Hezekiah. All the treasure the Assyrian had amassed was converted to Judah's treasury. Jerusalem's beleaguered garrison was relieved, and the inhabitants once more went in and out of the city freely.

The great power of Egypt had been destroyed by Assyria. Now, it seemed, the greater Assyrian power had been destroyed by Judah, insignificant by popularly conceived world standards! Whoever heard of a man who had recovered from the ravages of a disease of which it was held recovery was impossible. What hidden power did he possess that secured Assyria's end? With prodigies as these, Hezekiah became a legend in his own time, as 2 Chron. 32:22-23 records:

"Thus Yahweh saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the King of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto Yahweh to Jerusalem, and presents to Hezekiah, King of Judah; so that **HE WAS MAGNIFIED IN THE SIGHT OF ALL NATIONS FROM THENCEFORTH.**"

Typically, Hezekiah had suffered for the sins of the people. Typically, he had been put to death, and raised therefrom. The line of David, which to him seemed threatened, had not been extinguished. His life had been extended and he had taken a bride

(Hepzibah) and gained a seed (Manasseh and others). The mighty power of the Gentiles had been overthrown, and God's Kingdom re-established in the sight of all nations. Throughout his life thereafter, Judah held world leadership.

In all these ways, Hezekiah prefigured the ministry and work of Immanuel, with whose coming, very soon, the time will have arrived to put to flight the army of Gog—the modern Sennacherib (Ezek. 38:21-23), and establish the Kingdom of God (Ezek. 43:4-7).

—E.M.S.

*God willing, our next issue will take us into Isaiah 11; reveal the background of the time; the particularly interesting words of verse 1; and the forecast of Messiah, the Great One of the prophecies.*

### Baptised into What Name?

## The Question of the Trinity and Matthew 28:19

A few comments upon a question that is causing some concern at the moment.

★

### Differentiating Between "Christ" and "Jesus"

The name into which persons are baptised is not "Christ" but "Jesus." One statement declares: "They were baptised into the name of the Lord Jesus" (Acts 8:16). Jesus is the name: "Thou shalt call his name Jesus" (Matt. 1:21). "Lord" and "Christ" are official distinctions, titles applied to the person Jesus, as Peter emphasised on the day of Pentecost: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). "Lord" indicates his status, "Christ" his authority. The latter was applied to Jesus because He was anointed with the Holy Spirit: "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor" (Luke 4:18); "Thy holy child Jesus, whom Thou hast anointed" (Acts 4:27); "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). The Greek verb for "anoint" is **chrío**, and the noun **christos**, or one anointed is derived from it. Hence, though



persons were "baptised into Christ," as in Gal. 3:27, it was nevertheless into relation with Jesus, who had been made Christ by being anointed with the Holy Spirit. When Peter said, "For there is none other name under heaven given among men whereby we must be saved" (Acts 4:12), he was speaking of "Jesus Christ of Nazareth" as the context shows (v. 10).

In Acts 4:19, the apostles were commanded "not to speak at all nor teach in the name of Jesus" (v. 18). That name comes from the Father. It is compounded of two Hebrew words: Yah and Shua, the former being the name of the Father in a condensed form, and signifying: He will be, and the latter stating what He would be, namely: salvation. So the name Jesus, expresses the glorious truth that the Father will be our salvation through Christ Jesus. Or as Paul expressed it: "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). The name Jesus is expressive of that; and the titles of Lord and Christ, show him elevated and anointed to bring it about. He thus revealed God unto men, and was known as Emmanuel, or God with us (Matt. 1:23). He told his disciples that he had "manifested" and "declared" the Divine Name unto them (John 17:6, 26), for he whose name is Jesus, had revealed and declared the Father unto them.

Persons who have been baptised into the Lord Jesus, are thus "in God the Father, and in the Lord Jesus Christ" (1 Thess. 1:1). They are also "in the Holy Spirit" (Rom. 9:1. Jude 20). It does not require three baptisms, or three dips, to bring them into such relationship; they come into it by the "one baptism" of Eph. 4:5. For baptism brings one into relationship not only with the Father and Son, but with the Holy Spirit which is the Word in power (John 6:62. Eph. 6:17. 1 John 5:6). Baptism is an act of obeying from the heart "that form of doctrine delivered unto you" (Rom. 6:17), and it draws us into relationship with God through the spirit word. By it we are caused to seek Christ and through him to reach forth to the Father; so we are drawn to God Who manifested Himself through the spirit in the Son.

"In the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19) is no more suggestive of being three names than that there are three Gods in the words: "I am the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3:6. Matt. 22:32). There is only one true God, and the "one baptism" brings those so inducted into a special relationship to Him. The name Jesus is expressive of this. It comprehends the Father who was manifested in the Son by the Holy Spirit. And we are drawn near to the Father and Son by the Holy Spirit word, which reveals unto us His truth. Thus John wrote: "Ye have an unction (Gr. Chrisma—anointing) from the Holy One," by which all

knowledge is imparted (1 John 2:20). "The anointing which ye have received of him . . . teacheth you of all things, and is truth" (v. 27). Through this truth (or anointing) we have been drawn to the Father and Son by baptism into the Name of the Lord Jesus. So the Father, Who initiated the work of salvation by sending His Son and anointing him with the Holy Spirit, draws us by the power of the Holy Spirit Word, through the Son to Himself. Thus we are baptised into the name of the Father and of the Son and of the Holy Spirit.

### "In" Or "Into"?

Matthew 28:19 speaks of "baptising them into (Gr. **eis**) the name of the Father, and of the Son, and of the Holy Spirit." In Acts 2:38 it is said, "Be baptised everyone of you into (Gr. **eis**) the name of the Lord Jesus." In Acts 10:48, to be "baptised in (Gr. **en**) the name of the Lord." And in Acts 19:5, "they were baptised into the name of the Lord Jesus." Both "into" and "in" are used. In Rom. 6:3 and Gal. 3:27 the Greek preposition is **eis**, and is translated "into." This word signifies movement from without to within, to, toward, in the direction of. The word **epi**, rendered "in" in Acts 2:38, signifies movement from one place or position to another. **En to onomati kuriou**, rendered "in the name of the Lord" in Acts 10:48, would signify as much as that the act is performed by the authority of the Lord. It will be observed that in the last reference the Lord's name is not specifically mentioned. The same is true in Matt. 28:19. The command was to baptise those taught "into the name of the Father, and of the Son, and of the Holy Spirit," without in this place specifying what that name is. However, it being understood by those to whom this command was addressed, they had no difficulty in understanding what "name" was intended, the same as when Peter commanded those at the house of Cornelius to be "baptised in the name of the Lord."

### What Words Shall Be Spoken?

This has been a bone of contention. Shall the one performing the act of baptism say, "I baptise thee into the name of the Father, and of the Son, and of the Holy Spirit," or in the name of the Lord Jesus," or "in the name of Jesus Christ"? All forms are used in the New Testament. Since no specific command was given as to which words to pronounce in connection with this ceremony, it is manifest that this is a matter of minor importance. This is illustrated by Paul's language to the Colossians: " whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). No one would regard it necessary, or even reasonable, in every act or word to pronounce the words, "I do

this in the name of the Lord Jesus." If the act is done reverently, and as under the personal observation of the Lord Jesus Christ, this is all that can be said, and answers every requirement of the case. Likewise the baptism "in the name of the Lord." The pronouncement of one form of words or another among the four or five used in the New Testament is not the feature that gives validity to the act, but the hearty belief, upon the part of the candidate, of "the things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12). We would not say that the form of words in Matt. 28:19 must be used in preference to any of the other forms on record. Nor would we say that this or that of the others must be used exclusively. We feel sure that the baptism of a candidate would be just as valid if the words in either Acts 2:38. 8:16. 10:48. 19:5 are pronounced, as if those of Matt. 28:19 are used.

But the truth of Matt. 28:19 should be recognised: That God was in Christ reconciling the world to Himself (2 Cor. 5:19); that God was manifest in the flesh of the Lord Jesus (1 Tim. 3:16); that he is the Son of man whom Yahweh "made strong for Himself" (Ps. 80:17); that only by the co-operation of the Father and Son through the anointing of the Holy Spirit was Christ enabled to "lead captivity captive" and conquer the flesh, and that we can conquer only "through Christ who strengtheneth us" (Phil. 4:13).

In Acts 2:38, the apostle called upon the inquiring Jews to "be baptised in (Gr. *epi*) the name of Jesus Christ for the remission of sins". Must the one performing the ceremony in each instance say, "I baptise thee for the remission of sins," in order that the subject may receive forgiveness of sins? How desirable these words may be, if we are to say that they are absolutely essential, there must be many whose sins are retained because those words were not pronounced at their baptism. It is the candidate's understanding of the significance of the act he is performing that counts, and not the formula that is used over him at the time of his baptism. That will bring him into relationship with the Father, the Son, and the Spirit, as apostolically defined (Eph. 6:17-18).

—Compiled.

*"Elpis Israel"*

It is considered the most readable book published on Bible subjects; at the same time, one that requires thought and collateral examination of the Scripture in the reading. The author has been warmly thanked for its publication, both in public and private, and several have declared that if another copy could not be procured they would not take its weight in gold for theirs.

—J.T.

## A Glance at Future Glory

*A series of articles based on notes taken during a debate with Bro. Sulley upon the vision of Ezekiel.*



We now direct our attention to the Corner Courts of the prophecy of Ezekiel's Temple. The reference to the four corners of this building clearly define immense structures that would necessitate three-storied buildings similar to those given by Brother Sulley (considered in our last issue).

We read:

**"in the four corners of the court there were courts joined of forty cubits long and thirty broad, these four corners were of one measure" (Ezek. 46:22).**

The word "**cubit**," of course, is not in the original, and has been inserted by the translators without apparent reason. We have previously shown that it is not merely inadmissible, but wrong, to render "cubits" where "cubits" are not specified.

The measure is the reed (12 feet), and the courts are said to be of "one measure."

Brother Sulley contends that if these four corner courts are of "one measurement," 30 measures broad, then each side of the square must be 30 measures in breadth and width; and so this additional "forty" measures must apply to the height (the width and depth having been already stated). Thus the measure is a vertical one (i.e. height). The author furnishes other scriptural references in support of this.

We have, therefore, presented truly "Grandiose" corner courts, forty measures (reeds) high which equals 240 cubits, or 480 feet! The diagram on page 90 of the Temple Book shows these towers high above the cross on St. Pauls, which is 365 feet above the pavement—and the author adds that the area of these corner courts are six times that of St. Pauls'.

How then can such massive corner courts fit into the conception of a small temple?

How can we enter through huge 100 ft. by 50 ft. gates with superstructures on 60 cubit arched posts (see last issue), and observe the immense corner courts, UNLESS we have intervening

chambers (cellae) in between, commensurate with the gates and the corner courts.

The Corner Courts were used for boiling the sacrifices of the people:

"These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people" (Ezek. 46:24).

### **The Purpose of the Corner Courts**

All nations will go to Jerusalem for worship, that their "burnt offerings and sacrifices shall be accepted upon mine altar" (Isa. 56:7). Because the huge corner courts are required for boiling the sacrifices, there must be room to house the teeming multitudes who attend. Brother Sulley claims the major portion of these outer court chambers will be used for this purpose. We are also told that the ten chambers (cellae) of the inner court north and south of the outer sanctuary are holy and reserved solely for the mortal priests who minister—the restored tribe of Levi (Ezek. 42:13-14; 44:10-14).

In addition to the many offerings that will be made (for which "tables of stone" are arranged outside each gate—ch. 40:39-42), there are storehouses for the numerous "first-fruits of everything" (44:30); and there also remains the necessity for feeding the vast multitude who must traverse over 25 miles before arriving at the Temple. This will require undreamt supplies of stocks of provisions when "in this mountain shall Yahweh of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, or wines on the lees well refined" (Isa. 25:6).

One has but to ponder these points . . . think of the buildings required for sanitary arrangements (for example), to say nothing of the great provision needed for judicial administration affecting every part of the earth . . . to see this house of prayer for all people must be commensurate with its various functions.

St. Peters at Rome claims to have a capacity for 50,000 people. Yet at the annual Easter celebrations the concourse of worshippers is such that the people have to form one long queue, which moves slowly to accommodate the influx of visitors. The nearest city to Zion will be Yahweh-Shammah, 25 miles away, so obviously the mortal wants of all nations during the day time must be met as they come up to Jerusalem to worship.

### **The Empire State Building, U.S.A.**

Why should the sanctuary be thought grandiose in these days of modern architecture?

A visit to New York to see the massive sky-scrappers that

house cities of workers; and hotels such as the Waldorf Astoria, that reckons bedrooms by the hundred, would remove this tendency. The Empire State Building, largest in the world, rises 1,250 feet above the streets of New York, and contains 102 stories with floor space for 80,000 people. This is the highest man-made pinnacle upon the earth. From the second enclosed observatory over 1,200 ft. high, one can see swarming crowds of people hurrying, like ants along the side-walks. It has nearly seven miles of elevator shafts, sixty-one passenger elevators and six freight elevators, which, it is claimed, ascend at a rate of 1,000 feet each minute! We well remember doubting this claim; but lo, and behold, we had reached the 80th floor before the minute was up!!

One often wonders what the "little chambers," six in each gateway, 12 feet square, alternatively rendered "guardrooms" were for. Three are ranged each side of the massive gateways, and the suggestion of soldiers being on guard in each gateway is inadmissible for obvious reasons. Brother Sulley answers this question, by stating that they will be lifts for the upper stories. God will apply His power for the comfort and utility of mankind in His House of Prayer in the age to come.

Instead of the severe structures jutting stark upright into the sky that fill Manhattan, we have (in the Temple) delightful arched buildings of grace and symmetry, three stores high, surrounded with open galleries, reducing in width as they proceed upwards.

Solomon's temple was a structure of great beauty. Herod's temple has been referred to as one of the wonders of the world. But Yahweh's House of the future is termed the "JOY of the whole earth, beautiful for situation (elevation) on the sides of the North, the city of the Great King." Its structural grandeur and its palatial extensiveness (not its massive height) call for comment to future generations; and we are asked to observe the corner courts:

"Tell the towers thereof, mark well her bulwarks, consider her palaces, that ye may tell it to the generation following" (Psa. 48).

Dr. Moffatt renders this passage:

"Walk about Zion, go round her, count up her towers, review her ramparts, scan her citadels."

Such language could not possibly be applied, other than to a sanctuary of surpassing grandeur. Nor could the words of Ezekiel:

"Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and LET THEM MEASURE THE PATERN" (43:10).

In closing our remarks upon the outer sanctuary, we finally ask: Have we any topographical references in other Scriptures to establish this site of the temple at Zion upon a "very high moun-

tain" of such ample proportions? Will a building according to the delineation given by Ezekiel fit the topographical features of Jerusalem? Zechariah says: "Thus saith Yahweh, I am returning to Jerusalem with mercies; my house shall be built in it, saith Yahweh of Hosts, and a LINE shall be stretched forth upon Jerusalem" (ch. 1:16). Have we any indication where to draw this line of construction?

Speaking of the final restoration of Israel when God will establish with them a new covenant and write His laws within their hearts, Jeremiah concludes:

"Behold the days come, saith Yahweh, that a CITY shall be built to Yahweh from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go out straight onward unto the hill Gareb, and shall turn about to Goath. And the whole valley of the dead bodies and of the ashes and of the fields unto the brook of Kedron unto the corner of the horse gate towards the east shall be Holy unto Yahweh" (Jer. 31: 38-40, R.V.).

Here is a definite prophecy, yet unfulfilled, concerning His people and their coming city. These places are not "holy" or separate today! They are desecrated by the dwelling of Jews, Christians and Mohamedans. Yet we have never heard of any explanation of this prophecy, other than from Brother Sulley. The tower of Hananeel stood in the north east corner of the Harem area, and a 500 reed base line drawn through this to the south east corner would take us to the Hill Gareb (as some suppose the present Mout of Offence).

Seeing the "valley of the dead bodies"—Gehenna—is to be "holy" unto the Brook Kedron, this line must be continued from the south east corner south of Gehenna enclosing the Brook Kedron. This gives us the eastern and southern boundaries. Now, seeing that Zion is to be the centre of construction, "a very high mountain" (Ezek. 40:1; Micah 4), another line drawn westward, then northward, would place Zion exactly in the centre of this mile square city temple.

This completes our observations upon the mile square outer sanctuary. In addition to Dr. Bullinger's support for "reeds," we will close with the remarks of Dr. H. H. Wright, in the "Teacher's Edition" of the Bible (in spite of his views that such magnitude cannot be taken literally!):

"It is important to note according to the reading of the Hebrew text, the area occupied by the Temple and its courts is 500 REEDS. Inasmuch as this area would be nearly a square mile, may it not be another indication of the purely ideal character of the temple spoken of . . .?"

We prefer to remain consistent with the rest of Scripture, and look forward in hope, to the privilege of witnessing the "House of Prayer for All People" in Jerusalem!

—F. B.

*Our next article in this series will consider (God willing) the various important and interesting facets of the inner Temple.*

## AT THE "EUREKA" CLASS

*A series of monthly discussions designed to promote a greater interest in, and understanding of, "Eureka." The particular sections of the exposition should be read preparatory to considering the following remarks. We welcome further comments and questions from our readers.*

**The Apocalypse Rooted in the Prophets—"Eureka," Volume 1,  
Pages 41-86.**

### **THE PROPHECY OF NAHUM (Page 48)**

Nineveh was a mighty city, twenty-two miles in circumference and seven miles across. It had three walls, 100 feet high, which could accommodate three chariots abreast. Over a million people lived within these walls, which were guarded by 1500 towers, each 200 feet high. There was a plentiful water supply, and the city was believed to be impervious to seige. Yet here, about seven hundred years before Christ, a prophet in the despised country of Judah, boldly stood up and proclaimed the doom of the city. None of the proud inhabitants of Nineveh would have believed his message if they heard it. Seventy years before, their grandfathers had listened to Jonah, but now they had sunk once more into iniquity . . . now to the point whence there was no recall.

Thus does heedless man smile at the warnings of the saints in the twentieth century. But we can be encouraged by the story of Nahum.

Within another seventy years Nineveh fell, and great was the fall thereof. By the time of Alexander the Great, some 300 years later, not a trace of the city could be found. Gibbon, the historian, tells how a battle was fought on the site in A.D. 627:

**"the city and even the ruins of the city had long since disappeared; the vacant space afforded a spacious field for the operation of the two armies."**

Thus, are the servants of Yahweh justified in their confidence that He will perform His Word.

We spent an encouraging evening around the prophecy of Nahum, although Brother Thomas has only a short paragraph in "Eureka" on the apocalypse based in this prophet.

The precise date of Nahum's prophecy is not certain, but it is quite clear that he prophesied at a time when Israel was much oppressed by the Assyrians, and before the downfall of Sennacherib, which seems to be foretold in chapter 1:12. We felt it



likely that Nahum prophesied during the reign of Hezekiah, when the ten tribes were deported to Assyria captive, and Judah was brought very low.

These articles are not intended to be verse-by-verse expositions, but I cannot resist the temptation to give the general flow of thought as it became clear to us at the Wolverhampton Class.

### A Reason for Hope

The prophet looks up from his tears with a message of encouragement:

**"Don't be downcast . . . rely on the character and the unswerving purpose of Yahweh" (Ch. 1:2-3).**

God's attributes (Whose Name is Jealous) will not allow a mortal power to take the glory which belongs to Him alone; He may be slow to anger, but the wicked are lulled into false security by His long suffering, and at last destruction flashes forth from Him.

Note in passing the majesty of the poetry in verse 3. We are familiar with Yahweh being manifested in the cloud and whirlwind—but what a phrase: **"The clouds are the dust of His feet"!!** This is a glorious picture of Yahweh marching forth—stormclouds and finely beaten dust unite to symbolise the terror of His victory!

Like so many of the prophets, Nahum continues by looking back over Israel's history, at the past deliverances wrought by Yahweh's mighty hand. In what God HAS done lies the basis of his confidence. Fire and earthquake and famine and distress to His enemies (v. 4, 6); but a way through the sea and a stronghold in the day of trouble for His people (v. 4, 7) **"AND HE KNOWETH THEM THAT TRUST IN HIM"**! Elsewhere we find many similar statements: **"The Lord knoweth them that are His" . . . "I know thy works" . . . etc.** Men can't recognise the worth of such people, but Yahweh does, and for their sake He would again save Judah.

Verse 8 foretells how an overflowing of the River Tigris would create a breach in the walls of the city and pave the way for its downfall. When this happened Nineveh would rise no more. Never again could they afflict Israel. Before the final fall of Nineveh, however, there was the great deliverance from Sennacherib. We thought verses 11 and 12 (Nahum I.) must be referring to this. The word "quiet" (v. 12) should be "complete" or "in full strength":

**"though they be of unimpaired strength and ever so numerous, yet just in that state shall they be cut down (i.e. mown down like grass with a scythe)."**

This is what occurred when the angel of Yahweh went forth

and slew 185,000 Assyrians. And when Israel arose next morning they looked out on a camp of dead corpses. So the affliction was removed from Judah, though Nineveh remained a power for nearly 100 years longer.

With what rejoicing the people received the news! How the mountains of Judah resounded with the glad cries of those who told the news! Now once more the worship of Yahweh in Zion could be resumed and the highways to Zion could be filled with those who made "holy day."

**"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace . . ."**

### A Typical Mission

But is this all that Nahum means? Is he speaking only of the deliverance in the time of Hezekiah, great though this was?

Brother Thomas declares:

**"Israel's deliverance from the Assyrian by the fall of Nineveh was only the type of a greater deliverance at the apocalypse of Messiah."**

Surely he is right! The fall of Nineveh and the overflow of the armies of Sennacherib was the pledge that at the end of the Kingdom of Men disaster from on high would strike for the deliverance of Israel. Thus Isaiah, prophesying possibly a little later—during the reign of Manasseh—uses the same words, which had no doubt passed into the literature of Judah, and applies them to the final day of glory, when Zion would put on her beautiful garments and the waste places of Jerusalem should break forth into joy (Isaiah 52:7).

It is clear from Isaiah 10 and Micah 5 that the hosts of Gog are the Assyrian of the latter day; and that Babylon, which succeeded Assyria (the "lion which stood on its feet" of Dan. 7), prefigures Rome in the time of the end (compare Isa. 13 and 14). Yet we need to keep a clear head in the interpretation of the prophetic word. An ancient power is a "type" of a latter day one—not so much by a kind of mathematical equation, but because of the similarity of the mission it performs in the Divine purpose. We must not press the type beyond its intention.

Babylon prefigures the latter-day Rome, which tries to weld together the forces of flesh after the latter-day counterpart of Assyria (Gog) has fallen on the mountains of Israel. But there is no suggestion in the Apocalypse that the latter-day Babylon brings about the defeat of latter-day Assyrian. The Papacy will not destroy the Russian confederacy. Christ and the saints will do this (Ezek. 38). Yet it was an alliance of Babylon and Media which brought down Assyria about B.C. 625 (and then a century later, the Medes and Persians subdued Babylon!),

Thus:—

1. The Babylonian power in its work of destroying Assyrian might is typical of the MISSION which will be performed by the multitudinous Christ in overthrowing the Northern Confederacy;
2. A hundred years later, the Medo-Persians typified the saints overthrowing Babylon the Great, Mother of Harlots.

We are familiar (from Isa. 13 & 41-45) with the second of the above propositions. We have heard of the mission of Cyrus to bring again the captivity of Israel, which mission is identical with that of the Great Shepherd, the true Righteous One from the east (Isa. 41:2; 44:28; 45:1-4). But we do not deduce from this portrayal that Cyrus was like Christ in his personal character, any more than Brother Thomas meant to suggest that there was any likeness between the character of Constantine the Great and that of Jesus. Constantine had a mission to destroy the pagan Roman Empire. Jesus and his brethren have a mission to destroy the papal Roman Empire. So, says Brother Thomas, the one was a type of the other. This explains why the language of Rev 6:12-17 and chapter 12 has undertones of an ever greater day of the Lamb's wrath than A.D. 324!

Babylon was the servant of God for destroying the power of Assyria, and this service is described very vividly in chapters 2 and 3 of Nahum. As we read these chapters and see the mighty Babylonian cavalry striking terror into the hearts of the Ninevites, remember that this is not only history, but also prophecy of how heaven's cavalry will come against the latter-day Assyrian and destroy. With this clue, Nahum's prophecy takes on a wider horizon and a fuller meaning. We ourselves, if granted immortality, are seen among the chariots, which shall defeat Gog and bring again the excellency of Jacob (Nahum 2:2, R.S.V.).

### Fire on the Wall

The description of Nineveh's destruction is graphic. Read it several times and sense the excitement that pervades the whole scene. Hazzab, Queen of Nineveh, is led away captive. "Hazzab" is either a name or title, meaning "mistress" (2:7).

In chapter 3 you can hear the hue and cry of the battle:

"the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots . . ."

What Assyria did to Egypt (v. 8-9) would be repaid to her (this too, has latter-day undertones). There would be a long siege and fire would devour the city. I well remembered as a child being deeply impressed as I stood with my father in the Nineveh room of the British Museum in London. He quoted Nahum 3:15 to me, and then pointed to a large slab on the wall which Layard (the archaeologist) had dug from the site of Nineveh. The black

mark of the fire was clear beyond dispute—an impressive testimony to the Truth of the prophetic Word. Esarhaddon's grandson gathered together his family and possessions, and burnt his palace over him.

Thus, our faith is strengthened by the original fulfillment of the prophecy as well as by the typical meaning.

### **Imagination Run Riot**

But no faith could be strengthened by the rubbish that some prophetic writers have turned out on the prophecy of Nahum.

Pastor Russell, the original founder of the sect who call themselves "Jehovah's Witnesses," assumed that the invention of the railways was being foreshadowed by Nahum in Chapter 2! The valiant men in scarlet were the guards who used to be clad in red uniforms! The chariots with flaming torches were the locomotives emitting fiery sparks! the shaken fir trees were the telegraph poles by the side of the line! It is incredible—but we should be thus warned to make sure that any interpretation of the Word that we undertake, fits into the whole sweep of the chapter and book. Use imagination to see the picture painted by the prophet vividly; but not to invent "fancy pictures" of our own.

Brother Thomas would have called them "egregious nonsense"!

### **Faith, Hope and Love**

These and other similar thoughts emerged as we discussed the prophecy of Nahum at the Wolverhampton Eureka Class. Our faith was strengthened by the consideration of fulfilled prophecy; our hope was stirred by the contemplation of our future duties as Yahweh's cavalry; and our love was deepened by the realisation that whatever present appearances:

**"Yahweh is good, a stronghold in the day of trouble; and he knoweth them that trust in Him." (Nah. 1:7).**

—E.W. (Wolverhampton Eureka Class).

### *A Good Record!*

I have ploughed, broken up the clods, harrowed and sowed the land, and "laid it by" for the present. I now wait with patience to see what it will bring forth. If my eyes be shortly closed in death, I shall rest from my "labor of love and work of faith," ignorant of present results; but when I awake from my sleep of death, and meet my friends and enemies before the tribunal of Christ, I shall then know what the toil of the two past years has produced. I have no anxieties. The truth will accomplish its destiny, for this is God's decree.

—BROTHER THOMAS,

## A Modern Feast of Tabernacles

During June 1963, it was the privilege of 120 brethren and sisters from all parts of Australia, New Zealand and Tasmania, to gather at the lush tropical paradise of Magnetic Island, off the coast of Queensland, for the activities of the Bible School.

Many who experienced the pleasure of the 1962 School were back again, whilst a good number of new faces were seen and new acquaintances made. Youth was well represented, for many of the young people travelled from Katoomba, where the 1963 Youth Conference had finished the week before. Thus, a good representative gathering of both young and old drawn from all parts of this vast Commonwealth, came together because of the common interest in the Truth.

In superb weather, amidst inspiring surroundings, we all thrilled to the exposition of the Word of God. The activities of the week were a reminder of that joyous Festival, the Feast of Tabernacles, held annually by Israelites under the Law. During this feast the Jews listened to the Law being read and expounded. That which they heard, and which they were caused to understand was a great joy to them (Neh. 8:8, 12), as it was to us on this occasion.

The efficient running of the School was a tribute to the small group at Townsville, who worked hard to make our stay both comfortable and profitable. Two "Camps" were acquired for accommodation. The camps being close together, the fraternal atmosphere was not lost, and our fellowship together was a foretaste of the greater Congregation that will meet under the leadership of the Lord Jesus Christ.

For eight days, isolated from the mundane things of life, we were engrossed with the glorious things of the Truth. The silent, but majestic, mountain range that surrounded our Camp seemed to symbolise God's Word, which acts as an effective barrier against the inroads of the world, encircling us with its powerful and strengthening influence.

Four major studies occupied our attention.

Brother J. Mansfield, of Sydney, led the School on a consideration of the Book of Ruth; Brother L. J. Colquhoun, of Adelaide, instructed us in the Prophecy of Habakkuk; Brother J. Martin, of Adelaide, spoke on the Book of Judges. On Monday and Wednesday afternoons and Tuesday evening, Brother Keith Cook outlined the purpose of the Mosaic Tabernacle.

Three study sessions were scheduled for each day (Monday to Saturday). Two were held in the morning, the other in the afternoon. Each were of 45 minutes duration, after which questions were invited from the audience. Much benefit was gained from the studies. The harsh, blood-chilling story of the Judges, a period in history when "every man did that which was right in his own eyes," was starkly contrasted to the sweet, lovable story of Ruth. Yet we learnt that the Story of Ruth has its setting in the period of the Judges! (Ruth 1:1).

The need for faith was the lesson impressed by "Ruth" and "Judges." In Judges we saw how God delivered by insignificant means, an ox-goad, a tent peg, pitches and lamps, the jaw-bone of an ass, etc.; whilst in Ruth

we perceive a Gentile woman brought to the Hope of Israel, which the nation of Jews at that very time was rejecting!

Habakkuk spoke of the coming of the "mighty one" (Ch. 3:2). Through the eyes of the prophet, we were transported to the time of the resurrection and the judgment. We sympathised with Habakkuk, as he strove to understand why Evil should prevail, seemingly to go unnoticed. We thrilled to Yahweh's answer: that ultimately justice would prevail, and that "the earth will be filled with the knowledge of the Glory of Yahweh" (2:14). In vision the prophet saw how this would be brought about. He saw the last great confederation of the powers of Flesh, which we see in reality today. Habakkuk saw this confederation of powers smashed by the force of Divine energy, manifested in the "Mighty One" and his associates, who shall arise from the regions of Mt. Sinai to enter Jerusalem in triumph.

On our tour of the Tabernacle, the leader pointed out that the Most Holy Place was the dwelling place of the Most High God, from whence He directed the people of Israel. Twice we traversed the Tabernacle, from the door of the outer-court, to the Veil. In our first consideration of the appointments we saw how they typified the Lord Jesus Christ. He is the antitypical door through which we perceive the way of salvation; he is the altar, as seen in his sacrificial mission; he is the antitypical laver, our means of cleansing through the Word; he is the "light of the world" (the lampstand); the "bread of life" (shewbread); and the means of acceptable Prayer, symbolised by the Altar of Incense. Again traversing the Tabernacle, we saw that WE must pass through the same process. From the door-way, our first contact with the Truth, we come ultimately to the rent Veil, passing beyond this mortal existence, into that Most Holy State of immortality, and eternal fellowship with the Father.

Each member of the School was given a copy of the study notes on the respective studies, with the exception of Judges, for which the writer of this article tends his humble apologies.

In the evenings a variety of meetings were held. On Monday evening, Brother Ted Hill of Mt. Morgan, Queensland, spoke of his experiences in Israel, during a recent six-month visit. Wednesday night witnessed a lecture on the island, at which Brother Colquhoun spoke on the subject: "Will man destroy the earth?" On Friday evening, Brother Colquhoun gave us an illustrated address on Gospel Extension work, and made many sug-

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### *Sunday School by Correspondence*

For twenty years the Correspondence Sunday School has regularly forwarded Sunday School lessons to children in many isolated areas. At present, over 400 scholars are enrolled, including some from overseas. Excellent work is accomplished by the students, and valuable instruction in the Word is given.

The Sunday School year commences in October (God willing), and we are now seeking new scholars, from the age of 4 years and over.

Children and parents must be prepared to work together—setting aside time regularly each week to do the various lessons and homework, which is returned to the teaching staff in Adelaide for marking. This service is valuable for parents and children alike, and the lessons are provided in conjunction with the Australian Sunday School Union.

Enrolments (including name of scholar, address and date of birth) should be directed to: The Secretary, Correspondence Sunday School, Box 881 G, G.P.O., Adelaide, South Australia.

gestions on ways and means of spreading the Truth. An opportunity was made on Saturday night for the "local talent" to demonstrate its ability (?). After a week of serious thought to the things of God, we relaxed in the more light-hearted atmosphere of a concert. Brother Keith Cook appeared in a new role, this time as a "Shop-keeper"! His performance delighted the audience, even though some thought that he was "out of character"! Three "monkeys" (all the way from New Zealand and appropriately dressed for the occasion) taught us the fallacy of the theory of evolution! Whilst Brother Stowe and Brother Darke, both of Sydney, showed us a novel way to eat a cake!

Thursday was reserved for an all-day tour of the Barrier Reef. But this had to be altered, owing to the rough weather at sea. Instead, we toured the near-by islands, viewing the Coral Reef, and landing at the various beaches. The wonderful beauty of nature impressed us with the greatness and power of the One we worship. The hand of an Allwise Creator was clearly here! And when the conversation naturally turned to the spiritual glories that the same Hand has preserved, the eye of faith was strengthened. The Word of Life was discussed whilst we witnessed such beauty and our minds were impelled forward to the time when the "glory of Yahweh shall cover the earth as the waters the sea . . ." Natural beautification of all lands will certainly attend the spiritual re-juvenation of mankind.

Two public addresses were held in the Townsville Town Hall on the Sunday nights. Brother John Martin lectured on both occasions, speaking of the return of Israel and the necessity of belief in the Promises. The meetings were well attended, with a good number of interested friends present.

Exhortations were delivered by Brethren J. Mansfield and J. Martin. As we gathered around the Table of our Lord we recognised Him as the reason for our association together. At the beginning of the week the Lord was seen as the focal point of God's redemption. At the close, we looked back and seen him revealed in each of our studies. In the Tabernacle he is the substance of the shadow, the true dwelling place of Yahweh, through whom we meet with the Father. In Judges we saw him as the antitypical Gideon, the man who suppressed evil in his Father's house, and established peace in Israel on a basis of purity. In Ruth he appears as the redeemer, the near-kinsman who associates himself with his people, to redeem them from poverty and slavery. In Habakkuk he is the Mighty One, who shall come to sweep away the prevailing wickedness, and to supplant it with the knowledge of Yahweh, that will then cover the earth as the waters the sea. As we reviewed our studies, we were determined to be more "like him," and to take back to our ecclesias the benefits derived from our week around the Word of Life.

This was the second Bible School held in Australia, and one cannot help but remark on the benefit to be derived from the experience. We learnt much by our association together. Not only do we learn to appreciate the wonders of the Scripture, but we learnt to appreciate each other. From many places we gather, with the same foundation to our Faith, but with varying problems according to our circumstances. To meet our brethren and sisters; to discuss the problems of our life in the Truth; to behold the mutual faith of each other is a rewarding experience.

During a Bible School we have a greater opportunity to get the most out of meetings. Living on the site means there was no rushing to get ready . . . no distance to travel to the meeting . . . no trip home, tired and weary, with the prospect of work on the morrow!

Young and old meet together, for this is not a YOUTH conference. It is a BIBLE SCHOOL for all ages. Age presents no barrier, but, in fact, teaches both young and old the value and need that each has of the other. Virility and maturity temper each other. Here we think of the Scriptures. What else is there to think about? Every brother and sister in the service of Christ knows the difficulty of "bringing every thought to the obedience of Christ." But here, for a week, we can experience a little better the Spiritual mind. Not that we neglect these things in our everyday life; but the association of each other, away from the encumbrances of the world, gives the added incentive for ultimate victory, and makes spiritual thinking easier.

With the present trend of world events, the Lord's return is a daily possibility. However, should this not eventuate in the next twelve months, we hope to convene the Third Bible School next year (God willing). As yet the time and place is undetermined, and when these are known we will advise through the pages of "Logos." In the meantime, should you be interested in joining the School next year, and desire further information, then write to Box 226, G.P.O., Adelaide, South Australia, and this will be forwarded to you.

Plan your holidays in advance! And no better way to spend them could be found than at the 1964 Bible School (God willing). Here is an opportunity to advance in knowledge and experience, and in appreciation of the Truth, through which we have been called to the Hope of the Gospel.  
J. MARTIN.

## The World Scene

### Welding The Nations By Thick Clay

"Communism started out in 1903 with 17 supporters; today it controls 40 per cent of the world"—  
Press Report.

Communism is the final stage of deterioration in the various forms that the rule of flesh has taken in exerting its authority over nations since the golden era of Babylon. Habakkuk saw a mighty power arise that would "increase himself with that which is not his, lading himself with think clay" (Hab.. 2:6). On this, Dr. Thomas comments as follows:

"Habakkuk saw in that epoch, which is termed 'the Day of Trouble,' a chief of nations, proud, covetous, rapacious, and impious, as Belshazzar; who will not confine himself to his own territories, but will enlarge his desire as the grave,

and will be as death which cannot be satisfied, but will gather to his throne all nations, and laden himself with all people as with thick clay. He saw this Power in vision execrated in his time as the spoiler of the nations, and the violator of the land of Israel, Jerusalem, and its inhabitants. This is the Gogue of Ezekiel, the Assyrian of Isaiah and Micah, the King of the North of Daniel" etc. ("Eureka" Vol. 1, Page 49).



### Conflict Between East and West

"The spirits of devils . . . go forth unto the kings of the earth and of the whole world to gather them to battle" (Rev. 16:14).

"Since 1939, Soviet policy has provided a consistent pattern of deliberate, large-scale aggression, accompanied by a world-wide cam-



paign of subversion and lies, designed to undermine and destroy every non-Communist of pro-Western influence" (Intelligence Digest).

This "unclean spirit" has generated a spirit of political madness (demoniac) among the nations (Jer. 25:16), which has extended beyond the confines of the Roman "earth" to the world beyond. In south-east Asia the West has consistently retreated in the face of Communist attack. In Africa, Russian-inspired forces have been allowed to create complete chaos. By means of one of the most brilliant propaganda campaigns on record, an entirely false image has been created of both the European and the African. A tiny group of almost wholly bad political leaders have been made to look heroic. The Black African agitator is now presented as a statesman-like figure emerging after generations of shameful oppression by Europeans and profit-motivated colonialists. In the Republic of South Africa, the Rhodesias, and the Portuguese territories, Communist agitation had encouraged African Subversion. In Latin America, hundreds of movements have been organised by Russian agencies to undermine United States influence. Thus, in Asia, Africa and America developments are on foot which will ultimately involve these Continents (and others — like Australia — with them) in any future world conflict, creating a state foreseen by the prophet: "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" Jer. 25:32).



#### Most Significant Feature of the World Situation

**"Whatever may be threatening in South-east Asia and Latin America,**

**by far the greatest military dangers lie in the Middle East. Slowly, but quite surely, a situation is evolving in which Israel will face direct threat of invasion by conventional forces based on Iraq, Syria and probably Jordan . . . Unless Israel is supported by the western Powers or possesses nuclear weapons, she cannot survive an attack which is co-ordinated between the pan-Arab nations with Russian support. Short of extensive foreign military aid, Israel is now doomed."**

The above comment, from a contemporary political journal, demonstrates the most significant feature of the world situation. It demonstrates that political observers are predicting the very crisis anticipated by Bible prophecy, and so clearly outlined in such expositions as "Elpis Israel" and "Eureka." They see invasion of the Middle East as an imminent possibility. But the Bible indicates that the return of Christ precedes Armageddon. In "Exposition of Daniel," Brother Thomas suggests that "we do not have to await the attack of Russia," which, although certain to take place will be overshadowed (as far as the saints are concerned) by an event of far greater significance (for us!): the personal return of the Lord Jesus. It is a Divine principle that judgment must begin at the house of God" (1 Pet. 4:17), and that the saints in turn shall play a part in executing the judgments written on the world at large (Psa. 149:9). If the judgment of the household precedes the judgment of Armageddon, and we have reached a stage where the world is freely predicting the possibility of world war initiated by a Russian attack on the Middle East, surely this means that Christ's coming might be nearer than we think.

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We are in a position analogous to Israel. As with them, our greatest temptation is to "go back and cleave unto" the people of the world, by the many insidious ways that beset us every day in our unavoidable contact with the world.

## A Report from the German Ecclesias

Many readers have asked for further information of Brother H. P. Mansfield's visit to Germany. Through the kind assistance of Sister L. Mednyanszky, we are able to record the following translated extracts from the German Christadelphian magazine, "Prufet Alles" ('Prove All Things'), reviewing the past months:

"Brother Mansfield's presence in our midst became the fountain of a mighty stream of blessings, which cannot find its equal in our past ecclesial life. We are thankful that our Brethren Reinhart Sieber and Karlheinz Friedrich succeeded in interpreting Brother Mansfield's public addresses, exhortations and expositions in such a perfect manner, thus doing full justice to the speaker's powerful message, and enabling us to come to know him as he really is—a man full of zeal and faith, humble and yet demanding full attention for the message he comes to deliver. A message that vibrates with urgency and hope.

"His words did not fail to stir brethren and sisters, and many of the interested friends were impressed similarly. This applies as much to the audience of the poorly attended public lectures in Esslingen, as to the hearers that packed the halls in Stuttgart and Berlin, Remscheid and Siegburg, and the few friends which had assembled in Frankfurt.

"Our fervent prayers are that the Lord who worked so mightily in our midst, may grant us to go forth with power and wisdom, to further instruct the already 'shaken' interested friends, so that they might ultimately become members of the body of Christ through baptism.

"There is good reason to rejoice with Brother Bassus (Berlin) and Brother Hausmann (Remscheid), that the tedious preparatory work which they did almost single-handed was so richly rewarded by good attendance. It is also worth mentioning—and did not fail to impress us—that the lectures in Esslingen and Stuttgart were attended by a large percentage of interested young people.

"How beneficial was the meeting of our Arranging Brethren! There our Australian brother urged us (and rightly so) to press towards the mark of becoming Christadelphians indeed—brethren of Christ in action, based upon his Word. Nobody could have demonstrated more convincingly than Brother Mansfield, what it means to know the Bible!

"As an introduction to a new way of Bible-study, the Stuttgart Ecclesia discussed study notes, based on the Book of Haggai, which were skilfully introduced and enthusiastically received.

"Happy hours followed, when on a subsequent evening we were introduced to many of our Australian brethren and sisters per medium of colored slides. We came to know their active way of life in the Truth and for the Truth . . . how they engage in gospel proclamation work . . . how their study groups operate. The spicy remarks of Brother Mansfield were greatly appreciated and created such an atmosphere of joyous fraternisation, that we parted very late that night!

"By now all members of the Ecclesia throughout Germany will be

quite familiar with the subject matter outlined by Brother Mansfield in his public lectures. Those who were not able to attend the meetings were supplied with "Herolds" ("Herald of the Coming Age" printed in Australia in the German language), entitled "The Gospel Explained," and "Russia's Conquest of Space—a Warning to Humanity!" Both pamphlets deal extensively with the subjects, and whilst only a limited number of interested friends could be reached by the public speeches, there is a much wider scope for the success of the "Herolds." Unfortunately there are by now only a few pamphlets left, but we have been reassured that further valuable literature will be supplied from Australia, wherefore we greatly rejoice."

To this general review, Brother Sieber of Esslingen, adds a more personal comment in a letter:

"I feel free to say that ecclesial life in Germany has come to a turning point since we have had Brother Mansfield with us. This is clearly evident now after his departure. Especially the young people were deeply stirred by the urgency of his message, by his personage, his zeal. . . . He had proved to them that the Truth is a precious possession and the Hope not a dim vision . . . but real!"

The proclamation of the Truth in Germany is undertaken in the most difficult circumstances. The main burden rests on the shoulders of a few elders, who travel extensively, visiting the small groups scattered throughout Germany. (There is one Christadelphian to every 300,000 unenlightened German!) Printed matter is therefore the ideal means of information, both for members of the Ecclesia, as well as the public, which should be shaken by the "still small voice" of the Christadelphians. Here is our opportunity to strengthen the things which remain.

The next German "Herold:" "Why Read the Bible?" is ready for printing. A duplicate of the manuscript was posted to Brother Bogner and Sister Faul, who are responsible for the publication, printing and distribution of all matter. Both have voiced high praise for the article. Brother Bogner writes:

"The article is excellent and will be invaluable, once it is available for distribution. Especially now, when we intend to advertise regularly in the daily press, offering instructive literature. The number of brethren that can give public lectures is limited. So we hope to reach wider circles of the public by means of advertising.

"All interested people are then regularly supplied with literature. Here the 'Herolds' can play an important part, seeing their message is presented with such irrefutable force. We eventually hope to cover all States of West Germany with literature, and there is no end to the work that could be done."

**Sister Faul comments:**

"It is a joy to read the articles supplied by you, and one should think that everyone reading them must see the light of the Truth clearly. However we know that God giveth the increase!

We have indeed become a very efficient German-Australian team! May God grant His blessing that all members of the household here in Germany are strengthened in their faith by the various articles and expositions supplied, thus in turn becoming better equipped to engage in gospel proclamation work. I personally have gained tremendously by studying them, and by saying this I speak for many in the Ecclesia."

**When we heard of the planned advertising campaign in Germany and**

the plans to supply all interested friends with a study course of the fundamentals of the Truth, we offered to supply them with a German version of 'The Key to the Understanding of the Bible' as a suitable series of lessons. The first five studies which have been forwarded were gladly accepted and will be duplicated and distributed to all members of the ecclesia throughout Germany, as well as to interested friends. This will be continued monthly until the whole study course is completed (God willing). We realise that this small group of our brethren and sisters in Germany has been left to itself too long. They do indeed appreciate all valuable study material, which can help to give them a clearer vision of the future. How much they were isolated can easily be seen, in a note of appreciation received after we had compiled extracts of "Pharerosis" and "Eureka" in German. Brother Bogner acknowledged them as follows:

"I have before me the extracts of some of Brother Thomas' works, which Brother Mansfield left with me, when leaving for Berlin. How grand a theme: God Manifestation! Some of these thoughts and the fundamentals concerning Yahweh's Name had once been explained to me by Brother Mayer, who brought the Truth to Germany, from America. That was many years ago.

"I could always see the importance of the subject, but I was never able to make it widely known. Now, of course, with all these expositions at hand, profitable studies can be undertaken, Bibles can be marked. I wish to express my appreciation by thanking you for these valuable details. They are indeed the means by which the titles of Deity, their significance and application can be grasped, thus leading to a full understanding of God-manifestation. Many, many thanks!"

**So the work goes on!**

Some of Brother Thomas' articles are now being prepared for publication in the German magazine, "Prufet Alles." May they help many to come to a full understanding of the riches and secrets of the Scriptures, that we all come into the unity of the faith, unto a perfect man, unto the measure of the stature of the fullness of Christ.

To this end we can help each other. Let us all join forces! Reader and writer alike. A continual supply of German "Herolds," expositions and study notes can be of great value to our people in Germany. Let us therefore, even in this respect, "sow to the Spirit" that we be "not weary in well doing: for in due season we shall reap, if we faint not."

Brother Bassus, who proclaims the Truth in Berlin single-handed—oftimes weary and discouraged because of the poor response to the regular Bible studies which he conducts—commenced his last letter with the following words:—

"Not that I have already received it, or have been already perfected, BUT I PURSUE, if indeed I may lay hold on that, for which also I was laid hold on by Christ!"

To this we only need to add: "Let us therefore, as many as be perfect, be thus minded," and let us lend a willing ear to the admonishing words of one, who walked before us saying: "Brethren, be followers together of me!" The same said in another place: "BEAR YE ONE ANOTHER'S BURDENS" (Not because they desire a gift, but that fruit may abound to your account!)

—L. MEDNYANSZKY.

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Remember that all men are weak like yourself. This will qualify you to be a comfort to them instead of a nuisance!

## From Our Correspondence

*We are pleased to hear regularly from our readers, and to learn of their experiences along the pathway to Zion.- Such can be directed to the addresses on the front cover, or to Box 226, G.P.O., Adelaide, South Australia.*



### Appreciation from England:

Many letters from our readers in England speak appreciatively of the efforts of the Editor during the past months. One such, writes:

"Brother Mansfield has been doing some magnificent building-up work, and he has been much appreciated by all who have listened to him. The stimulus he gives comes like a fresh Australian breeze, helping young and old to seek into the wealth of the pioneer writings . . ."

As we have remarked before, the Editor himself is extremely thankful for his contact with the brethren and sisters in England. The work in which he has been engaged is mutually beneficial . . . that all may be "built up" in the wonderful hope of Israel. In such work, the pioneer writings are invaluable, and the need today is to read and re-read them. We believe, Christadelphia would be much stronger if this was conscientiously done by all.

### Magazines Wanted!

Further requests have come to hand for any back issues of "Logos" or "Christadelphian" magazines. One correspondent has listed all issues of "Christadelphian" that are required, and we ask any readers who may possess unwanted copies of any of these magazines, to forward quantity and price to Logos Publications, Post Office, West Beach, South Australia.

### A Valuable Work:

Brother H.B. (England) writes:

"We pray that the work of the Truth in which you are engaged will continue to have Yahweh's

blessing. Our only sorrow is the lack of response apparent in ecclesial spheres in these dark days. However, we carry on an "Elpis Israel" class for young brethren and sisters every Tuesday, and our original 'Eureka' Class (now doing 'Ministry of the Prophets') on Thursday nights, with up to 15 members. We all thoroughly appreciate our Wide Margin Bibles, which we have had for many years.

The study of the Word is the strengthening influence in these days of apathy and indifference. The regular weekly class, upon the basis of the standard Christadelphian expositions, should be found among every group of believers. Such will prove of great assistance in the gradual preparation of a "people prepared for the coming of the Lord." "Logos" Committee would be very glad to give assistance to any readers upon this matter.

### An Excellent Aim!

Keen desire and earnest anticipation are expressed in a letter received from Sister L.C. (N.S.W.), who tells us:

"Having received a wide margin Bible as a gift, I would like to mark it correctly, and understand you publish a booklet concerning Bible marking.

"Would you please forward a copy . . ."

What a thrill to possess a new wide-margin Bible! What a power one possesses when that Bible is marked up, so that it "speaks" its message! We commend our reader in her determination, and trust that the booklet forwarded will be of assistance to this end,

Over three months have been profitably spent among the Ecclesias in Britain, and as the wheels of our plane commence to turn on the Prestwich airport, to head us swiftly west for Newfoundland and Canada, our minds turn with grateful thanks to the many acts of kindness and hospitality that we received from many of "like precious faith."

Some fourteen weeks earlier we landed at Birmingham airport, to view with nervous apprehension the work ahead. With addresses almost every night, with two addresses every Sunday, with many miles of travel involved, with the need to keep up work at home and maintain a certain literary output, the itinerary seemed to stretch interminably into the distance.

We wondered whether it would ever be covered.

It is now all behind us, and new horizons call.

We have made new friendships, we have renewed old ones; we have increased our experience of Ecclesial life as we have widened the circle of places visited, and have profited by many a discussion around the Word, with brethren who have been kind enough to take an interest in our work. There have been large meetings and small ones; enthusiastic gatherings and apathetic ones; formal addresses and informal chats around the fireside; expositions, exhortations, public lectures, question sessions.

The largest meeting was held in the Dudley Town Hall, and convened by the Dudley Queens Cross Ecclesia. The Town Hall is a large building capable of holding some 2000 people; the Dudley meeting numbers only about 40. The possibility of attracting an audience of sufficient number to make a respectable showing in such a large hall seemed difficult. But the Firs St. Ecclesia (Dudley—with a membership of about 120) promised assistance, and brethren in adjacent towns did likewise. Thus encouraged, the brethren responsible went ahead with their plans. Earnest prayer was made to the Father that He might bless the efforts being made, and a great amount of work was placed into publicising the lecture as well as the other meetings (of an expository nature) held in the area. Invitations were circulated among the brethren near and far, advertisements inserted in the press, some brethren and sisters paraded the streets carrying sandwich boards announcing the lecture, others drove through Dudley calling attention to it by signs on their motor cars, and announcements broadcast by means of an amplifier.

The result of all this activity, and the private and public petitions of the brethren to the Throne of Grace, was a growing interest in the effort as a whole, and a larger and larger audience at each of the expository nights held in the Dudley area. But even so, the number was far, far below what would look a respectable witness in the huge Dudley Town Hall! Could the audience be built up to 500 people, so as to look at least representative of some interest? The caretaker of the Town Hall was not optimistic. "You will not need many chairs



out," he declared. "Just recently, when the Birmingham Symphony Orchestra put on a concert here, there were only about 150 people came to hear it!" Another friend was no more cheering in his counsel: "Put on a 'Bingo' night, and you might get an audience!" he suggested. I did not know what he meant by a "Bingo" night, though I had seen halls with that notice on them throughout the country, and crowds flocking into them; and I have since learned that it is the latest form of gambling at present rife in Britain. Undeterred by these gloomy prognostications, encouraged by promises of support from brethren outside the Dudley area, the small Dudley ecclesias maintained their activity.

At last the night came, and what a thrill to stand upon the platform with Brother E. Wille (who had worked so energetically for the success of the night), and look down upon a sea of faces, upon an audience which to the amazement of the caretaker numbered at least 1200 people. He had hesitated to put out too many chairs, so that the whole of the floor space was covered, and the balconies were well filled also! The platform looked attractive and interesting with the special charts sent from Australia, and the audience listened quite attentively to the strange Australian accent. Thus the effort represented more than inter-ecclesial co-operation; it demonstrated that the hands of co-operation and fellowship can extend around the world, for many, both at home and abroad, had contributed to its success.

It is difficult to say how many friends were present, and that was not our main objective. Sufficient to say that many friends were in attendance, and during the question session took the opportunity of voicing themselves publicly in an excellent series of questions.

There were features which could be improved upon. There always are, and a feature of our work home, is to ruthlessly criticise our labors with the object of improving upon them. On this occasion, there was little attempt to secure names and addresses of friends with the object of following the work up: the large attendance made this difficult, and was not anticipated anyway. The obtaining of names and addresses for the purpose of following up any interest shown is a feature of public-speaking-work in Britain (and elsewhere) that I felt is not pursued with the determination that it warrants. We often spend large amounts of money (though the Dudley effort did not involve a heavy expenditure—nothing like as much as a normal effort would cost in Australia) and yet fail to properly follow up the work commended. I am more than ever convinced that proper study classes should follow such efforts, in which fundamentals of the Truth can be expounded in informal, simple yet interesting manner, to the benefit of any strangers, senior Sunday School scholars, or newly immersed brethren and sisters who may attend.

Thus the real work of an effort really commences when the "special lecture" has concluded.

What the large meeting did demonstrate, was the possibilities of co-operation between Ecclesias. Where this is enjoyed the truth shows forth with greater power, and is capable of great things. Certainly a united testimony to the Truth can help to defy the spirit of materialism rampant today, and like the preaching of faithful Noah help to "condemn the world" which surrounds us with its God-defying principles (Heb. 11:7). And that is a feature of preaching that we must never lose sight of. Noah is commended, not because he gained converts, but because he never gave up trying; his preaching was forthright and vigorous, so that there was no doubt in the minds of those who heard him as to the things for which he stood.

The last few weeks of our stay in Britain brought the tour to a crescendo of activity, with appointments day and night, and considerable distances to travel. We were in Birmingham one day, London the next, in the extreme south-east of England on the third, across to Torquay on the fourth; then to Bristol for two nights, Wales the next, Worcester the night after, and so on. Until our minds became a little dizzy, and Britain seemed to be rushing around in circles! This led to one embarrassing moment, when just before a meeting was scheduled to commence, and my mind was pre-occupied with the work before me, I was introduced to a sister. "I am very pleased to meet you," I said. "Oh, that is all right," was the reply; "you were staying at my house a fortnight ago!"

We enjoyed the weekend at Torquay. We had never visited this famous watering place before. It had been arranged that we travel by car from London to Torquay, but the distance, the heavy traffic, the time the meeting was scheduled to commence (4 p.m.) made this impossible. We had to go by train. But then the very heavy traffic from Kent (where we were staying at the home of Brother Barber about 17 miles from the centre of London) to the city, caused us to miss our train by a few minutes. We were advised that the next train would be so crowded that no seating would be available, and as I had not reserved a seat, I would have to stand up for the whole of the journey (some 210 miles). But I was agreeably surprised to find that the opposite proved true. In fact, with the assistance of a polite porter, I obtained a non-smoking compartment to myself, and was accommodated with a table upon which I could rest my typewriter. I therefore thoroughly enjoyed the journey, working and resting, to arrive 15 minutes before the meeting began, to take my place upon the platform when it commenced. Then followed a delightful weekend in company with the very friendly folk of that lovely seaside resort. It rained most of the time we were there, but that did not spoil the lovely scenery—delightful little lanes that twist and turn in wild abandon edged with tall green hedges; a rocky, rugged coastline on the high cliffs of which I looked far out to sea, and dreamed of home so far away, on the other side of the mighty waters; little bays tucked away here and there, where people can hide themselves from the busy round of life and relax in the sun (though I saw little of the sun!). But it was not the scenery that made this weekend so enjoyable, but the meetings which went off very well. They included an afternoon session on the theme of the Tabernacle, illustrated with slides; an evening address on Bible study and Bible marking; an exhortation on the thrilling theme of Revelation 5; a prophetic lecture which was attended by a record attendance as far as the Torquay Ecclesia was concerned. For good measure, some well-known and beloved brethren had taken the opportunity to holiday at Torquay this weekend, so that we could enjoy one another's company again.

All sorts of questions are asked one on such a tour as this. One young sister asked me, Was it good that I should speak every Sunday? Do I not find the need to listen to exhortations as well as deliver them? I answered her that I certainly preferred to hear exhortations rather than deliver them; and I see to it that I do receive them, even on a busy journey like the one I am engaged upon. I take the opportunity of refreshing my mind occasionally by reading exhortations by brethren. I also set aside a certain time each day, that I might study a verse or two of Scripture. It is from this study that I derive the most powerful exhortations. During the present journey, I have studied some facets



of the life of Christ, with the objective of making his life and his person more real and personal to me. And that provides the richest form of exhortation, for the Word brings the image of Christ constantly to my mind. I tried to point out to this sister that this is the real value of Bible study and of Bible exhortation, for the latter is built on exposition. We are what we are because of what we believe. If our studies do not make any impact upon our characters, and the Truth does not become for us a way of life, then we are wasting our time in searching the Word. We should study not that we might "know" in an academic sense merely, but for the same reason as did Ezra; that we might "seek the law," then "do it," and finally "teach it to others." He set his heart to accomplish this (Ezra 7:10); we need to do likewise. SEEK, DO, and TEACH, in that order, should sum up the object of study, and our daily service to the Truth.

On another occasion, I was asked to express my opinion on the order of service in the memorial meetings. This varies considerably in different parts of the country. Some are held in the morning; some in the afternoon. I found the morning by far the best. Christ frequently selected the early morning for moments of intimate communion with the Father. He knew the value of the morning hours (Mark 1:35), as one writer has remarked. He rose when the world was still. He saw when the light was new, and when it spread abroad from the east with fresh tokens of his Father's presence; and thus he joined with all creation in praising the everywhere presence of God. And although a meeting at 11 a.m. is not exactly "early in the morning," there is a freshness about it which I find far more exhilarating than the afternoon when the mind is more sluggish, and the body more tired, especially after a heavy dinner.

Some meetings have the business announcements and collection first, the object being, as it was explained to me, to get the "business" aspect of the meeting out of the way, so that the mind can concentrate upon the memorials. I found that it did not act upon me like that. In fact, I found it distinctly disturbing, tending to destroy the sanctity of the gathering. My custom is to try and divorce my mind from temporal things in approaching the memorial service. I like to take my place in the meeting quietly, to read the Word or meditate thereon, and so prepare for the service of worship to commence. This was completely shattered when we opened with a hymn and short prayer, to follow immediately with business announcements and collection. The form of service suggested by Brother Roberts has much to commend it; Hymn, reading, fraternal announcements (thus introducing any item that might find special mention in the prayer), prayer, hymn, exhortation, emblems, hymn, other announcements, collection, hymn, prayer. In such order, the third hymn closes the first section and main purpose of the meeting, and "business" takes its proper secondary position.

This order follows closely that which history suggests was adopted by the early ecclesias in the first century. I find it far better than the practice of some Ecclesias which have the exhortation after the emblems. The natural place, surely, is before, in order to prepare the mind for the partaking of the bread and wine. Many agreed with me in this, even members of Ecclesias that have adopted the practice of having the exhortation after the emblems, but apparently tradition stands in the way of any alteration. And I can readily appreciate that many would be reluctant to alter the custom of years; though I am sure that such a change would be to the good.

I feel that improvement can be made in the reading of the Bible

at Memorial Meetings also. Usually two readings are selected from the Bible Companion, sometimes involving three long chapters, and frequently (so I was told) the exhortation that followed had little connection with either of these. What part does the reading of the Bible play in the service if this be the case? Very little indeed. We are merely giving lip service to our reverence for the Word by "doing the readings." Would not the reading of the Bible play a far more important part if the exhortation was based upon it? And that being the case, would it not be better to limit the reading to one chapter, or chapters, selected by the exhorting brother? Why read two or three chapters, if his remarks are based on one? I found in many meetings, the reading of the Bible played no important part whatever. True, it was read well, and several brethren played a part in reading different sections. But apart from the fact that the Bible was read, I could not see the point of this reading without the whole meeting being based upon it. Therefore, why not follow the pattern of some meetings, and allow the exhorting brother to select the chapter to be read that morning? These comments are not exclusive to Britain alone, but could exercise the attention of Ecclesias in other parts as well. Certainly if this responsibility was placed upon exhorting brethren, we might receive more exhortations and fewer sermons!

Whilst discussing this matter of Ecclesial meetings, let me make a comment or two in regard to decorum. This, I believe, is of greater importance than some are prepared to allow. In this superstition tends to go to one extreme (the formalism of the churches); the sterile independence of modern democratic feeling is liable to lead to another (the noise and confusion that seems to precede many of the gatherings of the brethren). The medium is the best. The spirit of the Truth is a spirit of reverence, and this ought to be manifest in all the assemblies of the Truth. It is very much the contrary sometimes. Is there not virtue in arriving at a meeting and taking one's seat quietly, busying oneself in the reading of the Word, or in prayer in preparation for the service, rather than occupying the time with the mundane affairs of life as they may affect oneself or one's neighbour? Quietness should prevail within the hall, so that the congregation can enter fully into the spirit of the gathering, and mentally seek Him Who is invisible to mortal sight. We are there for worship, not for the pleasure of fraternal intercourse. This is best reserved until the close of the meeting. But what do we find? In some meetings, something of this nature prevails, but in many of them, noise and confusion reigns supreme until the Presiding Brother takes his place, and the signal is given that the meeting is about to commence. Then the laughter, the noise, the confusion subsides as brethren set themselves to briefly remember the sufferings of Christ, only to reach a greater medley of noise and confusion at the conclusion of the service.

Brethren will probably recognise that these comments do not apply exclusively to Britain!! Let the utmost quietness prevail before the memorial service and the public proclamation of the Word, and let the congregation engage itself in meditation and prayer, that the Divine blessing might be upon all that is done. Paul exhorted the Corinthian brethren that they might consider the effect of their thoughtless actions upon unbelievers (1 Cor. 14:23-25)—may I suggest that the same consideration be extended to these suggestions that I am now penning.

The last week in England saw some lovely meetings in the Birmingham area. Some of these were very large, taxing the halls to the limit. Outstanding among them was a meeting of the Eureka Class in the

centre of the city, where some 500 brethren and sisters met to consider the theme of the March of the Rainbow Angel of Revelation 10, and listened for nearly two hours whilst it was developed. The Rowley Regis Ecclesial Hall was filled to overflowing for an illustrated address upon the Book of Ruth, and some, unfortunately, could not be accommodated. The Small Heath Ecclesial Hall was likewise packed to capacity for an expository exhortation on: Prayer: Its Purpose and Power in our Lives.

This address concluded our work in Britain. On the following day, a large company of Brethren and Sisters gathered at the Birmingham airport to bid us farewell. To us, at that point of time, it seemed as though the weeks had passed like a dream, in a flash! Certainly it was still raining, as it had been when we arrived! And now we had to say Farewell. Farewells are invariably unsatisfactory things. There is so much we would like to say—so little time to say it; so much we would like to do—but no opportunity to accomplish it. And with a large number present, all we could do was to extend a brief clasp of the hand, mutter a few words of thanks, and pass onwards to the plane. For precious moments were ticking away, and an insistent raucous voice was announcing that boarding time on the plane had come.

So we said goodbye, we took our seats on the plane and fastened our seat-belts. From the window we could see the brethren and sisters clustered at the airport lookout windows, trying to catch a glimpse of us. To the irritation of the portly business man sitting beside me next to the window (and who anyway occupied more than his fair share of the armrest!), I borrowed a scarf from my sister-wife and frantically waved it at the window. It seemed to me that some saw this signal at the window and waved back. But now the engines had roared into life, the wheels turned and gathered speed, we were suddenly thrust back into our seats as the plane gathered momentum, we looked down from the sky above on Birmingham beneath whose streets we had travelled so much during the past weeks, and then swiftly, inexorably, we were borne away from our friends, and from England, on the first hop in our progress towards the American continent.

—EDITOR.

Behold him! Was ever sorrow like unto his sorrow? He came to his own people with heart full of the pity of God Who was enshrined in him. He looked on them with tears in his eyes, and bewailed the infatuation that resisted all divine entreaty. He sought to bless and do them good, in turning every one of them from their iniquities. But they hid their faces from him. They gave him to insult and death. They esteemed him smitten of God and afflicted, little knowing that he was wounded for their transgressions, that he was bruised for their iniquity. The burden was too grievous to be borne. It broke the heart and whelmed the sufferer in death. Ah, thou Man of Sorrows, whose cry of agony rings down to this dark century of sin, and opens anew the fountain of thy grief in the hearts of such as love thee, thou shalt yet see of the travail of thy soul and shall be satisfied. —R.R.

The state of the world shows that all things are heading up for the tempestuous yet glorious finish, when distracted human affairs will be taken hold of by the only government that can put them into the right shape. —R.R.

For Private Study



# NOTES ON THE APOCALYPSE

Based on "Eureka" and designed for home study and Bible marking

## *Revelation 19:19 continued*

### **VERSE 19:**

"I saw the beast" — Cp. Rev. 17:3, 8. The overthrow of Gogug will lift the shackles of Russia from off Europe. It will be followed, however, by a confederacy of Catholic Powers which will organise to resist the new power in Zion.

"Against him and his army" — Israel spiritual and natural.

### **VERSE 20:**

"The false prophet" — The pope will give his blessing to this organised resistance. There is a Catholic tradition, that when antichrist arises, he will set up his power in Jerusalem, and command the allegiance of mankind!

"The lake of fire" — Europe will be turned into a lake of fire by the manifestation of Divine wrath (see Dan. 7:11; 2 Thess. 1:8; Mal. 4:1-2).

### **VERSE 21:**

"The remnant" — The destruction of organised opposition will leave many pockets of resistance, which will ultimately be overthrown by the campaigns of Christ. These constitute the "seven thunders" of Rev. 10:3, the details of which are not revealed.

"All the fowls" — Those nations that have submitted to Christ will assist in the overthrow of those that do not.

## **REVELATION CHAPTER 20**

After Christ has overthrown his political foes, and extended his rule into all parts of the earth, there remains the work of moral regeneration of the world, and the final destruction of sin and death. This takes one thousand years. Paul declares that "the last enemy to be destroyed is death," after which the perfected kingdom will be handed over to God. Revelation 20 provides the details of this conquest of sin and death.

### **Satan Bound Vv. 1-3**

#### **VERSE I.**

"An angel" — See note Rev. 19:10. This is a messenger of God, and relates to the angels of the future age (Luke 20:36), who take over the administration of affairs at present handled by the angels of heaven under the guidance of the Lord Jesus (Heb. 1:14, 1 Pet. 3:22, Heb. 2:5). After the destruction of organised resistance (Rev. 19:21), the nations will be subjected to Divine law (Isa. 2:2-4, Isa. 26:9). For that purpose, the saints, having been elevated to the political heavens (Rev. 4:1), will afterwards descend to the political earth to educate and guide the people.

"Down" — See note above and

cp. Ps. 72:6.

"Key" — A key is the symbol of power (cp. Rev. 1:18). This multitudinous angel has power over the bottomless pit.

"Bottomless pit" — Lit. the abyss, and relates to the ocean. It is therefore the symbol of nations (Rev. 17:15, Isa. 57:20). This word "abyss" is used for the deep (i.e. the ocean) in the Septuagint Old Testament (Isa. 44:27, Isa. 63:13 etc.). It is rendered "deep" in Luke 8:31. It is equivalent to the Hebrew "Tehom" rendered "waters" (Gen. 1:2, 7:11, 8:2, Isa. 51:10.) Thus bottomless pit, or abyss, signifies unfathomable waters, an apt symbol for the seething mass of humanity. This angel has power over such.