

*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME THIRTY



# Logos

## INTRODUCTION TO VOLUME THIRTY

*We pen this Introduction to Volume Thirty of "Logos" in Indiana, U.S.A., during the course of a fourth world tour. It comes rather as a shock to realise that another year has been completed in the life of the Magazine; and as we look abroad upon a world that is so rent with trouble, and in which the signs of the times are so openly manifest, we wonder how long it will be ere we are called upon to lay down the pen, in the knowledge that the Lord is here, and the need for such labor has ceased.*

*Meanwhile, in this speeded-up world of ours, life seems to flash by more rapidly than ever before. The advent of modern transport, and labor-saving devices has not brought greater periods of relaxation, but has made more demands upon our time. In the rush and bustle of life as we know it, there is a great danger that the essentials of life (those things relating to the Truth) can be crushed out of existence.*

*Thus, we feel, there is a greater need for "Logos" than ever before.*

*We feel this, particularly in view of what these international journeyings have revealed to us. They have shown us the problems that face the brotherhood in many parts of the world. This is not so apparent when one has lived out his life in one part. There is a tendency for one to become parochial and introspective, seeing only one's own problems, interpreting the needs of the Truth according to one's own circumstances, and failing utterly to see that conditions, circumstances and environment differ in different parts of the world.*

*For example, the environment of the Truth is different in Germany to the United States, and different again in England, Australia and South Africa. And the needs of one country are not necessarily those of another. But as "Logos" goes to all parts of the world, so we must try, in measure, to cater for the needs of all. Our journeyings have helped to reveal to us the problems that face the brotherhood in different parts — though we may have lacked the wisdom or the workers to properly apply ourselves to what is required.*

*We recognise, however, the need to draw closely together the bonds of fellowship and truth in all countries, that we might stand more unitedly together against the challenge of the world. And that challenge is greater today than ever before. These are "evil days" as Paul predicted (2 Tim. 3:1). There are forces sweeping the world that can crush the truth out*

of existence. In some parts of the world those forces are so belligerent and demanding that already the Truth is on the defensive, and even in retreat! It is an age of extreme nationalism, when mighty "isms" are using all the power of the flesh to impose their will; when from radio, press and television, there pours forth an evil stream of propaganda designed to mass-influence the minds of men, and bend them to its will. Communism, Capitalism, Catholicism, together with other systems with seemingly endless resources are using these, and other means, to influence mankind to one side or another in this war of propaganda.

The Truth must stand aside from all this, must not become involved in the strong currents of feeling that are generated on all sides by unscrupulous propaganda, but rather stand up defiant of it all, setting before men the way of life in Christ Jesus. And it has the strength to do this. It matters not that the number of its adherents are comparatively few; they have access to a Power that the world knows not, for God's strength is made perfect in weakness. The still, small voice of Truth is efficacious in drawing some to the way of righteousness, in spite of the turmoil and shouting of flesh so much in evidence today.

But the Voice of Truth will only become efficacious if we make it so in ourselves. We can only do that if we apply ourselves to the means that God has provided to that end. If we are to successfully battle against the world in these evil days, we must become the people of the Book in fact, and not merely in theory. We must become close students of the Word, and set forth its principles to the world in virile, forthright fashion. This becomes more and more impressed upon us as our travels take us from ecclesia to ecclesia throughout the world. Though circumstances and environment might differ from one country to another; though the trials of brethren in one part may not be those of another; the antidote is the same. The Word, alone, is capable of meeting all needs, of providing the answer to all problems. It will give us the victory over the powerful foes that are ranged against us. "For", John tells us, "this is the victory that overcometh the world, even our faith" (1 John 5:4), and "Faith cometh by hearing the word of God" (Rom. 10:17). Only the personal study of the Word will give us the victory and increase our faith. Faith will not come by hearing addresses, no matter how eloquently expressed or vigorously stated. Faith will come only when we turn personally and privately to the Word. It is action that is impelled by the Word that is pleasing to God, not action that is induced by the stimulating oratory of some fiery speaker. The reform of Josiah was a failure because it was religion by compulsion, and not religion induced by the Word understood and applied. And in many parts of the world the brotherhood is weak today, because it has not applied itself to the means that God has designed to strengthen it. Christ prayed: "Sanctify them through Thy Truth; Thy Word is Truth" (John 17:17). But many have failed to appreciate the significance of that heartfelt prayer of Christ, and imagine that there is an adequate substitute for the Word to sanctify the servants of God. They imagine that social gatherings, stimulating meetings, rousing addresses may do this. Without deprecating these in the least and they have an important value; unless we are prepared to supplement these activities by private study, they will fail.

And therefore, as we open our thirtieth volume, we do so with the determination that if God give us the strength and ability, we will dedicate this volume to stimulating interest to that end. We hope, when our current journey is over, and we are home again, to put more time and space into what appears to us to be the greatest need of the moment: **THE ENCOURAGEMENT AND ASSISTANCE OF OTHERS IN THE**

**STUDY OF THE WORD.** *As Brother Thomas states in "Elpis Israel":*

**"The Scriptures can do everything for us in relation to the light. This is known, felt, and keenly appreciated by all interested in the support of error."**

*The Scriptures can effect the greatest miracle in flesh, for it can change a person for the Kingdom. This will be done only by study of the Word, and not by the hearing of "sermons," whether preached from Christadelphian platforms, or any other. On page 389 of "Elpis Israel" the following exhortation appears:*

**"Hearing 'sermons' is not 'hearing the word.' It is this we must hear if we would have faith; for 'faith comes by hearing the word of God.' If the gospel of the kingdom were preached in 'the churches,' and believed, there would be no more complaints of want of spirituality and life. There would be so much of these that they would be too hot to hold the worldlings who overshadow them with the wings of death. They would go out from them, because they were not of them. Let the well-disposed in 'the churches' try the experiment, and they will soon discover the truth of what is here stated. The time is come in which there must be no faint-heartedness, and when a courageous testimony must be borne for the word of the kingdom.**

**Ministerial favor and popularity must be utterly disregarded; and the question be, not 'What saith the minister?' or 'What will people think?' It matters not what they say, or think, in the case; the simple question is, 'How is it written?' 'What saith the Word?' Let this course be pursued in candor, and I doubt not, but in a short time a people will spring up in these islands prepared for the Lord, whom he will acknowledge at his return."**

*We desire to see more of this thirtieth volume of "Logos" dedicated to the type of exhortation expressed above, and more of our activities devoted to supplying the means to implement it. To that end, we would appreciate the assistance of readers. They can help by subscription; by letters of advice and assistance; by encouraging in their immediate circle the principle of sound Bible study; by familiarising themselves with the pioneer writings and drawing the attention of others to them. We verily believe that a greater service is done when a person is induced to read "Elpis Israel" than by the most eloquent and stimulating of addresses. For the former can have a permanent impact, whilst the latter is usually effervescent in its influence.*

*So, as we open the pages of this, our new volume, it is with a keen sense of responsibility. As the years take toll of us personally, we appreciate better the needs of the moment—though oftentimes "the spirit is willing but the flesh is weak." The Master, however, has taught us to pray the Lord of the harvest that He send workers into the field; and the Lord of the harvest, Himself, has taught us to seek the blessing and strength from above (Psa. 127), which, alone, can make our labors truly productive. Thus we open this new volume with the prayer that He may bless these efforts . . . that they may be productive of good in His service . . . and that He may also send into the field further workers, that in these closing days of the Gentiles a virile testimony to the Truth might sound forth both to those within the Body as well as those without.*

**WILL YOU, READER, HELP US TO THAT END?**

—EDITOR.

Prophecy of Immanuel (Isaiah 7-12).

# IMMANUEL'S TRIUMPH

## (ISAIAH 11)

In Isaiah 7:14 Immanuel is promised as the seed of the Virgin, whilst Ch. 9:6-7 describes the ultimate triumph that issues from his birth. Ch. 11:1-5 unfolds the process that, by the morality and power of the Father, would lead him from birth to glory. In Ch. 12 he reigns triumphant! And in true prophetic idiom, it is all set against the background of events that drew both on the prior history of the people, and events contemporary with the prophet. In fact, it is from these typical historical and contemporary events that the prophecy gathers its force and illustrates its meaning..



### The Historical Background

Sennacherib, with the mightiest war machine that had ever been organised, swept down from the north against Aiath, Migron, Michmash, Geba, Ramah, Gibeah, Gallim, Laish, Anathoth, Madmenah, Gebin and Nob — cities of Benjamin. Isaiah 10:29 declares that "Gibeah of Saul is fled", and thus brings before the mind: Saul, the first earthly king of Israel.

A tall man (1 Sam. 10:23), Saul had been appointed king when he was "little in his own eyes" (Ch. 15:17), but soon evidenced lack of faith (Chs. 13, 15). Rejected for the stripling David (Ch. 16:1-13), he found himself faced with the Philistine Army and its champion — Goliath of Gath, a man bigger than himself! (Ch. 17).

"And the Philistines said, 'I defy the armies of Israel this day give me a man, that we may fight together.' When Saul and all Israel heard the words of the Phillistine, they were dismayed, and greatly afraid" (vv. 10-11).

It was the stripling shepherd-boy, who, repudiating the brass armor of the king, slew the giant "in the name of Yahweh of Hosts, the God of the armies of Israel" (vv. 45, 49-51). David's purpose was "that all the earth may know that there is a God

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"Lukewarmness" — with such a hope as ours! Brethren, "awake to righteousness, and sin not!" Be hot or cold, or we shall come down upon you like a thundering avalanche from the snow-capped peaks of Helvetia's Alps upon the heedless traveller below! "Lukewarm" in prospect of a share in the Kingdom of God! O shame, shame upon you all!

—Bro. Thomas.



in Israel. And all this assembly\* may know that Yahweh saveth not with sword and spear: for the battle is Yahweh's, and He will give it into our hands" (vv. 46-47).

### The Contemporary Background

Now, in the circumstances contemporary with Isaiah, history was repeating itself. The cities of Saul's Benjamin were in full flight before a greater than Goliath, and the people crowded into Jerusalem, where David's descendant, Hezekiah, occupied the throne, and was preparing to meet the onslaught on the basis of faith in Yahweh (2 Chron. 32).

In this crisis, Hezekiah 'spoke comfortably to them, saying, Be strong and courageous, be not afraid, nor dismayed for the King of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an army of flesh; but with us is Yahweh our Elohim to help us and fight our battles" (vv. 6-8).

Upon this historical and contemporary basis, the role of Immanuel, Israel's Messiah, is prophesised:

**"(And) there shall come forth a shoot from the stump of Jesse,  
and a branch shall grow out of his roots,  
And 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 the fear of Yahweh.  
And his delight shall be in the fear of Yahweh" (Isa. 11:1 - 3 RSV).**

### The Assyrian "Rod" destroyed by "The Branch"

This chapter commences with a sublime contrast.

The opening word, "And" links what is now said with the closing thoughts of Ch. 10. There the powerful Assyrian army was likened to a mighty forest, growing thickly together and of great height, resembling the Cedars of Lebanon. This forest was, however, to be cut down and levelled to the ground by

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\* Notice the two-fold purpose of David (and of Messiah): That all mankind might realise that salvation is in Israel's God; and that Israel itself might realise the need to rely upon their God! The word "assembly" is "qalal" in Hebrew, and is equivalent to the Greek "ecclesia," being so rendered in the Septuagint version. David's act drew attention to the failure of the ecclesia to rest upon the strength derived from the Father. He fought in the Name of Yahweh, and wished his fellows to note the example. Isaiah reminded them of this exhortation in his day. A similar need exists today. The followers of David must assume the same armor (of faith) and rejecting the jeers of the adversary, press forward courageously and fearlessly against "spiritual wickedness in high places." Tolerance of Goliath was not David's suggestion. Nor should it be made today. The ecclesia would be stronger if greater efforts were made against the opponents of God's truth by those who would lead the ecclesias.

the axe of Yahweh's mighty one (Ch. 10:33-34).

But who is to do the "lopping"? Whoever he is, he is not the one who stands erect in his own strength and pride, as would a "Cedar of Lebanon" (Isa. 2:13); but on the contrary, he grows up as a 'sucker' from the "dead stump" of an old tree. And, to continue the analogy despite his unpromising beginning and general weak appearance, he would become fruitful and would prosper.

There are four key words in verse 1, each of which requires definition if this prophecy is to be understood.

They are:

\* **SHOOT** (Heb. "Choter"), translated "rod" (AV) which Gesenius renders "sucker" or "Branch." Its only other occurrence (Prov. 14:3) gives some idea of its usage: "In the mouth of the foolish is the ROD of pride, but the lips of the wise shall preserve them."

The thing that is in the mouth is the tongue, but in the "mouth of the foolish" it is used as a rod that utters ill-timed and ill-judged reproofs. By extension, therefore, it stands for what flows out on the tongue, i.e. speech.

The one referred to as the "shoot" or "rod" would be a spokesman. David, the son of Jesse, had spoken for Deity when he prophesied the victory of his greater son (2 Sam. 23:1-4), and Hezekiah did no less when he occupied David's throne at a time when the spiritual condition of the nation was symbolised by a:

\* **STUMP** (Heb. "Geza"), translated "stem" (AV), but also rendered "stock" in: (a) Isa. 40:24, where, treating of the princes and judges of the earth, it is a dead stump; "their stock shall NOT take root in the earth;" and (b) Job 14:8, where again, a dead stump is intended: "thou the root thereof wast old in the earth, and the stock thereof DIE in the ground."

Jesse was the father of David, with whom God had made the covenant of 2 Sam. 7. Although Son of God (v. 14) the seed promised was to be in David's line, belonging to David's family tree, which had Jesse for its stump. The prophet has in mind the one in whom the substance of the Davidic covenant would concentrate. The one to "come forth" would be Deity's spokesman and David's illustrious descendant. "Sit thou at my right hand, until I make thine enemies thy footstool" (Psa. 110). The Word's significance here is to point out that when it would seem there was no life left; when the stump that had supported the Davidic family-tree seemed incapable of sustaining the tree any longer, there would emerge from it a new centre of healthy life. Such a situation obtained when Hezekiah (who prefigured Christ) ruled and contended with the prevailing wickedness of his times.

\* **BRANCH** (Heb. "Nester"), which Young styles "a shoot," and Gesenius "a sprout or shoot, so called from being verdant (Isa. 60:4), metaphorically used of offspring (Isa. 11:1; Dan. 11:7). From the root,

to shine, to be very verdant. The significances of watching and being very verdant are also joined in the root, thence striking and beholding, thence observing and guarding." The branch would be all these things to his people.

\* **ROOTS** (Heb. "Sheresh") appears in Job 14:8; "though the **ROOT** thereof wax old in the earth."

### Hezekiah and Christ

Of whom is the prophet speaking?

In Rom. 15:12 Paul quotes Isa. 11:10 and applies it to Christ, Israel's Messiah. But whilst this is so, the relation that verse 1 sustains to the final verses of the previous chapter and the destruction of the Assyrian host, makes it plain that it had a primary fulfilment in the experiences of Hezekiah. Thus Kumchi, the Jewish commentator, says of this verse;

**"He joins this paragraph, with respect to the days of the Messiah, with the fidelity that was in the days of Hezekiah."**

The very first verse of Isaiah's prophecy tells us that his work occurred during the reigns of four kings — "Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah". Of these:

\* **UZZIAH**, because he usurped the function of the priest was rendered "utterly unclean" (Lev. 13:44-46) when God smote him with leprosy in the forehead (2 Chron. 26:19-21);

\* **JOTHAM**, his son, though a vast improvement on his father "entered not into the temple of the Lord. And the people did yet corruptly" (2 Chron. 27:2);

\* **AHAZ**, son of Jotham and grandson of Uzziah was probably the most evil man ever to take the throne of Judah (2 Chron. 28:1-4). Deep corruption marked his reign. So wicked was he that he was refused burial with his forebears (v. 27);

\* **HEZEKIAH**, the son born to Ahaz when he was 11 years old, and who was a "tender sprout" of some 9 years old when his father ascended the throne at the age of 20 years (2 Chron. 29:1; cf. 28:1). Growing up in the atmosphere of a people "dead in trespasses and sins" and sunk in the mire of apostasy, the nation amongst whom he flourished could be described as a dead stump, and Hezekiah could fittingly be described as "a tender plant, and a root out of a dry ground."

Messiah was being prophetically revealed, but revealed in such a way that his work was illustrated in the life and times of the righteous Hezekiah. It was as though Yahweh was saying to the people: "You wish to see an outline of Messiah's redemptive work? Behold it, then, in Hezekiah, your king!"

When, at last, Messiah did appear, the Pharisees, Scribes and Sadducees were in control of the nation (though subject to Rome) and the nation had once more fallen insensibly into the corruption and idolatry of self-interest — its "stump" and "roots" appeared to be dead.

### Siloam — The Enlivening Word

Viewed from another aspect, Isaiah had compared the Word of God with the water that "sprang forth" from Gihon and flowed under Zion, Yahweh's resting-place, through the Siloam aqueduct to the pool that bore that name (Isa. 8:6-7, cf. 22:11). At a later date, Immanuel himself would confirm the identification of Siloam with God's Word (John 9:7).

By this figure, Isaiah had presented trust in God's Word as the only thing that, for Judah, could stave off the Assyrian flood, and lead the "house of David" to the "rest" and "tranquility" of Shiloh (Gen. 49:10).

The prophet's plea rejected, he saw (as it were) the Israel-tree cut down, its dead stump in the ground, yet through the scent of "the water of the word" (Eph. 5:26) he saw the roots reach out, and suddenly there was produced a shining, verdant branch or sprout.

Further, it appears to be significant that Isaiah is using the same terms that appear in Job, a much earlier expression of God's Word. Thus Job 14:8-9 records:

**"For there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch (Heb. "Yohneketh," fem. of "Yonake") thereof will not cease. Though the root (Heb. "Shoresh") was old in the earth, and the stock (Heb. "Geza") thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant."**

Job expresses the certainty of death because of sin: "there is hope in a seemingly dead tree . . . but man dieth . . . where is he?" (v. 10). Apart from a life revived by resurrection from the dead, there is no hope. But it is remarkable that Job should use words that Isaiah pens here, and in Ch. 53:2:

**"He shall grow up as a tender plant (Heb. "Yonake" masc.) and as a root (Heb. "Sheresh") out of a dry ground . . ."**

Doubtless, the faithful king Hezekiah, as he faced a threatened death (Isa. 38:1) and gained recovery that spoke of resurrection (v. 21) and extension of days that spoke of immortality (v. 5), would have had occasion to reflect on the experiences of Job — and to understand the lesson that his life attested, that life after death may only come from God through the faith generated by "the water of life" — God's powerful Word!

—E.M.S.

When a man is deeply and continuously engaged in an atmosphere of Divine thoughts, he has neither the time nor inclination to plot mischief and play the fool. This is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil.

—J.T.

## Ezekiel's Temple — Large or Small?

# 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 are introduced to the INNER TEMPLE in Ezekiel 41: "Afterwards he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side . . ." (v. 1). It will help the reader if he consults the diagram of the Sanctuary (on page 42 of the Temple Book) and observe that the inner range of circular buildings is the Temple (i.e., Inner Temple) and the area enclosed therein is termed the "Most Holy".

The word "Temple" involved the idea of capacity and its general signification is any great edifice. Dr. Young and Dr. Bullinger render it "Palace", the same word being rendered "King's palace" and "Ivory palace" in Psa. 45. This fact alone should prevent anyone simply assuming from verse 2 that the total area of the Temple itself was 40 cubits long and 20 cubits broad, and from verse 4 that the Most Holy was only 20 cubits square. The Most Holy is not a room at all, let alone a small room 20 cubits square, although these small measurements are included in the Most Holy.

Brother Sulley shows that the measurements 40 x 20 apply to the porch 40 cubits high and 20 cubits wide; and not the length or breadth of the Temple proper, as we shall show later. The Septuagint states clearly in verse 1 that it was the porch in the Temple, and not the Temple itself that was being measured. Thus the measurements in these two verses apply to the porch.

Interpretation must include all the main features in a prophecy, and not blindly adopt one verse, when others show this to be hopelessly wrong.

As in the outer sanctuary, so in the inner, we have three-storied chambers (cellae) with galleries: "And the galleries round about on their three stories" (41:16). We have pointed out that other expositors base their claim for the chambers (cellae) filling each side of the outer sanctuary from the statement in Ezekiel 40:17: "Thirty chambers (cellae) upon the pavement." Here again, in the description of the inner temple, it is stated there were "thirty in order" (v. 6). Whilst Dr. Davidson does not

show in his plans these 30 side chambers of three stories in the inner temple, he does accept them, and actually associates the likeness of this testimony with the 30 of the outer court, stating: "It is probable that the chambers were 30 as those in the outer court were also 30, and Josephus is cited as witness for their number." Here then is a very important feature of the inner temple, which, like the outer sanctuary, has three-storied galleried buildings, and "thirty in order". Dr. Davidson says these 30 would appear "round about the walls of the temple house, north, west and south in three stories with 30 chambers in each story." From his plan, we have only 80 cubits for the full length of the temple sides, including the Most Holy, and 40 cubits wide. Therefore we are faced with the extraordinary feat of building 90 rooms around this confined space, which rooms he calmly admits would be 4 cubits wide on the ground floor, probably 5 cubits on the middle floor, and 6 cubits on the top floor. If a building had been drawn to scale of the inner sanctuary, he would have to erect a temple no bigger than a small meeting room, and immediately around this put three stories each with 30 rooms, i.e., 90 rooms, each of which would be no bigger than a box room or small bedroom in a house.

This, we are asked to believe, is the Temple ("palace") of the age to come!

The error is caused by assuming the "side chambers" of four cubits in verse 5 refer to chambers or rooms (i.e., cellae). But this is not the case because an entirely different word is here used and is translated "rib" in Gen. 2:22. In other words, this 4 cubits is the breadth of these "ribs", which had "an enlarging and a winding about still upward" (v. 7), as seen in some cathedral roofs. Although rendered "chambers" in the A.V. they are not chambers (cellae) at all. (See the illustration on page 103 of the Temple Book.) The Septuagint correctly omits the word "chamber" (room) in all these verses, and merely renders the word "side" or "sides" as: "and the width of each side four cubits round about" (41:5). Instead, therefore, having many chambers (rooms) 4, 5 and 6 cubits, we have described "ribs" (sides) 4 cubits in breadth (v. 5) built into a 5 cubit wall "for the side chambers" (i.e., sides or ribs — v. 9) with a foundation of 6 cubits (the "foundations" of the side chambers — sides or ribs — were 6 cubits: v. 8).

They were in three ranks, "one over another, rib to rib three" and "thirty in order" (v. 6), these ribs being "20 cubits long and 20 cubits broad" (v. 4) and since the breadth has already been given as 4 cubits (v. 5) this additional measurement of 20 cubits is height; the whole filling the internal space of the temple between the posts (see plate IX in the Temple Book).

It will be seen that Brother Sulley specifically applies the 20 x 20 cubits of v. 4 to be a description of the "rib", although ribs are not mentioned until verse 5. If this construction is correct, instead of having 30 box rooms in 3 stories, we have 30 sections or orders, "thirty in order" of 20 cubits ribs in 3 tiers, as an integral part of the Temple. How then can a temple 20 x 40 cubits have 600 cubits, i.e., 30 x 20 of ribs in its main construction, apart from many other features?

Taking the 30 sections of stories, "three one over another", we get no less than 1,800 cubits!

This word "rib" stands for inanimate things which have some structural similarity to the sides or ribs of an animal, and so we have the same word in Exod. 26:26-27: "And thou shalt make bars of shittim wood; five for the boards of one side (rib) of the tabernacle."

If the objection be made that verse 4 expressly states the 20 x 20 is the "most holy", the reader must bear in mind the whole space within the inner temple, also including the temple, is called the "most holy".

### **The Mountain Surround is the Most Holy**

Brother Sulley stresses that the key to the understanding of the inner temple (palace) is found in the statement that the inner sanctuary must surround a hill or mountain:

**"This is the law of the house; Upon the TOP of the MOUNTAIN the whole limit thereof shall be most holy" (Ezek. 43:12).**

"Behold!" the prophet is saying, "this mountain top is the central or striking feature of the house in relation to which all others are subservient". This, Brother Sulley claims, necessitates buildings surrounding a mountain called the "most holy" to comply with the law of the house, and such must be circular in form. It is impossible to describe in these brief articles, what forms dozens of pages of detailed exposition in the Temple Book. Yet we can definitely state that any interpretation of Ezekiel's temple omitting a hill as "the most holy" fails to fulfil the special features stressed by the prophet. The Psalmist says:

**"Who shall ascend into the hill of Yahweh, and who shall stand in his holy place" (Psa. 24:3).**

Here David associates the "holy place" as the "Hill of Zion" with the immortal state, and in v. 7 he, like Ezekiel, states that the house will be filled with God's glory:

**"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in."**

The "most holy" is, therefore, the surround of the mountain top — the open space within the temple building (Ezek.

43:12) and not a small room 20 cubits square.

What size are the buildings or chambers (cellae) of the temple, which is to resemble such a palace?

We have seen that these chambers must include 3 ranks of ribs 20 cubits long (60 cubits) and that there are 30 orders or sections. We are introduced to the word "chambers" (cellae) of the inner temple in Ezek. 41:10: "And between the chambers (cellae) was the wideness of 20 cubits round about the house on every side." Brother Sulley claims that there are 30 chambers (cellae), and for these to be spaced by 20 cubits would give us a total of 600 cubits (1,200 feet) for the total "wideness" of the thirty gaps between the 30 chambers surrounding the hill. The circumference of the temple must consequently be of such magnitude to allow for 1,200 feet of "gaps", and these inter-spaces naturally define its length.

Brother Sulley shows the full width of these buildings surrounding the hill, including the porticoes, to be 130 cubits — the length of wall 90 cubits (Ezek. 41:12), plus inside and outside porches of 20 cubits each (Temple Book, page 110). Obviously, to traverse the width of a circular building entering from the inside door of the circle, one must find the passage considerably widened on arriving at the outside door — a vital point stressed in his exposition. The prophetic specification shows there were two doors: "and the temple had two doors" (41:23), a 6 cubit broad door on the inside, widening to a 7 cubit door on the outside of the circle:

**"Then he went inward (or inside) and measured the post of the door 2 cubits; and the door SIX cubits; and the breadth of the door SEVEN cubits" (41:3).**

The reader will recollect the 25 cubit wide entrances of the outer sanctuary were exactly the same width, both at entrance and exit, although one had traversed 50 cubits (100 feet) because the building was square; whereas the passage from the inner to the outer door of the inner temple was widened 1 cubit (2 ft.) whilst traversing the width of 70 cubits (140 ft.).

We arrive at this 70 cubits because these doors are on the inside of the temple posts and on the inside of the "place left", thus reducing the 90 cubit wall by 20 cubits, and leaving only the central building of 70 cubits.

**"Now the building that was before the separate place at the end toward the west was 70 cubits broad; and the wall of the building was 5 cubits thick round about, and the length thereof 90 cubits" (41:12).**

This 90 x 70 is not a room with a purposeless 10ft. thick wall without superstructures, as given by Dr. Davidson and put on the west of the "most holy" (of which he admits "for which no use is specified"). It is the wall of the temple itself — the



wall for the ribs upon which the three-storied inner temple is built.

Brother Sulley claims the circumference given by him of the inner temple provides a mathematical demonstration that the proportion of the inner and outer door openings in the circular range of buildings exactly coincides with the mathematical relation of a segment of a circle to its radii; the diameter of the inner temple being 2,220 cubits. The reader is referred to his exposition for figures and details (Page 106).

This is the basis of his interpretation: a circular range of buildings, cellae 3 stories high surrounding the "most holy", with the width of the building as stated 100 cubits (exclusive of the porches), and the height 100 cubits (v. 13-15), surrounding the "top of the mountain . . . the most holy".

The chambers are called "the chambers of the singers". Some on the northern side of the circle are for the sacrificial priests, and on the southern side for the ministering priests (40:44-47). We will speak of these features more particularly in following articles.

We must confess that the particulars given by Ezekiel of the inner temple are very sparse and involved, and whilst the author's exposition may lack conciseness in martialling the main features in a way one might wish for the casual reader, this does not justify its rejection, much less ridicule to be thrown upon it. Anyone intimately acquainted with the marked mental and spiritual resources of the author, to say nothing of his special technical qualifications could not possibly arrive at such a conclusion. A careful and exhaustive study of his exposition would greatly enlighten the reader, and reveal that every detail of Ezekiel's prophecy has received ample attention.

—F.B.

*God willing, our next article will take us upon a "visit to the small temple," and a "visit to the large temple," comparing the result. We have also received correspondence upon these articles which we hope to comment upon.*

If in the programme of divine wisdom, we have further to wait, there will be no "delay," for God's ways are all appointed. There will merely be "waiting," and we have many reasons for waiting with composure and patience for an event which, when once it occurs, will introduce a work from which there will be no going back, and a glorious day for the saints, to which there will be no end. —R.R.



Be of good courage; heed not fault-finders. A faithful soldier must not cater for the innumerable company of those crotcheterians who would weaken the service of the Truth by their fads and whims.

## What is the Application of James 5:16?

# Confess Your Faults —One to Another!

The Apostle here sets forth a principle which God has laid down in a number of places. But in doing so, James connects it with prayer. He does so because prayer to God through the Mediator is the only way to forgiveness.

Far too often we evade the plain injunction contained in these words of James. God requires us to recognise our faults as a basis for forgiveness; He desires us to bring our sins to the light of day, and confess them in true repentance if He is to overlook them. But why should we do this "to another"? James tells us that this is in order that our brother can add his prayer to ours.

The case of David, the "man after God's own heart" throws light upon the application of the principle. David sinned grievously, and foolishly tried to hide his sin. But in 2 Samuel 12, it is recorded how Yahweh, in His mercy sent Nathan to David with a parable which ultimately brought right home to the king the fact that his sin was still remembered before God. The statement of Nathan: "Thou art the man," revealed this, and we can readily appreciate the feelings of the king at the denouncement. He had already waxed eloquent in righteous anger at the wickedness of the wealthy man reported of by Nathan in his parable, and in doing so had condemned himself (Rom. 2:1).

David had tried to hide his sin. He was told: "Thou didst it secretly, but I will do this thing (punish you) before all Israel." How often are we guilty of similarly trying to hide our faults, and hoping that they are well concealed for all time? We are very ready to admit that we sin in a general sort of way, and plead forgiveness of such failings, but how seldom do we become specific in naming the sins of which we are guilty, so that we truly recognise our guilt! We do not like doing this! We do not like looking too closely at our selves, and particularly our failings! We hope, above all things, that our sins will not be known to our brethren; we like them to think of us as being better than we really are!

I believe that it was this need for "inner cleansing" that caused the Law to require the priest to flay or lay bare the flesh of the burnt offering (Lev. 1:6). Such close inspection would reveal all imperfections, and this same principle is again suggested in the washing of the "inward parts" of the same offering (Lev. 1:9). The burnt offering represents a life dedicated to God, and it needed to be a "clean" life with no hidden blemishes,

David's experience teaches that we should humble ourselves before God. He did not do this until Nathan spoke to him, and forced sin into the open. David had previously hoped to escape the consequences of his misdeeds, and to hide them from Israel. God would not tolerate this, and thus He humbled David before all the people. But this was really an act of mercy. Remorse claimed this great man when he saw the enormity of his actions, and that they were far from being the hidden thing he had hoped. He was forced to "confess his faults" to Nathan, and then received the assurance that God had put his sin away, and that he was forgiven. But though forgiven, he still had to suffer public humiliation, and the son of sin born to him by Bathsheba died on the 7th day (2 Sam. 7:18).

David's example clarifies the force of James' words. It is good for us to humble ourselves before God and our brother by confessing our faults, repenting of them, and seeking forgiveness in a prayer which it aided and strengthened by our brother's prayers also. It is the humbling effect of all this that is the key note. But if we refuse, we can be sure that God will not overlook our refusal.

But to whom can we confess our sin with the realisation that the confidence will be respected? Very few, unfortunately. James realised this, and in Chapter 3:2-10, he wrote at length about the power of the tongue. It is hard to find someone whom we can trust with our deeper problems. We do not "confess sins" in order to have them noised abroad and we are all conscious of the fact, that even normally discreet brethren find it hard to resist a little gossip! Sometimes it even borders on the malicious. There are, however, brethren who can be trusted, and it has been my good pleasure to have been brought into contact with some such. They make ideal mediums for the confessing of sins.

But having found such a brother, we still need to exercise care. We can pour into his ears our personal confessions from a wrong motive. We can use the invitation of James as a means of talking ourselves out of a difficult situation; we can do it in an aura of sanctity, an air of respectability, as a means of justification in his eyes as our own. This we must be careful to avoid.

A far deeper appreciation of the closeness of our brother-relation, and of our personal attitude towards sin, will be reached if James' words are allowed to influence us.

—G. O'Neill (NSW).

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If a man neglect the reading of the Scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually, but certainly, leavened with the deceptive principles around him.

—R.R.

# 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," Vol. 1, Pages 41-86.

## Habakkuk: The Prophet Who Learnt Patient Waiting

For several weeks we studied this prophecy, stimulated by the way in which Brother Thomas shows the apocalyptic nature of much of the message. "Logos" readers will have read expositions of the prophecy in this magazine. Nevertheless, I would like to report a little of our discussion in the class at Wolverhampton, England, because it became very clear that we are more likely to interpret the latter-day application more forcefully and accurately; if we get a proper understanding of the local background of the prophet's own times; grasp the flow of his thought as he spoke to the people of his day; and feel the impact of his message as it would have appeared in Habakkuk's own period —Edgar Wille.

### A Conversation with Yahweh!

The prophet spoke in the year B.C. 610. Like Nahum, Habakkuk was troubled by the times in which he lived. Evil prevailed everywhere. On one hand the Chaldeans cared nothing for Yahweh's people and afflicted them grievously; on the other hand iniquity and injustice were rampant in Israel.

Against this background, the prophecy opens with a dialogue between himself and Yahweh:

HABAKKUK: (Ch. 1:2-4) "O Yahweh! how long wilt thou permit Israel's iniquity and social injustice to continue?"

YAHWEH: (Ch. 1:5-11) "I will punish them through the means of the Chaldeans."

HABAKKUK: (Ch. 1:12-17) "But Lord, you can't stand by while the Chaldeans exceed Israel in iniquity. The remedy is worse than the disease."

(Ch. 2:1) "Yet as the watchman, I will wait for Yahweh's reply!"

YAHWEH: (Ch. 2:2) "The message is an important one, which you must write down for the benefit of those for whom you watch. It must not be left to mere word of mouth if it is to give clear guidance.

(Ch. 2:3-4) "Don't judge by immediate appearances. Wait for the end of the matter.

(Ch. 2:5-10) "I agree that the Chaldeans are wicked. I will certainly deal with them, for no nation of such qualities shall survive. In spite of Jewish formalism or Chaldean pride, My sternal purpose to fill the earth with my glory shall prevail. All the earth shall keep silence before me."

HABAKKUK: (Ch. 3) "O Yahweh! I have heard thy reply. It fills me with awe. Renew thy work in Israel. All the things thou hast done in the past when thou didst bring Israel out of Egypt into the land give me

confidence. I recall thy former mercies: perform them again. Once more bring Israel out of captivity into the land; once more cause sun and moon to stand still. Indeed thou wilt O Yahweh, and I am quivering with excitement (v. 16)\* at the way in which thou wilt prevail. Whatever comes, I face it in peace. Because of what thou hast done I am reassured, and come what may—whatever terrors assail us—I am confident that thou wilt revive thy work and repeat all the wonders of the past. In that day I will rejoice—in that day I will find eternal life and salvation.”

Habakkuk drew confidence for the future from the events of the past. (Of course, those very events prefigure the concluding events of the great drama of history when Jesus and the saints will march from the south upon the enemy). Nevertheless, the exhortation is strengthened by appreciating the prophet's own mind in the setting of his day.

Now let us notice one or two of the beauties of Habakkuk's words which the class examined in detail. We present them in the form of question and answer. Sometimes the brother who asked the question would give much of the answer to the next. Our study has been truly communal.

**“I will work a work in your days!”**

**QUESTION:** “Ch. 1:5 is an answer to the prophet's complaint that Israel goes unpunished in his own day. Yahweh says that from a heathen nation unparalleled punishment will come upon Israel: I can understand this applying to the Chaldeans in the prophet's day. I can also understand it applying to the events of the latter day whereby Israel are to be chastened. Why then does Paul in Acts 13 apply it to the Roman overthrow of Judah in AD. 70?”

**Answer:** Paul does not precisely say that Habakkuk is talking of the disaster about to come upon guilty Judea in the first century A.D. “Beware,” he says, “lest that happens to you which happened to your ancestors, who were no more guilty and worthy of punishment than you are. You be careful, he declares, “lest what Habakkuk said to his generation lives again in yours, because the situation is parallel. If God worked a work to punish Judea in Habakkuk's day, which was unbelievable in its intensity, does not the present situation (A.D. 40) call for equal severity?”

Paul is taking hold of the basic principle of Habakkuk's words. Habakkuk was not specifically foretelling A.D. 70.

Paul says in effect: “look at the signs of the times; the Gentile threat is there on the horizon. Your iniquity is even greater than that of Judah in Habakkuk's day. You are in peril of

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\* This verse seems to indicate the prophet's “fearfulness” of the troubles about to fall upon his fellows. His people were to be greatly punished. Then, in verse 18, he looks past the immediate future to the ultimate, and exclaims: “YET I will rejoice in Yahweh . . .” —G.E.M.

the same kind of judgment. If you continue, then beware lest the same principles apply to you." And the Apostle implied that Habakkuk 1:5 would have a new lease of life. Not then: "For lo, I raise up the Chaldeans!" — but: "for lo I raise up the Romans!" And in our day, we can declare of the unfaithfulness of Israel: "for lo! God will raise up against you the Russian . . . which shall march through the land to possess the dwelling places which are not theirs!"

This article would become a pamphlet if we followed all points of interest. However, two small points of interest in chapter 1 are mentioned:

(a) Ch. 1:11 is reminiscent of Isaiah 10, and other places, where a nation is charged with disciplinary duties against Israel, but "overdoes it," or acts out of evil motives and is itself punished.

(b) Ch. 1:13 is sometimes misunderstood as declaring that God is so holy that He cannot look upon evil — it is so abhorrent to Him that its impurity causes Him to look away in disgust. What the prophet is saying, however, is that God is so pure and holy that His character will not allow Him to "stand by" and look on unconcerned while evil predominates. He is too pure to countenance unrighteousness.

### "The Just shall live by Faith"

**QUESTION:** "The declaration of Hab. 2:4 is used by Paul in Rom. 1:17. How does this align with the meaning of the prophet's words?"

**Answer:** We don't always see the depth of the Apostolic appreciation of the prophets. This is very true of Habakkuk 2:4. The prophecy reveals that the self-confidence of the Chaldean oppressors was not upright and would therefore bring ultimate punishment to them in a day when men of faith would survive. This was the application of a general principle of God's arrangements to the specific case of the Chaldeans.\*

Yet, in the epistles to the Romans and Galatians, Paul makes a key text of this verse.

In Romans Ch. 1 he states the theme which he is about to develop, of Gentiles being offered the same salvation as Jews. "The just shall live by FAITH," he declares (Rom. 1:17) — and he implies "faith — not race"! Salvation is granted to a man

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\* The Septuagint renders Hab. 2:4 as: "If he (the reader of v. 2) draw back, My (Yahweh) soul shall have no pleasure in him." The truly righteous man, despite apparent incongruities in the working out of the Divine purpose, is not discouraged even though he cannot understand completely the meaning of the things. He trusts in Yahweh's providence. This is the application that Paul gives this verse in Heb. 10:38. —G.E.M.

who sees the invisible, who takes God at His word, who believes His promises, irrespective of whether he is Jew or Gentile. Mere ceremonial and legal righteousness of the Jew could not commend to God in the absence of faith. Paul shows that Jew and Gentile are both sinners, both in need of salvation (Chs. 1-3); and forgiveness comes to those who are of the faith of Abraham through Christ Jesus. He commences this argument upon the basis of this obscure verse from Habakkuk, which simply declares that the proud Chaldean would be destroyed, and the Israelites of faith delivered

In the white heat of controversy with the Galatians, Paul uses this verse in the same way as he did to the Romans. Again the principle is the same: Jew and Gentile are all sinners needing redemption; "those who **by faith** are righteous will live"—including Gentiles who lay hold of the Abrahamic Covenant (Gal. 3:11 RSV). Again, at first sight, we are almost left feeling that the apostolic use of such a verse is a little strained, though we know it cannot be—because he is inspired.

Then we go back to Habakkuk, and we are amazed to find that Paul has beautifully summed up the whole of Habakkuk chapter 1. The prophet had said:

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|--|------------|
| (a) Ch. 1:2-4: Look at Israel's sin                              | = Jew.     |
| (b) Ch. 1:12-17: Look at the Chaldean's sin<br>and God has said: | = Gentile. |
| (a) Ch. 1:5-10: I will punish Israel                             | = Jew.     |
| (b) Ch. 2:5-10: I will punish Chaldea                            | = Gentile. |

and in the middle of it all, Ch. 2:4 says clearly that Jew and Gentile if proud will not prosper (God hath concluded all under sin), but if of faith they will live.

Thus Habakkuk expounds Paul's theme. Both Israelite and Chaldean (Jew and Gentile) were sinners; both would be punished; and both would find salvation only by faith. The first part of Ch. 2:4 fits the theme of the Apostle, too. "His soul which is lifted up is not upright in him." The soul of those who sought salvation by the works of the law was not righteous, in the only way acceptable to God—by faith.

### **"Who Ladeth Himself with Thick Clay"**

**QUESTION:** "Why does Dr. Thomas say that the Chaldean's lading himself with thick clay refers to the clay-iron of the Nebuchadnezzar image where the strength of Roman autocracy is diluted by popular democracy?"

**Answer:** Dr. Thomas does not expound in detail what Habakkuk has to say about "the clay." It is worth filling out what he has to say, by expounding Ch. 2:5-14:

**Verse 5:** This verse, speaking of the empire building spirit of the Assyro-Babylonian power, is reminiscent of Isaiah 10: "Gathereth unto him all nations" (Isa. 10: as one gathereth eggs . . .). The whole historical situation is developing for a repeat performance before our very eyes, so that the latter day Cyrus may grant liberty to Israel after the fourth Beast power (Russia in the east, Germany and Rome in the west) has been given to the burning flame.

**Verses 6-8:** What is going to be the ultimate response of all these nations who have been conquered? They shall take up a taunting proverb against him, and shall revolt and vex him. The R.S.V. reads: "Shall not all these take up their taunt against him, in scoffing derision of him and say: 'Woe to him who heaps up what is not his own—for how long?—and loads himself with pledges!' Will not your debtors suddenly arise, and those awake who will make you tremble? Then you will be booty for them. Because you have plundered many nations all the remnant of the peoples shall plunder you."

When Assyria fell, and when Babylon fell, all the nations who had been oppressed by them took the opportunity to snap at them and spoil them. So it will be again at certain stages of the Great War of God Almighty. Local national revolts against Russia and Rome will add to the chaos of the day.

Dr. Thomas says that it is the saints who shall do the snapping and vexing, and indirectly this is so—because they will control the situation and use the nations to speed on the dissolution of the Kingdoms of man. Nevertheless the precise picture, both in Habakkuk's day and in the latter days, is of a great creditor nation who gets all the little nations in his debt. He is loaded with "IOU's" for what was not his anyway! The idea behind "being laden with thick clay" is of a creditor who collects, inscribed on clay tablets, a lot of pledges to repay debts. We learnt this in trying to find an answer to someone who asked who would want to daub himself with a lot of thick clay!! It became obvious that the origin of the picture was not a mud bath, but of collecting clay tablets from small nations agreeing to pay the Chaldean for the protection supposedly received from him. Then, in the day of his weakness, they refuse to pay. Such revolt by small nations against their oppressors will assist the future conquest of the world by Christ.

### **"The Stone shall cry out of the Wall"**

**QUESTION:** "Can it be proved that Jesus is the stone who cries out of the wall (Ch. 2:11)?"

**Answer:** Not directly. Let us get the original picture clear first, and then we shall see how far it links with the little stone cut



out of the mountain without hands.

The RSV translates vv. 9-11:

**"Woe to him who gets evil gain for his house, to set his house on high, to be safe from the reach of harm. You have devised same to your house by cutting off many peoples; you have forfeited your life. For the stone will cry out from the wall and the beam from the woodwork will respond."**

The Chaldean oppressor has created a source of resentment; he tried to build his house high up away from their revenge. He strengthens his kingdom militarily, but his schemes are built of stolen material. The very forts he built are of stones and timbers which are going to cry out and demand to be put back whence they were stolen.

First, this is another reference to oppressed nations rising against the oppressor. By a figure of speech the stones and timbers stand for the slave labor taken into captivity by the conqueror. Moving to the latter day application: the antitypical Chaldean has, over the years oppressed the saints; in the end of the matter when immortalised, they will cry out against this power: 'Reward her even as she rewarded you and double unto her double according to her works . . .' (Rev. 18:6). This application does not run counter to the other that oppressed nations will be used to bring down the fourth beast.

Dr. Thomas is similar to the apostle Paul in his handling of the Word. He frequently jumps to the application he wishes to make and leaves the reader to supply the chain of reasoning which makes the application permissible.

This section of the prophecy concludes with a summary of all the murder and strife whereby the totalitarian power establishes itself. Verse 13 declares the passing nature of such dominions: 'Behold it is not from Yahweh of Hosts that peoples labor only for fire (it all goes up in smoke!) and nations weary themselves for nought' (RSV). Nothing abiding is produced. But the peacemakers will prevail, for "the earth shall be filled with the knowledge of the glory of Yahweh as the waters cover the sea" (v. 14).

#### **"Although the Fig Tree shall not Blossom"**

Thus, with Habakkuk we can "quietly wait for the day of trouble to come upon people who invade us (Hab. 3:16), and "although the fig tree do not blossom, neither fruit be on the vines; the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet will we rejoice in Yahweh. We will joy in the God of our salvation."

This is FAITH, which in the day of adversity can see the

future brightly beckoning us onwards. The study of a prophecy like this can keep the vision bright—make the joy set before us real, so that we may be numbered among those who receive the gift of heavenly health, and declare with the prophet in that day: "Yahweh is my strength, he makes my feet like hinds feet, he makes me tread upon my high places."

—E.W. (Wolverhampton Eureka Class).

Questions



Answers

Brother R.H. (NZ) writes:

"In discussion with believers in the pre-existent theory, I am constantly directed to Hebrews 1:10-12 as applying to Christ. My reasoning has not been accepted by one of my correspondents. I would therefore be grateful of your explanation."



It is not surprising to find these verses used as evidence in support of the doctrine of Christ's pre-existence, as on first glance their real meaning is not apparent. As this doctrine is opposed to the first principles of the Truth, however, such an application of the verses cannot be correct, and we must examine the language used by Paul to determine the truth of the matter.

Paul's argument should be appreciated if a true understanding is to be obtained. In this Epistle he is placing before the Hebrews the fact that the Lord Jesus Christ has pre-eminence over the previous dispensation of Moses and the prophets. In every aspect Christ is greater. He is the "better deliverer" (Chs. 1-7); his is the "better offering and covenant" (Chs. 8:10-18), he has revealed the "true and better principles" of grace and faith (Chs. 10:19; 13:25).

In this first chapter, Paul claims that Christ is greater than the angels, and brings forward support from the Old Testament. He lays one fact upon another: The Son has a better name than the angels (vv. 4-5); the angels will yet worship him and be subject to him (v. 6), for they are his servants (v. 7); and at his return as Ruler of the world, he will exercise authority and righteousness (vv. 8-9).

Notice that in vv. 8-12 God is not addressing the Son directly. Verse 8 has the words "he saith" in italics, indicating that there is no equivalent word in the original. And the quotations Paul uses here are not words spoken directly by God to His Son. Thus, we could paraphrase Heb. 1:8: "But unto the Son, the Word of inspiration has declared . . ."

Verses 8-12 refer to the future. This is obvious from a consideration of the two quotations Paul uses: Psalms 45 and 102. He uses these to prove the superiority of Christ in God's plan of the future.

Vv. 8-9 should not prove difficult. When the Kingdom is established Christ will reign as Yahweh's Representative on earth. Reference to John 10:34-36 and other passages will reveal that the title of "God" as applied to Jesus Christ is not extravagant. In any case, verse 9 shows the superiority of Yahweh over the Son: "therefore God, **EVEN THY GOD . . .**"

Our reader's difficulty lies in vv. 10-12:

**"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."**

The words "heaven" and "earth" do not necessarily refer to the literal creation. They are used frequently in a figurative sense (Isa. 1:2,10; Jer. 22:19, etc.). The Scriptures plainly declare that the "earth abideth for ever", and therefore it is not the literal heaven and earth of which the Psalmist for Paul is quoting (Psa. 102), for he says: "they shall perish." Thus, the terms, "heavens" and "earth" are used of the rulers and the subjects of the particular constitution which may be under consideration.

But, when, then is the heaven and earth of the verse before us created?

If we read through Psalm 102 we will see that it has to do with the future development of Israel and Jerusalem (note verses 13, 16, 18, 21 and 22). Thus the Psalm is placed in the Kingdom of God. The heavens and earth are Millennial "heavens" and "earth".

A similar usage of these terms will be found in Isa. 51:12-16; 65:17-18. Paul's quotation therefore has reference to the "world to come" of which Messiah is the creator (Col. 1:16-18). But important and fixed as these heavens will be, they will not be permanent! They are merely transitional. The millennial reign of Christ in these new heavens, ruling over the new earth, will bridge this present age when mortality controls the world, to the time when the world will be peopled only by immortals. The

real, permanent constitution of things which will follow will know no distinction between Jew and Gentile (still in evidence in the Millenium), for then "God will be all in all." Until that finality is reached the earth will continue to be the scene of change, hence the millennial heavens and earth shall wax old and be changed, whereas of the Son, whose they will be, it is declared: "Thy years shall not fail."

Brother Thomas, in "Eureka", declared:

"In the "Former Earth", which passes away, there is sin, and generation, and death; and because of the existence of sin, and flesh and blood, and death, there are mediatorship, and priesthood, and ruling with an iron rod, in the "Former Heaven." These things are not to continue permanently. Sin, which is the transgression of law, must be wholly and finally suppressed; flesh and blood must be exterminated from the earth; disease and death, which are "the wages of sin," abolished; mediatorship and priesthood, necessary in the offering of the Deity of gifts and sacrifices for the sins of the erring and the ignorant (Heb. 5:1-2), "delivered up to the Father;" and religion, which is a divinely-appointed remedy for an existing breach between the creature and the Creator, superseded, as having answered its purpose, and being therefore no longer necessary. All these things pertaining to the former, or Millennial, Heaven and Earth, John (in Revelation 21) saw had "passed away." In the final annihilation of the Devil by the judicial fire of the Deity, in the destruction of the post-millennial Gog and Magog rebellion against the government of the Saints, the bruising of the Serpent's Head by the Woman's Seed, is consummated. Henceforth, the earth, not burnt up, but perfected, and rendered the paradisaic arena of all the unutterable joys and beauties and ecstatic things beheld and heard of Paul, becomes a fitting habitation of Deity in unmediatorial intimacy with the humblest of mankind; for then the Father will be "the all things in all men." . . . Such is the consummation of the Divine purpose in the creation of the heavens and the earth."

—G.E.M.

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We must take no part in the universal race after pleasure and riches, if we desire to make our calling and election sure; and it is further valuable as showing that all our meetings and our labors and our watchings must be sanctified with the spirit of holy and enlightened zeal for God, and entire consecration to His obedience before they will be of any advantage to us.

—R.R.

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Things are not as they ought to be. Sharks and serpents of the sea, creatures that have crept in unawares, are deadening the power of the Truth by their evil influence. "They discuss everything and settle nothing." The impression their twaddle makes upon the mind is, the impossibility of attaining to things divine. They are like vultures and crows who feast on garbage. They can tear and rend; but to build up, and improve, to enlighten and adorn, is utterly beyond their reach. —Bro. Thomas.

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It is not a bad idea to read a published lecture if there is no competent lecturer in a meeting. Though reading is objectionable, as compared with extempore delivery, it is better to hear read what is instructive than to listen to the rapid remarks of well-meaning incompetence. Dr. Thomas recommended this is his own absence from New York, on his tours. He gave them "Twelve Lectures."

—R.R.

## 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.*



### "The Truth Vindicated"

From England, Sis. D.B. tells us:

"Brother Pennington has advised me to write you regarding the Album of Records, 'The Truth Vindicated.' I have had the opportunity of hearing them. In fact, I still have the eager anticipation of listening to the last one before returning them.

Some of my visitors will be thrilled and greatly encouraged to listen to Brother Mansfield's forthright defence of the Scriptures, and a sister who is a little slow at finding right words, may find them a wonderful aid in preaching the Gospel when the opportunity comes my way. I do hope a set is still available, and I am able to have them."

Your set of records has been mailed; and we hope that you will find them of continual interest. The need exists to constantly stand against the forces of wrong doctrine and practise. This is evident from the recordings. We trust they will be some assistance to you.

### Need for the Pioneers.

The need for a solid understanding of the Scriptures is mentioned by Bro. W.H.P. (Birmingham, England):

"I had the very great pleasure of hearing most of Brother Mansfield's addresses in the Midlands, and would like to express our thanks for his fearless and powerful expositions of the Word, which were a delight to hear. His visit has been a real tonic to ecclesias and individual brethren and sisters, and has stimulated interest in and appreciation of the works of our pio-

neer brethren to whom we owe so much."

Christadelphia would be far stronger, more virile, if the advice of our reader was followed, and a return to the real, practical, logical expositions of our "standard works" be made. We hope that "Logos" provides some incentive to this end.

Sis. D. M. (South Africa) writes:

"I have just received the "Logos" and have been sitting out in our glorious sunshine here in South Africa reading it. It is a wonderful little booklet. I do look forward to receiving it each month. The articles therein are very inspiring, and it takes my enthusiasm to great heights. I read with interest, too, of Brother Mansfield's travels far and wide, preaching the Truth, this time through Germany . . . Would you send me "Story of Ruth," "Haggai," and the "Herald." As we see the world advancing to that state indicated in the Bible at the time of the end, pamphlets such as these seem to rouse interest . . . I know you are very busy, but could you help me to understand how to mark my Bible. I have a wide margin one, and I want to mark Ruth when I receive it . . ."

We are glad of your enjoyment of "Logos." Our aim is to continually "refresh" our readers with more of the sunshine of God's Word! We rejoice with you in the growth of the ecclesia at Durban, and trust that the Father's Blessing will remain with you.

A constant study of the Scriptures—now with your wide-margin Bible—will be a great stimulus to this end; and to assist, we have forwarded the booklets required,

It was dark when our plane commenced to descend for landing. We had been travelling all night from Prestwich, Scotland, and though our watch said 5 a.m., it was only 1 a.m. according to local time. Gently the huge plane swooped down, seeming to hover over the earth for a moment, until, with a slight bump the wheels touched the ground, and we were racing across the tarmac at terrific speed. But then, with a roar of protesting engines, the onward rush was braked; the huge bird was suddenly tamed, to be quietly taxied to the airport terminal at Gander, Newfoundland.

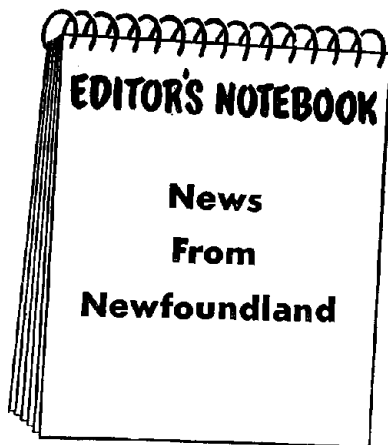
A new land was about to open out to us.

But for a moment it did not interest me. I was still mourning the farewells of the day before in Birmingham. I was stiff, and aching through being perched in the confined seat all night, and my head was heavy and my eyes bleary due to the stuffy and smoke-laden atmosphere of the plane. We stretched our stiff and aching legs, and gathering our hand luggage, we walked sleepily in the darkness towards the bright lights of the terminal. Here we had a wait of some hours before flying from Gander to St. John's. I spent it in marking up my Bible and working on the typewriter to the amused interest of some passing travellers, whilst my tired companions stretched out on the comfortable airport chairs and slept.

Some months earlier we had received a letter from Brother John Allfree, now resident in St. John's, Newfoundland, asking whether we would co-operate with him in an effort in Newfoundland. We had replied, asking information about aeroplane schedules, and agreeing to fit it into the current world tour. And now it was about to begin.

Newfoundland is an isolated, backward part of the British Empire. It has the distinction of being Britain's oldest colony, and Canada's newest province. It is claimed that John Cabot entered the harbour of St. John's on "the evening of St. John's Day in 1497," and the discovered island was called the New Founde Land. Later the French made their appearance, and for many years quarrelled with the British over the rights to the island, though ultimately the British prevailed. In 1610, John Guy, a merchant from Bristol, established a settlement at St. John's from which the present city sprang. But development was very slow. The isolation of the island retarded progress, and though ultimately a measure of independence came, its status was changed, when, by mutual agreement, it became a province of Canada. But Newfoundland lags behind the rest of Canada in industry, in building, and in many other ways.

When, later, we landed at St. John's, where we were to co-operate with the local Ecclesia, we found a grubby, backward city, situated on a beautiful landscape harbor of steep hills, rugged cliffs, and deep blue sea. We walked along dirty streets faced with faded, old-fashioned shops. Back of main street there were homes of wooden construction, ugly and



dull, the doors of which opened out on footpaths, the windows of which were small and inadequate, the fronts of which showed a characterless, insipid, and uninteresting aspect. But inside these were comfortable enough, as we found when we were billeted in one such apartment. In some steep streets (and St. John's is built on steep hills), the slum conditions were atrocious. Innumerable children, in tattered clothing, played in the dirty streets, whilst their parents lolled on the front steps of their homes. The children looked healthy and happy enough, but I learned that tuberculosis is rife in the island, and scurvy is quite common.

However, some of the outlying suburbs presented a great contrast to this picture of poverty. There, the homes were handsome, and the state of the people seemed to be prosperous. Queen of all buildings that we saw, is Confederation Building (Parliament House), situated on a dominant hill, erected there at a cost of some millions of dollars, and overshadowing the poverty-stricken city like a wealthy but parsimonious guardian.

We learned that wages are not high, but the cost of food is! We learned that politically there exists a bitterness towards Canada, because Newfoundlanders believe that the national government has let them down, and repudiated the spirit of agreements solemnly entered into. Some would prefer union with United States, and believe that Newfoundland sought nationhood in the wrong direction. The world is filled with problems today that are insoluble from a human standpoint. How badly it needs Christ, and his infallible wisdom that alone is adequate to solve all problems and guide it into peace and happiness.

Education and religion are linked together in Newfoundland. The schools are controlled by the churches, subsidised by the Government, so that the religion plays a prominent part in the thinking of the country. There are three main religious groups: R.C., Anglicans, and the United Church. Smaller groups, such as the SDA and Jehovah's Witnesses are also represented. The Roman Catholic Basilica is a huge building capable of holding 8,000 people, and as St. John's is a city of only 91,000 people, it can be seen from this, how great a hold religion has on the masses.

We found the people quite friendly, and anxious to help us. In the shops, the assistants went out of their way to be obliging. Life proceeds on a more leisurely pace in St. John's than in many Western cities. For example, when we visited Confederation Building (as we had to do for some reason), the uniformed attendant courteously took us in hand, showed us over the whole building, including the hall of assembly where Parliament sits, and the museum which models the past, then gave us a brief outline of the development of the country, the current political set up, and the problems of nationhood; finally as a souvenir of our visit he presented us with a colored illustrated book on Newfoundland.

This picture of local conditions provides the background upon which the campaign in Newfoundland was projected. About twelve months back, Brother and Sister J. Allfree of Clowne, England, had transferred to St. John's, with the hope of assisting in the work of the Truth in that area. Many applications for literature had been received from parts of the island, but previous to their removal there, there was nobody stationed locally who could follow the interest up. The Allfrees were followed by Brother and Sister J. Nightingale, also of England, and these four constituted the newly formed Ecclesia in St. John's.

The campaign was international in character. Brother Phillip Nightingale—like the evangelist of old (Acts 8)—had come over from England to help; Brethren Gordon Webb, Brian Pearce, Keith Andrews, and Ron Abel had arrived from Toronto for the same purpose; and we had come

from Australia. Brother Allfree proved somewhat of a slave-driver to most of the workers, though he was very considerate to me. Thousands of handbills were distributed every day; the city was covered by two motor-cars bearing signs advertising the lectures, whilst attention was also drawn to them by invitations broadcast over an amplifier; advertisements were inserted in the local press. The resultant activity certainly made the sluggish city a little more conscious of the name Christadelphian—so much so that an interview was granted us on the radio and television, during which opportunity was granted to stress our beliefs rather than ourselves. In fact, the interviewer was most apologetic. "I am sorry that I cannot give you additional time to speak about yourself and your travels, Mr. Mansfield," he said, "but we are rather curious about your beliefs, and what draws you around the world." We were more than willing to concentrate on this phase of the interview!

Each morning, at 9.30, we assembled at the home of Brother and Sister Allfree, and the day's work commenced by an hour and half's verse by verse study of the Book of Joel. We considered in detail the grim warning of the prophet, as he prognosticated the devastation that would be wrought on Israel through the four metallic empires of Nebuchadnezzar's Image (Joel likened it to four plagues of locusts), and how a period of drought would descend upon Israel: "not a famine of food or a thirst of water, but of hearing of the word of Yahweh." But this thirsty period would be relieved by a teacher of righteousness, and by rain: the former rain and the latter rain in the first month. The former rain comprised the outpouring of the spirit at Pentecost; the latter rain we still await. Meanwhile there remains the period when the effluence of spirit-power has been withdrawn—and unscriptural are those who maintain otherwise, as we found in our Newfoundland studies. So the brief prophecy sweeps on to the last great drama of the ages, now developing, when Yahweh will lay bare His holy arm, and in a mighty manifestation of power reveal His glory in Jerusalem to the confusion of all flesh and the vindication of His servants.

Thus, in this far-away outpost of Ecclesial life, we were brought close in fellowship one with the other, and with the prophets of Israel, by the power of the Word, so that by the time our brief sojourn had come to an end, a bond of loving fellowship had been forged one with the other.

Spiritually strengthened by the Word, the team was fortified for its daily battle with the powers of darkness, and so proceeded with the work of distributing literature, calling upon people, or inviting the townsfolk to the lectures by means of the amplifying equipment.

The results, I thought, were extremely good. Public addresses were given every night, and the number of friends never dropped below ten, and rose to as high as 30. But more encouraging than the number attending was the interest shown. The question sessions proved lively and stimulating. The questions asked—mostly on doctrinal issues—were provocative and thoughtful. The first lecture saw us vigorously challenged by a gentleman in the audience, only to find our defence of the mortality of man stoutly supported by another stranger present. In conversation with this latter gentleman and two of his friends afterwards, Brother Allfree learned that they held ideas very similar to our own, that they were disgusted with the teaching of the churches, and having heard our first address intended to be present on every evening (which they were), and also to attend the Bible study class which Brother Allfree announced he would open in St. John's at the conclusion of the effort.

Another man publicly announced that he was once an agnostic, but had decided to "try the Bible" again, but confessed that he could make no



headway in understanding its teaching. This provided a wonderful opening which we attempted to capitalise upon—and we urged him also to attend the Bible study group, shortly to be formed.

Others, of course, were there to mock and destroy, and went out of their way to try and embarrass us with difficult questions. But the Word prevailed, and the soundness of the case that the Gospel presents was emphasised by the fallacies advanced by some. One gentleman publicly announced that we were pacifists; a lady was heard declaring that we rejected the Law of God because we refused to acknowledge that her sabbatarianism is according to the Word; one excitable gentleman of the Pentecostal persuasion shouted out that if there was no hellfire he had no need of God. But in every case, sober truth prevailed to such an extent that some of the strangers present commented upon the power of the Word in contrast to the heady intoxicating wine of Babylon's doctrine.

And as time passed by, we gradually came to know and appreciate one another better, and develop a keen regard for the little band of workers in Newfoundland. We felt that we must help them more, that they are deserving of every assistance, and on behalf of "Logos" readers, we made arrangements to mail 500 copies of the "Herald of the Coming Age" each issue to 500 individual addresses in St. John's. It will contain a special brochure advertising the Christadelphian Movement in Newfoundland, with special invitations to attend the Bible Study that the Ecclesia intends to commence, and which will expound systematically the Gospel Message commencing from the Covenants of Promise.

All too soon our sojourn in St. John's came to an end. We had worked harmoniously together, from early morn when Bro. Webb would push open the door of the apartment in which we were billeted to announce a cup of tea—until late at night when we assembled in the home of the Allfree's, to review the work of the day around a final cup of tea.

But "time like an ever rolling stream" ultimately gathered us at the airport, there to sadly bid farewell to the little band of workers who were to continue the labors in our absence. Soon we were looking down on St. John's from aloft, and could imagine the little group going forth with the leaflets, from door to door, and we pray that Yahweh will bless these efforts.

We flew about 5000 miles that day, landing at Halifax, Montreal, Toronto, Vancouver, Victoria (BC), changing planes from an Electra, to a D.C. 8 jet (which travelled at a height of about 30,000 feet, and at a speed of 550 m.p.h.), to a Viscount; and as we travelled due west, we lost about 4½ hours in time. The day seemed like that notable day recorded in Joshua, when the sun stood still, because at 1 o'clock in the morning (according to our watch) the sun was still shining brightly in the heavens. But at last the long day was over. We landed at Victoria, on the island of Vancouver, to be met by a company of brethren with whom we have worked in the past, and to co-operate with efforts in Victoria, Nanaimo and Vancouver, before travelling south to Los Angeles. Thus we had traversed the whole of Canada from east to west, and from the island on the east (Newfoundland) to the island on the west (Vancouver Island), reminding one of Daniel's words: "many shall run to and fro" at the time of the end (Dan. 12:4).

Among those with whom it was our pleasure to co-operate on this occasion were three who had embraced the Truth as the result of our visits to this area in 1960 and 1961. What a joy and pleasure it is to see such fruit from labor expended. We can, indeed, thank God for His encouragement. But we must also recognise that true "results" are not in our keeping. Our duty is to proclaim the Word "in season and out of

season," in faith. In that we follow the example of Noah who preached in the face of the utmost discouragement, and never "gave up" despite the sterile ground on which he labored. His preaching did not win converts to the Truth as far as we know, but it did "condemn the world," and in that performed the will of God. There is much for which we can thank God in this work of preaching, and most important of all is that He has granted us the knowledge, and called us to his kingdom. I am convinced that there is a need for virile, forthright preaching today, and also, once converts are secured, the need to follow up these efforts by sound instruction and exposition within the Ecclesias. This was the Apostolic method, and I do not think that we can improve upon it today.

—EDITOR.

For Private Study

NOTES ON  
THE APOCALYPSE



Based on "Eureka" and designed for home study and Bible marking

*Revelation 20:2 continued*

**VERSE 2.**

**"He laid hold"** — This implies force used to restrain.

**"Dragon"** — This symbol is used in the Aposalypse to signify sin politically manifested, in contrast to sin manifested religiously or individually. Egypt is thus described as a dragon (Ps. 74:13. Isa. 27:1. Isa. 51:9). Israel is said to have imbibed the wine of dragons when it was found in political opposition to Yahweh (Deut. 32:33). But all such political opposition to Christ will be restrained for 1,000 years, after which it will reveal itself in the post-millennial Gogue and Magogue which will manifest a repetition of the pre-millennial manifestation of political sin as exhibited in Ezekiel 38.

**"That old serpent"** — See note Rev. 12:9. The seductive temptation of the serpent is typical of the seductive reasoning of the Dragon power throughout the centuries.

**"Devil and Satan"** — The words signify, False Accuser and Adversary. The Dragon (the Powers that be) have manifested an attitude of hostility and opposition to the Truth throughout the ages. But when Christ rules this will be restrained, because sin itself will be restrained. The means whereby this will be done are indicated in the Bible. The saints will be able to read the hearts of people, as Peter was able to read the heart, and detect the motive of Ananias (Acts 5:4-9). There will be such a wholesale and widespread revulsion against error as to set the nearest and dearest against those who propagate it (Zech. 13:3-4). By the powers that saints will then possess, they will be able to detect rebellion before it is manifested, even as Elisha knew of the deception of Gehazi though he was afar off (2 Kings 5:23-27). And thus shall be fulfilled the words of Isaiah 30:21: "Thine ears shall hear a word behind thee, saying, This is the way,

walk ye in it, when ye turn to the right hand, and when ye turn to the left." By such rigorous control, the Dragon will be kept bound, and political opposition to Christ's rule not permitted to raise its head.

**"Bound"** — Sin will still continue in the Kingdom Age in a modified form (Isa. 65:20), but political opposition will be rigorously repressed (Zech. 14:17). This restraint will permit true knowledge to permeate society, a pure worship to be everywhere set up, and virtuous, moral conditions to be developed in peace and prosperity, and on the basis of a true love towards God and man (2 John 6).

### VERSE 3.

**"Cast him into the bottomless pit"** — Any rebellious, political aspirations will lie hidden in the midst of the symbolic deep — the nations.

**"Set a seal upon him"** — This implies that the ruling authority (Christ's government) will prohibit the manifestation of any political opposition. The seal of the Government on the grave of the Lord (Mat. 27:66) was designed to prohibit any opening of the sepulchre; the seven seals on the book referred to in Rev. 5:1-3 made it impossible for any man to read the contents therein. The manifestation of power by Christ will demonstrate that he commands the forces of omnipotence, and will silence all those who would otherwise oppose him (see Mic. 7:16. Ezek. 39:11-mg).

**"Should deceive the nations no more"** — In past ages, the nations have been deceived by political aspirations that have led them to oppose the principles of God (cp. Mic. 4:12). This will no longer be the case. In passing, note that nations continue as such during the reign of Christ, though rendering obedience to his rule.

**"Must"** — Note the definite requirements of this word. After 1000 years of peace and righteousness, such a test is necessary to give mankind an opportunity of voluntarily

demonstrating the loyalty or otherwise of individuals.

**"A little season"** — This is a period of time after the 1000 years reign of Christ. In 1 Cor. 15:24, it is styled "the end." Note, in this passage, that three epochs are clearly defined: 1. Christ's resurrection; 2. Christ's coming; 3. The end. Revelation 20 also defines these 3 epochs. 1 Cor. 15 shows that it is at "the end" that Christ destroys his most powerful enemies. Revelation 20 does likewise. This "little season" comes after the 1000 years reign, as a final epoch of trial and test. All the epochs of time, referred to in the Bible, seem to be followed by such intermediate periods. Forty years elapsed between the death of Christ and the destruction of the Temple; 40 years will elapse between the manifestation of Christ to the nations at the time of the end, and the establishment of the Millennium; and this "little season" (perhaps a further 40 years) will precede the final stage of glory that will see "God all and in all." **Political Glory of the Saints, vv.4-6.**

### VERSE 4.

**"Thrones"** — These are thrones of judgment, such as are referred to in Dan. 7:9.

**"They"** — The saints, or the multitudinous angel of v.l. These saints constitute the armies of heaven (Rev. 19:14).

**"Judgment was given unto them"** See Ps. 149:9. Matt. 19:28. Rev. 2:26. 3:21.

**"I saw the souls"** — Obviously these were not immortal souls, for they are described as "beheaded"! The souls or lives of saints have been taken by the nations in past ages (Rev. 17:6). In Rev. 6:9-11, their souls or lives are represented as being poured out under the Christ-Altar, and they are there represented as pleading for vengeance. The judgment now meted out to the nations by the saints is payment in kind for that which they suffered previously. They sacrificed

their lives to serve Christ, and now those lives are displayed before men to demonstrate why they are found in association with Christ. In the Age to Come, it will be revealed to all mankind, that the glorified company with the Lord Jesus, attained unto their positions of authority because they "loved not their lives unto death," and they "endured unto the end."

**"The witness of Jesus"** — See 2 Tim. 1:8.

#### VERSE 5.

**"The rest of the dead"** — This cannot relate to those who died before Christ's coming, for vast multitudes of those shall never rise from the grave (Ps. 49:19-20. Ps. 88:5. Isa. 26:14. Eph. 2:12), and these live again after the 1000 years' reign is completed. They cannot relate to the responsible wicked, for they rise with the righteous to be judged at Christ's coming (2 Thess. 1:8). They can only relate to those who die after the 1000 years' reign has commenced. The approved are described as the "firstfruits" (James 1:18), and thus comprise but a portion of the complete harvest. The "rest of the dead" are comprehended in the mind and purpose of God though as yet unborn. Paul declares that salvation was given him in Christ "before the world began" (2 Tim. 1:9). The omniscience of God foresaw the place of Paul in His purpose long before the birth of the Apostle (Gal. 1:15). In like man-

ner, the Spirit now speaks of the "rest of the dead" though many are not living at the epoch referred to.

**"This is the first resurrection"** — Resurrection is here dealt with in the absolute sense, as in Phil. 3:11. Luke 20:36. This is the "better resurrection" to life (Heb. 11:35), in contrast to a resurrection that ends in death. This latter is not a true resurrection. That the wicked are raised together with the righteous at Christ's coming is shown by Luke 13:28-30. Matt. 26:64. Dan. 12:2. Luke 12:8-9. The "rest" of the dead thus relate to those who die in the millenium (cp. Isa. 65:20).

#### VERSE 6.

**"Blessed and holy"** — These constitute the "firstfruits" (James 1:18. Rev. 14:4) being especially given to Yahweh (Exod. 22:29).

**The Final Revolt** — Vv. 7-10.

#### VERSE 7.

**"Shall be loosed"** — After the 1000 years reign of Christ, there will follow a relaxation of the Divine authority, enabling every person to manifest the hidden motives of his or her heart, in an undivided loyalty to God, or otherwise. No longer will the saints intervene in the face of sin, no longer will the voice be heard commanding "this is the way, walk ye in it." Every person will be permitted the exercise of his own desire, and will thus be self-judged.

*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME THIRTY



# Logos

## Thoughts for the Times

### THE BUSINESS MAN WITH BIBLE IN HAND

Commerce, in itself, is not evil. It is lawful and imperative. Without commerce the world would soon collapse. It is an occupation, however, which is attended with tremendous moral risks. The temptation of business men are truly legion and very subtle. Shopkeepers and traders need, above most men, to be exceedingly circumspect and watchful. Dangers attend both the successful and non-successful.

The prosperous, as a rule, want to be more prosperous. The unfortunate, on the other hand, are apt to attribute their failure to the unscrupulousness of their competitors, and so are tempted to adopt wrong ways. The only safeguard lies in a determination on the part of brethren to keep well in mind God's will in reference to their calling. The Bible standard is high. They are not to grind down their employees, nor to go in for wicked profiteering. They are to be truthful and honest: "Just balances, just weights, a just ephah, and a just hin, shall ye have" (Lev. 19:36; Deut 25:13-16). This is our duty, and the brother who is faithful to it, is now a delight in the ever and all-seeing eyes of God (Prov. 11:1). The one who is obedient will set his face against exaggeration and misrepresentation (the world's unconquerable failings). He will praise his wares (and use all his eloquence for the purpose,) but he will not call brass gold, nor margarine butter, nor calico linen. It may be easier, nay, it is easier, and more lucrative in the short run, to be unconscientious, but it is wise to think of the by and by. "Better to be a bankrupt than a thief," runs a maxim, and there is something in it.

"Whatsoever a man soweth, that shall he also reap."

—A.T.J.

Prophecy of Immanuel (Isaiah 7-12).

## THE GROWING BRANCH

“And 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” (Isa. 11:2).



The “Branch” promised by the prophet was to be the “rod” or “spokesman” for the Deity. But how was he to be equipped for this role? The “stump” itself was dead: there could be no help for him through an ancestry based on the flesh. If help were needed, it would have to come from God. Thus, Isaiah declares that the spirit of Deity would indeed rest upon him (v.2). This would be the method of nurturing and developing the one who would cause the branch of David to flourish and the Assyrian forest to be destroyed—the “one” was firstly Hezekiah, and completely, the Lord Jesus.

### His Training

To equip the Branch to perform the task of redemption and salvation, it would be necessary that “the spirit of Yahweh . . . rest upon him . . . wisdom . . . understanding . . . counsel . . . might . . . knowledge . . . fear of Yahweh”.

Are these words merely describing various facets of the one to be revealed? Or is something deeper intended? It may be felt at first sight, that here is a description of his wonderful attributes. Undoubtedly so! But closer investigation shows that the prophet is further revealing the method employed by Deity in bringing His Chosen One to His wisdom. At the pinnacle of the process, there is “wisdom,” but it commenced with the fear of Yahweh.”

To illustrate this process, we set out hereunder the words used, and define (by Gesenius) their meanings:

\* **FEAR** (Heb. Yirah), which means “reverence, holy fear, reverence towards God, or piety.” Thus, “the fear of Yahweh is the beginning of wisdom (Pro. 1:7; 9:10; cf. Job 28:28; Psa. 34:11; 111:10; 19:9). It is the first step in an ascending scale to the wisdom of God. Unless there is, first of all, a reverent approach to God, wisdom cannot be attained.

\* **KNOWLEDGE** (Heb. Daath), correctly translated as such; it has the sense of the “knowledge of God” (Hos. 4:6), the facts concerning God and His redemptive plan that are necessary to know before one can be equipped to do God’s service (cf. Hos. 6:6; Isa. 53:11; Ecc. 12:9; Psa. 94:10; 119:66; Mal. 2:7). From a Reverent approach to God, one

advances to the point where facts, or information, are gathered and a pattern of knowledge develops.

\* **MIGHT** (Heb. Gebuwrah), which means "strength," and is so translated in Ecc. 9:16 (cf. Psa. 90:10; Pro. 8:14). In Exo. 32:18, it is translated "mastery;" and in Psa. 145:12 it is rendered "his mighty acts." When information increases, and one becomes more familiar with the cause one represents, there is increased conviction, and desire to contend earnestly for the things of the Truth, to "fight the good fight of faith"—a willingness to engage in combat.

\* **COUNSEL** (Heb. Etsah), which has in mind the faculty for forming plans, i.e. "prudence" (Jer. 32:19; Psa. 13:2), but also includes the plan itself as forming the "specific aim" or "direction" that one's activity might take (cf. Isa. 47:13; Deut. 32:28). As Proverbs 20:18 expresses it:

**"Every purpose is established by counsel: and with good advice make war."**

A man might gain increased knowledge. The sheer mass of facts or information may breed in him the most fervent of desires, but unless this new sense of power is given direction, he will be ineffective in the service of Him who has called him to glory and to virtue. He would be like the fictional character who "jumped on his horse and rode off in all directions at once." Facts are *important*; mastery of them is *vital*; but with this mastery *must come* specific aim. Labor must be directed into proper channels.

\* **UNDERSTANDING** (Heb. Biynah), which comes from a root meaning "to distinguish," or "to separate." Intransitively, it means "to stand apart," "to be separate or distinct." Metaphorically, it means "to be easily distinguished, distinct or manifest, hence, to consider or to understand, which depends upon the power of discernment or perception."

In Greek, the word is represented by "Kriuo" (to judge), which means:

1. to discern or perceive;
2. to turn the mind to anything;
3. to understand (cf. Isa. 6:9);
4. to regard as a thing understood, to know, to be acquainted with (Psa. 19:13; Job 38:20; Pro. 28:5);
5. absolutely, to have understanding.

The word under consideration, therefore, means:

- a. understanding (Isa. 33:19; Dan. 8:15; 9:22; 10:1);
- b. intelligence, or insight (Pro. 4:5,7; 8:14; 9:6; 10; 16:16; Job 28:12, 20);
- c. skill in any art or learning (2 Chr. 2:12; 1 Chr. 12:32, cf. Est. 1:13).

The fifth step in the path to wisdom is therefore the skill that children of God must possess to distinguish between things that may look alike, but are different. In the Spirit's language:

**"those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).**

In Greek, "good" is "kalos," and "evil" is "kakos." Without understanding we might find ourselves in a course that spelt "evil" instead of "good." By application, one develops to the point where he can distinguish subtle differences—in a word, he becomes "skilful."

\* **WISDOM** (Heb. Chakmah), representing the final step in the development of Yahweh's man of power. From his initial reverence for

God, he has passed through the stages of knowledge, strength, direction and skill. He comes, at last, to the pinnacle—wisdom—and the word here used means:

1. the skill of an artificer, dexterity (Exo. 28:3; 31:3,6; 36:12; Dan. 1:4, 17, 20);
2. wisdom, wise, intelligent (cf. Greek: *Phronimos*—prudence); endowed with reason and using it (Deut. 4:6; 32:6; Pro. 10:1; Hos. 14:10); sagacious, shrewd (2 Sam. 13:3; Jer. 18:18; Isa. 19:11; 29:14); wise from experience of life, and skilful with regard to affairs both human (Pro. 1:6; Ecc. 12:11) and divine (Gen. 41:8), hence used of the enchanters and magicians (Exo. 7:11); endowed with ability to judge (1 Kings 2:9), hence subtle or crafty (Job 5:30); strong and steadfast in mind (Isa. 31:2).

On the basis of this information, wisdom is shown to be "skill in application." All the skill in the world would be of little value unless it were applied. But, when it is applied, the man of God is a blessing to himself, and to all those who come within the influence of his wisdom.

It was so in the experiences of Hezekiah, the type. It is more so in the case of Jesus Christ, whose work Hezekiah foreshadowed.

### "I Seek Not Mine Own Will . . ."

Almost alone is a nation of wayward men, and in opposition to the gross paganism of his father's court, Hezekiah from his youth had sought the Divine favor, and had applied himself to know and do the will of Yahweh.

Isaiah, Yahweh's prophet at court was aware of the marked contrast between the wicked Ahaz and his spiritually-minded son. He observed how the latter responded to the invitation of the Word how he gave himself to its influence and sought no higher privilege than that he might yield to the fiat of Divine will.

This is captured in the opening words of Isa. 11:2. "The spirit of Yahweh shall rest upon him." "**Spirit**" (Heb. *Ruach*) is breath or wind. "*Rest*" (Heb. *Nuach*) has for its prime meaning, a person respiring or drawing breath. Here is a play upon words, as if to say concerning the one of whom the prophet treats:

**"God breathes out! He breathes in!"**

But the Hebrew goes further than that!

The one who "breathes in" the word or instruction "breathed out" or sent forth by God, is in a position of delicious repose, deeply drinking in as one would an atmosphere laden with fragrant odours, and desiring that the moment would never come when the fragrance would cease.

The Songs of Degrees (Psa. 120-134) link Hezekiah and David, and both of them with Jesus Christ, their anti-type. Fifteen in number, and arranged by Hezekiah, there was one for each of the fifteen years extension of life, he received from God. Psalm 131, in particular, reveals Hezekiah's (and therefore Christ's!) complete trust in Yahweh, his resignation to Yahweh's



will, and his deep reverence for the things of the truth:

**"Yahweh, my heart is not haughty, nor mine eyes lofty;  
Neither do I exercise myself in great matters, or in things too high  
for me.  
Surely I have behaved and quieted myself, as a child that is weaned  
of his mother;  
My soul is even as a weaned child.  
Let Israel hope in Yahweh from henceforth and for ever."**

He not only resigned himself to the Father's will. He found a delight in so doing! As Isaiah 11:3 says: "His delight shall be in the fear of Yahweh" (RSV).

Here, then, is indicated the process by which the Lord Jesus Christ, "seed of David according to the flesh" was enabled to overcome the power of sin, and in opposition to the apostacy of his people and their antagonism, emerged "declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3-4).

Although Isaiah would see in Hezekiah a fulfilment of his words, the primary, immediate application merely sketched the outline of something to be filled in completely in the person of Immanuel—Israel's Messiah. —E.M.S. (N.S.W.).

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#### *The Inspired Word:*

No language can possibly exhaust the praises of this peerless collection of writings; no amount of reading will ever weary its true pilgrim friends; no amount of research will ever lay bare all its lengths and breadths of love, and heights and depths of wisdom; no amount of literary engineering will ever bring to the surface all its stores of gold. The lifetime of a Methuselah would be too short to use up the riches of its kindness and long-suffering to usward. It is a perfect "garden of God," replete with trees of life, and rivers of righteousness, with pearls of great price, and fruits of the Spirit. It is an arcana of the choicest precepts that are to be found in creation, and the most hope-inspired promises, and obedience-infusing principles that ever man set his heart upon. It literally thrills with heaven's own light and power, from centre to circumference. It is the very Alpha and Omega of all that is divine.

F.R.S.

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The true position for an ecclesia to occupy in an unbelieving community is that of a candlestick—a light-stand—a tabernacle of witness—a city set on a hill that cannot be hid—the pillar and ground of the truth, "holding forth the word of life," and "striving together for the faith of the gospel," saying to all, whether they will hear, or whether they will forbear, "Come." This kind of faithfulness will not turn to worldly advantage, but much the contrariwise, as those will experience who do their duty in the matter; but on the other hand, to be idle, to be craven, to be ashamed of the truth, is to come under inevitable condemnation.

—R.R.,

## 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" Vol 1, Pages 41-86.**

#### **ZEPHANIAH: The Prophet and the Reform (Pages 51-53)**

The force of Zephaniah's message is better appreciated when we understand the situation which sparked off the prophet's words. Zephaniah, like Jeremiah, prophesied in the days of King Josiah. His prophecy runs alongside the first twelve chapters of Jeremiah.

Josiah was zealous for Yahweh, and instituted great reforms. This period is noted for its attention to God's worship at Jerusalem. Why, then, did Jeremiah and Zephaniah attack the people, and criticise so much? Why was their message a burden of gloom and condemnation?

It was because Josiah's reformation was an imposed one! His own heart was perfect, but most of the people were simply observing the "state religion." They worshipped Yahweh because the king said they had to! It was a matter of externals—they turned to Yahweh feignedly (Jer. 3:10). And to this officially righteous nation came the startling words of Zephaniah:

**"I will utterly consume all things from off the land, said Yahweh" (ch. 1:2).**

Zephaniah appears to have been the great grandson of Hezekiah (Hizkiah of Ch. 1:1), and would consequently have close knowledge of the "goings on" in high places. He knew that Josiah's sons were not following in their father's godly ways. He knew that they were wearing the enemies' colors ("strange apparel"—ch. 1:8), instead of showing faith in the God of Israel. He knew they were engaging in idolatrous rites, ch. 1:9—"leaping on the threshold"). Notice that where doctrinal foundations go, moral standards are also broken down. The idolaters filled their masters' houses with violence and deceit (ch.1:9). The religious ceremonies of the pagans were attractive to the flesh (and still are!). The royal family and nobles of Judah (notwithstanding Josiah's efforts) enjoyed such activities. Hence the divine sarcasm of Ch. 1:7:

**"You've been having religious ceremonies; now I'm going to have**

**one and you're to be the sacrificial supper, to be carved up and eaten by the Babylonian guests."**

### **Four Kinds of Sinner**

Sin does not change its basis with time!

In Zeph. 1:4-6, the prophet enumerates the categories of sinner:

1. **"Them that worship the host of heaven . . ."**

The EXTREME IDOLATERS. The worshippers of Baal, Chemarim, etc. Today this class is found in the churches and secular movements outside the Covenant, remembering that even the churches were once the ecclesia—the Roman Catholic Church developed from the Christadelphians of the first century!

2. **"Them that swear by Yahweh and Malcham . . ."**

The TWO TIMERS. They say: "all roads lead to the same place," "let us therefore serve two masters." The "tolerant" spirit shown by the "Endeavour" magazine is a move in this direction, in opposition to the essential separateness of the Truth.

3. **"Them that turn back from Yahweh . . ."**

The APOSTATES. They ran well, but now have tired! They have rejected the true course of life. Today we have progressed 120 years from Brother Thomas; has there been no "turning back"?

4. **"Them that have not sought Yahweh . . ."**

The APATHETIC. The "don't knows" and the "don't cares." They have not enquired of God, nor desired His Word. Completely apathetic! Perhaps this, today, is the greatest danger! Is our study of the Word as diligent as it ought to be? Do we incline to feel it does not matter which, of several possible meanings, is the true interpretation of Scripture—for example, when we are faced with many schools of thought in the ecclesias about the Apocalypse? Is the Word of God the paramount influence in our lives. How shall we escape if we neglect so great salvation?

### **The Faithful Remnant**

So Zephaniah proclaimed the great day of Yahweh was hasting greatly (ch. 1:14), with punishment from which riches and position could obtain no deliverance (1:11, 18). This was the day in which the Babylonians would "search Jerusalem with candles" . . . a great day of distress. Thirty years later the prophecy was fulfilled.

There were a few influenced in heart by Josiah. They were the "meek of the earth." They continued to seek Yahweh that they might be hid in the day of His anger (ch. 2:3).

Josiah's real work was not the dramatic outward change he wrought in the religious life of Israel, but the fact that through his godly efforts a few were "transformed by the renewing of their minds." Similarly, large contributions any might make to ecclesial life (and woe if those who can, make them not!) are small compared with the hidden triumphs they might make in their own characters, or the influence they may have upon a few faithful ones.

The "hiding" of Ch. 2:3 expresses the principle of Yahweh's dealings that continue to the latter days. Primarily the darkness of A.D. 70 is prophesied, when the days would be shortened for the elect's sake (Mat. 24:22). The principle is revealed: sin and apostacy reach a climax; judgment descends; a remnant is saved. Again and again it has happened, and all earlier crises point to the final one, when the elect are to be hidden in Yahweh's chambers (Isa. 26:20).

### The Destiny of Israel's Enemies

At Ch. 2:4 the prophet turns from the vision of Judah's gloom, to portray the judgment to fall on her enemies.

God uses these enemies as His tools. But because they are even more evil than Israel, they are rewarded according to their works. When the throne of David was overturned, Judah was surrounded by a lot of little nations who "rejoiced in the day of her affliction," and jackals who hoped to profit from her fall.

We mentioned them when writing about Obadiah.

We meet them again in Zephaniah: the Philistines, Moabites, Ammonites "reproached my people" (2:8), and "magnified themselves against the people of Yahweh" (2:10). Here is a cameo of what will happen when the Arab neighbors seek to benefit from Israel's defeat by the Northern Confederacy. But the tables will be turned! The prophet is, in fact, alluding to the latter-day situation, when Arab lands will be given to Israel, when "Yahweh shall visit them and turn again their captivity" (2:7). The Arabs will then be permitted to dwell in the wider land promised to Abraham, though not in the tribal cantons.\* Then, not only they, but all men shall worship Yahweh, "every one from his place, even all the isles of the heathen" (2:11). Not only will there be the great temple in Jerusalem as the focal point of Divine worship, to which representatives of all nations will annually ascend, but "in every place incense will be offered unto my name, and a pure offering" (Mal. 1:11).

Then Zephaniah cries doom on the two major powers on which Judah has relied (2:12-15). They leaned on Egypt (now

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\* For details consult "Temple of Ezekiel's Prophecy", Section 111 (Page 295).

ruled over by Ethiopians—v. 12), and on Assyria (now superseded by Babylon). This historical pattern, too, is repeated in the latter-day, and we use the ancient situation as a stepping stone to the understanding of the future. Israel today is relying on alliance with the West, and on political intrigue. She will learn to her cost that her southern supporters, backed by Britain and America, will be ineffectual as they weakly protest: "Art thou come to take a spoil and a prey." Ezekiel 38 records no military action from Tarshish and her young lions\* but Israel is very busy among the under-developed ex-colonies of Britain in hope of strengthening herself!

### The Day of Yahweh

After topical references in the first six verses, the third chapter of Zephaniah moves without reserve to the ultimate deliverance of Israel and redemption of mankind. All the earth will feel the judgments of Yahweh (v.8), just as all the powers, large and small, were to be punished in the prophet's day.

Instead of lying and intrigue, a pure lip will prevail in earth (v.13). Some, at the class, felt that the meaning of "pure language" or "pure lip" of verse 9 (note margin), was the abolition of false-speaking and deceit. Others felt that it referred to the institution of Hebrew as the universal language of the age to come, thus healing the breach brought about by opposition to Divine worship at Babel. I believe the two interpretations come together. Firstly, the prophet IS speaking of the use of language to praise and edification, instead of misleading double talk and intrigue. Beyond this, however, he does seem to speak of a common language for common worship. Lips that speak purity will also speak in unison, reversing the curse of misunderstanding that started in Babel. Surely Hebrew will be that language! Those who understand it, tell us that Hebrew is a language well fitted for conveying Divine ideas to man. Its tenses have timelessness which reflect eternity. It is full of metaphor and lively pictures. It has the virility and flexibility needed to express the ideas of the great and lofty one. Every single letter and variant of the Hebrew alphabet

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\*Whilst Ezekiel reveals that Tarshish will verbally oppose the Northern Power, Daniel suggests that this is accompanied with action. Speaking of Russia, the prophet declares that "tidings out of the north shall trouble him" (Dan. 11:44). Russia will invade Egypt (v. 43), leaving a representative force in the Holy Land. Taking advantage of this, Britain will doubtless attempt to destroy Russia's communication line, by reinforcing Israel and military action at Jerusalem (Zech. 14:2) ("north" of Egypt). They will challenge Russia (Ezek. 38:13); but such will be shortlived, and Russia's day of glory, though brief, will be brilliant (Dan. 11:44). Let Israel place her confidence in Yahweh, for no other can save her from the time of trouble about to break forth!

—G.E.M.

is used in Zeph. 3:8. This suggests that the Hebrew language is in mind—the common language which will develop the brotherhood of man.

The prophecy finishes (ch. 3:14-20) with an unqualified apocalypse of the day of Israel's glory: joy in Zion; the enemy cast out; the King of Israel in their midst; Yahweh, as a bridegroom, serenely resting in His love for Israel (v.17); Israel repentant and humbled (v.18) . . . praised and famous all over the world (v.19) . . . regathered, their captivity turned back v.20).

This is the glorious climax of Israel's history.

Zephaniah moves from the sad adagio of the events of his day in Israel, to the brighter allegro of the punishment of their contemporary enemies, and finally through a rousing crescendo, to the glorious fortissimo of the name Israel, universally respected, when her King reigns from the holy hill of Zion, and all nations join in prising him in a pure tongue.

—Edgar Wille (Wolverhampton Eureka Class).

#### THE WAY OF LIFE CONTRASTED.

## The Wages of Unrighteousness

**“Who have forsaken the right way and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity, the dumb ass speaking with man's voice forbade the madness of the prophet.”—2 Peter 2:15-16.**



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

### Who Balaam Was

Balaam was one of the earliest of the prophets. Where he came from, who he was, how he came to be chosen, what his mission was, to whom he ministered, are all lost in the mists of antiquity. He suddenly appears on the scene, and as suddenly departs. The antecedents of the prophet are not always given, but there is usually some indication of his call and the purpose of his mission. But Balaam is a sinister figure that emerges from the mists of nowhere, and passes into the unseen a dishonored name. We read of his death—for he was slain in the campaign against the Midianites (Num. 31:8)—but we never read of his birth, or nation, or antecedents, or selection, or endowment, or how he came to wear the mantle of the prophet. Certainly he was not of Israel, or he would never have been asked to pronounce curses on that nation, yet to some extent he must have had a knowledge of God and His purpose. The fact that he dwelt close to the people of Moab, that he was known to, and engaged by, the King of Moab, suggests that he may have belonged to that nation. If so, he was a descendant of Lot, and was therefore a distant relative of the sons of Jacob; but this is only conjecture.

Of more interest than his probable identity, is the fact that he was a prophet, and as such was able to command and to have access to the ear of heaven; and this suggests the interesting feature that God had relations with nations outside the people of His choice. Their nature, extent and purpose we cannot tell, but it seems clear that in those far-off days God had vessels of wrath that knew His will, that had a knowledge of His mind and purpose outside of the nation He had chosen. Does not this remind us of Peters' words:

**"Of a truth I perceive that God is no respecter of persons; but in EVERY NATION he that feareth Him and worketh righteousness, is accepted with Him" (Acts 10:34-35).**

This is a principle of Divine dealing which has been true from the beginning of time, revealed in stray gleams down the course of history, but unfolded in a burst of glory when the time came for the evangel of life to make its universal appeal. While we give to Israel its primacy, and the special privilege which was a unique feature of that nation, it should never blind us to the wider aspects of the great purpose whose fulness and design is to "bless all the families of the earth."

### He Was Neither a Coward, Presumptuous, Nor a Self-Seeker.

And what was Balaam's offence? It was not the sin of cowardice, for he openly acknowledged his relationship to God, that his action was dependent on His approval, and that he was wholly bound by the fiat of His will. When the messengers of Balak came

with their request and the king's reward in their hands, Balaam manfully asked them to tarry and he would bring them word "as the Lord spoke to him." And when permission was refused, the first emissaries of the king had to return to their own land even as they came. Even when the temptation was renewed in a stronger form, he still maintained his allegiance to God, and owned His power.

Neither was it the sin of presumption. He knew and confessed his limitation. True, one revelation of God's mind regarding His people ought to have been sufficient, yet when he went to enquire the second time, the prophet told the servants of Balak:

**"Though Balak should give me his house full of silver and gold, I cannot go beyond the word of Yahweh my God to do less or more (Num. 22:18).**

These words ring true to a mind that acknowledges the supremacy of God, and had the prophet only been as sure of the integrity of his own heart all would have been well.

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

### **He Proclaimed a Beautiful Prophecy**

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

In his first attempt he describes the future singularity of the people, how down the ages they would maintain their own distinctive life, while their numbers would be as the sand of the sea:



**"How shall I curse, whom God hath not cursed? Or, how shall I defy, whom Yahweh hath not defied? For from the top of the rocks I see Him, and from the hills I behold Him; lo, the people shall dwell alone, and shall not be reckoned amongst the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel" (Num. 23:8-10).**

Truly a remarkable forecast, showing clearly that "the Lord had put a word in Balaam's mouth;" and that he could only speak the word which was given unto him.

The second time he essayed to curse Israel, he showed that the security of Jacob rested on the unchanging character of God:

**"God is not a man that He should lie; neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken and shall He not make it good? Behold, I have received commandment to bless, and He hath blessed; and I cannot reverse it" (vv. 19-20).**

Then he showed them to be invincible and invulnerable, for God was their King, and no weapon formed against them could prosper while the Shield of Omnipotence was their bulwark:

**"Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel—What hath God wrought!" (v.23).**

At the third attempt Balaam was convinced that God's intention was that His people should be blessed, and he no longer resisted. He turned his face towards the wilderness and saw Israel abiding in his tents according to their tribes, and when the spirit of God came upon him, he broke forth into rapture and gave a picture of surpassing beauty and excellence:

**"How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which Yahweh hath planted, and as cedar trees beside the waters. His seed shall be in many waters and His kingdom shall be exalted. Blessed is he that blesseth Thee, and cursed is he that curseth Thee" (Ch. 24:5-9).**

Balak's anger was kindled against the prophet at this repeated thwarting of his desires; but no cajolery, no remonstrance, no threat, no temptation, could make him change the description.\*

**"I cannot go beyond the commandment of Yahweh to go either good or bad of mine own mind; but what Yahweh saith, that will I speak" (v.13).**

The compact having failed, the interview terminated. But ere Balaam departed to his own people he completed his "parable," and with true prophetic vision, overleaping the barriers of time, and sweeping aside the intervening centuries, he sees in a frenzy

\* Balaam would have willingly changed the description, but found it impossible to do so. There was no credit to him in the beauty of expressions used and the wonderful future he revealed. It was Yahweh working through the unwilling prophet of Babylon which caused him to use expressions, the true significance of which he probably did not understand.

—Editor,

of spiritual rapture Him in whom all prophecy centres:

**"I shall see Him, but now now; I shall behold Him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite all the corners of Moab, and destroy all the children of Seth, Out of Jacob shall He come that shall have dominion, and shall destroy him that remaineth of the city" (Num. 24:17-19).**

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

### **He Was a Hypocrite**

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

That this is a correct estimate of the prophet's character is evident from the sequel. Balaam was the crafty instigator of the incident related in chapter 25, which aroused the anger of Yahweh and caused the loss of 24,000 of the people. The horror of that act was never forgotten, and was used again and again as a warning against following an evil course. Thus:

**"But I have a few things against thee, because thou hast them that hold the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication" (Rev. 2:14).**

There acted the prophet's evil heart. There he revealed himself in his true character. What he could not accomplish by the spoken word he achieved by the unrighteous deed. As the messenger of the Lord he could not bring a curse, but as an agent of the adversary he led to their undoing. Trading on the weakness of the flesh, he placed temptation in the way of the people, and they fell

and sinned grievously, and through him idolatry and impurity became rampant in the camp.

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

### The Responsibilities of Privilege

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

Now if responsibility be proportioned to the measure of light vouchsafed, what shall be said of those who have been blest with the rich heritage of faith, who have seen the golden gleam of hope, and received the promise of life everlasting? The Apostle gives the answer and the true issue:

**"This I pray, that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil. 1:9-11).**

—D.Y. (England).

We do not believe that there are in this generation many more sheep to respond to the voice of the Great Shepherd in the truth proclaimed. Still our diligence must not be relaxed; for it requires wide and far travel, much writing, and more speaking, to get at the sheep and bring them out of the goats, scattered as they are up and down the earth.

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.*



While we might expect a difference of opinion on the construction of Ezekiel 41:4 (considered in our last issue), or on the magnitude or shape of the inner temple—yet to ridicule this, and, in its place accept Dr. Davidson's small temple, passes comprehension.

It is easy to get paper and pen, and just put down a few obvious measurements, and from these extract a plan which ignores entirely the main features of the prophecy. This is not exposition, nor "studying the pattern" (43:10).

Let us illustrate this with an imaginary visit to this small temple. We shall be scrupulously fair whilst applying Dr. Davidson's specification and deductions.

On Page 50, we have reproduced to scale in the centre of Brother Sulley's half plan (from page 46 of the Temple Book), a half plan of Dr. Davidson's Temple illustration, so that readers may see at a glance the relative size of both temples—but the smallness of diagram has only permitted the plan of the southern 500 cubit outer wall, its buildings and the two gateways.

### **A Visit to the Small Temple**

We travel 20 miles from Yahweh Shammah, the nearest city, and eventually arrive at the south of the sanctuary. We observe a 1000 foot long, 12 foot high wall, in the centre of which is an immense gateway 50 feet wide. We mount the steps and note this gateway extends 100 feet deep; and passing within, we observe three 12 ft. "sentry boxes" on each side, with sentries (it is suggested) guarding them. Eventually, we arrive at an open space the other side of the gateway, and note along the wall 10 chambers in side half the depth of the gateway.

Proceeding another 200 feet, we behold a further immense gateway with 8 steps. We ascend these steps, and again notice a further 100 ft. gateway, with sentries at the three "guardrooms" each side. After traversing this gateway—passage a further 100 feet, we again arrive at an open space.

We then proceed about 80 feet of open space, arriving at an altar 24 feet square.

If our friends had entered the north gate, they would likewise have traversed two massive gateways, two open spaces, and similarly arrived at the altar. And if other friends had entered the east gate, exactly the same procedure and ground would have been covered. And if we personally perform this treble journey, we would traverse 6 gateways, totalling 600 feet, and the only buildings we would have passed would have been the 36 small "guardrooms" or "sentry boxes" in the gateways with sentries on guard. And to this 600 feet of gateways, we must add 840 feet of open space; i.e., 1,440 feet—considerably over quarter of a mile—to arrive at an altar 24 feet square. We would not pass any buildings in that journey, but if we proceed from the altar westward we would come to the temple, ascend ten steps, find a porch 20 cubits (40 ft.) square, which introduces us into a temple of the same width and 80 ft. long. Beyond this is the "Most Holy," 20 cubits square surrounded by three stories containing 90 boxrooms. Further west again is another room 90 feet by 70 feet, with 10 ft. brick walls, for which the author states no use is specified. Adjoining at each corner, two 50 cubit square "courts for the priests" are found.

Was ever man's credulity more taxed, after travelling from an immense 10 mile square city, Yahweh Shammah, to Jerusalem to worship, to find the central feature of the House of Prayer for All Nations: a building 80 feet by 40 feet! What wonderment as we ponder the numerous prophecies relative to the house, and the multitudes that will attend:

*"It shall come to pass from one new moon to another, from one sabbath to another shall ALL FLESH come up to worship before me."*

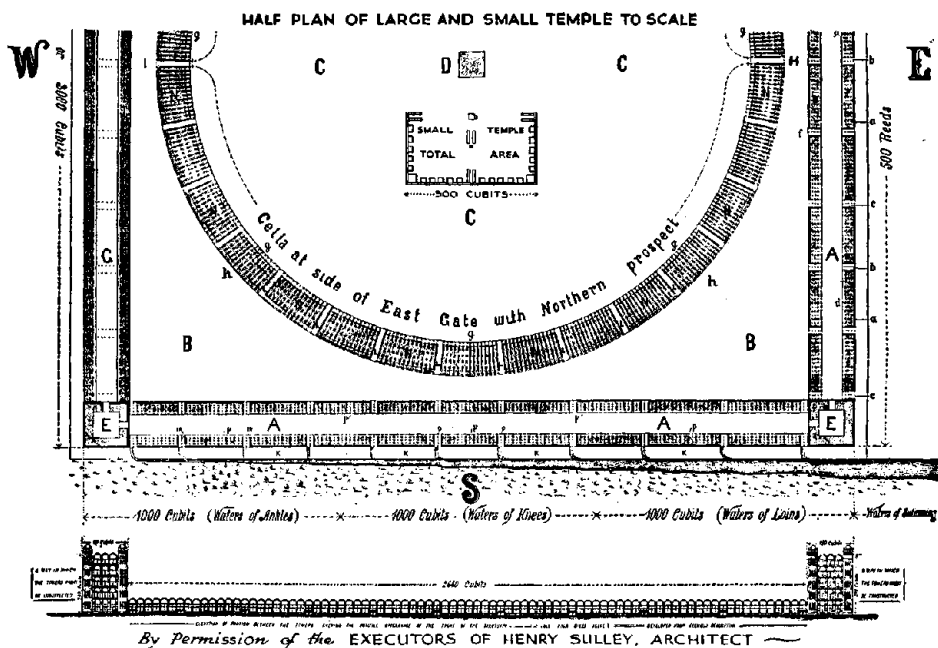
Considering the outer sanctuary should correctly read 500 reeds square (cubits are inadmissible), the incongruity of our visit would be increased inasmuch that for one single journey, from any gateway of the outer sanctuary, we would have nearly half a mile of open space to traverse before we arrive at the temple.

If this be the case, we pertinently ask:

- \* where is the "exceeding high mountain"?
- \* where the "frame of a city"?
- \* where the "place of my throne where I will dwell in the midst of the Children of Israel for ever?"
- \* where the "Most Holy on the top of the mountain," where the pillars, the palm trees, the arches, the immense corner courts 430 by 360 feet?
- \* where the three story high outer court buildings on 60 cubit posts filling the length of each court?
- \* where is the point of the exhortation to Israel "to be

ashamed," when Ezekiel is told "to show them the house and let them measure the pattern"?

All these main features of Ezekiel's Temple are omitted by Dr. Davidson.



### A Visit to the Large Temple

We travel 20 miles northwards towards the Temple, from Yahweh Shammah. In the distance is seen the Mountain of Yahweh—Mt. Zion—now miraculously raised over 1,000 feet higher, becoming "beautiful for situation (elevation)." Around the mountain we notice "the frame of a city," over which hovers a cloud "over the whole habitation of Mount Zion, and over all her ASSEMBLIES a cloud of smoke by day . . . for a shadow from the heat in the daytime, and for a refuge from the storm" (Isa. 4:6-8). (See Temple Book, Plate I).

Approaching the southern centre of this citadel, we observe a delightful series of symmetrical arches with a 50 ft. span joining the roofs of the buildings, and extending left and right as far as the eye can see (Plate IV). Issuing from the thresholds of each gate comes water, turning eastward where it becomes a stream flowing into the Dead Sea. We are told, this is the "river the

streams whereof make glad the City of God. The holy place of the tabernacles of the 'Most High' " (Psa. 46:4).

This water issues from the altar in the Centre of the Most Holy, and eventually becomes a river, with trees on each bank, with their leaves producing "medicine" for the healing of the nations; and for the healing of the lifeless waters of the Dead Sea which now produce a "very great multitude of fish, as the fish of the Great Sea exceeding many" (47:10-12).

We then enter a gateway like that described in the small temple, but observe eleven gateways equally spaced along the mile of buildings, with openings 20 feet wide, 26 feet high. After traversing the 200-ft. entrance, we cross 200 feet of open space (as in the small temple description), and observe a similar gateway opposite, and a further range of arched buildings duplicating the range just passed through (Plate VIII). We are told to leave the Sanctuary by the north gate, and vice versa (46:9), and thus avoid inevitable congestion, for multitudes will pass through the gate.

Before passing through the inner gate, we notice the springing line of arches is 86 ft. from the ground level, whence they rise from the pillars. The pillars and arches of this facade eventually emerge at the corners into lofty courts, the width being exactly the width of both range of buildings and the outer court: i.e. 360 feet. The courts tower 480 feet into the air. As we go half a mile each way down the outer court we observe a delightful, colonnaded porch of loggia (42:3-4), 26 ft. high and 20 ft. wide, "a walk of 10 cubits breadth," extending the whole length on the inside of both buildings (Plate VII—"H").

We proceed through the inner gateway, which is exactly like the outer one, and see a circular building 200 feet away. It is, in fact, a series of buildings, 3 stories high (200 feet), which describe a circle of about 3 miles. This circle is split into thirty sections, and we are told the whole of the interior is the "Most Holy." Its centre is dominated by a large altar on the top of Mount Zion, which, due to its position and eminence, is continually "before the house." The outer sanctuary is used chiefly for entertaining and feeding the multitude, for whom ample provision is made in the huge kitchens of the outer courts. Upon asking the purpose of these immense dome buildings covered with foliage over the lattice work (rendered "narrow windows"—A.V.; "latticed windows"—Sept.; "latticed loopholes"—Moffatt), we are told these are the "chambers of the singers." Song was a prominent feature in Solomon's Temple with psaltries, harps, cymbals, and trumpets conducted by Asaph. The priests occupy some of the chambers in the Northern circle who "keep the charge of the altar" and prepare

the sacrifices; and some of the Southern chambers are for the higher order of priests, "who come near to minister" (40:45-47).

This song and worship will not be marred by the confusion of tongues, for God has "turned unto the people a pure language, that they may call upon him with one consent."

In these chambers many "thrones of the house of David" are set up, where the judges sit to dispense justice to earth's remotest bound, for "out of Zion shall go forth the law, and the word of Yahweh from Jerusalem."

Instead of a mere room of 80 by 40 feet for the inner temple, we are impressed with these buildings around Zion, to "tell the towers thereof, mark well her bulwarks, consider her palaces." In so doing, we observe each of the 30 sections of the inner temple, formed to conform to an arc of the great circle. Both faces of this temple are exactly alike, presenting a continuous range of porticos on the inner side 32ft. wide, and on the outer side 34 ft. wide, in conformity with the increase of circumference (Plate IX).

Whilst we ascended steps on the outer side of this temple, we observe there are no steps or exits on the inside, since this is the "Most Holy," and is reserved for the redeemed.

Here ends our imaginary visit to the small and large temple. We suggest the mind could hardly picture a greater contrast.

Ezekiel says the whole of the eastern gates of the inner court are closed, except on Sabbaths, when they are open all day, for here the Lord Jesus will eat bread anew in his Kingdom when the redeemed, a great multitude shall come from the east and from the west, from the north and from the south, and shall sit down in the Kingdom of God" (Luke 13:29).

When Yahweh sets His hands to build His temple, such structure will eclipse all human efforts, both in constructional features and uniqueness of design. Like the Four Square Israelitish encampment, with the four cherubic standards surrounding the central Tabernacle and Most Holy, here also is a four-square outer building conveying the numerical significance of government, surrounding the Most Holy by an inside circular Temple—an unending line—the symbol of eternity.

This, briefly, is the Temple of Ezekiel's prophecy according to the late Brother Sulley.

Able brethren have sponsored this view over the last 60 years, Brother Roberts and Brother Walker devoted considerable space in "The Christadelphian" in appreciation of the exposition; the 1891 "Christadelphian" had some 50 pages by the Editor on this matter.

These articles are presented in "Logos" to draw attention, particularly to the rising generation, to this unique exposition of Ezekiel's Temple.

—F.B.



From the Pen of Brother Thomas

## BE NOT DISCOURAGED !

We need not be discouraged because of the stolid indifference of the people to the Truth. Flesh and blood is naturally swinish and unimpressionable by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into "*delirium tremens*," or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world — it is only evil and that continually.

But all the individuals of this perverse race are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" yet, which are salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the Master's use. (Mark 9:49, 50; Col. 4:6). It is for the salting of these hearts that those who are already salted have to labor with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time, that a Paul may plant, and an Apollos water, but God only gives the increase.

All we have to do is to dig, plow, sow, work, as men do who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. As day laborers we need not be discouraged if we do our duty, be there increase or not. All that we have to do in the premises is that we be "workmen who rightly divide the word of truth," (1 Tim. 2:15) and not as those who handle the word of God deceitfully; and fear to affirm His principles boldly lest some one whose corns are pinched by the gospel shoe (feet shod with the preparation of the good news of peace — Eph. 6:15), should cry out "sectarianism!" and threaten you with the rebuke of Jesus and the Apostle Paul! The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the frutification of the earth, that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isaiah 60:10-11, where Yahweh says:

**"As the rain cometh down, and the snow, from heaven, and return-**

eth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

### His Purpose

What hath He pleased, and what hath He sent His word to do? "To take out of the Gentiles a people for his name" (Acts 15:14). He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to His praise, honor, and glory. This being His purpose, He does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. "Many are called," says the King, "but few are chosen"; "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it;" "many will seek to enter in, and shall not be able" (Mat. 7:14; 20:16; Luke 13:23). These are not our words; but they are His, who spake the words of God.

### What We Are Called To

Yahweh, then, requires a chosen few for His kingdom — "a **chosen** generation," "from the beginning **chosen** of God to salvation through sanctification of the Spirit and belief of the truth," called thereunto by Paul's gospel "unto obedience and sprinkling of the blood of Jesus Christ," "to the obtaining of his glory" (1 Pet. 2:9; 2 Thess. 2:13-14; 1 Pet. 1:2). John saw this company, this "**little** flock," as Jesus styles them in Luke 12:32, to whom the Father will give the kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were "called, and **chosen**, and faithful" (Rev. 17:14).

### The "Chosen": One Great Company

But though relatively few, they are absolutely "a great multitude which no man can number" (Rev. 7:9). They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generation of the Old Man of the flesh; a few out of Enoch's generation; and a few out of Noah's; and a few out of Moses'; and so on; until these parcels of the few, separated from the solid mass during 6,000 years, being gathered into **one glorious company of ancients** become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

### Derived from One Source

The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. "They follow the Lamb, saith John, withersoever he goeth. They are redeemed from among men, firstfruits to God and to the Lamb" (Rev. 14:4). "**All that the Father giveth me,**" says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will, that of all he hath given me, I should lose nothing, but should raise it up again at the last day ." And again, "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, **And they** (who attain to the resurrection he was speaking of) **shall be all taught of God.** Every man, therefore, that hath **heard,** and hath **learned** of the Father cometh unto me." (John 6:37-45). "He that is of God heareth God's words; ye therefore hear them not, **because ye are not of God**" (John 8:47). And again, he saith to these goats: "Ye believe not, **because ye are not of my sheep,** as as I said unto you. My sheep hear my voice, and I know them, and **they follow me;** and I give **unto them** the life of the Aion, and **they shall not be destroyed in the Aion,** neither shall any one wrest them out of my hand" (John 10:26).

### What We Must Do!

Men have been commanded to preach the word, to be instant in season and out of season, to contend earnestly for the faith, and so forth, as **the means** appointed for the separation of this people. **Testimony and reasoning,** or Scripture and reasoning out of the Scripture are the spiritual elements constituting the spiritual agency for their "sanctification of the Spirit." This spiritual agency is just adequate to the numerical completion of this people, termed "the fulness of the Gentiles" in Rom. 11:23; and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Yahweh who saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises. If God hath designed the conversion of all nations as such in the absence of His Son from the earth, He would have instituted a system of means adequate to such a result. The Spiritual Agency was more potent in the days of the Apostles in that it consisted not only of a declaration of the testimony, and a reasoning out of its points, but a confirmation also of the reasoning by signs, wonders, miracles, and gifts. Here were God and man visibly co-working in the separation of this people for His Name. Yet with this more potent spiritual agency the world could not be converted; nay, a multitude even of those who were

primarily turned to God turned from Him again; and that too while the apostles lived, and while the gifts of the Holy Spirit continued to be bestowed. The gifts were discontinued for two reasons; first, because they had answered the purpose for which they were originally given; and secondly, because through the working of the Mystery of Iniquity, Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed; but the confirmation of the reasoning has been withdrawn, and the Spiritual Agency for the completion of the work began at the house of Cornelius, reduced to what we see.

### **These Faithless Days!**

Now the nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile Branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah were broken off because of unbelief — because they did not fear the name of Yahweh their Elohim — the Yahweh-Spirit manifested through David's Son — nor believe the gospel of the kingdom preached in his name. For this cause the brotherhood of Israel and Judah was broken by the Roman power; and a day of grace granted to the Gentiles. But these have proved as faithless of the truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the things apostolically delivered; still their faith was only enough for their own salvation; and altogether inadequate to avert the judgment of God from the nation.

And is it to be imagined for a moment, that if God spared not the natural branches of Israel's Olive, on account of their unbelief of the gospel of the kingdom, that He will spare the Gentiles who are deeply dyed in the same transgression? Our contemporaries despise "the goodness of God" exhibited in the gospel preached by Paul. They respect nothing which is not sanctioned by human authority. They will crowd to the pantomime of a Spurgeon, the impudence of a Brownson, the gun-powder declamation of a Beecher, in short, they will glorify the rhapsody of any windbag that will prophecy deceit; but for the gospel of the kingdom they have no more sympathy or taste than their father, the Devil, whose original falsehood they believe with pious affection, and those works they delight to do.

Shall we be discouraged at this? Nay, verily, it is a great sign of our times indicating that the Lord is certainly at the door. Paul says to the Gentiles professing Christianity, "If ye continue not in God's goodness ye shall also be cut off." Try professors

by the testimony, and it will be found that they are not in God's goodness. The most pious of them are generally the most infidel. If you press home upon them the necessity of an intelligent obedience of the truth, they cry out about the space of two hours, Sectarian! Dogmatist! Disturber of the churches! Divider of Christ's flock! and many other uncouth sounds evincing that the craft is mightily endangered.

### The Leader Of Error

But these are the frantic ravings of the Old Man of the Flesh who hates to be cut and pierced by the two-edged sword of the Spirit, which is the word of God. This old fellow has many cloaks with which he seeks to hide his nakedness from God. But they are all of them like the Holy Coat of Treves, of no account. Sometimes he puts on his papistical cloak, sometimes his methodistical, or his presbyterial; sometimes he comes out bedecked with a wig, lawn sleeves, and silk apron; at others, with a shovel hat, white neckcloth, and bands. It is not unusual to see him broad-brimmed and drabbed from head to foot; in short, his costume is as varied as the times and circles in which he moves. He is a Brahmin in India, a Mohammedan in Turkey, a Papist in Rome, an Episcopalian in Windsor Castle, an any-thing or nothingarian in Washington, a Mormon in Utah; in short, all things by turns, Turk, Jew, or infidel, to please.

Now, this old fellow, who is the Devil, is no stranger in the West. He encamps in the prairie as well as in the city. We meet him on every side. We find him "slow to hear, slow to believe, and still slower to obey." This is characteristic of the Old Man of the Flesh wherever he is found. He may be "put off," but converted he cannot be (Col. 3:9). He is incorrigible, and to be got quit of only by being destroyed. This Old Man of the Nations is as drunk in the new world as he has ever been in the old. At revivals he is "*in delirio tremente.*" At these Bedlamite orgies, the Harlot-wine gets into his head, and sets him to playing the maniac or the fool. He shouts, cries, rants, bawls, makes faces and plays fantastics before the multitude; and tells the gaping crowd that all his sound and fury is religion and the means of grace! The striving of the spirit who is getting the sinner through! Now where this sort of thing is the custom of society, and sanctified by general acclamation, need we be astonished at the people's slowness to hear, believe, and do? The Old Man has cajoled them into the notion that they are Christians! If they were only aware that they were nothing but heathen, which they really are both priests and people, they might be more "swift to hear;" but they are so completely hoodwinked by that hooded serpent the flesh, that it is almost impossible to do anything with them. There is

no help for them but bloodletting to syncope for the good of the constitution of the world. It cannot be preached into the righteousness of God witnessed by the law and the prophets. It is too irrational and thoughtless. Conquest is the only thing to bring it back to convalescence. The influence of the clergy of all sects must be destroyed. Until this is effected, the people who are destroyed by them cannot be redeemed.

### God Will Do What Man Cannot

To abolish the clergy it will be necessary in the first place to overthrow the civil constitution of society by which their position is established. This can only be done by the judgments of God: therefore judgment must precede the blessings of all nations in Abraham and his seed.

And who can doubt it in view of the testimony of God, which says:

**"When thy judgments, O Yahweh, are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).**

and in Revelation 15:4, it is written to the same effect:

**"All nations shall come and worship before thee; because thy judgments are made manifest."**

Even so; speed it quickly, O Yahweh!

—Bro. J. Thomas, 1858.



The experiences of Brother Thomas, as he endeavoured to spread the true Gospel, are no doubt the experiences of all who continue in his footsteps. The world, religiously and otherwise, has not progressed. The "Old Man of the Flesh" is still with us, dispensing spiritual poison to the Masses. Our duty, as revealed in the article above, is to continue to preach the Word, and to build ourselves up against the day of judgment to come. The days indeed are Noahic, and we can allow ourselves to become discouraged at the "willing ignorance" of our contemporaries — at the outright opposition — or at the cold rebuff of those with whom we speak.

But our duty is clear: we must "dig, plow, sow, and work." This we can and must do! It is what God requires! The results we can safely leave in His hands.

Therefore, be not discouraged, but understanding the will and purpose of the Father, continue in His Service, for He will presently reward richly those who remain faithful to His trust.

— G.E.M.

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"The ecclesia of the living God is the pillar and stay of the Truth"; it is its duty, therefore, to see that truth is not perverted by the crotchets and traditions of fanatical and visionary men, of high and low degree.

J.T.

We entered the North American Continent during July. It represented my third visit to this part of the world. As on previous occasions, I found the country stimulating. There is a freshness, a vigor, a friendliness about the people that is contagious.

It is a wealthy, vigorous, bustling country, throbbing and pulsating with life.

It presents a way of life, however, that sets a grave challenge to the Truth; a challenge which, I believe, the Ecclesias are failing to counter.

Significant changes had taken place since I was here in 1961. It seemed to be that the pace of life is gradually speeding up to a point where it is becoming absolutely intolerable. Air traffic has greatly increased, and the Turbo-jet plane is now considered out of date; the roads are jammed with traffic more than ever, and though highways are constantly being added, ruthlessly cutting a wide path through towns, villages and cities, swallowing up buildings of all kinds, they sometimes prove to be out of date before they are completed.

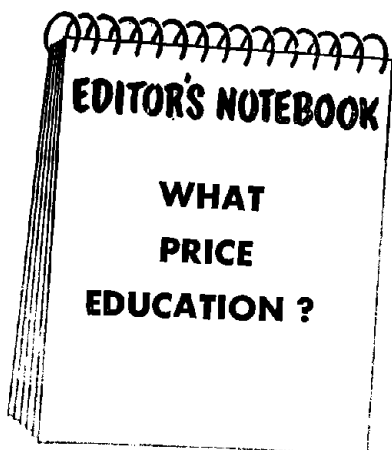
And human misery also seems to have increased. Outside of those circles where the Truth is found, there is little real happiness. Dissatisfaction and discontent are everywhere apparent, written on the very faces of the people one sees in the streets. Examples of juvenile delinquency, of broken homes, are becoming more and more common. The nation is divided on the subject of segregation; the threat of violence is in the very air.

And everywhere, as I spoke to people, I found a haunting fear of the future. Yet America, it is claimed, provides the highest form of civilisation on the earth

There are, of course, plenty of remarkable gadgets. One does not have to get out of a motor-car to open the garage door: it can be opened electronically by pressing a button. One need not use a switch to turn on the electric light: it turns on automatically as the sun's light is withdrawn! And, it is claimed, these examples which we saw are but the beginning of marvels. Soon it will be possible to have telephones that will close the windows, turn on the oven, or water the lawn, when they are commanded to do these things! Or to sit in the patio by an array of push buttons, and sip lemonade, while the electronic lawn mower darts about unattended cutting the lawn!

Marvellous inventions!! Or, looking at it from a different standpoint, clever little toys, to keep the minds of adult children amused, to demonstrate to them that the ultimate in civilisation has been attained, or to prevent them looking too closely at the fear of the future that constantly faces them.

The cause of the fear has changed. When I visited this country in 1960-61, the fear was of war with Russia. The threat of war seemed very real, and newspapers played it up until millions were hysterically moved



by it. "Newsweek" Magazine dramatically stated that 60,000,000 people in America might die before victory came if war broke out; Americans were being exhorted to build air-raid shelters against the possibility of nuclear fallout, and this was advertised as "Project Noah! Have You Prepared for Survival?" On this visit, however, I found that the cause of the fear had shifted. Perhaps Kennedy's vigorous action during the Cuban crisis, and the withdrawal of Russia at that time had been partly responsible for this. Perhaps the people feel that they can breathe a little more freely in regard to the possibility of war with Russia.

Be that as it may, though the fear was different, it was just as real. It is the fear of insecurity; the fear that one may lose his job, may be forced into the growing army of unemployed that is found throughout the nation, may have to give up his status among his friends, his motor car, his electronic toys, his material possessions. As I spoke with people, I found that sub-consciously this fear was evident, though they may not give open expression to it—though some did so.

The fear of possible unemployment hangs like an ominous evil cloud over the horizon of many people's lives. It is claimed (see "The Albertan" Aug. 24, 1963) that in Canada alone (much more so in the United States) within the next year, 2500 jobs will become obsolete every week because of mechanization and automation. A tap on the shoulder, the advice that his job had become redundant, can spell despair for many a middle-aged man today who has perhaps given thirty years of service to the firm.

And teenagers face the future with the fear in their hearts, inculcated from Government circles down, and carefully nurtured throughout their late teens, that if they do not have an advanced education, if they become a "school dropout" and leave off learning too soon, a life of bitterness and frustration faces them.

Thus education assumes a tremendous problem. Many parents fall heavily into debt, mortgage their homes, in order to pay the steep bill of educating their children. Young people are sometimes completing their education in their early 20's to fit them for a job that sounded commonplace to me. In some cases (outside of Ecclesial circles) juvenile delinquency stems from this. Both parents go out to work to prepare for their children's futures; true home life and environment largely disappears; the children roam the streets until, tired out, the parents return home to hastily prepare a meal, and the family grows up in a tired, tense and hopeless atmosphere.

I heard this told me time and again throughout the States.

Many business houses in the States specify a college education for their workers; thus accentuating the problem. And because of the fear of automation, the millions bow humbly before the modern Molech of big business, sacrificing their children to its outstretched arms.

Yet I did not find the standard of education really high in the country. Education-wise, I found a 17 year old child in England, at least 2 years in advance of his counterpart in the States!

And in Bible education the difference was even greater!

Why this sudden and recent insistence on education?

It stems from the time that Russia placed the first sputnik in the air. This was a shock to the complacency of the U.S. The nation was so used to claiming the first in everything that it was an affront to its self-esteem to learn that Russia had beaten it in the first step to conquest of the air. In a flurry of excitement statistics were drawn up, parallels were set side by side, and these perhaps, being fed to the latest computing machine, came up with the amazing information that there were more scientists



in U.S.S.R. than in U.S.A.!!! This information would have been discounted as downright heretical had it not come from a computing machine, but anybody in America knows that everything that comes from a computing machine must be right!!!

So the nation became geared for more and more education. From the Government down, from the business houses, came the demand for more efficiency, and it was believed that a college degree gave this and not individual initiative and common sense. The greatness of America was built on the latter, but the nation has advanced too far from that time, and, besides, it is unthinkable that there should exist in Russia more scientifically educated people than in the States!

We have descended to satire in the couple of paragraphs we have written above, but basically they express the truth. Education has been given a sudden upturn in the States since Sputnik. But it has not brought greater ability, and it imposes a terrible burden to society, and a challenge to the Truth.

It has also produced a form of snobbery, that imposes a terrible tyranny. Men and women are becoming more and more slaves to business which is demanding more and more of them. It makes encroachments on their time to a greater and greater extent, and thus there is less and less time for the real things of life, including the Truth.

Meanwhile unemployment increases. About a million teenagers are unable to find work in the States. And that is used as a big stick over those who are compelled to drop out of school before they can obtain a "college education." They are accounted failures in their teens because they have not "graduated". But is this really because jobs are not available? "No!" answered *"U.S. News & World Report."* In an article in its issue of 19th August, 1963, it claimed that there were many jobs going begging today, because teenagers feel they are above such work! We found much to confirm the truth of this, for in the Classified Advertisements in the many papers we saw numerous jobs advertised time and time again. *"U.S. News World Report"* quoted an official of a New York employment agency as blaming parents for much unemployment. He is reputed to have said:

**"Today there is no such thing as telling a youth to get a job this week or else. Instead, parents often tell their children there is no rush to get a job—especially during hot weather. During a hot spell our traffic falls off 75 per cent. Many teen-agers would prefer to 'bum off the old man' rather than take jobs that are considered menial or that require hard physical work."**

Another in the job-placement field said:

**"Today's teen-agers are functional illiterates. Even those who complete school lack real training or skills."**

This report gave many case histories, and then outlined causes of why teenagers let a lot of jobs go begging; the work is "too hard," the building is not attractive, the job is too monotonous, the position is below their educational standards, the hours are not quite right, the salary is not enough, union or governmental regulations prohibit children under 18 (in some cases) from taking on a job. But, according to this same periodical, parents are the greatest cause of teenagers' job attitudes. It reported:

**"A job counsellor in San Francisco says: 'Parents are over-protective. At the parents' urging, an amazing number of girls who have been work-**

ing less than a year will quit their jobs to take a three-month vacation in the summer. And these kids are from middle-class homes, not wealthy families.'

"Says a specialist in job problems of young workers:

"How can you expect today's youngsters to go out and dig for a job? They have been coddled and sheltered all their life.'

"Another source of job trouble: insistence by parents that their children take college-preparatory work rather than business or vocational courses. Most parents won't let their children go to a trade school or take a commercial course,' says one youth counsellor. 'But when their children don't make the grade and are not college material, they have no salable skills and training. Even so, these youngsters equate a high-school diploma with a white-collar job that pays well. They won't take anything else.'"

Over and over again, throughout the States and Canada, one question was asked our 18-year-old daughter, Sister Joan: "Have you graduated yet?" Folk were amazed to learn that she had been working for over two years in an office back in Adelaide! They were staggered to learn that at 15 years of age, many Australians commenced their vocation.

But the trend in education that is today apparent in the States is also making its impact upon life in Britain and Australia, and there is a tremendous danger in this to the Truth.

For with such pressures placed upon teenagers to make a success of this material education, with such insistence in the home, in the world, in school, that GRADUATION must be attained at all costs, the Truth becomes very much of a secondary consideration. Where are the young people at the meetings? True, one sees them at the Bible Schools which are held at school holiday times for the convenience of all attending such; but teenagers in the Ecclesial meetings are conspicuous by their absence. And where are the study classes where they can become educated in something far more permanent and abiding than the material education of the colleges? There are CYC movements, of course, where social activities are blended with Bible talks, and which are excellent in themselves. But these cater mainly for the younger teenage group. Where are those in their late teens and early 20's? Bowing down to the tyranny of Big-business, prostrate before the Juggernaut of a modern system which whilst providing all the mechanical amenities of life makes such a demand upon our leisure time as to permit us but scant time for the truth.

"Are you prepared to give a tithe of the money you will spend in educating your children, in educating them in the Truth? Are teenagers prepared to give a tithe of the time they give to profane education in studying the Bible systematically, and marking it up for their eternal benefit?"

These are questions I found myself constantly asking, particularly when some suggested that 25 dollars was a lot of money to spend on a Bible! But how much more will they spend on school text books?

I suggested to one young group of teenagers that in facing the future they should show an indomitable determination that they will not weakly flow with the currents of world thought and fashion that would sweep them away from the influence of the Bible and the Truth; that they become defiant of the demands of the world when these run counter to those of the Truth; that they put the latter first in their lives. If they had to spend long hours in schooling, they also had to give God His

measure of time also; if they had to become skilful in the wisdom of the world, they had to see to it that it was properly balanced by the "wisdom that comes from above"; if they had to devote time and energy to "getting on", they much also become dedicated young people to a way of life that will provide them with much more in happiness NOW as well as in the FUTURE, than the finest schooling can ever provide (1 Tim. 4:8).

The world today is a modern Babylon, and the United States is its capital. And the drama of ancient Babylon is being re-enacted. King Nebuchadnezzar took the finest of the children of the captivity, "children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Dan. 1:4).

He made a demand that these teenagers become better educated in order that they might serve him. Many succumbed to that trial, but Daniel and his friends were determined that they would not. Educated though they became in the learning of the Chaldeans, they did not do it at the expense of their education in the things of God, but rather by sheer determination saw to it that the things of God ever had the precedence. Did they suffer by this action? The last verse in the Book of Daniel shows us that they did not! Daniel and his companions showed faith, courage and determination. They manifested the influence of a home training in youth and early teens, that had its impression when as young men, perhaps about 18 years of age, they had to make a decision when isolated in captivity. I cannot think that in the parental training of Daniel, there would have been any home exhortations that he must provide first for his career, that he must "Seek first the kingdom of men that all material blessings might be added unto him!" He, as a boy, had seen the reform of Josiah, heard the exhortations of Jeremiah, had been carefully trained in the things of God, and was therefore equipped for the challenge that came upon him in early life. He had a spiritual training that equipped him to face the temptation of an education in Babylon.

We need such faith today to match the challenge of the age. The instructions of Christ are: "Seek ye FIRST the Kingdom of God and His righteousness, and all these things shall be added unto you!" God knows our needs and will provide, but like Paul, we must learn to be content with our circumstances.

I am not decrying education or knowledge. I am merely suggesting that we must put it in its proper place, view it with realistic eyes of discernment, see it in its true perspective. What is the education of the world designed to do? Establish as permanent a way of life about us which the Truth teaches us is doomed to destruction, and that soon! If Christ came tomorrow what would He find? He would find that many of our children who are at an age to accept Him are busy learning "the wisdom and learning of the Chaldeans," that many of us are paying large sums for this education, but are neglecting to support the Truth to the extent that is commensurate with our means; that we are placing far more time and effort into those things that we acknowledge will perish with the using, than we are prepared to do into those things relating to the Truth; that we are giving lip service to the Truth, but our most active and ardent support is directed to the things of the flesh.

We need to show in our homes, before our families, that we are really in earnest with the things of the Truth. True, education is costing

us money and we cannot afford to waste this money; but neglect of the Truth will cost them their lives ultimately, and is money worth more than life itself? I quite agree that a college education is desirable if we want to attain unto a certain status in life; but true wisdom demands that if necessary we ignore the status and seek to serve the Truth. This is a first principle of the Truth which though not found in the Statement of Faith was emphasised by Christ. Are his words out of date because a decaying system decrees otherwise? Christ declared: "Therefore I say unto you, Take no thought (do not be over-anxious) for your life, what ye shall eat; neither for the body, what ye shall put on. . . . If God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, *O ye of little faith*. . . . do not live in careful suspense. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things" (Luke 12:22-30 mg).

We all need to be reminded of these sober words of Christ's teaching, and develop the faith that will enable us to give first things to the Truth in all avenues of life. We should allow nothing to deflect us from the service that the Truth demands of us, but give our first and our best energies to Christ. How often has worldly education drawn children of Christadelphian parents away from the Truth! I have heard the lament, time and again in my travels throughout the Ecclesial world. In contrast to this, we read how that Moses refused the world's honors to suffer affliction with the children of God (Heb. 11). He rejected the honor proffered him, and "refused" to be called the son of Pharaoh's daughter. How would we react if such honor was set before us? Many would doubtless reason that they could use their positions of authority to alleviate the sufferings of Egypt's slaves, the downtrodden Israelites. Moses did not reason that way. He recognised that the Truth demanded separateness, that God would release His people when the time was ripe, and therefore resolutely determined to do the will of God come what may. He was not foolish. He summed up what the world could offer in comparison with what the Truth had to offer. And because he had "respect unto the recompense of the reward" there was no doubt as to what decision true wisdom would dictate.

**In the meantime, are we prepared to spend a tithe of the money that we use in educating our children in the things of the world, and use it for educating them in the things of God? Are they, in turn, prepared to use a tithe of the time they devote in study for school, in studying the things of God?**

And finally, let it be borne in mind, that this apex of modern civilisation which men called the United States, came recently to the momentous decision that the Government, which is so anxious to educate the children of its citizens, declared there was no place for the Bible in the schools! America, which was originally founded upon minority religious groups who suffered persecution, the nation that stamps upon its dollars. "We trust in God," recently decreed that it was illegal to read the Bible in the schools.

The God in which America trusts is the Almighty Dollar, and in the Temples of Wall Street, daily homage is paid to its honor. Let us stand defiantly opposed to its worship in all its forms, and, like Daniel, seek a way of life that will ensure us our lot "in the end of the days."

—Editor.

*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME THIRTY



# Logos

THOUGHTS FOR THE TIMES

## Criticism!

Criticism is useful when guided by a real discernment, and inspired by a benevolent desire to remove blemish. But very often it is the mere squirt of venom. No prominent author or man of mark has, in any age, escaped detraction at the hands of writers whose mere object is to lower the character of men whose distinction they cannot attain.

Moses, rejected as a murderer; David, as a rebel; the prophets, as madmen; the apostles, as liars and madmen. See Paul, belittled as a contemptible speaker by false brethren, and hounded to death as a pestilent fellow by his own nation. Example of examples, behold Christ, branded as a gluttonous man and a winebibber, and John the Baptist as a man possessed of demons.

Jesus gives the critics their right place in comparing them to the frivolous chatters of the market place. They are people whose mentality rises no higher than the capacity to see faults of others; nay, worse, who cannot see the virtues; or, worse still, who, seeing them, cannot for envy allow them; and who, lacking any worth themselves, seek, by lowering others, to attain an eminence they cannot otherwise reach. They are like vicious crabs or scorpions, whose satisfaction lies in snapping their pincers, even when they have nothing to snap at. They have a mission in the economy of things, doubtless, though it is sometimes hard to see. They, at all events, subject the good to the exercise of patience, which is a good and necessary thing in the development of moral excellence. Praise is encouraging, but relaxing. Blame is depressing, but invigorating; in so far as it throws a man back upon the intrinsic nature of things for the source of his motives, and thus accustoms him to a nobler reliance than upon human compliment. The two seem to be needed in this imperfect state to make a right balance in the forces of the moral environment.

—Brother Roberts.

Prophecy of Immanuel (Isaiah 7-12).

## THE RIGHTEOUS JUDGE

*“. . . he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth” (Isa. 12:3-4).*



Immanuel was given the greatest of all tasks—to bring the world back to God (Isa. 11:10; cf. Rom. 15:12). Man could not do this for himself. Many had tried, but failed (cf. Rom. 3:9-12). Man’s strong inclination to sin (Rom. 5:19) kept him in captivity (Rom. 7:23-24), and even the Law which came from God, and was therefore “holy, just and good” (Vv.12-13), seemed only to succeed in stirring up in man the inherited lawlessness of his nature (Vv. 8-9). And, paradoxically, man, endeavouring to see in the Law an opportunity to display his prowess, found displayed his own bitter weakness! Thus, he was led to death:

**“The commandment, which was ordained to life, I found (by experience) to be unto death.” (v.10).**

### **The Paradox of Law**

Of all the paradoxes in the Word of God, none is more striking than that which concerns the object of Law. “The Law entered that the offence might abound” (Rom. 5:20). As one writer expressed it:

**“When Paul says that the purpose for which the Law came in was that the trespass might abound, the purpose is conceived as God’s. It is as though God saw that the only way to get man to accept HIS righteousness was to make him despair of his own, and the way to make him despair of his own was to subject him to a discipline under which the sin that was in him would reveal its exceeding sinfulness, its irresistible tyrannical strength, and annihilate all his hopes . . .”**

To those under it, the Law’s purpose was **“THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD”** (Rom 3:19).

The Law, it had to be admitted, “was weak through the flesh” of the people who were called upon to obey it (Rom. 8:3). Strive though they might, they were never equal to the task of maintaining absolute purity, and forced some (like Paul) to recognise, that if the sinful world was to be brought back to God, it would have

to be by means other than Law. Even by its own enactments, the Law said openly that it could not manifest "the righteousness of God", and the prophets added their assent (Rom. 3:21).\*

### The Principles of Divine Judgments

Upon this basis, the prophet Isaiah presents the principles of spiritual growth detailed in Ch. 11:1-3, with which Immanuel would be equipped to do the work Yahweh had assigned him. Thus it is written:

**"He shall not judge by what his eyes shall see,  
or decide by what his ears hear;  
but with righteousness he shall judge the poor,  
and decide with equity for the meek of the earth;  
and he shall smite the earth with the rod of his mouth,  
and with the breath of his lips he shall slay the wicked.  
Righteousness shall be the girdle of his waist,  
and faithfulness the girdle of his loins" (R.S.V.).**

To yield the kind of service his Father required, it was essential that Immanuel be a veritable impregnation of the Father's mind. The wisdom within him would carry an awareness of fleshly weakness or human deficiency, a consciousness of the continual need for the Divine presence, and a profound desire to surrender saying: "Thy will be done"!

What the Law could not do due to the weakness of the flesh might be done by the full conscious surrender of the human heart to the will of God—by an open pleading of basic human weakness, a full confession that one has no human "rights" except to receive what God bestows — by throwing oneself, as it were upon God, asking Him to come in and do what we alone are unable to do. For then, the overcoming would be by God, and man would be only the vehicle through whom God operated.

\*Rom. 3:21 does not establish that the Law did not manifest "God's righteousness," but that because of the weakness of the flesh, God determined that His righteousness should be revealed "outside" of the Law. In considering the "Righteousness of the Law" and the "Righteousness of Faith," a writer has declared:

"The 'righteousness of the law' (Rom. 8:4) is a phrase which describes the obtaining of life by the works of the law upon the principle of faultless obedience—the 'righteousness of faith' represents the attainment of life 'without works,' upon the principle of sins forgiven, and simple belief of the testimony. The righteousness of faith provides a covering for iniquity for those whom it justifies; while the righteousness of the law provides no sin covering for the man who should be the subject of its justifying power. The law being 'not of faith' was powerless to justify the sinner. Its righteousness defined and provided only for a non-transgressor."

—G.E.M.

### The Law Set Aside

The Law literally "breathed" this spirit of self-surrender, but when Immanuel came, he found it encrusted with human enactments which obscured the light of truth and made it appear that God's method was to prescribe "righteousness" by a punctilious conformity to daily detail. He therefore fulminated against those responsible:

**"This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:6-7).**

Under those who "sat in Moses' seat" (Matt. 23:2), "righteousness by prescription" had invaded every aspect of Israel's religious life, with some ridiculous results, as, for example, the man born blind who was held to be "born in sins" (John 9:32-34). It was never explained how it was possible for an unborn child to commit sins!

Under these men, Israel's "case-law" (the decisions of the Rabbis) had become burdened with rule after rule. It invaded every dominion of private and public life. It imposed a system of rationalisation upon the Law, that (for purposes of covetousness) placed a duty where God had commanded none, or (for the purpose of pride and personal advantage) overlooked a duty which God had commanded. A man was righteous not because of what he was, but because of what he did! And anybody could tell he was righteous simply by looking at him!! Faced with such infamy, small wonder that the righteous spirit of Immanuel should be provoked! And that he should blast his enemies!

As if to draw this prophecy upon himself, Immanuel said:

**"Judge not according to the appearance, but judge righteous judgment" (John 7:37-38).**

At the pool of Bethesda, where a cripple was healed on the Sabbath day (John 5:9-11), Jesus attracted opposition from the Jewish rulers (v. 16), which led swiftly to thoughts of murder (v. 18.) Some time later, at the Feast of Tabernacles (John 7), the incident still rankled (v.23), for they had organised to "arrest" Jesus and to kill him (Vv. 11, 19, 25, 30, 32, 45-46).

Two verses in John 5 crystallise the issue at Bethesda:

**"Therefore did the Jews persecute Jesus, and sought to slay him, because He HAD DONE THESE THINGS ON THE SABBATH DAY. But Jesus answered them, MY FATHER WORKETH HITHERTO, AND I WORK" (Vv. 16-17).**

To the Jews, the DAY was important, and any departure from their protective code of externals endangered the whole system, and could bring it crashing down in ruins. When men are surrounded



'by externals, they don't have to **think**. All they have to do is **conform!**

### The Law Honored

To Jesus, the DAY was also important, but not because in itself it was any different from any other day. It was important, not for what it was, but for what it meant. For on this day, God "rested" from His labor, and had later commanded that it be kept to commemorate the fact (Exod. 29:8-11; Gen. 2:2-3). But God had not stopped working on the Sabbath! God never stops working. If He did, the whole universe would collapse. What God did was to stop one kind of work (physical creation), to commence another kind (spiritual creation). To memorialise this latter kind of work, the Sabbath was instituted. This work could never cease until the full objectives of spiritual creation have been achieved. "My Father worketh hitherto, and I work." Not a cessation from labor, but a cessation from that labor, the objectives of which are self-centred.

But Jesus' foes were pledged to "appearances" (Matt. 15:18-20), and as such, they were completely unable to sympathise with a mind that insisted on "motives" being explored and held up to the gaze. At Tabernacles, to put their conception of the Sabbath to the test, he proposed a simple formula. The Law required a male child to be circumcised on the eighth day (Lev. 12:3). It was a practice the Jews observed even when the eighth day fell on a Sabbath (John 7:22-23). Circumcision was not of Moses. It was "of the fathers" (cf. Gen. 17:9-14). Conversely, the Sabbath was not of the fathers; it was of Moses (cf. Exod. 16:23-28\*). In preferring "the fathers" to "Moses," they had broken the Law of Moses (John 7:19), and it is not difficult to see why. Circumcision was a mark in the flesh—something that could be seen. Of course, it was not true that the impotent man of Bethesda was breaking the Sabbath. It was certainly no "labor" for him to carry his bed. For 38 years his bed had been a burden. Now, being able to carry it, he was freed. Things are not always what they seem. But this was looking at life incisively. It was stripping from it its platitudes and its escape-mechanisms, insisting that there shine upon it the full power of revealed truth. How beautifully the prophet describes the work of our Lord:

**"he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."**

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\*The Sabbath Law was brought into compulsory observance by Moses (Neh. 9:14), although these verses indicate its previous usage. —G.E.M.

### The Oppressor Extinguished

It was necessary for the Lord to uncover and eradicate the roots of human selfishness, that "righteousness" or "justification" might result (cf. Rom. 3:25-26). Those of Zion genuinely attempting to aspire to the life of godliness would be encouraged in their walk, notwithstanding "poverty" and "meekness".

But the prophet continues that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (v. 5). For "earth" (Heb: "aretz") some codices have "aritz," which means "oppressor, and (Bullinger Companion Bible) presents the following introversion:

**"He shall smite the oppressor with the rod of his mouth, and with the blast of his lips shall he slay the Lawless One."**

The word translated "rod" is the same as occurs in Ch. 10:5, to describe Assyria, the rod of Yahweh's anger. Faced with hypocrisy among his own people, Jesus had pronounced dire sentences upon them (Matt. 22:7; 23:37-39), but what is involved here goes beyond that. It contemplates the Divine judgments that will make Christ's entry as judge into the world (cf. 2 Thess. 2:8), when he comes to cut down the Assyrian forest as Yahweh's dedicated branch. Immanuel will hasten to the spoil . . . .

To complete this section, the prophet adds:

**"And righteousness shall be the girdle of his loins, (R.S.V.: waist), and faithfulness the girdle of his reins (R.S.V.: loins) (v.5).**

The "girdle" was that which held the garments in position and enabled the wearer to have freedom of movement. In the Hebrew, "loins" is "Mathnayim," so called from the idea of activity, hence to gird up one's loins, i.e., to prepare for battle;" and "reins" in "Chalatsayim", the lower part of the back (so called from the idea of strength which was bound round with a girdle; 2 Kings 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34) on which burdens were sustained." So writes Gesenius.

What was it that the prophet said would sustain Immanuel throughout his career as Yahweh's burden-bearer? It was "faithfulness." What would prepare him for the battle? It was "righteousness."

By these means, Immanuel joined battle against the powers of darkness, and victory gained, he waits the day of greater victory, when, surrounded to his glorified saints, he shall "revenge all disobedience" (2 Cor. 10:6)

—E.M.S. (N.S.W.).

So long as the Jews are scattered, the saints will never sit down with Abraham, Isaac and Jacob in the Kingdom of God. The revival of their nation is one of the great tokens of the end; a streak of light, athwart the night, from the rising dawn.

—R.R.

## Ezekiel's Temple — Large or Small?

# A Glance at Future Glory

A series of articles based on notes taken during a debate with Brother Sulley upon the vision of Ezekiel.



A striking feature of the Inner Temple is the incorporation of Cherubim. To present this remarkable item, the reader is referred to Plate XI on Page 117 of Brother Sulley's Temple Book. Every visitor to the House of Prayer must be greatly surprised and impressed to see this architectural imagery: a massive cherub, with the face of a lion and the face of a man, at the numerous entrances.

The size of the cherubim will be seen by comparing it with the people entering the Temple in the foreground of Plate XI. To ascertain the number of cherubim, we must divide the number of entrances—11 cubits broad—into the total circumference of the Temple. On Brother Sulley's thesis, this gives no less than 800 porches with 800 cherubim in the centre of each gateway entrance.

Ezekiel says these cherubim cover the temple about the "doors" and on the "walls."

**"And it (the temple) is made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of the man was toward the palm trees on the one side, and the face of the young lion towards the palm trees on the other side; it was made THROUGH THE HOUSE ROUND ABOUT, from the ground unto about the door were cherubim and palm trees made on the walls of the temple" (Ezek. 41:18-20).**

Any specification of Ezekiel's Temple cannot omit this very important feature.

Yet, in spite of this testimony, it is sadly lacking in other expositions! Brother Sulley places these cherubs in every porch, taking the description of the porches in Ch. 40:48 to continue to Ch. 41:3.

The two porch entrances ingoing and outgoing were 3 cubits wide, making 6 cubits, and leaving 5 cubits to complete the 11-cubit wide porch (40:49). This remaining 5 cubits is the width of the blocks of stone dividing the steps of the entrances and exits from each other:

**"And the sides (shoulders) of the door (entrance) were 5 cubits on the one side and 5 cubits on the other side" (41:2).**

Thus, the total measurements of the "breadth of the porch" is 11 cubits.

In the description of the porches (40:48-49), there is three distinct features — gates, posts and pillars. "The breadth of the gate 3 cubits on this side and that side;" the "posts of the porch 5 cubits on this side and that side" (v. 49), and also the "pillars by the posts one on this side and one that side" (v. 49).

The illustration on page 117 of the Temple Book shows the narrow 3 cubit entrances and exits, the 5 cubit "posts of the porch," the huge 40 cubit high posts or columns dividing the entrances and supporting the balcony. Brother Sulley suggests the measurements of 40 cubits (41.2) is altitude, since the breadth is given as 11 cubits and the length, or depth, as 20 cubits (Ch. 40). The blocks of stone on which the cherubs recline are the 5 cubit "sides" (shoulders) of the "door" in Ch. 41:2.

The illustration, therefore, shows 5 cubit posts, 5 cubit blocks (sides) and 3 cubit entrances, and the reason the cherubs are in each porch entrance is because the "posts of the porch" (40:48) referred to here, are the "palm trees" referred to in Ch. 41:18-20.

In an earlier article, we mentioned (in regard to the Outer Sanctuary) that the "three score cubit posts" (40:14) were described by Ezekiel later as "palm trees;" for he states "and upon each post were palm trees" (v. 16), signifying architectural designs of palm trees on these pillars. Our proof for the huge cherubim, therefore, is found in the statement that above the door and on the wall between the palm trees were cherubim, and as there is nothing between the palm trees other than the entrances and these 5 cubit thick blocks, running the length of the porch (20 cubits deep), obviously this is the only possible place to put them; for each cherub must face the palm trees, or "posts of the porch" on "this side and that side."

Here, then, is a stone block 10 ft. wide and 40 ft. long, with the cherub's two faces filling this width, and the recumbent lion the length of the porch. To comply with a life-size representation of a lion, the height must be about 24 feet. We are presented with the amazing spectacle of over 800 cherubim above 800 porches running round the lower part of the circular Temple, some 24 ft. high and 40 ft. long.

We can hardly conceive of such a magnificent sculptural display as this, affording scope for artistic workmanship and architectural skill in devising such a facade: cherubim, palm trees (pillars), and colonnaded galleries surrounding a three-storey 200 feet-high building throughout its great circumference.

What place does this extraordinary feature of the cherubim

find in other expositions? For Dr. Davidson to say there is some obscurity in these verses, and that they refer to ornamentation of the interior means nothing. Nor does it deal with the statement that they were "through all the house round about."

"What is this great lesson Yahweh would convey by this overwhelming display of cherubim, that must be a continual cause for comment and enquiry?"

### The Cherubim of Ezekiel and John

Apart from the cherubim keeping the way of the tree of life when Adam was expelled from Eden, the first reference to cherubim is when Israel was encamped in the wilderness. Instead of having one national ensign, or standard, like other nations, they had four! Why four?

The camp lay four square, and in each fourth section of three tribes, there was a separate distinct standard: in the east it floated over the three tribes headed by Judah, as a LION; in the south over the three tribes headed by Zebulun, as a MAN; in the west of the three tribes headed by Ephraim, as an OX; and in the north over the three tribes headed by Dan, as an EAGLE.

The tribes of Israel were compelled to pitch under the particular standard allotted to them. They could not pitch where they liked:

**"Every man of the Children of Israel shall pitch by his own standard with the ensign of their father's house far off about the tabernacle of the congregation shall they pitch" (Num. 2).**

Obviously, some lesson was being conveyed in this unusual arrangement.\* The Book of Revelation, prophesying Christ's coming reign on earth, depicts cherubim round about the "throne of heaven" with 24 elders:

**"The first beast was like a lion, and the second beast like an ox, and the third beast had the face of a man, and the fourth like a flying eagle" (Rev. 4:6-7).**

Here they are depicted in connection with COMING glory—as also in Ezekiel's first visionary chapter, describing the "glory of the Lord" by the River Chebar; again when the "glory of the Lord" moved from the temple because of Israel's iniquity; and

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\*An "unusual arrangement" is also seen in the prominence of cherubim over the mercy seat of the Tabernacle: "two cherubim of beaten gold at each end thereof . . . and I will commune with thee from above the mercy seat, from between the two cherubim, which are upon the ark of the testimony." This was no more a mere "ornamentation of the interior" of the Tabernacle, than it will be in Ezekiel's Temple.

yet again when that glory returned to the Temple of the Age to Come, the same vision is given—Ch. 43: 1-6.

What do these cherubim represent?

In "Eureka" Brother Thomas shows that the "living creatures," or "cherubim", seen by John, represent the redeemed taken out of every tribe, kindred, tongue and nation, having been made unto God Kings and Priests (Rev. 5:9-10). They represent the corporealised spirit in a multitude of the redeemed surrounding the "throne of glory," apocalyptically described as: "a throne set in heaven" (Rev. 4:2), its locality defined by Ezekiel, when God's glory enters the inner temple at Jerusalem: "The Place of my throne where I will dwell in the midst of the Children of Israel for ever" (Ezek. 43:7), i.e., in the "Most Holy."

—F.B. (England).

*God willing, our next article will consider the geographical position of the Temple; the materials required; and the labor needed for its building.*

## 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" Vol. 1, Pages 41-86.**

### **ZECHARIAH: The Prophet and the Temple (Pages 54-83)**

Zechariah's words are so apocalyptic that Brother Thomas finds need in "Eureka" to devote more than a passing mention to them. We intend, also, to consider in the next few articles (God willing) some of the wonderful paths into which we were led at the Study Class.

One aspect of Zechariah's words that struck us forcefully was the way in which his visions and messages are all on the background of a busy scene of building, and temple reconstruction. As he pictures the day of final glory, he uses the situation and furniture of his own day. God frequently uses this method of instruction, moving from the familiar and near at hand, to the unfamiliar and more distant scenes. Such a method enhances

the vividness of the picture, enabling men of faith to see the invisible. Thus, Zechariah talks of measuring lines, site levelling, plumb-lines, carpenters, foundation stones, corner stones, head stones. As it was not merely a building, but a TEMPLE building, so he speaks of priests, mitres, holy pots, scrolls, ephahs, lamp-stands, temple furniture. These things are the connecting links of the prophet's message.

Their day of small things prefigured the greater day. Seven decades of desolation had been succeeded by a little restoration. Seven times (2520 years) trodden down by the Gentiles is to be followed by THE restoration of the Kingdom to Israel (cf. Dan. 4:16).

The times of Joshua and Zerubbabel were typical, not only in relation to Israel, but also in the work of the Persian Kings (especially Cyrus). The mission of Cyrus (not his personality and spirituality) was typical of that of THE heir. What Cyrus did to Babylon, Jesus will do to the latter day enemies of Israel. Persian effort brought law and order to the world of the prophet's day, and gave Israel rest. When horses, red, bay and pale, go forth, the result of their mission is to produce peace:

**"All the earth sitteth still and it at rest" (Zech. 1:11).**

The Apocalypse reproduces these horses on a more extended scale to describe the action of various movements that delivered the Roman Empire from sheer paganism. In the Apocalypse the horses represent historical forces of the Past (from where we now stand in point of time). The Class felt that there was an element of history in the horse vision of Zech. 1:8-11. The Persians were divinely chosen agents to bring a measure of law and order, peace and security to a disturbed civilised world. As Cyrus, the wise conqueror, extended his sway, employing a degree of bloodshed (red) and pestilence (pale) and famine (bay) which accompany war, so the earth came to sit still and be at rest. This permitted a revival of Judah's commonwealth and Yahweh's Temple.

Nevertheless, the work of the latter-day Cyrus and his militant saints is the fullness of the vision.

No one understanding the message of Daniel (the four beasts of Chapter 7, and the long years of persecution for the saints; and the long history of the kingdom of man in Chapter 2) would suppose that the Kingdom of God should immediately appear. The visions which saddened Daniel, and made him sick because of hope deferred, would get through to Judah, showing that this restoration was not the Kingdom, but the earnest of it—a pointer to it! And in Zechariah's pictures of the final consolation of Israel, there is encouragement to labor on in the task near

at hand. For the faithful servant, the one was the ultimate entrance to the other.

Zechariah's first prophecy (Ch. 1:1-6) is simple and impressive. In substance he is told:

**"Take a lesson from your fathers. The prophets foretold evil to them. They heeded not. The evil came. They are now gone. So are their prophets. But MY WORDS to them come echoing down to a new generation. Take heed therefore of that message which still survives."**

This is indeed true of all the Word. Of all the holy men who spake as they were moved by the Holy Spirit, none remain, yet their inspired Word remains a permanent force in our midst.

#### A WORD ABOUT THE EUREKA CLASS . . .

Since the beginning of this series, various factors have caused the widening of interests in the field of "Eureka" Classes. Having commenced with the Wolverhampton Eureka Class, we are now finding that duties in connection with our own ecclesia, or nearer than Wolverhampton, have caused our attendance there to become spasmodic. However, the Class continues to progress, and we still get valuable points and summaries from other members of the Class. We are also connected with a Class at Dudley (Queens Cross) ecclesia, studying events leading to the establishment of the Kingdom. October 14th saw the start of a new "Eureka Class" by the Dudley (Firs Street) and Netherton ecclesias. Other brethren connected with similar classes forward to us points about their studies. Thus, in the compilation of these notes, we hope to weave in the studies and atmosphere of several classes, which should not displease the reader. We also welcome comments from "Eureka Classes" small and large, in other parts of the world. —E.W

If we ignore their Word as did their contemporaries we shall suffer equally.

Then follows the vision of the man and the horses patrolling the earth to establish peace (Ch. 1:7-11). We have mentioned the historical setting as well as future significance of this vision. The Class found some problems they have still not resolved. The coloring of the beasts is not easy to sort out; nor is it easy to relate it to Zech. 6 and Rev. 6, and thereby be certain of the significance. Use of alternative renderings only increases the range of possibilities. Often in the study of the Word of God it is best to admit that we are not sure of a meaning, and put the problem into storage for a time. Then some day a new clue is noticed, probably right at the other end of Scripture, and the problem solved! In several of our Classes, we have learned that it is preferable to go away without the answer, rather than jump to the wrong one just for the sake of having an answer. What have we achieved, if we go away with a wrong understanding? To acknowledge our uncertainty is often a preparation for finding



the answer later on. I mention this because the impatience of the flesh to have everything neatly parcelled up, is evident in the dissatisfaction some show with an evening's study that doesn't reach a conclusion. The wrong answer is preferred to no answer at all! But this does not manifest proper diligence. Nevertheless, the mind still gnaws at an unsolved problem and prays for an answer. Seek and ye shall find:

**"Keep on Knocking and it shall keep on being opened unto you."**

This rendering of the Greek is the spirit of true study.

There were several views on the vision itself. Only one man is mentioned. First he is riding—i.e. in military action. Then he is standing—he had dismounted—the war is over! Are we to understand that there were men on the other horses, or are the horses themselves representatives of the saints. True, horses and other animals often are representative of Divine and human agents. Nevertheless, the picture is a military patrol and the fitness of the vision seemed to us to require soldiers on the horses, following the captain to victory. The symbolism of Scripture are not just word puzzles—they are definite comprehensible pictures, and, except where they are obviously abnormal (as in Daniel 7, Revelation 12, etc.), we should seek the natural basis, in order to get a better grasp of the spiritual significance. However, whether the horses are riderless or not, the meaning is clear enough. What the Persians did for the world in their time, the saints will do more effectively in the day to come, and with the object of glorifying God.

### **I Will Yet Choose Jerusalem (Ch. 1:12-17)**

This section is outstanding for its blend of immediate and ultimate deliverance.

Zechariah's angel, verse 12, enquires concerning the end of the situation in Zion which had existed for seventy years. This was a reference to God's promise through Jeremiah (Ch. 25) that 70 years should be the duration of the captivity. But there were various starting points, and, like us, faithful watchers were inclined to favor the earlier ones. So about 70 years from the first Nebuchadnezzar invasion (BC 606), the foundation of the house had been laid (BC 535), but no further could they go because of Samaritan opposition (Ezra 4). Now, however, in BC 520, they were nearly 70 years from the destruction of the temple by Nebuchadnezzar (BC 587), and could therefore expect to complete the work for which approval had been given by Darius II. God confirms that the work will go forward successfully!

**"I am returned to Jerusalem with mercies; my house shall be built in it."**

In the context there is obvious reference to the work of the prophet's own day.

Whereupon the Class set to the usual discussion on whether the latter-days were involved. Brother Jack Hayes stressed the application to the prophet's own day; Brother Arthur Jones, the application to the future; Brother John Woodall and I, tried to blend the two, without doing injustice to the text. There is something final about: "Yahweh shall YET comfort Zion, and shall YET choose Jerusalem" (v. 17). Yahweh's great jealousy for Zion (v. 14) would not be satisfied with a mere temporary restoration. So the reference to immediate things flows on into that which shall have no end.

Thus, the words: "I was but a little displeased and they (the heathen round about) helped forward the affliction" (v. 15), concern a situation that is to be repeated in the future. In time past, when Assyria and Babylon invaded the land, all the smaller surrounding nations looked on gloatingly and sought to gain benefits themselves. They "looked on in the day of their brother's affliction" (Obadiah 13). So also when Gog comes down, the Arab nations will seek to make capital out of it, and will have to be subdued (Ezek. 35-36, Obadiah, Psalm 83). Getting the right historical background helps the interpretation of the future bearing of a prophecy. Just as the evil neighbours of Israel in the past were satellites to the main enemy, so it will be again. The main enemy was Assyria or Babylon. The smaller nations tried to "cash in" on Israel's sorrows. This will be reproduced, when the Northern Confederacy will carry out the main invasion with the Arabs snapping and snarling at Israel whenever they can.

In "Eureka," Brother Thomas shows that the enemies of Israel will, however, be "subjected to a more terrible vengeance than hitherto experienced by any power, or confederacy of power, hostile to the Jews.

### **The Four Carpenters (Ch. 1:18-21)**

I didn't think there was anything new to learn about this simple vision, but I was mistaken. There were lively minds among us, who insisted we should try to behold the vision as if standing with the prophet. Only then can we proceed to understand meanings. What did Zechariah see? Four horns . . . But how? Four horns floating about in the air are a bit difficult to visualise. Surely horns, said one, are attached to beasts, as in the book of Daniel, and represent particular aspects of a power; or the most forceful part of a nation—its striking part. Who scattered Judah, Israel and Jerusalem? Assyria and Babylon up to Zechariah's day, and Greece, Rome and Turkey since. (Persia didn't scatter Israel

and Judah). These then are the horns; or the beasts who used their horns to distress Israel. Whether four is intended to be precise, we were not sure. If it were, it would surely refer to (a) Assyria, (b) Babylon, (c) Greece—Antiochus, Epiphanes and others in Daniel 11, (d) Rome—with Turkey occupying the role of Eastern Rome in later days.

Four “artificers” are introduced. The A.V. says “carpenters,” but the word may mean an artisan of any kind, and the R.S.V. translates the word “smiths.” So we have four brawny workmen about to start building, but before they can do so they have to clear the site! Such situations had been frequent in Zechariah’s day in preparing the site for the rebuilding of Jerusalem and the Temple. In seventy years the city had become a mass of weeds, ownerless, with wild beasts roaming around in search of varied diet. So we see our four muscular craftsmen taking their tools in their hands and with frightening grimaces and shouts chasing the horned beasts off the site so that they could get on with their work. “These are come to fray them—to cast out the horns . . .” (v.21). Not until the night of our study did I see this. Previously, I had never really thought about this word, “fray.” My wife sometimes tells me that my shirt is “fraying” at the collar, and I supposed, in a dim way, that the four “carpenters” were doing to the Gentiles what constant wear did to my shirt!

The R.S.V. makes it clear that the four smiths come to **terrify** the horns or horned beasts. So the picture is of the workmen frightening off the intruders from the building site. So just as the building site had to be cleared of wild beasts before the artificers could build; so the foreign intruders had to be scared off before Zion could be restored. Cyrus and his allies, were the workmen who did this in Zechariah’s day; Christ and the saints will do it in the future.

How the meaning becomes enlarged when you get the story right!

—Edgar Wille (Wolverhampton and other Eureka Classes).

**God willing, Zechariah’s prophecy will be continued next issue.**

A saint is one who believes and does the truth with the docility and readiness of an obedient child. He is, therefore, styled a saint; that is, a separated or holy person—the saints are God’s representatives in this evil world, who having acknowledged God, or rather been acknowledged by Him, are the pillar and support of His truth in His controversy with sinners. —J.T.

Let us be loyal to the Truth—let us tremble to slight it. If we have been guilty in this matter, let us repent and reform. If we have not been guilty, let us refrain from being highminded—let us fear!

# Questions



# Answered

“Could you help me on James 1:14-15? I have heard two different explanations of each phrase—is the word ‘sin’ used to mean transgression in action, or does it also cover the evil thought/desire? I would appreciate your comments.”

—B.L. (N.Z.).



In James Ch. 1 the Apostle is at pains to reveal that though we are “tried” and “tested” by God, He does not “tempt” man to do evil or sin. Such would be a defamatory statement against the Father of love. Where this word occurs in other parts (e.g. James 1:2; Gen. 22:1), it is correctly understood in the sense of “prove,” “test,” and is so rendered in other versions.

Because of this, we cannot blame God for our natural temptation to sin, for He “tempteth no man” (v.13). He never places us in circumstances that force us to sin, although we are oftimes brought into situations and circumstances that test our loyalty to Him. And if this is at fault, then we allow “temptation” to override our faith (v.3).

Since God, being righteous and just, is not the author of temptation, how, then, are we tempted?

In the verses queried by our reader, James clearly places this process before us. And in so doing, he exhorts us to study the process that we might be better fitted to recognise its characteristics, and avoid its death-giving results.

**“Every man is tempted.”** The word is used in the sense of “caused to sin,” which is derived, not from God, but from within (Mark 7:20-23), as Eve found to her eventual sorrow (Gen. 3:6).

**“drawn away of his own lusts.”** “Lust” is “desire,” and here it describes the uncontrolled operation of the inherent desires of the flesh. Whilst restrained by God’s law, desire is good; but when allowed to cross over this Divine limitation, it becomes unlawful, and “draws man away” from God. Eve’s propensities of desire for good food, wisdom, etc., were quite alright in themselves. The evil came when these lusts disobeyed the Divine commandments.

**“and enticed.”** Having seen an object of desire, and allowing his own desire to pass over the restrictions of God’s law, man becomes “set” upon the path of transgression.

**“lust has conceived.”** When the evil propensity works up-

checked, it brings forth sin. Man not only "desires," but allows this evil desire to be revealed in action. The union between the man and, the impure action is completed.

**"bringeth forth sin."** The unlawful action reveals sin. God's law has been denied. His righteousness has been rejected. Transgression results in evil being manifested.

**"sin bringeth death."** The natural result! The wages of wickedness are clearly revealed in Scripture (Rom. 6:23; 5:12). Allowing fleshly desires to impose upon God's righteous laws and requirements can have only one end; and so the Apostle solemnly warns us

**"Do not err, My beloved brethren."**

We must rest upon God, the giver of all good gifts; we must rely upon the strength of the spirit-word, and reject the arm of the flesh. We must meet trial with a strong awareness of what the Father requires; and reveal a courage that will overcome temptation.

Upon this matter, Brother Thomas comments:

**"All the posterity of Adam, when they attain the age of puberty, and their eyes are in the opening crisis, begin to eat of the Tree of Knowledge of Good and an Evil. Previous to that natural change, they are in their innocency. But, thenceforth, the world, as a serpent-entwined fruit tree, stands before the mind, enticing it to take and eat, and enjoy the "good" things it affords. To speculate upon the lawfulness of compliance is partly to give consent. There must be no reasoning upon the harmlessness of conforming to the world. Its enticements without, and the sympathizing instincts of the flesh within, must be instantly suppressed; for, to hold a parley with its lusts, is dangerous. When one is seduced by the "deceitfulness of sin," "he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death:" in other words, he plucks the forbidden fruit, and dies, if not forgiven." ("Elpis Israel" Page 68).**

The last portion of our reader's query may be based upon Prov. 24:9. "The thought of foolishness is sin." Obviously, any thoughts must result in action: either against God or for Him! As James reveals, such temptation must find expression in actual transgression, or be swept aside by recourse to the life-giving strength of the Word. The words of Proverbs concern the former. The Septuagint translates this verse: "The imprudent man (or fool) shall die in sins." More than mere thought is intended. It is "sinful thought," the "desire of wicked and foolish men," who are compared along with the "scorners." The simple thought **about** foolishness, or **about** sin itself, is not sinful. It is the purpose, or device; the harboring of evil thoughts; a devising how to sin, that is criminal.

Such is accurately described by James; and remains a warning to the saints.

—G.E.M.

# THE ECCLESIA OF THE LIVING GOD

The position and scope of the Christian Church appears to be vague to many in our day. It is so divided, propounding so many contradictory doctrines, 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.

## **The Ecclesia is Israelitish in Character.**

On turning to the record of the early Christian Church, the first thing 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" (cp the word "assembly"—v.32) 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.

The word "ecclesia" occurs about 100 times in the New Testament Greek, and, with the exception of Act 19, comprehends in its use all those characteristics of holiness attaching to its applica-

tion 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 honor 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 Work of the Ecclesia

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 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.

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 (**on** or **in**), 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. In the text referred to, being associated with the word "day," it is apparent that

a custom was in vogue of associating events belonging to the Christian faith with days and seasons in a commemorative manner, probably in contrast with the pagan idolatrous veneration which extends even to our own time in the festival of Easter, and is seen in the names of the days and months of the year. 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 organised 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**" (1 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 Church, 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.

### **The Unity 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 ecclesias, so noticeable to their adversaries, was not an organised 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 needful 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 didachen 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."

### **Rulers of the Ecclesias**

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 conception of the function of those so named. The word 'egoumenios,' translated "rulers" (Heb. 13:7), has also that sense of meaning expressed (1 Peter 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 (Greek: "**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 they 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 is 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 show (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 in "geology," the science of the ground. In 1 Tim. 3:15, the word for "ground" is "edraimo," 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).

#### Praise in Song:

What is wanted everywhere is the blending of art (good singing) and heart, as in David. This is what we shall not have till God is praised in the assembly of the immortal saints. Meanwhile, it is well to do the best we can, and have the heart if we cannot have art, adding as much of the art as we can command.

—R.R.



The earth is a beautiful place—too good for sinners. It will only show us the fulness of its intended purpose when it is inhabited by those who love knowledge, admire wisdom, fear God, possess an open joyful yearning heart for every living soul, and have no weakness or fear of death, but live for ever the immortal inheritors of the beautiful works of God.

—R.R.



"Whatsoever thy hand findeth to do, do it with thy might." It is a good principle when the work is a good one; and will bring together at last a hearty, joyous, effective company, who will take in hand the regeneration of the world by the power of God.

—J.T.

A Summary of Brother Roberts' Teaching Upon:

## The Nature of Man and the Sacrifice of Christ

For a wonderful exposition of this important subject the reader is recommended to read: "The Blood Of Christ" by Brother Roberts. The following summary is reproduced from "The Christadelphian" (1896), and presents, in brief, vital aspects of the Truth.

**1. That death entered the world of mankind by Adam's disobedience:** "By one man sin entered into the world, and death by sin" (Rom. 5:12). "In (by or through) Adam all die" (1 Cor. 15:22). "Through the offence of one many are dead" (Rom. 5:15).

**2. That death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence:** "God made man in his own image . . . a living soul (a body of life) . . . very good" (Gn. 1:17; 2:7, 1:31). "Because thou hast hearkened unto the voice of thy wife . . . unto dust shall thou return" (Gen. 3:17-19).

**3. Since that time, death has been a bodily law.** "The body is dead because of sin" (Rom. 8:10). "The law of sin in my members . . . the body of this death" (Rom. 7:23-24). "This mortal . . . we that are in this tabernacle do groan, being burdened" (1 Cor. 15:53; 2 Cor. 5:4). "Having the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead" (2 Cor. 1:9).

**4. The human body is therefore a body of death requiring redemption:** "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). "He shall change our vile body that it may be fashioned like unto His own glorious body" (Phil. 3:21). "Who shall deliver me from the body of this death?" (Rom. 7:24). "This mortal (body) must put on immortality" (1 Cor. 15:53).

**5. That the flesh resulting from the condemnation of human nature to death because of sin, has no good in itself, but requires to be illuminated from the outside:** "In me (that is in my flesh) dwelleth no good thing" (Rom. 7:18). "Sin dwelleth in me" (Rom. 7:20). "The law of sin which is in my members" (Rom. 7:23). "Every good and perfect gift is from above, and cometh down from the Father of Lights" (James 1:17). "Out of the heart proceed evil thoughts" (Mat. 15:19). "He that soweth to the flesh shall of the flesh reap corruption" (Gal. 6:8). "Put off the old man which is corrupt, according to the deceitful lusts" (Eph. 4:22).

**6. That God's method for the return of sinful man to favor required and appointed the putting to death of man's condemned and evil nature in a representative man of spotless character, whom he should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that he might be just while justifying the unjust, who should believingly approach through him in humility, confession, and reformation.** "God sent His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh (Rom. 8:3). "For as much as the children are partakers of flesh and blood, he also himself took part of the same that through death he might destroy that having the power of death, that is, the devil (Heb. 2:14). "Who his own self bare our sins in his own body to the tree" (1

Pet. 2:24). "Our old man is crucified with Him, that the body of sin might be destroyed" (Rom. 6:6). "He was tempted in all points like as we are, yet without sin" (Heb. 4:15). "Be of good cheer, I have overcome the World" (Joh. 16:33). "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sin that are past through the forbearance of God, to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus" (Rom. 3:26).

**7. That the death of Christ was by God's own appointment, and not by human accident, though brought about by human instrumentality.** "He spared not his own Son, but delivered him up for us all" (Rom. 8:32). "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2:23). (See also Acts 4:27; John 10:18):

**8. That the death of Christ was not a mere martyrdom, but an element in the process of reconciliation.** Read Col. 1:21; Rom. 5:10; Isa 53:5; Joh. 10:15; Heb. 10:20.

**9. That the shedding of His blood was essential for our salvation.** Read Rom. 5:9; Col. 1:14; Heb. 9:22; Mat. 26:28; John 1:29; Rev. 1:5; 7:14.

**10. That Christ was Himself saved in the Redemption He wrought for us.** "In the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared. Though He were a son, yet learned obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey Him" (Heb. 5:7-9). "Joint heirs with Christ" (Rom. 8:17). "By His own blood He entered once unto the holy place, having obtained eternal redemption" ("for us" included in A.V. in defiance of the original; see Revised Version). "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect . . ." (Heb. 13:20).

**11. That as the anti-typical High Priest, it was necessary that He should offer for Himself as well as for those whom He represented.** "And by reason hereof, He ought as for the people, so also for Himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest, but He that said unto Him, etc" (Heb. 5:3). "Wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3). "Through the Eternal Spirit, He offered Himself without spot unto God" (Heb. 9:14). "Who 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" (Heb. 7:27). "It was therefore necessary that the patterns of things in the heavens (that is, the symbols employed under the law), should be purified with these (Mosaic sacrifices), but the heavenly things themselves (that is, Christ who is the substance prefigured in the law) with better sacrifices than these" (that is, the sacrifice of Christ—Heb. 9:23).

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Dogged perseverance in the DISCHARGE OF DUTY is the great virtue to be cultivated; this relies not upon accessory circumstances for stimulus, but works against wind and tide, having in view the "great recompense of reward."

—R.R.

## 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.*

★ ★

### Magazines Wanted;

We continue to receive requests for old copies of "Logos" and "The Christadelphian" (Bro. Robert's Editorship). One correspondent has forwarded a list of "Christadelphians" wanted to complete a full set. In order to assist, we would be pleased to hear from readers who have unwanted copies of the above magazines; or any writings of the pioneers. Details and price should be directed to: Logos Publications, Post Office, West Beach, South Australia.

### The Time of the End.

These urgent days remind us of our solemn responsibilities to the Truth. Blind are those who refuse to read the warnings in the political heavens and earth! These matters were mentioned in a letter from Bro. E.E.D. (Toogooland Ecclesia, Queensland):

"Events in the world today are comparable with Sodom and Gomorrah. Never before has there been such widespread evil: divorces and immorality are evident on all sides; patched-up aggression pacts, Negro uprisings in America and Africa reveal the unsolvable problems that face our leaders. Together with increasing natural disasters, these things remind us of the early return of the Master. To that time we long, when peace and prosperity will be in the hands of all humanity."

### "A Glance at Future Glory"

Many readers have forwarded comments on our series of articles concerning Ezekiel's Temple prophecy. We are glad to receive reproduced articles from the pen of Brother Thomas and Bro. Sulley, together with extracts from old "Christadelphian" magazines. God willing, we intend to collate this

material as an appendix to the present series.

### Improvement Needed!

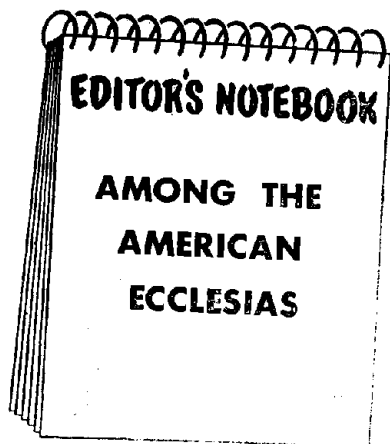
The desire for better decorum in our meetings was recently stressed in "Editor's Notebook." Brother A.E.G. (Victoria) comments:

"Some time ago, in an exhortation, I pointed out that brethren and sisters can improve our worship before the Father in heaven. How? To meditate on His love, His mercy, His long-suffering, His wonderful works to the children of men—at least five minutes before a meeting commences. If this is done by all members present what a wonderful feeling would invigorate our meetings! If the blessing of the Deity was petitioned by the meditation of every brother and sister prior to meeting together, surely a greater spirit of reverence would result!

"Paul exhorts us to "meditate on these things; give thyself wholly to them." And, as you rightly state: "the spirit of the truth is the spirit of reverence, and we should worship Him (God) in the beauty of holiness."

Our reader's thoughts are worthy of serious reflection. Too often we attend meetings filled with thoughts of everyday life, which do not assist in gaining the greatest benefit from the meeting. It is vital to remember, particularly at Memorial Meetings, that we are engaging upon individual exercise of worship, and all our actions (prior to the meeting, and afterwards) must conform to this great ideal. In a world of pressure, when our life seems to be governed by "minutes," it is wise, as our reader suggests, to "pause awhile," and reflect upon God's goodness to uswards,

Our tour of the North American continent occupied nearly four months. We visited scores of Ecclesias, taught at two Bible Schools, delivered about 140 addresses, and travelled over 20,000 miles. We called at Newfoundland, visited isolated parts of northern Canada, travelled to British Columbia, flew south to California, turned back east to the mid-western States, continued on to Washington, and the eastern coast, returned north to southern Canada and Detroit, flew deep down into the south to Houston and the Gulf of Mexico, onwards to Panama, and north again for a final visit to California, before bidding farewell to the Continent.



It was not a sightseeing tour, but sandwiched in between the busy work of speaking and writing, we were able to view some of the wonders of this amazing continent. We ascended the Empire State building—over 100 storeys above the busy streets of New York—and took a bird's-eye view of the mighty city, with its deep ravines of cement below, formed by tall skyscrapers which arc vast buildings in their own right, but yet are dwarfed by the monster of stone and steel upon which we stood. We rode the bumpy little "Maid of the Mist" motorship across the Niagara River, as it ploughed its way boldly into the heavy cloud of mist and spray caused by the roaring avalanche of water that pours in ceaseless stream over the Horseshoe Falls, and which testifies to the glory of the Creator's hand. We gazed in awe at the solemn, silent splendour of the Grand Canyon, so vast and remote as to leave an abiding impression of the immensity of creation. In company with others from the Hanover Bible School, we glided down the broad expanse of the "Beautiful Ohio" river, pondering the goodness of God Who has granted such beauty and wealth to man, but which man, with greedy hands, snatches to his own use without thought to the Giver of it all. We drank in the beauty of British Columbia, and the rich glory of the world-renowned Bucharth Gardens, with their amazing variety of trees, shrubs and flowers — a galaxy of color which I was anxious that my companions might see. And they in turn (with our good friends, Brother and Sister Browder) waited patiently for me, as I rummaged through the dusty shelves of the world's largest secondhand bookshop (Learys' of Philadelphia). We saw again some of the matchless extravagances of California, and wondered at the ingenuity of man in his search for folly and pleasure.

But these were but incidentals of travel. We were in the continent for the work of the Truth, and we engaged in it to the best of our ability. And in the course of these ministrations, we again experienced, and deeply appreciated, the warm hospitality and loving fellowship of many of those of "like precious faith" throughout Northern America. Through sheer tiredness, I am afraid we were not able to respond as we would have liked to have done, to the acts of kindness lavished on us. Nearly

nine months of continuous travel were behind us when we came to say goodbye to the States, and this takes its toll of strength. In fact, it sometimes seemed as though we had never lived a settled existence in a home. Living out of a suitcase, travelling by jet-plane, or speeding over highways in high-powered automobiles, became almost second nature to us. And being daily swept from place to place, and constantly brought into some new environment, made life appear as though we were living a rather badly disconnected dream. We would, perhaps, travel some 500 miles by plane; find ourselves at journey's end in a huge, strange city; to soon be involved in conversations regarding problems of several kinds; then to be whisked off (with very little preparation) to a meeting; to be introduced to several scores of people; to ultimately find myself sitting on a platform to speak!

With a tour so busy and so recent as this one, it is a little difficult for me to sort everything out properly in mind. But over and above all other considerations, I feel that the blessing of God was with the work. For, despite the fact that we were very tired on arrival, we seemed to recoup new strength for the task before us. Not only so, but the meetings were splendidly supported in the main. At the public lectures, the attendance of interested friends was often very good, at times extremely good, especially in view of the scope of advertising that was done. In Australia, we would not receive the response that many addresses received in the States for the amount of advertising that was done. For example, in North Battleford, an isolated town on the prairies of Canada, with an Ecclesia of about 5, there was an audience of some 50 present; at Canton in Ohio, we had 57 strangers and seating accommodation was taxed to the utmost; at Metuchan (a colored Ecclesia in New York with about 30 members) there was an audience of 160 made up of visiting brethren and friends; in Boston (Ecclesia of 85) there was an audience (supplemented by visiting brethren) of 230 with many strangers present; in Worcester and Springfield, in London (Canada) and Strathroy, there were encouraging numbers of friends present. And this was the pattern elsewhere. Seldom did we draw a blank as far as friends are concerned. It happened a couple of times, but on investigation it was not difficult to pin-point the reason.

Attendances, therefore, were good, and the number of strangers who visited lectures throughout the States and Canada, ran into hundreds, but the follow-up work often left much to be desired. In some places, there was little attempt to obtain the names and addresses of those who had attended; they were merely directed to the free literature stand, and that was all. And often, when names and addresses were obtained, there was little idea of planned follow-up work. We found nothing comparable to the Group Study classes sponsored by the Gospel Proclamation Association in Australia, where, in informal environment, and with ample opportunity to ask questions, folk are taken systematically through the covenants of promise, and the basic doctrines of the Truth. In such classes, teen-agers connected with Sunday-schools can likewise be instructed, and newly baptised converts can be strengthened in the Truth, as an admirable foundation for the deeper studies expounded in the "Elpis Israel" Classes.

I heard a lot about "campaigning", but so frequently brethren revealed themselves to be extremely naive in their approach to this work. They recognise the need of education to fit themselves for a position in the world, but imagine that they can go out on the difficult work of preaching without giving time to the study of the Word. We must equip ourselves

through the understanding of the Word before we can effectively expound to others. Many were surprised when I explained that a "campaign" to us involves the strengthening of Ecclesial members as much (if not more) than preaching to the world outside. The latter can be largely wasted if there are not members to carry on the work. I tried, in places, to emphasise the basic work of the Truth, which is not to preach to the world, but to prepare ourselves for the kingdom. To use the words of Christ: "This ought to be done, and not leave the other undone" (Matt. 23:23). If an Ecclesia can be strengthened in the Word, it will ultimately become more effective in witnessing to the Truth in all directions; but preaching to the world will avail little if the Ecclesia remains spiritually incompetent. In fact, in such a case, the greater the influx of converts, the weaker the Ecclesia will become. We need to recognise the principle expressed by Paul, that it is possible for us to "preach to others," and yet ourselves be "castaways" (1 Cor. 9:27). In short, throughout the Ecclesial world, in every country, there is a need for specialised study classes, especially those based upon the writings of the pioneers. Where these are found, and the matter is expounded in an interesting and intelligent fashion, there is usually also manifested a greater zeal for the principles of the Truth, and a more effective testimony to the world outside.

Money and effort can be largely wasted in Gospel proclamation work unless proper follow-up efforts are planned. Public lectures will teach nobody the truth; there is a need for careful, methodical, follow-up education in addition, that will systematically expound the basic teaching of the Bible, with particular emphasis upon the Israelitish nature of the hope, and the Covenants of Promise. Brethren need to equip themselves to be competent to expound this matter in an interesting manner. This requires long hours of personal study, the marking of one's Bible, and the disciplining of one's self, so as to become "apt to teach." There is no short cut to this desirable end. Time is essential for its attainment. But few are prepared to give that necessary time in preparation, for flesh is impatient of time so spent. It does not see any immediate material returns in such labor, and therefore discounts its value. It likes results in a hurry, and is impatient of delay. For this reason, serious study is largely neglected by many today. But, unless more teachers are developed, the Ecclesias will suffer in the years ahead, if Christ's coming does not take place in the meantime. Young people should be giving themselves to this study now, if they are to develop properly in the things of God in the future. But I find a tendency in parents to deprecate such study, to suggest that the heavy work of modern schooling does not allow their children sufficient time for much Bible study. So apathy towards spiritual things is unconsciously encouraged by parents, and children quickly take the hint, and turn aside from the study of the Word. This is not incidental to the American Continent, of course, but is becoming the pattern of things in all parts of the Ecclesial world. Surely this is placing the emphasis in the wrong place. Surely the education of the Truth is more important than that of the world. The development of speakers and teachers for the future Ecclesias should be taking place now, if the Ecclesias are to grow in strength or in numbers; but if our teenagers are not encouraged to that end (even at the expense of profane education if need be), the time will come when effective Ecclesial teachers will become fewer and fewer. More than native ability is required to expound the Word of God.

It was a pleasure to attend the Pacific Coast and Hanover Bible Schools. In the first school, high up on the mountain top, in a glorious



setting, and delightful weather conditions, we renewed acquaintances with many friends, and taught in the general assembly as well as a class of teen-agers. At Hanover we did likewise. It was an experience to attend this new school, and to co-operate with the other teachers in its work: Brethren M. Stewart, R. Stone (of California), and F. Mitchell (of England). The school buildings provide comfortable accommodation for members; the campus is most attractive, with its beautifully laid out lawns and gardens, its shrubs and trees; the surrounding scenery is delightful, for the school is perched on a high, elbow-bank of the beautiful Ohio River, providing glorious views, and ideal spots for meditation.

I taught a teenage class at Hanover, and on introducing myself to it on the first morning, I tried to impress my audience with the importance of Bible marking.

**"It is not much use attending classes, or taking notes, unless you learn to use the matter you are receiving,"** I suggested. **"So often study is wasted because we do not formulate some plan to apply the things learned. If we desire to read the Bible with understanding, we must set about with some means to assist us. The best that I have discovered is the practice of marking my Bible, so that it instantly speaks to me, giving me the meaning of the verses I am reading."**

I then showed them my own Bible, which is liberally marked up, and in order to gain a little additional support, I suggested that they ask Brother Stewart (who took the same class at a different hour) what he thought about the idea of Bible marking.

They did this, and Brother Stewart, not realising the trap that was being laid, replied suitably, and then, to the great amusement of the class, suggested that they ask me for my opinion of Bible marking! The matter was not allowed to rest there, and by the end of the week, Brethren Stewart and Stone had formed themselves into a Committee of two to formulate a scheme for Bible marking throughout the States. This, I believe, is now being done.

These were pleasant experiences. There were others not quite so pleasant. It is apparent that tremendous pressures are developing in the north American Continent, and that the Truth and the future of the Ecclesias can be adversely affected thereby ultimately, unless care is taken. For example, there is much that is ruthlessly materialistic in the American way of life. It is seen in the pursuit of both business and pleasure. Everything must bow down before the Almighty Dollar, which is the "god of the world" that many Americans worship. The danger is, that in such environment, the Truth's work can be relegated to second place. The most flagrant deception, the most blatant lies are revealed in advertising, and this, in turn, has an impact upon the conduct of the normal citizen. The American Magazine, "Look," expressed itself in the following terms:

**"We are heading into danger. We are in the midst of a moral crisis—because the great majority of Americans, who want to try to live moral lives, no longer can be certain what is right and what is wrong. Most Americans hate to admit we are in a crisis. But its bitter fruits are all around us: the beatnik, the racist, the wild kid, the price-rigging executive, the immoral high-school student, the dope addict, the vandal, the bribed athlete, the uncared-for aged, the poor, the criminal. Television depicts shoot-em-up violence as the American way of life, and the movies uphold stardom as a warranty for immorality . . ."**

There was much more of this, spread over several large pages of

sensational reporting. The article then set forth its conclusion;

**"Out of today's moral confusion will come either a society of license and brutality, or (if we are wise and lucky) a new moral code based on the realities of our new world . . ."**

In short, "Look" claims that the American way of life is violent, decadent and immoral. It therefore provides a typical example of conditions such as prevailed before the Flood.

And Christ declared: "As it was in the days of Noah, so shall it be at the coming of the Son of Man."

The American way of life (in common with that found in other countries) shows that we have reached an epoch of cowardly violence and vicious living—a brutal, evil environment such as Lot must have experienced in Sodom.

The American daily press is filled with records of violence, immorality and evil of every kind. Whilst Negroes were being bombed in Birmingham, Alabama, in Detroit the Council complained that the streets of the city were unsafe. "Conditions are deplorable," one councilman declared. "Police figures show assaults and vandalism are increasing every year." Meanwhile, another paper reported that "The population awaiting gas chamber execution on San Quentin Prison's death row has reached a record of 47 men."

Yet this, it is claimed, is the highest form of civilisation on earth.

We were told that petty thieving is common, and is often accompanied by violence. In one large supermarket, I conversed with an employee who had a large badge with "Security Officer" stamped on it, and who wore a large revolver by his side. His job, he told me, was to deal with complaints, and to keep order in the store! We visited another supermarket to observe the method of displays, and about an hour after we had left, one policeman died and another was wounded in gunfire from an attempted robbery.

And day after day, violence stemming from other causes is reported. On one holiday week-end, some 600 Americans died in motor-car accidents. During 1962, there were 10,000,000 automobile accidents, and some 40,000 deaths as a result. For the first six months of the current year, over 20,000 people died on the roads of the United States.

This is the fruit of a ruthless disregard for others; an irresponsibility on the roads that leads to tragedy and death.

Genesis 6:13 declares:

**"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."**

I hope my kind and hospitable friends in the States will not take umbrage at me writing thus, but it is much better to recognise an evil and guard against it, rather than to ignore it and suffer in consequence. And our daily environment can have an impact upon Ecclesial life. Further, what is written above can apply in lesser measure elsewhere, for the American nation is so virile that the pattern of its life affects other nations. Ecclesias need to recognise this, and meet the challenge of the times. The close, analytical study of the Bible, the proved and virile expositions of our pioneers, are needed today more than ever before. Young people must be encouraged to assume responsibilities in the Truth, and to grow in maturity in the Word. We need to guard against too much of the world flooding our homes in the form of

television and radio, and instead we need to make them oases of truth in the wilderness of life. Develop the habit of home reading of the Bible and of prayer; encourage our teenagers to study the Bible, to mark it up, to attend the meetings.

But what meetings are they to attend? How often, on a Sunday evening, are Christadelphian halls closed! I find it often! Where are our young people to go? To the meeting places of the Apostasy? Are they to fool away their time with other gentiles so minded? I feel that wherever possible, a public lecture should be given on a Sunday evening, notwithstanding the quality of the address given. With encouragement and help these will improve. But it seems to me strange, that whereas the Apostasy has its doors invitingly open, Christadelphian meeting places often remain closed. True, it does impose some difficulty in driving to the meeting place (we have to open the door of the automobile, even though we may have automatic transmission!); and a greater difficulty in preparing an address, knowing that but few will be present. But Paul set us an example and an ideal. He desired to know "the fellowship of Christ's sufferings" (Phil. 3:10), and laboring under difficulties to set the truth before others, is an admirable modern way of experiencing some minor form of this "fellowship." I know all the arguments against opening those doors, but I do not agree that they are valid. What if strangers do not attend? Did not Noah save his house through his public testimony, though the world was condemned because of its contempt of his saving message (Heb. 11:7)? And if only our young people attend to hear the address, if only some of our brethren are strengthened through the expositions given, is not that reason enough to meet to consider these things (see Malachi 3:16).

But I am confident, that with faith and determination, God will bless the efforts we put into such work.

Let us remember, however, that the days of Noah were noted, not merely for the violent, immoral, corrupting nature of the world without, but also for the apathetic, indifferent, worldly state of the sons of God as well.

There was Noah preaching; the world without contemptuous; the brethren indifferent.

Into which category do we find ourselves in these Noahic times?

This exhortation applies, not only to America, but Australia, South Africa, Great Britain as well.

There is also another problem rearing its head in the States, and which threatens to plunge it into even greater bloodshed and violence. It is the problem of segregation and integration which is dividing the nation into two, and could erupt into something really ugly and brutal. We were in Washington on the morning of the celebrated march; we were in another city when stones were flung, and a crowd jeered the police because they were protecting a family of negroes who had moved into a house in a "white" sector of the city. But I see that my space is already exceeded, and I must leave any comments on this highly controversial subject until later (God willing).

—Editor.

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England has to meet the world in arms upon the mountains of Israel; and she will not fall till then, and that not by the power of her rivals, but by the power of Michael, the Great Prince. —J.T.



# NOTES ON THE APOCALYPSE

Based on "Eureka" and designed for home study and Bible marking

## Revelation 20:8 continued

### VERSE 8.

"**Shall go out to deceive**" — "With the relaxation of authority, human nature will assert itself (see Isa. 26:10). In their folly, men will imagine that they can challenge the Almighty, for sin is a deceiver (Rom. 7:11). Leaders will doubtless arise among the people, as did Korah and Dathan in Israel, to challenge the supremacy of Moses.

"**Four quarters of the earth**" — Not to be confused with the Gogue and Magogue of Ezekiel 38, for there the invasion comes "from the north" not from the "four quarters" of the earth, and is against the self-confident Jews who are thus humbled (cp. Ezek. 38:11 mg with Ezek. 39:26), and not against the "camp of the saints" as in Revelation.

"**Gog and Magog**" — The Gog and Magog of Ezekiel 38 represent political antagonism to God at the time of the end, and typify that opposition against the authority of Christ that shall arise at the end of the 1000 years' reign of Christ.

"**Sand of the sea**" — In the Bible this merely defines an unspecified number, and does not imply the whole of mankind. This phrase does not mean that the whole population shall rise against Christ. The context shows that in all parts of the earth there will be found some who are impatient at the restrictions placed upon them, and with the relaxation of authority, will set about shaking them off completely. They compass the camp of the saints about in belligerent attitude, but this does not mean that they have been "learning war." It is possible to "wage war," or to "battle," in a po-

litical or doctrined sense (1 Cor. 14:8), and it is possible that Rev. 20:8 is used in that way. There is no reference to armed forces as there is in Ezekiel 38. The context suggests a belligerent approach to the "beloved city" in order to protest and make demands. And this, not by all mankind, but those gathered out of the nations for that purpose.

### VERSE 9.

"**The camp of the saints**"—Israel was an encampment, lying four-square about the Tabernacle. This verse speaks of the true Israel as the "camp of the saints."

"**Fire came down**"—These revolt-ers are self-condemned by their action, and judicially executed by the Almighty.

### VERSE 10—

"**The devil**"—Human nature is the devil of the Bible. It is the great false accuser, causing men to pass over the line of right conduct set down by God. It deceives, by setting before men a false view of religion (see Heb. 2:14; 1 John 3:8).

"**The lake of fire and brimstone**" — See note Rev. 19:20. This lake of fire is the destruction from heaven that shall fall upon the guilty referred to in verse 9. The devil is destroyed thereby, because human nature will thus be blotted out. All who survive the Divine fire will be clothed upon with immortality.

"**The beast and false prophet**"— See Rev. 19:20. They were destroyed by the holocaust at the beginning of Christ's reign.

*Upholding the Purity of Apostolic Doctrine and Practice*

VOLUME THIRTY



# Logos

Thoughts for the Times

## Approaching Judgment



The judgment that succeeds the Pentecostian proclamation in heaven (Rev. 14:6-7) is "national," and executed by Christ and the saints. But before the proclamation begins, there is also judgment. This, however, is not national, but individual—a judgment having relation to the ancient apostolic proclamation (2 Cor. 5:10). The Son of Man presides judicially at both these gatherings before him, and in each sitting there is his right hand and his left.

The right hand is synonymous with friendship, favor, alliance, peace, and reward; whilst the left is indicative of their opposites.

Nations on the Son of Man's right hand are "joined to Yahweh as His people"—the subjects of His empire; while individuals on the King's right hand are associates with Him in the glory, honor, and power of His dominion. They share with Him in the throne, as exhibited in Apoc. 4.

But in the judgment of the king's household some have to pass to the left, where "shame and contempt" await them. They arrive at this left hand after being "cast out" from the divine presence "into the outer darkness, where are wailing and gnashing of teeth." This left hand is in the country occupied by the goat nations, which, as the embodiment of all that is hostile to the kingdom prepared for the blessed of the Father, are styled by Jesus "the devil of his angels." These are the same as Daniel's fourth beast, which are styled apocalyptically "the dragon, the old serpent, which is the devil and satan."

—Brother Thomas ("Eureka").

Prophecy of Immanuel (Isaiah 7-12).

## THE GLORIOUS KINGDOM

Immanuel's work is the establishment of the Kingdom of God—when God's glory will be secured throughout the world—when every righteous heart who has extolled His virtue, will reflect His glory.

But what will this Kingdom be like?

The following words describe a scene of utter serenity, when all the savagery and ferocity of the jungle have been removed, and animals of prey have abandoned their flesh-devouring instincts:

**"The wolf also shall dwell with the lamb,  
and the leopard shall lie down with the kid;  
and the calf and the young lion and the fatling together;  
and a little child shall lead them.  
And the cow and the bear shall feed;  
their young ones shall lie down together;  
and the lion shall eat straw like the ox.  
And the sucking child shall play on the hole of the asp.  
and the weaned child shall put his hand on the cockatrice's den.  
They shall not hurt nor destroy in all my holy mountain:  
for the earth shall be full of the knowledge of the Lord as the waters  
cover the sea." (Isa. 11:6-9).**

Here is graphically depicted God's triumph upon the earth—a triumph in which the submissive will be rewarded, and from which the devourer will be eliminated.

The final verse cited above is used by Isaiah upon the basis of Numbers 14:21. There, when Moses pleaded God's forgiveness for a sinful people, he pointed out that not to forgive their trespasses would be a virtual abandonment of the scheme of salvation centred in them (v.15-16). True, God was the God of recompenses, but was He not also the God of Mercy? Would He not therefore forgive, as He had done many times before? So pleaded Moses (vv. 17-19), and God replied:

**"I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of Yahweh" (vv. 20-21).**

The paramount thing was the glory of Yahweh. Pardon was available only inasmuch as it was consistent with that objective. No transgressor should think that God would finally overlook consistent disobedience (vv. 22-24).

### Yahweh's Holy Mountain

The path to Divine glory is Present Obedience! There shall be no unrighteousness in Zion:

**"They shall not hurt nor destroy in all my holy mountain."**

"Holy" (Heb: "kodesh") means "set apart," and the holy mountain is the "holy hill of Zion" where Yahweh will "set His King" (Psa. 2:6), where the righteous will abide (Psa. 15:1; 24:3), and whence will radiate the light of truth that will pervade the earth (Psa. 43:3-4).

Before Israel entered the promised land, they were instructed that God would choose out of all the tribes a special place where He would put His name and to which the nation must periodically come for worship and instruction (Deut. 12:5,11,21; 14:23-24; 16:2,6,11). This place was Zion:

**"For Yahweh hath chosen Zion, he hath desired it for his habitation. This is my rest for ever (Heb. "ad" = for a continuance): here will I dwell for I have desired it" (Psa. 132:13-14).**

The ascent of the ark of the Tabernacle from the home of Obed-Edom to Zion was a most joyous affair. King David, garbed as a priest (typing the King-priest of Melchizedek's order) had danced before Yahweh with all his might (2 Sam. 6:14-19; cf. Psa. 110:4; Gen. 14:18). But this Psalm, although commemorative of the ascent of the ark into Yahweh's Holy Mount, is prophetic of the time yet future when Yahweh shall be enthroned in Zion (Ezek. 43:7).

Zion was the "holy mountain" where the ark was housed, and later, when the Temple was established. Here, also, the glory of Yahweh was revealed—the token of Yahweh's presence among His people. And here, again, it will be revealed in the earth (Psa. 132:17-18):

**"There will I make the horn of David to bud:  
for I have ordained a lamp for mine anointed.  
His enemies will I clothe with shame:  
but upon himself shall his crown flourish."**

When Isaiah mentions Yahweh's holy mountain, he immediately conveys us to the time yet future when Immanuel will rule a conquered world in peace, when "the mountain of Yahweh's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say 'Come ye, and let us go up to the mountain of Yahweh, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths' . . ." (Isa. 2:2-4).

Isaiah prophesied during the reigns of four kings: Uzziah, Jotham, Ahaz, and Hezekiah (Isa. 1:1). He was probably there

when Uzziah, in arrogance, appropriated to himself the office of priest, and was driven from the Temple, a leper (2 Chron. 26:16-21). He was there in the year that King Uzziah died; and was given a vision of the triumph of the ephod-wearing King, the greater than David, sitting in splendour in the Kingdom of God (Isa. 6:1-4; cf. Joh. 12:41-42; 2 Sam. 6:14).

The close contact of Isaiah with these kings suggests that he was prophet at court. As the life of Hezekiah unfolded, and Isaiah saw the tender stripling, endowed with Yahweh's spirit, grow to manhood (Isa. 11:1-3), oppose and defeat the Gentile power vested in Assyria (vv. 4-5), and gain world leadership (suggested in 2 Chron. 32:22-23) so there was revealed to the prophet, in the verses under consideration, that this was the pattern to be fulfilled in Immanuel.

### The Nations Tamed

As "many brought gifts unto Yahweh at Jerusalem, and presents to Hezekiah, King of Judah: so that he was magnified in the sight of all nations from thenceforth," so it would transpire in the case of Immanuel—"they shall not hurt nor destroy in all my holy mountain."

Who are the "they" referred to?

In Isa. 11:6-8, two classes of animals are mentioned:

#### GROUP 1

- (a) lamb (i.e. ram);
- (b) kid (of goats);
- (c) calf (fatling);
- (d) cow (or, heifer); and
- (e) ox (or. bullock).

#### GROUP 2

- (a) wolf;
- (b) lion;
- (c) bear;
- (d) leopard; and
- (e) viper (or, serpent).

Under the Mosaic Law, the first group consisted of clean animals and sacrificial offerings; whereas the second group—unclean animals. The Law separated between the clean and unclean animals, not only to enforce Yahweh's demand for holiness (Lev. 11:44-45), but to reveal, that having selected Israel to express His holiness in the world, He made a distinction between them and the Gentiles (Lev. 20:25-26; cf. Acts 10:28). The clean animals represent Israel. The unclean represent Gentiles.

In due time, the Assyrian wolf (Jer. 5:6; Hab. 1:8) would give place to the Babylonian Lion (Jer. 4:17; 50:17-18; Dan. 7:4; Joel 1:6), and in turn would be succeeded by the Persian Bear (Dan. 7:5), the Grecian Leopard (Jer. 5:6; Dan. 7:6), and



the Roman viper or Serpent (Rev. 12:9).

Amos prophesied:

**"And in all the vineyards shall be wailing, for I will pass through the midst of thee, saith Yahweh! Woe unto you that desire the day of the Lord! Therefore would ye have the day of the Lord? It is darkness and not light. As if a man did flee from a lion and a bear met him; or went into the house and leaned himself on the wall, and a serpent bit him" (Ch. 5:17-19, RSV).**

Whether the literal beasts of prey will lose their carnivorous qualities in the Kingdom of God must remain a matter of conjecture. It seems clear that Isaiah's illustration, although drawn from nature is not intended to reveal a transformation of the natural world. Rather does it describe the transformation that will occur between nations—when those whose way of life has been to devour their fellows will forsake their barbarity and come within the bonds of the covenant—when there is "peace on earth, goodwill toward men" (Luke 2:14; cf. Psa. 68:29-30).

Never has the literal wolf, lion, bear, leopard, or serpent created havoc in God's holy mountain, that the words "hurt" and "destroy" presuppose. However, when we consider him as Babylonian, Grecian, Roman, or Russian, this destroyer (in whatever political form he has existed) has been the Assyrian (Isa. 10:24-27; Micah 5:5-6).

If we are incorrect in suggesting that the wild beasts named refer to specific powers, it must be remembered that specific identification is immaterial to the main issue. The whole purpose of the symbolism is to depict the conversion of the world to Immanuel, when the warlike instincts of man will be brought under control, and all peoples "possessed with one lip, shall call upon Yahweh's Name, to serve Him with one consent" (Zech. 3:9).

#### **"A Little Child Shall Lead Them"**

In the future when the "hunter" and the "hunted" join hands to come worshipping to Zion, "a little child shall lead them!" The Hebrew, "*kahtohn*" for "little child" means "little, small" and is sometimes translated "younger, or youngest."

The word is used in Gen. 9:24, where, with the cursing of the "younger" son of Ham, there is depicted the cursing of the Gentiles. Again, in Gen. 27:15, where Rebekah plots for "Jacob her *younger* son" to supersede "her eldest son Esau," there is revealed the change of the blessing from Esau (Gentiles) to Jacob (Israel). When the family of Israel go down into Egypt, it is revealed to them that there would be no corn for them in Egypt (Gen. 44:23), unless the *youngest* brother come down—and his name was Benjamin, "son of the right hand."

The anti-typical Benjamin is the Lord Jesus Christ (Psa.

80:7-18). The patriarch Joseph (typical of Jesus at his first advent) produced corn in Egypt. As Jesus stated he was crucified there (Rev. 11:8). But unless the anti-typical Benjamin, the man at God's right hand comes down to save them, as he will as his second advent, there will be no corn (no salvation from Gentile power) for natural Israel.

In the family of Jesse the "babe and suckling" David, who overthrew Goliath and so typified Christ's conquest of sin, was the *youngest* (1 Sam. 17:14; cf. Psa. 8:2; Heb. 2:5-10,14). And Solomon's reign of peace, so typical of that of the "Prince of Peace" (Isa. 9:6), was built on the wisdom of Yahweh, before Whom he confessed "I am but a *little child*" (1 Kings 3:7).

Naaman's leprosy, healed by faith, his flesh had come again like that of "a little child" (2 Kings 5:14), and Hezekiah, who, primarily considered, is the "little child" of Isa. 11:6 (however much he adumbrates Christ), had a similar experience (Isa. 38:1, 5, 21). His Assyrian victory provided the pattern for Immanuel when "*a little one shall become a thousand and a small one a strong nation*" (Isa. 60:22).

In all these instances there is revealed the fundamental principle that self-surrender is the path to Divine glory. Whoever would rule his fellows should understand that before power may validly be held and exercised, there must first be confession that, apart from strength received from God, there is no strength—and as a little child leans heavily on his father for guidance, so must we! (cf. 1 Cor. 1:26-31).

To impress this lesson upon his own disciples, Jesus declared: "who is the greatest in the Kingdom of Heaven?" then illustrated the question by "calling a little child unto them, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven" (Matt. 18:1-4).

Immanuel was pre-eminently the "little child," the one who always bowed to the will of his Father, who always consciously sought to do so; and who, because of that, is best qualified to the "greatest in the Kingdom of Heaven." But he was quick to add that failure to imitate his example would unfit one for the Kingdom: "Except ye become as little children, ye shall not enter. . . ."

### **The Sucking Child and the Weaned Child**

If then, the "little child" is Christ; who are the "sucking child" (Heb.: "yawnak"), and the "weaned child" (Heb.: "gamal")? The former plays "on the hole of the asp," whilst the latter puts his hand "on the cockatrice's den,"

Both "asp" and "cockatrice" belong to the serpent breed, and indicate the power of sin (Gen. 3:15; Matt. 23:33), whilst Samuel's case illustrates the fundamental ideas that are inherent in "the sucking child" and "the weaned child." It is recorded that Samuel, given suck as an infant on the breast of Hannah (1 Sam. 1:22-24), and therefore "a sucking child" was later weaned, and as a "weaned child" was able to absorb more solid food, so he was presented to "appear before Yahweh, *and there abide forever.*"

In the Kingdom of Glory revealed in Isaiah's words, the purified ecclesia becomes the "weaned child," whose administration, under Christ, limits the power of sin—by placing the hand over the adder's den, all those political alliances wherein Sin was once enthroned in the world are restrained, and the way made clear for Israel, converted to Christ (Zech. 13:1) and thereby constituted "the sucking child," to worship without fear of reprisals.

Thus, we gain a picture of ultimate glory in the Kingdom.

Christ enthroned! The ecclesia glorified with him! Natural Israel, by faith restored to a position of honour! A world converted to the Hope of Israel!

—E.M.S. (N.S.W.).

To be continued, God willing.

### **True Happiness:**

It is helpful to recollect the fact referred to by Paul, when he says, "There hath no temptation taken you but such is common to man" (1 Cor. 10:13). At the worst we are only fellow-sufferers with the common stock of which we form a part. As the brethren of Christ, looking for his appearing, and striving to qualify ourselves for that event by the self-denial of all ungodliness and worldly lusts, we are not worse off than those whose portion is in this life, and to whom the great and precious promises of God are as the mere froth of fanaticism. Nay, we are much better off than they even now. It is in the many senses true that "Godliness hath profit both for the life that now is, and for that which is to come." There is no true happiness in the world. With all the fuss and show of importance, with all the color and apparent zest of pleasure following, with all the display and the honoring of one another, there is a gnawing worm at the heart. Only the young are delighted, and they but for a short time. It must be so. Though disfigured, we are in the image of the Elohim as a race. We are mentally constituted for friendship with God. It is impossible we can have peace and joy in alienation from Him. "Vanity and vexation of spirit" must come of all attempts to employ existence without Him. The world is not happy; it cannot be. It is of the Lord that the people weary themselves in the fires of vanity. But in the Truth, we are reconciled to God, and if we are living in a state of reconciliation (that is, doing those things in which He has declared His pleasure), then we are living in a state of peace.

—R.R.

## Ezekiel's Temple — Large or Small?

# A Glance at Future Glory

A series of articles based on notes taken during a debate with Brother Sulley upon the vision of Ezekiel.

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If the Temple at Jerusalem is to be erected on the gigantic scale indicated by Brother Sulley, where will the necessary building material be found? The Empire State Building, New York, the largest building in the world, although surpassing the Temple in height, nevertheless has a site of only 83,860 square feet (about *two acres*). Ezekiel's Temple site covers 66 *acres!* Whilst ten million bricks and 100,000 cubic feet of stone were used for the Empire Building, this amount would be of little use for the Temple. Furthermore, the Temple of Ezekiel is not an edifice of brick and concrete, but of untold quantities of stone for the immense pillars, colonades, galleries, and arches.

Solomon's Temple required 30,000 men to cut down timber in Lebanon, 80,000 to hew stones in the Syrian mountains, 3,300 officers to supervise the work. And Solomon's Temple could fit into one of the corner courts of the glorious Temple of the future!

Where, then, are material and labor for the building of this great edifice?

### Imported Labor Required

Speaking of the Branch that shall rule as Priest in the Temple, Zechariah says: "and they that are far off shall come and build the Temple of Yahweh" (Zech. 6:15). Isaiah adds: "The sons of strangers shall build up the walls and their kings shall minister unto thee" (Isa. 60:10).

It would not require imported labor to build a small temple like Dr. Davidson's.

Any provincial contractor could soon complete that work!

Geologists remark that such building material as required for the coming Temple is already on the spot. Prof. Hull says:

**"The rocks around Jerusalem furnish not only a solid and enduring white building stone but marble of pink and yellow that is capable of receiving a fine polish. The beds of stone locally called Misseh have yielded large blocks some of which have been used in the ancient structures of Jerusalem."**

Modern geologists claim the Jerusalem area today covers

"the finest building material in the world." Just as the spurious "eternal city" on the Tiber is built over an abyss into which Deity will hurl it, so the true Eternal City contains within its womb the finest building material in the world which will be miraculously unearthed by the Olivet Earthquake.

Of course, the present topographical site of Jerusalem is not sufficient to fulfil the Temple prophecy, and a modern expositor, C. M. Mackay, states in his Temple Book, that he cannot conceive of Mount Moriah accommodating a one-mile square temple. But this does not dispose of the prophecy!

Ezekiel clearly shows the Temple is to be built upon a very different site, when Jerusalem will be "a very high mountain" upon which will be "the frame of a city." Jerusalem today is not a very high mountain, having an altitude of 2,527 feet above the Mediterranean Sea. Neither is it "beautiful for situation (elevation) on the sides of the North." On the contrary, the northern side was the vulnerable side of Jerusalem from which the Roman legions overthrew the city.

This prophecy necessitates great geographical changes that will take place when Christ return to Olivet. Zechariah records:

**"And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the west, and there shall be a very great valley, and half of the mountain shall move towards the north, and half towards the south."**

But how can Mount Zion itself survive such a mighty cataclysm?

### **Mount Zion Preserved In The Earthquake**

Brother Sulley has some very interesting remarks upon this matter:

"A glance at the contours of the ancient hill of Zion as exhibited in the drawings of the Palestine Exploration Society show a city surrounded by valleys on three sides: east, west, and south, all of which are filled up with superimposed materials, and on the north the hill of Zion is divided from the southern slope by a ravine which passes through the Haram area. Prof. Hull states that Jerusalem is surrounded by 'faults.' Now when the Mount of Olives is divided half towards the north and half towards the south, the site of Jerusalem would be destroyed were it not for the 'faults' above mentioned which SEPARATE THE HILL OF ZION from the surrounding terrain, because the distance from the summit of the Mount of Olives to the eastern wall of Jerusalem is only about half a mile. The movement will probably be A SLIDING OF THE UPPER STRATA OF THE MOUNTAIN UPON THE LOWER, and thus a very great valley will be formed. The movement will not affect the Hill of Zion except as already noticed, for 'He shall touch the valley of the mountains to the place separated' (Zech. 14:5). Thus Deity who gave the prophecy respecting the Olivet earthquake has already prepared the site for further physical changes in harmony with the great destiny of the city. In the prevailing conditions it is easy to perceive how

the earthquake referred to will separate the city from its sloping declivities on the north and its valleys southward, eastward and westward. The divided portion then only requires 'lifting up' in harmony with the specific prophecy revealed (v. 10). The Hill of Zion will be remodelled, so as to accord with the necessities of construction involved in the Temple of Ezekiel's Prophecy. Indeed it is difficult to see how suitable frontage lines, one mile in extent, can otherwise be provided for the Temple so that the entrances of the house can be conveniently approached. While the hill in the centre will be raised, the valley or territory on the north-west will probably be depressed."

Modern science supports this earthquake prophecy on the lines above mentioned, Prof. Barby Willis, Seismological Expert Leland Stanford, USA, stated before the British Association for the Advance of Science:

**"The region around Jerusalem is a region of potential danger. A 'fault-line' along which an earthquake cleavage may occur at any time PASSES DIRECTLY THROUGH THE MOUNT OF OLIVES."**

Thus, science and geology support prophecy!

### Jerusalem to be 3,819 Feet High

From Jerusalem, water is to flow to the Dead Sea and Mediterranean Sea, thus necessitating the raising of the Dead Sea, which is now 1,292 feet below the Mediterranean, to the same level. Otherwise the whole Arabian and Syrian Deserts would be flooded.

Brother Sulley maintains that we therefore must add to Jerusalem's present altitude of 2,527 feet, this additional measure, thus resulting in "a very high mountain," which will stand 3,819 feet above the Mediterranean. Other prophecies show the adjacent land will be affected. Zechariah says:

**"All the land shall be compassed as a plain ("arabah"—a valley) from Geba to Rimmon south of Jerusalem; and it shall be lifted up and inhabited in her place from Benjamin's Gate unto the place of the first gate of the corner gate, and from the Tower of Hananeel unto the King's winepresses and living waters shall flow half of them towards the former sea and half towards the hinder sea" (Zech. 14:8).**

Apart from healing the waters of the Dead Sea, these will be used to irrigate the desert eastward of Palestine when the curse will be moved from the earth and these deserts shall "blossom as the rose" (Isa. 35:1-7). The reference of "Geba to Rimmon" introduces us to Geba, some 6 miles north of Jerusalem; and to Rimmon, about 28 miles south-west. And since we are told the Olivet Earthquake is to form "a very great valley from Geba to Rimmon," so as to compass the land around Jerusalem, this suggests that this very great valley will stretch 6 miles north of Jerusalem and so fulfil the prophecy of Zion being "beautiful for situation (elevation) on the SIDES OF THE NORTH, the city of the great king."

Thus, we cannot separate Ezekiel's "very high mountain"

as the temple site, from the "Zion" of the prophets, and whilst many clerical expositors literally support the latter they must per force include the former.

Dr. Bullinger includes both, stating "that the city . . . will be parallel with a very great valley cloven through the Mount of Olives and running east and west. It will be situated in a magnificent position on the north side of this great valley. As the original Zion towered above the Kedron valley, so in the Messianic days to come 'Zion the city of God' will be seen towering in majestic elevation above the north side of the very great valley that will be then cleft east and west and through which the cleansing waters will flow eastward to make the land now desert blossom as the rose." In fairness to Dr. Davidson we find him giving a literal application to these great geographical changes in the Land of Palestine: "We should go very far astray if we concluded that the supernatural elements in the physical condition of the region of the Holy City (Zech. 14:10 and Jer. 31:38) and the issue of the river from the Temple spreading fertility around and sweetening the waters of the Dead Sea (Zech. 14:8; Joel 3:18) were mere figures or symbols meaning nothing but a higher spiritual condition of the restoration described by Ezekiel. The temptation to allegorise these prophetic pictures of the final state and to evaporate from them either the natural or the supernatural elements must be resisted at all hazards." Dr. Davidson's literal interpretation of Jer. 31:38 is very illuminating. Whatever reason is there to build the city of God from the tower of Hananeel unto the gate of the corner and thence to Gareb (i.e. 500 reeds from the N.E. corner of the Hananeel area to the S.E.—Gareb), seeing the site of this temple would be erected on this northern side alone?

Whatever purpose can there be in these supernatural upheavals to create an adequate mountain site for a city-like Temple of such magnitude, if such city-temple is to be an obscure edifice that could be erected anywhere?

Why this reference to imported labor, to the divinely provided materials both geology and science support, where neither this provision nor any miraculous intervention is required for Dr. Davidson's small temple?

This mighty earthquake will affect distant Egypt, dry up the present outlet of the Nile creating a highway from Egypt to Assyria through Palestine, that "men may go over dryshod" (Isa. 11:15-16; 19:23-25).

When we consider the devastating effects of very minor earthquakes, what must be the world-wide effect when the mountains of Israel are lifted up and the seven streams of Egypt

dried? These stupendous upheavals will signify that Yahweh "ariseth to shake terribly the earth," and "men will go into the holes of the rocks and into the caves of the earth and fear Yahweh and for the glory of his majesty."

It is interesting to observe the judgments of God in prophecy are generally associated with the glory of Zion. The Psalmist speaking of the coming judgments among the raging nations associated with this the elevation of Zion: "the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the most high" (Psa. 46:4); but the inevitable corollary is: "Come and behold the works of Yahweh what desolations he hath made in the earth" (v. 8).

May our faithfulness of this glorious hope, the hope that gladdened David's heart, result in our receiving eternal life at Zion. "For there Yahweh commanded the blessing, even life for evermore" (Psa. 133:3). May our hopes have the fulfilment that will be his: "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 to the testimony of Israel" (Psa. 122:1-4). —F.B.

Our next issue will consider (God willing) the Sanctuary and Holy Oblation.

Questions



Answered

"I have just finished listening to the G.P.A. debate records between the Editor and Mr. Lee of the Church of Christ, I feel I have learned much from the three subjects under discussion, but would be pleased if you would explain more fully Moses and Elias in Matthew Chapter 17".

— B. E. (Queensland)

The record of the transfiguration has been the subject of endless enquiry, and of several explanations. Was Moses and Elias raised from the dead? What was the purpose of the incident? Was Jesus glorified with Divine nature on this occasion?

Peter declared:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from the Father honor



and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18).

The transfiguration was a dramatic representation of what will be established in permanent reality when "Jesus Christ shall judge the living and the dead at his appearing and his kingdom" (2 Tim. 4:1). In seeing this, Peter, James, and John, before tasting of death, saw the Son of Man, coming in his kingdom; just the same as John afterwards saw him coming "in righteousness to judge and make war" (Rev. 19-11). John saw many things in vision which will afterwards become a reality.

This vision revealed the Lord Jesus in immortal glory (Matt. 17:2). With him were Moses and Elias, representatives of the law and the prophets—all foreshadowing the future when the Lord shall be seen as the great antitype, the glorified Son of God, the "Royal Majesty."

But were Moses and Elias actually there? This cannot be satisfactorily determined. Such would not be beyond the bounds of possibility (cp. John 11), nor would it oppose the fact that Christ "is the firstborn of those who sleep." For this latter statement relates to the resurrection, to *immortality*, and not just to an extended existence, as was the case with Jairus' daughter, Lazarus, and others.

Alternately, the transfiguration could have been an apparition, such as John later experienced in Rev. 9:17.

The "mechanics" of the incident are of little importance. But the *purpose* is significant. Jesus was covered in "light" (Matt. 17:2), significant of the spirit of God, which is called "glory" and "majesty" by Peter. Not only does this speak of the spirit of God to be gloriously manifested in the Lord Jesus Christ, but such glory, or brightness, will clothe those who associate with him:

**"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).**

—G.E.M.

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Those who have obeyed the gospel of the kingdom can alone offer acceptable prayer to God through Jesus Christ; for all the clouds of perfume John saw ascending from the golden vials to the throne, were "the prayers of the saints." He saw no others, and could see none: for there is no fragrance in the exhalations of the disobedient. Prayer is a "spiritual sacrifice acceptable to God through Jesus Christ," and such sacrifice can only be offered by true believers, who have been introduced into Him by faith and the obedience it prescribes. Men have yet to learn that "TO OBEY IS BETTER THAN SACRIFICE."

—J.T.

## SUGGESTIONS FOR STUDY—

# Concerning the Word "Spirit"

The spirit of a writing is the essence, or real meaning, of a statement, as opposed to the letter of its words. Words are not static things, but expressions of thought which are governed by the context in which they are used.

This is particularly true of the word "spirit," for it is one of the most generic terms in either Hebrew, Greek, Latin or English; its derivation and radical meaning being similar in each of these languages.

### The Hebrew Word "Ruach"

In the Old Testament the Hebrew word for spirit is "ruach." It occurs about 400 times and is rendered in the Authorised Version by "spirit" 240 times, "wind" 95 times, "breath" 28 times, "mind" 6 times, as well as several other ways. For example, in Job 16:3 there occurs the phrase "shall vain words" (Heb. *dibhrei ruach*), i.e. "words of wind," words in which there is neither sense nor substance.

*Ruach* is also rendered by "wind" (Gen. 8:1. Psa. 1:4. Isa. 7:2), "cool" (Gen. 3:8), "breath" (Ps. 146:4. Eccles. 3:19), "mind" (Gen. 26:35).

*Ruach* is derived from the verb *ravach*, "to breathe," "to blow," and therefore signifies breath, wind, air in motion. It is first used in the Bible to designate the power of God, by which He created and sustains the universe (Gen. 1:1; Job 33:4).

### The Greek Word "Nous"

In Isaiah 40:13, the Septuagint replaces the Hebrew *ruach* with the Greek *nous*. Paul verifies this in 1 Corinthians 2:16: "For who hath known the mind (Gr. "noun") of the Lord that he may instruct him? But we have the mind (Gr. "noun") of Christ."

"*Nous*" (in the accusative case, "noun") or mind, is defined as "the seat of emotions and affections, modes of thinking and feeling, the disposition, moral inclination" (Robertson's Greek Lexicon to the New Testament).

The use of this word in the Septuagint translation of Isaiah 40:13, shows that *ruach* (spirit) sometimes relates to mind, feeling, or disposition,

### The Greek Word "Pneuma"

*Pneuma* occurs in the Greek New Testament about 385 times, and is rendered in the Authorised Version by "Spirit" 133 times, "spirit" 151 times, and "wind," "life" and "spiritual" once each. It appears qualified by the adjective 'haigon' or holy some 93 times, being rendered "Holy Spirit" 4 times, and "Holy Ghost" 89 times.

*Pneuma* is formed from "pepneumai," "I have been breathed" which is the first person, perfect passive of the verb pneo, "to breathe," "to blow." Hence, that which is breathed, or "breath" is the primary meaning of "pneuma." The deletion of the tense prefix "pe" and the personal pronoun "ai" leaves the noun "*pneuma*," or breath. It occurs in 2 Thess. 2:8: "Whom the Lord shall consume with the breath (*pneuma*) of his mouth" (see also Jas. 2:26 mg).

*Pneuma* has all the secondary means of the Hebrew "ruach," and is therefore often used in a psychological sense, as referring to the mental constitution as the source of perception, feelings, temper of mind. In this way, it is used in the following places:

"Blessed are the poor in spirit" (Matt. 5:3—i.e. the lowly in mind, the humble).

"The spirit (mind) is willing, but the flesh is weak" (Matt. 26:41).

"For we are the circumcision which worship God in spirit (sincerely, in truth) and rejoice in Christ Jesus" (Phil. 3:3).

"If any man have not the spirit (mind or disposition) of Christ he is none of his" (Rom. 8:9).

The context governs whether the word "spirit" relates to the mind or disposition, but in the above places it is quite obvious that it does.

It is also used for person. Thus Christ, having attained unto the fulness of the Godhead bodily (Col. 2:9), is designated in 2 Cor. 3:17-18 (marg.) as "the Lord the spirit." It is also used for persons who pretend, or imagine, themselves to be gifted with the Holy Spirit (see 2 Thess. 2:2; 1 John 4:1-3).

Thayers Greek Lexicon to the New Testament comments:

"In some passages, the Holy Spirit is rhetorically represented as a person (John 14:16. 15:26. 16:13-15), in which passages the personification was suggested by the fact that the Holy Spirit was about to assume the place of a person, namely Christ."

The translators of the Authorised Version however, believing in a Trinity, rendered "pneuma" by "Ghost" in 89 places where it is qualified by the adjective "hagion," or holy; but Holy Ghost is the same as Holy Spirit in the four places where this term has been so rendered, and where it quite obviously designates the power of God, and not a person. We have an inspired definition of what constitutes the "Holy Ghost" in Luke 1:35:

"The angel said unto her, The Holy Ghost" (*pneuma hagion*) — holy

spirit) shall come upon thee, and (Greek "kai" or even) the Power of the Highest shall overshadow thee."

Here the Holy Ghost (Spirit) is said to be the "power of the Highest," for the conjunctive particle "kai" is exegetical here, and not used in the simple conjunctive sense of "and." If the latter were the case, and we retain "and," it would mean that the "power of the Highest" is something additional to the "Holy Spirit," so that both the Holy Spirit and the Power of the Highest took possession of Mary!

Concerning the conjunction "kai," Robinson's Greek Lexicon to the New Testament states:

"The conjunction particle 'kai' is one of the most frequent words in the Greek New Testament, and takes a strong coloring from the Hebrew."

The Hebrew connective is *Vav*, and the manner and nature of its connection is to be collected from the series of discourse. According to the Analytical Hebrew and Chaldee Lexicon, its principal uses are as follows:

1. Simply copulative, as "and," "also," thus serving to connect words and phrases.
2. Adversive, as "but," "yet," "otherwise."
3. Adversive, as "for," "since," "because."
4. Eventual, as "that."
5. Final, as "that," "to the end that."
6. Concessive, as "though."
7. Concessive, as "then."
8. Exegetical, as "even."

The connective particle "and" occurs in the O.T. about 35,543 times, and in the N.T. about 10,684 times. Both the Hebrew "vav" and the Greek "kai" could be more appropriately rendered in several places especially in the Old Testament.

This is the case in Luke 1:35 where the word "and" should be "even," being exegetical, or explanatory of the Holy Spirit that was to come upon Mary.

Concerning the gifts of the spirit, H. Cowan, in "Christian Literature in the post-apostolic age," writes:

"A comparison of the post-apostolic writings with the New Testament impresses on the impartial reader, the conviction that the writers of the New Testament enjoyed a special guidance and inspiration which preserved them from puerilities, and imparted to their writings an intellectual force, moral impressions, and spiritual depth such as find no parallel in post-apostolic enterprise. The inspired voice of the Apostles was no longer heard; but in compensation, a collection of Apostolic writings became available. Miraculous gifts were not yet withdrawn; for many on whom the Apostles conferred such gifts, survived; and Eusebius testifies that the Holy Spirit still wrought many wonders, through the post-apostolic evangelists. During this age, however those powers gradually disappeared; but Missionaries could now appeal to the written records of Christ's teaching and miracles, in order to verify the truth of their message."

The gift and gifts of the Holy Spirit were different manj-

festation of the "one" and selfsame Spirit, always miraculous in its manifestation; given for the "perfecting" (fully qualifying) of the saints for the work of the ministry (1Cor. 12:11; Eph. 4:12).

The bestowal of the Spirit ceased when the Ecclesias were established. Then, when declension from the truth had set in, the Ecclesial lightstand was removed (Rev. 2:5), and remained in the written Word only. This is the form of spirit guidance that remains to us today:

**"The words that I speak unto you, they are spirit, and they are life" (John 6:23).**

**"The Word of God is living, and powerful, and sharper than any two-edged sword" (Heb. 4:12).**

In addition to the above, the phrase "gave up the ghost" occurs in the O.T. 11 times. Nine of these times it is the rendering of one Hebrew word, "gava"—"he expired" (cp. Gen. 25:8—Abraham "gava"—expired). Twice it is the rendering of "nephesh" or "breath." Thus: "The eyes of the wicked shall fail, and they shall not escape, but their (only) hope is the breathing out of their nephesh" or breath. That is, death is their only hope (see Job 11:20).

The word "ghost" is from an Anglo-Saxon origin, "gast" signifying "breath."

The above thoughts might be helpful in ascertaining the true significance of the word "spirit" where it occurs and may be helpful in rebutting the dogma of the Trinity, as well as the teaching that the Holy Spirit power is available today.

—A. Glendinning (Scotland).

### **Effective Preaching**

We must acknowledge that comparatively few are able to preach the Truth in such a simple, clear and earnest manner as to convince and convict the stranger; to cause him to wish to come again, and to go home and study for himself. Dr. Thomas, Bro. Roberts and some other early brethren had this rare gift. Most of us have it not; and we are apt to blame the stranger for what is too often our own lack of power. This lack of power is not always due to a natural deficiency; it may be due to want of proper study of the deeper things of the Word, or want of personal preparation of the heart and in the method of delivery.

Let us develop this power by the study of the Word with the aid of the writings of the Pioneers. We will then develop the facility to express with warmth and interest the saving truths of God's Word.

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What constitutes true loveliness? Not the gaudy dress, not show, not parade. It is the benevolent disposition, kind acts, meekness, affections, humility, truth.

## DEATH OF A PRESIDENT

Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of God. This truth is beautifully expressed in the words of the prophet, saying, "Blessed be the name of God for ever and ever; for wisdom and might are His; and He changeth the times and the seasons; HE REMOVETH KINGS AND SETTETH UP KINGS; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him" (Dan. 2:20-22). It is He to Whom all things are subjected; "for He ruleth in the Kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan. 4:17) . . . When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world.

—"Elpis Israel" p.323.



In this fast-moving world, the violent assassinations of the late President of the United States and his assassin, have already faded from the headlines of the world's Press, but to those interested in Bible prophecy, they still serve to highlight the state of irresponsible violence that is characteristic of this age.

They are also illustrative of the words of Brother Thomas quoted above. Whilst, of course, God is not behind the tragic crime that brought to an end the career of Mr. Kennedy, there is little doubt that his removal from the world scene will have a bearing upon the future trend of events, both religious and political.

The violence that brought Mr. Kennedy's life to an end, is typical of the Noahic conditions in which we live.

In Noah's day, God looked down upon an earth "filled with violence" (Gen. 6:13), and determined that such conditions would no longer continue.

He sees a similar state of things today.

When it is considered that the United States claims to have the highest form of modern civilisation and yet four Presidents have been assassinated during the past one hundred years, and attempts have been made on at least two others, it illustrates how low the "highest form of modern civilisation" has sunk!

### Lamech's Boast Versus Enoch's Appeal

Increasing wickedness and violence in the days of Noah finally erupted into the crisis of the flood. Men gloried in fleshly prowess on the principle that might establishes right. Lamech, the seventh from Adam in the line of Cain, became a foremost exponent of this theory. He openly and challengingly proclaimed that he would repay injury with injury, violence with violence. "I would slay a man in my wound, and a young man in my hurt. If Cain shall be avenged sevenfold, truly Lamech will be seventy and sevenfold" (Gen. 4:23), he boasted. His children reflected the education they received from him. They became skilful in composing music,\* and perfecting munitions of war (vv. 21-22). Thus the martial strains of song and sound blended with the gleaming swords and glittering spears of those who put their confidence in fleshly power.

The world, today, follows the lead of Lamech and his family.

Lamech's contemporary in the line of Seth was Enoch. He represented the Ecclesia in the antediluvian age. Whereas Lamech made public his boast that he would have recourse to personal violence and force in defence of himself, Enoch proclaimed the doctrine of non-resistance to evil, of leaving vengeance in the hands of God. He had a message of hope and of salvation for all who would heed:

**"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15).**

Lamech's boast and Enoch's appeal have their counterpart today.

The murder of the President, the equal violent and dramatic killing of his assassin, is like a modern echo of the former; whilst from every Ecclesial centre there should be heard the appeal of the latter: "Behold, the Lord cometh. . ."

### We Must Stand Aside From The World

This is an age not only of violence, but of extreme partisanship. Fiery propaganda, designed to powerfully sway the emotions of millions, is dinned continuously into the ears of the world's populations. Mass appeal is used by national leaders seeking to gain power over their fellowmen. Thus the world echoes and

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\*The words of Lamech to his wives (Gen. 4:23-24) are poetical in their setting. They were probably set to music by Jubal his son, who invented the harp and organ, and put into practice by Tubal-Cain who became a skilful instructor in the manufacture of metal weapons (Gen. 4:21-22).

re-echoes with the boasts and counter-boasts, with the demands, claims, policies, threats, and violent innuendo, of political leaders, as day after day a flood of words and propaganda streams forth from platform, press, and air.

Thus mankind is swept along a swiftly flowing current of thought designed to prevent a calm analysis of truth.

It is very difficult to stand against that current, and boldly and fearlessly proclaim the still small voice of truth in the midst of the bedlam of noise that surrounds the Ecclesia today.

But we must do so if we are to keep our integrity in the sight of God. We must act as did Enoch under similar conditions, and faithfully point to the only way of salvation: "Behold, the Lord cometh. . . ."

We have been "taken out of the Gentiles" (Acts 15:14). We have nothing to do with their fears, ambitions, policies schemes, proposals. We are not of Britain, Australia, America, France, Germany or New Zealand. Our allegiance is with Christ, our patriotism is for the Kingdom of God. We know, as did Enoch in his day, that the world about us is doomed to perish, and if we are found as part of it in that day, we shall perish with it.

So we must stand aside from it in its political and national aspirations.

Christ will take control ultimately in the name of God, and by His supreme wisdom and power, he will bring order out of anarchy, and establish righteousness in place of evil.

We must be content to await that time.

### **God's Purpose Will Prevail**

Meanwhile, it is of the greatest significance that events have suddenly and unexpectedly removed from office two men who occupied positions of the highest authority in the "kingdom of men."

Those men are MacMillan and Kennedy.

The former tried all means in his power to bring Britain into the Common Market; the latter despite all denials, as a devout Roman Catholic, greatly assisted the Church in America, and drew the States more and more into the ambit of its influence.

Both have been removed: one by the revelation of shocking immorality among responsible members of the British government; the other by an assassin's bullet.

The circumstances, in both instances, illustrate the immorality and violence of the days in which we live, show how true were Christ's words: "As it was in the days of Noah. . . . As it was in the days of Lot. . . ."



The removal of these men should assist developments such as Bible prophecy lead us to expect. For as there is no permanent place for Britain in the Common Market, neither do we believe, there is an abiding place for the States in Europe, or among the Catholic countries of the world.

Thus the leadership of these two great English speaking Powers has fallen into the hands of others, illustrating the truth of Psalm 146:3-4:

**"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. Happy is he that hath the God of Jacob for his help, whose hope is in Yahweh his God."**

Where, today, is the confidence men placed in these two leaders? Confidence in God's will, however, is never misplaced. Jeremiah shows that in the change of Governmental control, the Divine purpose is furthered. He wrote:

**"Thus saith Yahweh of hosts, the God of Israel . . . I have made the earth, the man and the beast that are upon the ground, by My great power, and by My outstretched arm, and have given it unto whom it seemed meet unto me . . ." (Jer. 27:4-5).**

God gives this power into the hands of those "whom it is meet" for Him to receive it. As Brother Thomas has written, each one extends the Divine purpose a little further; each one makes a contribution which God is able to bend to His use. Thus He uses the schemes and ambitions of men and nations to establish His plan, until, ultimately, it will all be brought to a successful conclusion. To that end, King Nebuchadnezzar was told that he would be deposed from power for a time in accordance to the Divine will:

**"This matter is by the decree of the watchers (the angels) . . . to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan. 4:17).**

### **The Humble To Be Exalted**

The invisible hand of God is manifest among the nations "removing kings and setting up kings" (Dan. 2:20); allowing a Hitler to come to power, and permitting a Kennedy to be removed from authority; but always advancing His purpose to the stage desired.

That stage is the ultimate establishing of Christ in power over the nations. It is of the utmost significance, that the original Chaldee of Daniel 4:17 makes reference to one person: "The lowest (one) of men He will set over it." The Septuagint translates in similar fashion: "And will set over it him who is set at nought by men."

The statement of Daniel 4:17, therefore, does not mean that

God invariably sets in power the vilest of men (though sometimes He has permitted vile men to ascend to power), but rather that in all the bewildering mazes of human politics, there is one consistent pattern leading to the ultimate elevation over the kingdom of men, of Him, who was the humblest of men (to use the Chaldee) or, him who has been set at nought of men (to use the Septuagint). Paul makes the point that God has selected "*the base things*" of the world, and things which are despised, and things which are not, to bring to nought things that are; that no flesh should glory in His presence" (1 Cor. 1:28). He invites us to review our calling, and see "that not many wise men after the flesh, not many mighty, not many noble are called," but God has selected the humblest of men, with the purpose of ultimately elevating them into positions of the greatest authority and power.

And the most humble of all these was the Lord, destined to be the greatest among men, to exercise supreme rule over the kingdom of men.

Consider how lowly was his birth. In the rough stable attached to the inn, among the hay and straw spread for the food and rest of the cattle, his mother weary with her day's journey, far from home, in the midst of strangers, obeying a Roman law, in circumstances so devoid of all earthly comfort or splendour that it is impossible to imagine humbler conditions, the saviour of the world, earth's future monarch, was born. He was later set at nought of men, and given a criminal's death.

Yet His coming triumph is to overshadow all other triumphs, he is to receive the adoration of the whole world.

That is the drama of history and prophecy.

### **A Protestant In Power In America**

Meanwhile, the drama of life continues. The assassin's bullet has elevated Johnson to power in the States. He contested the leadership of the Democratic Party with Kennedy in 1960; circumstances have brought him to its power. He comes from Texas, the hotbed of segregation. He is a Protestant, a member of the Church of Christ. Thus from both political and religious standpoints, he differs from the previous President. In fact, he has close Christadelphian connections. His aunt was a Christadelphian in Texas, and it is said that she had something to do with his upbringing. Whether that be so, and if it will affect his leadership of the United States, only the future will reveal. It could be, however, that a new era is about to open both for Britain and the United States, and that very circumstances will do what prophecy would indicate—cause Britain and the United States to come closer together in op-

position to the growing Eurasian confederacy that is likewise taking shape on both sides of the Iron Curtain.

We live in significant, vital days.

—E. P.

### SIGNS IN SUN, MOON, AND STARS

A wave of shock and unbelief swept the world at the news of the assassination of President Kennedy in November. And in the murder of his assassin, America was thrust into a violence, a drama, completely unexpected. Kennedy, one of the brightest of the luminaries in the political heaven, shines no more. The exclamations of statesmen all over the world reveal the deep feeling of insecurity that now prevails in governmental levels.

What will now develop?

It is still too early to foretell what significance may be drawn from recent events, which have shaken the Western Alliance. We may, however, make some suggestions!

There is a close proximity between the retiring of Mr. MacMillan, and the assassination of President Kennedy. The President was a staunch and active Catholic. From the outset he was the driving force behind Britain's attempt to join the Common Market Association. Mr. Heath and Mr. MacMillan were anxious to see that Kennedy's wishes were carried out in joining this Catholic Association.

According to the "Catholic Times," Roman Catholic influences in the "Six" are: France, Belgium, Italy—99%; Luxembourg—96%; Germany—49%; and Netherlands—39%.

Although there was much agitation in the Association for Britain's inclusion, President De Gaulle remained adamant. It was decided eventually to drop the matter for the time being, Britain hoping that time will work in her favor, and she would try again later. During the last few weeks, however, the health of Mr. MacMillan deteriorated. He was prevented by a serious illness and an impending surgical operation from being present at the opening of the new session of Parliament with all the rash promises that are usually associated with such occasions, and within a few days the Prime Minister intimated his determination to relinquish his post in the Government.

The appointment of Sir Alec Douglas Home brought about ministerial changes, including that of Mr. Edward Heath. In many circles, the Government is not considered a strong one; and the end of their tenure of power next year may see a change of Government. Labor has stated they will not go to the same lengths that the Tories have, to join with the "Six." In fact, they say they will do their best to promote a better understanding between the Commonwealth countries and Britain, which have deteriorated due to Tory mismanagement.

And now the U.S. President is dead! His *French* wife has moved out of the White House, and a *Protestant* head of State has moved in! And the chapter in which the U.S.A. and Britain will woo the Common Market Six may be forever closed. Our belief to this end was increased by the following article written by the Diplomatic Correspondent of "The Guardian" on November 25th, under the heading of "Anxiety in the West over President De Gaulle's next move":

**"President Kennedy's death could be General De Gaulle's opportunity. This is becoming the primary concern of Western diplomatic quarters, and**

it is coupled with the fear that a French attempt to strike out a more independent line for Western Europe could lead to a further weakening of the Western Alliance as a whole.

General DeGaulle's plans for a European "Third Force" have, it is felt in some quarters, been held in check by the weight of President Kennedy's personality and by his immense popularity in West Germany, the junior partner in the Paris-Bonn axis. The new President has nothing like the same knowledge of Europe, nor experience of European affairs.

Unlike General De Gaulle, the Heads of Government in the U.S., Britain, and West Germany are all feeling their way during the awkward political period which precedes an election. All three men will have to give up a disproportionate amount of time to internal affairs of their countries. General De Gaulle alone has relatively secure tenure of office.

In spite of the limited improvement in Anglo-French relations resulting from Mr. Butler's talks in The Hague with the French Foreign Minister, there has been absolutely no sign of any change in General De Gaulle's basic policy of weaning Western Europe away from the Anglo-Saxon nations and giving it both economy and political self-sufficiency.

### INCREASED PRESSURE

The French have never favored the 'Kennedy round' objective of a general and early lowering of tariffs among Western Nations. This objective was contrary to the French aim of maintaining an external tariff barrier for the six-nation Common Market, while pressing ahead behind it with the drive for economic self-sufficiency.

The odds must now be on increased French pressure on the West Germans to induce the latter to lower the prices of their agricultural products, and increased French efforts to formulate a negative Common Market attitude towards tariff talks with America, Britain and other 'outside' countries. There is no sign at present of any factors which could relieve this gloomy diplomatic prospect."

Brother Thomas wrote 100 years ago (in "Elpis Israel") of his conviction that Britain would not be linked with the ten-toes of the image, but would associate herself with the Stone Power of Christ, the Saints, and Israel.

Origen, a notable philosopher who lived in the Roman Empire, declared that "She (Britain) was never one of us." Many attempts were made to integrate her, but, eventually Henry VIII, in an angry exchange with the Roman See, broke off relations with Romanism, and England became a Protestant country. It seems that the hand of Yahweh has for many centuries kept this land separate so that she may fulfil her role as "the Old Lion" . . . the Tarshish power, who will go to the aid of Israel with the Commonwealth when the Russian cloud descends to cover Yahweh's Land (Ezek. 38).

The Common Market Association is no new force. It was created over 1,000 years ago by Charles Martel (Charlemagne), who *made it impossible for any to buy or sell* who had not the mark of the Roman Catholic beast. We suggest that Yahweh is indicating to the Saints of the twentieth century that He is using Charles De Gaulle to raise up the old Holy Roman Alliance of days gone by to fulfil the part of the serpent's seed (Gen. 3:15).

Watch France and Germany and Rome!

These nations have a great future. They are to be the last great association to face Christ in an extended war at the latter end of

Armageddon, after Russia has been destroyed. France has always been the main thoroughfare of Romanism (Rev. 11). She and Germany are the Beasts of the Sea and Earth (Rev. 13). France, the ancient Frog power was destined, with her disuniting trouble-making influence which began in the French Revolution, to bring the world to the Battle of Armageddon (Rev. 16).

Thus, everywhere evident is the Hand of the Almighty in the affairs of the nations. He promised He would never bring about any major change without first putting these things on record so that "His People" would not be taken unawares (Amos 3:6-7; Rev. 16:15). Habakkuk truly prophesied that for those who should wait for it, the "vision would speak" (Hab. 2:2). The picture is now becoming crystal clear. What we have set forth are but a few of the many signs of our times and of the end of the Kingdom of Men.

Let us lift up our heads and rejoice for our redemption is near. But who may abide the day of his coming?

—A. E. Pennington (England).

### MEDIOCRES

Since the days of Brother Thomas and Brother Roberts, the work of the Truth has been in less able hands. Among the mediocres, we, if we speak the truth, have to number ourselves. Shall we resent our inferiority, or seek to hide it by casting aspersions on the character of our worthy pioneers, or by magnifying unimportant blemishes or mistakes in their writings? Let us not stoop to such meanness, whatever out-and-out enemies may do. Let us rather labor, though feeble be our attainments, to emulate the moral excellence of our two exemplary forerunners—their spiritual fervour and admirable disinterestedness. Let us also show similar enterprise in spreading the Truth (which God enabled them to uncover), and fight heresy, laxity and worldliness. And what scope there is for us in all these directions! Evil men and seducers are on the increase—unworthy, superficial, make-believe shepherds. Petty-minded, pleasure seeking, and ease loving professors of Christadelphianism are multiplying everywhere. The secret of the success of our noble pioneers lay in their resolve to place, in all their considerations, God and His commandments first—never allowing mere sentiment, popularity, cowardice, or fleshly advantage, to interfere with duty. Let us copy them in this.

The unfriendliness of some to Brother Thomas and Brother Roberts is a bad sign. In the past it has invariably been the precursor to something much worse. Evidence on this point is to be found in the state of apostasy in which detractors of our brethren have so often sunk. We speak with many years of Christadelphian history open before us.

—A.T.J.



The Apocalypse was communicated for the purpose of imparting information to the servants of God in relation to the times, seasons, and signs which till then were reserved with the Father. Being herein revealed, they are expected to study it, that they may be able to discern the signs of the times as they arrive, that when the great crisis comes, they may not be taken by surprise.

—J.T.

## 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.*



### Too Much Marking?

Many letters have been received from readers whom the Editor has met during his current visit to overseas ecclesias. Brother Mansfield has endeavoured to encourage the system of Bible marking, so that God's Word can speak to us more forcefully than ever before! This has been the experience of many. Bro. B.C.H. of New Zealand comments:

**"It was pleasing to see the way in which Brother Mansfield encouraged the younger ones (and those not so young to mark their Bibles, and to notice that several came along afterwards with new wide margin Bibles. In the few short years that I have been in the Truth I have taken an active interest in marking my Bible and thought at times that I overdid it. But since I have seen Brother Mansfield's Bible my thoughts in this direction have disappeared!"**



### Advertising the "Herald"

We were pleased to hear from Bro. A. K. (Victoria) who is endeavouring to interest his neighbours in the facts of the Scriptures:

**"I have put an advertisement in the local paper for your "Honest to God or Dishonest to God!" Herald. Should you receive any replies, I would be glad to hear and would also be quite glad to contact anyone. The reason I put your address in the advertisement and not my own is that such may have more effect than someone who is 'local.'**

**We pray that this work will prosper to God's honour and glory."**

Such efforts in these Noahic days are commendable. The command is to "occupy till I come," whether others heed or not. Our duty is not to "convert" but to "confess His name," leaving the results to Yahweh. We can but sow the Word, and cultivate the ground, trusting that the Father will bless us with increase.

We are anxious to assist any reader in the valuable work of Gospel proclamation throughout the world.



### Good Assistance in Sunday School Work.

From Sis. A.S. (England) comes this request:

**"I am, God willing, going to teach a class of 6 and 7 years old at Sunday School next year, and would very much like to make my lessons interesting. Could you recommend a book which would help in presenting the Bible teachings in simple language . . ."**

You are wise to give diligent thought and study to make the lessons interesting. For this will not only assist your scholars, but yourself as well. We hope that you will enjoy the work, and find much profit therein; and look forward to hearing from you later. We are sending you the "Story of the Bible;" which you will find valuable, for it provides the basis of the Scriptural narrative, and also reveals "deeper" things of the Word. Diligent study, personal interest, and enthusiastic approach, are the qualities of a good teacher.

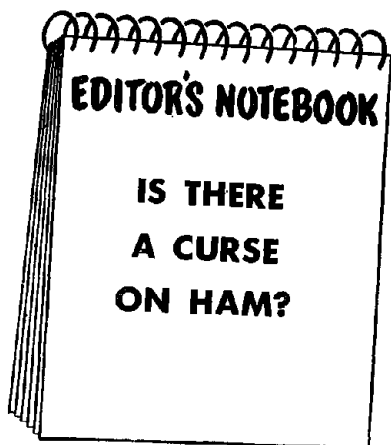
Travelling throughout the States, we heard everywhere the mutterings of a storm that one day could break with devastating fury over this proud and wealthy nation. It is the storm of racial prejudice. It represents the crop of what was sown during the evil days of the slave trade, some three centuries back.

Hardly anybody is untouched by it. It infiltrates into every strata of society, political, business, social, or religious. Even the preaching of the Truth is affected by it.

And its impact is seen on the American public. I have found Americans to be courteous, kindly, generous people, who go out of their way to help the stranger in their midst; but the question of integration or segregation can sometimes change this. A typical example was the man who sat next to me as we flew from Texas south towards Panama. He hailed from New Jersey, and went out of his way to make me (a complete stranger) comfortable. He was concerned that I should have a window-seat; he did not voice a complaint when the clicking of my typewriter commenced to compete with the noise of the jet-engines! He was interested in Australia, interested in the purpose of my visit to the States, interested to volunteer information about the nation of which he was a proud member. But when I brought up the matter of segregation or integration, he changed completely. He expressed his opinion with a vehemence and a harshness that sounded completely out of character with his previous courtesy and kindness, and which seemed very bigoted and unrealistic to me.

I reminded him of the terrible record of violence (bombings, murders, stoning) that Negroes had suffered in recent months. He deplored this, but claimed that the responsibility for this action is not one-sided; that it had been incited by Negro action and demands that were not wise, and by Governmental legislation that is downright foolish. For example, in New Jersey, where he came from, the authorities had pursued a policy of integration that is so naive that it angers both whites and coloreds. White children are taken from nearby schools and sent to those at inconvenient distance from home, merely to satisfy the demands of integration, merely because there are a lot of colored children at this school, and the Government wants to demonstrate that it is opposed to segregation. And the same inconvenience is imposed upon colored children. They are taken from nearby schools and sent to those where a predominance of white children are enrolled. Thus children are being uprooted and sent to schools at inconvenient places, merely to satisfy the whim of Government authorities. This angers people, and does not ease the real trouble. In fact it accentuates it by advertising it, and bringing it prominently and ludicrously before public notice.

I mentioned the problem of integration to many people whom I met. I tried to view it in its proper perspective, and to ascertain if there is



a real solution. I found it almost impossible to receive calm and clear answers to the questions I raised, for racial prejudice has so divided the nation, as to induce an unreasonable and unreasoning emotion in most people.

I must hasten to add, however, that I found no evidence of this ecclesially. We co-operated equally with colored and white ecclesias, and found brethren freely mixing together, on terms of complete equality. This is how it should be. I counted it both a pleasure, and a great privilege, to work with my brethren in the Ecclesias at Jamaica, Metuchan, and Manhattan (New York), as well as the Ecclesia in Panama. The Metuchan Ecclesia put on an excellent effort in Manhattan, New York, which was splendidly attended by both brethren and strangers, and which I looked upon as a highlight in our travels. The colored Ecclesia in Jamaica, New York, had a packed hall for the address that we gave there. Whilst, in Panama, I found the spirit of reverence and Ecclesial decorum outstanding, and such as some white ecclesias could certainly emulate. Brother Graham—a Panamanian—presided for me when I spake at the Table of the Lord, and excellently performed his important functions at the Table.

But people in the streets and on the planes, with whom I spake, were sometimes (not invariably) different. One woman expressed herself thus: "They do not know how to act decently in society; they inevitably bring slum conditions with them." I could not agree with her, for had I not associated on terms of equality with colored people? Were they not my brethren in the faith? Had I not been with some whose dwellings were above reproach? Had I not seen slum areas among white people equally as bad as those of some Negro areas in the States? "They are arrogant, and want to grab what belongs to us!" declared one red-faced man indignantly. I did not (perhaps I should have) remind him that nothing he had really belonged to him, for it all belonged to God; men grabbed what they hold often without a thought of gratitude to the Giver of it all. Instead, I mildly asked; "But why are they excluded from some restaurants?" "Because we don't want to eat with them!" was the blunt, honest, but ignorant reply.

I reminded my red-faced friend, that it had been whites who had brought the colored folk here in the first instance, that the nation recruited them for war, and surely it owed them something.

On the other hand, it seemed to me, that the colored section of the community was going out of its way to force an issue, to precipitate a crisis. We were in Washington on the morning of the famous march. It went off tamely. Thousands were converging on the capital, and authorities were worried as to the outcome. But no untoward incidents occurred. One energetic colored gentleman was outside the bus terminal selling flags to be used in the march, bearing the caption: "I marched for freedom." He waved them in front of us, and succeeded in selling one to me! But we could have offered him a greater freedom than what the Government could provide, if only he had been disposed to listen. Ultimately, a tremendous crowd gathered together for the march, for not only did Negroes converge on the city from other parts, arriving by plane, train, and bus, but the population of Washington, the capital of the nation, has a larger proportion of colored people than white, and thus, of itself, could provide a large number for the procession.

The march went off quietly as figuratively the whole nation stood and watched. It had to go off quietly, for otherwise the cause of the colored people would have suffered greatly, and the repercussions could



have been widesweeping and disastrous throughout the whole nation. But it was accompanied by rumblings that can develop into a roar, for there are agitators who would like to see the spark and flame of violence and revolt. Cecil Moore, of the Philadelphia branch of the National Association for the Advancement of Colored People, declared:

**"My basic strength is those 300,000 lower-class guys who are ready to mob, rob, steal and kill."**

A pastor of the Brooklyn Concord Baptist Church predicted:

**"The streets will yet run red with blood!"**

Another colored clergyman, James Bevel, a Mississippi official of the Southern Christian Leadership Conference, expressed himself in the following elegant terms:

**"Some punk who calls himself the President has the audacity to tell people to go slow. I'm not prepared to be humiliated by white trash the rest of my life, including Mr. Kennedy."**

These, of course, are the extremists. Mostly, people are not vocal until they are pressed into being so. Normally they are afraid of the violence that might erupt. On the other hand, colored people are frustrated by legislation that promises them much, but falls short of the brave words in which it is expressed. The battle for individual rights on behalf of colored people has been a long, hard struggle, extending over 300 years. Promises have been made, but not kept. Lynch law and segregation have been the weapons used in the past, and whilst these have now gone, there still remains the threat of personal, illegal violence. Though Governmental legislation has promised much, particularly in educational integration, means have been evolved by some sections of the community, to slow it up. Recently "Time" commented:

**"The expectation fell far, and tragically, short of fulfilment. In both South and North, public officials found all sorts of ways to delay, avoid or simply ignore implementation of the Supreme Court's order. Dashed to the ground, Negro hopes arose once more in 1957, when President Eisenhower ordered Federal troops into Little Rock to enforce token high school integration".**

It seemed to me—I may be wrong—that the real cause of trouble between white and colored in the States, is not whether integration is practical or desirable, but the haunting fear that ultimately the colored will not merely integrate but will dominate. Gradually the number of colored is overhauling those of white people. Washington has a greater population of colored than white; Detroit, Chicago, New York have large populations of colored people; that of Philadelphia is growing rapidly. And the proportion will become greater with time. "U.S. News & World Report" reported in regard to the city of Orange, not far from New York:

**"Orange is a residential community of about 36,000 people. Its racial division is estimated at 26 per cent. Negro and 74 per cent. white, but the school population is about evenly divided between Negro and white children."**

On the other hand, Negroes themselves have raised a voice of warning to their colored brethren. They have pointed out that it is not sufficient for a section of the community to demand equality with others, it must justify it. It has been pointed out, that whilst some coloreds are capable of taking their position among society on equal terms, others are not (the same words are true of white people, of course), and figures have been advanced revealing that as the proportion of Negroes in a com-

munity increases, so also does the crime rate. "The Reader's Digest" (Sept. 1962) quoted the police chief of the District of Columbia as estimating that Negroes are responsible for 80% of the serious crimes there, although they make up only a little more than half the population. In Chicago, where Negroes were 17% of the population, they accounted for 65% of the jail inmates; in Philadelphia, the comparable figures were 21 and 80%; in Detroit, 19 and 58.

It has also been pointed out that when colored people move into an area, it will deteriorate in standard. There is no need of this, for it is not invariably the case. Other areas (in Atlanta and San Francisco Bay) have improved by an influx of Negro families. So, it is suggested, the Negro is capable of living up to the standard of any community, but that large numbers (like the white slum dwellers of some parts of England) have not been educated up to that standard, and yet persist in moving into areas which soon go down hill. But who sells those areas to colored people? Do not the whites?

It is also claimed (see Reader's Digest) that the colored people are noted for moral irresponsibility.

**"Among Negroes the illegitimacy rate is above 20%. And Negro fathers, even when they are married, tend to abandon their families with light-hearted frequency. About 8% of white families with children under 18 are broken homes; for non-whites, the comparable figure is 21%.**

But of course, in this age of growing moral irresponsibility, what section of the community can hold the other up to censure!

Against this background in the States, the Truth must find its place. This social struggle comprises part of the environment in which brethren and sisters live, part of the pattern of life in the midst of which the proclamation of the Truth sounds forth.

These problems are not limited to USA. There is another USA (Africa) which has similar problems of its own. And every nation has problems that are incidental to it. As brethren of Christ, who are "CALLED OUT" of the nations about us (Acts 15:14), we must strictly stand apart from such currents of thoughts, and not allow ourselves to become identified with any political moves one way or the other. **CHRIST ALONE CAN SOLVE THESE PROBLEMS.** We have nothing to do with them at all, except to observe them as part of the pattern of life in which we live, and await the solution that Divine wisdom will ultimately reveal. We cannot afford to take sides today, whether we are colored or white. A strict neutrality in such issues must be observed by us.

I was impressed with the need of such words of caution as this, by a letter received from another part of the world. The brother described how he had been called upon to testify before the "Security Branch of the C.I.D." of his country, and had been warned that if Christadelphian literature contained anything derogative to the country, it would be suppressed. In short, this letter revealed that the Government of the country concerned, was exercising its power to threaten a minority group in its midst. This, to me, was the most striking indictment of the government concerned, that I had read anywhere. Yet, in his letter, this brother sought to justify the governmental action and policy of hate against other countries, that apparently forms part of its propaganda. In his letter, he set out the alleged character of life in Australia, though he had never been there. He wrote:

**"Your Press would NEVER—repeat NEVER—publish (anything in**

**favour of this country such as) the report of the Judicial enquiry where it is shown that rioters were paid to riot by certain European communistic organisers."**

Such an accusation is quite incorrect. But what the letters (I received more than one, from more than one source) revealed, was that brethren seem to be coming rather hysterically moved through the national propaganda of the country of their PILGRIMAGE, in which they dwell as STRANGERS and PILGRIMS in the earth. Let us bear well in mind our Scriptural standing in the country where the accident of birth has placed us. We have here no permanent resting place. We are not of USA, Australia, Germany or Great Britain, but we are of ISRAEL. And not the Israel of the Middle East today, but that of the future. As soon as we lose our sense of proportion to things happening about us, as soon as we forget that we have been "taken out" of the nations, as soon as we identify ourselves with national aspirations, we are in serious danger of losing our spiritual heritage.

That is why we have written upon these racial troubles in this section of our notebook. In this age of extreme nationalism, there is a danger that we be caught up in the current of strong feelings that can be aroused through propaganda, and which can swirl us out of the course of the Truth. We must stand apart from all such influences, though we might be observers of them. There is extreme danger if we take any other stand.

One letter from a brother alleged that there is a Divine curse on Ham. But where do we read in the Bible of a curse on Ham? There is nothing said about it therein! There was a curse placed upon Canaan, the son of Ham (Gen. 9:25), so that God declared: "a servant of servants shall he be unto his brethren." That was fulfilled when Joshua entered the land of Canaan, and brought the native inhabitants into servitude. Does it apply to Ham generally?

The letter before me claims that it does, and that, therefore, colored people are Divinely appointed to be the servants of the whites. I do not dispute for one moment that some nations and races have a greater aptitude than others in certain directions, and that, therefore, it is decreed that they will exercise the ascendancy at certain periods of history (Acts 17:26). It is a theory of mine (and facts seem to justify it), that for sheer mental brilliance, the Jewish race is superior to most other nations. But that doesn't mean that individuals of other nations cannot exceed individual Jews in brilliance in a particular field of knowledge. The North Americans have greater drive and energy than the South Americans; but it is circumstances, environment and opportunity that has created the difference. The fact that the skin of a person is a different color does not necessarily mean that he lacks the ability of his white brethren. It frequently depends upon the aptitude and ability of the individual. There are both colored and white people in the States who efficiently conduct large businesses; there are others, both colored and white, who are lazy and content with the squalid slum conditions in which they live.

So the facts seem to show that some individuals have greater ability than others; and some nations are more qualified in certain directions than others. But that has nothing to do with the supposed curse of Ham. And the facts reveal that the sons of Ham were not all servants. Among them were Nimrod and Mizraim. Did the curse of perpetual servitude rest on them? By no means! From the former came Assyria and Babylon. Were these nations in servitude to Israel? The contrary

is the truth. The mightiest empires came from them. Rather than the curse of servitude resting on Ham, Ham asserted his authority on the rest of the world! And from Mizraim came Egypt, noted for the splendor of its past, the glory of its Empire, the skill and might of its administration. Where is evidence of the curse of Ham on these notable sons of his? The glory of Egypt was unsurpassed during many centuries of ancient history.

Therefore do not let us repeat the fallacy that God has decreed perpetual servitude for modern nations today, without sound Scriptural reason for so saying. And let us bear always in mind, that whatever the condition, or ability, of a nation might be, those who are called to the Truth, are called "out of" those conditions to attain unto a glorious unity with Christ, and thus with those of "like precious faith" (Gal. 3:26-28). If Christ is "not ashamed to call them brethren" (Heb. 2:11) who are called to the Truth, and if the appeal of the Gospel is to all irrespective as to color or race (Acts 17:26-28; Rev. 5:9-10), then in the Gospel all are joined in a glorious unity in Christ.

It therefore follows, that if a person is qualified to accept the Gospel, he is qualified to humbly expound it. And where the Gospel is planted, even in the most backward parts of the world, there is a need to evolve means of making those who embrace it self-supporting as far as the study and proclamation of the Truth is concerned. An observation of conditions in many parts of the world, convinces me, that this is not only possible, but desirable; and that the responsibility is ours, that if we preach the Truth in a centre, we must build up the local members so that they, in turn, can proclaim the word independently of outside help if need be.

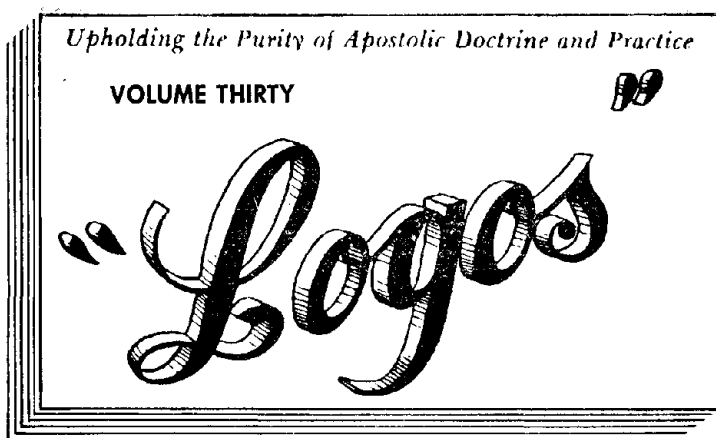
I have wandered a lot in my notebook this month, and it may read a little incoherently to readers. I have sought to set down some of my impressions regarding controversial matters, as I have wandered from place to place, and observed the passions of men aroused until they become quite unreasoning in their attitude and demands. What great problems the world presents for Christ to solve! In him alone is there sufficient wisdom and power to effectively solve these problems, so that out of the confusion, trouble, and violence of this unhappy world, there will come at last, "times of refreshing" for the benefit of mankind in all parts. Never let us lose our sense of proportion and perspective in regard to current issues, but ever bear in mind the temporary nature of the present way of life, and seek the permanent things of the kingdom of God. In due time it will supplant all the things that disturb the minds of men now, and will reveal the glory of Yahweh's truth in every avenue of life.

—Editor.

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A brain destitute of God's thoughts is unenlightened, and, of necessity, incapable of thinking, speaking, and writing correctly concerning Deity, either in relation to His essence, mode of existence, system of manifestation, purpose or requirements. We are compelled, therefore, from very helplessness, to accept God's own account of these things, which is revelation, or to remain hopeless in ignorance of the Truth.

—J.T.



### Thoughts for the Times

## Shall We Develop to Maturity —or Pine and Perish!

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To progress in divine knowledge is a duty. "Abound yet more and more" is the Spirit's oft-repeated admonition (Phil. 1:9. Col. 1:9, 10. 2 Pet. 1:8. Jude 20). Progress does not mean an everlasting changing of one's belief, as some who have wished to thrust their heresies upon us have said. To progress is to grow, develop, augment, not to destroy and recommence. As the flower expands from bud to full blossom, or as a human being from infancy to manhood, so are we to grow. To suppose that, having attained to a knowledge of the first principles—having reached that degree of enlightenment which gives validity to baptism—further study is optional is a fatal mistake. There can be no standing still in the Truth—we either improve or deteriorate. A babe cannot remain a babe. We must go on to maturity, or pine and perish. Let us take steps to ensure progress. Let us cultivate a liking for the Word, and persevere in personal research (1 Peter 2:2. Prov. 8:34). Let us not be content with what we learn at the meetings, but encourage home study. As our numbers increase this obligation of growing in knowledge becomes more imperative.

—A.T.J.

## The Drama of World History and Bible Prophecy.

# Do we need a New Appraisal of Prophecy?

“Elpis Israel’s subject-matter is national, not sectarian. It treats of a nation and of its civil and ecclesiastical institutions in a past and future age. It is designed to enlighten both Jews and Gentile’s in Israel’s Hope, that by conforming to the proclamation of their king, they may be prepared for the administration of its affairs in concert with him, when all nations shall be as politically subject to his dominion, as Hindostan and Britain are to Queen Victoria’s. It is designed to show men how they may attain to eternal life in this theocracy, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined.”

—Preface to “Elpis Israel” p. xvii.



### “By Their Fruits Ye Shall Know Them”

During 1963, our attention was drawn to a series of articles in *The Christadelphian* which challenged the accepted concept of Bible prophecy by most Christadelphians. For example, the traditional exposition of Tarshish and Daniel 11:40-45 was set aside, though nothing very conclusive was put in its place.

The articles caused concern in some quarters. Some questioned whether the expositions contained in *Elpis Israel*, *Eureka*, and other writings of the pioneers are really sound.

We regretted the appearance of the articles, feeling that they were not well founded on sound Bible principles. They left much to be desired, and after all had been said, or written, and brethren were left in a state of bewilderment, no clearly defined prophetic programme, no certain “thus saith the Lord” was set before readers to replace that which had been brushed aside.

The Editor of *The Christadelphian* obviously disagreed with some of the findings of his contributor, and stated as much in Editorials. In this he followed his predecessors.

The first Editor of *The Christadelphian* (the late R. Roberts) wrote:

“Dr. Thomas’ political prognostications, based on prophecy, have been too signally realised to admit of the supposition that he was radically mistaken. . . .”

The second Editor of *The Christadelphian* (the late C. C. Walker) likewise wrote:

“Of the correctness of Dr. Thomas’ political anticipations from the

prophets, the following is offered as proof, in addition to what may be found in the text and footnotes of this edition of 'Elpis Israel' . . . " (then follows a list of predicted events that came to pass).

The third Editor of *The Christadelphian* (the late J. Carter) wrote regarding the interpretation of Daniel 11:

"We think Dr. Thomas was right" (*"The Christadelphian"* vol. 79, p. 124).

These brethren were able to point to the fact that many of Brother Thomas' predictions have been vindicated by history. What have his detractors to offer in that way?

We hear of some setting forth "a new appraisal of prophecy," a new conception of the Apocalypse, but are these necessary when events have vindicated those we already have?

We need to exercise the greatest care before turning from the well tried expositions of our pioneers for the untested theories that are being set before the brotherhood today.

It is possible to turn to *Elpis Israel* and *Eureka* and read of clear and certain prognostications which subsequent world events have proved to be correct.

Can the detractors of Brother Thomas do likewise with their writings?

They cannot! Surely, then, the statement of Scripture remains true: "By their fruits ye shall know them." Whilst we do not give slavish deference to Brother Thomas in all that he wrote, whilst we reserve the right to test everything he wrote by the Word of God, the sweeping condemnation of certain of his expositions by some find no favour with us.

### **The Bible Must Be Properly Expounded**

We do not, for one moment, set forth Brother Thomas, nor any man, as a supreme authority to be accepted without question. It is the Bible we must heed; it is by carefully considering its message that we will find Truth on any subject.

"Elpis Israel" clearly makes that point; Brother Thomas would direct us to the Bible as the supreme authority. Notice what he wrote in the extract quoted above and that which follows:

"No one has any right to set up his own ignorance as the limit of what God hath revealed. A thing may be unknown to such a man, but it doth not therefore follow that it is either absolutely unintelligible or a secret. He may not know of it, or, if explained to him, he may not have intellect enough to comprehend it, or his prejudices, or sectarian bias may darken his understanding—this by no means makes the thing unintelligible or mysterious to other people . . ." (*Elpis Israel* p.6).

These words are true regarding controversial issues whether they be in the realm of doctrine or prophecy. We must not hearken to what a man might say (he may not have the ability to rightly understand or expound), but on our own responsibility, we must search the Bible ourselves for light and wisdom.

"To the Bible then let us turn, as to 'a light shining in a dark place,' and, with humility, teachableness, and independence of mind, let us diligently inquire into the things which it reveals for the obedience and confirmation of faith." (Elpis Israel p.8).

"The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world. The coming years will not be years of peace . . ." (Elpis Israel p.385).

### But Is Prophecy Important?

But does it matter who Tarshish is, or what plan of the Apocalypse is followed? So often brethren rejoin: "That is only prophecy, it is not fundamental!" Whilst we agree that prophecy is not fundamental as doctrine is fundamental, we must also acknowledge that "all Scripture is profitable" only if it is correctly expounded. Prophecy makes up the largest part of the Bible; if we decry it as unimportant we stand in judgment upon God Who provided it. It is our firm belief that it is because Christadelphia has such a weak platform prophetically, that our preaching lacks its power and appeal. We have *the* message for today, but instead of setting it before the public vigorously and plainly, the Truth is set forth in an anaemic form that lacks any appeal. Many ape the clergy and sermonise to the public, and the result is seen in the empty halls around the Ecclesial world. Read the vigorous message that Enoch delivered to his contemporaries (Jude 14-15), or the urgency with which Lot brought home to his relations the fact of the impending crisis, and compare this form of preaching with much that emanates from our platform today!

Prophetically our message is an uncertain one. It is uncertain because speakers have not familiarised themselves with the Bible, or the writings of such as Brother Thomas who will lead them to the Bible. The study of the prophets is discouraged in some quarters because it is claimed that it is unimportant.

But let the Spirit advise whether this subject is unimportant or not. What does it say regarding the Apocalypse, for example? Revelation 1:3 declares:

**"BLESSED is he that readeth, and they that hear" the words of this prophecy . . ."**

Is the Apocalypse read with understanding? There is a Divine blessing pronounced where that is done. But how often is it done? These words of the Spirit are a challenge to Christadelphia

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\*The Greek implies, "One who gathers exact knowledge of a matter," hence, one who knows accurately, or observes narrowly. The blessing therefore comes not merely to the one who reads and hears, but the one who reads with understanding and comprehension.



which claims to be the people of the book. The challenge is repeated seven times in Revelation chapters 2 and 3, in the words: "He that hath an ear, let him hear what the Spirit saith unto the Ecclesias."

In Rev. 16:15 the challenge is made more pointed. Christ issues it to this generation (for his words apply to those living contemporary with the events symbolised in this chapter). He declared:

**"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."**

This is Christ's voice to *us*; what are we prepared to do with it? We are blessed if we are found watching, but we can only watch if we understand. And the Apocalypse is given to the end that we may watch and keep our garments. What are we doing with Christ's challenging words? We might be "doing the daily readings," but are we reading with understanding? That is the point. There is no virtue in reading words; we must comprehend the ideas behinds the words.

Another challenging statement is found in Daniel 12:10.

**"None of the wicked shall understand; but the wise shall understand."**

Again, this is the statement of the Spirit, and again it is spoken in relation to a book of prophecy.

Is the reader prepared to face up to the challenge of God?

He might protest that these books are beyond his understanding, but in answer to that, God has promised to give him help if he seeks it in the right way (James 1:4-5. Ps. 25:9).

Furthermore, we believe that God has provided help in the writings of our pioneers. By writing thus, we do not mean that Brother Thomas was inspired as the Bible is inspired; such was not needed. But we do feel that he was guided to an understanding of Truth, and that God was with him in the development of the Christadelphian Movement in these last days. We teach that "God rules in the kingdom of men." We see His hand extended in bringing into prominence a Sennacherib or a Nebuchadnezzar, a Churchill or a Hitler. Is not He equally interested in the development of His ecclesia; and were not the remarkable incidents that resuscitated the Truth in these last days God-guided? Of course they were. And in these things, God provided the men capable of fulfilling His purpose. We are wise to use the means thus provided to the better understanding of the Bible.

### What The Bible Tells Us To Do

We are sometimes told that we should not read Dr. Thomas, we should read the Bible. But when we do that, what do we find? We find is suggesting that some men are raised up to guide

others into truth (Act 8:31). We read, for example, the exhortation of Paul:

**"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17—see also Phil. 2:29).**

Who has laboured more than Brother Thomas in these directions? What sort of honour should we pay him? A slavish reverence to his name and person, or an intelligent study of his writings with Bible in hand? Obviously the latter.

When Israel failed to do the will of God in that way, the nation suffered. It came under the domination of men who were immature in understanding and experience, and who were incapable of guiding it in knowledge. Yahweh through Isaiah warned:

**"I will give children to be their princes, and babes shall rule over them . . . the child shall behave himself proudly against the ancient, and the base against the honourable" (Isa. 3:4-5).**

These words were vindicated in the leaders who dominated Israel, and who became known for their childish expositions of the word, their repudiation of that which had previously been set before the nation. As a consequence, the nation drifted from the ways of God. It "rejected knowledge," and was, in turn, rejected by Yahweh (Hos. 4:6).

The same can become true of us. There is much that is childish set before the Christadelphian world today; many children who "behave proudly against the ancient," against our pioneer writings without anything sound to put in their place.

We need to exercise care.

But whilst Christadelphians might set aside these expositions, sometimes the very writings they ridicule are honoured by the world. That is true of "Elpis Israel." Rejected by some in the brotherhood, here is what one Seventh Day Adventist teaches regarding it. In a large book of nearly 500 pp. entitled *Through Turmoil To Peace* and published by the *Signs Publishing Company* testimony is given to Brother Thomas in the following words:

**"For many years Bible students have been anticipating the fulfilment of these predictions made by Ezekiel during the Babylonian captivity twenty-five centuries ago. As far back as 1848, Dr. Thomas, commenting upon Ezekiel 38:8-11, said in his book entitled 'Elpis Israel': 'I believe there will be a pre-adventual, limited colonisation of the country of the Jews . . . and that the prosperity of this colony . . . will be the cause of the country's invasion by the Russian clay styled 'Gog' by Ezekiel. It will be the sign of the 'time of the end' indicated by the speedy return of Christ. The pre-adventual colonisation of Palestine will be on purely political principles, and the Jewish colonists will return in unbelief of the the Messiahship of Jesus, and the truth as it is in Him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and**

gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. . . . Now any persons acquainted with the present insecure condition of Palestine under the Ottoman dominion must be satisfied from the testimony, that some other power friendly to Israel must then have become paramount over the land, which is able to guarantee protection to them, and to put the surrounding tribes in fear . . .”

“But to what part of the world shall we look for a power whose interests will make it willing, as it is able, to plant the ensign of civilisation upon the mountains of Israel? . . . I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by Jews; their present intentions, however, are of no importance one way or the other; because they will be compelled by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. . . The finger of God has indicated a course to be pursued by Britain, which cannot be evaded, and which her counsellors will not only be willing, but eager to adopt when the crisis comes upon them. The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews.’

Dr. Thoms did not live to see the fulfilment of Ezekiel’s prophecy, for he was laid to rest in 1871. But were he living now, **HE WOULD NOT NEED TO ALTER A WORD OF THE ABOVE QUOTATION.** How true are the prophecies of the Bible when they are correctly applied! Verily the word of our God standeth for ever; and as we see these marvellous fulfilments of the prophetic utterances of the Hebrew prophets, we should become more firmly established in our belief in ‘the more sure Word of prophecy.’ . . . True, he (Ezekiel) never used the word ‘Britain’ in his prophecy, but he did use symbols and geographical expressions which unmistakably point to Britain . . .”

So wrote this Seventh Day Adventist, but, today, Christadelphians take the same book from whence he quotes, and repudiate it.

When we come to treat with the subject of Tarshish, we will find that every confidence can be placed in the exposition of Brother Thomas. He was cognisant of the very objections that his critics today advance against his exposition, but he set them on one side, for the weight of evidence was too strong to do otherwise.

And events have justified “Elpis Israel” in that regard. We can take the writings of the pioneers down from the shelf with every confidence that they present a sound conception of Truth. Let them be studied as their authors intended them to be—“with Bible at the right hand”—and much profit will result. —E.P.

I ask no quarter, favor, co-operation, or fellowship from those whose heart is not with Christ’s brethren in this admirable enterprise (the dissemination of the Truth), which will soon be crowned with the presence of the Son of Righteousness shining in their midst. —J.T. (1869).

An Exhortation to Faithfulness.

Shall we Strive for—  
**THE WORLD or LIFE ?**

*"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?"*



**Salvation — 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.

The 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".**  
(Psa. 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 obtained, 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).

### **Life Is Our Most Precious Possession**

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 on earth, not in the aggregate, but narrowed to the point of the spiritual self-interest of personal existence. 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 measure of their approbation; gain the riches of earth—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 Must Deny The Things Of This Life To Gain All**

Yet in the scales of spiritual values there is a conservatism that leads to poverty and waste, and a prodigality that leads to rich abundance! Before the supreme claims of faith, fealty to the Gospel, and loyalty to the Master, life, precious though it be, must take second place. If devotion to the principles ruling in the spiritual sphere means conflict in the natural, then whatever the cost, even 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 estimate, 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 lost his life in the sacred cause, he did 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.

When we think of it, many, if not most, of the difficulties are to be solved only in relation to personal existence and are to be met only by this supreme consideration. It is written:

**"Eye hath not seen, nor ear heard, neither hath it entered the heart of man the things God hath prepared for them that love Him".**

But what does it profit a man to know these things if he is not present to share the rapture? 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 may be, 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 the Lord 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? When the golden age dawns, and the world, transfigured and redeemed, basks in the effulgent rays of the sun of righteousness, what shall it profit a man if he remains in darkness, and if oblivion be his portion? Every blessing, every rapture, and reward receive their 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 Is A Great 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 towards 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; and the thought of missing the Divine recompense could only have been momentary and not a fixed principle. At all events we cannot err if we follow the example of the excellence of the earth, whose life and spirit are a constant inspiration 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.

### **There Is Only One Way**

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 "accursed 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 reminding us that responsibility is, first and foremost, individual in its scope and bearing, and that undue emphasis cannot be placed on personal conduct in relation thereto.

Furthermore, it is of supreme moment to observe that 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 to God a ransom for him." Tasting death for every man (Heb. 2:9), provision was made for forgiveness and reconciliation; and by belief and faith in his redeeming work, the gift of righteousness was received, and justification obtained. This service Christ alone could render, and we must be careful lest we encroach on his prerogative and imperil his uniqueness. 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 whole 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.

## PREACHING THE TRUTH IN THE PHILIPPINES

Some time back, the Bible Mission asked us to publish a notice regarding the forwarding of money and gifts to the Philippines. Since then, we have had a further communication from the Secretary. He quotes a letter from Brother Hermann containing the substance of the following:

**"In regard to the notice in the "Logos" concerning the discontinuance of gifts and remittances to the Philippines, we would like to make it clear that this was not intended as questioning the integrity of Brother Jimeno. Brother Jimeno has been, and still is, an example of integrity and diligence that would do many of us good to follow. The problems the notice mentioned mainly arose from the avarice of those outside the Truth."**



We must, in the natural course, disappear from the scene. By-and-bye the grass will grow over our graves in the cemetery, and the ages will march onwards without us, and bring shortly in their course the gladdening vision of Christ returned.

—R.R.



## Israel's Glorious Inheritance

A series of articles based on notes taken during a debate with Brother Sulley upon the vision of Ezekiel.

The extent of the territory and its division to the Twelve Tribes is outlined in Ezekiel 47 and 48. Upon this basis Brother Sulley, on Page 296 of the Temple Book, has indicated diagrammatically the 12 cantons of the tribes in equal divisions occupying the territory between the River Nile and Euphrates; in the centre of this territory the Levites have their inheritance in the "Holy Oblation," neighboured on the north by seven tribes, and the south by five tribes.

The dimensions of these cantons are not specified by Ezekiel, excepting that they are equally divided as expressed in Ezek. 47:14: "One as well as another." The extreme northern boundary occupied by the tribe of Dan is revealed in Ch. 48: 1-3. It will be noted that this boundary reaches to the River Euphrates in fulfilment of the specific promise made to Abraham (Gen. 15: 18). Ezekiel also states that the southern boundary occupied by the tribe of Gad reaches "even to the river of Egypt" (Ezek. 47: 19, of Temple Book, Page 298).

Brother Sulley maintains the southern boundary must include the Sinaitic peninsula and the delta of the Nile up to the river of Egypt.

For the eastern boundary we must go east of Jordan, seeing it is written that a Sceptre shall rise out of Israel and shall smite Moab:

**"And Edom shall be a possession, Seir also shall be a possession . . . and Israel shall do valiantly" (Nnm. 24:17-18). "They shall lay their hands upon Edom and Moab, and the children of Ammon shall be a possession" (Isa. 11:14).**

In the centre of this inheritance is the "holy portion" offered unto the Lord:

**"Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Yahweh, an holy portion of the land: the length shall be the length of twenty five thousand, and the breadth shall be ten thousand. . Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof" (Ezek. 45:1-2).**

Once again, units are specified without indicating their length, and because the word "cubits" is introduced in describing the

“suburbs” (more correctly the void place or surround of free space outside the outer sanctuary), this has been wrongly construed by some to indicate the cubit measurement for the holy portion. Thus, again we are introduced to this question of “reeds” and “cubits,” and as we have previously stressed, where cubits are not specified the measurement is a reed: “a reed of six cubits and a handbreadth.”

That the reed measurement is again used of the Holy Oblation is irrefutable for the following reasons:

### The Holy Oblation

The extent of the Holy Oblation is stated to be “five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city” (48:20).

The Holy Oblation is divided thus:

1. In the north of this square, a piece of territory 25,000 long and 10,000 broad “for the priests the ministers of the sanctuary which come NEAR to minister unto Yahweh: and it shall be a place for their houses, and an holy place for the sanctuary.” (45:3-4). This is also referred to in Ch. 48:11 as “the Sons of Zadok.”
2. In the centre of the square, a piece of territory again 25,000 by 10,000 for the use of the Levites (45:5), in which territory they are prohibited from selling and exchanging (48:13-14).
3. In the south of the square, a piece of territory 25,000 long and 5,000 broad called “the possession of the city . . . it shall be for the whole house of Israel” (45:6).

What, then, is the length of this measure, which is applied both to the sanctuary and to the Holy Oblation? Dr. Davidson is very consistent. For whilst he applies this measurement as cubits to the sanctuary, he also applies cubits to the Holy Oblation and the land division. But this is manifestly erroneous, because taking the full extent of the Holy Oblation (25,000 by 25,000 cubits) and allowing the utmost possible area to each tribe (an additional 25,000 for each of the twelve divisions) making a total of 13 measures of 25,000 cubits, we should only get 107 miles from north to south, and only two-thirds of the extent of the old possession under Joshua and the Kings of Israel!

Dr. Davidson’s diagram in the *Cambridge Bible* gives the Holy Oblation as 25,000 cubits, and each tribal division north to south roughly 11,000 cubits, making the total territory about 157,000 cubits! This is one-sixth of the reed-measurement, at most about 50 miles. Yet, when Canaan was divided among the twelve tribes, it reached northward from Mount Hermon in Lebanon to Tamar in the south, some 180 miles in extent.

Thus, we are asked to believe the extent of the territory in

the Kingdom will be only ONE-THIRD from north to south of that occupied in the past, and not HALF in width!

This is the logical outcome if we consistently with Dr. Davidson, construe the unit used to be a cubit . . . for the SAME measure unit was used for both sanctuary and the Holy Oblation.

The land promised Abraham for a possession was "from the river of Egypt unto the great river, the river Euphrates," some 250 miles. Surely, Dr. Davidson's theory produces a dilemma of the first magnitude.

To obviate this we are reduced to an extraordinary method of interpretation, that inconsistently says we can read "cubits" in Ch. 45:2, when applied to the sanctuary, but we must make this into "reeds" in the next verse when applied to the land, as it obviously must be in this case!

Furthermore, this cubit measure would make Yahweh Sham-mah, the metropolis of the age to come, under two miles square—not as large as many provincial cities!

Even Dr. Bullinger says this is "absurd":

"A word is necessary regarding the mistake into which some commentators have fallen with regard to the measurements of the Oblation. . . It has been assumed that these are to be understood as cubits and not reeds. According to this reckoning all the Oblation 25,000 by 25,000 of cubits would represent a square rather less than ten miles each way. The absurdity of this view will be at once apparent when the cubit-scale is applied to the City. This is stated to be 5,000 by 5,000 SOMETHING, and if these are cubits this is reduced to a petty area of a square less than two miles each way. The point need not be labored."

We maintain the "absurdity" of this view is more apparent in failing to properly apportion the territory promised to Abraham and his seed from the Euphrates to the Nile, and more so when the testimony already given by Ezekiel distinctly states that the Sanctuary on each side: east, north, south, and west, was 500 REEDS (Ezek. 42:15-19), an interpretation Dr. Bullinger accepts.

### Position of The Sanctuary

The northern section of the Holy Oblation is "for the sanctuary and the most holy" (45:3). This indicates the Sanctuary is in some part of the portion of the Sons of Zadok, but all commentators place it in the centre of the central portion, in accordance with the statement: "and the sanctuary of Yahweh shall be in the midst thereof." However, of the middlemost portion we read: "and the five and twenty thousand of length and the ten thousand of breadth shall also the Levites have for a possession for TWENTY CHAMBERS" (v.5).

It is misleading to render "chambers" as "cities to dwell in." The word "chambers," referred to in earlier articles, has been

rendered by Gesenius: "cella; i.e. the whole space within the walls of an ancient Roman temple, and the divided sections therein are called cellae." Here, then, the Levites' portion is shown to have twenty cellae of the sanctuary; i.e. the outside of the outer sanctuary comprising the two parallel duplicated ranges of ten chambers, equalling twenty chambers (cellae).

This testimony prevents us placing the sanctuary right in the centre of the middle portion of the Holy Oblation, as shown by all other expositors, as it must have twenty chambers (cellae) in the Levites' portion, thus establishing its site on the Hill of Zion.

Brother Sulley shows that this arrangement will prevent the portion of the Sons of Zadok—the immortals—being contaminated with the droves of cattle brought to the sanctuary, for these will traverse the mortal levites' portion.

What is the predominant feature that impresses the reader when viewing this future division of the land compared with the old division? Surely that the priestly functions for worship receive the major allotment, and that while sacrifices are mentioned in describing the provision for the priests, no mention is made of tithes. In the original allotment, the tribe of Levi had no land, but were supported by tithes from the other tribes (Lev. 27:30, etc.)

There is a tradition that Ezra punished the Levites for keeping away from Jerusalem by depriving them of tithes (*Eldersheim's Temple*, Page 64), but such will be impossible in the future for their domain is around the sanctuary—pointing to an imposing system of worship eclipsing anything in the past and requiring a sanctuary commensurate with these priestly allotments and functions.

—F.B.

#### NOTE:

There are one or two difficulties associated with the defined borders of the Land, which a little careful investigation will clear up.

It is obvious, from Gen. 15:18, that the land promised Abraham extended from the Euphrates to the Nile, for the Hebrew word in the phrase "river of Egypt" as used here, signifies a river such as the Nile, and not the Wady El-Arish.

In 1 Chron. 7:8 reference is made to all Israel celebrating with Solomon from the north "unto the river of Egypt." Here, the word for River is different to that in Gen. 15:18 (a difference shown in the Revised Version—cp. Gen. 15:18 with 2 Chron. 7:8), and here, as in similar places, the "river of Egypt" is the Wady El-Arish (so-called "river of Egypt") south of Palestine.

The land promised Abraham, however, extends to the Nile, and Ezekiel's borders, when properly interpreted allow for this,

He states that the south border is from Tamar "even to the waters of strife in Kadesh, the river to the great sea" (Ezek. 47:19).

The city Kadesh was much further north than the Nile. How then can this description be reconciled with that of Gen. 15:18. Quite easily, and in two ways. Firstly, Kadesh was a district as well as a town (Ps. 29:8), and therefore could easily have extended south to Sinai. But, in addition, and more to the point, Kadesh is a word of frequent use in Scripture, and signifies the Holy. As such it could refer to Sinai which is described as the Holy Mount. It will be also seen, by consulting Exodus 17:7, that there was a "waters of strife" at this southern extremity. Thus Ezekiel and Genesis are found in agreement.

But what of the word "river" (Ezek. 47:19)? The Hebrew word is "nachalah," and signifies "valley" (see margin), without specifying what valley. The word, in Hebrew, signifies "inheritance." Thus we could render "from the inheritance to the great sea." However, if valley is preferred, the specific valley is not indicated, and certainly it is not the Wady El-Arish, for a different variation of the word is used for Wady, and if it were established to be identical with the Wady El-Arish, there would be conflict with Genesis.

There is nothing in Ezek 47:19 to cause any variation from the specific promise to Abraham, that the promised inheritance will be from the Euphrates to the Nile.

—Editor.

## TOO SEVERE



Brother Thomas is said by some to have been unnecessarily severe in his handling of his opponents—the clergy in particular. This criticism is the result of not perceiving to the same extent as did the Doctor the mischief wrought by false teachers. The Doctor was a man of experience, who knew, far better than most of us know, the ways of religious worldlings, and the havoc they cause. He realised that men and women were everywhere perishing from lack of Bible truth, and that the great hindrance in the way of their receiving it was the erroneous teaching of the apostasy. The clergy are adversaries and blasphemers of the Truth. They preach lies in the name of the Lord, and they hold out to men a salvation to which they will never attain. By a misuse of learning, the donning of distinctive attire, and the assumption of unauthorised, arrogant titles, they fascinate their poor victims.

What would Christ, if he were among us, say of these destroyers of the souls of men? Which, in the dissemination of the Truth, have achieved the greater results, the clear, robust, sledge-hammer proclamations of the Doctor, or the feeble utterances of his critics? Whose writings are the more refreshing and upbuilding, the Doctor's, or those whose authors try to be especially nice with the direct enemies of the Truth? If we take God's view of the leaders and upholders of error, we shall not find fault with the Doctor's trenchant strictures on false teachers. If, in these perilous times, the Truth is to prosper, we shall have to exhibit the Doctor's qualities—fearlessness, outspokenness, clearness, conjoined with jealousy and love for the Scriptures. —A.T.J.

## THE CHERUBIM

# The Significance of the Name

**“Over it the Cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly” (Heb. 9:5).**



### Our Intention In This Series

The words above are intriguing. They indicate that the Apostle had given deep thought to the subject of the Cherubim, and would have delighted to have expounded upon it at length, if time had permitted.

What would he have written if he had done so? It would be interesting to know, but in the absence of such information, the mystery remains there for us to unlock. Fortunately, further hints have been supplied, particularly in the book of Revelation, that can lead to the unravelling of the wonderful symbol, and with these and other clues, an explanation is possible, and one, too, that is of the greatest significance.

We propose, in this series of articles, to give close, analytical study to this theme. We turn back the clock when we do so, for this subject was one of the first that we attempted to expound in the earliest copies of “Logos.” It was, therefore, a “first love” with us, and remains so to this present time.

We invite the Reader to join with us in our investigations. He may like to add his thoughts to what we herewith present, and if so, we shall be happy to hear from him.

### What Does “Cherubim” Signify?

We come upon two words in the Bible: Cherub (Psalm 18:10), and Cherubim (Gen. 3:24). The former is in the singular number; the latter in the plural. Cherub refers to one, and Cherubim to many. The usage of the term throughout the Bible shows that it is not necessarily limited to symbolic images as in the Tabernacle and Temple, but can also relate to living personalities. The King of Tyre is described as “the anointed cherub that covereth” (Ezek. 28:14), whilst, in Eden, the angelic guardians of the tree of life are said to be Cherubim.

What is the meaning of the term? In “Phanerosis,” Brother Thomas suggests the following:

**“We believe that the word is derived from the root ‘rachav,’ ‘to ride’ whether on an animal or in a vehicle. By transposing the first two letters and heemantively inserting ‘wav’ before the last, we have ‘cherub’**

or that which is ridden—in the plural, ‘Cherubim.’ This convertibility of the verb ‘rachav’ into the noun ‘cherub’ is illustrated in Psalm 18:10.”

This suggestion has considerable merit, and has been endorsed by other Hebraists. It seems appropriate to the usage of Cherubim throughout the Scriptures, for they are often identified with a vehicle. For example, 1 Chronicles 28:18 speaks of “the chariot of the cherubim,” or, to follow the Revised Version, “the chariot even the cherubim.” Here the Cherubim are identified with “that which is ridden.” Consider also the language of Psalm 18:10:

*“In my distress I called upon Yahweh,  
And cried unto my God;  
He heard my voice out of His temple,  
And my cry came before Him, even into His ears,  
Then the earth shook and trembled;  
The foundations also of the hills moved  
And were shaken, because He was wroth.  
There went up a smoke out of His nostrils,  
And fire out of His mouth devoured;  
Coals were kindled by it.  
He bowed the heavens also and came down;  
And darkness was under His feet.  
And He rode upon a cherub, and did fly;  
Yea, He did fly upon the wings of the wind.”*

In the picture presented above, all the forces of nature are represented as obeying Yahweh. His servant appealed to Him in distress (v. 6), and He hastened to his help. The manifestation of power resulted in tremendous upheavals of nature which were directed particularly against the enemy. A tremendous storm broke in all its shattering power; the hurricane roared; the sea was lashed into a fury by the violence of the wind; an earthquake rent the habitations of man; fear and terror swept throughout the land. But Yahweh’s servant was delivered, for there, in the very heart of the storm was the angelic cherub directing the issues for his benefit. This Cherub was a “ministering spirit, sent forth to minister for an heir of salvation” (Heb. 1:14). He was an angel, “mighty in strength, a doer of God’s commandments, a hearkener to the voice of His word” (Ps. 103:20). He obeyed the directions of Yahweh as a chariot and horses do the one who rides it.

#### **Yahweh’s Cherubic-Chariot**

Yahweh is represented as riding His Cherubic-chariot in Psalm 99:1:

*“Yahweh reigneth;  
Let the people tremble:*

*He sitteth between the Cherubim;  
Let the earth be moved."*

Expressions such as these, indicate the appropriateness of the suggestion that the word Cherub implies something "that is ridden."

We shall show, later, that the Cherubim relate to the saints; and many places speak of the glorified saints as chariots whom Yahweh will ride to victory. These references are often accompanied by expressions that are very similar to those found in Psalm 18. Thus Isaiah 66:15 declares:

**"For, behold, Yahweh will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire."**

Yahweh will be manifested in His glorified saints, who will execute the judgments written (Ps. 149), and will destroy the forces of darkness and of evil. They are described by Habakkuk as His "horses and chariots of salvation" (Hab. 3:8). Zechariah saw them as four chariots that proceeded forth from between two mountains of brass, to conquer mankind and quieten God's spirit in the earth. He was told (Zech. 6:5) that they represented "the four spirits of the (political) heavens, which go forth from standing before the Ruler of all the earth." The two mountains of brass represent the two great blocs of nations among the kingdoms of men at the time of the end. They are "brass" for brass, in the image of Daniel 2, represented the power of Grecia, and in Daniel 11:40-45, the "time of the end" manifestation of the kingdoms of men, sets them forth under two divisions of what was once the universal power of Greece: the Kings of the North and of the South (cp. Dan. 11:2-3). In the vision of Zechariah, the four chariots bring all mankind into compliance with the Divine will, thus quietening God's spirit, and bringing peace on earth.

Psalm 68, which is both Messianic and Millennial in character, also speaks of the future chariots of Yahweh. Verse 17 declares (using the Companion Bible rendition): "The chariots of Elohim are twenty thousand thousand of angels. Yahweh among them, hath come from Sinai into His Sanctuary." Here the saints are described as chariots in which Yahweh rides; and they are seen emerging from the site of the Judgment Seat (Sinai), and proceeding north in victory and power, to finally enter the Sanctuary in glory.

Yahweh will not only be the invisible Rider of these chariots in the future, but He has already been so in the past. The saints must be vehicles of the Divine will now, if they hope to be so in the future. Consider the language of the Old Testament in relation to certain remarkable incidents. When Elijah was



separated from Elisha, he was taken away by "a chariot of fire and horses of fire." This was an apocalypse of angelic glory, and Elisha identified Elijah with it. He cried: "My father, my father, the chariot of Israel, and the horsemen thereof!" (2 Kings 2:12). Elijah was the chariot, and Yahweh T'zvaoth comprised the horsemen. The prophet had been guided and driven by Yahweh, and thus had comprised His cherubic-chariot in the midst of Israel.

A similar theophany was later revealed to the servant of Elisha. Both he and the prophet were in the city of Dothan, when the king of Syria despatched an army to take them. The presence of the large force of hostile soldiers disturbed the servant. He cried to Elisha: "Alas, my master! how shall we do?" Elisha's answer was illuminating. "Fear not," he replied, "for they that be with us are more than they that be with them." This answer must have been incomprehensible to the servant until God opened his eyes, and then he saw that the mountain "was full of horses and chariots of fire round about Elisha." They were the angels of Yahweh, encamping around those who fear Him (Psalm 34:6). Their appearance as chariots and horses of fire was merely to illustrate the belligerent nature of their mission. Yahweh would ride those chariots to victory against the enemies of Elisha.

And for this same reason, Elisha himself is described as "the chariot of Israel, and the horsemen thereof" (2 Kings 13:14). He was guided and directed by Yahweh through His spirit, and his very presence in Israel was a defence of the nation, as Joash acknowledged.

### **We Need To Become Vehicles Of The Divine Will**

Chariots and horses are completely subject to the will of the driver. They are guided according to the way he desires to go. We, likewise, must become pliable to the Divine will. A person becomes spirit-guided when the Word takes possession of his heart, and is reflected in his way of life. He is then "led of the Spirit" word (Gal. 5:18; John 6:62), as the horse is turned by the bit and bridle. God is revealed in him, as he takes possession of his thoughts, actions, character, life. The Divine characteristics that are so beautifully revealed in the Son of God become built into the lives of such as allow God to rule them. Thus a person shows by word and action that he has "been with Jesus and has learned of him."

Such a person becomes changed by the influence of God on his life.

That change is as clearly discerned as the watchman was able to look down from his tower, and tell by the manner of approach of the chariot that he saw coming in the distance, that

Jehu was driving. The world looks upon the change that takes place in a person's life when the Word takes possession of him, and unconsciously recognises that he is being driven by the spirit word.

For the spirit-word demands the manifestation of qualities that are not normal to us. It requires in youth a maturity that is quite unlike the irresponsibility and stupidity of youth that is characteristic of today; and it requires in elders an understanding of their responsibilities, and of the Word, that will fit them to act as capable shepherds of the flock.

Such must be "broken in" to the Word, as a horse needs to be "broken in" to the requirements of its driver.

### Another Definition of Cherub

Another definition of the word Cherub represents it to mean: "Resembling the Majesty." This definition takes the word as it stands, and divides it into its two stems: Kay and Rab. "Kay" signifies "resemblance," and "Rab" means "majesty."

Thus Cherub is said to mean: "Resembling the Majesty."

Upon reflection, it will be seen that this is similar to Brother Thomas' definition. We can only resemble the Majesty of the Divine character if we allow Him to guide our lives through His word. This definition thus describes God's purpose in the Cherubim; that of Dr. Thomas, how it will be brought about. So Paul wrote:

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (1 Cor. 4:6-7).

When God is truly manifested in these "earthen vessels," they become moulded to His shape and reflect to His honor. They become as His chariots in whom He rides, or His people who reveal His majesty. That is the status to which we are called, and as such we become Cherubim destined unto glory.

—H.P.M.

(Next month—God willing—The Cherubim In Eden).

### RUSSIA'S DESTINY.

It is the providential situation of affairs which necessitates a collision between the great military powers of Europe, in order that the one marked out in prophecy, as the great mover of the nations against Jerusalem, may take up the position assigned to him. We who believe the testimony of Ezekiel know that Russia is that power. But before Russia can assume her appointed place, she must "get the start of the Majestic World," by war, intrigue, or both!

—J.T. (1859)

Review.

## UNITY IN AUSTRALIA —The Accepted Basis

The Central Standing Committee of Australia, has published a booklet with the above title, setting out the basis upon which Ecclesial unity has been established in Australia.

The Booklet is a most timely one, and we give every encouragement to its dissemination.

It should perform a valuable service abroad, for it clearly sets out the basis of fellowship, and indicates the ecclesial action that shall follow the propagation of false doctrine (p.14).

This should help to resolve any doubts that brethren at home and abroad may have had regarding the position adopted by Australian Ecclesias.

There is, perhaps, one regrettable omission. The booklet fails to acknowledge the efforts of those who strove for unity prior to the visit of the late Brother Carter. We bear in mind, particularly, the efforts of Brother Thorneloe of Great Britain. He travelled extensively whilst in Australia in the cause of Ecclesial unity, and through his efforts, and those of others, the foundations of it were established.

It is not generally realised, overseas, that once-divided Ecclesias had come to agreement before the visit of the late Editor of *The Christadelphian*, and before what is now known as the *Carter-Cooper Addendum* had been published in Australia.

This should be noted, for it is sometimes unjustly claimed, that Brother Carter came to Australia and immediately fellowshipped those who had previous been divided from him. Such allegations have been used to justify division.

Contrary to this, the "Letter on Unity" penned by Brother Carter before his visit, and read before the Fraternal Gathering in Adelaide 1956 (see p.8), was heard by members of the two groups in Australia who had already come together. At that stage, Australian Ecclesial news was published in *The Christadelphian* under a caption alleging that "the position in Australia is confused." That the two groups had then come together, is shown by a statement contained in Brother Carter's review of unity efforts published in *The Christadelphian* July 1958 (quoted on p.7 of booklet), as follows:

**"The invitation to visit Australia came in the first instance from the**

Committee responsible for a gathering, or Conference as it is called, which is held biennially, this year's venue being Melbourne. This committee consisted almost entirely of representatives of Central Ecclesias."

Brother Carter's visit helped to clarify the whole position in his mind, and enabled him to see that the agreement that had been reached by Ecclesias in Australia should be endorsed by the English Ecclesias. The C.C.A. was used to that end. He found "after patient enquiry," that Australian Ecclesias once estranged from the Central Fellowship in Britain, were more representative of its position than others in Australia claiming to be Central (p.19).

We had personally stressed that very point when we met Brother Carter and others in discussion, during our visit to Britain in 1953. He mentioned allegations that had been made to him claiming that certain ones in Australia taught the "clean flesh" theory. We pointed out then, that those allegations came from some who took a very extreme view in regard to the nature and sacrifice of Christ, claiming that the Lord was "a child of wrath" because of his nature. We pointed out then, that if Brother Carter visited Australia, he would find himself at variance with those who then claimed his fellowship.

When Brother Carter did visit Australia, he found facts to justify the statement that we had made. Evidence of this is published in this booklet.

"Logos" has consistently endorsed the Statement of Faith over the years, avoiding both extremes to which Brother Carter made reference (see p.19). We feel that this consistent stand for Truth has been a contribution to unity.

We trust that this is now all past history, and having stated the grounds of unity, that it will be maintained on these principles. To quote the Committee:

**"Under this stimulus, our minds bend towards the more important tasks of proclaiming the gospel to a perishing world, and of nourishing and admonishing the household to a greater understanding of the Word of God; with appreciation of spiritual values and conduct in Christ."**

We can utter a fervent "Amen" to those words.

Whilst the booklet is valuable in that it sets out the basis for unity in Australia, we would also direct the reader to *The Blood of Christ* by R. Roberts which, to our mind, is perhaps the clearest exposition we have of the doctrine of the Atonement. Copies are available from most Ecclesial libraries. *Unity in Australia*, the Booklet issued by the Central Standing Committee, is obtainable from the Committee, 49 Regent St., Sydney, NSW, Australia. The cost is 3/- per copy, plus postage.

LOGOS COMMITTEE

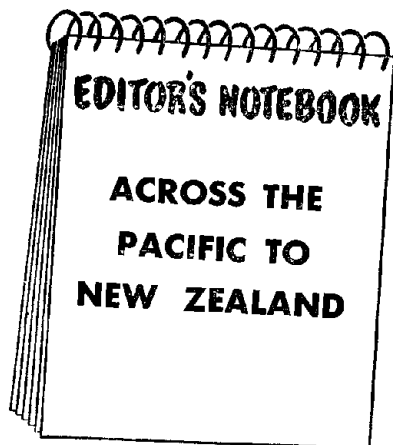
Swiftly the Boeing Jet Plane gathered speed down the runway of the San Francisco air terminal, to hurl itself, a screaming, fiery monster, into the darkness of the night. For a moment, as we gazed out of the window, the city swirled beneath us, a bright galaxy of lights, and then was left behind as we speeded west over the dark void of the ocean. Four months of pleasurable activity among the North American Ecclesias was at an end, and we were heading for Honolulu. The plane was crowded, and once we were airborne, a babel of voices assailed our ears, to compete with the roar of the engines. The accent sounded strange to us — until we recognised it as Australian!

The Geelong Football team was returning home after giving demonstration matches in the States, and full of high spirits (and perhaps a little of the other kind as well) made the plane unusually noisy.

A few hours later, around about midnight, Honolulu was beneath us. Several thousands of miles had been swiftly, comfortably, and safely covered by this modern and speedy form of travel (Dan. 12:4). How different to previous ages. What would Paul think of such a means of travel! How amazed he would have been if, as he went by foot to Assos (Acts 20:13), he had seen one of these huge "birds" in the heavens above. Humanity has spread over vast areas since his day, but by these modern means of transport, the vast expanse of earth can be covered quicker than could the more condensed world of his day.

A very pleasant surprise awaited us at Honolulu. We had advised Brother and Sister Evans that we intended visiting the country, but because of the lateness of the hour of arrival, and the fact that they live on the other side of the mountainous island, we had not been specific with any further details, for we did not wish to trouble them before we had settled in at our apartments. But they were there to give us a typical Hawaiian welcome. Garlands of flowers were hung around our necks as is the custom in Honolulu, and thus gaily decorated, like sacred animals for sacrifice, we were conducted to our apartments at Waikiki.

The company of our brother and sister gave added pleasure to our short stay in this very beautiful part of the world. It gave opportunity to discuss together that which is of everlasting interest—the Word of Truth, as well as admiring the beauty of nature which so wonderfully testifies to the glory of Yahweh on these beautiful islands. On Sunday (having vacated our apartment, for we were to leave late that night), we held our little Memorial Meeting in the open air, in one of the lovely parks close to the beach. About us was glorious scenery. Steep, volcanic mountains thrust their dark, rugged heights high into the blue of heaven; their slopes softened by the dark green of evergreen trees, blended naturally and beautifully with the bright green of the park about us. The



park too, splashed with the brilliant color of tropical flowers, and set against the deep blue of the Pacific Ocean beyond, made a pretty picture. This peaceful beauty formed a fitting environment to consider again the covenant of peace that unites us as one, and the sacrifice of him who made this approach to the Father possible.

These Hawaiian Islands, originally formed by volcanic action, are dots of beauty in the vastness of the mighty Pacific. They are so small that the sea is never far distant at any part, so that its deep blue, and its pretty edging of white surf, provides a most colorful background on a sunny day. From the air the islands appear like rough emerald stones set in silver tracery and surrounded by a wide band of blue turquoise. But their full beauty is only evident by more intimate travel. Brother and Sister Evans took us on a tour of the scenic coast road. It twists and turns as it follows the tortuous coastline now rising on a high cliff from whence we could look far out to sea, and then travelling along the shore, in sight and hearing of the splashing waves. At each turn of the road, a new vista of beauty revealed itself. Another road cuts right through the centre of the island, travelling to the top of the steep mountain range, permitting one to look far below to the city nestling on the plain beneath, close by the ocean. The rich, volcanic soil, the glorious climate, ensures a constant growth of trees, flowering shrubs, and flowers, so that the glory of nature in all its variety and color is there to be seen.

The emphasis is on pleasure, for here, in the 50th State of the Union, America comes to spend its dollars. Tourism is rapidly becoming the most important industry of Honolulu, and people come there to be entertained, and to forget the tensions of life. Thus there is much "dancing of the light fantastic," much pleasure-seeking and sophistication. Laughter is popular and profitable, and is therefore encouraged. But I noticed that it was not always associated with true pleasure. People smiled with their lips, but sometimes not with their eyes. The smiles were designed to extract dollars, but meanwhile the eyes were carefully calculating the material returns of the service that seems so willingly extended.

But it is not all smiles and pleasure. There is a grim side to Honolulu to remind the thoughtful of the ominous and significant times in which we live. Not far from the city is Pearl Harbour, and we took the opportunity of sailing into it on a motorised variation of a native boat called a Catamaran. It is a large, colorful boat, with large colored sails aloft, and an engine inside to help them speed along. Out at sea, it was a lovely sunny day, with the water a glorious blue, but inland we could see dark, heavy clouds gathering ominously around the mountains, not far from Pearl Harbour. As we sailed into the harbour, the story of the Japanese attack twenty-two years ago was told us by a "narrator." It was a clear, quiet, warm, Sunday, he recalled, and the date was 7th December, 1941. War seemed a long way off in lazy Honolulu perched in the centre of the Pacific, when suddenly, without warning, it struck with all the horror of thudding bombs and screaming shells. From Japanese aircraft carriers which had converged on the islands, planes swooped down on Pearl Harbour, from three directions bringing devastation and death. Oil tanks and airfields became raging infernos; battleships in the Harbour were mercilessly attacked and damaged or sunk. Within minutes thousands of American servicemen lay dead, or desperately wounded. It was part of an unscrupulous pattern of attack that was used throughout the Pacific area by Japan in an attempt to bring immediate results and victory.

It brought the former though not the latter, and we saw evidences of it as we sailed into the harbour. For there, before us, was the sunken wreck of the *Utah*, the iron coffin of its American sailors who were

buried beneath the water with her. But not far from this wreck, we passed the largest aircraft carrier in the world, the **Kitty Hawk**, over 1000 feet in length, with its decks cluttered with planes capable of travelling 1600 mph. It looked grim and ominous, towering high above us, as we sailed past it. Beyond the **Kitty Hawk**, and not far from what is called Battleship Row in Pearl Harbour, we passed the remains of the **Arizona** likewise wrecked in the Japanese attack. A stone memorial has been built around it, and the Stars and Stripes flies above it. The narrator told us that the flag flies to show the **Arizona** is still in commission, for the wreck remains to remind the States that constant vigilance is necessary against a repetition of the treacherous attack.

But I seemed to detect a strange note in the narrator's description. He seemed almost apologetic for the Japanese. He declared that they, at least, respected the Red Cross depots, as though this in measure alleviated the extent of the crime of an unprovoked attack that brought death to thousands, and filled the Red Cross centres with the wounded and dying. But, of course, Japan is America's ally today! Perhaps the narrator had in mind that maybe some Japanese tourists were on board!

But the States is ready for action. A constant vigilance is now maintained throughout the Pacific by aircraft. In battleship row in Pearl Harbour mighty vessels of the USA Navy were anchored side by side, like parked motor-cars in a busy street, and as we sailed out of the harbour a large surfaced submarine was swiftly cutting its way through the waters to enter therein. It startled us as it loomed up alongside us so swiftly and silently, with the crew smiling and waving to us as they passed.

It is rather significant that so close to this terrible (though lovely) harbour, there stands a city given over so completely to pleasure. These mighty vessels, these ominous and powerful planes, these swift and silent submarines, are America's contribution towards Armageddon. Pearl Harbour and adjacent Honolulu are like the world in a microcosm: one dedicated to war, the other dedicated to pleasure. Combined they are a modern illustration of the principle condemned by Paul but in which the flesh has ever glorified: "Let us eat, drink and be merry, for tomorrow we die!"

This setting of pleasure and death, of peace and war, is seen to great effect in an ultra-modern glassed-in restaurant built high above the centre of Honolulu. It is situated on the top of a sky-scraper that stands up hundreds of feet above surrounding buildings. The top comprises the restaurant, so constructed that the glass walls seem to bubble out, and diners are able to look directly down with unhindered vision. From this restaurant, a glorious vista of mountain, plain, sea and city lay spread before us. And as the whole restaurant slowly revolved, each side of the beautiful view came slowly into view during the course of the meal. At one time the city was spread out before us, and we could see the blue of the sea with its white breakers on the shore; then, slowly, Pearl Harbour came into view; then, as the restaurant revolved about a foot every three minutes, we gradually looked out upon the dark solid mass of volcanic mountains. It was an extremely pleasant and peaceful scene, enjoyed in company of those of like precious faith.

But the moment of parting again came, once more we were fastening seat belts in a Boeing jet, and heading across the ocean. This time to Fiji where a short stay was scheduled before commencing a tour of New Zealand. After the strenuous, continuous American campaign recently concluded, we felt that a day or two in Fiji would be helpful to recoup our strength for the work scheduled in New Zealand.

The unspoiled beauty of Fiji was a pleasant change from the so-

phistication of Hawaii. The Fijians seem a quiet, happy, unassuming folk, content to eke out a modest living in the lazy warmth of their pleasant climate. But even here the spirit of agitation has penetrated. There are demands for independence; some want to shake off the restraints of British domination and assume the responsibilities of self-government. So the restless spirit that sweeps other parts of the world today penetrates to the most remote corners of the globe: "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25). Whilst not suggesting that the demands of Fijians are "evil" the words of the prophet are true to the extent that national agitation is found among what was once thought to be the most backward of races. It is part of the pattern of our times.

One young Fijian taxi driver accosted us for business, and agreed to take us to a part where few people go for a cost of £2 (we had now put our dollars away and were learning to become acclimatised to £SD, and driving on the left of the road once again!). We started off from Nadi for some mountains in the distance, and eventually found ourselves climbing one of the most dangerous roads I have ever motored along. It was so narrow that there was room for only one vehicle. The serpentine track twisted and turned to every point of the compass, requiring the horn to be constantly sounded lest we met oncoming traffic. It took us up on the top of a high razor-back mountain. There was a sheer drop on either side of the narrow road which continued to twist and turn, and it had no fence to even give the illusion of safety. The road continued to rise steeply and tortuously, providing an excellent view of other mountain peaks which spread below us far in the distance, like a vast and giant ocean whose mountainous waves were suddenly and instantly, petrified.

It was beautiful scenery, but rather nerve-wracking. My companions were tensed in the car as it twisted and turned and swayed, skidding and slithering around the corners, with the wheels sometimes spinning around in the loose metalled road. To relax them, I drew their attention to the glorious panoramic view behind us, only to find that our enthusiastic and cheerful driver likewise turned his head around to view the scenery, apparently leaving the car to guide itself. On the return, so steep was the grade, that he had to descend in parts in low gear and with emergency brake partly applied. It was all very thrilling, and we were glad that we went, but we were also glad to be on the plain and pay him for his fee (he asked for more!) and bid him goodbye.

For us, the 4th November was a momentous day, for we never lived it; We passed over the international date-line in our flight west, so that Sunday 3rd merged into Tuesday 5th. November 4th was a lost day for us!

From Fiji we flew south in a Teal Electra plane to New Zealand. Slowly the hours passed as we flew high above the blue waters of the Pacific, until, at last, sight of land came up from the sea. The plane flew low as it followed the coastline. We saw below us a beautiful sight from the air. Snow-topped mountains blended with wide rivers, green fields, wooded slopes, surf tipped bays, high cliffs and sloping beaches. The coastline of New Zealand looked entrancingly beautiful and colorful from the air, one of the most beautiful approaches to any land I have seen with the possible exception of the approach to Hong-Kong. Soon the plane had landed, and gathering our bags we went through the customs. We were welcomed by Brethren Reid and Taberner of the Auckland Ecclesia. First (a typical A. & N.Z. custom) we were entertained with a cup of tea, and then hurried away to our first appointment in



New Zealand—to attend the Sisters' class! Here further tea was supplied, and we made acquaintance with some with whom we would be in contact during the weeks ahead.

Six weeks of activity throughout New Zealand had thus opened out for us. During this period we traversed both islands, travelling extensively by plane, motor, bus, ship and train; we met with brethren of various groups, forming impressions, creating friendships, observing at first hand the opportunities that are presented for the work of the Truth in this part. It seemed to me that New Zealand presents an outstanding field in that direction—but to tell the story of our impressions must await our next issue.

—EDITOR.

For Private Study

## NOTES ON THE APOCALYPSE



Based on "Eureka" and designed for home study and Bible marking

### *Revelation 20:10 continued*

(Continued from P.96)

"Tormented day and night for ever and ever" — See notes Rev. 14:10-11. The phrase signifies a putting to the test and final destruction.

(see usage of this phrase in 2 Chron. 19:9; Deut. 19:17).

"Book of Life"—See Dan. 12:1, See notes Rev. 3:5.

**VERSE 13.**

"The sea"—This could be used symbolically of those living after the destruction of the Great Revolt, and could thus relate to the nations (note that "the sea is no more" in Rev. 21:1). Death and the Grave are likewise personified, so that if this symbolical signification of "the sea" is accepted, it would refer to the living at this time.

**The Great White Throne, Vv. 11-15**

**VERSE 11.**

"A great white throne"—Like the throne of Judgment set up by Solomon (1 Kings 10:18-20).

"Whose face"—A manifestation of Yahweh's glory (1 Tim. 6:15-16).

"Earth and heaven fled away"—The completion of the millenium will witness a new order in the earth. The Kingdom will be handed over to God, and replaced by a new order (1 Cor. 15:28).

**VERSE 12.**

"Stand before God" — Actually they will stand before Christ, the Judge (John 5:27). But as he is Yahweh's representative, to stand before him is to stand before God

**VERSE 14.**

"Death and hell were cast into the lake of fire" — They are destroyed by the lake of fire for it will consume all the wicked. The righteous will be changed into immortality, so that death and the grave will cease their power. Paul's words will then be fulfilled, and the last enemy will be destroyed (1 Cor. 15:26).

## REVELATION CHAPTER 21

The downfall of mystical Rome will see the uprising of spiritual Jerusalem. In this chapter, John sees it first in its final glory when the consummation of the Divine purpose has come at the end of the 1,000 years reign of Christ (Rev. 20:4). Then, later (from v. 9 onwards), he considers this symbol more in detail, from the period when it will be first manifest on earth.

## THE FINAL GLORY — Vv. 1-8

## VERSE 1.

"And I saw"—This connects this vision with that of the last chapter. There, John saw the final destruction of death and the grave (v. 14), and the elimination of all wicked from off the earth (v. 15), providing for the full manifestation of the New Jerusalem.

"A new heaven and earth"—This is not literal, for the present heavens and earth will not be destroyed (Ecc. 1:4; Ps. 148:6. Ps. 125:1. Isa. 45:18).

"First heaven and earth"—Lit. "the former," the same Greek word is rendered "former" in v. 4. This "new heaven and earth" is actually the third heavens, or Israelitish constitution of things, which Paul saw in all its glory (2 Cor. 12:2). The first heavens were those set up by the Mosaic order of things (Deut. 32:1. Isa. 1:2); the second heavens and earth will be those to be set up at Christ's coming (Isa. 65:17-18); the third heavens and earth relates to the perfected order of things when Christ "delivers up the kingdom to God" (1 Cor. 15:24).

"Were passed away"—The epoch of this vision is after the end of the millenium, when all enemies have been crushed, all remaining mortals (after the judgment of Rev. 20:13-15) have been made immortal, the Holy Jerusalem has been brought to perfection, and the final consummation has been revealed in the earth. This will witness the change in the constitution of Christ's reign indicated in 1 Cor. 15:24.

"There was no more sea"—Sea is representative of nations (Rev. 17:15). At present, these are in a troubled state (Isa. 57:20). In Rev.

15:2 they are represented as being at peace, purged by the fiery judgments of Armageddon and its aftermath. In Rev. 4:6 they are shown as "clear as crystal" calm and purified—the influence of Christ's reign (Isa. 2:2-4). But here they cease altogether, for at the conclusion of the millenium, mortality and independent national existence shall cease, all being incorporated into Israel which shall alone remain (Jer. 30:11).

## VERSE 2.

"I John saw"—This is emphatic in the Greek, underlining the importance of the vision, and that he will personally witness the fulfilment of it.

"The holy city"—This "city" comprises inhabitants only; for there are no material buildings. By metonymy, the word "city" stands for its inhabitants (see Matt. 8:34, 12:25. 21:10. Mk. 1:33. Acts 13:44).

"New"—Not "new" in respect of time (Gr. "neos"), but new as regards to form or quality (Gr. Kainos). The Greek word thus used implies the previous existence of this "city." At the epoch of this vision, it has already been in the earth over 1,000 years, for in its first form it was set up at Christ's second coming.

"Jerusalem"—The redeemed (Rev. 3:12 Gal. 4:26. Heb. 12:22. Ps. 87:5). Jerusalem signifies "foundation (or vision) of Peace" established upon the basis of the hope of Israel (Acts 28:20). This New Jerusalem, or political organisation of the elect will be first revealed at the coming of Christ (see Rev. 3:12), but its final glory awaits the close of that reign, when all the redeemed throughout the millenium will be gathered within its "walls."

**"From God out of heaven"** — The redeemed must be "born from above" (John 3:3 mg.). They become so through the "incorruptible seed, the word of God" (1 Pet. 1:23), which like every good and perfect gift, comes "from above" (James 1:17. 3:15-17). Having manifested that they are begotten of God, they will be clothed upon by Divine nature "from above" at Christ's return (see 2 Pet. 1:4; 2 Cor. 5:1-5. 1 Cor. 15:47-49. Col. 3:3. Rev. 22:12. Luke 14:14).

**"As a bride"**—This shows that the New Jerusalem comprises the polity of believers and is not a material city. It is a symbol of the elect (cp. 2 Cor. 11:2. Rev. 21:9. 19:7. 22:17).

**"Adorned"**—Brought to perfection—Isa. 61:10.

### VERSE 3.

**"The tabernacle of God"** — His dwelling place. With sin, death and the grave destroyed (Rev. 20:14-15), God shall be "all and in all" (1 Cor. 15:28), dwelling with men. The tabernacle in the wilderness was a parable of the New Jerusalem (Heb. 9:9). As it was beautified by materials obtained from Egypt (Exod. 12:36. 25:1-7); so the New Jerusalem, the Tabernacle of God, will be beautified by God's special treasure drawn out of spiritual Egypt by the Hope of Israel (Mal. 3:17. Acts 15:14). As the pattern of the Tabernacle in the wilderness was from heaven (Exod. 25:40. 26:30. Heb. 8:5); so also is the pattern of the New Jerusalem (Eph. 2:19-22).

**"He"**—God will dwell with man in that He will be all and in all. He will tabernacle with them in that they will be manifestations of His glory, but not in the sense that He will personally vacate His throne in impenetrable light to take up permanent residence on earth.

**"Will dwell"**—He dwelt with Israel in the sanctuary (Exod. 25:8. 29:45), in the Shekinah glory which

shone above the Mercy Seat and between the Cherubim (Ps. 80:1); His glory was seen in the Son, so that in him men saw the Divine glory (John 1:14); He will be manifested in the future (Zech. 2:10. 8:3), in the multitude of redeemed (Ezek. 43:1-3), and at the end of the millenium His purpose will be completely consummated, and "all the earth shall be filled with the glory of Yahweh" (Num. 14:21).

**"They shall be His people"**—Gr. Laos, peoples, (plural). This is the fulfilment of Gen. 17:5, when the promise to Abraham will be fulfilled in that he will become a "father of many nations," for all will be incorporated into Christ.

### VERSE 4.

**"God shall wipe away all tears"** —The final victory at the end of the millenium will see a repetition of Isa. 25:8. 35:10.

**"No more death"**—The final victory of Christ at the end of his millenial reign (1 Cor. 15:26).

**"The former things"**—the things during the millenium when death shall continue, though in a modified form (Isa. 65:20).

**"He that sat upon the throne"**— Cp. Ch. 20:11. This is the throne of judgment over which Christ will preside.

**"I make all things new"**—A new order or constitution of things. The kingdom is delivered to the Father (1 Cor. 15:24), and a new order and sphere of work will open out for the redeemed.

**"True and faithful"**—This comprises one of Christ's titles who will accomplish the work to be performed, and which the word faithfully predicts (Rev. 3:14).

### VERSE 5.

**"I am Alpha and Omega"** — See Notes Rev. 1:8.

**"The beginning and the end"** — That is, of the creation of God (Rev. 3:14. Heb. 12:1-2).

**"I will give to him that is athirst"**—Notice that this is not offered to all indiscriminately, but only to those who are "thirsty" (see also Isa. 55:1). How necessary it is for us to cultivate this thirst.

#### VERSE 7.

**"Will inherit all things"**—That is, the "all things" brought into existence by Christ (1 Cor. 8:6). These have relation to the "new creation" of which he is the first (Rev. 3:14).

#### VERSE 8.

**"The fearful"**—Gr. Deilos—Towards. The truth demands both mental and moral courage. All others will be excluded ultimately.

**"Unbelieving"**—The faithless. See Heb. 11:6.

**"Abominable"** — Gr. Boleussumai, from "bdeo"—"to stink" causing one to turn from. A kindred word in Luke 16:15 is used to describe that highly esteemed among men in contrast to its real character in the sight of God! So that which the flesh esteems, that in which it glories, is an affront to God. We need to exercise care lest we are attracted by that which is offensive to God.

**"Murderers"**—There have been many such in Ecclesial life — 1 John 3:15. Let us take heed.

**"Whoremongers"**—This describes worldly practises. See Rev. 17:5. James 4:4. Adultery was punishable with death under the Law, and James shows that there is a form of adultery which men might not recognised as such, but which is hateful to God.

**"Sorcerers"** — Gr. Pharmakeus, it relates to spells and enchantments. The word comes from a root signifying the removing of an evil, or the inflicting of one, usually by means of a drug. The drug is used to dull the senses. The word is here used in relation to that teaching which is designed to drug the mind to the realities of things in Christ Jesus.

**"Idolaters"** — Not unknown today. See Col. 3:5, and compare with 1 Sam. 15:23.

**"Liars"** — Hypocrites who claim they do not sin (1 John 2:4, 20: 5: 10).

**"Shall have their part"** — This has been earlier described (Rev. 20 11-15). How important that we should avoid the sins mentioned, that at the time of judgment, we might be accepted of him with pleasure, and thus escape the second death.

(to be continued)

The Apocalypse was communicated for the purpose of imparting information to the servants of God in relation to the times, seasons and signs which till then were reserved with the Father. Being herein revealed, they are expected to study it, that they may be able to discern the signs of the times as they arrive, that when the great crisis comes, they may not be taken by surprise. —J.T.

What an exalted honor to have Christ mention your name at last with approbation in the presence of a countless assemblage of his approved brethren from all ages, and myriads of attendant angels! The sinner's honor is a mere flash in the pan compared to this; it is nothing at all in the eternal reckoning. It is a momentary affair. It is soon over. It is not worth the purchase.

## THOUGHTS FOR THE TIMES:

### The Greatest Principle of All

Of one principle, running through the whole of the divine economy, we must never lose sight. It is expressed by Peter thus: "That God in all things may be glorified." We may not meet with many who rise to this lesson of wisdom. It is a lesson that has become weakened and dimmed and marred by the hypocrisies and shallowness with which it has become associated in the apostasy of Christendom. The words have come millions of times from heartless lips, on which they almost die for want of sincerity as they are uttered; or they have been shot like sparks of fire from the throats of the tempestuous votaries of superstition, wrought into mesmeric excitement at "revival meetings"; or they have come with a glib hollow sound from mouths that have never truly glorified God. They have come to be hackneyed and cant; but they represent a great reality nevertheless—a reality which is the very heart and glory of the whole system of divine truth. That God may be exalted; that He may be had in highest reverence; that His unsearchable greatness may be recognised; that His great power and goodness, and His underived and absolute prerogative, may be apparent to the sons of men in their deepest affections and profoundest adoration; that His great name may be magnified and extolled, is the great object of all His recorded dealings, including that widest and greatest of them all, His permission of sin to reign unto death. Apart from this, His ways are not to be understood. It is no wonder that men do not understand the Bible — I mean the intellectual talented men of literature. They ignore or do not appreciate its first principle—the honour due to God. Our knowledge of the Bible will be no advantage to us unless we carry that knowledge to its legitimate results. If our hearts are not set on things above instead of on things on the earth; if the fact of God is not before our eyes all day long; and praise of His Name on our lips, and thanksgiving and supplication in our hearts; if our deeds are not framed in accordance with His law, in holy and trembling regard for His Word, and in true and contrite humility before Him, we fail to present the features that will characterise the family that will be gathered together in glorious unity in the day of Christ, to ascribe "blessing and glory and honour and power unto him that sitteth upon the throne, and unto the Lamb for ever." —R.R.

Prophecy of Immanuel (Isaiah 7-12).

## Immanuel—Pivot of World Power

“And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious” — Isa. 11:10.



### A Root of Jesse

In Hezekiah, a tender stripling growing up amidst the paganism of his father's Court, the prophet Isaiah saw a “sprout” or “branch” emerging from the typically dead stump of David's line. God revealed to him that this one would become Yahweh's “rod” or “spokesman,” to set forth something that would find complete fulfilment in Immanuel (Isa. 11:1).

The tree of Judah, though about to die, was still standing in the days of Ahaz and Hezekiah. Yet within little more than a hundred years, it was felled by Yahweh's Assyro-Babylonian axeman (Jer. 27:6, cf. Isa. 10:15). When that happened, the way was cleared for Immanuel's emergence from the enlivened roots of the dead stump of Jesse.

No king reigned on David's throne “when Jesus was born in Bethlehem of Judea in the days of Herod the King . . . and there came wise men from the east unto Jerusalem saying, Where is he that is born King of the Jews?” (Matt. 2:1-2). With no successor on the throne, Jesse's stump was dead. Yet Jesus (destined to succeed to and excel all of David's privileges) grew up as a branch out of Jesse's roots.

How did it happen?

The answer is revealed in Verse 10, where the one promised is referred to as “the ROOT of Jesse.” Thus, this one is not only Jesse's descendant, but also his antecedent—the one from whom Jesse himself sprung!

Mary was Jesus' mother, but Yahweh was his Father (Matt. 1:18-25; 2 Sam. 7:14). Apart from Yahweh, Jesus would not have been born as he was, and therefore Yahweh was his “Root” in a very special sense. Yahweh was also the One from whom Jesse sprung, and is fitly described as the “root of Jesse” and of everyone else (cf. Rom. 1:20, 25).

The problem Isaiah asked his contemporaries to consider in

Isa. 11:1, 10 was that of universal rule vested in one who was at the same time David's Son and Ancestor. Victory would come through David's seed, but the dynamic power that would make victory sure would rest with the One Who made David, and David's seed, what they were.

When, therefore, Jesus is set before us as the "Root" itself, it is another way of saying that when he "reigns before his ancients gloriously" (Isa. 24:23), he will reign on earth for God and in the name of God (cf. 1 Tim. 3:16; 1 Cor. 1:30; 2 Cor. 5:19), and that God, and not flesh, will provide the focal point of world power in the Kingdom (Zech. 14:9).

Thus it is that in Rev. 5:5 the one who prevails to open the seals is "the Root of David—whilst in Rev. 22:16 Jesus brings together both expressions from Isa. 11:10, 1, when he says; "I am the ROOT and OFFSPRING of David."

If we enquire of the way in which Jesus was the "Root" of Jesse, the virgin birth provides an answer—but not the complete answer, for he was Immanuel ("God with us") mentally and morally as well. The virgin birth said that he came from God, begotten through Holy Spirit power, and therefore of such an impress as could receive and hold Divine ideas. But continued guidance and instruction throughout life (Isa. 11:2-3) made sure he was, by the saturation of his inner consciousness with the mind of God, "the Word made flesh" (John 1:14). In all these ways God was manifested in the flesh, and here also is a simple declaration of a principle of Divine operation, the most far-reaching and constant principle in the scheme of salvation: that God **alone** is Saviour (Isa. 43:11; 45:21). There can, therefore, be no justification apart from acceptance and profession of His ways (Isa. 45:25; Rom. 1:16-17; 3:21-26).

This principle activated Abraham when "he rejoiced to see his (Jesus') day" (John 8:56), and that caused David, Jesse's son, to acknowledge him as "Lord" (Psa. 110:1). To this we add Immanuel's own testimony: "He that seeth me seeth Him that sent me" (John 12:45).

In the Millenium, Jesus Christ will represent God Himself to the peoples of the earth; and it is in this sense of absolute personification that he is said to be the "Root of Jesse." But "made of the seed of David according to the flesh" (Rom. 1:3), he is the Branch, or Offspring.

### Ensign of the People

The context of this prophecy belongs to the Kingdom of God. When Isaiah says that "in that day," he is referring to the day of peace detailed in Verses 6-9, when "the earth shall be full of the knowledge of Yahweh as the waters cover the sea."

In this day Immanuel will be manifested as the One from Whom Jesse came "which shall stand for an ensign of the people; to it shall the Gentiles seek . . ."

The Septuagint translation of this section (which Paul quotes in Rom. 15:12) reads:

**"He that shall arise to rule over the Gentiles; in him shall the Gentiles trust!"**

In Rom. 15:8-9 Paul states:

**"Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy."**

The mission of Jesus was not limited to Israel, and to prove its world-wide scope, Paul quotes several scriptures from the Law (Deut. 32:43), the Psalms (Psa. 18:40; 117:1), and from the Prophets (Isa. 11:10). Thus, in verse 12 he declares:

**"And again, Esaias saith, There shall be a root of Jesse, and he that shall arise to reign over the Gentiles; in him shall the Gentiles trust."**

The Scriptures on which the Jews relied to support their rejection of the Gentiles, were shown by Paul to prove instead the case for Gentile admission to the Grace of God! And Paul, in pressing this argument, contended in Rom. 16:25-27 that the salvation of all nations (a mystery to the Jew!) was shown by "the scriptures of the prophets." Here, in Isaiah 11:10, was one such Scripture, which clearly said that the whole world would come under Christ.

### **But Why "The Ensign"?**

Why is Immanuel to be styled "ensign" in the Millenium? The Hebrew *nes* means "a banner, standard, or rallying-point," and is rendered "pole" in Numbers 21:9, and applied by Jesus to himself in John 3:14-15. Numbers 21 reveals the children of Israel being discouraged by the difficulties that faced them as they journeyed through the wilderness. And they complained against Yahweh and Moses. Consequently God punished them with deathly serpents, yet cured them only when they looked in faith upon "a serpent of brass . . . upon a pole." Upon this Jesus remarked:

**"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life."**

"The Serpent" is an apt symbol of sin and that which causes sin (John 8:44; Psa. 58:3-4; 140:1-3; 2 Cor. 11:3). The serpent was the original suggester of disobedience, whose teaching caused man to sin and die. That which causes sin is the flesh (Matt. 15:18-20; James 1:14-15). The strong bias of the flesh to transgress is the reason why it is styled "sin" in such passages as Romans 7:8-13 and 2 Cor. 5:21. So also, the expression



"sin in the flesh" (Rom. 8:3) is a metonymy expressive of that which in the flesh causes sin—the desires of the flesh—and could as well be styled "the serpent in the flesh," which was "condemned" (sentenced to capital punishment) in the Lord Jesus Christ.

In *Elpis Israel* Brother Thomas wrote:

"Now the law of God is given, that the thinking of the flesh, instead of being excited by the propensities within, and the world without, may be conducted according to its direction. So long as Adam and Eve yielded to its guidance, they were happy and contented. Their thoughts were the result of right thinking, and obedience was the consequence. But when they adopted the Serpent's reasonings as their own, these being at variance with the truth, caused an "enmity" against it in their thoughts, which is equivalent to "enmity against God." When their sin was perfected, the propensities, or lusts, having been inflamed, became "a law in their members;" and because it was implanted in their flesh by transgression, it is styled "the law of sin;" and death being the wages of sin, it is also termed "the law of sin and death;" but by philosophy, "the law of nature . . ." (Page 90).

After describing the unrestrained operation of flesh and blood, he continues:

"Such is the carnal mind, or thinking of the flesh, as illustrated by the works of the flesh: a hideous deformity, whose conception is referable to the infidelity and disobedience of our first parents: by whom "sin entered into the world, and death by sin" (Rom. 5:12). It is the serpent mind; but it was through his untruthful reasonings believed, that a like mode of thinking to his was generated in the heart of Eve and her husband. The seed sown there by the serpent was corruptible seed. Hence the carnal mind, or thinking of the flesh, unenlightened by the truth, is the serpent in the flesh. It was for this reason that Jesus styled his enemies "serpents and a generation of vipers" (Matt. 23:23). Their actions all emanated from the serpent thinking of the flesh, which displayed "a wisdom not from above," which was at once "earthly, sensual and devilish;" as opposed to that which "is from above," and which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James 3:15, 17).

"The carnal mind, or serpent in the flesh, is the subject of a two-fold manifestation — namely, individual and collective. An individual manifestation is more or less observable in persons who "mind the things of the flesh," or "earthly things" (Rom. 8:5; Phil. 3:18, 19; Col. 3:2; 1 John 2:15). To do this is to be "after the flesh and in the flesh;" of whom it is testified, "they cannot please God." By a figure, sin is put for the ser-

By his rejection of the Bible, the unbeliever sacrifices an immense present advantage. He deprives himself of the consolations that come with the Bible's declarations of God's love for man. He loses the comfort of its glorious promises, which have such power to cheer the mind in distress. He sacrifices the abiding support which they give; the nobleness and interest which they throw around a frittering mortal life. And what does he get in exchange? Nothing, unless it be licence to feel himself his own master for a few mortal years, to sink at last comfortless and despairing into the jaws of a remorseless eternal grave!

—R.R.

pent, the effect for the cause; seeing he was the suggester of unbelief and disobedience to man, by whom it entered into the world. Hence, the idea of the serpent in the flesh is expressed by "sin in the flesh;" which was "condemned in the flesh" when Jesus was crucified for, or on account of, sin, "in the likeness of sinful flesh." In the animal man there dwelleth no good thing. The apostle affirms this of himself, considered as an unenlightened son of the flesh. "In me, that is, in my flesh," says he, "dwelleth no good thing." Hence, whatever good was in him, did not originate from the thinking of the flesh excited by the propensities, and traditions of Gamaliel; but from "the law of the spirit of life in Christ Jesus;" that is, from the influence of "the testimony of God" concerning "the things of the Kingdom and name of Jesus Christ," upon "the fleshy tablet of his heart," most assuredly believed. Submission to this "made me free," says he, "from the law of sin and death." This attests the truth of the Lord's saying, that "if the truth made a man free, he should be free indeed." Sin, though still in the flesh, should no more reign in his mortal body, nor have dominion over him." (pp. 91-92).

The serpent on the pole was, therefore, a typical expression of how sin was condemned in the flesh of Jesus, and when Isaiah says that "the root of Jesse . . . shall stand for an ensign of the people," he is drawing attention to the fact that the way in which Christ conquered sin will be kept before the public gaze in the Kingdom, that they might similarly emulate.

"Ensign" is applied to Immanuel also for political conquests. Joshua's battle with Amalek (Exod. 17:8-16) is a case in point. Amalek was a descendant of Edom (Gen. 36:12, 19), and Edom, like Adam, stands for the flesh. As Israel emerged from Egypt, the land of bondage, and moved towards the promised land, they were opposed by Amalek ("the flesh"), who was defeated by Moses (meaning "drawn out") being sustained in an attitude of prayer (Psa. 141:1-2) for Divine aid by Aaron ("illuminated, enlightened") and Hur ("free, noble"), thus receiving strength for Israel to conquer. Thus, as Immanuel declared, "the truth shall make you free"!

The discomfiture of Amalek was preserved as a memorial (Exod. 17:13-14) to be rehearsed in the ears of Joshua (and, presumably, his antitype—cf. Josh. 1:6-8) as evidence of Yahweh's intention to "utterly put out the remembrance of Amalek from under heaven" (i.e. to eliminate altogether the flesh, when God is "all in all"—I Cor. 15:28).

To mark the event, Moses "built an altar (expressive of Christ—Heb. 13:10) and called the name of it Yahweh-Nissi ("He who will be my banner, standard, rallying-point, or ensign). For he said, Because Yahweh hath sworn that Yahweh will have war with Amalek from generation to generation" (vv. 15-16).

Balaam's prophecy concerning Amalek was that "he shall perish forever," and it was the mission of the Star of Jacob to secure this objective (Num. 24:17-20).

Samuel, the "sucking child," who became a "weaned child" given wholly to Yahweh, hewed Agag the Amalekite in pieces (1 Sam. 15:32-33). This was in Gilgal ("wheel"). Similarly, "Gog, of the land of Magog, the prince of Rosh" (Ezek. 38:2) is to perish beneath the wheels of the Cherubic Chariots (Ezek. 1).

Psalm 60:4 declares:

**"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."**

This Psalm, superscribed "Michtam of David, to teach," commemorates Joab's slaughter of the Edomites, and the word *michtam* means to "cut or engrave." The "teaching" was to be engraved deeply on the mind. The subscription to this Psalm (appearing in the A.V. as part of the superscription of Psa. 61) is "To the Chief Musician upon Neginah," meaning "smitings." Verse 5 shows that it concerns "the Beloved" (cf. Eph. 1:6; Matt. 3:17); verse 7 describes Judah as "Lawgiver" (cf. Gen. 49:10; Micah 5:2); and verse 12 shows "Elohim . . . treading down our enemies."

Israel's Ensign will thus smite the power of the flesh that it might yield to his teaching and authority. . . .

### His Rest is Glorious

The Hebrew for "rest" (Isa. 11:10) is *menuwchah*\* which means "repose" (Strong). In Deut. 12:9 it is associated with the inheritance, whilst in Psa. 132:8, 14 it is used of the repose of the Ark of the Testimony. So also Psa. 95:11 describing Israel's failure to enter Yahweh's "Rest" is used by Paul to argue for a future time of blessing: "There remaineth a rest unto the people of God" (Heb. 4:9). The word for "rest" is the Greek *Sabbatismos* (keeping of a Sabbath). . . .

The great Millennial rest of 1,000 years, presided over by Shiloh, whose name means "rest" and "tranquility" (Gen. 49:10) will have come to pass.

—E.M.S.

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\*See the use of this word in Ruth 1:9, 3:1. "Menuchah" is the word used by Hebrews to describe the security of marriage, a husband's home. It signifies a place of rest, of protection, of honour, of security that cannot be violated. Christ offers his "Bride" rest (Matt. 11:29) and peace (Jhn. 14:27) in his "house" (Heb. 3:6).

## THE CHERUBIM

# Immortal Priests in Eden

"He placed at the east of the garden of Eden Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life" (Gen. 3:24).



### *The Remarkable Typology of Genesis*

The Cherubim are first introduced to our notice in Genesis, after sin had been revealed, and death had been pronounced upon the Adamic race. They appear as shadowy, mysterious figures, and their identity and function have been the subject of much conjecture.

They find their place in a chapter of Scripture that at first sight seems most unsatisfactory. The sequence of Genesis 3 seems completely disjointed. It records in order the punishment of death placed on Adam (v. 19), the naming of Eve (v. 20), the Divine clothing of the human pair (v. 21), their ejection from the garden (v. 23), and finally the setting up of the Cherubim.

This sequence seems so unnatural (why should Adam interrupt to name Eve immediately following the momentous pronouncement of death on him?) that higher critics have suggested that the text is faulty. Moffatt, in his translation, suggests that some verses indicate editorial additions to the text. Driver, in the *Critical Commentary* states: "The naming of the woman can hardly have come in between the sentence and its execution." And even we, who accept the Bible as inspired and infallible, may well wonder at the remarkable sequence. Is there any connection between these incidents, or are they just thrown together haphazardly to show what happened?

A little research will reveal a wonderful link between the verses, and a natural sequence. It will show that in these incidents there is not only an account of what literally happened, but some wonderful prophetic types of what would happen.

And the whole is welded into a fitting background upon which to introduce the Cherubim.

### **Adam Showed Faith In The Promise**

Take, for example, the naming of Eve, and the divine clothing subsequently provided. This reveals Adam's faith in

the promise of God, and the means whereby it will be attained.

God had pronounced sentence on Adam: "Dust thou art, and unto dust shalt thou return." It proclaimed the inevitability of death, the hopelessness of man because of sin.

It is followed by the statement that Adam "called his wife's name Eve, because she was the mother of all living." The word *Eve* is a translation of the Hebrew *chava* (Greek—*Zoe*), and signifies life, and the life of this verse is in direct contrast to the death of the previous verse.

Thus after receiving a sentence that showed the inevitability of death, Adam looked to his wife and saw the hope of life. How was this?

Because of the promise: "The seed of the woman shall bruise the serpent's head" (Gen. 3:15).

Adam believed that promise. He saw in it the hope of a Redeemer who would lead mankind out of death. He put his confidence in this, and the naming of his wife was an expression of his faith.

### Divine Clothing Provided

But what is the way of life? This was revealed to Adam in the natural sequence of the narrative. The angel saw the nakedness of Adam and Eve and slew a lamb in order that they might be clothed with the coats of skins it was able to provide. This taught the principle of sacrifice. It revealed that the way of life is through death—the death of flesh, for "without the shedding of blood there is no remission" (Heb. 9:22). The covering provided is a contrast to Genesis 3:7, which records how the naked-conscious couple endeavoured to provide coverings for themselves by sewing fig-leaves together. This man-made device for sin was a hiding of iniquity (see Job 31:33), instead of a confessing of it to God that He might in mercy cover it. On the other hand, the Divine slaying of the lamb was a typical foreshadowing of the "lamb slain from the foundation of the world" (Rev. 13:8).

It taught Adam and Eve, and it teaches all who read the record with understanding, that they must seek a Divine covering, and that it is the prerogative of God alone to forgive sins. That is stressed time and again in Scripture. It was dramatically set forth on the day of Atonement (or Coverings, as *atonement* means). It was shown in the blood shed in sacrifice, for God declared:

**"The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement (Heb. 'Kaphar'—covering) for your souls; it is the blood that maketh an atonement (covering) for the soul" (Lev. 17:11).**

It was in recognition of this, that Isaiah could joyfully sing: **"I will greatly rejoice in Yahweh, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness . . ."** (Isa. 61:10).

In the drama of Eden, Adam and Eve learned the same lesson that was impressed upon David in regard to the sin of Bethsheba, namely, that sins must be opened up in order that they might be covered. Adam tried to hide his sin by the fig-leaf device he invented; David tried to hide his by murder, deception and lies. Both learned that there must be a ruthless confession of sin, a genuine manifestation of humility, a tearful request for forgiveness, before Yahweh would cover them from sight. And He alone is capable of providing a satisfactory covering.

But with confession and forgiveness, David experienced a joy that contrasted with his previous misery when he tried to deceive himself and others regarding his iniquity. Paul wrote:

**"David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered"** (Rom. 4:6).

The true covering, of course, is Christ (Gal. 3:27). He warned those in Sardis who had not defiled their garments to be sure and keep them clean, in order that they might walk with him in white (Rev. 3:4). He warns us who live contemporary with the time of the end: **"Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame"** (Rev. 16:12). Such warnings reveal that the covering on of Christ is a process, that commencing at baptism, is not complete until spirit-nature is bestowed at his coming. **"They shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints"** (Rev. 19:8).

### Access To The Tree Of Life Closed

Having demonstrated to Adam the Divine provision for the covering of sins, it was next revealed that apart from this there is no hope of life. There, in Eden, in the sight of Adam and Eve stood the Tree of Life. The partaking of that tree would confer immortality, and thus defeat the sentence of death that had been imposed upon Adam. Adam and Eve were therefore expelled from the Garden, and Cherubim were stationed at its entrance to **"keep the way of the Tree of Life."**

Controversy has raged as to whether a continuous eating of the fruit was required to gain immortality. The angel claimed that only one eating was required: **"Lest he put forth his hand, and eat. . ."** One eating alone was all that was necessary, and as it was not good for man to be granted immortality in the face

of unatoned sin, so he was driven from the Garden.

He was driven therefrom that he might till the ground. The fruit of the soil would provide him with the means of temporary life. As a tiller of the soil, he would be utterly dependent upon the mercy and goodness of God. Thus he was sent forth to perform work that required faith—faith in the goodness of God to provide the means of life.

### The Duties of the Cherubim

There is, therefore, a beautiful and significant harmony in the verses of Genesis 3. They reveal in sequence: (1)—The sentence of death (v. 19); (2)—Adam's faith in the promise of life (v. 20); (3)—The means whereby this might be attained (v. 21); (4)—The need of faith in the affairs of life (vv. 22-23),

And now, at the entrance of the Garden, there stood the Cherubim to keep guard over the way of the Tree of Life.

These Cherubim were angelic beings. Brother Thomas states that the phrase can be rendered: "Cherubim, even a flaming sword," and directs attention to Psalm 104:4: "Who maketh His angels spirits; His ministers a flaming fire."

The flaming sword was wielded to "keep" the way of the Tree of Life. The word can signify either to guard or preserve. They guarded it because so long as they were there, Adam and Eve could not touch it. But they also "kept" or "preserved" it, inasmuch as they functioned as priests receiving the sacrifices of the worshippers. The flaming sword was for that purpose: the sword to slay and the flame to consume.

This was probably the reason why Cain realised that his offering had been rejected. The flaming sword was extended to Abel's offering, but not to Cain's first fruits of the ground. And because he refused to humble himself before God, and avail himself of the sin-offering that couched at the door (Gen. 4:7), he was excommunicated, banished to the "land of Nod" or exile. He recognised the significance of this, for he declared:

**"From Thy face (Heb. "faces" — the faces of the Cherubim) shall I be hid . . ." (Gen. 4:14).**

The faces of the Cherubim at the east of the Garden reflected the glory of the Father, as will also the faces of the multitudinous Christ ultimately:

**For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).**

The Cherubim in Eden, as God's faces, thus spake of the divine presence in the earth. As He later dwelt between the

Cherubim in the Tabernacle (Ps. 80:1), so He did in the Cherubim in Eden.

We read in Genesis that the Cherubim were "placed" at the east of the Garden. The word in Hebrew is "shakan" and signifies to dwell. The oft-used phrase, *shekinah glory* is derived from this word, and signifies the indwelling presence of Deity. The word signifies to "have habitation," to "reside permanently," and thus implies a dwelling place. The statement in Genesis has been rendered: ". . . at the east of the Garden of Eden, He caused to dwell in a tabernacle the Cherubim. . . ."

### The Cherubim Foreshadowed The Future

Thus tabernacle, Cherubim, altar, and organised worship was set up in Eden. The Cherubim comprised immortal priests to whom were brought the offerings of the people. This foreshadowed that which ultimately shall be. John in vision saw a new race of Cherubim, described also as the New Jerusalem, the Lamb's wife. He declared concerning this divine policy in the earth:

**"I saw no temple (Most Holy) therein: for the Lord God Almighty and the Lamb are the temple (Most Holy) of it" (Rev. 21:22).**

The title, Lord God Almighty, speaks of Deity manifested in a multitude, or Yahweh dwelling in His saints. In Revelation 5 they are identified with the Cherubim, as we shall see. And as the Lamb comprises the antitypical mercy seat, here, in the New Jerusalem, are Cherubim, Mercy Seat, and indwelling Divine glory.

This new race of Cherubim will act as immortal priests (Rev. 5:9-10), so that to it will be brought the glory and honor of the nations (Rev. 21:26), and from it shall be excluded all things that defile.

Ezekiel, in his great Temple prophecy, makes reference to immortal priests who shall accept and supervise the offerings of the people. They comprise the Cherubim of the Age to come. They will dwell in the Tabernacle that God will set up there, to receive the offerings of mortals, who will be privileged to witness the Kingdom.

Thus there will be a repetition of Genesis 3:24.

The Cherubim in Eden were stationed east, or towards the sun's rising. This was figurative of the purpose of God. The dawn is emblematic of the coming day of Yahweh, when His rule will replace that of the flesh. The Tabernacle and Temple also faced east, so that, down the ages, God has caused men, in his religious devotions, to mentally visualise the coming "morning without clouds" (2 Sam. 23:4), when the "Sun of



righteousness will arise with healing in his beams" (Mal. 4:2). Today we still look figuratively "towards the sun's rising" for the same glorious reason, whilst we also look literally towards the east, where, in the return of the Jews and other significant events in Abraham's land, we see signs of the dawning of Yahweh's day when His name will at last be honored by flesh.

The Cherubim in Eden, standing east of the garden, and presiding over the way to the Tree of Life, exhibited the mercy and redemption of God. As Abel offered "the firstling of his flock" in sacrifice, and offered it through these immortal priests he would see the way leading to the Tree of Life. The principles of SACRIFICE, GOD MANIFESTATION, ETERNAL LIFE were thus revealed, and one as the corollary of the other. By sacrifice of the flesh, God can be manifest in our lives, and when that is revealed, we shall be ultimately granted the right to eat of the Tree of Life.

"To him that overcometh," declared Christ, "will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

### The Way To The Tree

"The way to the tree of life" is a phrase used in a most significant manner throughout Scripture. Frequently the Truth is described in the Bible by the two meaningful words: "the way." Consider the following:

"All the flesh had corrupted HIS WAY upon the earth" (Gen. 6:12).

"Shew me now THY WAY, that I may know Thee, that I may find grace in Thy sight" (Exod. 33:13).

"Thou wilt shew me the PATH OF LIFE" (Ps. 16:11).

"Her (wisdom's) ways are WAYS OF PLEASANTNESS, and all her paths are peace. She is a tree of life to them that lay hold upon her" (Prov. 3: 13-18).

The reference from Genesis 6 above, declares that the way to the Tree of Life was corrupted by flesh; it was restored in all its beauty by Christ. The prophet foresaw this in vision:

"He shall cry, Cast ye up, cast ye up, prepare THE WAY, take up the stumbling block out of the way of my people" (Isa. 57: 14).

"Set thee up waymarks, make thee high heaps, set thine heart toward the highway, EVEN THE WAY WHICH THOU WENTEST: turn again, O virgin of Israel" (Jer. 31:21).

And Christ declared:

"I am THE WAY, the truth and the life; no man cometh unto the Father but by me."

The Apostles spake of the Truth as "the way."

"Saul desired letters to Damascus to the synagogues, that if he found any OF THE WAY (mg.), he might bring them bound to Jerusalem" (Acts 9:2).

"They spake evil of **THAT WAY** before the multitude" (Acts 19:9).

"There arose no small stir about **THAT WAY**" (v.23).

"I persecuted **THIS WAY** unto the death" (Acts 22:4).

"Felix had more perfect knowledge of **THAT WAY**" (Acts 24:22).....

This seems to be the point of Christ's well-known words:

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow the way, which leadeth unto life, and few there be that find it."

Isaiah, in his prophetic vision, heard a voice saying:

"This is **THE WAY**, walk ye in it" (Isa. 30:21).

This way is severally described as "the way of life," the "way of truth," the "way of righteousness," the "way of God," the "way of faith" and so on. The use of this expression shows that the Truth is a way of life, and not merely a set of doctrines to be accepted in a detached manner with no impact on our manner of living.

This way is preserved, or kept open, by sacrifice, as the incidents in Eden exhibited. Apart from sacrifice, the way is barred, as Cain discovered to his loss. It is a way that will lead to the glories of the Most Holy. Thus the Apostle wrote:

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a **NEW AND LIVING WAY**, which he hath consecrated for us through the veil, that is to say, his flesh . . ." (Heb. 10:19-20).

Christ has opened for us the way leading unto the Tree of Life. As the Cherubim overshadowed the way in the Garden, so He does our way now. We are walking that way; a way that is narrow and in which we must take care. The tendency of flesh, down the centuries, has been to corrupt that way, for it presents in sequence the principles of sacrifice, God manifestation, and eternal life.

Let us walk along the narrow way that leads to life, in confident assurance that the Cherubim still overshadow it (Heb. 1:14), as ministering spirits sent to minister for them who shall be the heirs of salvation. If our walk is successful we shall ultimately be granted to eat of the Tree of Life and live forever.

—H.P.M.

The wonder is that the Truth lives at all! It lives because it is the Truth. If it had been a set of plausible opinions it would have perished long ago. But why should there be troubles? Well God could answer. There is a philosophy of its own in it all, which will be manifest at last. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

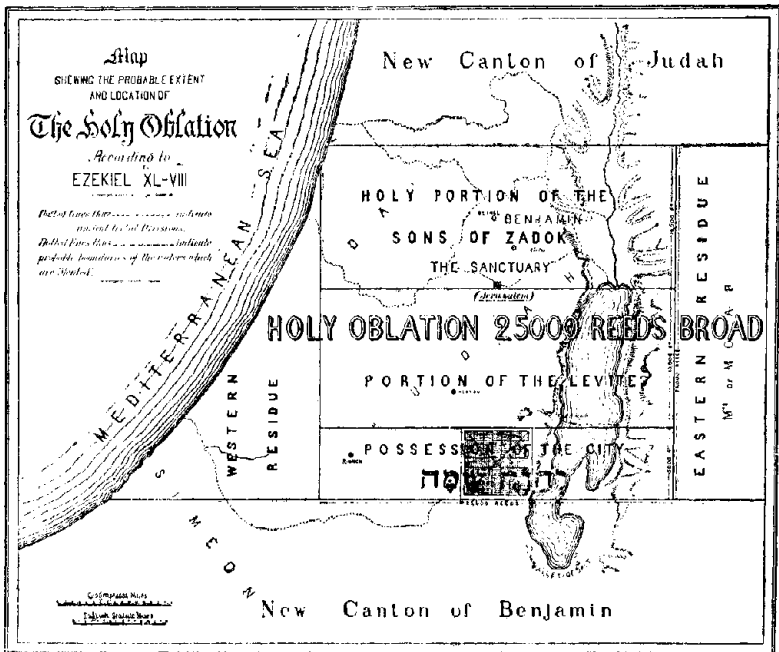
—R.R.

Ezekiel's Temple — Large or Small?

# THE HOLY OBLATION

We reproduce the "Holy Oblation," a territory some 55 miles square, the two northern portions being allotted to the "Sons of Zadok" and the "Levites" totalling 55 x 44 miles.

We have previously stressed the spaciousness of the Most Holy in the inner sanctuary, where the immortals foregather in their official capacity of worship, and here, in the northern



portion of the Holy Oblation is their residential quarters, an ample territory 55 x 22 miles, "a holy portion . . . a place for their houses."

The Sons of Zadok are the priests who "come near to minister unto the Lord" as distinct from the Levites, the subservient order. These are the Elohistic sons of Zadok, and the Prince is none other than the "Branch" of Zechariah's prophecy, who will rule as a priest as well as a king:

**"Behold the man whose name is the BRANCH, he shall build the temple of the Lord, and he shall bear the glory, and shall sit and RULE upon his throne; and he shall be a PRIEST upon his throne" (Zech. 6:12-13).**

Dr. Thomas also gives the same figurative application of "Eliakim the son of Hilkiah" who was to be "for a glorious throne to his father's house" (Isa. 22:20-24).

Whilst, therefore, we have at present a spiritual "Father's house" in which are the many abiding places, this does not eliminate the literal temple. Jerusalem topographical is the basis of the figure of the "heavenly Jerusalem," but we must not lose sight of the fact that it is also of the coming literal elevated Jerusalem which is shown with much local topographical detail (Jer. 31:38-40).

Deity promised that the nation of Israel would become a "kingdom of priests and a holy nation" (Exod. 19:6), if obedient, but due to their disobedience another nation, not reckoned by natural descent, will receive this inheritance; called by Peter: "a chosen generation, a royal priesthood, a holy nation," i.e. the redeemed called out of the nations, to become "kings and priests" and reign on the earth.

Where, then, will this multitude reign? Where will they perform these kingly and priestly functions? Ezekiel states in the Temple at Jerusalem, and for whom there is this ample allotment of territory for residences surrounding the sanctuary.

Jerusalem is to be the headquarters, both for the civil and ecclesiastical administration. Here will be found the "thrones of judgment the thrones of the house of David" (Ps. 122:3-5). Here will be the "throne of the Lord" and the "throne of the priest." Here will be the divinely chosen centre for world jurisdiction and jurisprudence, for the redeemed are to sit with Christ on his throne and rule the nations with a rod of iron.

Myriads of agents will be required to regulate the affairs of the kingdom. Some will bear rule over ten cities, some over five; the worthiest will occupy places of eminence at the seat of Government; and if this is conducted on the lines of Solomon's it will be occupied by course by the appointed judges. It has been suggested that in this way there will be fulfilled a literal application of Christ's words, of a continual "ascending and descending upon the Son of Man" (John 1:51).

It is incongruous to suggest that the glory of Yahweh comprised of His manifestation in the multitude of the saints, could enter the east Gate of a Temple 80 ft. by 40 ft. Where are the thrones of judgment to be located in such a Temple, to say nothing of the accommodation for the multitudes that will "sit down" in the kingdom of God?

Yet despite these insurmountable difficulties, there was seriously reproduced in *Christadelphian Answers* this small temple of Davidson with a Holy Place of 40 ft. square. This was later reproduced in the *Christadelphian Treasury* with the irrelevant, not to say improper, observation that Brother Sulley's exposition is "based on the wrong interpretation of Zech. 14:16, as is so effectually dealt with by Dr. Thomas"—who is quoted as saying that "it is not to be supposed that ALL the world will go up to Jerusalem at one time." This no one ever disputed.

Far more germane of the subject, if Dr. Thomas' views were wanted would it be to have quoted him saying Ezekiel's temple throughout—its courts, internal compartments, and ordinances are different from Solomon's and Zerubbabel's temples, and his concluding remarks:

"The temple which Jesus will erect on Moriah will be more magnificent than any building which has yet adorned 'the city of the Great King.' It will be renowned throughout all the earth, and will be frequented as 'the House of Prayer for all nations' who shall flow into it" (*Christadelphian* 1890, p. 402).

At the Eureka Class

## JOSHUA'S FILTHY GARMENTS

Zechariah 3

The Wolverhampton class came away from an evening on Zechariah chapter 3 with an enhanced appreciation of the vision. Just as Dr. Thomas spends more space in Eureka on the Apocalypse in Zechariah than on the other prophets, so we found ourselves spending more time on Zechariah. After Daniel, his prophecy has the most features in common with the Apocalypse.

### A High Priest On Trial

Joshua was the High Priest of Israel in the time of Judah's restoration from the Babylonian Captivity. As high priest he represented God to the nation—for example, when he received offerings from the people he acted for God. But also as high priest he represented the nation to God. Sharing their infirmities,

when he went to minister in holy or most holy place he represented the whole nation. He bore them symbolically upon the precious shoulder stones and over his heart engraven in the breastplate (Exodus ch. 28, Psalm 89:50) when he ministered in the holy place in his holy garments for glory and beauty. He represented in these garments the ideals of Israel's existence as a holy people, and in his sacrificial work he acknowledged their inability to rise up to the holy standards.

Thus in Zechariah ch. 3 Joshua appears in his official capacity as representative of Israel; bearing their sins and their sorrows; upholding their principles and duties. In this official position he, and all Israel with him and in him, is on trial. The Angel of the Lord is the Judge; Joshua is the defendant; Satan is the plaintiff. It is a court scene. The tensions that had hindered the work of temple building are dramatised as if occurring in a court of law. The adversary is prosecuting counsel as well as plaintiff. It is what lawyers would call a "cause celebre". The subject of the dispute is the "body of Moses"! So Jude informs us when he says in verse 9: "Michael the archangel, when contending with the devil (false accuser) he disputed about the body of Moses, durst not bring against him, a railing accusation, but said: the Lord rebuke thee!"

Does this help us to understand Zechariah's vision? Yes! we thought so. There is additional information. We are told that the angel who had charge of Israel's affairs (Daniel 10:13), even Michael, was the judge in control of the situation. The words used by Jude are lawyer's words: "contending," "disputed." The subject of the dispute was the body of Moses. We belong to the body of Christ. Till he came, Israel who, coming out of Egypt, had been baptised into Moses (1 Cor. 10) were the body of Moses. Joshua and Zerubbabel were seeking to establish the "body politic" (as the Dr. would call it) of Moses—the laws and the ordinances received from God through Moses and centred on the shrine with its altar, holy place and most holy.

### The Rubuke of the Samaritan Satan

Who was their Satan? Who was adverse to their holy attempt? The book of Ezra supplies the answer in chapter 4:9-10 by listing the Babylonian clans who had been settled in Samaria. Ezra 4:1 calls them Satan: "now when the *adversaries* (Satan) of Judah and Benjamin heard that the children of the captivity builded the temple . . . they came to Zerubbabel . . . and said: 'Let us build with you; for we seek your God as you do.'" The Samaritan Satan laid claim to fellowship with the

sons of God. Those who feared Yahweh in the sense of being frightened of Him, and who feared Him not, in the sense of loving reverence (2 Kings 17:32-34) sought to be united to the true people of the Covenant. But the latter stood firm. They would have none of this broad religion: they were not tolerant: they would not have it that the Congregationalists and Methodists of their day had as good a chance of the Kingdom as the Christadelphians. The truth has ever been exclusive. We must resist those in our community today who exhort us to co-operate with the religious Samaritans of the day, even though some of them seem by their social kindness to be "good" Samaritans.

When the Samaritans could not get into the Israel community, they then began their contention—their disputation. They wrote to the Persian King and got the work of the temple stopped. Yet the angel of Yahweh encamped around Judah and stirred up the prophets Haggai and Zechariah to encourage the people. The angel of Yahweh at work in Persia arranged the death of Artaxerxes and his succession by a more favourable King. "The eye of their God was upon the elders of the Jews" (Ezra 5:5) and when they recommenced their labours the Persian looked upon them with favour and, as chapter 6 records, they finished the house with joy.

Zechariah's third chapter puts these events into a nutshell:—

- v.1 **The Samaritans (Satan) falsely accuse the Jews (represented by Joshua) to the Persian King.**
- v.2 **By their control of public affairs the angelic hosts of Yahweh rebut the accusation and demonstrate that Yahweh had chosen Jerusalem and plucked it out of the fire of destruction. (Jude's point is that the work of the angels in this episode of Jewish history was to make possible the legal resumption of the work. Neither prophets nor angels recommended rebellion against the divinely permitted legal authority of Persia. The Jews were not invited to "speak evil of dignities"; but YAHWEH would rebuke the adversary and make it possible the orderly continuation of His work. So in Jude's day brethren were not to insult the constituted authorities of the state (the Emperor) or of the ecclesia (the apostles).**

### The New Suit of Acquit

Now what about Zech.3:3? Joshua "clothed with fifty garments"? Well, first, this does fit with our trial scene. The defendant in an ancient law case was clad in drab and ill favoured clothes, representing the cloud under which he stood. If he were found "not guilty", then his acquittal was marked by a change of raiment. He was brought out arrayed in a clean suit as befitted his guiltless condition. The false accusation—the sup-

posed iniquity was now acknowledged as not belonging to him.\*

So Israel, who the High Priest represented, stood in sack-cloth and ashes; in sin and defeat. Their high priest restored to favour; his garments of mourning being replaced by the garments of glory and beauty represented Israel lifted up from the slough of despond, from desolation and distress and exalted to become a little commonwealth once more, with the sanctuary of Yahweh in their midst. Israel became a crown of glory (mitre)—“holiness to Yahweh” once more.

Is this all the vision means? Certainly not. This is apparent from verses 7-10 of the chapter. Thus verse 7 may be paraphrased:—

**“If you, Joshua, and Israel who you represent, walk in my ways, you shall indeed be a nation of priests, showing to other nations the way to God”.**

Did this mean only in that day? No, for he goes on:—

**“And I will give you places to walk among these that stand by”.**

Who stood by?

There was the angel and presumably his fellow angels. If the angel referred to these, was there here a glimpse of immortality. That Joshua and the true Israelites would become “like unto the angels to die no more” as they ministered as the mediators of the age to come.

Satan also stood by. And Israel will certainly walk among the Gentiles. Ten men shall take hold of the skirt of him that is a Jew and say “we will go with you, for we have heard that God is with you” (Zech. 8). Israel, mortal and immortal in the age to come will certainly have a place to walk among the nations who have long been their adversaries.

So the prophecy begins to broaden out. Already it is obvious that the local Satan, the local high priest and the local victory of Israel prefigures something greater. The history of Israel through the ages is enacted in this trial scene of the prophet's own day. The situation in his day was a little cameo of Israel's trials throughout history; and the happy ending was the earnest of the final triumph. Israel's adversaries have always sought to destroy her. Yahweh's angels have always controlled the affairs of mankind with Israel in view. They have always said “Yahweh rebuke thee,” when men have touched the apple

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\*Joshua's garments could have been soiled through the work in which he was engaged—laboring in the dirt to build the Temple of Yahweh (Ezra 5:2). When the work was completed, and the opposition of the satan frustrated, Joshua was given a change of raiment to minister in the Temple he had labored to build. It is a beautiful type of Christ's labors . . . Editor.



of God's eye. And when the adversaries engage in their final trial of strength with Israel, the verdict will be Israel's favour; the day of disgrace will pass; the Divine court will proclaim that "Yahweh has chosen Jerusalem." The filthy garments of their day of shame will be exchanged for garments of beauty. They will make a fresh start. "Put on thy beautiful garments, O Jerusalem; shake thyself from the dust" (Isa. 52:1-2).

### The Removal of Iniquity

But how would Israel—the mortal nation and immortal aristocracy—come to attain to such purity and spiritual beauty? Through their great high priest, Joshua or Jesus, son of David and son of God! Every high priest, as well as representing Israel, prefigured the perfect high priest who would be the perfect Israel, the perfect prince with God. We all know him as the "Branch," of Yahweh's planting and the foundation stone of the temple of living stones. He is specifically introduced to us in verse 8. Joshua and his associates are "men wondered at" or as the A.V. margin puts it "men of sign," and they are living testimonies of God's intention to bring forth His servant the Branch. "You are men of sign—for I will bring forth the one whom you prefigure."

Verse 9 based on the laying of the physical foundation stone of the temple in those days—gives us God laying the perfect foundation stone. On the side which shows, God himself scoops out seven facets or eyes, expressing the perfection of sight and oversight to be manifested in the one represented by the stone. God was to be the engraver. God was in Christ reconciling the world unto himself. God engraved his own perfection of character upon human flesh by being the begetter of Jesus and the moulder of his experience. This foundation stone on which was to be erected the new Jerusalem community was in some way linked with the removal of Israel's iniquity, without which removal Israel could not rise and shine and manifest Yahweh's holiness throughout the earth, and without which they would not be sure of a firm inheritance, of a vine to sit under (verse 10).

This theme of the removal of Israel's iniquity gives an even wider dimension to this chapter. Satan (the adversary) has over the centuries battled for the soul of Israel. Often he has succeeded and the nation has become sunk in iniquity. In the end of the matter, Israel immortal (Kings and priests reigning with Jesus) and Israel mortal (the first dominion of Christ's Kingdom) will be cleansed and purified; filthy garments of sin replaced by pure garments of righteousness of God's providing.

How do Israel (and we hope to be part of the immortal stratum of the nation) attain to the cleansed condition? By the sacrifice of Jesus! He is our Joshua—he is our cleansed high

priest. By him the iniquity of our commonwealth is removed—in one day—by one great act.

### The Victor

God could have ignored sin—but to do so would be to abdicate from His supreme throne. He could have destroyed all mankind, but this would have been to fail in his purpose of creating a family in whom He might dwell.

How then to show mercy and yet maintain his principles. How to be just and the justifier of those who come to him? The answer was to have One—only one—who would uphold His righteousness. One of all the human race was victorious over the unclean things that drag us down. *One* being victorious, if God offers mercy through that *one*, then He has not ignored sin. His ways are upheld by the one man's righteousness. For victory to be achieved it was necessary for the one man to come down into the evil he was to combat, it was necessary that he wear the filthy garments of Israel's degradation. So Jesus partook of flesh and blood, that through death he might destroy him that hath the power of death, that is the devil! (Heb. 2:14). In his life he overcame all the temptations that spring from within human nature: in his death he willingly and voluntarily laid down the very mantle of human nature itself; in his rising again he struck the death blow at death itself; death hath no more dominion over him! The filthy garments he wore for a short time on our behalf he has now put off. He is now clothed with Divine nature. The accusations of iniquity which came against him have all been rebutted and his association with the iniquitous nature is at an end.

He has triumphed! He is the Victor! All men's effort to thwart God's purposes have failed. Just as Jerusalem the city and commonwealth will be plucked out of the fire, so the King of Zion was himself a brand plucked out of the fire of sinful humanity. Oh how marvellous it all is! How all themes of scripture roll together in one in this chapter. There is the local aspect of Zechariah's day; there is the national aspect of Israel's national triumph and physical restoration; and all are held together and made possible by the personal aspect—by the Redeemer who put away sin by the sacrifice of himself; whose victory we are invited to share. Thanks be to God who giveth us the Victory through Jesus Christ our Lord. May the day soon come when he will finally take away our filthy garments and clothe us with a change of raiment. In that day Jesus will rejoice at having "places to walk among those that stand by." He will walk among his saints. He will see the travail of his soul and be satisfied!

—Edgar Wille.

## 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.*



### *What Price Education?*

**The insidious influence of the world to wean our youth away from the Truth is expressed in a recent letter from Sister L.M.C.:**

"How true it is that people are spending time and money on educating their children in worldliness! One hears the cry on all sides: "Children must have a good education these days." Yet so few are making sure that it is a "good education." There is no time given for instruction in righteousness; no time given to guiding their children along the pathway of truth. Sport has high priority, and a great deal of time is spent on the oval, which could be better used in Bible study.

"However, this is just another of the many signs of the times, which we observe around us each day. The day of the Lord is at hand; but He will come as a 'thief' to many. . . ."

**(Thank you for your encouraging letter, and your generous support of our efforts. Unfortunately, your remarks are only too true. More attention is given to the pursuit of worldly "success" than in the things of God. It is a materialistic age. Yet, in following the world in that way, brethren deny themselves the satisfaction that a knowledge of the Truth can provide even in these difficult and frustrating times (1 Tim. 4:8). — GEM)**

### *Appreciates Magazines*

"I wish to thank you for the faithful posting of my Logos and

Herald copies; they are a source of great help and strength in my spiritual development." — (D.R., Eng.).

**(We are greatly encouraged by your letter, and were delighted to learn from you of the efforts of the Editor in your centre when he visited England. He, too, greatly appreciated meeting those of like precious faith. We have forwarded "Logos" to your friend as requested.—GEM).**

### *Controversial Herald Appreciated*

"After reading through your booklet, "HONEST TO GOD OR DISHONEST TO GOD," I'd like to say how much I enjoyed reading it and endorsing the truths therein contained. Yes, God is omnipresent and omnipotent. It is a shame that a bishop should speak the way he does—we cannot look up to such church leaders and clergymen. Please send the other booklet: "God Calls You To Glory." In closing, may God bless you a hundredfold, and all those whom your booklets come in contact with, and those who work with you.—Mrs. G.W. (New Zealand)."

**(The time will come when all bishops and clergy will be dealt with by infallible wisdom and justice, and then they who have denied God His right will be forced to submit by the glory manifested through His Son and Representative the Lord Jesus Christ. The doom of the clergy is near at hand. GEM).**

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Is it possible for the faithful and anxious watchmen on Jerusalem's walls to scan the present state of the nations morally, politically and ecclesiastically, and not feel assured that their long-promised reward is nigh?

The "Land of the Long White Cloud" is the Maori name for New Zealand. It is not inappropriate. There was plenty of the "long white cloud" in evidence during our stay there. When we flew into New Zealand, and six weeks later when we flew out of it, our plane entered into and emerged from a long white cloud that enshrouded the land.

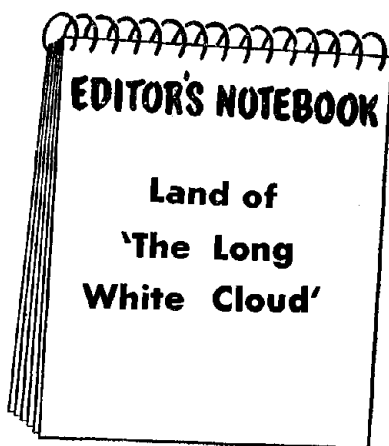
The "Land of the Long White Cloud" was renamed New Zealand by Tasman, the Dutch sailor and explorer who discovered it in 1642. His services, in that regard, have been commemorated by the Tasman Sea that stretches between New Zealand and Australia for a distance of 1200 miles.

But though named New Zealand, these two islands of the South Pacific are more akin to Britain than the Netherlands. In mountain, lake and valley, in green rolling fields and pleasant, pastoral landscapes, the scenery is very much like that of England and Scotland. Even in size there is a similarity, for New Zealand is a little smaller than Great Britain and Ireland.

Moreover many New Zealanders are Scottish in origin, and this again, helps to forge a very close link between the two countries. There is a conservatism manifested therein that reminds an Australian visitor of Britain; and as there seems to be a very ample rainfall, and a temperature of 85° is accounted a very hot day, the similarity is brought even closer. But we must immediately add this; it is much sunnier than Britain, and there is a marked absence of the harsh black belt of manufacturing cities that are a feature of northern England.

The conservatism of the country is manifest immediately one lands. An indiscriminating visitor would say that New Zealand is backward, especially if arriving direct from the States. The motor-cars are mainly small English cars, still in use when elsewhere they probably would have been retired; there is an absence of the very flamboyant Supermart, or the hustle and bustle of city life as seen in Sydney or Melbourne. Life proceeds more quietly, more leisurely than in many other parts. Governmental restriction on imports that would compete with locally made products, and on expensive luxuries like motor-cars, has a distinct reaction on the normal life of the country. In a way it retards certain developments, so that some are disposed to treat the country with a certain contempt as being far behind the times.

But as I became a little used to New Zealand, I came to like the environment. Is a large motor-car necessary? Are the lying advertisements of vast concerns shouting to customers to buy in screaming, urgent captions inductive to true honesty in business or contentment in domestic life? Is the hustle and bustle of modern city life good for the development of spirituality? There is a quiet prosperity in New Zealand that is a great contrast to what is found in other parts—including Australia.



There is no unemployment there, but rather a dearth of employees. There is no want there, as far as I could see, for most people seemed to be quite comfortably off.

These conditions are surely better for both mundane and spiritual development than the hysterical, driving way of life elsewhere. So I believe, anyway.

New Zealand is a close neighbour to Australia. In fact, it was one time governed by Australia. Founded in 1840, it later obtained its independence, and in 1907 became known as the Dominion of New Zealand. It is so close, that the Ecclesia in Auckland (or any other part of the country) is over 1,000 miles closer to Sydney, than Sydney is from Perth Ecclesia on the West Coast of Australia. Sydney is closer to Auckland than Adelaide (in the centre of Australia) is from Perth in the West.

These distances may seem amazing to readers in other parts of the world; they were amazing to me when I came to analyse them.

There is a similarity between New Zealand and Australia and the other two great English speaking countries on the other side of the world—Great Britain and North America. Whereas New Zealand approximates very closely to Great Britain in many ways, Australia is more American in its outlook and approach to things.

The population of New Zealand is approximately 2,500,000. It is predominately British, though the Maoris form a considerable and increasing minority. This population (though greater in the milder northern island than that of the colder southland) is quite evenly spread over the country. Here, again, it differs from Australia, for there the population is mainly segregated into great cities, and vast areas are largely uninhabited. In New Zealand, towns of fair size are situated not far one from another, again reminding one of Great Britain.

As a consequence, Ecclesias, though perhaps small in numbers, are scattered throughout the north and south islands. In all, there are approximately 700 Christadelphians in New Zealand. There are Ecclesias of fair size in Auckland and Wellington in the north and south of the north island; and in Christchurch and Invercargill in the north and south of the south island, and both islands are between four and five hundred miles in length. Other smaller groups are found in Whangarei, Hamilton, Hastings, Wanganui, Hutt Valley, Timaru, Oamaru, Dunedin, Riverton and elsewhere.

The Christadelphian Movement is therefore well represented throughout the country.

Unfortunately Ecclesial division has largely affected the effective testimony that could go forth from a united household. The union of the Central Fellowship with the larger Ecclesias in Australia some time back, unfortunately split Ecclesias throughout New Zealand, and produced some sores that refuse to heal. We may comment upon this at a little later date.

A very comprehensive programme had been arranged for us throughout New Zealand. Brother Alan Reid, in conjunction with other brethren representing other Ecclesias, had prepared an itinerary which took us from Auckland in the north, to Invercargill in the south. The programme occupied nearly every night we were in the country for six weeks in various forms of Ecclesial activity, and keen preparation had been made.

In fact, the first impact of the schedule was to frighten me a little.

I felt rather tired from the constant work of the previous 9 months,

and whilst I felt competent to cope with normal Ecclesial addresses and public efforts, had not envisaged the size of the efforts planned. Major efforts were scheduled for Auckland, Hamilton, Wellington, Dunedin, Invercargill and elsewhere. And these, as far as the public addresses were concerned, were planned to be held in large local halls, like the Town Hall annex in Auckland, or the Scottish Hall in Invercargill. These were large halls capable of holding an audience that ran into hundreds. Such efforts impose a strain. It is much easier speaking in Ecclesial halls to limited audiences, than in participating in efforts designed to attract large numbers.

But the brethren of New Zealand had entered the field of service full of enthusiasm. By distribution of handbills, by excellent newspaper advertising, by personal efforts to introduce the truth to friends, and by individual prayer for Divine guidance and blessing, they had co-operated to put on one of the largest efforts since the days of Brother Roberts.

And judging by numbers, by response, and by reaction of friends, they succeeded. I was agreeably surprised at the public response. At the main public address in the Town Hall, Auckland, were some 200 friends; in three addresses in Christchurch (Ecclesia approx. 75) over 400 strangers were present; in Invercargill (Ecclesia approx. 65) some 250 strangers gathered in the address given in the Scottish Hall. Good audiences were reported at Gore, Riverton, Wellington, Hastings and elsewhere. To me these figures indicated that there is an opportunity for the development of the Truth in New Zealand far in advance of many other countries. But there is a need to systematically approach it. As elsewhere (Australia and other countries) our follow-up work is lamentably weak. We have not a proper instruction system for those who are attracted to the public address. They come, listen, often applaud, sometimes take home the free literature we have to offer—and then nothing further is done. We spend a lot of money in advertising the Truth, but have no proper means of continuing the interest aroused when an approach has been made to us. This is the frustrating feature of our public ministry. Take these addresses as an example. At the conclusion of them we invariably had a question session. And they were highly successful. In fact, so successful, that frequently we had to stop the meeting at a late hour without having answered all the questions submitted. Then I frequently received, and continue to receive, letters from friends who attended the address, often with a long list of questions to be answered. It shows that there is an interest. But we need a means of diverting that interest along a profitable channel where the Truth can be systematically expounded. An instruction class is needed where the basic principles of the Truth—particularly the covenants of promise—can be set forth in an informal way, giving opportunity for those attending to ask any questions, and make any comment. Some such classes function, but not all efficiently. The class needs to be basic in its approach to the Truth, and yet virile and stimulating in its handling of it. How does one go about setting up such a class? Perhaps the reader may have some idea. Certainly we need to give thought to the problem, and it is my hope to do so sometime in the future when work levels out a little.

Among the centres we visited was Whakatane. Here there is a small ecclesia, which set itself to vigorously put on an effort. It was a pleasure to work in conjunction with such enthusiasm, and we greatly enjoyed the short stay in that area. What made it even more pleasant was the co-operation that Whakatane received from others. Brethren were present from Kawerau and Rotorua; a contingent came from

Hamilton to give moral support; brethren and sisters Reid and Taberner were there from far away Auckland, and we, of courses, from Australia. We were greatly impressed, not only by the enthusiasm of the tiny local Ecclesia, but the assistance given it by others.

We feel that such enthusiasm needs encouragement, and have decided to supplement the effort put there with further efforts. We have, therefore, decided to mail 500 copies of **HERALD OF THE COMING AGE** each month for the next twelve months to 500 individual addresses in the Whakatane area. Local brethren will supply the names and addresses, and we will wrap and despatch the books. Logos Publications will label, wrap, supply, and mail 60 such books for £1. We have set a target of 500 each issue, and perhaps the reader might like to contribute to this end. In that case, he can forward donations to "Logos Publications," Box 226, G.P.O., Adelaide, South Australia, marking them: "For New Zealand Herald Distribution." If New Zealand brethren care to contribute, they can do so with local currency by forwarding contributions, similarly marked, to Brother Allan Thomsen, 25 Trinity Avenue, Lower Hutt, New Zealand.

Meanwhile, we find that our space is already exceeded, and must await further outline of the New Zealand tour until next issue (God willing).

—Editor.

For Private Study

## NOTES ON THE APOCALYPSE



Based on "Eureka" and designed for home study and Bible marking

### *Revelation 21:9 continued*

#### **MILLENIAL MANIFESTATION OF THE NEW JERUSALEM Vv. 9-27.**

*Verses 1-8 provide a vision of the New Jerusalem at the end of the 1000 years' reign of Christ. The opening phrase of the chapter links it naturally with the previous vision which records that death and the grave shall be destroyed, so that, in consequence, "there shall be no more death" (Rev. 21:4). Chapter 21:9 commences a new vision, and is therefore fittingly introduced by an angel. The Spirit takes John back to the commencement of the Millennium, and reveals to him the New Jerusalem at that stage of its manifestation. This is the final vision of the Apocalypse, and continues to the end of Chapter 22. Thus the Apocalypse reveals the Holy City under persecution (Rev. 11:2); the Holy City at the beginning of the Millennium (the vision now before us), and the Holy City at the conclusion of the Millennium. (Rev. 21:1-8). It is interesting, and significant, that the symbols of this spiritual Temple-city are based upon the details relating to the literal Temple of Ezekiel Chps. 40-48.*

**THE GLORY OF THE HOLY CITY — Vv. 9-11.****VERSE 9:**

"One of the seven angels" — This suggests the time period of the vision. It is introduced by "one of the angels which had the seven vials" of Rev. 16, implying that the vision will be fulfilled at that time. It will be during the period of the 6th and 7th vials that the New Jerusalem will be first set up.

"The bride, the Lamb's wife" — Cf. Ps. 68:6.—marg. Rev. 19:7. This explanatory statement relating to the New Jerusalem shows that it constitutes the company of the redeemed.

**VERSE 10:**

"He carried me away" — Ezekiel was carried in spirit from captivity in Babylonia to view the literal city of Jerusalem (Ezek. 40:2), and John was similarly conveyed from his place of banishment in Patmos to see the spiritual city.

"A great and high mountain" — Ezekiel saw the literal mountain (Ezek. 40:2) as it will be after the earthquake shall have elevated Zion (Zech. 14:4, 10). John saw spiritual Zion (Heb. 12:22) after the political earthquake will have elevated it (Rev. 16:18). The symbol of the Kingdom of God is a "mountain filling the whole earth" (Dan. 2:35). That political mountain is Zion.

"The Holy Jerusalem" — A Temple-city like its literal counterpart seen by Ezekiel. This one is composed of living persons (cp. 2. Cor. 6:16).

**VERSE 11:**

"Having the glory of God" — This glory is promised the saints (John 17:22), and they are in anticipation of receiving it (Rom. 5:2). The glory of the spiritual Jerusalem will beautify the literal Temple, for Ezekiel saw the multitudinous Christ coming from "way of the east" and filling the Temple with glory (Ezek. 43:3-4).

"Her light was like unto a stone most precious" — This "most precious stone" relates to the Lord Jesus of whose "likeness" the Bride of Christ partakes. He is the measuring rod of glory and light for all the elect. See notes on Rev. 4.3.

"Jasper stone" — Representative of Christ. See note on Rev. 4.3.

"Clear as crystal" — Indicative of the finest quality gem. The clear crystal is tinged with the color of green (see Rev. 4:3), or blue (see Num. 15:38).

**THE WALL AND GATES OF THE HOLY CITY—Vv.12-14.****VERSE 12:**

"A wall great and high" — The Temple of Ezekiel's prophecy had a wall to separate the holy from the profane (see Ezek. 40:5, 42:20. See Eph. 2:14). This spiritual wall speaks of separation from the world.

"Twelve gates, and at the gates twelve angels"—These messengers are the symbolic porters of the spiritual Temple. They invite true worshippers to Divine communion (v. 24. Rev. 22:17), but they refuse entrance to the unworthy (v.27). The literal Temple will likewise have its porters at its gates (Ezek. 44:23-24), as did the Temple of Solomon (2 Chron. 23:19).

**VERSE 13:**

"On the east, north, south and west" — So that the New Jerusalem, being the anti-typical Cherubim, faces all directions.

**VERSE 14:**

"Twelve foundations" — see Eph. 2:20.

"The twelve apostles of the Lamb"—The future rulers of Israel Matt. 19:28), thus indicating the Israelitish nature of the hope (Acts 28:20).

**THE BASIC MEASURE OF THE HOLY CITY—Vv. 15-17.****VERSE 15:**

"Golden" — A tried faith (1 Pet. 1:7; Lam. 4:1-2) is the basic



measure of entrance to the city. (See Heb. 11: 6).

**"Reed"** — A reed was also used to measure the Temple Ezekiel saw (Ezek. 40:3). Here it forms the basic measure of the spiritual city, which is faith (the Gold). In Matt. 27:27-29, the reed is used as the symbol of authority and royalty. Those whose faith measures up to the requirements of God will be granted royal authority.

**"To measure"** — The characters of those who form part of the holy city must conform to the Divine plan and specification.

#### VERSE 16:

**"Foursquare"** — Like the breastplate (Exod. 28:16), the altar, or Israel's encampment (Num. 2). The Holy City comprises all three.

**"12,000 Furlongs"** — The foundations of the city are linked with the 12 Apostles of v.14, speaking of the vast number of the redeemed established on this common foundation. 12,000 furlongs = 1500 miles, or 6,000 miles around — the measure of the multitudinous man, for six is the number of man. 6,000 also points to the length of time during which the materials of the New Jerusalem have been selected from out of the Gentiles.

**"The length, breadth and height are equal"** — Thus it forms a cube of 12,000 furlongs. The Most Holy was also a cube, speaking of the length, breadth and height of God's love (Eph. 3:17-20). The area, or surface of such a cube, is divisible into 144 equal parts of 1,000 furlongs each, pointing to the symbolic number of its citizens, or the component parts of the symbolic city (Rev. 7: 4. 14:1).

#### VERSE 17:

**"He measured the wall thereof"** — This formed the partition, or separation, dividing the city from the rest of mankind (v. 14. Ch. 22:14).

**"144 cubits"** — 12 is used in Scripture as the number of perfect government, and is here the root of the total measure of the city (vv. 12, 14). The Holy City will reveal perfect government for the world.

**"The measure of a man, that is, of the angel"** — This angel-man is the one referred to in Rev. 1:13. The measure of this man is the number of the redeemed, or that "perfect man" (Eph. 4:13), to be made "like unto the angels" (Luke 20:36), and in the Apocalypse stands in opposition to the man with the number of 666 (Rev. 13:18).

#### BUILDING MATERIALS OF THE HOLY CITY—Vv. 18-21.

##### VERSE 18:

**"The wall of it was jasper"** — In verse 11 Jasper is likened to the "glory of God." God manifestation is the basic material of this spiritual city.

**"Pure gold"** — A tried faith (1 Pet. 1:7).

**"Like unto clear glass"** — Render: "pure glass." In ancient times, glass was looked upon as a very precious substance, and in Job. 28: 17 it is linked with gold. The gold of this city is likened to pure glass because of the high polish on it, indicating how acts of faith that are perhaps despised today, will then shine with glory (Heb. 11: 37-39).

##### VERSE 19:

**"The foundations garnished with precious stones"** — Render: "decorated." The Apostles themselves being gems (v.14), add further gems by their testimony (1 Cor. 3:10. John 17:20. Mal. 3:17. 1 Thess. 2: 19).

**"The first foundation"** — These foundations are identified with the twelve Apostles who are the princes of Israel (v. 14. Matt 19:28). The twelve representative tribes are given in Rev. 7, so that the stones enumerated can be identified with these twelve tribes. The order of the tribes in Rev. 7 doubtless corresponds with the order of gems in Rev 21. As the city lieth four - square, and the stones are contained within it, the symbolism answers to the Urim and Thummin of the High-priest's breastplate. The Urim and Thummin represented the Lights and

Fulness of the perfected Israel, such as the New Jerusalem will be. The various colors of the gems answer to the colors of the rainbow, the token of the covenant (Gen. 9:15). When the sevenfold colors of the rainbow are combined they produce the white light of the sun, and likewise, the various colors of the gems combine to produce the pure white light of righteousness. As the rainbow is the reflected glory of the sun, so the gems represent the reflected glory of Yahweh.

**"Jasper"** — It symbolises divine glory (v.11). In the breastplate it represented Naphtali (Exod. 28:20. Num. 2:29), for the stones there were representative of the tribes, whose order is set out in Numbers 2. The four rows of gems in the breastplate, corresponded to the four divisions of three tribes each by which Israel camped. The gems in Revelation 21, however, correspond to the enumeration of the tribes given in Revelation 7. A comparison of the two chapters will show that Jasper in Revelation thus represents Judah. Naphtali signifies "striving," and Judah signifies "praise." Thus when the New Jerusalem is revealed there will be a change from striving to praising.

**"Sapphire"** — Heb. "Sappeer"—to scratch, polish, write, number. A pure deep blue in color, speaking of God manifestation (Num. 15:38). The pavement under the feet of the Elohim was of sapphire (Exod. 24:10), as was also the throne of glory associated with the Cherubim (Ezek. 1:26. 10:1). Both were visions of the glory of the coming Kingdom, the foundation and throne of which will be dedicated to the manifestation of Divine glory in the earth. In the breastplate, this stone represented Simeon; in Revelation it represented Reuben (Exod. 28:18. Num. 2:12). Simeon signifies "hearing", Reuben signifies "seeing." Thus there will be a change from hearing to seeing.

**"Chalcedony"** — Of various colors, among which is the golden yellow stone speaking of faith. It is found only in Revelation, and stands

for Gad (Rev. 7:5). Gad signifies company, i.e. of faithful ones. Through lack of faith Israel failed to obtain that which the elect has obtained (Rom. 11:7).

**"Emerald"** — See notes Rev. 4:3. In colour the emerald is a bright green. In the breastplate it stood for Reuben, (Ex. 28: 18; Nb. 2: 10); in Revelation it represents Asher. Reuben signifies "See a son"; Asher signifies "blessed." Blessed will he be who sees the son.

**"Sardonyx"** — The "finger-nail onyx." In Hebrew onyx signifies "a flashing forth of splendour." The gem stands for Naphtali in Revelation, and is not used in the breastplate, Naphtali signifies "wrestling," and those who successfully wrestle with the flesh will ultimately flash forth in splendour.

**"Sardius"** — In Hebrew "Odem" (the Adam stone). It is reddish in colour. In the breastplate it stood for Judah, (Ex. 28: 17; Nb. 2: 3), while in Revelation it represented Manasseh. Judah signifies "praise"; Manasseh signifies "forgetting." Those who praise Christ will be induced to forget the flesh (Rev. 21:4).

**"Chrysolite"** — The seventh stone. It only occurs in Revelation. Golden in colour, it stands for faith. In Revelation it represents Simeon — hearing. Faith cometh by hearing the Word of God (Rom. 10:17).

**"Beryl"** — In Hebrew "Tharshish", meaning to beat, subdue. The wheels of the Cherubim are of beryl, mighty in subduing the nations (Ezek. 1:16. 10:9). The body of the multitudinous Christ is "like a beryl" (Dan. 10:6), for to him shall be given "power over the nations" (Rev. 2:26). In the breastplate, the beryl stood for Dan; in Revelation, for Levi.

Dan — "judge" is not mentioned in Rev. 7. The token of his subduing—power is thus granted to Levi, standing symbolically for the royal priesthood of the future age. They shall judge righteously. (See Mal. 2:7-8).

**"Topaz"** — A rich yellow stone. In both the breastplate and in Revelation it represents Issachar whose name means Reward. The Reward set before Israel after the flesh will be reaped by Israel after the spirit.

**"Chrysoprasus"** — This stone is representative of Zebulun, whose name means Dwelling. A gem of golden-green coloring, it combines the symbolism of a tried faith (1 Pet. 1:7), with the glory of the rainbow seen in proximity to the throne of the coming age (Rev. 4:3). Saints with such qualities shall certainly "dwell" in the New Jerusalem.

**"Jacinth"** — Or Ligure. A stone blended of red and yellow. In the breastplate it stood for Ephraim: in Revelation for Joseph. Ephraim signifies "double fruit"; Joseph signifies "increaser." From rendering double fruit (John 15:16), the New Jerusalem shall continue to increase.

**"Amethyst"** — Violet or purple in colour, and as purple is a combination of blue and red, so it speaks of God manifest in the flesh. Blue is the colour of God manifestation (Num. 15:38), and red is the colour of flesh (Isa. 1:16). Blue will heal red and produce purple, the colour of royalty (Judg. 8:26; Jer. 10:9-10). In both the breastplate and in Revelation it represents Benjamin whose name signifies the "Son of His right hand."

In considering the gems of this "holy city," the bride, the Lamb's wife, see the comment of Isaiah (Ch. 54:12).

#### VERSE 21:

**"The twelve gates were twelve pearls"**—Pearls remain in the hidden depths of the ocean until brought into view. How significant this is of those who will form the redeemed in the Age to come, for they are hidden deep in the stormy sea of nations (Isa. 57:20). Pearls are formed by a grain of sand acting as an irritant, and forming a nucleus. The oyster coats it with a nacreous substance which hardens

to form the coating of the pearl. But the pearl must be brought to the light before its full beauty will be revealed. Thus a pearl is created out of trouble, through successfully coping with the irritants of life. How appropriate in relation to the Truth and those who embrace it (Matt. 13:46, 7:6). Yet only when the Light of the world (Joh. 8:12) is again manifested in the earth will the true beauty of these "pearls" be appreciated.

**"The street of the city"** — Render "the broadspace." Not a street as we understand the term, but the broad space inside the Temple walls which in the literal Temple will be occupied by worshippers. Faith is the foundation of this spiritual city (Heb. 11:6), so that the broadspace is of gold.

**"Transparent glass"** — See notes v.18.

#### THE INHABITANTS OF THE HOLY CITY—Vv. 22-25.

##### VERSE 22:

**"I saw no temple therein"** — For "Temple" render "Nave" or "Most Holy." In this symbolic city there is no distinct difference between "Most Holy" and "Holy". It is altogether a temple — "Most Holy"—The Lord God Almighty and the Lamb being the substance thereof.

Dr. Thomas renders Lord God Almighty as Yahweh El Shaddai — He Who shall be the Strength of Powerful ones. The title expresses God in multiplicity, manifested in the great company of the redeemed, then made powerful as the angels. The titles Lord God Almighty and the Lamb draw attention to three parties: Yahweh, the Lord Jesus, and the Saints. Yahweh will be revealed in power in His Son and Christ's brethren, and they will form the Most Holy of the Age to come. Thus will be fulfilled the prophetic foreshadowing of the Most Holy in the Tabernacle. The Mercy Seat represented Christ; the Cherubim represented the Saints; and the Shekinah Glory revealed

the presence of Yahweh in manifestation. All this will be manifested by Christ and the Saints in the Age to come, so that it can be said that Yahweh El Shaddai and the Lamb will comprise the Most Holy in the New Jerusalem.

**VERSE 23:**

**"The city had no need of the sun, neither of the moon, to shine in it"** — As symbols, the sun and moon relate to political and ecclesiastical powers. In that sense, Zion's light (politically and ecclesiastically) is to shine forth powerfully in the Age to come (cf. Isa. 30:26. 24:23. 60:19-20). This verse shows that the Holy City (Christ and the saints) shall have no need of political or ecclesiastical support apart from itself.

**"The glory of God"** — This will be revealed in the glorified saints (John 17:22. Rom. 5:2).

**"The lamb is the light thereof"** — That is, the light of the redeemed (cf. v. 9. John 1:9. 8:12).

**VERSE 24:**

**"The nations of them which are saved"** — There are nations that will enter the Kingdom of God; and nations that will be destroyed (Isa. 60: 3, 12. Dan. 7: 11-12).

**"Shall walk in the light of it"** — They shall walk in the light that shall emanate from Jerusalem the Holy City; that is, in the light of the Law and Instruction that shall be dispensed throughout the world by the saints.

**"The kings of the earth"** — They will comprise the saints (Rev. 5:9-10) who shall cause the respective

communities over which they shall rule to submit to the Lord Jesus (Ps. 68:31).

**VERSE 25:**

**"The gates of it shall not be shut at all"** — The gates of the literal Temple at Jerusalem will provide constant access to those worshippers who desire to ascend there for worship (Isa. 60:11), and in this sense, there will also be access to the spiritual Jerusalem seen by John, for at the conclusion of the Millennium, those who have served God faithfully during that period, will be incorporated into the city. In Solomon's Temple, there were priests who attended the Divine service day and night (Ps. 134), a token that access to God is always available.

**"There shall be no night there"** — Figuratively, night is the time when the Sun of Righteousness is withdrawn (see John 8:12. 9:4-5. Mal. 4:1-2). The Lord Jesus, as the Light of the world, will be always shining.

**"They shall bring the glory and honour of the nations into it"** — Haggai states that "the desire of all nations shall come" (Hag. 2:7). Dr. Thomas renders this: "The excellency of the nations, they shall come in." He shows that the phrase has relation to the multitudinous Christ, for the noun is in the singular number, but the verb is plural. Fuerst's Hebrew Lexicon renders it as "the desirable, precious things of all nations." The saints constitute the real honour, and glory of the nations, taken out of such by God to glorify His spiritual Temple, as Israel took of the wealth of Egypt to glorify the Tabernacle.

THOUGHTS FOR THE TIMES:

## Dead Asleep or Wide Awake



Paul says we are not to “sleep, as do others.” What is this but saying that we are to keep the facts of our situation in constant memory? These facts are the truth: the declaration of God concerning His plan and purpose; concerning the duty of His children, who should walk as children of the light in denying all ungodliness, and living soberly, righteously and godly in the present evil world.

There is nothing that the natural man is more liable to forget than these things. The world around us is absolutely unbelieving — dead asleep. A few have their sleep disturbed, so to speak, but don't wake up. They have the truth brought to their notice, and give it a momentary attention, but it lays no hold of them in a lasting way. Some wake up, but go to sleep again. They are interested in the truth for a while, but gradually let other things engage their attention and interest. A few wake, and remain in possession of their faculties, but even these have to make an effort to keep awake. The air is full of narcotic fumes, so to speak, which can be neutralised only by the constant application of the antidote provided by the Lord of the house. Neglect the antidote, and sleep will assuredly overcome us. That antidote is to be found in the word of God, and in what it requires at our hands — prayer and assembly with the saints.

Therefore, the way practically to obey the exhortation of Paul, to “not sleep as do others,” is to take those means that will keep us awake. The man who neglects the daily reading of the Scripture is not taking those means. He is deceiving himself. He thinks he can keep awake by a mere effort of the will. He thinks as he knows the truth it is unnecessary for him to trouble himself with the reading of the word. He forgets first, that no man can ever know the truth thoroughly by a mere study of first principles at the beginning, in consequence of the diffuse and diversified form in which it has been divinely communicated, and in consequence of the natural antagonism between human thoughts and divine thoughts; and secondly, he forgets that even if we could

know the truth thoroughly at the start, the mind quickly loses the knowledge it has acquired, so far as its power is concerned, especially because it is the knowledge of God which the mind is so prone to throw off rather than to retain.

The word which God has spoken, incorporated now into the mental man by daily reading and meditation, will even now, while it sanctifies us to God, impart a healthful nobility and joy, and in the end ensure a participation in that length of days, for ever and ever. —R.R.

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

## When the Remnant will Return

*"It shall come to pass in that day, that Yahweh shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Patros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—Isaiah.*



The Immanuel prophecy opened at a time when Ahaz's Judah had experienced defeats at the hands of Syria, then Israel, and was again threatened by a coalition of both (2 Chron. 28:6-8; Isa. 7:1-2). In the earlier invasion Israel had slain 120,000—the flower of Judah's army — and 200,000 captives were released only when Yahweh's prophet, Oded, interceded (2 Chron. 28:9-15).

As Ahaz busied himself outside the city walls to secure its water supply, everything seemed against the successful defence of Jerusalem. The king was confronted by Isaiah and his elder son, Shearjashub, which means "the remnant shall return" (Isa. 7:3). Isaiah's appeal for trust in God was refused (v. 9), and it became inevitable that a further destruction and captivity would come (v. 16 — cf. Isa. 8:21-22). Shearjashub's presence, however, should have reminded Ahaz of the return of an earlier remnant, and — if there was to be another captivity — of a further remnant that would return!

### Two Great Returns

In Isa. 11:11 (cited above), the prophet said Yahweh would

again cause a second "returning of a remnant." But if the Oded-inspired return was the "first return," when was the second to occur?

With the broad sweep of history before us, we can easily recognise the two great captivities to which Judah was subjected. The first was by Nebuchadnezzar of Babylon (Jer. 27:6), the second by Rome (Matt. 24: 15-22). Similarly, we can just as clearly recognise the two great returns: first during the times of Ezra and Nehemiah, and secondly, the return of the latter-day remnant, whose development will be accelerated with the return of Christ.

#### The Earlier "Second Return"

When Isaiah said that Yahweh would set His hand the second time to recover the remnant of His people, he has in mind the events associated with the exaltation of Immanuel.

But Isaiah would have no idea of the character or political circumstances of this latter-day return, unless it was somehow revealed to him. The method used by God to do this, lay in the historical background of the times. When Sennacherib the Assyrian (King of the North and prototype of Gog came down upon Judah during Hezekiah's reign, he took over 200000 captives. When he was defeated, and Hezekiah's Kingdom became exalted before all nations, the remnant in Assyria would have received opportunity to return—thus establishing a typical fulfilment of the Second Exodus (2 Chron. 32:21-23). Evidence for this is suggested by the Taylor Cylinder now with the British Museum, and includes the following among some of Sennacherib's inscriptions:

**"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."**

#### Scope Of The Post-Adventual Exodus

But the events of that time were not a fulfilment (except typically) of what Isaiah wrote. He contemplated a return not only from Assyria, but of Jews from nations at all points of the compass!

Brother Thomas, in **Mystery of the Covenant of the Holy Land Explained** (page 33) suggests:

**"At the end of forty years' sojourn in the people's wilderness, Elijah conducts the tribes to the borders of the land . . . ."**

**"It would seem that the tribes march from the south, towards the Red Sea; and from the West, North and East, to the Euphrates flood;**

from which two points they form a junction in the immediate wilderness. They are to be gathered from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the regions of the Western Sea (Is. 11:11). These lie at all points of the compass with respect to Palestine. Having to congregate from such opposite directions, they will, no doubt, move towards the wilderness in armies, fighting their way through the countries, and coalescing as occasion may serve, until they arrive at their destination. My reasons for concluding that they will approach the wilderness from the Red Sea and flood of the Euphrates, are first, because it is written: "Yahweh shall make a gathering of his fruit from the flood of the river (Shibboleth han-nahhar) to the stream of Egypt; and ye shall be gleaned one by one, O ye sons of Israel. And it shall come to pass in that day the Great Trumpet (the proclamation spoken of before) shall be blown, and those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt, and shall worship the Lord on the Holy Mount at Jerusalem (Isa. 27:12-13)."

There is no doubt as to the location of the areas mentioned. Assyria and Hamath (Syria) were to the north; Egypt, Pathros (Sudan) and Cush (Ethiopia) were to the south; Elam (Persia) and Shinar (Iraq or Babylon) lay to the east, while the isles or sea-coasts (the Hebrew word means both) were the Mediterranean seaboard countries of the west. From all these parts—symbolic of all nations—Isaiah sees exiles returning to the land of promise!

No incident in Israel's history fits the circumstances of this prophecy.

The first Exodus was from the south, from Egypt alone; whilst the returns during the reigns of Ahaz and Hezekiah and that following the seventy years captivity, were from the north—from Assyria and Babylon. Isaiah sees something completely different—a reawakened national and spiritual hope—Jews in whom the fires of ancient zeal have been re-kindled and whose hearts burn within them at the prospect of serving their King in their ancient homeland. This second Exodus will be world-wide in its scope. No country will be exempted. Returning Israel, having obeyed the voice which said, "Come out of here (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), will have fought their way back, and under Yahweh's guidance, will have exacted a terrible toll upon the nations in the process (Micah 4:11-13; 7:14-17). Once unwilling to respond to Yahweh's invitation to repent in the day of their King's humiliation (and having, as a result, suffered their own humiliation), the tables will then be turned.

And so David exults in Psalm 110:3: "Thy people shall be willing in the day of thy power . . ."

#### Immanuel's Part In Israel's Return

To emphasise the particular work of Immanuel, the prophecy continues:



**"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (v. 12).**

The nations will be made to understand that the "ensign" in Jerusalem is none other than the crucified King of the Jews, and that they must submit to his orders, including the release of God's people and their return to the Land.

The invasion of Israel and the Middle East by Gog of the Land of Magog (Ezek. 38:2, 15-16), and Deity's judgments upon the land (vv. 21-23, cf. Zech. 14:3-5), will have stripped it of much of the pre-advantural progress, and will have prepared the land for the re-constituted State of Israel presided over by Christ and his glorious multitude.

Gog's invasion of the land will destroy two-thirds of the Jewish population, but the remaining third will be refined (Zech. 13:8-9), and to them will be committed the task of proclaiming to their brethren in exile, that their King has come to Zion, and that they should return and serve him.

Meanwhile, into the political vacuum created by the destruction of the King of the North, a Catholic Europe, symbolised in Rev. 17:12-13 by "ten kings, which . . . receive power as Kings one hour with the beast," will have come. For a period of thirty years, expressed apocalyptically as "one hour"\* (on the same principle that the period of about 14 years from AD324 to AD337 was revealed in Rev. 8:1 as 'about the space of half an hour'), the Roman Bishop will imagine that nothing will be restrained from him, and all the old dreams of world conquest and Catholic Power will be revived. "I sit a Queen, and am no widow, and shall see no sorrow" (Rev. 18:7) will boast the Harlot of the Seven Hills; and the demand for Israel's return from the lands of their pilgrimage will be contemptuously dismissed. As a result, protracted warfare will result, with Rome the loser, as verse 14 declares:

**"But they shall fly upon the shoulders of the Philistines towards the West; and they shall spoil them of the East together: they shall lay their hands upon Edom and Moab; and the children of Ammon shall obey them."**

The ancient nations of Philistia, Edom, Moab and Ammon have ceased to exist, but when Isaiah wrote, every Israelite knew these nations as enemies who had periodically spoiled Israel from

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\*The suggestion is interesting, although the Greek word "hora," rendered "one hour" in Rev. 17:12 can relate to an exact time or an indefinite period (as distinct from "the space of . . ." in Rev. 8:1). The Companion Bible comments: "at one and the same hour" indicating that the "kings" and the "beast," co-operate together at this time to "make war with the Lamb." The word has been translated "for a season" in John 5:35, 2 Cor. 7:8 — GEM.

its inception. For Isaiah to speak, therefore, of Israel routing "the Philistines towards the west," spoiling "them of the east," and subjugating "Edom, Moab and Ammon" at a time when these nations had actually ceased to exist, could only mean that Israel will ultimately conquer all her enemies. Certainly, if Isaiah had used any other terms to express Israel's triumph over her foes, his contemporaries would not have understood him. And we understand him today! Israel's foe, 'the Philistine,' exists today in both East and West, and Israel's role during the period between Christ's return to Zion and the inauguration of the Kingdom, will be to crush him!

The King of the North will have been destroyed. The King of the South, the Merchant power of Tarshish, otherwise known as Tyre, will yield early to Zion's King (Ezek. 38:13; Isa. 23:1; 17:18; 60:9; Psa. 45:12). Those of the West and East will remain-- and they are the nations described. Upon these Yahweh will cause Israel to wreak His vengeance.

This is the day of which Malachi writes, "that shall burn as an oven" (Mal. 4:1), which shall witness the work of Elijah (vv. 4-5) to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Elijah will re-create in the purged remnant of Israel a spirit that will answer the needs of the Kingdom. At the same time, the curse of Divine judgment will rest heavily upon Catholic Europe, and unless the people of Israel submit to Elijah's invitation, they too, as the "earth" of the prophecy (cf. Jer. 22:29), will be consumed in the outpoured judgment.

Yahweh will bring them into the wilderness of the people to purge out the rebels (Ezek. 20:33-44). To get there, Jacob's remnant, led by immortal leaders, will have to fight their way out of the countries of their exile:

**"The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he goeth through, both treadeth down, and tearest in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah 5:8-9).**

With Gog destroyed (Ezek. 38-39), Egypt smitten (Isa. 19:22) and lands cast and west feeling the hand of Divine judgment upon them, the time will come for Israel's re-introduction to the land; so that "in the place where it was said unto them, 'Ye are not my people, there it shall be said unto them, Ye are the sons of the living El.'" (Hosea 1:10-11).

#### Tongue Of The Egyptian Sea

In Isaiah's succeeding verses, Israel's re-entry into the land in the second Exodus is revealed on the general pattern of the

first Exodus, but there is a distinct difference: entry into the land is made from the north as well as from the south:

“And Yahweh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt” (vv. 15-16).

Brother Thomas translated verse 15 as follows:

“And Yahweh shall dry them up — the tongue of the Sea of Egypt; and He shall shake to and fro His hand over the river by violence of His wind, and He shall cause to smite it in seven streams, and make to pass through in shoes.”

Upon this Brother Thomas commented:

“From this and the former text, I understand that the flood of the Euphrates, that is, below where the Tigris falls into it, will be made fordable, and the Gulf of Suez entirely destroyed, so as to facilitate the passage of Israel from Pathros, Cush and Egypt, into the wilderness, to meet their brethren from “beyond the flood.” This accords with what follows: ‘And there shall be a highway for the remnant of Yahweh’s people, who shall be left from Assyria; like as it was to Israel, in the day that he came up out of the land of Egypt’ (Isa. 11:16).”

When Israel left Egypt Moses stretched his rod over the Red Sea, and God caused an east wind to divide it, drying up a path through which the people escaped to safety (Ex. 14:21-22). On this basis it is reasoned that reference to destruction of “the tongue of the Egyptian Sea” implies a similar occurrence in the Second Exodus. So also, it is argued, the Euphrates to the North will be smitten in seven streams and made fordable—so that Israel will be able to pass through it “in shoes.” The “seven streams” are not to be confused with the seven streams at the mouth of the Nile. The figure is borrowed from the practise of cutting channels into a surging river so as to reduce its surge (power) and render it fordable.

There is no doubt that this is the literal meaning of the words, but in **Ministry of the Prophets**, Bro. C. C. Walker contended against the idea that it was “God’s intention to close the waterway between the Mediterranean and the Red Sea.” So he wrote:

“The purpose of smiting the sea and the river is to ‘make men go over dry shod’ as in Exodus. Zechariah (ch. 10:11) repeats the prophecy, saying, ‘He shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall he brought down, and the sceptre of Egypt shall depart away.’ Here there appears to be a blending of the literal and figurative, as in Isaiah 11. The Sea of Egypt and the Nile and the Euphrates have all been literally manipulated in the Divine purpose in the past, and will be so again. But they also stand as symbols of the Egyptian and Assyrian powers. In this particular prophecy (Isa. 8:1), ‘The waters of the river

strong and many' are the symbol of 'the King of Assyria and all his glory.' And in Rev. 16 the drying up of the Euphratean waters is the symbol of the decline of the Turkish power for the preparation of 'the way of the kings of the east.'

"So there are physical and political miracles in store for these ancient countries, and new literal and figurative highways will be opened in consequence. There has been a dead block for a long time, territorially, politically and religiously; but the coming of Immanuel will change it all. Great international routes of pilgrimage to Jerusalem will be opened as the result of his victories (Isa. 19:22-25; Zech. 14:16). And the voice of thanksgiving and melody will resound in Zion, because God's salvation is known in her in all the earth" (page 241).

And what of Israel and Judah?

The Book of Immanuel opened with war between Israel and Judah!

But it draws to a close with the ancient enmities dissipated:

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be off; Ephraim shall not vex Judah, and Judah shall not vex Ephraim" (v. 13).

Thus, for both there is found peace and re-union in the land under their King, the son of the virgin (cf. Ezek. 37:15-17).

—E.M.S.

### An Exhortation to Faithfulness.

## WAS PAUL MISTAKEN ?

Either Paul was, or he was not, mistaken. It is certain he deliberately subjected himself to miseries whose very mention occupies half-a-dozen verses in one of his letters (2 Cor. 11:23-29). He could have put a stop to the trouble any day. Now, men are not accustomed to put up with such experiences when by a single act of volition they can be avoided, unless there be some powerful inducement behind all. There may be honor, or they may be riches — men will endure great hardship sometimes in quest of these. An ambitious man, anxious to attract public attention in a way that would feed his vanity, might trail himself through the mire for a while. A covetous man might count no inconvenience too great for temporal endurance, if there was a reasonable prospect of affluence before him.

But Paul's course had neither of these attractions. It is true there are few names held in higher honor than his now, but he

did not know that this would be the case. An admiration and an eulogy that comes centuries too late for their object to be in the least gratified by them, form rather a slender sort of motive to the cultivation of the ambitious sentiment. In his own day there was not a man who was more slandered and reviled and cursed.

But was it wealth he was after?

If so he had got on the wrong track entirely. He wrought with labor and travail night and day that he might not be chargeable to any man. "These hands," said he, "have ministered to my necessities, and to them that were with me" (Acts 20:34).

It was simply the case of a man acting in harmony with the evidence of his own senses. He had seen a certain person, the sight of whom changed the entire current of his existence from that day forward. "Have I not seen Christ Jesus the Lord?" "Last of all he was seen of me also as of one born out of due time." The mistake, if any, would come in here.

But about **what** could he have been mistaken? About his having seen a person in more than broad daylight whom he never wanted nor expected to see at any time or under any circumstances? One whom he hated with the utmost degree of intensity, whose memory was the most opprobrious to him, and whose friends he was there and then driving before him to prison and to death?

People are not in the habit of making such remarkable mistakes as that. They can generally trust their own eyes, and if they are not to be allowed to do so, the whole law of evidence will need very serious alteration and revision. Nor is it customary for men to hold on to a mistake so tenaciously and so long as Paul did to his declaration that he had seen Christ, when there is so much to induce them to re-examine the matter, as there was in his case? Mere stupidity and mulishness will carry a hair-brained enthusiast along the path of obloquy for a considerable while, and help him to endure much privation and suffering. But then Paul was not "as the mule which hath no understanding." A half-crazed person could never have written letters such as those which came from his pen. We have to take his unexampled tribulations together with his high type of intelligence, and his general excellence of character, and draw from all together our estimate of the value of his declaration that he had seen Christ Jesus the Lord. His history is capable of rational explanation on this ground and on no other. No man of intelligence would care to undertake the work of accounting for Paul's course of life, apart from the facts that Christ rose from the dead, and that Paul had seen him. We can imagine no more hopelessly embarrassing undertaking, and were it suggested to any man of letters, he would be

found wholly disinclined to make the attempt. A risen Christ was the explanation of the fact that Paul allowed himself to stand in jeopardy every hour. The evidence that satisfied him ought to be sufficient for us. Sane men of superior intellectual capacity are never known to commit themselves to a course of deprivation and manifold annoyance as he did, without carefully investigating all the evidence that is accessible, and which is the motive power of their behaviour.

And if Paul was not mistaken in respect to his having seen Christ, it is but a reasonable assumption that neither was he with regard to the mission upon which Christ sent him — a mission in which we, as Gentiles, are peculiarly interested, for we are in no more favored a position naturally than were the Gentiles of the first century to whom Paul was sent. There was no salvation for them independently of the things he was authorised to proclaim, and we are precisely where they stood. The philosophies and traditions of men are as impotent to save us as them. If Socrates was of any value as an instructor of men in the knowledge of God and an exponent of the doctrine of immortality, then Paul was an unnecessary itinerant, and gave himself an endless amount of needless distress. If mere morality can rescue a man from the grip of death, and give him a title to eternal life, then the apostolic movement was a gratuitous absurdity and a transparent folly. If we were not death-stricken, if there were no such institution as the cemetery — if it were true that we are immortal at the core of our existence, and that the body is but the outward shrine in which the real personality dwells, in that case we might easily dispense with all the teaching which involved Paul in such perpetual distress.

But as long as there remains in palable operation the law of sin and death: as long as we behold mankind following one another in rapid unending succession to the congregation of the dead: as long as we continue certain on the point of human helplessness in the presence of this universal mortality: as long as we retain the conviction that there is but one way by which a dead man can be restored to life and eternally established in being, and that the apostles were the men sent to show the people what that one way is — so long shall we be capable of a just appreciation of Paul's work, and so long shall we account it the greatest honor that can, at present, be our portion, to be allowed to identify ourselves with the movement which had its beginning in the revelation of God's Son in him.

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There are many acquainted with the truth who admit its beauty and its scripturalness, but who, having a doubt as to the Scriptures themselves, are never able to rise to the position of faith and acceptance.

— R.R.

## THE CHERUBIM

# Symbols in the Tabernacle

**"Let them make Me a Sanctuary that I may dwell among them" (Exod. 25:8).**

### Why God Redeemed Israel

Two words — God manifestation — completely sum up the whole purpose of Yahweh, and the significance of the Cherubim. All the acts of creation — both physical and spiritual — were designed to that end. Israel arrived at nationhood specifically to demonstrate the principle. Yahweh told Moses:

**"They shall know that I am Yahweh their God, that brought them forth out of the land of Egypt, that I may dwell among them" (Exod. 29:46).**

The purpose of His call was that He might dwell in their midst. He commanded them to make Him a Sanctuary for that very reason, and the Tabernacle in the midst of Israel was a parable of what He should have been to the people. It was a constant enunciation of the Divine purpose.

**"I have caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith Yahweh; that they might be unto Me for a people, and for a name, and for a praise, and for a glory; but they would not hear" (Jer. 13:11).**

"They would not hear!" That was the Divine lament. It was the root cause of Israel's failure, and the reason why the nation was rejected (Hos. 4:6). Like the sons of Eli, Israel "knew not Yahweh" (1 Sam. 2:12), and were driven from the Divine presence. And Christ emphasised the importance of this knowledge when he declared in his prayer: "This is life eternal that they might KNOW Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3).

### What It Means To "Know" God

What sort of "knowledge" is this which grants eternal life? Obviously it is saving truth, but certainly it is more than mere academic knowledge. The sons of Eli, as priests, knew all about God and His law in an academic sense, and yet they "knew not Yahweh." They knew that God existed, that He has a purpose with Israel, that the law is Divine, and certain sacrifices had to be offered for specific reasons.

Yet they "knew not Yahweh."

What did they lack?

For all their knowledge, these priests lacked a living, active belief or faith of the things relating to Yahweh working in them to reproduce Divine characteristics.

And in the absence of this, mere academic knowledge is worse than useless, for it only brings one under responsibility to the just judgment of God.

It is of the greatest significance, that the same word is used in the Bible for conception of seed, as is used for a knowledge that will bring eternal life. We read: "Adam **knew** Eve his wife; and she conceived . . ." (Gen. 4:1). "This is life eternal to **know** Thee . . ." (John 17:3). In both cases the word "knew" signifies a union between two persons that bears fruit in a new life. The knowledge to which Christ made reference is the living, active seed of God in one that will bring forth fruit to His glory.

That was the point of the Lord's comment to Nicodemus: "Unless a man be born from above, he cannot enter the kingdom of God," (John 3:3 mg.). And Peter adds: "Being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . ." (1 Pet. 1:23).

From this we learn that truth is valueless unless it is transmitted into action; unless it constitutes a living seed manifesting growth in a new life, revealing a family likeness to Yahweh.

God dwelling in us by His word to that end, is the principle set forth in the theme of the Cherubim.

### **The Three Stages Towards God Manifestation**

As there were three steps in man's decline when sin first made its appearance, so there are three stages towards the complete manifestation of God in our lives. They are mental, moral and physical stages. Eve first hearkened to the voice of the serpent and became mentally defiled; she put into practise what she had heard and became morally defiled; the sentence of death was imposed upon the human race in consequence and brought about physical defilement.

It is all reversed in Christ. He told his disciples: "Ye are clean through the word that I have spoken unto you" (John 15:3). That word creates a conscience in those who hear it. They are enabled to determine right from wrong as set forth by God, and are mentally cleansed. When they put into practise, the things they have learned, they have drawn a stage nearer final glorification, and are morally cleansed. The final stage in the process is the physical cleansing at Christ's return, when "this mortal shall put on immortality." Saints shall then stand forth as sons of God in very fact, being mentally, morally and physically regenerated.



Three stages are likewise suggested in the familiar reference of Acts 15:14: "God is taking out of the Gentiles a people for His name!"

The first is the call of Truth: "God is inviting."

The second is the demand of the call — separation: "out of the nations."

The third is the purpose of the call: "a people for His name."

Thus a CALL, a SEPARATION, a DEDICATION.

And what is the purpose of all this?

The glorification of Yahweh in the midst of darkness:

**"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life . . ." (Phil. 2:15).**

**"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased) people, that ye should shew forth the praises (or virtues — mg) of Him Who hath called you out of darkness into His marvellous light . . ." (1 Pet. 2:9).**

### Revealing Light In Darkness

How is practical expression given to this? Again Peter replies:

**"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God Giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (1 Pet. 4:11).**

Here is light shining in a dark place, here are saints glorifying God in word and deed, here is Yahweh manifested through His sons.

And the medium of manifestation is the Word, which constitutes His seed in those who comprise the Bride (John 17:17. Col. 3:9-10).

All this is relevant to the theme of the Cherubim, which word, we have seen, is susceptible of two definitions: (1) — That which is ridden; and (2) — That which resembles the majesty.

By His word Yahweh rides and drives those amenable thereto, as a charioteer does his vehicle; through His word we are led to build into our lives those Divine characteristics revealed in the Son, and thus come to "resemble the majesty."

For Christ was and is a cherub. He was dominated and guided by his Father, and resembles the Divine majesty. Paul wrote: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19).

And Christ's true followers are Cherubim, for of them we read: "God would make known what is the riches of the glory of this secret among the Gentiles; which is Christ IN you, the hope of glory."

As Christ manifested the glory of the Father, so are we called upon (in lesser measure) to reveal the glory of Christ. He was able to say: "He that hath seen me hath seen the Father." Are we able to say, "In us you see Christ revealed"?

These are matters easy to write and talk about, but difficult to apply.

### Divine Glory in the Most Holy

The symbology of the Tabernacle set forth the lesson of God manifestation. In three main stages this was revealed until, in the Most Holy, the shekinah glory of Yahweh shone forth in all its glory (Ps. 80:1). These stages comprise Preparation (the outer court), Application (the holy place) and Glorification (the Most Holy).

This constituted an exhortation in symbol reminding Israel to what they had been called, and to what they could attain.

The details of the furniture of the Most Holy are recorded in Exodus 25:10-22.

First there was the Ark, a box some 3 ft. 9 in. long, 2 ft. 3 in. deep, and 2 ft. 3 in. wide. It contained the two stone slabs with the ten commandments inscribed thereon. Thus it was called the Ark of the Covenant, for the ten commandments formed the basis of the Mosaic covenant.

It was made of shittim wood, or acacia. This is a desert plant, and the Hebrew word has been identified with a root signifying "that which is despised." This immediately directs attention to Isaiah 53:

**"He shall grow up before Him . . . as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men."**

But this wood — figurative of human nature — was hidden from sight by a covering of gold. This precious metal, like God's precious son, had been taken "out of Egypt," and now graced the most holy piece of furniture in the Tabernacle. Gold is the symbol of a **tried** faith, and not faith in the abstract (1 Pet. 1:7. Rev. 3:18). Gold was purified by being subjected to intense heat, in what is styled a "furnace of earth" (Ps. 12:6). It is said that during this process, the metal appears in a state of extreme agitation, but once all impurities have been withdrawn, this ceases.

What an appropriate symbol for the trial of faith! Whilst the "heat" is on, we are found in a state of agitation, but when the process is completed in the development of a tried faith, the agitation will cease, and we shall shine forth as pure gold.

So the Ark of shittim wood was covered with gold; that which is despised was hidden by the glory of a tried faith.

Staves were made for the Ark to convey it from place to place.

They were never taken out, to impress the lesson that there was no permanent resting place for the Ark at that time, no Temple in which it might remain forever. It was as "a stranger and a pilgrim in the earth." So Moses was instructed:

**"The staves shall be in the rings of the Ark; they shall not be taken from it" (Exod. 25:15).**

How like the Lord, who had nowhere to lay his head; how like the Truth that has been found first in one place and then in another; how like ourselves who have no permanent abiding place at the moment but seek one to come. It is a reminder to us that we are "strangers and pilgrims in the earth." And though we might build our Ecclesial halls, and set up our Ecclesial systems with all the semblance of permanency, we need to bear in mind the lesson of the Ark with its staves resting in its sides, ready to be taken away from one place to another.

There was a crown of gold around the Ark (v. 11), the symbol of victory and of glory. And in it were placed the golden pot of manna, Aaron's rod that budded, and the tables of the covenant.

Brother Roberts in the **Law of Moses** has beautifully shown the significance of these symbols. The golden pot of manna speaks of eternal life through faith. Christ declared that he would give those who overcome to eat of the "hidden manna" (Rev. 2:17). Manna was gathered every day to sustain Israel in the wilderness. It had to be eaten the same day that it was gathered, for otherwise it went bad. But the "hidden manna" nobody was allowed to eat. It was stored in the golden pot, and hid in the Ark, and was miraculously preserved, thus speaking of eternal life. This will be given to those who overcome, that they may figuratively eat thereof and attain unto life eternal.

Aaron's rod that budded speaks of the principle of divine selection and of resurrection as proof of the same. After the rebellion of Korah (Num. 16), Yahweh instructed that each tribe was to be represented by a rod, and that these twelve rods were to be laid up before the Ark in the Tabernacle of witness. He would then reveal the man and the tribe Divinely selected to minister before Him. Next morning it was found that Aaron's rod had "budded, blossomed, and yielded almonds" (Num. 17:8). Aaron's rod, dead the night before, had sprung into life. It thus spoke, not only of the principle of Divine selection, but of resurrection. The almonds testified of this, for the almond tree is called by the Hebrews the Awakening Tree, it being the first tree to awaken in spring. Aaron's rod, bringing forth fruit, symbolised not merely coming to life again, but the process by which a change of nature will be bestowed. It illustrated the principle set forth by Paul in 1 Corinthians 15. Resurrection, reasons Paul, is not completed

until the full process has ended. A stalk might appear above the ground, but full resurrection demands the corn in the ear, without which the appearance of the stalk is merely abortive. Aaron's rod produced almonds, clearly demonstrating that he was appointed of God to come before Him. Our resurrection to eternal life will provide proof positive of our divine selection. We might claim the latter now on the basis of Acts 15:14, but we cannot demonstrate its proof by concrete evidence. We might point to the fruit of the spirit-word manifested in a change of outlook and manner of life. But this is not recognised by the world about us anymore that the world recognised the true status of the Lord in the days of his earthly ministry. But when we have been clothed upon with immortality who will be able to dispute that we have been divinely selected? That was the case with Christ. All disputation was set aside when he rose from the dead. Paul wrote:

**"He was made of the seed of David according to the flesh; and declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:3-4).**

In Christ's case, the almond tree had budded, blossomed and brought forth fruit. There was no disputing that he is the Son of God.

Finally the tables of the covenant were placed in the Ark. There were two of these, and five commandments were inscribed on each. On the first were all the commandments relating to God; on the second those relating to man. Among the first was found the fifth commandment speaking of a person's attitude towards father and mother. This appropriately found its place in the first stone, because father stood in relation to the earthly family where God stands in relation to the divine family; and mother stood in relation to the family where the covenant stands in relation to God's children.

Thus Christ divided the law into two commands: the first relating to God, the second to one's neighbour (Mark 12:29-31). These two commands answer to the two stones in the Ark of the covenant. Christ could thus say that the Law was summed up in the two principles (enunciated on the two stones): Love the Lord thy God with all thy heart, soul and strength, and thy neighbour as thyself. These two principles must be in the heart of all covenant-members, as the two slabs of stone were in the Ark itself. Without these two principles our service to Yahweh is meaningless.

Thus, in order, the golden pot of manna spoke of the need of knowledge and of faith; the rod that budded spoke of Divine selection and of resurrection; the tables of the covenant spoke of the law of God as the rule of life.

All were found in the Ark which was covered by the Mercy Seat and Cherubim, for they are the very principles by which these latter have been developed. But of them "we cannot now speak particularly."

— HPM

At the Eureka Class

## Approaching Illumination of the Nations

### Amazing Symbolism of Zechariah 4

Both Wolverhampton "Eureka" Class and Dudley Zechariah Class derived benefit from the consideration of Zechariah's 4th chapter. Once again, Brother Thomas provided the key, but we did not follow him slavishly, though by applying his principles a wide field opened out.

The first six chapters of the prophecy have much to say of the day of glory, but always on the background of the Temple building which was going on at the time. Measuring lines, priests, temple furniture, ephahs, scribes, scrolls, artisans are everywhere. The great future of Israel leaps out of the things near at hand. In Zechariah 3 and 4 the two great characters of the early restoration prefigure the king-priesthood of the age to come. Joshua was the high-priest; Zerubbabel a prince of the house of David. Joshua was anointed priest; Zerubbabel would have been anointed King if it had been the will of God that the line of David should then have resumed its reign.

What did the prophet see in Chapter 4? First he was awakened from sleep, which, as in Daniel and Ezekiel, seems to hint at resurrection. Then he saw a seven-branched lampstand, whose bowl was supplied with oil through two golden pipes. The source of oil was in two olive trees, through their fruit-bearing branches (vv. 2-3, 11-12).

### What Does It Mean?

Zechariah was puzzled by it all. "What are these, my Lord?" he asked (v. 4). "Don't you know?" replies the angel, as if to say, "You should know really!" But still Zechariah does not understand. Then the angel appears to avoid the question, and digresses

on to a discussion of the power of God, the destruction of a great mountain, the finishing of the temple, the eyes of Yahweh ranging everywhere. This seems no answer to Zechariah's query? Or is it? We found great satisfaction in discovering where vv. 6-10 fits into the rest of the chapter.

Why did not Zechariah understand the vision? Was it that he and Judah were plunged into pessimism? The defeats and the hindrances that had so far delayed them, had developed a mood of despondency and doubt perhaps. Could the venture on which they were engaged possibly succeed? Could the restoration be completed? In all the turmoil of levelling the site, commencing the building, and worrying about enemies, they were losing the larger vision of what it all meant and how in the end it would all succeed. Dispel this mood, and Zechariah would be able to understand the vision. Thus the words with which the angel seems to evade the prophet's question are in fact an answer to his mood if not to his enquiry.

### **A Strange Answer**

The answer was that they must lift up their hearts in relation to both immediate and ultimate hopes. They would be achieved, not by merely human strength, but "by My spirit," saith Yahweh of hosts (v. 6). All the obstacles which stood in the way, both of the immediate restoration and the final restitution of Israel, would not thwart Yahweh's power. They were like that great mound of rubbish which fouled the site of the Temple. But unlikely though it appeared, that rubbish site would soon be graced by a beautiful temple. Before Zerubbabel the mountain would become a plain. In the prophet's own day, 500 years before Christ, the mountain of rubbish would be levelled out, the temple would be built, and the headstone set in position.

Was this all the angel meant? No! He said, in effect: "Likewise the things symbolised by what you are building will come to pass. The mountain of human dominion will be levelled before the one represented by Zerubbabel (that man of sign). The mound of rubbish will be bulldozed away to make room for the institution of pure worship.

"So (vv. 8-9) take heart. You will finish the job and then you will know that my words came from Yahweh, and that He is with you." When God begins a work, He will surely finish it.

### **The Day of Small Things**

Then follows the exhortation not to despise the day of small things. This verse (v. 10) can either be saying: "You see today as but a small thing, but you will rejoice when it blossoms out," or, "Don't belittle this day of small things, it is the earnest of great things." Whether comfort or rebuke, the thought is the

same. "It is a great thing you are doing; you are establishing a new centre of Divine worship. It is a miniature of that which will ultimately fill the earth."

From this we are back in that day of small things. The second clause of v. 10 presents a picture of Zerubbabel who laid the foundation of the Temple, holding a plumbline to the corner stone. The corner stone laid as a foundation in Ch. 3:9 had seven facets engraved by Yahweh. Zerubbabel had built on that foundation. If the foundation was laid "in true," then the whole erection would be accurate, because it took its standard from it. As in the natural, so in the spiritual! Christ is our foundation stone and standard. Zechariah sees the people rejoicing as Zerubbabel does the final check and establishes that the whole building is plumb to the line. Lift up your heads. This will happen; this restoration will succeed!

But is that all? No! There is yet more in v. 10. The meaning of the seven facets gleaming like eyes from the corner stone is given. They prefigure universal perfection of oversight: the eyes of Yahweh running to and fro through the whole earth. Such a meaning as this made it clear that the whole vision concerned something more than the mere restoration of the temple. Here was more than a hint of the living Temple of saints based on Messiah. It would be to this living Temple, in whom He would dwell, that Yahweh would entrust the illumination and oversight of the world.

And this was the answer to Zechariah's question in v. 4.

### The Flow of Thought

Notice the sequence throughout the chapter:

**Verse 4:** What means this lampstand connected with these olive trees?

**Verse 10:** It represents Messiah and his saints banishing darkness by light as they oversee the earth ("The light of the body is the eye").

Or to paraphrase the flow of thought with a little amplification:

**V. 4:** "What means the vision?"

**V. 5:** "You ought to know!"

**V. 6:** "If you don't know, it is because you have not realised sufficiently that this restoration is by God's power."

**V. 7:** The mountain of difficulty shall become a molehill and restoration shall succeed (v. 9).

**V. 10:** It all prefigures the final restoration when the one who Zerubbabel typifies will finish the work and give oversight of the world to his people — and this manifestation of Divine power is what you saw in the lampstand vision.

However, Zechariah is still puzzled by the abnormally large lampstand (it was of size comparable with olive trees) and the peculiar mode of gathering the light-producing fluid. So, in vv. 11-12, he restates his original question, and in so doing fills out the

picture of what he had seen, describing for the first time the olive branches and golden pipes. To paraphrase the answer:

**V. 13:** The angel says: "Do not you understand yet? Lift up your eyes from the small things and see the larger vision."

**V. 14:** These two olive trees are the means whereby the Lord is going to rule the whole earth, have the surveillance of all mankind (v. 7), and flood the earth with light.\*

### The Two Anointed Ones

In v. 14, the prophet is told also that these two olive trees represented the two anointed ones. They are to be the source of light in the Kingdom. Who are they? The saints. "They shall be kings and priests."

Who, in time past, were the two anointed ones in Israel? The king and the priest. These were anointed to their office which they could not take up until this was done. In the future age these two functions will be united in the King-priesthood after the order of Melchizedec. The Divine King-priests will be the sole source of light in the kingdom. Divine oil will flow from them to be perfectly combusted (seven) to give light to all men, to the whole earth. The root and fatness of the olive tree will be turned into light: the Israelitish sap and energy of these trees will be transferred to the apparatus of brightness to bring light everywhere.

### Who Are the Two Olive Trees?

At both classes we considered Brother Thomas' suggestion that the trees represent Jew and Gentile and that the branches are a selection from such from whom light will emanate in the Kingdom.

Most were unable to accept that. Gentiles never were a source of light-giving oil, but only of darkness. Israel, on the other hand—a royal priesthood—were designed for the very purpose of giving light (Deut. 4:6-8, 28:10). In any case, v. 14, tells us plainly: "these are the two anointed ones." This can only be king and priest in Israel. (The presence of a priest and prince so prominently in the small-scale picture of that day adds possible force to this. The diffusion of light in those days—small as it was—was under the direction of Joshua and Zerubbabel—men of sign).

Romans 11 is used to support the Jew and Gentile idea, but there is no root and fatness in the wild olive; the wild olive branch has to be severed from the wild olive tree and be grafted into the one Israel olive tree which in Zech. 4 is split into its

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\*It is the Branches not the trees referred to in v. 14. The Branches are "Sons of Oil," not the tree from whence they come . . . Editor,



two functions. In Romans 11, this severance from the Gentile wild olive means forsaking its root and fatness. In Zechariah 4, the branches are still connected to their parent trees to draw on the root and fatness. Light comes by connection with both trees in Zech. 4—not by connection with one (a Jewish one as in Romans 11).

### A Link with the Two Witnesses

The only other reference to Zechariah 4 is in Rev. 11: Here we have the two anticatholic parties tormenting the enemies of God. These two witnesses (see "Elpis Israel"), both kill and make war, and **both** ascend into heaven at the French Revolution. The true saints (holy city) are not included. The two witnesses are the anticatholic powers in whom there were two phases—religious and political. They are likened to two olive trees, and (this time) two lampstands. So the two olive trees are religious witness and political witness. Religion is the field of priests; politics that of kings. So even in this parody of Zechariah 4, the priest-king combination is there.

Even Rev. 11:6 with its reference to the witness of Elijah and Moses has the same idea. Elijah gave a religious testimony when he stopped the rain, and opposed that woman Jezebel. Moses appealed for liberty and political freedom when he brought the plagues on Egypt. So the picture is consistent. There are not Jew or Gentile in a joint witnessing in Revelation, but there is the principle of religious and civil opposition to Catholicism.

This apparatus of brightness in the Age to come is superior to the lampstand in Israel in the day of small things. It is more direct and powerful and effective. Instead of all the human "might and power" to be expended in the olive presses to get the oil, there is a short circuit through the golden pipes of faith, and permanence, direct from the source of oil.

It has been suggested that only the branches are the two anointed ones; a class out of each group, but:

(a) — **The emphasis is on connection, not on selection out of.**

(b) — **V. 14 is an omnibus answer to two questions, that of v. 11 — What are the trees? and v. 12 — What are the branches?**

Revelation 11 confirms that the olive trees, not merely branches stand before the God of the earth (v. 4).

This exposition seemed to us to make a unity of the whole vision. Vv. 6-10 were no longer an interruption to the main theme of the light-stand vision. The two olive trees have real meaning, and there is no inconsistency, such as how can Gentiles be called "anointed ones." Thus interpreted there was real encouragement for the thoughtful in Zechariah's day as well as for the same class today.

—E. Wille.

**Editorial Note**

As a member of a "Eureka" Class, I would like to enter into discussion upon the points raised above. Brother Wille's exposition requires that the two Olive trees represent the dual offices of king and of priest, and point to the community of kings and priests who shall dominate the Age to come.

It is an interesting observation, and on first sight I was attracted to it. But then, on carefully examining Zechariah, I found certain objections which I would like class members to consider.

Firstly, the symbology of Zechariah 4 is surely based upon the Law. Under the Law it was the duty of the common people to supply the oil which was then channelled through the priests into the Lampstand, and surely that is the picture presented here. Brother Edgar suggests that one tree represents the kings and the other the priests, but in the Age to come, those offices will be combined, as Zechariah was careful to show (Zech. 6:13). It is a royal priesthood that shall take over (1 Pet. 2:9), and not a community separated into two different offices.

The angel commented: "These are the two anointed ones . . ." (Zech. 4:14). Brother Edgar has identified this with the king and priest of Israel because they were anointed, but in addition to kings and priests, prophets were also anointed, and saints will also be prophets in the Age to come (Rev. 10:11). Thus to be consistent with his exposition, three trees would be necessary, each to represent the different functions of the saints in the future.

However, the word "anointed" in Zech. 4:14 is not the word used for anointing kings, priests or prophets, but is an entirely different word, and the phrase, "anointed ones" is more correctly rendered "sons of oil" as the margin and the Revised Version show. Kings, priests and prophets were not anointed with the oil that found its place in the lampstand, but with an ointment that was compounded from the recipe contained in Exod. 30: 22-33. The oil of Zechariah was oil used for light, and has nothing to do with the ointment reserved for inducting kings, priests and prophets to their various offices.

The vision, though based upon the events of the past, as Brother Wille has beautifully shown, points to the future for its fulfilment. Zechariah is awakened out of sleep to view it (v. 2). He sees the lampstand, the two olive trees, the two branches, the two golden pipes.

The lampstand seems to stand for Zion or Jerusalem, destined yet to shine with brightness "as a lamp that burneth" (Isa. 62:1). Isaiah shows that both Jews and Gentiles shall be attracted to that light which he identifies as "the glory of Yahweh" (Isa. 60: 1-3, 8-9). This is the Lord or ruler of the whole earth, referred to by Zechariah whose type was Zerubbabel and Joshua.

The two branches are "sons of oil," those drawn from both Jews and Gentiles, and begotten by the spirit-Word which is God's seed (1 Pet. 1:23). True sons of God are sons of oil, destined to be born of the spirit. That being the case, I cannot see but that the two trees represent Israel after the flesh and the Gentile nations in the Age to come. I say this without rendering a slavish deference to Brother Thomas, but because I feel that the facts demand it. It is true, as Brother Edgar points out, that the Gentile olive is a wild, barren tree that does not of itself produce oil. But does it have to always remain in that state? And did God create it originally that it should be barren of fruit? We know he did not. All things were designed for His glory. When, however, the nations proved

barren, he called Abraham out therefrom and created the good olive. Cannot Yahweh prune that wild olive, and by grafting good branches therein, cause it to produce fruit? That seems to me to be the point of the vision. A wild olive can be made productive by grafting in good branches. The ministry of the saints will transform the Gentiles, causing them to bring forth fruit, to the glory of God. The Revelation, in the vision of the New Jerusalem, extends the vision of Zechariah 4. It shows how that the "glory and honour of the nations" shall be brought into the spiritual Jerusalem of the Age to come, whose light shall come from the presence of Yahweh in the person of the Lamb found therein (Rev. 21: 23, 26).

Yahweh, therefore, will tame the wild olive and restore the good olive, and through His two branches (saints drawn from Jew and Gentile sources) will direct the oil through pipes of gold to fill the lamps, so that the golden light of Truth shall illuminate the whole world.

He will tame the wild olive as He will tame the wild beasts that are symbolic of the Gentiles, and cause them to manifest characteristics similar to the lamb or the ox (Isa. 11:6-8).

What are the olive symbols relating to Jew and Gentile today? The former are branches, dry and withered, cut from out of the Olive tree, and thrown aside; the latter is a wild olive of prolific growth but barren of fruit. Now God is able to do two things. As a wise Husbandman, he is able to graft the rejected branches back into the good olive tree, and He can, by grafting good branches into the wild tree, cause it to produce fruit. After all, the wild olive was designed originally to bear fruit, and there is no doubt that the Gentile nations, when converted, will find a place in the kingdom. The wild olive will be there, though no longer barren, for the original purpose of its Creator will be manifest in the fruit it will then produce, and which, through the ministry of saints, will be converted into life-giving oil.

There was an initial fulfilment of this in the days of the Restoration for under the Maccabees, Gentile nations were converted to Judaism to join with Israel in the worship that was set up in the Temple built by Zerubbabel. Typically, what happened then, when even warlike Edom was completely converted, will happen on a world-wide scale in the Age to come.

I trust that the Eureka Class does not mind this added voice from "down under," setting forth its opinions. May the discussion cause us all to more firmly fix in our minds the essential beauty of the vision when from Jerusalem the light of Truth will illuminate the world.

— Editor

"The Adoption: Who are the Subject of it, What Its Operations, and How brought About?" Addressed the audience for over an hour, after which the brethren broke bread. Pleasant duty, fraught with great thoughts. How glorious will be the re-union in the Lord's presence, if we are but "chosen." Ah! that is the problem: not insoluble, thanks be to God. Some, though few, will be chosen, and who shall they be but those who ever live in the remembrance and service of His name? Forward! Persevere! Forget the things behind!

— R.R. (1870)

## 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.*

### Need for Straight-forward Speaking

On receiving a copy of "Honest to God or Dishonest to God" from Brother E. Wille, England, Bro. A. C. writes:

"Thank you for this magazine. I would like to subscribe to 'Logos' and also to receive regularly 'Herald of the Coming Age!' . . . I am glad to see some forthright speaking in these days when we are becoming too much influenced by the accommodating spirit of the age."

(The insidious influence of religious tolerance now existing is soon to be swept aside in the righteous judgments of Christ. Our duty is to 'cry aloud and spare not.' The Truth will suffer if it is "mellowed" to be "more appealing" to others. We are but custodians of the Truth, and must continue to present God's Word fearlessly and clearly—GEM).

### Rome & Israel

"No doubt Bro. Mansfield is now home from his tour," writes Bro. S. J. (England), "one that, I am sure, will have done much good and will have given strength to the brethren who wish to strengthen what remains in these difficult times. The tour of 'His Holiness' the Pope, has been most amusing — what folly to go to the land of Israel, and know nothing whatever of the HOPE of Israel! — not even to be in 'diplomatic relations' with that little country! I suppose his tour will help the 'public relations' side of the church, and no doubt, it will become stronger against the day when the Lord comes to destroy the ungodly and evil system . . ."

(The visit of the Pope to the Holy Land is indeed ironical! If he had only realised it, he deserted the so-called "Eternal City" of Rome for the true Eternal City of Jerusalem! But he — and his followers — are

blind to the facts. He cannot see the truth for the veil that is about his eyes. Consequently his contact with the land of Promise must only tell against him in the final judgment. Of course, such a visit is undoubtedly expedient! It will perhaps pave the way for reconciliation between the Greek and Roman sections of the Church, thus forming the foundation for the ecclesiastical system that shall oppose Christ at the end. — GEM).

### Request for Literature

"I am urgently requiring whatever literature may be available on the subject of 'Jehovah's Witnesses.' If you could please send them at your earliest convenience you will be doing me a great service".

— Bro. V. B. (Victoria).

(Copies of "Jehovah's Witnesses or the Bible" have been forwarded to you. This pamphlet sets out briefly, but clearly, the claims of this sect and examines them with the teachings of God's Word. We hope you will find them interesting and helpful in your work for Christ —GEM)).

### Controversial Herald leads to Further Study

Sis. D. S. of South Africa was particularly impressed with the Herald, "Honest to God or Dishonest to God" and says:

"Please send me free of charge a copy of the booklet, "God Calls You To Glory." Having read the excellent reply to the Bishop of Woolwich by Brother E. Wille, I wish to follow up on the subject."

(Your booklet has been sent. We hope you will find many pleasant hours of study with God's Word. The approaching time of glory will see the end of such terrible lies as propounded by the Bishop and endorsed by many clergy. — GEM).

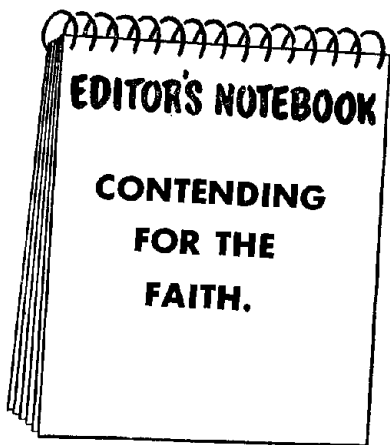
There were many interesting little incidents of travel during our tour of New Zealand. For example, in Hamilton, where we gave a public lecture upon the Russian theme, there also appeared in the press an advertisement repudiating the title of our address, and challenging us to public debate.

It certainly helped to draw attention to the effort, and give it added interest.

A good audience was thus in evidence, and as the hall filled up we wondered of those present who our unknown challenger might be. At last a patriarchal-looking old gentleman, rather stout in build and wearing a large beard took his place. He was the challenger! Opportunity was given him during

question session to advance any query, but beyond saying that he largely agreed with everything that had been said, and that he would like to meet me on the debating platform, he had no question to ask. It was rather an anti-climax for those who had gathered for the excitement of controversy. As to the debate, I told him that I would be happy to engage in this if his organisation would pay my fare from Adelaide to Hamilton for this purpose. I pointed out that we had not met the cost of the travel to New Zealand and the Ecclesia had not paid the hire of the hall for his benefit, and suggested that he write me concerning any matter that he felt might be in dispute. Though he asked publicly for my address to do this, I have not, as yet, heard from him.

A public address was likewise put on at Gore, not far from Invercargill, in the south of the southland of New Zealand. It was a bitterly cold and dark night, even though it was late December. Again there was a full hall, with folk seated on uncomfortable forms many of which had no backs to them. But at least the congregation had heaters to ward off the cold — though the speaker did not! The address was doctrinal this evening, and rather challenging in its concept. Among the audience was a well-dressed, solemn-faced gentleman, who occupied a prominent position right in the centre of the hall. He began the questions at the time allotted for them. In an American accent, and a most formal manner, he rose to his feet to ask one or two questions on the immortality of the soul which we had no difficulty in answering. Then, ceremoniously he again rose to his feet, and in a loud, clear voice, asked whether I would be prepared to publicly debate the issue of the Truth. There was a goodly number of friends present, and to have evaded the issue would have been to set the Truth in a wrong light in their eyes. But the schedule did not allow the time to debate. I therefore replied that the list of appointments did not allow me the pleasure of meeting him on the public platform, but, I continued, "If you are really interested in Bible truth I will give time to meeting you personally, and discussing these matters with you. Would you like me to arrange that?" I thus forced him to publicly reply, and when he shook his head in rejection of my offer, it made it obvious to the whole audience that his purpose was really to capture an audience for



his exposition, and not to ascertain Truth. I followed this up by quoting the promise made to Abraham of an earthly inheritance as outlined in Genesis 13, and then, looking at his direction from the platform, I defied anyone in the audience to show me from the Bible that Abraham has ever received this promise. I then paused to give our friend opportunity to answer this challenge, but, again, silence was his only answer. He proved to be (as I had already guessed) a member of the Church of Christ of which Mr. Lee (the clergyman we met in debate in Adelaide) was a member.

There is no need to fear such attacks if we use as our weapon of attack the fundamentals of belief. The three great covenants of promise — Edenic, Abrahamic, Davidic — provide a bulwark of Truth which the forces of error can not destroy. When they are grasped in detail there is a complete answer to all the false teaching of Christendom. How can one successfully press the errors of the so-called pre-existence of Christ or the doctrine of the Trinity in the face of 2 Sam. 7:12-14 and related passages? How can one contend for the devil of orthodoxy with any hope of success when the truth of Genesis 3 is thoroughly grasped? How is it possible to assert that heaven is the reward of the righteous when the promise to Abraham in Genesis 13:15-17 and elsewhere remains the court of appeal? Given a thorough grasp of these three covenants of promise, and their bearing on Christ and ourselves, together with their connection with unfolding prophecy, and one need not fear the attacks of the adversary!

Brethren found these question sessions intensely interesting, even exciting. They wanted to know the secret of my good memory! Have I a good system of memory-training that I could reveal to them? I had, and I gave it willingly and freely. It is a good wide-margin Bible, properly and systematically marked up, preferably with the aid of the pioneer writings." That is my memory system. I explained that normally I have a poor memory and so must rely on some helps to prompt it. And so I try, each day, to mark up something in my Bible. A number showed an interest in this, and asked me to obtain such Bibles for them. In consequence there was a run on wide-margin Bibles in Auckland, Christchurch, Invercargill and elsewhere. In fact, in some places, we purchased the entire supplies in the local bookshops. Since then, we have made arrangements with the Oxford University Press, to make up some of these wide-margin Bibles especially for us. They will have a slightly wider margin than the normal wide-margin Bible, and will contain additional blank sheets at the front and back to permit of further notes, and also an index to subjects. These, we hope, will be available later this year, and we aim to issue them with some suggestions for marking up a Bible. Should any reader be interested in obtaining a copy (there will be limited supplies) we shall be happy to give him further information.

These question sessions after the lectures in New Zealand were helped by some question cards prepared by Brother Reid of Auckland, and were very successful. We never did get around to answering the flood of queries that followed each address. But since then, brethren in New Zealand will be pleased to learn, I have had correspondence with friends who visited public addresses in that country. These have pressed further questions which we have endeavoured to answer.

Thus the work of the brethren was well rewarded in the keen interest shown. And let us remember this, that we must labor in faith relying upon Yahweh to bless any effort we put into the work. Some feel that

no value accrues unless actual baptisms take place, but who are we to assess results in that fashion? The widespread preaching of the gospel can have an effect that we do not appreciate at the moment. It can help prepare the English-speaking world for the return of Christ. It is not for nothing that Tarshish is the first to seek Christ at his coming (Isa. 60:9); something must be the cause of this. And I feel that it is the widespread preaching of the Word. When Armageddon takes place, when the great dramatic incidents of Christ's apocalypse before all flesh is in evidence before the world, surely some will take heed to the things they may have heard before.

Meanwhile there must be an urgency about our preaching if it is to be effective. I feel we should be forthright and direct in our statements and our titles. We should make it clearly obvious for what we stand. There is no need to be apologetic or negative. What saith the Spirit through the Prophet? "Cry aloud, spare not, lift up thy voice like a trumpet . . ." (Isa. 58:1). There was an urgency about Lot's appeal to his relations and friends as he rushed through the city to warn them of the impending crisis. It was an uncompromising, harsh statement of fact that Jonah was told to set before the people of Nineveh: "Yet forty days, and Nineveh shall be overthrown!" If he had set about his task to engage in some soft, gentle "preaching," appealing to them to quietly seek salvation, without plainly setting before them the impending crisis and their own wickedness, would his work have had the success that attended to it? By no means! And we are living in days comparable to those of Lot or of Jonah. The very instructions of Yahweh to the prophet were to "cry against that great city; for their wickedness is come up before Me" (John 1:2). Is that not the state of the world today? And are we not doing the greatest possible service in bringing plainly before the people the facts of these times? the folly of the religious world about us? and the terrible crisis that will engulf and overthrow the theological, political and social world of today? If one saw the hand of a child about to place a cup of poison to its lips, would one quietly reason with it and suggest that there are other liquids that it would be much better under the circumstances for it to taste — or would we ruthlessly dash the cup of poison from its hands? To pose the question is to answer it.

There is a cup of poison being offered to the world today (Rev. 17:4), and my commendation is to those who strive to clearly set before the world this very fact. I cannot understand the attitude of those who do otherwise, and can only excuse it on the basis that they do not understand the very venom of the poison, or the fatal consequences that comes from drinking it. It is not wise for Christadelphians to be found condemning a faithful, forthright presentation of the Truth. What else have we but that in Revelation 17 and 18?

Wherever possible, during our tour, we tried to impress young people with the value of Bible study and Bible marking. Youth is the time for that as the wise man reminds us (Ecclesiastes 12). What is studied in youth is retained much better than that which is left to later in life. And whilst it is obvious that youth, in its inexperience, does not properly appreciate, or completely absorb, all that it takes in, this knowledge can be stored up for future use. It is like a reservoir that later on can be tapped. Timothy became an effective worker with the Apostle Paul because his upbringing was intimately associated with the word: "From a child you hast known the holy scriptures which are able to make thee wise unto salvation" (2 Tim. 3:15). There is a tendency in youth groups, however, to become too self-centred; to reject the assistance and experience

that age can give. This is not incidental to New Zealand, but is a world trend, wherever the Ecclesia tries to follow the fashion of the Gentiles. It is a pity, for the ideal, as stressed constantly in the Word, is for mutual co-operation between age and youth. One can help the other. Age and experience can gain from the freshness and virility of youth; and youth can benefit from the guidance and direction of experience. There is place for both, and in Ecclesial circles we need to draw very closely together the bonds of fellowship between all. This demands some self-sacrifice on the part of both youth and age. It requires an understanding on the part of elder brethren so that they do not discourage the enthusiasm of youth. It requires a recognition on the part of those younger in years so that they might gain from the deeper understanding and greater maturity of those whose years of service should demand the respect of those young in years. The advice of the Scriptures, found particularly in such epistles as those to Timothy, Titus and elsewhere, should guide both sections of the Ecclesia. Certainly, the principle of isolating groups within an ecclesia should be viewed with concern. Can the hand say to the foot, I have no need of thee? There is a place in the work of the Lord for all types and age groups, and it is important to recognise this.

We found the young people of New Zealand very amenable to suggestions, quite keen to come to grips with the Word, and interested in the experiences of the past. We suggested here and there that the formation of 'Elpis Israel' Classes would provide an excellent means for study both by those young in years, and also by those who "by reason of use have had their senses exercised to know both good and evil". Let leaders among the brethren take this matter in hand, and the fruits will be seen in the years to follow, if Christ's coming is delayed. The writings of the pioneers lay an excellent foundation for such studies, and let not brethren discourage this vital service to the brotherhood. We write thus, because there is a tendency in some parts (not in New Zealand) to discourage the use of such works as "Elpis Israel" and "Eureka." What are we to put in their place? The doubtful ideas and theories circulated by some, and which passes current for "independent research"? Much of this so-called "independent research" is so completely out of date that it was discarded by the pioneers over 100 years ago! What is required is exposition based upon a sound grasp of the fundamental doctrines of the Truth — and not experimentalism in theories that sound attractive to the flesh but are not sustained by the Word. We need to give that the precedence in our teaching and speaking, so that both young and old are built up in a form of knowledge that will find its reflection in a way of life leading to life eternal (John 17:3).

We were very stimulated by the reaction to the Word in New Zealand both from those within as those without the Body of Christ.

--- Editor.

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Be sure your garments are of the wedding type. A covering consisting of tradition put on by dipping is mere filthy rags. Believe the gospel of the Kingdom the Samaritans believed, and AFTERWARDS do as they did (Acts 8:12), and you will be clothed aright. You will not then be "naked," but one of the wise virgins having their lamps trimmed, and ready to go forth and meet the bridegroom cheerfully. Short of this, you are not prepared.

— J.T.



For Private Study

# NOTES ON THE APOCALYPSE



Based on "Eureka" and designed for home study and Bible marking

## *Revelation 21:27 continued*

### **VERSE 27:**

**"There shall in no wise enter into it any thing that defileth"**—To defile is to render for common use that which Yahweh claims as His own. In the past, Israel failed in that regard (see Ezek. 44:7), but the future will see God's requirements respected (v.9). There will likewise be no access to the spiritual temple for those who have wantonly defiled God's holy things.

**"Worketh abomination."** — Luke 16:15 shows that often that which is highly esteemed among men, is abominable in the sight of God.

**"Maketh a lie"** — False teaching is accounted as lying. (Ezek. Chp. 13).

**"The Lamb's book of life"** — See Note Rev. 3:5; 20:12. This symbolic book has been in existence from the beginning (Exod. 32:32. Phil. 4:3. Rev. 13:8). It comprises the summing up of the characters of saints from the day to day records. Thus John declared that "the books were opened, and another book was opened which is the book of life" (Rev. 20:12). These other books include the "book of Remembrance" (Mal. 3:16) in which are recorded our successes and failures in the fight of Truth. By "continuance in well-doing" we shall find a place in the book of life, and from thence shall be incorporated into the symbolic Holy Jerusalem, numbered among "the Lamb's bride."

## CHAPTER 22

*Continuing the description of the Holy City commenced in Chapter 21, and finishing with Christ's final exhortation to the Elect.*

### **THE INFLUENCE OF THE HOLY CITY—Vv. 1-5.**

#### **VERSE 1:**

**"A pure river of water of life"**—The symbolism is based upon the literal Temple prophesied by Ezekiel. He spake of a stream of living water, which proceeding from the Altar will flow east to fructify the desert, and heal the waters of the dead sea (Ezek. 47). That is the basis of the figures now before us, here applied to the symbolic New Jerusalem. Christ is the Altar (Heb. 13:10 and from him will proceed the doctrine of life, symbolised as a stream of water (John 4:14), which will fructify the arid wilderness of man's rule (cp. Rev. 17:

3), and heal the dead sea of nations (Isa. 57:20-21). See Christ's comments — John 7: 37-39).

**"The throne of God"** — Literally this will be Jerusalem (Jer. 3:17. Ezek. 43:7), symbolically it will be the New Jerusalem (Rev. 21:10). God must be enthroned in our hearts now if we would find a place there then.

#### **VERSE 2:**

**"The street"** — Greek, "plateia" or "broadspace." Not a street as we know it. Jerusalem, the temple city, will not be divided into streets. The term relates to the foursquare area inside the wall (Rev. 21:16), where, in the literal Temple, the worshippers will gather.

**"The tree of life"** — Not a single tree, but a wood (Gr. "xulon") or forest. A tree cannot be on both sides of a river (as the verse demands), but a wood can! The symbol is based upon the literal forest seen by Ezekiel the prophet (Ezek. 47:12). Trees and leaves when used as symbols often relate to persons, and are used to describe the saints in glory (see Ps. 1:3; 92:12; Isa. 60:21; 65:22). The water emanates from the Christ-altar, to be drawn up by the roots of these trees, whose leaves purify the millennial air. The leaves represent the saints who shall convey the purifying teaching of Jesus Christ to the world at large.

**"Twelve manner of fruits"** — The fruit of those then associated with Christ (Prov. 3:16-18. Gal. 5:22). The number twelve identifies the fruit with the hope of Israel.

**"The leaves"** — Used as health-giving herbs (cp. Ezek. 47:12). The administration of the saints, as king-priests of the Age to come, will heal the nations.

### VERSE 3:

**"There shall be no more curse"** — This statement relates to those who are members of the New Jerusalem. They will be delivered from the curse of mortality by a change of nature. Meanwhile, all out of the ground are cursed, for it is itself cursed (Gen. 3:17. Job. 14:14. 1 Cor. 15:47-50).

**"But the throne of God . . . shall be in it."** — This statement limits those upon whom there will be no more curse, to members of the New Jerusalem, though ultimately all the earth shall be delivered from the curse.

### VERSE 4:

**"They shall see his face"** — They shall see the Face of God reflected in Christ (John 14:9. Matt. 5:8. 1 John 3:2. 1 Tim. 6:15. Isa. 33:17).

**"His name in their foreheads"** — See note Rev. 14:1.

### VERSE 5:

**"There shall be no night there"** — For the Sun of Righteousness will be permanently shining in the political heavens (Mal. 4:1-2). The Millennium will constitute the Day of Yahweh, destined to last one thousand years (John 9:4-5. 2 Sam. 23:4. 2 Pet. 3:8. Rev. 20:4).

**"They need no candle"** — Gr. "Luchnos" (cp. John 5:35). It was a portable hand lamp fed by oil, burning for a time, and then going out. In contrast to this, the righteous shall shine forth "as the sun" in the Kingdom of God (Matt. 13:43). At present, they are as the "luchnos" (candle), having to be fed with oil, and destined ultimately to go out. But then they shall be the very source of light on earth, for "the Lord God giveth them light."

**"Shall reign for ever and ever"** — For the ages of the ages, until the need for rule ceases, and the kingdom is delivered up to God (1 Cor. 15:28). See notes Rev. 1:6.

### FINAL EXHORTATION TO MEMBERS OF THE HOLY CITY

—Vv. 6-7.

### VERSE 6:

**"Things which must shortly be done"** — See Note Chapt. 1:1. The Apocalypse outlines the Divine plan from the days of John onwards, and is not to be limited to these times, as some imagine.

### VERSE 7:

**"Behold"** — Take heed!

**"I come quickly"** — Gr. "Tachu" swiftly, speedily, unexpectedly.

**"Blessed"** — Gr. "Makarios" — happy. This happy state thus promised will provide the fulfilment of the promises of the beatitudes (Matt. 5). The Book of Revelation opens and closes with a promised blessing (see Rev. 1:3).

**FINAL EXHORTATION TO JOHN THE MESSENGER TO THE HOLY CITY, Vv. 8-10.**

**VERSE 8:**

"I fell down to worship before him" — John's feelings of awe and joy overwhelmed him. They were in direct contrast to the misery he had previously exhibited when he was unable to penetrate the mysteries of this book (Rev. 5:4).

"See thou do it not" — We must not worship men or angels, no matter how brilliantly they might expound the Word, or reveal the mysteries of God. Such worship is reserved for One only, namely Yahweh.

"I am of thy brethren the prophets" — Who was he? Was he Enoch whom we know prophesied of this time (Jude 14)? Or Elijah who was sent with a message of warning to Jehoram after he had been taken from Elisha (2 Chron. 21:12)? Or was he an angel, for they can be styled fellow-servants with the saints in the development of the Divine purpose (Heb. 1:14. Luke 20:36). We shall know the answer to this question one day!

**THE JUDGMENT SEAT AWAITS US!**

**VERSE 11:**

"Unjust" — Unjustified. The unjustified relate to those who refuse Christ. The day of opportunity will be closed at Christ's coming for such, and this verse relates to that time (cp. v.12).

"Filthy" — Gr. "Rhuparos." It is used of "vile clothing" in James 2:2. See Rev. 3:4. The unjust refuse Christ; the filthy disgrace him.

"The righteous" — The justified, by both faith and works.

"Holy" — Separated for Divine use, revealing clean garments.

**VERSE 12:**

"Quickly" — See note V.7.

"To give every man according as his work shall be" — Cp. 2 Cor. 5:10.

**VERSE 13:**

"Alpha and Omega" — See Note Rev. 1:8.

"The first and the last" — See Note Rev. 1:11.

**VERSE 14:**

"Right to the tree of life" — This verse describes the blessed in contrast to the cursed referred to in v.15. See note Rev. 2:7.

"Enter in through the gates into the city" — They become part of the New Jerusalem. See Isa. 26:2.

**VERSE 15:**

"Dogs" — A dog is an unclean animal, and was used by Israelites to describe Gentiles. Unjustified Gentiles (Matt. 15:26-27), or Jews who act as such (Phil. 3:2), are excluded from the city. Within its walls are found the true Israelites (whether Jew or Gentile) — see Rom. 2:28. 9:8.

"Sorcerers" — See notes Rev. 21:8.

**CHRIST'S FINAL EXHORTATION AND APPEAL—Vv. 16-18.**

**VERSE 16:**

"I am the root and the offspring of David" — He is Yahweh manifest in flesh (2 Cor. 5:19. 1 Tim. 3:16). He is the "root" of David because Yahweh's promise to reveal Himself in a Redeemer was the cause of David's elevation. He is the "offspring" of David, inasmuch as he came in the line of David (see Rev. 5:5).

"The bright and morning star" — See note Rev. 2:28. The brightest of all stars, heralding the new day. See Num. 24:17.

**VERSE 17:**

"The Spirit and the Bride say, Come!" — The Spirit finds expres-

sion through the Bride in proclaiming the Divine invitation to the world. The Spirit is frequently used in the New Testament for the Word of Truth, which came through the Spirit (see John 6:63. Eph. 6:17. 1 John 5:6).

**"Let him that is athirst, come."**—The invitation is only issued to those who thirst for truth (Isa. 55:1). If we cultivate a thirst for divine truth, God will quench it.

**VERSE 18:**

**"If any man"** — The Bible opens and closes with such a warning (Deut. 4:2). Moses and Christ, the two great leaders of Israel, the former the leader to Israel after the flesh, and the latter the leader to Israel after the spirit, thus give their united testimony, and warn against man adding or taking from that which came by Divine inspir-

ation (Heb. 1:1). They thus stand side by side in this last Revelation (Rev. 15:3).

**JOHN'S FINAL RESPONSE AND BENEDICTION—Vv. 20-21.**

**VERSE 20:**

**"Amen, Even so, come, Lord Jesus"** — Eliminate "even so" as per the Revised Version. Thus a fervent, "Amen! Come" (R.V.) closes the prophecy. With the vision of splendour and glory thus fresh in his mind, John adds a benediction that echoes down the ages from the rocky isolated isle of Patmos: "The grace, (or favour) of our Lord Jesus Christ be with you all. Amen." (John 1:17. Ps. 84:11).

To that gracious benediction, we likewise append our response, "AMEN!"



## ESSENTIALS FOR PROFITABLE READING OF GOD'S WORD!

There is an unexplored depth of reality in the saying, " whatsoever things were written aforetime, were written for our learning." All consent to the saying as a true one, but only a few go far enough in the process of "learning" from what has been written. Even these will never get to the end of the process while in the flesh. They will always be discovering some new force in exhortations they have been familiar with from infancy. Our progress in this respect, however, will depend entirely on our compliance with the divine exhortation to seek wisdom as for hidden treasure. In many respects, the wisdom of God that is communicated in His word is hidden. It is accessible only to those who dig, and this digging to be serviceable must be a continuous process. It must not be done in fits and starts. It must be constant, patient and reverential, a daily feeding on the manna from heaven. The systematic and painful efforts of mere scholarship — the spasmodic attempts of what is generally understood by the term "study"— may be to the real work of upbuilding in the word, what the chemist's analysis of flour is to the process of nutrition — clever but useless. Such a mode of treating the Word of God will leave a man unacquainted with nearly all the riches it contains. A daily, habitual, thankful, reverential, prayerful and orderly converse with the holy oracles will uncover to the mind irresistible, almost inexpressible evidences of their truth, and a fund of significance that will remain utterly unknown to the careless, irregular, spasmodic or merely scholarly reader.

But to accomplish and continue in this mode of intercourse, requires a species of motive to which the mere scholar is a stranger. A man must fear God and realise his own significance and dependence. He must feel hungry before he will desire to feed on the Word of this unremitting manner. He must be non-content with himself and things as they are. His affections must be operative on heavenly, and not earthly, things. He must, in fact, have made considerable attainments in the kind of spiritual education which is implied in saintship.

Only the rich indwelling of the Word of Christ will enable a man to perseveringly discern the excellence of the Word of God, and the absolute insignificance of all present things, though they be very importunate of our attention and striking in their impressions upon the senses. Only such will be found, day and night, giving the Word of God that place in the economy of life which it ought to have.

## GOGUE : Russian or Arab ?

"The Press is prophesying smooth things, and persuading the world of the moderation of the Autocrat (of Russia), and of the good intentions of Austria and the Pope! It has told us several times that the extradition affair was composed and that peace between Russia and Turkey will not be interrupted; and as often it unsays what it had before affirmed. But, the reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts, the journals are invaluable; but if a person permit his opinions to be formed by the views presented in leading articles, and the letters of 'our own correspondents,' he will be continually mislead, and compelled to eat his words for evermore. The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world. The coming years will not be years of peace. The policy of the Autocrat will be to throw his adversaries off their guard, and take the Sultan by surprise. He is to 'come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and overthrow and pass over. And many countries shall be overthrown' (Dan. 11:40, 41). This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct, or circumvent."

—J. Thomas, "Elpis Israel".



### Our Guide Must Be The Bible

Three months back, on p. 130 of the current volume of *Logos*, we published the first of what was intended to be a series of articles on prophecy. Unfortunately, circumstances prevented the second one appearing until now. In it we desire to re-affirm our absolute confidence in Brother Thomas's exposition of Ezekiel 38, particularly in view of challenges that have been made to his exposition in different parts of the Ecclesial world. In doing so we give no slavish deference to the author of *Elpis Israel*, but an impartial consideration of the evidence, has caused us to adhere to his definition of Gogue as emanating from Russia.

Many other definitions have been given. We have been told that Gogue is an Arab, a Roman Catholic, a German, a Chinese. And this at a time when Russia wields greater power than she has ever done before in history!

Why are such extravagant claims made?

Because brethren strive for sensationalism in prophecy. In doing so, they unfortunately bring this wonderful subject into disrepute. They follow the very path that Brother Thomas warned

against in his extract quoted above: they permit the comments of newspaper correspondents to do their thinking for them as far as the Bible is concerned. The Press only has to record that Nasser has been threatening Israel, and aims to establish a ring of enemies around the Jewish State, for some to rush into print claiming that the Arabs constitute the Gogian confederacy, and Ezekiel 38 is in the course of being fulfilled. Or the Chinese Communists only have to agitate against their Russian allies, for this to be advanced as proving that China constitutes the "kings of the east," or the "dragon" of Revelation.

In short, prophecy is interpreted according to the passing scene of the moment.

No wonder brethren are forced to eat their words.

But prophecy is an infallible subject if the Bible is interpreted aright. As Brother Thomas wrote: "The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold for them the future, and make them wiser than the world."

The context of this statement in *Elpis Israel* reveals that the Bible enabled its author to clearly peer into the future, and comprehend what was before the world. "The coming years will not be years of peace," he wrote. How true his words proved, even though many in his day were predicting the contrary, and claiming that the world was nearing the great epoch of peace.

He also declared that the policy of Russia would be to "throw its adversaries off its guard" and take Turkey "by surprise."

Surely Soviet politics illustrates the first feature of this prediction, and we are confident that the world will yet witness the second.

Such statements on the part of Brother Thomas were not the result of Inspiration as the writers of the Bible were inspired, nor were they mere guesses that by chance have come to pass; they were the result of careful meditation upon the prophetic Scriptures, and when thought is given to those that he quotes it is not difficult to see the cause of him so writing.

### **A Clear, Forthright Prophetic Policy Needed**

The wonderful and encouraging subject of prophecy is discredited today because of an immature approach on the part of some, and ignorance on the part of others. It should be engaging our attention as never before! When it is considered that the bulk of the Bible is prophetic in character, and that the Gospel itself is a prophecy of the future (Gal. 3:8), why should flesh stand in judgment on those who study and proclaim this subject?

Much of our preaching lacks fire and power because brethren are fearful of using the very subject that Yahweh has delivered

into their hands to be used. Consider the urgency of such a chapter as 2 Peter 3, in which the writer draws attention to the impending destruction that would inevitably fall upon the wicked and calls upon his readers to "earnestly desire the coming of the day of God" (v. 12). Should not our preaching be charged with similar urgency today, drawing attention to the hopelessness of Gentile times, and the impending divine judgments that will sweep into the abyss that for which men are now striving?

Consider the attitude of Jonah when he was sent to Nineveh with the dire message that apart from repentance the city would be destroyed in 40 days. He indulged in no soft "preaching," in no pleasant "sermonising," or quiet "appeal." He "cried" against the city. And the word in the Hebrew signifies a harsh, loud, uncompromising statement. This succeeded where the other approach would have failed.

We need a clear, strong, consistent call to the public today. We need a policy in prophecy, without which our preaching will continue to lack its appeal and its power. We need the clear, prophetic insight of Brother Thomas. Consider these statements made in regard to Russia, and compare them with Russia today:

**"I shall be able to show from other parts of the prophetic word, that the power destined to play the conspicuous part indicated above, is Russia. That it will overrun all the ten kingdoms (i.e. Europe), subdue Turkey, and incorporate Persia into its empire; but that when it has reached its zenith, it will in turn be precipitated into the abyss, and its dominion suppressed for a thousand years." (Elpis Israel, p. 293).**

Russia is today a European power, and has extended its control over some of the ten kingdoms represented by the toes of the Image. But even more striking than the above, is the well-known quotation from p. 388 of *Elpis Israel*.

**"There cannot be the shadow of a doubt that the autocrat of Russia, when he shall have attained to the plenitude of his power and dominion, is the subject of the prophecy contained in the 38th and 39th of Ezekiel. This personage at present is only "Autocrat of All the Russias," that is of Ros, Mosc and Tohl; while the emperor of Austria holds the position of the Gogue of Magogue. But, as we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the autocrat, or 'prince of Ros, Mosc, and Tohl.'**

A series of calamities, including two world wars, have destroyed the one-time unity of the Central Powers of Europe, and the German Federation under the dominance of Austria that existed in the days of Brother Thomas, and instead Russia has appeared upon the scene, asserting control over Eastern Germany as anticipated in the statement above.

The German-Austrian Empire which dominated Europe over 100 years ago, has been destroyed by "fire and sword," and Russia has filled the vacuum thus created. To that extent, the prediction



of Brother Thomas has been fulfilled. Is this the result of mere chance, or of sound Bible exposition? Those who have read the careful development of his exposition in *Elpis Israel* will be able to give the answer.\*

And how does the following statement read in the light of recent events:

**"Russia's mission is, to reduce all the nations of the old World, save Britain and her dependencies, into one imperial dominion represented in the book of Daniel by the Image of Nebuchadnezzar. Licentiousness will again break loose, and in the melee the Austro-Papal empire will succumb; the contest will end in the discomforture of the Continent, and Russia, like a mighty inundation, will overflow the nations, and dash her waves upon their shores, from the Danish Belts to the Dardanelles. Britain will rage, and shake the world with her thunder; but, as in the days of Napoleon, her alliance will be fatal to them that trust her, and only precipitate their fall. Let the Autocrat, however, beware how he lay his hand on Syria. Europe and Turkey will be his; Persia, Ethiopia, Libya, and at length, Egypt—but in Palestine the power of Russia will be broken."**

This extract is from *Elpis Israel* p. xxi, but it will not be found in current issues for it is now excluded therefrom. But how remarkable the statement reads in the light of current events. Is not Russia's mission outlined in the first sentence? Has not the Austro-Papal empire come to an end, and licentiousness swept the world as never before? Does not Russia aspire to further domination in Europe, and show continuous interest in Turkey, Persia, Libya and Egypt?

Yet we have brethren boldly claiming that *Elpis Israel* is wrong. One letter before me outlines how the writer desired to commence an *Elpis Israel* Class among some of the younger members of the Ecclesia, but was warned against doing so by its leaders because "there is so much that is wrong in the book."

They had probably never read the book!

Again Brother Thomas wrote:

**"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**

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\*Here is a query for "Elpis Israel" class members. Brother Thomas says: "As we have shown elsewhere, the Austrian and German empire is doomed to extinction by fire and sword" and that when this is broken up, Russia will assume leadership over Europe. Where in 'Elpis Israel' has he shown that? I was once told by a reader that he had searched "Elpis Israel" in vain to find where Brother Thomas had demonstrated what he claims here. And yet, it provides the key to the third section of *Elpis Israel*, and shows that Brother Thomas could foresee through the prophetic Scriptures the influence that Communism would play in the development of the time of the end. It is worth searching for. We may make reference to it later in this series.

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. xiii).

This is clear, forthright language, based upon a correct exposition of Ezekiel 38, and identifying "Rosh," the great invader from the "uttermost parts of the north," with Russia (Ezek. 38:2, 15).

### "Elpis Israel" Challenged

Of course, Brother Thomas' exposition has been challenged. But has the basis of challenge been the exposition of the Word? Not as far as I can see. Usually it is challenged because current events do not seem to be moving in the direction anticipated, and brethren become impatient. Thus, in World War I, when Germany dominated Europe, and the Allies were in retreat, brethren in England alleged that Brother Thomas was wrong, and that Germany constituted the Gogue. A deputation of brethren approached the then editor of the *Christadelphian* the late Brother C. C. Walker, requesting that an article setting forth this conclusion be published. He agreed to do so, but added a footnote stating his firm belief that the exposition of *Elpis Israel* was correct, and time would prove it so. A few months later, when the German attack had been broken, and Germany itself lay at the feet of the successful Allies, the wisdom of his words was obvious.

When Hitler rose to power, and Nazi jackboots triumphantly stamped their way across the Continent, brethren in Australia hastily proclaimed that Brother Thomas was wrong, and that Gogue would emanate from Germany. Time again proved them wrong, resulting in the burning of many books!

But the guesses continue in spite of these lessons of the past. It is now taught by some that Gogue will emanate from the Arabs, from China, from South Asia. Letters before me allege all this, and so-called leaders are demanding a "new appraisal of prophecy." Yet events taking place every day before us, continue to vindicate *Elpis Israel*. Christadelphia can well heed the wisdom of the late Brother Walker in this regard.

Even the alien gives testimony in support of the exposition of *Elpis Israel*. Dean Stanley wrote (*The Jewish Church*, vol. 2, p. 434):

"Here (Ezek. 38: 2, 3, 39:1, where Rosh is wrongly translated in A.V. as chief), first in any historic record, is the only indication which the Bible contains of the name of any modern European nation. The mighty people of RUSSIA, . . . has won a place in the Sacred books."

Others have written similarly. The evidence of Bochart, of Gibbon, of Schofield, of others could be quoted in support. They

do not make the exposition of *Elpis Israel* more valid, though they do stand as a reproach to those Christadelphians who, having this volume on their shelves, yet prefer to ignore it, or be guided in exposition of the Scriptures by the passing scene. Let us turn to the Bible, as exhorted by Brother Thomas, and by a sound understanding of its message, see more clearly the Divine purpose, and hold to it as a clear and certain definition of prophecy. Our preaching and our teaching will then manifest a power that it lacks today.

—M.P.

## THE CHERUBIM

# As Symbols in the Temple

“And within the oracle he made two Cherubim of olive tree each ten cubits high” (1 Kings 6:23).

### Contrast Between Tabernacle and Temple

The Temple differed from the Tabernacle in several important aspects. First of all, the Holy Place and the Most Holy in the former were twice as large as those of the latter. And then, as completely distinct from the Tabernacle, there were constructed in the Most Holy of the Temple two large Cherubim, some 15 feet high, with wings outstretched, under which was placed the Ark of the Tabernacle with its Cherubim of gold (1 Kings 6:23-28).

The Bible narrative sets forth, in addition, the following contrasts:

- The large Cherubim in the Temple were of olive trees (Trees of Oil) covered with gold; those over the Ark were all of gold made one with Mercy Seat.
- The wings of the Temple Cherubim were outstretched, and of such a size as to extend to the full length of the Most Holy; those over the Ark were enfolded.
- The staves of the Ark in the Temple were drawn out in such a way as to be seen in the Holy Place by the ministering priests (1 Kings 8:8); in the Tabernacle they were retained in the sides of the Ark.
- The golden pot of manna and Aaron's rod that budded were missing from the Ark when it was placed in the Temple. It was found to contain only the “two tables of stone” (1 Kings 8:9); in the Tabernacle all three symbols were present.

These additions and omissions between the Tabernacle and the Temple were appropriate to the circumstances. The Tabernacle in the wilderness travelling from place to place, represented the multitudinous Christ as strangers and pilgrims in the earth; the Temple in Jerusalem, with the reigning monarch sitting upon the throne of Yahweh (1 Chron. 29:23) foreshadowed the Kingdom in its glory. David had extended the Kingdom into an Empire. Solomon had added to its glory by building the Temple. The power, wisdom and wealth of Israel was proverbial throughout the world (2 Chron. 1:15). The golden age of Israel's history had dawned, and even Gentiles were drawn to Jerusalem to hear the wisdom of its king, to observe the justness of its administration, and to witness the glory of its worship. If only the people had hearkened to Yahweh, it could have been the commencement of a millenium of glory, extending to the manifestation of Messiah himself, for God had declared: "This is the place of My rest for ever, where I desire to dwell in the midst of Israel" (Psalm 132:14).

But because of the folly of flesh this was not to be.

Nevertheless, Israel, in the days of David and Solomon, was representative of the Kingdom of the future, for it will be but an extension of what existed then. The conditions that appertained in those times provided the foundation for the prophetic pictures of future glory when Yahweh shall restore the Kingdom "as in the days of old" (Amos 9:11) which abound throughout the Scriptures. This is shown by the following comparison:

### The Kingdom of God

|   | Past                           | Future |
|---|--------------------------------|--------|
| Jerusalem—The Throne of Yahweh                    | 1 Chr. 29:23. Jer. 3:17        |        |
| Israel—a powerful kingdom                         | 1 Kings 4:21 Mic. 4:7          |        |
| Israel—chief among nations                        | 1 Kings 4:21 Mic. 4:8          |        |
| Israel—united under one king                      | 1 Kings 4:20 Ez. 37:22         |        |
| Israel's king—noted for wisdom                    | 2 Chr. 9:23 Isa. 11:2          |        |
| Israel's king — noted for unerring judgment       | 1 Kings 4:29 Isa. 32:4         |        |
| Israel's king—noted as Prince of peace            | 1 Kings 5:12 Isa. 9:6          |        |
| Israel's king—supervises the building of Temple   | 1 Kings 6 Zech. 6:13           |        |
| The Temple—built according to Divine plans        | 1 Chr. 28:11-19<br>Ezek. 40-48 |        |
| The Temple—built with assistance of Gentile labor | 2 Chr. 2 Isa. 60:10            |        |
| Jerusalem—enjoying peace after an epoch of war    | 1 Kings 4:24. Isa. 9:6-7       |        |
| Jerusalem—the repository of the world's wealth    | 1 Kings 4:21 Isa. 60:11        |        |
| Jerusalem—universally honored                     | 1 Kings 4:21 Isa. 60:12        |        |
| Jerusalem—the object of world-wide pilgrimage     | 1 Kings 4:34 Zec. 14:16        |        |
| Jerusalem—noted for fabulous wealth               | 2 Chr. 1:15. Isa. 60:17        |        |
| Jerusalem—the mart of nations                     | 2 Chr. 1:17. Isa. 23:18        |        |
| Priests serve day and night (fig. immortal)       | Ps. 134 Rev. 5:9-10            |        |

|   |                              |
|---|------------------------------|
| Zadok is high priest (cp. Melchi-Zadok) ....  | 1 Kings 1:26<br>Heb. 7:11-12 |
| Israel is a third with Egypt and Assyria .... | 2 Chr. 9:26 Isa. 19:25       |
| Satan is bound ....                           | 1 Kings 5:4. Rev. 20:2       |

Other comparisons will suggest themselves to readers who study this vitally important period of Israel's history, and align it with the prophetic scriptures. These will show that the Kingdom of the future was dramatically foreshadowed in the past.

### **Why the Temple Cherubim Were of Wood**

But if the symbolism of the Temple takes us into the Kingdom of the future, why were the Cherubim made of olive wood coated with gold, instead of being made completely of gold as on the Ark of the Covenant?

Because it was not ordinary wood of which these two figures were made, the Cherubim were not constructed of the desert acacia as were the walls of the Tabernacle, but of olive trees, the Hebrew word signifying "Trees of Oil" (1 Kings 6:23—mg). Oil is the symbol of Spirit. This "wood of oil," therefore, coated with the gold of a tried faith, points forward to those "born of the spirit" in the age to come, those who had been changed from flesh and blood creatures to spirit beings (1 Cor. 15:44).

Why were the wings of these two massive Cherubim outstretched, instead of being enfolded as over the Ark?

Because the symbol points to the time when the influence of the Cherubim will extend throughout the earth, bringing the grace of God to all mankind. Each wing was of five cubits, and according to spiritual numerics, five speaks of grace. The height of the Cherubim was ten cubits, and against this has a spiritual value, representing the number of completeness.

The Cherubim over the Ark, with wings enfolded, and faces turned towards the blood-spattered Mercy Seat, speaks of the multitudinous Christ at one with him; but those standing upright, with wings outstretched, and faces turned to each point of the compass, speak of the Cherubim wielding authority throughout the earth, and revealing the grace of God to all mankind.

### **Why The Staves Were Drawn Out**

When the Ark was placed in the newly erected Most Holy of the Temple under the shadow of the large Cherubim, "they drew out the staves," and so placed them, that the ends were seen

in the Holy Place.\* This taught two principles:

- 1.—The time of pilgrimage was at an end;
- 2.—There was no other place for Israel to go to worship.

The withdrawn staves were thus symbols of comfort and of warning.

They offered comfort because being thus drawn out of their sockets, they pointed the lesson that Israel had come to the place of rest, and the epoch of wandering from place to place was over. Israel was no longer as a stranger and a pilgrim in the land; but had come into its inheritance.

The staves had been retained in the side of the Ark prior to this, as a reminder that the settled place of Yahweh's rest had not been revealed (it had been in the hands of the Jebusites), and until He had a settled abode in the earth, the faithful were as "strangers and pilgrims" in the land.

But with a permanent Temple erected in contrast to the Tent of the Tabernacle, the time of wandering was definitely at an end; and the kingdom was established in all its glory. There was now nowhere else to go. During the wilderness wanderings, when Israel had been opposed in one place, they could travel to another guided by the Glory. But now that Glory had its place of rest, and could draw them nowhere but to the Temple.

The withdrawn staves were thus a symbol of warning to Israel. The heads of the staves were seen in the Holy Place by the ministering priests, and were reported to the people to remind them that no longer could the Ark be transferred from place to place. Here it must remain; there was to be no more wandering; there was no place to worship but at the Temple. What if they failed to heed the lesson? Yahweh Who had caused the glorious Temple to be erected would have no compunction about destroying it if the people proved disobedient. And if He did that, there would be nowhere else for them to go; it would be a time of Ichabod—the Glory would depart from Israel.

The heads of the withdrawn staves peeping out into the Holy Place were a constant exhortation to that end.

\* It is thought that the Revised Version destroys the principle set forth in this article. It renders the verse: "And the staves were so long that the ends of the staves were seen from the Holy Place before the oracle." But there is reason for accepting the A.V. before this rendering. If the staves were retained in the side of the Ark, they would certainly not stretch out from the Most Holy into the Holy Place of the Temple, for this was twice as large as it had been in the Tabernacle. A footnote to the R.V. supports the A.V.: "They drew out the staves . . ." This is supported by Rotherham and others, and seems to be preferred here.

### Why The Manna And Rod Were Missing

It is reported that "there was nothing in the Ark save the two tables of stone, which Moses put there at Horeb" (1 Kings 8:9).

Aaron's rod that budded, and the golden pot of manna, were thus missing. The former spake of Divine selection and resurrection; the latter of eternal life through faith.

These were missing, for now the Kingdom was set up in its glory, and the rod and manna were not appropriate to the type. When the Kingdom is again restored under Messiah, its rulers will have been raised to life eternal, and will, in themselves, set forth the lesson of the rod that budded, and the pot of manna. The fact that they shall have been raised to life eternal will illustrate the principle of Divine Selection as set forth in the rod that budded; and their immortality will demonstrate that they have eaten of the "hidden manna" (Rev. 2:17).

But the two tables of stone remained in the Ark. And they will still be in evidence in the Age to come when the Kingdom is established, for the saints (the Cherubim of the future) will administer the Law that shall go forth from Zion (Isa. 2:2-4). Divine Law will provide the foundation of acceptable approach unto Christ then as now.

The Shekinah glory was also in the Most Holy of the Temple, destroying the darkness, illuminating the Cherubim, the Ark, the Most Holy.

It remained there until Ezekiel was given a new revelation concerning the Cherubim, and saw in vision the glory withdrawn. The visions he witnessed at that time are some of the most remarkable in Scripture. The consideration of them, however, must await our next article (God willing).

—H.P.M.

The world's prospects are dark and lowering; the political clouds gather blackness; the thunders of war will follow in due course. Nothing can avert it—the distressed and distracted nations may desire peace and devise for it as best they can; but they cannot hope to put off this evil day—for the Divine decree has gone forth: "prepare war, wake up the mighty men, let all the men of war draw near (Joel 3:9, 10). The context shows that these words are to be interpreted of the period defined as "the time of the end" and the filled-up times of the Gentiles in which we are living.



If we cannot save the world, we can do what Noah did: we can "condemn" it by our faith and fear before God, in the midst of a wicked and infidel generation.

BOOK REVIEW.

**"SYSTEMATIC THEOLOGY"**

This is a book of some 600 pages by Alva G. Huffer, of the Church of God of the Abrahamic Faith. Its original draft was used as a textbook at that Church's Oregon Bible College during 1953-54. It was then revised and enlarged, and was issued in book form in October, 1959.

It is one of many books on "Systematic Theology," which, as its preface puts it, is intended "for any person who desires to study the teachings of Gods Word in an orderly manner." However, this one comes very much closer to the Truth than many others; so much so that some have gone to the extent of claiming that it sets forth the Truth in its purity. It does not do that fully, though it does give appreciative brief comment to the writing of John Thomas and Robert Roberts (p. 185).

We have been asked to review the book by a number of readers, and we are glad to have the opportunity of doing so, particularly since we are advised that it has been widely recommended to Christadelphians for studies in God's Word.

Our consideration of the book reveals nothing of Truth that is not as well or better presented in Christadelphian expositions, and much that is doubtful and even erroneous.

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**What Does The Church Of God Teach?**

According to its official organ, *The Restitution Herald*, it advocates "the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalisation of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the 'restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:21)." It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

On the surface, there does not appear to be anything in this that any Christadelphian would not endorse, and when it is also taken into consideration that the Church of God teaches the Oneness of God the Father, and the mortality of man and his "sleep" in death pending resurrection, and that it rejects as unscriptural dogma the Trinity, the Immortality of the Soul, Hell-fire and eternal torments, and Christendom's heaven-going theory and baby-sprinkling "baptism," some have dared to think and to



proclaim that they have all truth.

In such matters, however, the "wish is often father to the thought." We would love to think that this church is one with the ecclesia in all its teaching, for it would constitute a mass demonstration of the veracity of our beliefs, proved by the independent investigation of this community. This would be the cause of real rejoicing both on earth as in heaven (Luke 15:7, 10).

Can it be said, then, that the "Church of God" is not far from the truth? When we first came in contact with the **Restitution Herald** many years ago, its simple articles, however innocuous, appeared to us to be largely inoffensive, and we felt that it would be a good thing if that Church were to produce something that showed its belief in detailed form.

### The Curtain Drawn Aside

This has now been done by **Systematic Theology**; we are not enabled to examine the reasoning that lies behind the **Restitution Herald's** editorial policy. Unfortunately, some of what we see does not impress us!

Behind the facade of seeming truth, the following errors are believed and proclaimed:

#### Satan

"A clear definition of the Devil and Satan is not given, but the following cloudy comments are made:

"A false theory advocated by the Seventh Day Adventists is that . . . Satan will be earth's only inhabitant. Satan will roam the earth, but it will find no one to deceive or to tempt. This will constitute Satan's prison . . . This theory fails to recognise that Christ and the Church will reign on the earth during the Millennium, that Satan will be cast into the bottomless pit (Rev. 20:2, 3)." (p.500).

"At the beginning of the Millenium, Satan will be bound and cast into the bottomless pit. Satan will remain there for one thousand years . . . Satan will be loosed for a little season after the Millenium. At the end of the Little Season, Satan will be cast into the lake of fire" (p.539).

"None shall be hindered from freely joining the host behind Satan" (p. 540).

"In the wilderness Jesus said 'No' to sin, self and Satan . . ." (p. 255).

#### Universal Resurrection is Taught

"All men will experience resurrection . . . Every person who has ever lived will be raised to life in one of the two future resurrections . . ." (pp. 506-507).

#### First Resurrection Confined to Rewarding Believers Only it is Claimed

"When Jesus comes, believers will stand before the judgment seat of Christ in order to be rewarded . . . to receive rewards . . ." (p. 536).

## No True Judgment Seat at Christ's Return

"The judging of believers at Christ's return does not refer to the believers' sins. Their sins were judged once and for all in the person and work of Christ" (p. 537. Cf. p. 120).

"Christ's death for sinners (John 12:31, 32) revealed God's judgment against sin. Calvary is the judgment seat for sin and the mercy seat for sinners" (p. 119).

## Immortal Emergence Alleged

"In the Bible resurrection miracles, men were restored to the mortal nature they had before death; they all died again. Jesus, on the other hand, was raised immortal and can never die again." (p. 304).

"When the believer dies, he may be sick, afflicted, and feeble, but when he is resurrected, he will have a perfect, healthy, and glorious body" (p. 511). "When resurrected . . . believers will possess immortality" (p. 510).

"Living Christians will be transformed before they realise what has happened. The transforming change will occur 'in the twinkling of an eye.' Whether believers are walking down a street, working in a factory, washing dishes in the kitchen, sitting at a desk in school or an office, or fishing in a boat on a lake, they will be changed instantly from mortality to immortality, and will be caught up to meet the Lord in the air . . ." (p. 510).

"If a man is properly related to Christ, he will be made alive in the first resurrection. If he is a sinner, outside of Christ, he will be made alive in the final resurrection" (p. 507).

## Universal "Second Death" is Claimed

"God's justice requires that the penalty for EVERY SIN committed in the universe must be paid. Sinners will pay the penalty for their own personal sins by being destroyed in the eternal second death (Rev. 20:15, 21:8). The first death is not the final payment of man's personal sins. If it were, Christians would have been forgiven their sins and should not die the first death. The first death, however, comes to all men alike. Christians cannot be hurt by the second death; it can have no power over them (Rev. 20:6). The second death is for sinners" (p. 106).

"The penalty for every sin must be paid . . . In other words, the sinner must accept Christ's sacrifice or be destroyed in the second death" (p. 107).

"The grave, the Bible hell, is the temporary resting place of the dead until resurrection. The Bible hell is not eternal. Christians will be raised from the grave at the first resurrection. Sinners will be raised from the grave at the last resurrection. At the last or general resurrection, hell (the grave) will be completely emptied" (p. 163).

## The Doctrine of a Substitutionary Christ

"It is evident that if one is to be saved, sin's penalty must be paid by a substitute" (pp. 284).

"Jesus died as the sinner's substitute. He took the sinner's place and bore the penalty of sin in His sufferings and death. He died on the cross so that believers would not die the second death" (p. 285).

"Christ's death . . . was primarily a sacrifice and substitute for sinners" (p. 293).

"The purpose of Christ's death is revealed by the fact that it is described as a propitiation. Through His sacrifice, he removed the cause of man's condemnation. God's holiness thereby was satisfied; His wrath was propitiated" (pp. 289-290).

### The Doctrine of Original Sin Propounded

"All men participated in that original sin of Adam. They share in its guilt and are subject to its penalty" (p. 215).

"The non-Christian stands before God as a sinner under condemnation. He is a sinner because of his participation in Adam's original sin, because of his inward corrupt nature, and because of the acts of sin he has committed. The Judge of the Universe has pronounced His verdict concerning the guilt of the human race outside of Christ . . . Every man naturally is born in the world, in the black circle of condemnation and guilt. He remains so until he enters Christ, thus acquiring a new standing before God" (p. 217).

"All men were born sinners charged with the guilt of Adam's original sin" (p. 212).

"The explanation we have presented in this chapter concerning the imputation of Adam's sin to his posterity . . . was elaborated by Augustine (354-430) in his writings against Pelagius" (p. 213). "Augustine's writings became the basic theology of the Roman Catholic Church" (p. 66).

### The Present Possession of the Holy Spirit

"Some men have been deceived into thinking that when the Gifts of The Spirit failed, ceased, and vanished away, the Spirit itself ceased to function. This is completely untrue. Giving miraculous powers was only one work Christ did through his spirit. The fact that he ended one phase of His work is no indication that He ended all of His work. Christ continues to work in His church. His spirit does not enable believers to perform miracles today, but it enables them to experience transformation of character" (p. 319).

"Christians have God's spirit (Rom. 8:9) as He uses it to give men salvation." (p. 121).

"In transformation, Christ lives in the believer through His spirit and progressively changes the believer's life so that he actually is righteous. The righteousness which is the basis of justification is Christ's righteousness imputed; that which results from the believers' transformation is Christ's righteousness imparted. The fruit of the spirit is Christ's imparted righteousness." (p. 372).

The above represents some of the faulty reasoning that flows through this book, which can thus become a dangerous weapon in the hands of the unskilful. The false ideas expressed above develop out of unsound exposition of individual passages of Scripture. Such abound throughout the book. Of course, the book is not altogether unrelieved error; the truth is set forth upon many doctrines. But it is sadly intermixed with statements, constantly reiterated, such as above, making it obvious that deeprooted error pervades the book under review.

### Repetition and Confusion

The style of the book is exceedingly repetitious, the same argument, and often-times the same words for the same argument being repeated **ad nauseum** throughout. It may be that this is caused by the "system" it follows; it seemed to us, from a critical viewpoint, it was built on the familiar psychological fact exploited by national commercial advertisers — that constant repetition lowers buyer resistance and has great propaganda value.

The writer has obviously striven to present the best possible case he can, and in short sentences and simple words, he has tried to lead his readers to his viewpoint. His major difficulty, of course, in bringing "logic to bear, is that there is not any logic that will support wrong doctrine, and, as a result, the reasoning is at times shallow and confused. For example, on the one hand, he says (p. 122), "Man is naturally religious. He has an inborn heart hunger for God," and on the other, he says, "Man sins because his inward nature is filled with sin" (p. 218), and on the same page, he makes it clear that Adam's sin flowed from his "dominating disposition"; i.e. something felt by him before his fall. His words are: "Adam's preference of self to God was not merely an individual act; it was his dominating disposition. It revealed that sin was in his character as well as in his conduct."

The truth of the matter is expressed by Paul, when he writes: "By one man sin entered into the world" (Rom. 5:12), and, "By man came death" (1 Cor. 15:21). Apart from the softening influences that can come to man from a knowledge of Gods truth, man remains savage and bestial: "For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18); "the heart is deceitful above all things and desperately wicked; who can know it?" (Jer. 17:9); "the way of man is not in himself: it is not in man that walketh to direct his steps" (Ch. 10:23); "every imagination of the thoughts of his heart are only evil continually" (Gen. 6:5). And far from Adam possessing a "dominating disposition" before his fall, scriptural testimony to the contrary is adamant: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccles. 7:29). The matter is adequately set forth by Bro. Thomas in the following lines from *Elpis Israel*, p. 89:

**"In the mental constitution of man, God designed that the sentiments, enlightened by His truth, should have the ascendancy, and preside over, and govern his actions. Under such an arrangement, the thoughts of the man would have resulted from spiritual thinking as opposed to the thoughts of the inferior creatures, which are purely the thinking of the flesh. Where the truth has possession of the sentiments, setting them to work and forming the thoughts, it becomes the Law of God to them; which the Apostle styles 'the law of his mind'; and because it is written there through the hearing of 'the law and the testimony,' which came to the**

prophets and apostles through the spirit, he terms it, 'the law of the spirit' (Rom. 7:23, 8:2) inscribed 'on the fleshly tables of the heart' (2 Cor. 3:3), and 'the law of the spirit of life because, while obeyed, it confers a right to eternal life.

"But in the absence of this law and testimony, the 'moral sentiments are as incapable of directing a man aright, as though he were all intellect, or all propensities. By a right direction, I mean, according to the mind of God. The sentiments are as blind as the propensities when intellect is unenlightened by divine revelation. The truth of this is illustrated by the excesses into which mankind has plunged in the name of religion. Mohammedanism, Romanism, Paganism, and the infinite varieties of Protestantism, are all the result of the co-workings of the intellect, and sentiments, under the impulse of propensities. They are all the thinkings of the flesh, predicated on ignorance, or misconception, of the truth. Hence, they are either altogether false; or, like the dialogisms of the shrewd serpent, a clumsy mixture of truth and error."

There is evidence of this latter statement in the book before us.

### "Original Sin"—The Source of the Error

Among the major errors that we have listed above, the reader will observe that there is a definite pattern of reasoning that has been dictated by one cardinal error—the doctrine that all men share the **guilt** of Adam's trespass, otherwise known as the doctrine of Original Sin. According to this theory, the new-born baby (as well as everyone else) is deemed to have been with Adam in Eden, to have committed his crime, and to bear his shame and guilt! Under any circumstances, it is a horrifying doctrine, and it is not less horrifying in the hands of the Church of God than it is in those of the Roman Catholics. If anything, the Roman Catholic view is more humane, for it puts the immortal souls of unbaptised deceased infants in Limbo, "a state of purely natural happiness," whereas the Church of God, quite properly denying the doctrine of the immortality of the soul, incinerates them in the Second Death!

If we are to deny the immortality of the soul, and, at the same time, to teach the doctrine of the imputed guilt of Adam's trespass, it follows as a matter of course that, unless something extraordinary occurs, every person born into this world must be redeemed, or suffer the consequences of being born! That consequence, says **Systematic Theology**, is condemnation to the Second Death, and that means universal resurrection and universal Second Death! Idiots, pagans, infants, everyone! Responsibility to resurrectional judgement is no longer dictated by knowledge, as Jesus taught (John 12:47-48. Deut. 18:18-19); it is everybody's lot by birth!

From the doctrine of Original Sin, it follows quite naturally that, since being born is a sin in itself, a Redeemer "born of a woman" (Gal. 4:4) was in mortal danger of being declared a sinner, and held in guilt of Adam's transgression! And a sinner,

held guilty of transgression, could not redeem another sinner! The Roman Catholics found their answer to the problem in the Immaculate Conception: the dogma that says the Virgin Mary was conceived without original sin. The Church of God does not use that term, or believe it that way, but the principle of operation seems similar. It is not on Mary, but on Christ, that it places the emphasis (cf. p. 252). Much is written in **Systematic Theology** of Christ's death as a substitute. It is claimed that he paid in full the penalty required of God for all the sins of humanity, so that believers coming unto him will escape completely the consequences of their actions, for he has willingly paid all that is required. But the book does not come out into the open and clearly show how this was done. It approaches the subject tentatively, toys with it, experiments with it, but does not explain it fully or satisfactorily.

The reasoning of Brother Roberts, in **The Blood of Christ**, p.3, disposes in a few lines whole sections of **Systematic Theology**:\*

"There is no operation of divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Christ. Popular preaching brings it down to a level with the sacrifices of idolatrous superstition, by which wrathful deities are supposed to be placated by the blood of a substitutionary victim. Christ is represented as having paid our debts—as having died instead of us—as having stood in our room like a substitute in military service, or like a man rushing to the scaffold where a criminal is about to be executed, and offering to die instead of him (a favourite illustration in the evangelical pulpit).

"Such views are contradicted by even the most superficial facts of the case; for if Christ died instead of us, then we ought not to die (which we do); and if He paid the penalty naturally due from us—death—He ought not to have risen (which He did). And if His death was of the character alleged, the redeeming power lay in itself and not in the resurrection that followed; whereas Paul declares to the Corinthians that, notwithstanding the death of Christ, "if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17).

"Further, if Christ has paid our debts, our debts are not 'forgiven', for it would be out of place for a creditor to talk of having forgiven a debt which someone else has paid for the debtor; and thus is blotted out the very first feature of the gospel of the grace of God—the forgiveness of our sins 'through the forbearance of God' (Rom. 3:25).

**Systematic Theology**, in its constant reiteration of Christ's offering as a substitute, tries to get around the obvious logic set forth by Brother Roberts in the extract quoted above, by claiming that the "second death" is really the penalty for sin, and not normal death to which all are heir. Therefore, unless a person seeks redemption in Christ who has paid the penalty, then he must be raised to receive the consequence of his sins, even the

\* See also the booklet recently issued by the CSC in Australia: "Unity in Australia," much of which is in sharp variance with the theology set forth in the book under review.

second death. So countless millions who never heard of Christ will be raised merely for that purpose!

But this systematic theology is without logic, for if the "second death" is the penalty due to sin, and Christ was the sinner's substitute, he should have experienced the "second death," and as there is no resurrection from that, so the Saviour should not have been brought again from the dead!

What are the facts? Adam was sentenced to death, and death came upon all (Rom. 5:12). This, as Brother Thomas states in *Elpis Israel* (p. 129) "is a misfortune, not a crime." In nature, Jesus was the "same" (Heb. 2:14). "He took on him the seed of Abraham" (v. 16). "In all things . . . like unto his brethren" (v. 17). Unless he had come "in the likeness (i.e. sameness) of sinful flesh," sin could not have been "condemned" or rendered powerless in the arena where it held sway, i.e. "the flesh (Rom. 8:3). And since the righteousness of God would not then have been upheld, the justification that comes to those who freely acknowledge their state to God through him, and seeking the forgiveness that will be granted by contact with the slain lamb, try to imitate his example, would not have ensued (Rom. 8:4).

### The System is Illogical

"This body of death" (Rom. 7:24 mg), from which we need deliverance; this "vile body" (Ph. 3:21) which requires "changing," is something we inherit by birth. Its strong bias towards evil, and its subjection to death is thus ours by inheritance. We share the effects of Adam's transgression, but under no circumstances (whether imputed or otherwise) do we share the guilt of Adam's trespass. How is it possible for the "righteousness" of God to be set forth in a theory that claims that He blames others for that which somebody else has done? Obviously, if the moral guilt of Adam's transgression is imputed against us\*, it also must be imputed against Christ, for he is also a son of Adam (Luke 3:38). And if moral guilt can be pressed against the Lord, on what basis can it be said that his was a sinless offering?

The doctrine of Original Sin propounded by Roman Catholics, introduced the way to infant baptism, for it was deemed necessary to save the souls of these young innocents, for, according to the

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\*But does not Paul say that the "condemnation of Adam rests on us" (Rom. 5:18). Yes, but not the moral guilt. The transgression of Adam was punished by the physical consequences of mortality that came upon him, and because we are born of mortal parents we inherit the same nature. In that, Christ was one with us, and himself needed redemption from the nature he bore (see Hebrews 13:20), for He was subject to death even as we are.

doctrine, they bear a heavy load of imputed guilt, and judgment awaits them in the nether world. **Systematic Theology** rejects infant baptism as unscriptural (p. 359) with which we agree, but its system must bring those same infants out of the grave to condemnation, for "Non-Christians will be resurrected in the last resurrection to judgment" (p. 148).

And so we reach an impasse if this theology is truth, nor have we found a logical answer to it in the book before us.

It is useless to protest, as the author does, that the sacrifice of Christ was efficacious by way of Representation, Identification, Satisfaction and Substitution, for, whilst Identification may be the twin of Representation, and Satisfaction the twin of Substitution, Representation and Substitution are at opposite poles.

The whole crux of the sacrifice of Christ lay in the fact that "God made him to be sin (i.e. the nature that came by sin) for us who knew no sin (i.e. no transgression): that we might be made the righteousness of God (i.e. that God might justify us) in him" (2 Cor. 5:21). Jesus came and died for us (not "instead of us"), and the life of self-surrender and sacrifice that he exemplified (and which secured for him a resurrection to life eternal) must be found in us (1 Pet. 2:21-24). Jesus Christ is our Head, and we, the Ecclesia, are his mystical Body. As Paul did, we must "fill up that which is behind of the afflictions of Christ in our flesh" (Col. 1:24). In the absence of this, it is useless to go into superlatives, extolling the virtue of the sacrifice of Christ, once Christ has lost identity with those whom he came to save. For the very same reason that it makes it impossible for "the blood of (amoral) bulls and of goats to take away sins" (Heb. 10:4), it would have been impossible for a Saviour exempted from the defects that came by Adam to adequately represent the people who have inherited those defects.

### **The Implications of Jesus' Parentage**

Jesus was "made of a woman" (Gal. 4:4), and "that which is born of flesh is flesh" (John 3:6). He therefore inherited from his mother the normal inclinations of flesh and blood (1 Cor. 15:46-48), which made sure that temptation would be real (Heb. 4:15), and that he was in nature "the same" as other men (Heb. 2:14). But he was also conceived of the Holy Spirit (Luke 1:35), and his Divine paternity gave him a capacity for the reception and retention of Divine ideas that were far above the normal. Even among men, a child of intelligent and good parents might be expected to provide better soil for the cultivation of spiritual ideas than a child of less favoured parents, for as Christ himself was careful to show, there are some who have



more talents (and of whom more is expected) than others. How much more so in "that holy thing" born of Mary and called "the Son of God."

Here, then, in the child Jesus, were inbuilt the inclinations of the flesh, and a capacity to receive spiritual ideas. How would he incline? Left to himself, the flesh would doubtless have asserted itself, but this was not to be. "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). "I will put My words in his mouth," declared Deity (Deut. 18:18). Isaiah declared that "the spirit of Yahweh would rest upon him," making him "of quick understanding in the fear of Yahweh" (Isa. 11:2-3), providing him with a weapon capable of dividing asunder of soul (i.e. the sensual) and spirit (i.e. the spiritual)—Heb. 4:12.

It is not given to us to know completely the means employed by Yahweh in the instruction of His Son. One thing we do know: he was "the Word made flesh," and apart from the Word, it is difficult to distinguish the path of sin from the path of duty. There must be instruction from God, as there was instruction from God. Thus sustained, Jesus "learned obedience by the things which he suffered" (Heb. 5:8).

All this becomes the lesson of life that bears heavily upon us. For as the Son conquered the flesh through power derived from God, so we will gain the victory through the forgiveness of sins and strength obtained in Christ (Phil. 4:13). We will not obtain it in our own strength, as some allege we can who claim that the flesh is "very good," nor can we leave it all to Christ, as *Systematic Theology* implies. We need to co-operate with him and with the Father in our personal salvation, as he taught us by his own example.

Thus the offering of Christ sets forth the Love and Mercy of our heavenly Father, and provides a compelling example that can draw us onward in His service. Nothing is mysterious when a little thought is brought to bear upon the subject. It is all so clear, so reasonable, and so beautiful, in contrast to the illogical conception of substitution, as Brother Roberts shows in *The Blood of Christ*

Actually, substitution is basically immoral, for it claims that God requires the innocent to suffer the penalty of the guilty, and the guilty go free!

### **Twin Errors: Immortal Emergence and No Judgment Seat**

According to the book, there is not to be a Judgment Seat of Christ, as Christadelphians conceive it, for, it is claimed, believers were judged at Calvary and when Christ returns, they will be raised to immortality. Unbelievers, still being in sin, are

reserved to the second judgment at the end of the Millenium. The Immortal Emergence theory is, of course, based on a wrong interpretation of 1 Cor. 15:42-44, which fails completely to take into account Paul's analogy of the grain of wheat which goes through a process of development after the stalk appears above the ground before the process of "raising grain" is considered complete.

The attempted confinement of the resurrection at Christ's return to worthy believers represents a piece of special pleading which is against the evidence and the weight of evidence (cf. 2 Cor. 5:10; Dan. 12:2). It also follows a misconstruction of Scripture, particularly Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. . . ." When it is grasped that the word "part" represents a portion, lot, it will be recognised that anyone receiving a reward will be "blessed and holy." It is *not* saying that those who do *not* receive a reward (i.e. "a part") will not be resurrected. It *is* saying that of those who *are* resurrected, the group who do receive rewards will be "blessed and holy."

#### **A Doctrine of Delusion: Present Possession of Holy Spirit**

But the doctrine that causes most surprise, particularly in view of the picture the book paints of man's inherent sinfulness and of the need for a reformed life, is the continuously repeated insistence that "the sinner must accept Christ's sacrifice or be destroyed in the second death" (p. 107). It is strongly implied that every "believer" will be rewarded, irrespective of his works. The sinner who accepts Christ's sacrifice has been the subject of conversion, which is defined as "repentance, faith and baptism" (p. 339). But why stop at Baptism? What is it that allows the believer such assurance that he is saved, irrespective of what he does thereafter? The answer lies in the doctrine of the present possession of the Holy Spirit. We read on p. 48: "As a blind man is assured that the sun exists by feeling the warmth of the sunshine, so Christians are assured that God exists because they feel the transforming effects of His power." This "power," we are led to believe, is some sort of effluence from heaven directly poured out upon the "Christian," and not merely that transforming power that is found in the Spirit-word.

As might be expected in the circumstances, the Church of God apparently does not lay much emphasis upon works (p. 117):

"No man can be saved through keeping a law. He can be saved only by becoming properly related to Christ, the Saviour. The righteousness that counts with God is Christ's righteousness imputed to the believer and imparted within the believer. "For my grace are ye saved through faith; and that not of ourselves; it is the gift of God; not of works, lest any should boast. For we are his workmanship" (Eph. 2:8-10).

And here, there is just a further touch of special pleading, for the Scripture quoted continues: "Created in Christ Jesus UNTO GOOD WORKS, which God hath BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." It has perforce to be stated that the Christadelphian who does not do works, or who does not keep the law of God, will not enter into God's kingdom. Paul is not saying that the faithful brother or sister should not consciously seek to promote and to perform good works. He is not, as Luther did, dismissing James as "an epistle of straw." He *is* saying that works for works' sake, or a policy of works on the basis of a commercial transaction (i.e. as if one bought salvation by works) will not save. Works must be present, but their presence must be the expression of an active faith—never an end in themselves.

### Summary

Should the book be recommended for Christadelphian use? Only on the same basis that one would recommend arsenic for the children's milk. It has some interesting features—matters of general interest that can be obtained from any library without having to suffer the boredom of constant repetition. It is long-winded, laborious, and in many respects completely unsound and unfit for study on any other basis than of curiosity as to what the Church does teach. Any sound exposition of doctrine therein presented (and we do not deny that there is much that is true therein stated) is said so much better in *Elpis Israel*, without being intermixed with the serious and subtle errors indicated above.

We are not suggesting that it is improper for individual brethren to possess the book; but we do query the enthusiastic reports that have been circulated regarding it. We enter a heavy protest against any unqualified recommendation of the book as a sound presentation of the Truth. In our view, such a course could only result in a weakening of standards.

It is time to build up the Truth, not to pull it down.

Let us therefore get back to the pioneers!

—Logos Committee.

If a man would be respected in "Society," let him become respectable; and to do this, he must ally himself to one of the schisms current in the unmeasured Court of the Gentiles by the name of "Christian"—a name once synonymous with obloquy and suffering, but now expressive of all that is in the world agreeable to the flesh and subversive of the gospel and righteousness of the blessed God. Let such "Christians" reproach; we glory in all they may deem our shame.

— J. T.

## An Exhortation to Faithfulness.

# Why the Truth is Hateful to the World

### It Hated Christ

Men of the world hate godliness and the things of God. There are no terms too strong by which to express their contempt for them—"cant," "hypocrisy," "Pharisaism," "humbug," "slobber." Men of God love the things which excite the world's detestation. They obey Paul's command to Timothy:

**"Flee these things (love of money, foolish and hurtful things greatly prized in the world, etc.), and follow after righteousness, godliness, faith, love, patience."**

What communion, therefore, can possibly exist between men who love and men who hate what the word of God enjoins? Men who love what the Word of God enjoins can only have the friendship of those who hate it by hiding their love, or doing violence to it, or worse still, letting it go. It is treading dangerous ground to trim and mince matters to please worldly friends. In fact, it is utterly impossible for a friend of God to have worldly friends. If a man's friendship to God is a reality, the friendship of the world for him will soon die, for the simple reasons already glanced at.

But let us come closer.

The case of Christ settles all!

If there were a case in which a son of God was likely to be recognised and loved by the world, it was surely in his—a man without fault, a man who went about doing good—a man whose words and works were of themselves sufficient to enchain the general wonder and admiration—who spake as never man spake, and used his wonderful power in deeds of blessing only. But how did his case work out? We know well. The symbols on the table every Sunday morning tell us. "He was despised and rejected of men." The world did not love him. The world refused him. "Me it hateth," he testified; and to his disciples he gave this comfort: "If the world hate you, ye know that it hated me before it hated you."

### Why Did It Hate Christ?

We discover the answer when we contemplate the leading mental attribute of Christ as exhibited in his own recorded words. What was that? Was it not this—the fervent and constant recognition of God's existence and prerogatives? What more intense

expression could he give to this than when he said, "My meat and my drink is to do the will of Him that sent me"? And again: "The zeal of Thine house hath eaten me up." And again: "I am come down from heaven to do the will of Him that sent me." And again: "I have manifested Thy Name to the men whom Thou hast given me out of the world." You cannot touch any part of Christ's life that has not God in it. As Paul said: "For me to live is Christ," so Christ might have said, "For me to live is God." The first commandment of all, according to him, is, accordingly, to love God with all the heart. The God and Father of whom he thus spake is the God who spake to Moses and by all the prophets—the God of Abraham, Isaac, and Jacob—the personal God revealed from the beginning as the Creator, inhabiting eternity, dwelling on high, located in glory in the heavens, yet filling immensity by His Spirit.

This is a very different God from the God of modern philosophical and moral discourse. He is not an abstraction, but a Being: not an impassive tendency, impersonal and latent in the universe, but a conscious Intelligence: not a principle, but a person, a Majesty, a Father, the archetype of all personality.

The whole history of Israel has this personal God for its moving spirit. The whole Mosaic Institution has this idea as its kernel—the pivot of its operations. All its appointments converge on this idea, that God is a personal Being to be worshipped and obeyed: a Majesty and a Holiness so ineffable as to demand the utmost abasement, the deepest reverence in all approaches to Him. The God of Israel was the Father of the Lord Jesus; and with Christ, the Father was the one grand governing and overshadowing Fact of the universe.

It is here where we understand the hatred shown to Christ by the world. Jesus defines its source in those words of his to the Father: "The world hath not known Thee, but I have known Thee."

Here is the essence of the whole matter. The world knows not God; it is unbelieving of what He has revealed concerning Himself; uninterested in the purpose He has formed and announced; and insubordinate towards the expression of His will. It is insubordinate to the point of rebellion. Nothing is so wilful as the human heart in unenlightenment. Paul expresses it strongly, but not too strongly, when he says: "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be."

Now the universal human mind is unenlightened. Consequently, it is at the mercy of all the impulses that naturally belong to the human organisation. These impulses make it rebel-

lions against God, Whom it knows not; and antagonistic to all who do know Him. It sympathises with those only who are in harmony with its own likes and dislikes. This is why it applauds those leaders who flatter it, and minister to it the ideas and principles that are pleasing to its prejudices. Christ did not minister to those prejudices at all. He could not! "I testify of it," He said, "that the works thereof are evil."

Therefore the world hated Him.

### But What Of Us?

Now, it is Christ himself who has said that what is true of him in this matter, is true also of his disciples:

**"Ye are not of the world, as I am not of the world. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have spoken to you: the servant is not greater than his lord."**

This incompatibility between the world and the brethren of Christ is inevitable. It results from the nature of things. The characteristic of the brethren of Christ is the knowledge and love and service of God, as Jesus defines it:

**"This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." "He that doeth the will of my Father, the same is my brother, and sister, and mother."**

Such being the moral characteristics of the brethren of Christ, how is it possible that any friendship or sympathy can exist between them and a world, not only totally destitute of those affinities, but distinctly hostile to them? —R.R.

It is only by implanting the knowledge of the Truth in the minds of the children that they can be rescued from the morass of blasphemy and unbelief into which the world has resolved itself. Let teachers take their courage in both hands and go forward, determining to act the part apportioned them by Christ as the salt of the earth.

The mind needs a daily variety of food as well as the body; this is provided for where the readings for the same day are from different parts of the Word. A mixed spiritual diet is conducive to breadth of mind and a well-balanced understanding, with versatility of talent and ready wisdom.

— F. R. S.

The right method to pursue in the consideration of any (Bible) difficulty is to bring to bear the known facts of the case, and solve the difficulty in harmony with those known and unquestionable facts, instead of erecting upon the difficulty a theory which is inconsistent with the facts.

— R. R.

### ON DANGEROUS GROUND

“How much of the Truth may I give up without impelling my salvation?” Not any. The Truth is our city of refuge; in it we are safe; immediately we wander outside our life is in danger. Hence the many exhortations to “continue in the faith” (Col. 1:23); to “stand fast in the faith” (1 Cor. 16:13); to “earnestly contend for the faith” (Jude 3). A few hours spent on Paul’s writings will assure us upon this point. Even apart from direct teaching, are we not told that the existence of false teachers caused Paul many a tear? There is no intelligible explanation of this away from the fact that he knew that error meant destruction to those who embraced it. Again we read upon the subject—“To whom we give place by subjection, no, not for an hour; that the truth of the gospel might continue with you” (Gal. 2:5, 6). This passage also indicates Paul’s estimation of error, for he was not the man to speak without good and weighty motives. The path of error is the path of death.



### NOT A DISCIPLE OF MEDE

Brother Thomas was not a disciple of Mede. Their respective expositions of the Apocalypse differ widely and essentially. *Eureka* sets forth the Truth; *Clavis Apocalyptica* denies the Truth, and testifies the darkness of the apostasy. “A signal and decided failure,” is the Doctor’s comment on Mede’s effort (notwithstanding what the latter has said regarding the Trumpets and Vials), and no one fully conversant with what Mede has written could demur to the Doctor’s conclusion. The drift of an exposition based on the idea that the Four Living Ones are the Christian Churches throughout the world, and the Twenty Four Elders, their Bishops and Prelates, needs no pointing to a Christadelphian. Nor does the consummation to which the learned but dark-minded Mede brings the Apocalyptic revelation—“The impious will be transferred to hell to be forever tormented, but the saints to be eternally with Christ in heaven!” Although an enemy of the papacy, Mede maintained that the Romish Church teaches the fundamentals of the faith (*Nat. Biog*). Upon the subject of the popular devil and evil spirits, he was pitifully obsessed. How could a man, saturated with the errors of Rome, be expected to expound a message which at every turn condemned both him and the wicked system to which he belonged? These are thoughts which should be kept in mind in bestowing praise on Mede, otherwise we may mislead our hearers into thinking that Mede is as reliable as Brother Thomas, and even more so. To go from Mede’s writings to *Eureka* is like leaving a foul, rank,

deadly atmosphere for the sweet, invigorating, life-giving air of heaven. Mede points the way to death; Brother Thomas to life eternal.



### WHO IS TO BLAME?

Signs are not wanting that the confidence and love for the Scriptures once held by the brotherhood is on the wane. The many rash and questionable statements appearing from time to time in Christadelphian literature in regard to revealed truth is the evidence of this indictment. Who is to blame? Firstly, the leaders who allow the wrong statements to pass unchallenged. But none who winks at what is taking place can be blameless. If brethren do not repent—do not show more fidelity and alertness in speaking and listening to God's Word, more and more trouble will befall the ecclesia. God will not be mocked. We are enjoined by the Spirit to "increase," "abound," and "grow." The progress is not to be in the wisdom of this world, but in the divine knowledge which the pages of the Bible discloses. As regards the Word, we want more of the Psalmist's mind: "O how love I thy law! It is my meditation all the day" (Psa. 119:97) and "night" (Psa. 1:1).

The last few days of our sojourn in New Zealand included a visit to Rotorua, a celebrated Tourist resort, in the heart of the Thermal district. In company with Brother and Sister Reid, and Brother and Sister Taberner of Auckland, we relaxed for a day or so amid the beautiful and interesting scenic attractions of this area. We visited glorious, deep blue, freshwater lakes set high in the mountains; inspected an excavated Maori village—scene of an earlier tragedy when a neighbouring volcanic mountain suddenly erupted burying a large area with molten lava and ash; discussed Maori legends with a highly-educated chief of that race; bathed in the hot mineral spring waters that are supposed to recharge humans with superabundant energy; and inspected the boiling, bubbling mud and the spurting geysers that are a unique feature of this part of New Zealand.



It was all interesting, impressive, and completely new to us, for we had seen nothing like it elsewhere. We could hear boiling water



bubbling beneath the ground, or view it spurting upwards to a height of perhaps 18 feet, a steaming spray of hot water. We were told that Maoris use it to heat their homes, to cook their food, to launder their clothes. It constitutes a ready-made hot-water system ready laid on without charge. All that is necessary is to bore a hole in the ground, and bring out the pressure-cooker. To us, the spurting geysers, forcing the water out of the earth with a rumble and a roar, are a token of the tremendous forces held under the surface of the earth; all in the control of the mighty Creator.

The Maori settlements that are clustered around Rotorua are likewise full of interest. Grotesque figures are carved outside their church buildings, or their houses, to stare one out of countenance with protruding eyes, flat noses, and thick lips—hideous figures such as one might see in a nightmare. But figures that are similar to those seen in other parts of the world.

From whence did the Maoris come?

Anthropologists trace them back to the region of Mesopotamia, for both science and the Bible are agreed as to the locality of the cradle of the human race. Apparently they migrated from island to island, following the fortunes of wind and waves, guided by sun and stars, until about the year 1350 A.D., they arrived in New Zealand. They brought with them their peculiar Polynesian culture, their peculiar pagan worship and their legends—some of which can be traced back to a perversion of Bible teaching. They added their local legends to these (for the benefit of those New Zealanders who are not up on their local polynesian anthropology—not a particularly profitable subject—there are some very romantic legends regarding Rotorua!) until the coming of the white man. This inaugurated a period of bitter war and bloodshed throughout the two islands. The Maoris fiercely resisted the encroachments of the whites, but in the face of superior forces and weapons they had to finally capitulate. Like the Australian aborigines, they were then treated badly; their numbers commenced to decline, and they were looked upon as a dying race. But once the public conscience was aroused to their plight, and they were given better conditions and amenities, they began to multiply once again, and now, like much of the world elsewhere, there is a population explosion among the Maoris, so that the rate of natural increase (we were told) is higher in proportion to that among whites.

And, it was claimed by some, this could provide a problem for New Zealand in the days ahead, if Christ does not return before.

The Maoris are a religiously-minded people, and Maori churches are to be seen on all sides. They own allegiance to many different sects: Plymouth Brethren, Church of Christ, Seventh Day Adventists, and so forth. In recent years, the Mormons have had great success in "converting" the Maoris, so much so, that a large Mormon Temple has been erected just outside of Hamilton. I understand that the Mormons have received better results in New Zealand than in Australia, which, of course, is a rather doubtful compliment to New Zealand. Let us say this, however, that in New Zealand, Mormon teachers have an advantage over their brethren in Australia, inasmuch as it has been conveniently discovered that the Maoris are one of the lost tribes of Israel, according to Mormon philosophy. They thus hold a privileged status in the organisation, and many Maori converts are attracted on that basis. Or so I was told.

It is also claimed that there is a Maori community with doctrines very similar to those of Christadelphians. It is called the Church of the Uplifted Hand, and stems from the influence of one Te Kooti, who

fiercely resisted the white man many years ago, and by war and bloodshed endeavoured to drive them from New Zealand. Ultimately Te Kooti was converted by the Bible, and propagated among his followers certain beliefs that he had learned therefrom, which laid the foundation of the worship he set up.

The Church of the Uplifted Hand was so named because of the custom of uplifting the hand at time of prayer. It was claimed by Newspaper Reporter Ronald Vine, who wrote up on this church in "The Weekly Times" in April 20, 1938, that the church had a membership of some 4,000 people. Among the tenets believed were the following: God is one and not a trinity; the Devil is a term for sin, existing as the spirit of disobedience in men; Man is mortal and is non-existent in death; Hope is through a resurrection to judgment and immortality, if found worthy; Jesus Christ is the son of God and will return again to the earth; The Promises to Abraham, Isaac and Jacob are yet to be fulfilled, at the setting up of the Kingdom of God on earth; the Kingdom of God is the visible and personal administration of political affairs by Christ at the second coming.

These were some of the doctrines upon which this church was founded, a church established by Te Kooti, who is notorious in New Zealand history for the violence he perpetuated before he, in turn, apparently, was conquered by the Bible.

The article on this church concluded with the following observations:

**"We (the reporter and the member of the church) talked for a long time about the origin and beliefs of Te Kooti's church — the Church of the Uplifted Hand. My companion was ready and able to discuss all the complicated and abstract questions of religious belief, and the manner in which they have been dealt with in the Ringatu doctrine. And all the time I could not but think that the most amazing think connected with the Maori Church was the mad that must have belonged to Te Kooti Arikirangi — Te Kooti the arch-rebel, Te Kooti the unconquered defier of pakeha authority, Te Kooti, with the stain of New Zealand's bloodiest massacres upon his head."**

What an amazing thing that this man of violence was brought, apparently, so closely to the Truth. We tried to find out more about the Church of the Uplifted Hand, to try to test their doctrines further, to see whether we might be able to work among them. But though people vaguely acknowledged the existence of the Church, they knew little else of it. And our time was so limited that we could not pursue our investigations very far. It may have been worth spending a little extra time in New Zealand to try and seek it out, but tired in mind and body at this stage in our long journeying, we felt the need of home.

On one occasion, indeed, we spake with a Maori preacher. We were in a plane, flying towards Whakatane, and in front of us was a rather stout, untidy Maori. He was very voluble towards his companion, and I noticed in his pocket a small Bible. At an opportune moment I engaged him in conversation. He readily answered, and soon we were in the midst of a discussion on the Bible in which he soon found himself out of his depth. He advanced the ideas embraced by Plymouth Brethren, and rushed to the Book of Revelation for exposition thereupon. But he soon found this more difficult than he bargained for, and was soon anxious to terminate the discussion. I told him that I was a Christadelphian, and asked him whether he knew of the Church of the Uplifted Hand. He claimed that he knew of it, but now he became very reticent about discussing religion with me; and that is as far as I could get.

One day, perhaps, we may be able to return to New Zealand (that is if the brethren would have us again) and institute a search for the Church of the Uplifted Hand.

Certainly the joy and pleasure of co-operating with the Ecclesias throughout the two islands was such that we would like to return again one day.

And so the weeks of our sojourn in New Zealand shortened to days, and they, in turn, shortened to hours, and finally the moment of departure came. When one has labored with those of like precious faith, and enjoyed their zeal and hospitality like we had that of the brethren in New Zealand, the parting becomes painful. Yet the pull of home was strong. A large company of brethren and sisters were down at the Auckland airport to see us off (we seem to receive the most enthusiastic farewells wherever we go!), and it was with a degree of sadness that we bade them goodbye. Again we took our places on the plane—this time one belonging to the Teal Company; seat-belts were fastened; engines were roaring; wheels commenced to turn. We looked out of our window at the little company waving in the distance, and waved back to them, though they could not see us. Then we were airborne, and flying high above the clouds. But all of a sudden the plane burst out of the cloud which covered New Zealand. Above us was the sun shining in its strength, beneath us the blue waters of the treacherous Tasman Sea, whilst we were heading due west. Hours passed away in flight. Our watches gave us one time, the sun another. And then the coast of Australia was beneath us, with the Sydney Bridge standing dominantly over the harbour. Here, for the last time, we went through the Customs, to be met and welcomed by relatives. A very short stay in Sydney, and we were again in a plane and flying towards home. Soon we knew that we were over the Adelaide hills; for the plane became bumpy; then the city itself stretched out below us; lower and lower glided the plane; we could see the coastline—West Beach and Tennyson beneath us. But now we were on the ground, and the plane was taxi-ing towards the terminal. And in the terminal were the family to meet us. The tour was over.

It was over, and we felt grateful to Yahweh, who had brought us safely back home again. But now we began to feel a reaction, that remains with us to this moment. Flying so continuously, at such speeds, over such distances, is a drain on personal stamina. This strain is not felt during the busy work of campaigning, for the mind is so exercised that it seems to throw it off, but later, when the tour comes to a sudden end, when it is realised that we do not have to get up at some unearthly hour of the morning to catch a plane to convey us a thousand miles to some new city, the body becomes tired, the mind becomes jaded, it is difficult to relax because nerves are still tense.

It is at times like that, that care is needed, and friends must show some patience and understanding!! (We hope certain readers take the hint.)

This tour has been, perhaps, the most strenuous of all those we have undertaken to date, for previous ones have not involved the time this one occupied. Almost twelve months were taken up in it. We travelled perhaps 65,000 miles, visiting hundreds of ecclesias throughout the world, and delivering over 320 addresses. Major campaigns were conducted in Germany, Great Britain, Newfoundland, United States of America, and New Zealand. We taught at two Bible Schools, visited the Carribean, lectured in some of the world's largest cities, as well as visiting tiny,

isolated parts in the prairies of Canada, or country districts of New Zealand, and other remote parts.

And as we review the work, we feel that the blessing of Yahweh was with the effort. Certainly, we recognise, with the Psalmist (Psalm 127), that unless He build the house we labor in vain. Consider this fact. Our tour was planned before we left, and involved hundreds of places on a timing schedule that left nothing to chance. For example, we had to leave Birmingham in a certain plane, to catch another in Glasgow to get us to Gander in Newfoundland, in time to meet up with a local plane going to isolated St. John's to be in time for a certain lecture to be delivered at a certain time. Yet all went as planned. On another occasion, we had to leave Honolulu for Fiji in time to catch the Fiji-New Zealand plane in order to be in Auckland to attend a meeting scheduled on the afternoon of our arrival (we arrived just after dinner). Yet, despite the involved nature of such planning and preparation, all went well, and we kept every appointment scheduled before we left Australia, and many others, made afterwards. We felt the blessing of the Father in these ways as well as in other directions.

We personally benefited from contact with brethren and sisters throughout the world. It helps us immensely in our work with Logos, and other aspects of the Truth. Moreover we are encouraged by the faithful efforts of others—the little isolated group battling for the Truth in Newfoundland, the enthusiastic Eureka Class of Birmingham, the hard-workers of the Panama, the meticulous brethren of Germany. We thank God for the health, the strength, and the support of those of like precious faith that has made it all possible. We rejoice in His Truth, the exposition of which makes it profitable. We trust that Yahweh will continue to bless the efforts put forward, so that they will bring forth fruit to His glory in the Age to come. And we leave the tour now in the archives of the Truth's history to accomplish what He desires of it.

The world scene impressed us with the times in which we are living. Without a shadow of a doubt we have reached the epoch of Christ's return. On all sides the signs of this are apparent: in Europe, Great Britain, United States of America, Australasia. They are seen in the threat of trouble apparent in divided Berlin, in the return of the Jews to the Land, by the conversations we had with people in Aden, in Italy, in Great Britain, in Europe. By the growing millions of people in the Far East, tokens of the population explosion that threatens to overwhelm the world, and which is reaching the stage of being problem No. 1 in international affairs.

We were impressed with that even on the home-front. For in February we left with two grandchildren waving us goodbye; in December we returned with four of them waiting to greet us!

—Editor.

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If a brother in the truth secretly withhold his substance from its service, or savingly refuse to lose his mammon in the interests of Christ's work, the likelihood is that he will lose it in some other way: God is not mocked.

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A perfect man is one who keeps the commandments of God: one who makes himself a living sacrifice; not maimed, or torn, or halt, or blind, or deformed, or deceased, but holy and without blemish, in all parts of the spiritual man.

## Thoughts for the Times

# WHERE IS YOUR BIBLE ?

The Bible is the only form in which the name and honor of God have a visible place among men at the present time. His temple is in the dust, His nation scattered, His kingdom destroyed. But His word remains, and He hath magnified it above all His name. It is in the hands of the nations. It is the principal and most numerous multiplied book in the world. It is everywhere His representative. The Bible in the house is God in the house. The Bible in a man's life is God in a man's life. Where people place the Bible, they place God. The place it demands is the heart — the throne. With nothing less will God be satisfied. Do you neglect it, you neglect God. Do you allow the affairs of house, or business, or friends to ride over it, to displace it from the first position, to put it in the corner, to keep it hidden, neglected, disregarded? Then is God cast behind your back, and great is your danger. A voice of thunder would not be too loud to rouse you from your folly. You say you have no time to read. The plea is absolutely inadmissible. You take time to eat and drink, and this is the most important kind of eating and drinking. You will have to take time to be ill some of these days. Death will rap at the door, and he won't ask you if you have time to attend to him. Christ will stand in the earth one of these days, and what about your family, your house, your business then? You will want to turn to wisdom in a hurry, but wisdom will fly far from you. You will want to seek God with your whole heart, but He will not be fond of you. So has God arranged things, that He will cause everyone to find the fruit of his ways.

*"Wisdom crieth without; she uttereth her voice in the streets . . . How long, ye simple ones, will ye love simplicity? and scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."*

God demands the highest place in all our affairs, which is His reasonable place. Let us render the service He requires. His Word is in our houses. Don't let us insult Him by giving our feeblest moments to the reading of it. Don't let us wait till all

our energies are worn out, and our faculties impaired in attending upon the affairs of the natural man. Don't let us sit down to the Bible when nature is exhausted, and sleep hovers on the eyelids. Let us give the best time of the day. If we resist the clamors of the flesh — if, notwithstanding the pressure of worldly affairs, we turn aside daily in reading, prayer, and meditation, we overcome; but if, on the contrary, we are carried before the stream, and leave God behind, we are overcome, and will awake sooner or later to a sense of our great folly.

— BROTHER ROBERTS.

Prophecy of Immanuel (Isaiah 7-12).

## Israel's Return to the Name

“Behold, God is my salvation; I will trust, and not be afraid, for Yah, even Yahweh is my strength and my song; He also is become my salvation”—Isaiah.

### Song of Praise for Yah's Salvation

Never, in all their history, has Israel experienced a deliverance of such magnitude, and of such far-reaching importance, as that which they are destined to experience under Immanuel. Deliverance is not a new thing to the nation; its whole history is studded with it. Its very constitution as a nation at Sinai (Exod. 19:5, 6,8) followed on the deliverance of the people from Egypt; and their spiritual life was centred on the Passover with its teaching of separation, deliverance and redemption.

Great though the Exodus under Moses undoubtedly was, much as it foreshadows that which is yet to be under Immanuel, it nonetheless pales into insignificance in comparison with it. The latter will take place in a vastly different world. In population pressure, the world has never before seen the teeming millions that now swarm over its surface, and in the realm of technology, man's achievement is quite without precedent. Politically, the alliances between nations are so far-reaching and inextricably inter-twined, that a trouble-spot anywhere could send the flame of war blazing everywhere. This is the world of the second Exodus, out of which Israel's induction into the Kingdom will

come, after she has been delivered from her enemies and brought within the bonds of the covenant.

We have now arrived at chapter 12 of Isaiah, the final section in the Book of Immanuel. We have been led to the point where, under Immanuel the Ensign, the captivity of Israel will be turned, and the nation having been strengthened for war will crush its enemies.

This will be Israel's final deliverance. Thus, when Isaiah in Chapter 12, says, "Thou shalt say, therefore, in that day . . ." it is clear that the "thou" refers to natural Israel, upon experiencing the national redemption prophesied.

According to Rotherham, the chapter reads:

1. *Thou shalt say, therefore, in that day,  
'I will praise thee, O Yahweh!  
Though Thou hast been angry with me  
Thine anger turneth back,  
And Thou dost comfort me.*
2. *'Lo God is my salvation!  
I will trust, and not dread,—  
For my might and melody is Yah, Yahweh,  
And He hath become mine by salvation.*
3. *Therefore shall ye draw water with rejoicing,  
out of the fountains of salvation.*
4. *And ye shall say in that day,  
'Praise Yahweh,  
Call upon His Name,  
Make known among the peoples, His doings, —  
Bring to remembrance that exalted is His name!*
5. *'Praise in song Yahweh,  
For a splendid thing hath He done,—  
Well known is this in all the earth!*
6. *Make shrill thy voice and sing out, thou  
inhabitriss of Zion,—  
That great in the midst of thee is the Holy One of Israel!"*

By this translation, vv.1,2 are a hymn of praise sung by a delivered Israel, and v.3 describes the blessedness that will be theirs in the Kingdom. Vv.4,5 are a further hymn of praise sung by Israel, and v.6 represents the response of the "inhabitriss of Zion."

Neither the A.V. nor R.V. provide punctuation marks, but Bullinger's Companion Bible, places v.6 within the second hymn, and this is supported by Moffatt and the RSV.

### **Israel Will Recognise Their God**

Isaiah 12:1 introduces us to a penitent Israel, from whose eyes the scales of blindness have been removed. In the past,

based on a misconception of Exodus 20:7 ("Thou shalt not take the name of Yahweh thy Elohim in vain; for Yahweh will not hold him guiltless that takes His name in vain"), the mere utterance of the Name has been looked upon as blasphemy. Because it was stated that the name of Yahweh was not to be taken in vain, it was held that it was not to be uttered at all!\*

The name, Yahweh, means "He Who will be," and its doctrinal import is stated by Brother Thomas in *Phanerosis. The Christadelphian* for May, 1881, includes an article commending Brother Thomas' exposition on this theme, and comments:

**"Though alone in grasping the interpretation of the word Yahweh, Dr. Thomas is not alone in holding that the name is a prophetic one. Also, when he says that the words Ehyer Asher Ehyer, found in Exodus 3:14 mean, 'I will be who I will be,' he only says something that no sober Hebraist, unbiased and unprejudiced, would like to be charged with questioning; he even puts forth a rendering of the words which biased writers have, to their own inconvenience, admitted to be right."**

When Yahweh commenced the separation and redemption of His people from Egypt, He memorialised His intention by imposing upon Himself a Name which, in the first person is expressed by the term Ehyeh — "I will be"; but when expressed in the third person becomes Yahweh: "He will be," or "He Who will be." Upon this, Brother Thomas comments in *Eureka*, vol. i, p.98:

**"In the name and memorial thus revealed at the bush, the Deity declared that He would be a person or persons not then manifested. He announced to Moses that He was the Mighty One who had appeared as 'three men' to Abraham, and as a 'host' to Jacob; but that at a future time, He would manifest Himself to others, even in persons of the Adamic race. Hence, in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the name of Ehyeh—'I will be.'"**

Again, in vol. iii, p.454, he wrote the following:

**"The 'He Who shall be' promised to Abraham 430 years before the foundation of the (Mosaic) world; and prophesied of to Moses in the Memorial apocalypsed at the bush, is the Eternal, by His power, incorporate and manifest, first in Jesus of Nazareth, and hereafter in his resurrected accepted, and quickened brethren, 'glorified together with him'"**

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\*How does one take the name of Yahweh in vain? The answer is, by profaning it; and they profane it who hold it in disrespect or who disgrace it; not those who intelligently use it. This is demonstrated by the statement of Scripture that declares that Israel "profanes the Name" even though they scruple to mention it (Ezek. 36:22). Yahweh through the prophet declared: "Ye have profaned Mine holy name among the heathen, whither ye went." Proverbs 30:9 demonstrates what is meant by taking God's holy name in vain. It shows that conduct worthy of that name is what is meant. Israel constituted a nation formed to manifest the glory of Yahweh; when it failed to reveal such glory in a way of life it was guilty of profaning the name. We can find ourselves in a like position.



Israel in Egypt, therefore, were given by Deity His self-imposed Name, by which He instructed them — in one word — not only of His determination to redeem and deliver them, but also of His greater plan of salvation for the whole earth. The name of Yahweh, summarises in a word, the whole purpose of Deity.

With the passage of time, however, the meaning of the Name became obscured, and what was originally a divinely-provided method designed to constantly remind Israelites that they had been called out of Egyptian darkness and sin (things from which they needed *constant* deliverance) to manifest the glory of God, gradually lost its significance. As the Exodus from Egypt became more remote, so the descendants of the Exodus became more "Egyptianised" until, at last, the very use of the word which spelt out their separation from sin to be partakers of God's glory, fell into the discard! Israel had become blind!!

What a change takes place, then, in Isaiah 12:1. Israel's confidence in the God of their salvation is restored. The old ignorance, and the old diffidence, is gone. Their God will be openly acknowledged as Yahweh, the One who said He would be manifested in them; and under Whose new order of Elohim they will have then worked in the punishing of the nations and setting up of the Kingdom. Their own national deliverance accomplished, they will be in a position where they can exult; so they will sing (as in the A.V.):

**O Yahweh, I will praise thee: though thou wast angry with me, Thine anger is turned away, the Thou comfortedst me."**

#### **Yahweh's Vengeance And Mercy.**

Yahweh's anger with His people is an historical fact. The Immanuel prophecy began with wicked Ahaz attempting to secure Jerusalem's water supply in the face of an impending invasion from a coalition of the equally wicked Pekah, King of Israel, and Rezin, King of Syria (Isa. 7:1-9). Invited to make faith his defence, Ahaz refused (vv.10-12), and as a result, was given the sign of the virgin's son (v.14), before whose coming, however, both kings (Judah and Israel) would be removed from the land (v.16).

In his faithlessness, Ahaz spurned Yahweh and turned to Assyria whose southward expansion the Israel-Syria coalition was designed to resist. In so doing, he "refused the waters of Shiloah that flow gently, and he melted in fear" of his enemies (Isa. 8:6-RSV), and the Assyrian whom he sought as a help, God delivered him into his hand as a tormentor (Isa. 10:4-6).

But if Yahweh was angry with His people, and exerted upon

them some of the punishment their sins merited (implicit in the name Maher-Shalal-hash-baz — "Speed the spoil — haste the prey") it was not to be forever. A remnant would return, when His anger abated (Isa. 10:22-25), a fact which was memorialised when Isaiah, whose name means "The Salvation of Yah," took with him to meet Ahaz near the pool of Siloam, his son Shear-jashub, which means, "The remnant shall return."

### Israel's Coming Deliverance.

The deliverance of the remnant of Israel will be dramatic. As Gideon had once crushed the Midianites and Amalekites, and all the children of the East (Judges 7), so Israel will be the scourge in Yahweh's hand to execute judgment on the remnants of the latter-day Assyrian. In like manner that Moses lifted up his rod over the Red Sea and Egypt's hosts were destroyed, so it will be again (Isa. 10:26). In Isaiah 10:27, the A.V. suggests that Israel's deliverance is "because of the anointing," but Rotherham says, "Because of fatness" (c.f. RSV mg). His translation is:

**"And it shall come to pass in that day that his burden shall be removed from off thy shoulder, and his yoke from off thy neck. Yea, the yoke shall be broken, because of fatness."**

He says that fatness is probably the meaning of the Hebrew *Shemen*, and he invites comparison with Deut. 32:15 where, of Israel, it is said, 'Jeshurun waxed fat,' and Hosea 4:16, where Israel is likened unto a backsliding or stubborn "heifer." The word literally means "oil," and whilst "anointing" may be the true meaning, to be "oily" is to be "fat," and A. B. Davidson says that it refers to "Israel under the figure of an animal whose fat neck bursts the yoke." In fact, the ideas blend, for when Messiah, the anointed of Israel, is made known to the nation, the nation will have burst the bonds that the Gentiles imposed on them, and will rejoice as only those can rejoice who in victory are also in fellowship with Deity through His Son. In the bonds of the covenant, they will have discovered a strength that has eluded them for milleniums.

### The Song of Moses

On the banks of the Red Sea, Moses and Israel sang a song unto Yahweh, saying:

**"I will sing unto Yahweh, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. Yahweh is My strength and Son, and He has become my Salvation; he is my God; my father's God, and I will exalt him. Yahweh is a man of war; Yahweh is His name" (Exod. 15:1-3).**

It was the spirit of Christ in Moses that enabled him to lead Israel in this song (cf. 1 Pet. 1:10-12), and when Elijah leads a purged Israel back into the land and into fellowship, they will

sing the song of Moses by the same spirit (Mal. 4:5-6. Isa. 40:1-11). So they sing:

*"Behold, Ail is my salvation:  
I will trust, and not be afraid;  
For Yah, Yahweh is my strength and my song:  
He also is become my salvation" (Isa. 12:2).*

In *Eureka*, Brother Thomas says that this song "is memorial of the nation's deliverance from the Egyptians, and prophetic of its future salvation under the leadership of the prophet like unto Moses, and the Saints" (vol. iii, p.451). As he says, it is a song sung by Israelites, for "no man can sing the Song of Moses, who is not a member of the Mosaic body" (p.453). It is also a song which memorialised Yahweh's determination to establish His power in the earth, after subduing his enemies, and crushing their power. It reveals that "Yahweh is a man of war" (Exod. 15:3).

In this song, one cannot escape the feeling of triumph that Moses and the Israelites shared as, standing by the Red Sea through which they had just passed, they saw it as the tomb of Pharaoh's host. Nor can one escape their feelings of relief and sense of wonder and admiration for God Who had so wrought for them. And as one stands by, a silent witness to the multitude of voices raised in praise, one cannot escape its promise of a future redemption under Messiah:

**"Thy right hand, O Yahweh, is become glorious in power: Thy right hand, O Yahweh, hath dashed in pieces the enemy" (Exod. 15:6, cf. Ps. 80:17-18).**

The Messianic content of the Song of Moses is apparent wherever it is quoted. Thus, in Psalm 118, one of the Passover Psalms (Psa. 113-118), where vv 1-4 describes the return of Christ and the Kingdom — "His mercy endureth to the age," and vv. 5-9 dwell upon the deliverance that comes from trust in Yahweh, vv. 10-14 describes Armageddon and its aftermath. Verse 14 particularly claims our attention, for here again, it is seen that deliverance is effected in terms of the Song of Moses, and that this Psalm relates to the work of Messiah is obvious from his own application of it in Matt. 23:39-40 and elsewhere (cf. vv. 25-26).

In Isaiah 12:2, however, there is a subtle distinction made in the Song. This is caused by the introduction of the word Yah, the abbreviated or poetical form of Yahweh. And when it is remembered that, radically, the Hebrew word for "salvation" is Yeshuah, the same as Joshua ("Thou shalt call his name Joshua (Yah-Shua), for he shall save his people from their sins" — Mt.1:21), we have the prophet Isaiah telling us that the Jews will recognise the crucified Jesus (i.e. Joshua or Yah-Shua) as their king. Not only so, we have them declaring their understand-

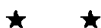
ing of the principle of manifestation, by which Immanuel was revealed as "God with us" (cf. Matt. 1:23). Understood literally, the words mean: "He will be has become established in salvation," and it is interesting, in passing, to note the proximity that Matthew in 1:21-23 gives the name of Jesus to be that of Immanuel — as though he were saying that, however much rejected by His people, Jesus would one day be recognised by them as Immanuel, the seed of the virgin (Isa. 7:14). When Isaiah 12:2 is fulfilled, that day will have arrived.

— E.M.S.

## THE CHERUBIM

# EZEKIEL : Man of Sign

Previous articles in this series have served to introduce the main consideration of our subject, which takes us to the initial visions of Ezekiel. For, although references to the Cherubim are found throughout Scripture, it was left mainly to him to deal specifically with the subject. His treatment of it occupies several intensely interesting and inspiring chapters of symbolic prophecy.



### Background to Ezekiel's Ministry

Ezekiel was a contemporary of Jeremiah and Daniel, and thus lived at a most tragic epoch of Israel's history. Divine judgment was about to fall with shattering force on guilty Jerusalem and its people; the city was to be completely overthrown, the beautiful Temple of Solomon to become a smoking ruin, and the proud nation brought to an end by the wholesale deportation of its people into Babylonia.

At the time when Ezekiel's ministry commenced, preliminary judgments had already been felt. Three times Nebuchadnezzar had invaded the land, and taken captive many of its prominent citizens. On the first occasion, Daniel had been among those involved, and the king had also taken some of the sacred vessels of the Temple to grace his pagan shrines (Dan. 1:1-2). On the third occasion, Ezekiel was among the hostages taken by the Babylonians.

Distressing as this may have been to those affected, it was in reality an act of Divine mercy; for as Jeremiah declared, those

taken out of the city were removed "for their good" (Jer. 25:4). As to the rest, Yahweh was soon to abandon those who persisted in spurning His goodness, and leave them to the savagery of their enemies. The exiles were thus removed from the wrath to come.

In Babylonia, the captives were distributed into different settlements divided one from the other. They formed small communities, developing their own organisation, with freedom to worship as they desired.

One such colony was at Tel-abib on the River Chebar (Ezek. 1:1, 3:15), and it was to there that Ezekiel was deported, to become a dominant figure among the little group. His companions ultimately recognised that they had a prophet in their midst. They sought his instruction and advice, came to him to hear the word of Yahweh expounded, and listened to the exhortations he delivered them. But they did not always act upon that which he proclaimed to them. As he, himself, recorded: "With their mouth they shew much love, but their heart goeth after their covetousness" (Ezek. 33:30-33).

Meanwhile, in Jerusalem, the spiritual condition of the people continued to decline, despite the tears and pleading of Jeremiah. The deadly dope of a false teaching that gratified the flesh, dulled the sensibilities of the people to the danger confronting them. They wanted to hear smooth things, and became impatient of the strictures of the mourning prophet. The false prophets had spread the idea that those who remained in the city were Heaven's favorites, blessed above those who had been taken into captivity. They claimed that the city and Temple were inviolate, and therefore so long as they remained therein no harm would come to them. Thus they engendered a spirit of complacency which refused to heed the warnings of Jeremiah. He raised his voice vigorously against this fatal idea, warning the people that it was those who had been forcibly removed from the city who had experienced the mercy of Yahweh, for it was destined to be ringed with fire and destruction (Jer. 25). He pleaded with them to change their ways whilst there was hope.

But the people refused to heed. There was little sympathy in Jerusalem for those who had been taken into exile, only a general rejoicing that they had been preserved from such a fate. Their callousness towards those who suffered is expressed in the words they used as reported by Ezekiel: "Get you far from Yahweh: unto us is this land given in possession" (Ezek. 11:15, 33:24).

Even among the exiles, infatuated Jews were held in the grip of the delusive teaching of the false prophets, and believed that their captivity would soon end. These false prophets claimed to

see "visions of peace for Jerusalem," when, in fact, there was to be no peace (Ezek. 13:16). Boldly they predicted that Babylon would soon be overthrown, and the exiles would be free to return to their homeland.

Chief among the false prophets was Hananiah of Jerusalem. Presumptuously he predicted that the captivity would end within two years, and that the vessels of the Temple that Nebuchadnezzar had confiscated would be restored at that time (Jer. 28). He was vigorously opposed by Jeremiah. Publicly he challenged the false prophets, openly denouncing Hananiah before the people for speaking lies in the name of Yahweh. He gave them a sign which would authenticate his own teaching: he declared that Hananiah would die before the two years of his false prophecy were come!

Jeremiah then despatched a letter to the exiles, advising them to take no heed of the false prophets, for the captivity would last for 70 years (Jer. 29). He exhorted them to make the best of their lot, to establish themselves in their exile, and to seek the peace of the cities in which they would find themselves.

His letter brought dismay to those who were hoping for a speedy end to the captivity. It aroused the wrath of one of the false prophets, Shemaiah by name, who wrote a reply to Zephaniah the priest in Jerusalem, declaring that Jeremiah should be imprisoned as a madman for teaching such things (Jer. 29:24-28).

But the hopes of the false prophets were dashed to the ground by a series of events that followed one another in rapid succession. Hananiah died as predicted by Jeremiah; the voice of Ezekiel was heard in confirmation of disasters to befall Jerusalem; further deportations of the people took place (six in all before the city was finally destroyed); Babylon continued to grow in power and glory. It was obvious to all who had eyes to see that a speedy return of the people was impossible.

It was in this tense atmosphere of contention, with many voices raised in repudiation of the warnings and prophecies of Jeremiah, that the younger priest, Ezekiel, likewise raised his voice in warning, rebuke and prophecy.

### **Who Was Ezekiel?**

Ezekiel introduces himself as a priest, the son of Buzi, a captive in the land of the Chaldeans. Apparently he was 30 years of age when he was taken into captivity and commenced his ministry (Ezek. 1:1). He had thus witnessed the tragedy of Judah's rapid decline since the days of good King Josiah, when the nation had been called together to renew its covenant with Yahweh.

He commenced his ministry at the age when the Levites began their service, at the age when the Lord entered upon His public work.

And like Jeremiah, he also typed the Lord Jesus Christ.

He was a man of determination, not easily deflected from his duty, performing it in spite of the most virile opposition. His face was set "strong against their faces, and his forehead strong against their foreheads, as an adamant, harder than flint" (Ezek. 3:8-9).

His duty was to proclaim the word of Yahweh without fear or favor, irrespective as to results (Ezek. 2:5-7). But though set to the work of preaching and proclaiming the will of Yahweh, words did not apparently come easily from him, though when they did they were weighty and impressive (Ezek. 3:26). He differed greatly from the emotional Jeremiah whose feelings were deeply affected by all that he saw and said. In contrast, Ezekiel appears rather austere, standing aloof from those about him, condemning the widespread wickedness both by word and by dramatic and symbolic action.

Later, after the fall of Jerusalem, when his prophecies had been vindicated (Ezek. 33:21), he found himself speaking much more easily and fluently (v.22). His reputation was then high among the Jews of the dispersion. To him they reported the disaster that had befallen the city; to him they turned for further instruction (Ezek. 33:31); and though they might hate the reproofs that he uttered, they dare not openly rebuke him as they had other prophets (v.30). Thus he enjoyed a position of some authority among the exiles.

His name signifies: "God (El.) will strengthen." To it should be joined the title that he ascribes to himself over 100 times in his prophecy, and which was likewise appropriated by the Lord Jesus, namely: "The Son of Man." There then stands forth the declaration: "God (El.) will strengthen the Son of Man." This is a suggestive title proclaiming the Divine purpose, for the Lord Jesus is the branch whom Yahweh "made strong for himself" (Psalm 80). Or as Paul declared: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19).

Ezekiel's name and title were appropriate to his mission, for not only did Yahweh strengthen him for his task, but he is set forth as a "man of sign," typifying the Lord Jesus Christ (Ezek. 24:24). Thus in such prophecies as Ezekiel 38, where it reads: "Son of Man, set they face against Gog . . ." he typifies the Lord who will literally set his face against the northern invader, and bring the power of Gentilism crashing to the ground.

Personal details of the prophet are revealed in the book he wrote. He was married (Ezek. 24:16-17), and lived in his own house at Tel-abib (Ezek. 3:24, 8:1). Tragedy struck at him at the same time as it did Jerusalem, for his dearly-beloved wife suddenly died. But Ezekiel was commanded that he was not to make any public mourning on this account, for trying as the circumstances were, they were overshadowed by a greater tragedy (Ezek. 24). In Jerusalem, another wife was dead, even Yahweh's wife (Isa. 54:1-2): the city and temple were destroyed, and the remnant of the people either slain with the sword, or taken into captivity.

Ezekiel prophesied for about 22 years. His death is not recorded in Scripture, but according to Jewish tradition, he was murdered by a fellow-exile whom he had rebuked. Together with Jeremiah and Daniel, he accomplished a wonderful service for the exiles. They went into captivity as hopeless addicts of idolatry; they returned, 70 years later, a fiercely monetheistic people, wedded to the Law and the service of their God. That was the greatest miracle of the 70 years' captivity, and an eloquent testimony to the outstanding services performed by the prophets of the dispersion.

### **Theme of His Prophecy.**

Between them, the prophecies of the contemporaries — Jeremiah, Ezekiel and Daniel — comprise the Apocalypse of the Old Testament. In subject and expression they are closely wedded to the Book of Revelation. Jeremiah's prophecy of the Fall of Babylon (Jer. 50, 51) forms the basis of the judgment on "Babylon the Great" found in Revelation chps. 17, 18. Daniel's images of the beasts, find their counterpart in those revealed to John on Patmos. And Ezekiel's prophecy, also, is closely linked with the same book.

Ezekiel's visions commenced with those of the Cherubim, and concluded with the description of the Temple of the Age to come. The Book of Revelation does likewise, for in the fourth chapter reference is made to the Cherubim as "four beasts," and in the final chapters there is given the picture of the New Jerusalem, the spiritual temple of the future, which is based upon the description of the literal Temple described to Ezekiel. Ezekiel ate the little scroll given him (Ezek. 3), as did John also (Rev. 10), and with similar effect (Ezek. 3:4,14. Rev. 10:9). He had his prophecy of Gog and Magog, of Babylon, of judgments poured out upon the nations, as does also the Book of Revelation, so that the one supplements the other. The more this is studied the more obvious it is that the visions of the Apocalypse



are based upon the prophecies of the Old Testament. In fact, the Revelation is the grand unveiling of the Divine purpose; it gathers into one, all the prophecies of God's word, and in thrilling, dramatic pictures, shows that every promise, every prediction will be fulfilled.

Thus the visions of Ezekiel, the exile in Babylonia, are closely linked with those of John, the exile in Patmos (Rev. 1:9).

Ezekiel's theme is expressed in the oft-repeated statement: "They shall know that I am Yahweh." This declaration occurs about 70 times in his book. It is expressed in connection with the predicted punishment on Jerusalem some 29 times; it is stated in describing the effect of the judgment to fall upon the Gentile nations some 24 times; it is declared in relation to the restoration of the people, and final blessing on the nation of Israel some 17 times.

"They shall know that I am Yahweh," is a significant statement. For Yahweh is the covenant Name of Deity, proclaimed when he was about to move for the deliverance and redemption of His people (Exod. 3:14). It enunciates His purpose with His people, and reveals that all His dealings with men and nations are bound up with the covenants of promise made to the fathers of the Israelitish nation. Because of that, He punished Israel but will restore it; because of that, He punishes nations that have raised themselves against His people. They are the holy nation, Yahweh's inheritance, and none can touch His possessions with impunity.

Israel and the nations, shall yet "know Yahweh" for what He is (Jer. 16:21).

Christ used this expression in his prayer to the Father when He declared: "This is life eternal to *know Thee* the only true God, and Jesus Christ whom Thou hast sent" (Jhn 17:3). To "know" in this sense means much more than mere recognition that God exists; it signifies to "know Him" as far as His purpose and character is concerned, in such a way as to form a "seed of truth" within a person that will be manifested in a changed way of life. To "know" God in that sense is to be drawn into such close and intimate relationship with Him as to be united with Him in His purpose and outlook. When Ezekiel ate the little scroll (Ezek. 3:1-3), he assimilated it into his very being. It became part of himself, and he identified himself with all that it declared, both in judgment and in promise.

Ezekiel thus "knew" Yahweh in the true sense, and became one with Him in that knowledge.

The judgments he predicted are designed to do that for men.

This was the case with those that fell on his own city and people in his day. The destruction that came upon Jerusalem in fulfilment of his prophecies had a profound effect upon the people. It demonstrated to his fellow-exiles that Yahweh's word was with him, and that what Yahweh declared was true. They began to "know" Him as they had never known Him before, and this helped to effect the change that was manifest in them when the 70 years' captivity had come to its end.

The judgments yet to fall upon the Gentile nations predicted by Ezekiel will have a similar effect. They will cause men to recognise truths that they have denied for 6,000 years. Thus Ezekiel described the effect of the overthrow of Gog at Armageddon as, "they shall know that I am Yahweh" (Ezek. 38:23). The outpouring of Divine judgment upon the Gentiles will have just as profound effect as the outpouring of judgment on Jerusalem had upon the Jews. It will humble them before His power, make them submissive to His will, and reveal a new way of life throughout the earth.

And equally profound will be the influence that the restoration and final blessing upon Israel will have upon the world. Men will be drawn to see the God of Israel in His true light, and will become united with Him in a covenant of peace (Zech. 8:22). The glorious House of Prayer for all nations will draw all diverse peoples into one glorious unity based upon a mutual acceptance of Divine truth, and will create true peace. All mankind will embrace one common ideal, one common religion, one universal government.

Ezekiel's prophecies concluded with this vision, and with the statement that in that day it shall be said that "Yahweh is there" (Ezek. 48:35). Men will "know" Yahweh in truth.

The prophecy of Ezekiel can be divided into four broad sections: (1)—His Commission (Chapters 1-3); (2)—Judgment on Jerusalem (Chapters 4-24); (3)—Judgment on the nations (Chapters 25-39); (5)—Future glory (Chapters 40-48).

Perhaps the most remarkable visions that he saw are those relating to the Cherubim. At a time when many in Jerusalem were predicting the early collapse of Babylon and the impending restoration of Judah, and many in exile were pinning their faith on such false hopes, Ezekiel published his vision of the Cherubim. He saw them as living creatures moving swiftly to judgment against the guilty city of Jerusalem and the nations; he saw the glory of Yahweh which was previously manifested between the Cherubim in the Most Holy, depart from the Temple and the City to leave them both defenceless against the converging Baby-

Ionians. But he also saw the glory return, though in a different form (Ezek. 43:1-2. It departed as a glory borne by strange, symbolic figures; it will return manifested in a company of resurrected and glorified beings associated with their Lord, and comprising the Yahweh Elohim of Israel.

We do not propose, in this series, to present a detailed exposition of Ezekiel's prophecy, as a whole, but we do hope to consider closely some of the features that he presents in relation to the Cherubim. The symbols are not only rich in exposition, but powerful in exhortation, and profitable to the close attention of every student of the Word.

— H.P.M.

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### EFFECTUAL PRAYER

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No man will reach the kingdom without prayer, and prayer to be effectual must proceed from lips which are sincere and upright (Psa. 145:18). God will not hear men who keep not His commandments (Prov. 15:29; Psa. 66:18). The prayers of the disobedient are worse than useless—they are an abomination in God's ears (Prov. 28:9). Let us then examine ourselves, and pray simply, fervently, unceasingly. Let us pay no heed to the objections of men who tell us that prayer is beneath the notice of a Great Creator, that it is superfluous, and, if answered, would mean a violation of Nature's laws. Till the Bible is demolished we can afford to let such objections severely alone. The Bible is full of encouragement in the matter of prayer. Hannah prayed for a child, and got one (1 Sam. 1:11,20); Abraham's servant prayed for a good wife for Isaac, and met with a favorable response (Gen. 24). Hezekiah asked for longer life, and received it (Isa. 38). Moses and David petitioned for the destruction of their enemies, and were answered. Therefore there is power in prayer. But someone may say, "I have often prayed, and obtained no reply." What of that? Has not God coupled with His promises an intimation that at times He will refrain from answering prayer? No prayer will be heeded which is opposed to His will (1 John 5:14). Can we not trust God to pick and choose for us in the things that we are to have? Much that is beyond the power of finite man to see and grasp has to be taken into account before his prayer can be answered. We sometimes forget this when things do not go just as we would wish. Let us remember, too, that this is a day of walking by faith, and that all prayer is answered in harmony with this divine arrangement.

## “JUDGE NOT!”

James wrote: “The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity . . . therefore bless we God, even the Father; and therewith curse we men, which are made after the similitude of God” (James 2:5-9). We reproduce some comments by the late Islip Collyer upon a theme that has been productive of so much harm in some Ecclesias.



In all ages man has been disposed to judge his neighbour, and to mistake a great solicitude regarding the sins of others as an evidence of his own rectitude. The world is full of men who sit in their own little backyards and growl at each other, and in many cases their worst offence lies in that very growling. In all ages true religion has inculcated charity, and all that arises from that greatest of virtues. Some of the strongest language of condemnation in the Old Testament was against the uncharitable Jews whose righteousness was taught by the precept of men, and who “watched for iniquity” in others. Yet, in spite of all that the prophets declared, this sin developed in the land of Israel to such a degree that the self-satisfied Pharisees condemned the Prince of Life as a glutton, a wine-bibber, and a companion of sinners! Surely this example should teach us caution, even if Christ had never used such plain words upon the subject. But, as Hood put it, “Evil is wrought by want of thought as well as want of heart,” and doubtless much of the evil which crops out in our days is accounted for by want of thought, lack of the rare ability to put ourselves in another’s place, an absence of all capacity to sympathise with a totally different temperament, or to imagine circumstances which may put a different complexion on the half-observed action.

It is quite natural that such an evil should exist among us. We are a community taken out from among nations with the tendency bred in us. We have no visible head. Part of our trial is that we are permitted none of those clear-cut distinctions which have been proved necessary for the preservation of order in nearly all human communities. Some of the brethren live in a light of criticism fiercer than that which “beats upon a throne.” The man who exhorts us on Sunday morning may be the man who bakes our bread for us during the week, and unless we are on our guard against the natural tendencies of human nature, the old man of

the flesh may come to the front with some unctious criticism. If the baker-brother utters words of warning or reproof which chance to come home to us with rather painful force, it is most natural for us to retaliate in spirit, if not in actual fact. It is possible indeed for one who is not conscious of any personal application of the exhortation to discount the value of it, and judge the speaker, as a result of a habit of thought which mistakes narrowness and self-righteousness for pious zeal.

A man will be very clever or very fortunate if he can be in business for any length of time without laying himself open to this type of criticism: "I know that he owes a considerable sum of money to Messrs. Smith & Co., although scripture says, 'Owe no man anything.' I hear that he pressed Brown for payment, although scripture says that we are not to threaten. He actually refused further supplies to poor widow Jones in her trouble, in the face of the command, 'Give to him that asketh thee, and from him that would borrow of thee turn not thou away'."

If the business man is in such a favoured locality that these perplexities do not arise, if all money due to him is promptly paid, no impecunious customers come begging for extended credit, and, as a result, his position is so strong that he can pay all accounts as they fall due, he still is not safe. His bank balance will increase, and he will be exposed to the severest criticism of all. "A banking account will be certain condemnation at the judgment seat of Christ," said a brother some years ago. "Is the bank on earth? Is the money you have there treasure? Very well, the command is plain, 'Lay not up for yourselves treasure on earth'."

What think ye of this, O business brethren, who, with a comfortably increasing bank balance, are sometimes too much inclined to censure those whose actions you disapprove? You will doubtless condemn the judgment as a great and harmful extreme. I quite agree, but I must add that of all the many extremes, I have encountered, I think this one was best supported by argument, and had the greatest amount of Scripture quoted in its defence.

What are we to say, then, in face of these various difficulties? Are Christian precepts mutually destructive, and must we conclude that in these days one command can only be obeyed at the expense of others? This is undoubtedly the conclusion to which men are driven by the extremists. The decision is just as topsided as the argument which leads to it. There is practically no limit to human obtuseness for finding passages of Scripture to fit the support of a particular theory; but, fortunately, it is very unusual for a man to maintain what, in such a case, would be a ghastly consistency. We are able to quote one extreme against

another, and this checks the evil. The one who insists that we must, under all circumstances, give to him that asketh, may perhaps think that there is a little elasticity in the command to owe no man anything. The one who regards even the most modest provision for future need as forbidden treasure may perhaps realise that a certain element of commonsense is needed in receiving the command to pray without ceasing. It is generally possible to find an illustration of Scripture language where even the most extreme advocate of literal interpretation can perceive a principle, which enables us by parity of reasoning to show that our objection to his conclusions does not spring from a disregard of Christ's commands but from an intelligent desire to give those commands a proper application.

The truth is that there are many Scriptural injunctions which simply enunciate great principles, leaving the specific application to the individual, with God as his judge. The command, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," is one of them. If, when you are walking along a street, a beggar asks you for a penny, and you feel that in the application of the great principle you must comply, by all means do so. But if you see another brother refuse a similar request, do not take him to task, call him a transgressor, and say that henceforth you cannot tolerate his company.

It may, perhaps, be argued that no brother ever would so criticise another. It may be that over this matter one would not, and in that case, I have clearly chosen the right illustration. If everyone can see how wrong it would be to judge the man who refuses the request of the importunate beggar, perhaps some will perceive the error into which they have fallen in other issues, where they have played the part of judge with still less justification.

A discussion was recently started on the subject of drinking and smoking in the brotherhood. It is possible that such a controversy might be made so provocative of good works as to overbalance its inevitable evils. Sobriety might be encouraged by the use of sober language, or a total abstinence be induced by the abstinence on the part of critics. Unfortunately, the one who began the attack based his main argument on something he had observed in the limited view of a business street during working hours, necessarily a very short view and perhaps tinged with the uncharitableness characteristic of modern industry. He saw a brother from a distant town, who had given the exhortation on Sunday, enter a public house on Monday morning. "It appeared to him" that the exhorting brother "being away from his own town, did not care who saw him." The critic adds a suggestion that on observing this painful sight, if he had not been strongly

grounded in the truth he might have been turned to Atheism.

Now it is a matter of personal knowledge — I might say painful knowledge — that men frequently need to enter into public houses at the call of workaday duty without the slightest intention of drinking even a “dry ginger,” and surely it is not right to put the worst possible construction on the actions we chance to observe. But even if the exhorting brother only entered the public house for his own gratification, and even if he actually drank a glass of beer, we cannot say that he committed a sin, whatever we may think of his taste. What are we to say of the criticism? We do not want to judge, but while no words of scripture occur to us which could be quoted with the least semblance of appropriateness to condemn a man for entering a public house, certain terrible words leap to mind regarding those who “watch for iniquity.” It will be well if we all try to take a wider view than that which can be obtained from the back window of “the shop where we work.”

The special danger which besets the brotherhood in connection with this matter of judging is illustrated by nothing better than the attitude of some towards the word “narrow.” I can well remember once, when in private conversation, reference was made to narrow-mindedness; a brother exclaimed, “I am narrow, intensely narrow!” Presumably he was thinking of the “narrow way,” and meant to express an intense appreciation of the Divine point of view. But just as truth is sometimes spoken in jest, so there is a possibility that it may find expression through a misconception of language. Of course, the truth is that only broad minds can go in the narrow way. If outside critics make the foolish mistake of comparing things that are utterly different that is no reason why we should be led into such an error.

By nature we are all narrow-minded. Some respond to teaching more readily than others, and begin in early days to take a broader view than that which is natural merely to animal intelligence. The utter selfishness of the uninstructed child may be corrected by teachers who have no fear of God before their eyes, nor love of Him in their hearts. There cannot be either sweetness or beauty in human life unless some lessons are learned to broaden the minds of men in their dealings with each other. It is quite possible, however, for those who have made some advance in this direction, to be pitifully lacking in the power to imagine the point of view of the Creator. Perhaps it is often the case that religion is unreal with them, and faith is regarded merely as the substance of the individual desire instead of a conviction concerning facts over which we have no control. When men call us narrow-minded because we think that only few will be saved

they are obviously the subjects of such a confusion of thought. Our conviction is not in any way an expression of our feelings towards humanity, but simply the outcome of a broad-minded survey of facts. A supremely narrow-minded man thinks of all things centering around his own personality. Give him a little breadth of view, and he thinks of his own tribe or his own nation as all-important. A little more breadth and he embraces the whole human race in his philosophy. It is only a question of becoming still more broadminded to realise that there are other points of view beside that of humanity; that to the Creator men are only like so many grasshoppers if they fail to do His will, that it is only a matter of favor that we are invited to become partakers of the Divine nature, and that in the practical working out of the matter only a few will humble themselves enough for them to be exalted.

But although the usual criticism we hear regarding our "narrow-minded creed" are only the confused expressions of muddle-headed thought, it is to be feared that we may sometimes give critics some apparent justification for their strictures by an exhibition of narrow-mindedness on the lower plane of purely human relationships. Before a man can enter the narrow way at all he must be broad-minded enough to see something of God's point of view. When this lesson is drilled into the mind, however, by much precept and argument, it is possible for him to have learned the lesson of broadmindedness on the lower plane. He realises that God's thoughts are not his thoughts, but fails to perceive that his neighbour's thoughts are not his thoughts either. Thus we have the spectacle of two effects of a pitifully partial education. There are men keenly alive to human diversities, and with an exquisite consideration for the points of our view of other men, but with no conception of God except as an abstraction evolved out of their own inner consciousness. On the other hand, we have men who have accepted the God who has revealed Himself, but who seem to think that all believers should be turned out of the same mould, and that mould their own. How much judging of each other arises from this error!

For the purpose of illustration, it is doubtless better to take a supposititious case. Here is one so natural that it may for all I know have actually occurred. Two brethren of totally different type meet in Leeds. Conversation for some reason flags, and silence becomes almost embarrassing. At last one says, "Have you noticed those statues of 'evening' and 'morning' in the city square?" It seems that a congenial topic has been found. "Yes," says the other enthusiastically, "Aren't they beautiful?" He proceeds to compare them with other work he has seen, and per-



haps expresses the opinion that they are hardly surpassed by anything that Paris can boast. When the first speaker finds opportunity to make reply, a sudden and staggering blow falls. "I am surprised at you," he exclaims indignantly. "I consider that they are the most improper and disgusting exhibitions. I am amazed that a brother can praise such things." Silence more complete than ever falls over them, and each thinks most uncharitable thoughts about the other. The first speaker had only intended to call attention to the statues as an indication of the degeneracy and depravity of the times. The second speaker could only see and admire a piece of consummate art. Neither is a hypocrite. They are only men of vastly different type, and not sufficiently large-minded to understand each other.

Having given one supposititious case, I am tempted to give a second from actual experience. A good many years ago, I was amazed to receive a letter from a distressed sister. The trouble was that in her ecclesia the brethren sometimes visited theatres, opera houses and concerts. When remonstrated with, they said that Brother I.C. went to such places, so they did not see why they should not go. My sensations on reading this letter were such as one experiences in the wildest of dreams, when the facts become hopelessly mixed and the attempts at logic are even more perverted than the facts. If it had been said that "Brother I.C. once fell off a load of hay, so I don't see why I shouldn't," or "Brother I.C. once stayed a night in a dirty little public house in North Lincolnshire, so we may do the same," the statements would have been more sensible, for they would, at least, have the advantage of true premises. If I were to dwell upon the folly of assuming that a certain course must be right because someone else takes it, it would probably be assumed that in the particular instance under review the premises were true, however foolish the deductions. As a matter of fact, there was not an atom of truth in the allegations. I have never in my life been to a theatre, opera, pantomime, circus, or anything of the kind, either at home or abroad. I have never heard a public performance of Messiah, Elijah, or any of the oratorios. Indeed, it is doubtful whether it would be possible, in the whole brotherhood, to find a music-lover whose example in this particular would afford to little justification for liberty in others. How, then, did the strange report originate? I think I know now, although I was so much perplexed at the time of receiving the letter. It must have been because on certain occasions I had refused to join the chorus of condemnation on others who had permitted themselves these liberties. Certain it is that there are many who seem to take it for granted that we should condemn as wicked every amusement in which we do not indulge.

It would not be correct to say that adequate language could not be found to describe such an attitude. It might be easy to find the language, but it is certain that when found it would be quite unprintable. It will be well to pass it, therefore, with the simple comment that when men attempt to be the judge of other people in all the details of life, almost invariably their standard is just this narrow comparison with self. And most unfortunately it is the case that any protest against the narrowness of their method provokes a reference to the narrow way, and a suggestion that the objector is trying to make the path to the kingdom easier. The narrow-minded judge can only with the greatest difficulty be made to realise that while he is straining out the tiniest of gnats he is swallowing the most monstrous of camels. The Puritan who will hardly allow his children to smile, who denies them all the childish joys which are essential to a healthy development, is sometimes a keen business man, a money grabber, and a bitter judge of his fellows. Some would describe him as a very rigid Christian. As a matter of fact, such a man is a stoical negation of Christianity. Christ would surely say to such a one, "Judge not that ye be not judged. Sell that thou hast and give to the poor, and suffer the little children to come unto me."

— I.C.

### ISRAEL IN THE NEWS.

Continued antagonism towards Israel is revealed in a recent announcement from Cairo's Voice of the Arabs. The Arab Boycott Office announced the addition of the names of 43 firms to its blacklist because they trade with Israel! There is to be no peace or security for Israel, until the advent of their King—a need about to be realised.

While Nazi officials are denying allegations of atrocities upon Jewish people during the last World War, the Jews mourn. Hundreds of students of State religious schools attended a ceremony at Yad Vashem in Jerusalem on the tenth of the Hebrew month of Tevet, the traditional day of mourning for the victims of the Nazi Holocaust.

Six million trees to be planted in a fortnight! This was the aim of the Jewish National Fund, in last February, and represented 850,000 more than had been planned for 1963-4. Mr. Sharon Weitz, Director of the J.N.F. Afforestation Division, said that the intensified pace of planting and the increase, all of it in the Negev, have been made possible by recent abundant and timely rains.

"Let My People Go!" More than 40,000 persons have signed a petition calling on Soviet authorities to permit Jewish immigration to Israel. History should dictate the wisdom of agreeing to such a policy! The blessing of Abraham is still effective today, as it ever was: "I will bless them that bless thee, and curse him that curseth thee."

## THREE PARABLES AND TWO CLASSES

# Of What Class are You ?

The three parables contained in Matthew 25, appear to have been the last spoken by Jesus, and they arose directly from what He had said at the conclusion of the Mount Olivet prophecy. After speaking of His return to the earth, Jesus plainly exhorted His disciples to watchfulness: "Watch, therefore, for ye know not what hour your Lord doth come" (24:42). Again, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh" (v.44). Then Jesus spoke of the two classes into which His servants would be divided, a dividing which would exist from the time the gospel was preached until the day of His return. It is a division into classes which has its sequel in either approval or disapproval by the Lord when He comes for the judgment of His servants. To illustrate and give force to His exhortation the parables which follow were spoken. Each of the three shows the existence of two classes among the followers of the Lord Jesus, with special relevance to the time of His return for judgment and the establishment of the Kingdom of Heaven on earth.

### **First Parable: Be Vigilant.**

First is the parable of the 10 virgins, five of whom were wise enough to be well supplied with oil for their lamps; though the other five were not. The words that follow the parable give the lesson intended: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (25:13). These are almost the same words as were used a short while before in exhortation.

It is not our purpose to go into the details of the parable. Its teaching is perfectly clear. We, who live in the twentieth century, are either wise or foolish: either prepared for the call to meet the heavenly bridegroom, or we are not. It is quite wrong to think that preparedness can be put off; that something will happen to cause us to be particularly on the alert. None of us knows how short or long life will be, and as opportunity suddenly ends on the day of death, it is, to say the least, a matter of wisdom that we should be prepared in heart and mind for a meeting with the Lord.

The foolish servants found that their lamps were going out (that is a more correct rendering than "gone out") when the

call came. It was too late to make amends then, and being shut out of the marriage feast, they were met with the unexpected statement: "I know you not." This was in spite of the urgent cry, "Lord, Lord, open to us!" The unfaithful servant might cry, "Lord!" but it will not meet with any response. It is a thought-provoking phrase, "I know you not," or, as in Matthew 7:23: "I never knew you."

So by a forceful illustration, the Lord taught the need to be prepared, not at the last minute so much as all the time of waiting. We will be in one of the two classes when He comes: which is it to be?

The parable refers to five in each class, but this is not to teach that equal numbers will be found of faithful and unfaithful servants. The proportion serves only to indicate the two classes. From other Scriptures we may imagine that the foolish class will be the much greater of the two, for "many are called but few are chosen."

### **Second Parable: Occupy Your Time Profitably.**

The parable of the talents is concerned with activity while watching. Servants are given sums of money to be used in the absence of their Master. Three servants only are mentioned, and here, again, is a dividing into wise and foolish classes. The money is given according to ability. That is an important point, and confirms that the Lord does not expect all of His servants to be capable of doing the same things. But He expects them to use their capacities, however small, and so to do their best.

The servant with five talents put the money to good use. He was active, and added to what he began with. So did the man with two talents, and both are commended in the same words. Thus good and faithful servants will be rewarded with a place in the Kingdom of God. Perhaps Jesus spoke of "the joy of thy Lord," in anticipation of his own "joy set before him." This joy he has received, and will share with his accepted brethren and sisters. The man with small capacity, who had only one talent to make use of, did not, in fact, make any use of it at all. He could have done something as his Master pointed out. But he was "afraid" and delivered to his Master no more than that which had been left with him for use.

The day of judgment is to declare who are in this class. They will lose what they have — that with which they began their service. For them all will go. Thus Jesus said: "Unto every one that hath shall be given . . . but from him that hath not shall be taken away even that which he hath."

The parable is familiar to us; perhaps too familiar; for it asks the searching question as to which class we belong, and familiarity can breed indifference. Out of three servants, two were acceptable and one was not. Does this indicate a proportion of approved or not approved, at Christ's judgment? Obviously not; for the parable is concerned with two classes of servants, and again, we recall the words of Jesus that "many are called but few are chosen."

### Third Parable: Co-operate to Good

The Third Parable (for we believe it is a parable, although it does not begin like the others), deals only with the judgment of servants. Jesus had spoken of the urgent need of watchfulness and readiness, then of the need for activity while waiting. Now He shows that there is an aspect of activity which must not be lacking. Of what use will the most fervent watching be, of what value the most energetic service, if there has been an attitude towards fellow-servants that is not pleasing to the one we profess to serve?

"Inasmuch as ye did it, or did not do it, to one of these least, my brethren. . ." This is to be taken into account when the servants of Christ, from "all nations" stand before Him in judgment.

Perhaps this is the most searching of the three parables. In that day we shall be either on the right hand or the left, either among the sheep or with the goats. Those on the right hand inherit the prepared kingdom; those on the left hand, the prepared destruction.

We usually read of what is, or is not, done to the "least" of these my brethren," but a better rendering (as in the R.V.) is, surely, "one of these my brethren, even the least." For who is least? We are all in that category in the sight of the world. We are all brethren; but we sometimes think of one as more important than another. But the passage in question does not really infer it. "Inasmuch as ye have done it unto one of these my brethren, even these least, ye have done it unto me." All are "least" and of little importance in the sight of the world in which we live.

So we may find that much knowledge and much labor will have been in vain, if a Christlike mind has not been developed. As in the other parables, there are the two classes. No proportions are stated, and once more we repeat, "Many are called but few are chosen." The inference of Scripture would seem to be that there will be many more on the left hand than on the right; many more goats than sheep.

How important that we hear the words, "Come, ye blessed of My Father," rather than, "Depart from Me, ye cursed!" The parables were spoken, and have been written that all who are Christ's might be in no doubt as to the alternative before them. We will all be in one or the other of the two classes of servants. Which is it to be?

— S. F. JEACOCK (Eng.)

From "The Herald of The Kingdom and Age to Come" (1851).

## The Restoration from Babylon

### The Best Taken Into Captivity

There are few events in Jewish history, the correct knowledge of which is more important to the student of prophecy than that of the restoration from Babylon. Vague and unscriptural notions on this subject have misled most commentators; who, by referring almost all those predictions which relate to the national prosperity of Israel to the return from Babylon, have, in place of elucidating, obscured and perplexed the writings of the Hebrew prophets. We shall therefore endeavour to place this event in its scriptural bearing and magnitude.

After Jehoiachin and many of the Jewish people had been carried away unto Babylon, and Zedekiah reigned in his stead, the prophet Jeremiah had a vision, wherein was revealed unto him the Lord's purpose with respect to those who were then captives in Babylon, and also regarding that part of the people who still dwelt in Jerusalem and in the land of Judah. This vision is recorded in Jeremiah 24, where we read that the prophet had shown unto him "two baskets of figs"; one basket contained "very good figs", and the other basket "very naughty figs", which could not be eaten, they were so bad (vv. 1-2).

What was represented under these images the Lord informs the prophet, in the words which follow:

"Thus saith the Lord the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set Mine eyes upon them for good, and I will bring them again to this land" (vv. 5-6). "And as the evil figs which cannot be eaten, they are so evil, surely thus saith the Lord, so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt; and I will deliver

them to be removed into all the kingdoms of the earth for their hurt, to be a reproach, a taunt, and a curse, in all places whither I shall drive them" (vv. 8-9).

We learn from this vision, that they were the best of the people who were at this time carried to Babylon, and that this visitation, although terrible in its outward aspect, was mingled with much mercy.

### **The Promise Of Restoration Only To Such**

Again, in Jer. 29:10, we have the Lord's gracious message to the captives then in Babylon, in which the *time when* He would visit and deliver them, and bring them back unto their own land, is expressly mentioned:

**"Thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you in causing you to return to this place."**

Let us next attend to the words which are spoken concerning those who are not gone forth into captivity, but still dwelt in the land of their fathers:

**"Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth into captivity, thus saith the Lord of Hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth" (vv. 16-18).**

Hence, it is very evident that the promise of a return from captivity at the expiration of seventy years, was expressly limited to those who were carried captive to Babylon (2 Kings 24:1-16). To the rest of the people not one word of favour is spoken; they are given to expect nothing but dispersion, with heavy judgments and dire calamities attending them in all places whither they are driven. It is of the utmost importance to bear this in mind, as it will prevent much confusion, both in thought and expression, with respect to the Lord's dealings with the Jewish people, and also enable us to form correct views regarding many prophecies which still remain to be accomplished. From inattention to this, many confound the return of the Jews from Babylon with the prophecies which relate to their general restoration in the latter days.

### **The Fulfilment Involved All Tribes**

We are expressly told that the seventy years spoken of by Jeremiah terminated with the first year of Cyrus (2 Chron. 36:20-23), when he issued his decree for the rebuilding of the Temple, and the return of the Jews to their own land. That Cyrus' decree was general, and had respect to all the Jews within

his dominions, there can be no doubt; the purpose, however, which the Lord designed to accomplish by this means, was special, namely, the good word which He had spoken (Jer. 29:10-11).

That there were among the captives who returned from Babylon, a small number of the ten tribes is clear from several parts of Scripture. This is easy to be accounted for, if we consider the following things. When Jeroboam set up the calves in Bethel and Dan, the priests and the Levites (i.e. those who dwelt among the ten tribes) left their suburbs and their possessions, and came and dwelt in Judah and Jerusalem (2 Chr. 11:13-14). And there followed them out of all the ten tribes such as set their hearts to seek the Lord God of their fathers (v. 16). In the reign of Asa, likewise, very many of the ten tribes joined themselves to Judah (2 Chron. 15:9) and at the Passover observed by Hezekiah divers of the tribes of Asher, Manasseh, and Zebulun, came to Jerusalem (2 Chron. 30:11). There remained some of the ten tribes at Jerusalem and other cities of Judah, and also in their own land, after the final deportation of the nation by the king of Assyria; for Shalmaneser swept not away all of the whole ten tribes, but left a remnant of them in their own country. These, or a part of them at least, united themselves to the two tribes of Judah and Benjamin, and became sharers with them in their fortunes. And thus it happened, that, among those who returned from Babylon, there were a small number of the ten tribes.

### But The Full Regathering Is Yet To Be

But surely none, who give any degree of attention to the subject will say that this was the accomplishment of the numerous prophecies which speak of the restoration of Judah and Israel to their own land in the latter day, of which the following is a specimen:

**"Behold I will bring them from the north country, and will gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: A GREAT COMPANY shall return thither" (Jer. 31:8).**

**"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have LEFT NONE OF THEM ANY MORE THERE" (Ezek. 39:27, 28).**

**"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land (or "come up from the earth;" i.e. from all parts of the earth) for great shall be the day of Jezreel" (Hos. 1:11).**

### *Editorial Note*

There is an excellent suggestion for study in the above short article from Brother Thomas' periodical of 1851. It declares that some of all



tribes returned from Babylon. The evidence (in addition to what is stated in the article itself) is found very clearly expressed in Ezra and Nehemiah, where it is clearly shown that all tribes were represented in the return, so that the terms, Judah and Israel were used interchangeably. This is a complete answer to the foolish claims of British Israelites, for it shows that all tribes were represented in Judea in the days of the Lord, and the "lost tribes" to which he was sent, and to whom he sent his disciples, were lost to salvation, not as a political entity. We leave it with the reader to sift the evidence for himself from the enthrallingly interesting books of Ezra and Nehemiah — Editor.

## From Our Correspondence

We are pleased to hear regularly from our readers; to learn of their interest in matters presented in "Logos;" and of their experiences along the pathway to Zion.

### Concerned for Pioneer Writings:

The urgent need to get back to the sterling expositions of our pioneer brethren is stressed in a recent letter from Brother S.S. (Victoria).

" . . . I again feel constrained to write and encourage the "Logos" Committee in their work. It is a matter of constant concern to me to see the poor treatment that the pioneers' works are receiving in various sections of the brotherhood. These precious aids to our study of God's Word are regrettably held in little respect on every side.

"On the other hand it is a joy to see the household's attention being drawn to these time-proven works by the efforts of 'Logos.' Please know that to brethren in distant parts, where the zealous study of the Word is in danger of disappearing, the efforts of your Committee are a strength and comfort. The spiritual food, and wise appraisals of the times, that appear in the pages of the magazine, fill me with pleasant surprises and appreciation—at the unending treasures in the Word.

"I am endeavouring to commence a 'Eureka' Class in my home, and would appreciate any suggestions for a successful class . . ."

(We greatly appreciate your kind comments and quite agree in your estimation of the writings of the pioneers. We are convinced that if brethren would make greater use of these writings, they would derive an immense benefit therefrom.

We also notice with greatest pleasure your intention to commence a "Eureka" Class. There are two ways in which "Eureka" can be studied. It can be dealt with in the class by reading sections of "Eureka" or alternatively, you could take the book of Revelation and study it verse by verse on the foundation of "Eureka" leaving it to the individual members to study "Eureka" for themselves in the home. I would suggest as a commencement to your class that the latter method may be the best to commence with; for it would encourage your members to derive a better understanding of the book of Revelation, which must, inevitably, take them to "Eureka." We look forward to hearing further from you; and will be very pleased to assist in any way possible.—GEM).

**A Question On Responsibility:**

**Sister N. H. (Victoria) writes:**

"I find 'Logos' and 'Herald of the Coming Age' wonderful periodicals. Keep up the good work! Your last two 'Heralds' were extremely good. There is, however, one problem. Some brethren and sisters believe that those who are not in the Truth are not responsible and therefore will not be judged. They spoke specifically about the Roman Catholics and False Prophets. They believe they will just die without being punished because they are not in the Truth. Could you assist me in this direction."

(Thank you for your letter, and the enclosed donation. Your question is particularly interesting, and has been touched upon in a recent 'Herald.' Meanwhile, we direct your attention to John 12:48: "The word . . . shall judge him . . ." Thus responsibility rests upon an understanding of the word of God. It matters not whether a person has been baptised or not . . . if he understands the purpose of God, he is responsible to Him for his actions. But what of Roman Catholics, etc? If they understand, they are responsible. If not, they die never to awake (Psa. 49:19-20).—G.E.M.).

**Signs of His Appearing:**

In a letter from Bro. D.K. (New Zealand) attention is drawn to the arresting events of our age, proclaiming the approach of the Divine Conqueror, when a new world order will be introduced:

"Our eyes are turned once more to the Middle East as 1964 opens with fresh Arab threats to Israel. Looking back on 1963, I think we saw more widespread and intense unrest than in any previous year since the war. We pray for speedy relief from the jarring of these political earthquakes. The visit of the Man of Sin to God's land must surely represent the ultimate in blasphemy against the Holy Spirit and will no doubt be a herald to call forth the fury of our Father against the Gentiles."

**Assists in Sunday School:**

"We thoroughly enjoy both 'Logos' and 'Story of the Bible.' Our Sunday School Class has developed greatly in the five years it has been using the 'Story.' Am now anxious to start on the story of John and Jesus," writes H.M.

(Many such appreciative comments have been received concerning the use of the 'Story' in Sunday School work. This magazine proves particularly interesting for both young and not so young! The new volume, about to commence, will introduce the life and mission of Christ, and readers are recommended to write now for their copies—GEM).

**News from South Africa:**

We were pleased to receive copies of 'The Lightstand' edited by Bro. D. Bilton, of Rondebosch, Cape Province—outlining Ecclesial news from Capetown, Port Elizabeth, East London, Durban, Pietermaritzburg, Johannesburg etc. We were taken in thought to the time, a couple of years ago, when it was our delight to visit these centres on a lecturing tour—a very pleasant interlude in the cause of the Truth.—H.P.M.

**Requests Booklets**

**H.M. (Norway) writes:**

" . . . a lot of thanks for 'Logos' and 'Herald of the Coming Age.' Please forward me a copy of the booklet, "How to Use the Bible."

(Thank you for your encouraging words. The booklet has been forwarded, and will, we hope, be found beneficial in furthering your understanding of God's Word.—GEM).

The 1964 bi-annual Australasian Fraternal Gathering was held this year in Adelaide, and proved a profitable and pleasant occasion. It varied somewhat from previous Gatherings of a similar character, and in the opinion of many who attended, the change was for the better. The "business" side of the Gathering was reduced to a minimum, and greater emphasis was placed upon the study of the Word, and all benefited in consequence. After all, the "business" conducted at such gatherings is usually of so unimportant a nature that it seems a pity to waste time considering it. The problems of one Ecclesia are seldom those of another, and even if they were, it would not be wise

to await a bi-annual gathering to consider them. Far better to handle them on the spot, or appeal for the help of those competent to assist.

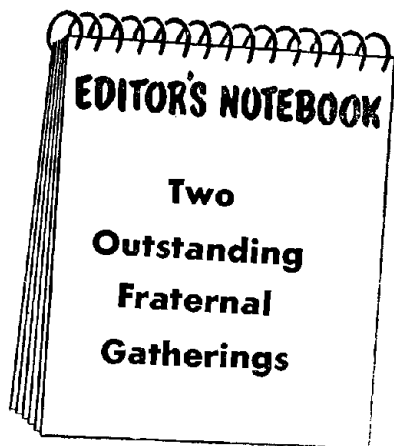
The main benefit is from the fraternal angle, and in that direction the planned study sessions of this occasion contributed splendidly. The theme for consideration was taken from Colossians, and two full evenings and one afternoon were devoted to that end. The talks given helped to highlight the wonderful Epistle, giving to many a better conception of the Apostle's reasoning.

Other meetings, also, contributed to the very high spiritual tone of the Gathering, and the variations thus implemented could, perhaps, form the pattern of similar Gatherings to come.

We promised to supply verse by verse study notes on Colossians to any desiring them, in order that the benefits of the Gathering might remain with those who attended it. Many copies have been thus forwarded, but we propose, if readers desire it, to revise these notes, and publish them in "Logos," to form the basis of personal study in the home. Readers might like to express their wishes in regard to this suggestion.

The Fraternal Gathering in Adelaide was followed by the Bible School at Tallebudgera in Queensland. This is some 1,500 miles from Adelaide, involving a journey of some 3,000 miles in all which we covered by motor car. It gave us opportunity of renewing acquaintance with Australian scenery once again — so harsh and stark in places, so soft and pleasant in others, and, as we neared the northern part of New South Wales and passed over the border to Queensland, so majestic in its tall-timbered mountains and steep, winding valleys.

The Bible School was an outstanding success as far as humans can judge. We do not want to review it here, for that is the annual task of Brother John Martin. The arrangements had been undertaken by the small Ballina Ecclesia—a group of 25 brethren and sisters about 150 miles distant from their nearest large Ecclesia. All credit is due to the small band of brethren and sisters who labored so long and effectively to



cater for the needs (I did not say wants!) of the 350 brethren, sisters and young people who assembled together for a week's study and fraternal association together. They came from near and far; from all States of Australia as well as overseas. And they represented all ages, from three months to nearing 80! I had missed the last Australasian Bible School, being absent overseas, but I caught again the grand enthusiasm of the first occasion at Magnetic Island. Some had gathered from as far as Perth, involving a journey of between six and seven thousand miles.

The Bible School caters for family groups. It endeavours to keep the cost as low as possible in order that the family can participate. It does not attempt a glamourised holiday, but rather it places the emphasis upon the fraternal association one with the other based upon the Word. And, I feel, that in this, the School at Tallebudgera succeeded. There was a minimum of unpleasant incidents, but much that was upbuilding and helpful. The studies were well balanced, the teaching staff co-operated together effectively.

I feel that both the Fraternal Gathering in Adelaide, and the Bible School at Tallebudgera revealed that the finest basis for fraternal association one with the other is the Word itself. It can draw us together as no other influence can; it can give us a common ideal and outlook; help us to see eye to eye with each other in essentials, though there may not be complete unanimity in details; it can stimulate not only a love for the Word, but a love for each other.

I am confident that the experience of the Bible School — a week's living together with the Word as our daily spiritual diet — greatly helped everybody who attended, sharpening their conception of the Truth, and enabling them to see more clearly the hope set clearly before them. Only good can come of such exercises.

It is planned (God willing) to hold the next Bible School at the same place, and approximately the same time. This gives adequate warning to any who desire to plan their holidays in advance, and attend the School. Already preparations are under way for it, and I feel that with the experience of the last School behind us, it will be possible to improve upon the next. To that end, I would suggest that any who might desire to attend the next School write immediately to Logos Publications, Box 226, G.P.O., Adelaide, South Australia, advising that they are thinking of attending the school. Though this will entail no responsibility on you, you will be appraised of all developments as they come to hand, and will be given first preference in case accommodation has to be curtailed.

Meanwhile, it was quite an experience for us to see something of the Australian landscape again, and to co-operate in efforts, not only at the Bible School, but in Southport and Brisbane in an attempt to build both ourselves and our brethren up in the vital precepts of the Word of God.

—Editor.

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There is such a thing as growing in knowledge. Union with Christ in baptism is predicted upon faith in the testimony concerning Him, as the sin-bearer, priest, judge, and king of Israel, and not an exhaustive knowledge of details, which would involve the anomaly of a new-born babe appearing in the full stature of manhood.

—R.R.

Thoughts for the Times

## Anxiety at the Judgment Seat !

Just imagine the Lord Jesus in the earth again, and ourselves summoned to meet Him. What would be the great anxiety on the part of every one of us? Only one. All the anxieties of a lifetime would take flight, except one: "What does He think of us?" That will be the engrossing concern of the moment. Now, what is it that determines Christ's opinion of us? Is it the state of mind that will be produced by the occurrence of His advent? No; for then everybody will be in a state of readiest loyalty; everybody will then see that Christ is really the only important calculation of life; and, of course, they will be prepared with all manner of protestations and professions, with tears, how much they desire Him. These will not move Christ. That which determines His opinion is what we are doing NOW. He has made known the principle of His judgment: "I will give to every one of you according as your work shall be." Therefore, NOW is the time of action. Let every man look to what he is doing — and every woman. Let them remember that their present daily life — dull, uninteresting, unimportant though it may appear, is really pregnant with their destiny. All depends upon how they turn the present time to account. Future position will be determined entirely by present deportment; the important thing is to be filled with the knowledge of His will, in all wisdom and spiritual understanding. And how can we be in this state if we neglect the means whereby we may attain to it — the reading of the word, and the assembling of ourselves together? We ought not to trust to secondhand information in this important matter. Speeches we may listen to and articles we may read are liable to be greatly diluted and corrupted by human thought. We are apt to be misled by this one's opinion and that one's opinion as to what we should do. When we consider that in that day, with which any individual may be face to face immediately, human opinions and human professions will disappear like mist in the Divine presence, we can see how true it is that the only wisdom, at present, in the midst of all our toils and labor is to adhere to the Word of God, which is a lamp to our feet and a light to our path. What will Christ care as to a man's "position" in the estimation of fellow-men?

He has told us that that which is highly esteemed among men is an abomination in the sight of God. He looks not at a man's "position." We must remember that Christ is the embodiment of the great power that said by Isaiah: "My ways are not as your ways, nor My thoughts as your thoughts." We shall be judged by the simple standard: "Have you done what I commanded you?" That will be the one simple question; indeed, it is the very simplicity of it that seems to turn people away from it. "Have you done what I commanded?" We all know what we are doing, and we shall be able to give a right account, either for good or evil. Well, whatever we may say about ourselves, He will make manifest what we are, and our anxiety should be, while the Lord delays, to get on the right side of the account.

— R.R.

Do We Need A New Appraisal Of Prophecy?

The King of the North  
— RUSSIAN or TURK ?

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

—J. Thomas, Exposition of Daniel.



**How Readest Thou?**

Daniel 11:40-45 speaks of the King of the North sweeping down through the Middle East, grasping hold of Egypt, and then turning north to lay siege to Jerusalem, where his power is "broken without hands."

The identity of the King of the North is the subject of two theories among Christadelphians:

(1)—The title applies to the Russian Gogue, and Daniel's prophecy can be linked with that of Ezekiel 38.

(2)—It relates to Turkey, and the verses present a continuous outline of Ottoman history.

It is obvious that if this Scripture can be correctly identified with Russia, then we have a significant prophecy outlining the future moves of Russia in the Middle East, one that can help us to ascertain just where we stand in the prophetic programme, particularly in its bearing upon the second coming of Christ.

We believe that this prophecy does relate to Russia, and that it outlines the moves that will bring about the crisis of Ezekiel 38.

We also know that in so writing, some will accuse us of giving slavish deference to the opinions of Brother Thomas. However, that is not so. We have never accepted anything he wrote merely because he wrote it, for we fully recognise that the Bible alone is infallible. We acknowledge, too, that Truth is greater than any man living or dead, and therefore we have ever scrutinised his expositions dispassionately and critically; seeking the true meaning of Scripture.

But having said as much, let us also give expression to the grand help that we have received from works such as *Elpis Israel* and *Eureka*, books that have greatly assisted us to a better understanding of the Word of God. Some are too ready to condemn others as being "slavish imitators of Brother Thomas," when those who have found his expositions to be sound, refuse to diverge therefrom, and are not afraid to use and recommend them. There is a certain type of critic, who only has to hear somebody express an opinion that is in conformity with *Eureka*, to accuse him of attempting to place such writings on the same level as the Bible. Such criticism is not only completely unfair, but also misleading and mischievous. It is designed to one end, to turn students of the Bible from helps that can greatly assist them in their search for truth.

Of course, if the weight of Scripture does not support the conclusions of our expositors, both wisdom and loyalty to the Word (Psalm 138:1-2) demand that we bow to truth. But care must be taken that we "rightly divide the Word of God" to that end.

### **The Russian Theory Challenged**

In a previous article, we made reference to the attitude adopted by certain brethren in England during World War I, who were excited by the addresses of a prominent Christadelphian lecturer who maintained that the Gog of Ezekiel 38 would emanate from Germany. He claimed that a new appraisal of prophecy was required. He appeared to have much to justify his claim.

At the time, Germany was on the crest of a wave of military success. With Teutonic efficiency, and Prussian ruthlessness, the Kaiser's armies had smashed their way through the countries of western and eastern Europe. Russia had sued for peace through its recently established Communist government. To speaker and hearers alike, it seemed that the crisis of Ezekiel 38 was about to be ushered in, and that Christ's return was a daily probability.

*The Christadelphian* was approached with a request to publish the substance of these addresses. But the Editor, Brother C. C. Walker, did not favor the theory set forth, claiming that important factors were overlooked therein. A petition was then organised requesting that the Magazine provide space for the publishing of the article, and under pressure from his readers, the Editor capitulated. With the article, however, he added an editorial note re-endorsing the exposition of Brother Thomas, and wisely counselling patience before rejecting his conclusions. Brother Walker maintained that the success of Germany would prove but temporary, and that ultimately Russia must attain the supremacy that prophecy requires. This was a bold statement to make at the time, for Russia was then helpless, defenceless, and weakened by revolution that was to eventually cause the death of 10 million of her population and lay the foundation for the red tide of Communism that has since swept portion of Asia and Europe.

Meanwhile, within the brotherhood, controversy raged over whether Gog would emanate from Germany or Russia. It caused brethren to re-examine Bible prophecy, and particularly Ezekiel 38 and Daniel 11:40-45. One group maintained with Brother Thomas, that the King of the north of Daniel 11:40 was Gog of the land of Magog of Ezekiel 38, and that out of Russia would come a great military leader who would bring the armies of the world to Armageddon. The other group claimed that the two prophecies related to different nations and times. This second theory was ultimately published in a booklet issued in 1919 by the late Brother H. Fry. The defeat of Germany had then taken place, and in his booklet Brother Fry acknowledged that Ezekiel 38 related to Russia, but he maintained that the prophecy of Daniel 11 in relation to the latter day King of the north was fulfilled by the conquests of the Ottoman Turk.

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



### Objections to the Russian Theory

There is little doubt that Brother Fry was led to the theory he embraced, because he believed that it was impossible for Russia to fulfil the role set forth in Daniel 11:40-45.

For example, on the basis of Daniel 11.40-45, Brother Thomas had stated in *Elpis Israel* that Britain would be forced to evacuate Egypt prior to Armageddon, and that ultimately Russia would dominate the country of the Nile. This seemed absolutely impossible to Brother Fry, who did not hesitate to express his conviction that Britain would never be driven from Egypt until Christ appeared to take over all nations (p.24).

The statement in *Elpis Israel* is as follows:

**"God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for 'the king of the north shall stretch forth his hand upon the land of Egypt, which shall not escape.'" (p.445).**

Thus Brother Thomas' exposition enabled him to predict the course of events that has since taken place. It is significant that not only has Britain been evacuated from Egypt, but Russia's interest in that country is very obvious. Daniel 11:40-45 would indicate that Russia shall yet take complete control in that area before being ejected by Divine intervention through the Lord Jesus Christ. But with this very situation before us, we are now told that he was wrong, and we need a new appraisal of prophecy relating to Daniel 11!

To our mind, Brother Thomas' exposition is the true one and has been vindicated by events that have since taken place.

In his book (p.7), Brother Fry stated that the King of the north of Daniel 11:40 could not apply to Russia, for he is said to have "many ships" at his command. He wrote: "If this referred to Russia, it must be a long time before she can get the preponderance over Britain in naval vessels" (p.8). . . the 'many ships' . . . is quite out of place as applied to Russia" (p.10).

Today, such a criticism reads strangely, for Russian naval might is said to exceed that of Britain's in tonnage. In other words, Brother Thomas' exposition of this prophecy, permitted students of the Bible to anticipate the development of Russia on the sea as well as on land.

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

he has 'none to help him,' and we may expect him rapidly to 'come to his end'."

That may have read logically in 1919, but it does not today, for Turkey is closely bound to Britain and America. In its foreign policy, American dollars have flooded into Turkey to strengthen the nation against its northern enemy. The Turks have allies who are prepared to "help them" in the face of attack, although we believe, in accordance with the prophecy of Daniel 11, that when Russia moves against Turkey, as move she will, the attack will be so swift and successful as to be beyond the ability of the West to prevent or resist.

### The Russian Theory Defended

The objections raised against Brother Thomas' exposition of Daniel 11:40-45 have not been vindicated by time, whereas his outline has been. Take his explanation of this Scripture, and compare it with current events, and there is seen a complete vindication.

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

*Elpis Israel* has been vindicated by events; what have its critics to show in that regard? The answer is, nothing. Worse than that, as we shall show, their theory demands a completely impossible explanation of the phrase "the time of the end."

The main objection urged against the exposition of Brother Thomas, is that it demands a long break in the continuity of events, from the time when Rome governed Constantinople, until the present day. That break would appear between vv.39 and 40 of Daniel 11. Concerning this, Brother Fry wrote:

"If we regard the king of the south as the Saracen, and the king of the north as the Ottoman power, we find in Daniel 11, a simple, clear, consecutive narrative of events, with no long gaps, and from verse 40 onwards we get indicated the means by which the Roman empire would be brought to an end, and the main events following, down to the return of Christ and Israel's restoration."

At first sight, this seems sound criticism, but when the prophecy is closely examined, it is seen that such a break, far from being a weakness, is actually required. The angel told Daniel not that he would be given a consecutive outline of history, but "I am come to make thee understand what shall befall thy people in the latter days" (Dan. 10:14). The prophecy, therefore, deals specifically with Israel and those nations that would affect Israel.

This involved Rome, who scattered the Jews, but not the Saracens. It involved Turkey, but only at "the time of the end," when the Turks were driven from off Palestinian soil to make way for the returning Jews. As the prophecy set out only to reveal what would happen to Daniel's people, we can well expect a long break in the sequence of events during the years that the Jew was divorced from the Land. The Jew was scattered by the Romans, and invited back again by the British when, as "King of the south," this nation pushed at Turkey in 1917, and driving the Desolator from the land, opened the way for the colonisation of Palestine by the Jews. Between these epochs, nothing of importance happened to Israel in the land, for they had been driven therefrom. Thus the prophecy is silent concerning what happened during that period; there is a long break in the continuity of events such as we might expect.

Daniel 11:40 is generally misunderstood. Brother Thomas makes the point that three powers are referred to in this verse: the King of the south (Britain in possession of Egypt), the King of the north (Russia) and the him (Turkey) whom they successively attack. It is significant that, throughout this 11th chapter, the phrase "king of the south" is used of a foreign power in occupation of Egypt (vv.5,9, etc), and that *nothing further is heard of the king of the south after v.40*. Instead, the king of the north stretches out his hand upon the land of Egypt (v.42) and not against the king of the south. Thus, Brother Thomas' interpretation of this prophecy demands, what in fact has since taken place, that Britain in occupation of Egypt should "push at" Turkey (the him of v.40), and then be forced to withdraw from Egypt.

In 1917 when General Allenby pushed against the Turk in occupation of Palestine, the first portion of Daniel 11:40 was fulfilled. It witnessed the end of Turkish occupation of Palestine, and saw the return of the Jews. We still await the second portion of the prophecy, when the "king of the north shall come against him (Turkey) like a whirlwind. . ."

Why should the "him" be identified as Turkey? Because this personal pronoun obviously identifies this power with "the king" of v.36 which, it is universally recognised, was the power reigning in Constantinople. Originally that was Roman in character, but in 1453 Constantinople fell to the Turk who established his power in that city. When the identity of the "him" of v.40 is thus recognised, the prophecy falls into its proper sequence.

#### **The Time of the End**

It is at "the time of the end" when it is to be fulfilled. When is that? Those who claim that the king of the north relates to

the Turkish power are forced to reply that the "end" in question is the end of the Roman Empire. But when it is pointed out that the "king of the south" is said to "push at him" at the "time of the end," the reply is given that the Saracens fulfilled this role, occupying Egypt, and from there driving against the Roman power in the east.

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

An examination of its use clearly reveals that the phrase "the time of the end" does not relate to the Roman Empire. The phrase is used several times in the prophecy which extends from chapter 10 to the end of chapter 12, and its consistent use throughout shows that it concerns the end of Gentile times, just prior to the return of the Lord Jesus.

Daniel was told that the prophecy was given to reveal what should happen to his people "in the latter days, for yet the vision is for many days" (Dan. 10:14). The phrase "the time of the end," should be related to this statement, namely, the "time of the end" of the vision as a whole, when the long period of persecution that Israel has suffered shall terminate. In other words, the phrase concerns the times in which we live.

This will be clearly seen if the term is considered in each place where it is used. In Daniel 11:35 those who are tried, purged and purified, are said to be manifested as such at "the time of the end." Obviously this is the time when saints will wear the symbolic "white robes" at the advent of the Lord Jesus (Rev. 3:4, 19:8). In Daniel 12:1 the "time of trouble" and the resurrection are said to take place at "that time," i.e., the "time of the end." In Daniel 12:6 the angel asked the question: "How long shall it be to the end of these wonders," or how long to "the time of the end," and the answer points to the Lord's return. In v.4 "knowledge shall increase" at "the time of the end," and if there is no doubt as to when this applies, why should the interpretation of the phrase be given a different setting in Daniel 11:40. The phrase occurs again in v.9, and finally in v.13, where Daniel is told that he will receive his reward at the time of the end.

The use of the phrase "the time of the end" indisputably points to the times in which we live. It is an epoch which has both beginning and ending. At its commencement the events of Daniel 11:40 are fulfilled, and during the course of its epoch

Christ will return, raise the dead, reward the righteous, and assert his glorious authority throughout the earth. To separate one occurrence of this phrase, and relate it to the collapse of the Roman Empire as those do who want to see a new appraisal of prophecy in this regard, is to do violence to the sense and meaning of it. We are now in the "time of the end," for portion of the prophecy concerning the kings of the south and of the north as expressed in Daniel 11:40, have had partial fulfilment, and as far as this prophecy is concerned, the next move is the sudden and unexpected attack of Russia on Turkey.

We conclude that there is no need for a reappraisal of the expositions of **Elpis Israel** or **Exposition of Daniel** required in regards to this prophecy.

— M.P.

## THE CHERUBIM

# A Glory Greater than the Sun

"I was among the captives by the river of Chebar, and the heavens were opened, and I saw visions of God" (Ezek. 1:1).

### A Vision Of Divine Glory

Among the captives, by the River Chebar, Ezekiel saw an amazing vision, which he later identified as the Cherubim (Ezek. 10:20). It was so remarkable, that there may have been a tendency to doubt the reality of it, and the prophet is therefore careful to emphasise that it was no figment of the imagination, but an actual revelation from on high. He declared: "The word of Yahweh came expressly (i.e., assuredly or positively) unto Ezekiel." In some way, which he does not explain, he felt the influence of Yahweh's presence: "His hand was upon him" (v.3).

He was at the captive settlement by the River Chebar, one of the main irrigation channels of the Euphrates, and identified as the Nar-Kabari, the grand canal, about 45 miles north of Babylon. It was the fourth month, the month Thammuz, approximating to our July, and therefore mid-summer. The hot, bright eastern sun glared down on the parched, heat-drenched soil, and was reflected back in extremely bright waves of light.

But clear as the eastern light of the sun is, it was dulled that day by a wall of light and fire that Ezekiel saw rapidly approaching as a whirlwind from the north. As it neared the prophet, he saw that it was formed of a great luminous cloud, around which swirled long tongues of flame. Rapidly it approached the prophet, enabling him to examine it in greater detail. Four living creatures appeared out of the cloud, which were both strange in shape and awe-inspiring in appearance. These living creatures also burned as with coals of fire, whilst flashes of lightning emanated from them. Though four, they were yet one, and though active on every side, they operated as a unit; they "ran and returned as the appearance of a flash of fire."

Ezekiel was particularly impressed with the wheels which helped to give mobility to the vision, so that it was borne along as though in a chariot. They were strange wheels, described as "wheels within the wheels," apparently set at right angles to each other, and so constructed that the Cherubim could travel at any point of the compass without turning. They were massive wheels, so high that they seemed to connect both earth and Heaven; and as the prophet gazed upon them, he felt so dwarfed, so small and insignificant, as to induce a feeling of reverence and dread as they rolled swiftly towards him.

He saw that these living creatures supported a firmament above, which he described as the color of terrible crystal (v.22), underneath which were their wings. These were used for protection as well as for movement, and when the vision was in motion, the noise of the wings was as the noise of an army on the march.

But the Cherubim came to a stop, and the wings were let down. In place of the previous noise there was now silence. And then he heard a voice speaking from the firmament above their heads. Attracted by the voice, he saw that the firmament contained a throne, and on the throne was seated a majestic figure, as the appearance of a man, and also encased in fire. He saw the brightness of this Being, and observed that around the throne, and the one seated on it, was a bow as in the day of rain.

The startled prophet now realised that he was looking upon a manifestation of Yahweh's glory. In recognition of the tremendous privilege thus granted him, awe-stricken with the magnitude and significance of the vision, Ezekiel prostrated himself on the ground, and became as one that was dead. And in this prostrate attitude of complete humility, he heard a Voice speaking to him. . . .

What did the strange vision represent?

Ezekiel declared that it symbolised the "glory of Yahweh" (Ezek. 1:28).

It is to the profit of those who are called to manifest this glory (see Rom. 5:2), that they try and unravel the mystery.

### **"Behold, A Whirlwind" (v.4)**

This was the first general aspect of what Ezekiel saw. He describes his experience with an excited brevity which captures the sense of drama and urgency. "I looked, and behold!" One can imagine the prophet's attention being suddenly drawn to the fiery whirlwind which was bearing down upon him from the north. Excitedly he fixed his eyes upon it, and called upon others to view it with him.

It was a whirlwind that he saw rapidly approaching. And to the mind of the Hebrew that was significant. For the whirlwind was the symbol of divine judgment. Jeremiah declared:

**"Behold, a whirlwind of Yahweh is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked" (Jer. 23:19).**

The reference, here, is probably to the simoon: a hot, scorching south wind, that dries and burns all before it, and exerts a continuous force upon the head of the unfortunate traveller. There was no escaping the effect of such a whirlwind, and there would be no escape for the wicked from the judgments that Yahweh was about to bring upon guilty Judah, as Jeremiah warned.

Isaiah used the figure of a whirlwind to describe the judgments of the last days upon the nations. He declared:

**"The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold, at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17:13-14).**

Jeremiah used the figure of a whirlwind to symbolise Divine judgment on Israel; Isaiah did so to illustrate Divine judgment on the Gentiles. Swiftly, unexpectedly, and with devastating force, the hot, burning whirlwind of judgment made itself felt upon the Israel of Ezekiel's day, and will do so upon the Gentiles of our times. There was no escaping it then, and there will be no escaping it in the future. And the Cherubim will be the agents by which it shall be accomplished.\* In Isaiah 66:15, the whirlwind is not only used to represent Divine judgment, but it is associated with chariots, with fury, and with flame of fire, as in Ezekiel. Isaiah declared:

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\*There are several different Hebrew words translated "whirlwind." In Ezekiel 1:4, however, the word "ruach", rendered elsewhere as "spirit" (Gen. 1:2), is attached to the Hebrew word "searah" elsewhere translated "whirlwind"—a whirlwind of spirit!

**"For, behold, Yahweh will come with fire, and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire, and by His sword, will Yahweh plead with all flesh; and the slain of Yahweh will be many" (Isa. 66:15-16).**

Ezekiel would have been familiar with these prophetic utterances of Isaiah and Jeremiah, therefore, when he lifted up his eyes on the hot plains of Chebar, and saw the fiery whirlwind rapidly approaching, he would comprehend its significance. It represented Divine judgment, and he knew for whom! The judgment was to rest first upon the people of Judah to bring about the destruction of the beloved Temple and city, and then, having dealt with that guilty nation, it would continue to punish the Gentiles. For Yahweh, through Jeremiah, had proclaimed: "For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth" (Jer. 25:29).

The glory of Yahweh will first be manifested in a purging judgment of sin.

### **"Out Of The North"**

The whirlwind rapidly approached Ezekiel from the north. It was from this direction that Divine judgment would fall upon Jerusalem, as Jeremiah likewise warned: "Out of the north an evil shall break forth upon all the inhabitants of the land" (Jer. 1:14).

The Babylonians were the medium of Divine judgment and punishment, the sword in Yahweh's hand. Nebuchadnezzar is described as His servant, ordered to execute the judgments decreed (Jer. 27:6). And because the destruction of Jerusalem was Divine judgment, and not merely the circumstances of misfortune, it was represented to Ezekiel, as being supervised by the Cherubim. This whirlwind of Cherubic fire, sweeping down from the north against Jerusalem, was a grim warning, to the false prophets of the day, that the judgment could not be avoided, and that the city was doomed.

But here arises a difficulty. If the Cherubim represent the saints in glory, how is it that Ezekiel saw them advancing from the north to supervise the judgment to be executed by the Babylonians on Jerusalem? Because the overthrow of Jerusalem was an element in the development of the antitypical Cherubim; it was "for their sakes" (2 Cor. 4:15). Judgment was poured out upon the city because of the attitude of its rulers and people towards Yahweh and His faithful servants, such as Jeremiah and Ezekiel. Thus judgment is represented as stemming from the Cherubim because "precious in the eyes of Yahweh is the death of His



saints," and He moved to avenge them upon their persecutors. The captivity was actually an act of mercy, for it removed from the doomed city those who were worth saving. Jeremiah declared:

**"Thus saith Yahweh: them that are carried away captive of Judah, I have sent out of this place, into the land of the Chaldeans, FOR THEIR GOOD" (Jer. 24:5).**

But there is another reason why Ezekiel saw the Cherubim advancing from the north, and one which is of significance to the true Israel of God throughout the ages. The north was the place of obscurity, to the Hebrews, and it is out of obscurity that the saints will be drawn to glory, and to perform the judgments written (Psalm 149).

According to Dr. Strong, the Hebrew word for north (*Tsaphon*), signifies "hidden," "dark," "unknown," and is derived from a root signifying "to hide" by covering over. The root is found in Psalm 27:5: "In the time of trouble He shall hide me," and Psalm 83:3: They have "consulted against Thy hidden ones." These passages obviously refer to the saints hidden away in obscurity, from whence they are to emerge to glory in the Age to come.

Strong points out that by implication *tsaphan* signifies "to hoard," or "to reserve," which is surely appropriate for those who shall form the Cherubim in the coming Age. It was therefore symbolically significant that Ezekiel should see the vision approaching from the north.

The north is described in Scripture as the place from whence comes fair weather (Job 37:22 — contrast v.9 where a different word occurs in Hebrew), the great, unknown void that is empty of man's presence (Job 26:7), and thus the place of God's throne (Isa. 14:13-14), the side of the altar on which was slain the offering (Lev. 1:11), the direction from whence will be manifested Divine judgment on the nations (Isa. 41:25. 41:31), the place to which Israel was scattered (Jer. 3:12, 18), and from whence they shall be regathered.

It is obvious, from a consideration of the above references, that the term "north" is used in a figurative sense for the great unknown, the place of hidden ones, the dwelling of God. Consider the following passage, which obviously has an application to the Lord Jesus as coming Conqueror and Prince of Peace:

**"I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon My name; and he shall come upon princes as upon mortar, and as the potter treadeth clay" (Isa. 41:25).**

In what sense can it be said that the Lord was "raised up from the north"? Only in the figurative sense of the term. He

was the hidden one of Yahweh; he arose out of obscurity to the greatest position of glory; he is the manifestation of the Father, being begotten by the power of the Holy Spirit, and thus emanating from the throne of God. And he sets the pattern for all saints, for they, too, must be "born from above" (John 3), being "begotten by the word of God" (1 Pet. 1:23). At present they are "His hidden ones," covered out of sight among the teeming masses of humanity, most of them sleeping in the grave. But from this state of obscurity they are to be raised, and being clothed upon with Divine nature, will go forth to bring all mankind subject to Yahweh.

Then the Cherubim will be seen, as coming from the north (the hidden place), to pour out the judgments of God on a disobedient world.

The glory of Yahweh will suddenly be manifested to mankind as unexpectedly as Ezekiel saw the vision so long ago.

### A Great Cloud

The whirlwind advanced as a great luminous cloud. In other words, it was composed of an innumerable company of people. Cloud is frequently used in Bible symbology in that way. A cloud is formed of minute particles of water, drawn into the heavens by the force of evaporation caused by the heat of the sun. A cloud, therefore, is water that has been separated from the waters of the earth. It is Christ's influence that causes the separation. He is the "Sun of righteousness" (Mal. 4), whose warmth results in attracting from the great mass of the "waters of the earth" (Rev. 17:15. Isa. 57:20), minute particles of water to form "clouds" in the political heavens. From thence, as rulers with Christ, they shall pour out their teaching as rain upon the mown grass (Deut. 32:2. Ps. 72:6), that the aftermath may grow and yield its fruit, after the "king's mowings" (Amos 7:1-2), so that a great harvest may be gathered in (Amos 9:8-10).

Thus Paul described the faithful ones of previous ages as "a great cloud of witnesses" (Heb. 12:1). They will be associated with Christ as his coming, for, "Behold, he cometh with clouds, and every eye shall see him. . . ." (Rev. 1:7). These "clouds" comprise the saints, and the word "cometh" in this place, does not describe Christ's descent from Heaven, but his visible presence, or *parousia*, in company with the elect. The word signifies one who has already come, and whose presence is visibly manifested.

The symbology of Rev. 1:7 brings together the Sun and the Cloud, the former shining brightly so that "every eye shall see him," the latter reflecting the glory of the sun so that it appears

luminous as Ezekiel saw it, shining forth with light and fire.

The symbology is repeated in Matthew 24:30-31 in a manner that has caused confusion to some. For, at first glance, it seems to contradict other passages of Scripture, that clearly imply that Christ comes first to raise and judge His own (see 1 Pet. 4:17), before judging the world. Matthew declares:

**"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."**

At first sight it seems that these verses are stating that (1) Christ first appears in power; (2) the nations see his power and mourn; (3) He then gathers the saints for judgment.

Such a construction arises, we believe, from a faulty exposition of the passage, from confusing the elect with the saints, and the coming with his presence. The "clouds of Heaven" of this verse represents the saints, and not the elect of the following verse.

The "sign of the Son of Man in Heaven" will be the elevation of Christ to power in the sight of the nations. The Jews of his day requested a sign, but no sign was given them, apart from the "sign of the prophet Jonah." This taught that Christ would die a sacrificial death, would be raised again, and that the Gospel would be preached to the Gentiles. Now, to his disciples, he spoke of a further sign: "that of the Son of Man in Heaven." This sign all the world will see, for it will be revealed at Armageddon when, by the outpouring of judgment, Jerusalem will be delivered from the Gentiles, and Christ will assume His rightful position as its king. The "tribes of the earth" will be caused to mourn at this outpouring of judgment, and shall then see "the Son of Man coming in the clouds of Heaven." Here, again, the word in Greek is **parousia**, and signifies not the action of moving from one place to another, but His presence. The world shall thus see the presence of Christ in the centre of the clouds of heaven. And again, let it be noted, the "heaven" is not the literal heavens above, but the new political heaven, into which the saints will be elevated to reign with Christ (Isa. 65:17-18). There Christ will be seen, both personally and in manifestation in the cloud, both "in power and great glory."

But it may be asked that if the saints are glorified with Christ at that time, why does the following verse state that the angels shall be sent forth to gather the elect from one end of Heaven to the other? The answer is that these angels are the glorified saints. The word "angel" signifies "messenger," and is frequently used for mortals (as in Rev. chps. 2, 3) who have

been granted positions of authority, as well as for the immortal messengers from Heaven. The time is coming when the saints will be elevated to equality with the latter (Luke 20:36), and as such will act as the messengers (angels) of Christ in the age to come. One of their duties will be to regather Israel and restore the kingdom "as in the days of old" (Amos 9). To that end, Elijah will be sent out, together with his associates, to educate the people in the truths concerning their Messiah, and supervise their return (Mal. 4:5). Israel will then be regathered from the "outmost parts of heaven" as both Moses (Deut. 30:4), and Christ (Matt. 24:31) predicted.

But can Israel after the flesh be described as the "elect"? The word "elect" means "chosen," and Israel, as a nation, is so described in places such as Psalm 105: 6. 43: "He brought forth His people with joy, and His chosen with gladness"; "ye children of Jacob, His chosen."

Matthew 24:30-31 thus follows in sequence the same order of events outlined by other prophecies: (1)—Christ manifested at Armageddon with his glorified saints; (2)—Their elevation to power and glory; (3)—The regathering of Israel and restoration of the nation through the instrumentality of Christ and the saints.

The symbol of Divine glory is the appearance of the luminous cloud in the political heavens, such a cloud as Ezekiel saw rapidly approaching from the north towards Jerusalem as he stood by the banks of the River Chebar.

— H.P.M.

*"By Much Slothfulness the Building Decayeth" (Ecc. 10:18).*

Solomon leaves his readers to make their own application of this statement. It is one we shall do well to bear continually in mind. This poor mortal flesh of ours is in frequent need of the whip. Spiritual ruin and desolation can only be avoided by continuous effort. The good already accomplished is soon spoiled by an indolent and half-hearted application to the matter in hand. We have got to look well to the building, or the fox will look out at the windows.

Ordinary histories record men's acts, men's words, etc. This may be done truly, without inspiration (though not in the concise, skilful and reliable manner of inspiration): but Bible narrative is blended with another element—(God's views, God's will, God's purpose)—which no uninspired man can supply. "The things of God knoweth no man, but the Spirit of Christ" (1 Cor. 2:11). The value of Bible narrative lies in this element; and if inspiration is denied to it, reliability is taken away, and our foundation destroyed.

—R. R.

At The Eureka Class . . .

## The Woman Who Flew from Jerusalem to Rome

Brother Thomas' exposition of this chapter is outstanding, and turns a vision which at first seems most confusing, into a masterpiece of clarity. So much so, that I have felt quite happy to use the above heading as a lecture title. I don't know whether the audience came expecting to hear about the Israeli foreign secretary, who is a woman, flying to see the Pope — but they certainly heard about the Pope! .. ..

The background of the Temple building is in this chapter again — scrolls, ephahs, and other aspects we shall notice.

Zechariah is shown two cartoons, as we would call them today, representing Israel's wickedness, and the ultimate resting place of this wickedness.

### A Flying Scroll

The first picture is of a scroll (roll) flying through the air. It is quite large for a scroll — 20 cubits x 10 cubits — half the size of the holy place in Solomon's Temple. Josephus tells us that the holy place in the tabernacle was 20 cubits x 10 cubits. Several of us at Wolverhampton asserted that the Bible told us this. Brother David Kirby asked us to show him where. We tried to deduce it from the sizes of the boards in Exodus 26, but I must admit we failed. Perhaps a reader can do better, and produce the proof.

It would be pleasing to believe that the Tabernacle Holy Place was of this measurement. There is an appropriateness in it. The Holy Place represented God's Israel in its mortal probationary period: Israel as God's light in the midst of the earth; Israel as the custodians of the true bread of life; Israel as a nation whose very life should have been a prayer and a sweet smelling incense. Christ was fully all these things, and we try to be. But Judah had not fulfilled the objects of God's calling. So God's curse came upon them; and how appropriate if the message came upon a scroll the size of the holy place.

### A Curse On The Robbers

The curse was not as in the A.V. "upon the whole earth," but upon the "whole land" (R.V.). It appeared on both sides of the

scroll according to the A.V., though the R.S.V. has "henceforth" instead of "on this side and that." It was directed against those who stole and those who swear falsely. Were Israel a nation of robbers then? Well, truly there were plenty who dealt falsely in the commercial and social relationships of life, and, as a look at Ezekiel 18 will confirm, God attaches great importance to honesty of dealing. But in view of the second half of the indictment against "those that swear falsely," one would suppose that spiritual stealing was in mind. The whole chapter concerns Israel's religious decline, though with religious decline goes also moral decline.

Thus we read in Jer. 23:30 of God's abhorrence of the "prophets that steal My words everyone from his neighbour," that is, of the prophets who claimed "Thus saith the Lord," when putting forth their own imaginations, as v.31 explains: "Behold, I am against the prophets that use their tongues and say, 'He saith'." The prophecies of Jeremiah and Ezekiel have many examples of this kind of prophet. Malachi also speaks of those who "robbed God" by neglecting the tithes and by not giving Him the best, either in ritual or in personal conduct (Ch. 3:5-10). False swearers are included in Malachi's denunciation which is later filled out by Christ (Matt. 23:16-19) who exposed the system of legal "get outs" whereby a son might evade his duties to his parents. Luke 16 portrays Israel's spiritual leaders as dishonest stewards of the oracles of God, telling people to underwrite their spiritual debts. "Do I say unto you, make to yourselves friends of the mammon of unrighteousness?" is one rendering of his final word.

Also the Temple, which represented Israel as God's dwelling place, itself became a "den of thieves" according to Jesus. So, according to Zech. 5:4, God would send this scroll of doom flying through the air until it entered into the very sanctuary to expose the spiritual thieves and false swearers. Both the nation and the house in which they worshipped would experience this doom. They are likened to a leprous house, in which the fungus (like dry-rot) had such a hold that it could not be cured, so that the house had to be broken up completely. As in Lev. 14, there were repeated attempts to cleanse the house, but in the end "there was no remedy," and "he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and he shall carry them forth out of the city into an unclean place" (Lev. 14:45). Or as Jesus put it:

- (a)—Of the national house: "Behold your house is left unto you desolate" (Matt. 23:38).
- (b)—Of the house of stone: "There shall not be left here one stone upon another that shall not be thrown down" (Matt. 24:2).

Thus the curse was to enter into the midst of Israel's house,

and "consume it with the timber thereof and the stones thereof" (Zech. 5:4).

We now turn from the broken house, to the same house rebuilt on its own base elsewhere. Judaistic formalism emigrated from Jerusalem and settled down in Rome (v.4. cf. v.11).

### The Vision of the Ephah

In this second vision, Zechariah beholds a seven gallon commercial measure; an ephah looking something like a large modern milk churn. An ephah reminded one of the commercialism on which Israel's heart was set. However, although "seven gallons" was stamped on this measure, it was, in fact, rather large and unusual in shape, so much so that Zechariah asks, "What is it?" The reply of the angel, in the various translations, makes an interesting study.

The A.V. has: "this is their resemblance through all the earth."

The R.S.V. has: "this is the iniquity in all the land."

The R.S.V. fits the context better, and is arrived at by a change of one letter in the Masoretic text on which the A.V. is based. Yet the Masoretic text is not unrelated to the thought of iniquity. The Hebrew word translated "resemblance" literally means "an eye," and by figurative extension "that which the eye looks upon," and when God's eye looked upon the land of Israel, what did it behold? Iniquity! So the two translations come together.

The next two verses become clearer from the R.V.S. V.7 in the A.V. reads:

**"And behold there was lifted up a talent of lead, and this is a woman that sitteth in the midst of the ephah."**

I used to visualise a talent of lead floating in the air, and I couldn't puzzle out where the woman had come from. The R.S.V. however, enlightened me:

**"The leaden cover was lifted, and there was a woman sitting in the ephah."**

This couldn't be clearer. Before this metal container goes on its journey, we take the lid off, and there, inside, we are surprised to find a woman. We are told (v.8) that her name is "Wickedness."

Then in the A.V. we get the incomprehensible phrase: "And he cast it into the midst of the ephah." Cast what? "And he cast the weight of the lead upon the mouth thereof." Which weight of lead? And why so violent -- "cast it!"

Again the R.S.V. helps us:

**"And he thrust her back into the ephah and thrust down the leaden weight upon its mouth" (v.8).**

In other words, as soon as the lid was taken off the container, this woman did her best to escape; very quickly she had to be pushed back, and the leaden lid violently replaced.

This is a reference to the fact that although the apostasy in Israel was active many centuries it was not allowed to have any universal influence. It was bottled up within the Jewish community in the land and in captivity. It was restrained from escaping into the world until the end of the Jewish Commonwealth in A.D. 70.

### The Migration of Apostasy

Then two winged women (in addition to the one inside) come forward. Their storklike wings are whirred in the wind, and each taking hold of the ephah which engages the other woman called, wickedness, they fly with it to the land of Shinar where they build a temple for the measure. Here, presumably, the woman also emerges from her imprisonment.

"Two women" revives our memory of Aholah and Aholibah in Ezekiel 23, representative of Israel and Judah in their developing apostasy, committing adultery with surrounding nations; adulterating the Truth of God with foreign idolatries; adapting the worship of Yahweh to that of various political allies (vv.38-41).

The two women of Zechariah have the wings of a stork — befitting their unclean nature. They represent the revival of Judaism as a force in the earth within the body of the Ecclesia. They are apostate Christians transferring into the Roman Empire all that was worst in Jewish apostasy under a cloak of the religion of Christ. The wind in their wings is the wind of persecution that drove Christians out into the Roman world, and as they fled they transported their wrong ideas with them, and planted the germ of an evil system. This ultimately became exalted into high places (between the earth and the heaven—v.9) particularly when Constantine elevated false Christianity to be the religion of the Roman Empire (312-324 A.D.).

Shinar was the destination of the two false women and their lead covered load of wickedness. Shinar is an ancient name for Babylon. Here the original Tower of Babel (Confusion) was built on its own base — but never became established. Babylon stands for the Roman Catholic system, which is a compound of ancient paganism (see Hislop's *Two Babylons*), Greek philosophy, Mosaic ritual, and a small measure of perverted Christianity.



Mosaic ritual is very prominent in the worship of the Catholic church, with its human priesthood, priestly garments, sacrifice (the mass), christening, fasts, feasts, altars, incense. It is the religion of externals, the religion of earning eternal life by observing a ritual formalism. False Judaism was just that. The Law of Moses was never designed to give eternal life, but Israel so misused it and thereby found in it a bondage. They sought after "law-righteousness," and missed "faith righteousness" (Rom. 9:31-32). Roman Catholicism is a bondage and legal system of unrighteousness if ever there was one, full of hair-splitting distinctions that kill spiritually (witness the current family planning row in England).

### A False Ark

A final fascinating thought emerged from our discussions of Zechariah 5. The ephah is the "foil" of the ark. It is a false ark; a parody of the true. It is a false container of things of God, where the ark of the tabernacle was the true container. The ark had a golden cover (faith and immortality); the ephah a leaden one (sin and death). The ark was a wooden box designed for the purpose; the ephah was a commercial measure (emphasising that business was supreme and the Truth submerged). The ark was carried on Levitical shoulders; the ephah was carried by the hands of sinful women. Wickedness was in the ephah; truth, divine appointment, divine food in the ark. It was as if God said to the Roman Catholic Church: "You think you are the repository of God's truth; this is how I see you!"

Psalm 68 (linked with Numbers 10) will show that the ark in transit represented the fortunes of the Truth. In the time of David, the ark and the truth it represented was set upon its own base. And the day comes when the leprous house in Shinar will be broken to the very timbers thereof, and the house of Yahweh will be established in the top of the mountains, and all nations will be gathered unto it.

— EDGAR WILLE (Eng.).

### FOOTNOTE:

With the aid of Brother Thomas we are also considering the prophecy of Zechariah at Woodville, South Australia, and as Brother Wille invites readers to comment, we take the opportunity of so doing. There is no express passage of Scripture to tell us in what proportions the interior of the Tabernacle was divided; but as Solomon's Temple, of sixty cubits in length, was divided into two parts of forty and twenty, so it has been commonly accepted that the Tabernacle was similarly divided. The Most Holy was formed into a cube like the New Jerusalem of the Apocalypse, for its "breadth, and its width, and its height were equal" (See I

Kings 6:20). Obviously the Most Holy in the Tabernacle must also have been a cube, and if so, then it must have been of ten cubits, for that was the height of the boards (Exod. 25:15). The boards, we are told, were also one and a half cubits wide. On the side there were 20 boards, making 30 cubits in length (v: 18). On the end there were placed eight boards, six of which were normal boards, and two of which were corner boards (v. 23, 24): "Two boards shalt thou make for the corners of the Tabernacle in the two sides." The Hebrew word for "corners" (Mequtsoth) signifies "angles," so that these were not normal boards, but angle boards, boards cut in halves and set at right-angles to form the corner. Thus along the back would be seen six normal boards, and two half-boards at each end, making seven full boards in all, whilst along each of the sides would be seen 20½ boards, the additional half-board being the balance of the angle or corner-board. The outside measurements of the Tabernacle would thus be (if the cubit was 18 inches) 45 feet 9 inches long, and 15 feet 9 inches wide. The inside measurements would obviously be smaller, and would permit of a perfect cube in the Most Holy of 15 feet, whilst leaving a little over 30 feet for the Holy Place. The excess of 30 feet, however, would be taken up by the dividing curtain and its pillars, leaving 15 feet for the Most Holy, and 30 feet for the Holy. If it is conceded that the Most Holy was a cube, and the only measurement we have provides for that (1 Kings 6:20), there is no doubt about the size of the divisions in the Tabernacle, even though they are not specifically stated, for the height of the boards is given as 10 cubits, or 15 feet (Exod. 26:16).

Several other points developed out of our discussion on Zechariah 5 which the class in England might find interesting. We preferred the word "eye" instead of either "resemblance" or "iniquity" in v.6. It seemed to us as though the prophet was being told that the eye of Israel was fixed upon the ephah, as though commercialism, particularly in religion, dominated them to the exclusion of everything else. We contrasted the eye of Israel centred upon the thought of gain with the "seven eyes of Yahweh" referred to in Zech. 4:10, and the leader Ephah we contrasted with the golden lampstand (See Matt. 6:23).

It seemed to us also, appropriate that Chapter 5 should follow Chapter 4, because in the former chapter, assurance was given that the Temple would be completed, but now follows a warning, lest they should commercialise that which their faith had helped to establish. It was a warning against what actually happened.

The woman is called "wickedness," or, according to the Hebrew, Lawlessness, or the Lawless One, and it seemed to us that Paul is making specific reference to this prophecy in 2 Thess. 2:8: "Then shall that Wicked be revealed, whom the Lord shall consume . . .". Here, again, the word is better rendered: that Lawless One.

Finally, an interesting point that our fellow class-members in England will appreciate. The stork is not only an unclean migratory bird of passage, but the Hebrew word which describes it signifies a "pious" or "religious" bird! It comes from the same Hebrew root from whence comes the word "saint." So the two women with the wings of a stork not only identifies the apostates with the unclean, migratory bird such as the stork is, but clearly identified them as a religious community." —G.E.M.

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The right method to pursue in the consideration of any (Bible) difficulty is to bring to bear the known facts of the case, and solve the difficulty in harmony with those known and unquestionable facts, instead of erecting upon the difficulty a theory which is inconsistent with the facts.

— R.R.

### Third Australasian Christadelphian Bible School

## True Gold on the Gold Coast

Tallebudgera National Fitness Camp was the site selected for this year's Bible School. Situated just north of Southport, Queensland, it is right in the centre of what is called the sophisticated "Gold Coast" of Australia. But the Bible School was a challenge to the pleasures of the world that are such a feature of this district, causing them to pale into their real insignificance in comparison to the unadulterated pleasure that the Word of God can provide.

For the approximately 350 brethren, sisters and young people who gathered to rejoice together around the Word, the pleasures of the so-called fabulous "Gold Coast," meant nothing. From all parts of Australia, from New Zealand, and even from Great Britain, they had come to fraternise together, and to mutually strengthen each other by their consideration of the Word. And what a week it proved to be! The



THIRD AUSTRALASIAN BIBLE SCHOOL —Tallebudgera, Queensland  
—“Join us around the Word next year, God Willing”

joy of comprehending the Word of God, of extracting the golden oil, of the truth, far exceeded the tinsel of fleshly allurements, as light exceeds darkness. Brethren and Sisters returned to their Ecclesias, greatly uplifted in spiritual qualities, enthused to more devoutly give themselves to the service of their Lord, as a result of their week together.

This year's Bible School was larger than those held previously and for the small Ballina Ecclesia (25 members) which was mainly concerned with organising the local arrangements, it provided a challenge in administration. However, this small, but enthusiastic group of brethren and sisters, rose to the task admirably, and made our sojourn a pleasant and comfortable one. Feeding and accommodating 350 people is no small task, and the gratitude of those who attended is extended to the Ballina Ecclesia for their hospitality.

In the surrounding scenery: the rolling, restless surf-edged ocean colorfully reflecting the deep blue of a sub-tropical sky, or the majesty

of tree-covered mountains and sheer cliffs over which pour the endless torrent of a waterfall, there was seen the evidence of a Divine hand in creation; but the beauty, and glory, and wonder of these tokens of natural creation did not excell the Book in our hands. In all the majesty of language and of Divine thought and expression, the Bible shows that "the Hand that made it is divine," and our studies for the week emphasised that. They were extremely well balanced, providing the incentive to strive for the Kingdom, as well as outlining the things that must be done if we would gain the prize. Brother Tony Newton travelled all the way from Perth (a round trip of over 6,000 miles) to conduct us on a tour of the Temple of the Future Age as depicted in the last nine chapters of Ezekiel! We thrilled as he presented us with a word picture of the functions of this House of Prayer for all nations. Our brother made excellent use of the splendid illustrations that were prepared for him by brethren in Perth, as well as providing extemporary, some very graphic demonstrations of his own! His description of the awe-inspiring experience of an earthquake when he was ill in Tokyo and could not flee for shelter, when, as the School poet put it, "his temperature was high, but his confidence low," will remain as a classic of vivid illustration. His exposition helped to make the worship of the Age to come live in our minds, seeing by the eye of faith, the King in his beauty, the divine glory in its splendour, and the ordinances of worship in their solemnity when from all parts of the globe pilgrims will converge upon Zion. It was a study well calculated to urge us on to greater efforts, "to make our calling and election sure."

This glorious picture of the future was tempered with sober realities of the present as we next studied the Epistle of James. It provided a forcible reminder of our responsibilities. It was the duty, and privilege, of Brother John Martin, of the Enfield Ecclesia, to administer the necessary word of Exhortation through the writings of our beloved Brother James. We saw the need to be "doers of the Word, and not hearers only," if we are to be partakers of the glory to be revealed. In clear, unmistakeable language James reveals the real cause of our failings, whilst providing a remedy to conquer the flesh. We found the epistle extremely graphic, reminding us of the language of the Old Testament prophets. From our deliberations upon it, there emerged a better appreciation of the problems that beset us, for now we see that "the trying of our faith worketh patience."

Our third study centred around the final words of the Lord Jesus Christ to his servants in the Book of Revelation. Brother H. P. Mansfield, of Adelaide, led us in this study, firstly emphasising that there is a blessing pronounced upon all who understand and know accurately the words of this prophecy (Rev. 1:3). What a power of exhortation there is contained in the glorious titles, the solemn warnings, and the wonderful promises incorporated in Christ's messages to the Ecclesias in Asia! They are words that we can apply to ourselves, for seven times the proclamation is repeated: "Let him that hath an ear hearken to what the spirit saith unto the ecclesias." We learned of ecclesias that were strong in the faith, and others that were sick unto death; of ecclesias that were poor in material things but rich in faith, and others that are rich in material possessions but desperately poor in faith. We learned of things that Christ hates, and things that He loves. We were warned by His words of rebuke, and warmed by His encouraging promises of love "to him that overcometh." We observed that it is possible for an ecclesia to change in character, to repent, and we also learned that the individual does not have to succumb to the environment that surrounds him — "he that hath an ear. . ."

In the final stages of the School, we were taken to the vision of "the Bride, the Lamb's wife," where she is depicted as the "holy Jerusalem descending out of Heaven from God." Here in this vision, we saw the remarkable consistency of the Word of God, for what is to be literally manifested in the House of prayer for all nations, will have its spiritual counterpart in the Temple of living stones, the Ecclesia. And so this vision brought all our studies to a final climax, for the exhortation of James, the vision of the future seen through the prophecy of Ezekiel, will consummate in the glorious company drawn out of every kindred, tongue and nation, and depicted as the holy city in the closing chapters of the Revelation.

These three studies occupied the mornings, allowing the afternoons to be kept free for physical recreation and a question period. Question time at the Bible Schools has been greatly appreciated by those who have attended. It provides an opportunity for problems to be discussed in frank and informative manner. The three leaders formed a panel, and questions on any Bible difficulty, or problems associated with the living of the Truth, were invited from the audience. Those who did not feel inclined to put their question verbally were invited to do so in writing. The response was overwhelming, so that it was impossible to answer all the questions passed in. In the scope and nature of the questions there was seen the depth of sincerity that moves the minds of those exercised by the Truth, as well as revealing the need for capable teachers, able to present the teachings of the Word in simple and logical fashion.

Various other meetings completed a full programme at the Bible School. Two public addresses were given at Southport in co-operation with the local Ecclesia; the exhortations on the two Sundays at the School were capably presented by brethren Gordon Russell of Sydney, and Graham Mansfield of Woodville, who concentrated our attention on the Emblems before us. Each night of the School was taken up with meetings specially prepared for the occasion, and these included expositions of selected subjects, a youth night where three young brethren spoke to the theme of "The Vineyard of Yahweh," and a school concert which revealed some most outstanding talent, and introduced the three study leaders in a new light!

In conjunction with the studies for adults there was a junior school conducted for younger members of the school. Children were profitably occupied while their parents enjoyed the studies without distraction. A project was set them which they completed during the course of the week's activity, and for which prizes were awarded on the night of the concert. This project work was a wonderful testimony to the value of the school, for it revealed that family groups can meet in pleasant and profitable co-operation around the word. Here, at Tallebudgera, were family groups associating together with that objective, and enjoying a week's holiday with a spiritual import.

In connection with the young people, Brother Keith Cook of Yagoona, gave an illustrated address which concerned the upbringing of children within the compass of the Truth. This was an outstanding night, especially for those parents at the School who are aware of the dangers of our society in respect to our children. Brother Cook based his comments upon Deuteronomy 6, where Yahweh instructs Moses as to the things he must pass on to the children of Israel, concerning their everyday conduct in the home. We learned that there is no true substitute for the reading of the Word in the family circle, for where Father, Mother and Children read and pray together, they usually stay together in the things that count.

Each morning at breakfast time, a newsletter was available with topics of interest from the previous day, and these will now form a valuable diary of the week's events for all those who attended. This little feature helps tremendously in producing a refreshing and fraternal atmosphere at breakfast time!

And so the School is over for another year. At the farewell meeting, on the last Sunday afternoon, we expressed our deep and sincere appreciation to our Heavenly Father for His wonderful gifts. It was with a touch of sadness that we bade each other farewell, but it was a consolation to realise that we would meet once again should our Lord delay his appearance. For this purpose it was decided that, God willing, the Bible School shall be held at Tallebudgera again about the same time next year. Readers are advised of this so that they can make preparations accordingly as far as their holidays are concerned. The school caters for family groups, and it is planned, next year, to provide even greater facilities for young people than was done in May this year.

Reflecting upon the Bible School, one comes to realise the amazing power of the Word to effect a transformation in the lives of people. Those who attended will agree when we say that it was an event the enjoyment and value of which cannot be expressed in words, but has to be personally experienced to be appreciated. One of the greatest virtues of such a gathering as this, is to see the family groups associated together in devotion to the Truth. This means young and old meeting as one to study the inspired Word: no dividing line between youth and age, but young and old developing together in the things of God. One of the evils of our age is that youth has forgotten to exercise respect of their elders, whilst those older in years often do not learn to tolerate the inexperience of youth. The Bible School is an illustration that such unnecessary barriers can be broken down, and that both old and young can co-operate to the mutual benefit of each other. Such is necessary in these evil days that indicate so clearly that we live in the shadow of history's greatest event: the return of the Lord Jesus in glory. May that return reveal that our time spent around the Word together at the Bible School was not wasted, but helped to bring forth fruit to the glory of His name.

— JOHN MARTIN.

#### POSTSCRIPT:

Brother Martin's expressions above will be endorsed by the seniors who attended the Bible School, but what of the juniors? Here are a few expressions from those around 14 years of age:

From Kristine Wittons:

"I really liked the holiday at Tallebudgera. I miss those delicious meals! I made a lot of friends, met some cousins who I had never met before, and obtained a pen friend with whom I am now corresponding."

From Cheryl Gilmore:

"This was my first Bible school, but I do not think I have ever enjoyed anything more. It was wonderful to meet so many new friends from different places, and to find them all interested in the Bible. I aim to correspond with a couple of pals I made. I am sure all the children enjoyed doing their project work and listening and taking notes on the Sunday School Instructor. I hope to visit the School in 1965."

Details concerning the 1965 School (God willing) will be announced later. It is proposed to hold it at the same place, and about the same time. We make this announcement now so that readers can make provision for this if they intend joining the school on that occasion.

—Editor.

## The Tongue . . .

"Behold, how great a matter (Gr. forest) a little fire kindleth' (James 3:5). A forest takes years to produce, and in the fulness of its majesty testifies to the glory of its Creator; yet within a moment of time, the labor of years can be destroyed by the roaring, raging fire that commenced as a tiny, insignificant spark. What an apt illustration for the unwise use of the tongue, which indulging in scandal over a little matter magnified out of all proportion, can end in destroying the work and skill of a lifetime. This was a thought that arose out of the consideration of the Epistle of James by Brother John Martin at the Third Australasian Bible School. It prompted a reader to forward the following poem which illustrates that the wise of many nations have warned of the folly of an unguarded tongue.

*"The boneless tongue, so small and weak  
can crush and kill," declared the Greek.  
"The tongue destroys a greater horde,"  
the Turk asserts, "than does the sword."  
The Persian proverb wisely saith,  
"A lengthy tongue, an early death."  
Or sometimes takes this form instead,  
"Don't let your tongue cut off your head."  
"The tongue can speak a word whose speed,"  
says the Chinese "outstrips the steed."  
While Arab sages, this impart  
"The tongue's great storehouse is the heart."  
From Hebrew wit the maxim sprung,  
"Though feet should slip, ne'er let the tongue."  
The sacred writer crowns the whole,  
"Who keeps his tongue, doth keep his soul."*

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not be so. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom" (James 3:11-13).

## ON PREACHING THE TRUTH

# Encouraging Results in British Columbia

We are confident that there still remains a few who will hearken to the preaching of the Truth if we are ready and willing to sacrifice our time and money and proclaim it with vigor. But our approach must be challenging. These are times comparable to those of Nineveh when Jonah was sent forth with a mission to "cry" against it. His was no gentle, appealing, preaching; no soft sermonising; but a harsh, uncompromising demand that the people take heed of the Divine warning, or else. . .

The people listened, and a crisis was averted.

His was a message for the times, and it produced results.

So also did Noah's. He preached in times comparable to ours, and again, it was no gentle, quiet appeal that he made to his public. Paul tells us that he "condemned the world" by his preaching (Heb. 11). As far as we know, he did not gain any converts, but he performed the will of God, and in so doing, he "saved his house."

If we do that much, we shall perform an invaluable service.

Let us tell something of a recent effort conducted in Vernon, British Columbia, about 300 miles from Vancouver. The Ecclesia there is very small, a mere handful; perhaps a dozen brethren and sisters. When we visited Vernon in 1960 there was no Ecclesia there; only Brother and Sister Bartholomew. It was actually a particularly challenging letter that we received from Brother Bartholomew that finally decided us to accept an invitation to visit Ecclesias in the American Continent that year. Since then the little ecclesia has sprung into existence, so that it is very new.

But it is enthusiastic, and with other ecclesias in British Columbia (Victoria, Vancouver, etc.) co-operated in organising a local effort. Brother Richard Stone, of Los Angeles, California, was invited as guest speaker to labor with these ecclesias in this Province of Canada. Excellent results are reported from each centre. Concerning the Vernon effort, Brother Bartholomew writes as follows:

**Brother Stone spoke last Sunday, Monday and Tuesday evening. We were amazed the first night when just under a hundred turned out including some 82 strangers. The second night we had 65 out, with 52 strangers. The third night an audience of 55, with 42 strangers. Fifteen of the visitors came every night, and eight more turned out twice. So, for the three nights, we had a total of 176 strangers, or 136 not counting**



repeats. On each evening we had an excellent question period, and on two of the evenings we had to curtail the questioning period due to lack of time.

Tonight we had our first evening lecture, as a follow up to the campaign. Again, to our surprise we had 20 strangers turn out, and all had been to Brother Stone's lectures. Five of these are going to start with us in a weekly Bible study group commencing this week; and two have asked for baptism. One of these latter is a lady who has been in our study group for five years, and Brother Stone's talks were the stimulant to make her mind up. She is going to get instruction from us on Saturday afternoon until ready for the interview which should be very shortly. The other lady is a complete stranger to us. She came out to two of Brother Stone's lectures and again tonight (with her husband) and bluntly said tonight she wants to be a Christadelphian! You can understand that we are bubbling over with enthusiasm, and our thanks are to God who has so truly and wonderfully blessed us, and given us a lot more work to do.

Our advertising was apparently very effective. We really blanketed the town and district, and many who did not come out to the lectures were well aware that we were putting them on. We served coffee and light refreshments after each lecture, and this held people standing around for over half an hour after the lecture while we got a chance to talk to them.

I, personally, am slowly learning what you mean when you say that we have to put all our trust in God, and pray to Him for strength. I am also slowly recognising that if we put every ounce of work, energy and enthusiasm to the work we do on His behalf, then we can rest in the knowledge that He will bless our endeavours, though we freely acknowledge that we should not expect, nor desire, mere numbers at a public address as sole evidence of His blessing.

The effort has been a real impetus to the members of our Ecclesia to get out and work for Him; it has drawn us closer together, and given us more tolerance and understanding of each other. Old-time Christadelphians and the brand-new Christadelphians in our meeting co-operated together to good effect. Perhaps, one reason why we had a good return of repeat visitors was because they received a sincere and warm welcome when they came out the first time.

But enough of this! You will understand that we are young in the Truth and that youth has its enthusiasm. We realise that disappointments undoubtedly lie ahead, but we felt sure you would like to share in our joy at the moment . . ."

There is wisdom in these comments. The success of an effort is not to be gauged by the numbers that attend, but to the impact of the effort on the Ecclesia itself. When it finds that its members have been drawn more closely together as the result of its labors, that the young and old are mutually co-operating in a common ideal, and that God has been drawn upon for help in a very real fashion, then the effort must surely be ranked as a success whatever numbers may or may not attend. We believe that an effort is a success when the participating members benefit from their labors, and not necessarily when large audiences are gathered together. But when this added blessing is granted, we can, as Brother Bartholomew suggests above, lift up our voices in praise to Yahweh, as did the Apostles under similar circumstances.

How did the rest of the campaign go, in Vancouver and Victoria? Speaker, Brother Richard Stone, in a letter recording his experiences, states that encouraging audiences were experienced at those centres also. He writes:

**"We had one night in Vancouver, at which about 11 visitors were present. In Victoria, we held our first lecture entitled "THE RISE OF THE ANTICHRIST", in a school auditorium, at which 30 strangers were present. The next night we lectured on the "END OF COMMUNISM" in the Victoria Ecclesial Hall. I believe that there were about a dozen visitors present. We also had the opportunity to speak to the youth in both Vernon and Victoria.**

**"I don't know when I have enjoyed participating in an effort so much as in these. Everything flowed like clockwork, as all arrangements had been made well in advance by the brethren there."**

These results illustrate the truth of our opening sentence. Our experience has been that there is an opening for the Truth in the North American continent and in New Zealand that is second to nowhere else in the world. But to gain a hearing the work must be pursued in a determined, compelling, forthright manner. Brethren need to equip themselves for the task, and recognise that it is not only the public that needs an injection of the Word, but the Ecclesias as well. In well-planned efforts the exposition of the Word for members will be blended with the public proclamation of the Gospel, and the Ecclesia will appear as an army, co-operating together, marching in step (Paul's metaphor), to the glory of God, and the wellbeing of each other.

That, apparently, was the case in British Columbia. And as we know well the individuals and ecclesias concerned, we add our thanks to Yahweh for the bountiful blessing He apparently poured out upon the effort. Much labor was involved; the results were not obtained easily; but evidently the brethren "labored not in vain in the Lord" (1 Cor. 15:58). And actually no labor is in vain if we pursue the right methods, no matter how meagre might be the apparent results. Yahweh will undoubtedly bless that work that is performed faithfully, prayerfully, and in accordance with the instructions set down in His word. So let us give ourselves to the task, enthusiastically, prayerfully, and without stint, realising that we are living in the very shadow of Christ's second coming.

— EDITOR.

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The world is full of trouble of one sort or another — this multiplied trouble has a meaning which is only to be discerned by the light of the prophetic word. It portends the approach of the great day of the war of God Almighty (Rev. 16:14), when the fire and sword of the Lord will plead with all flesh.

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The day and the hour of the return of our Lord are nowhere revealed for wise and proper reasons, but by inference from events, the dates of which we know, it is nigh—even at the door.

## **Thoughts on the Word**

### **A WOMAN DIVINELY COMMENDED**

“Rahab was untruthful, yet the Scriptures praise her.” True, but the Scriptures do not praise her for her untruthfulness, but for her great faith (Heb. 11:31; Jas. 2:25). “May we then tell stories to show our faith?” Certainly not. Lying is “an abomination to the Lord,” and is strictly forbidden (Lev. 19:11; Eph. 4:25; Prov. 12:22). “Then why was Rahab’s lying sanctioned?” It was not sanctioned—it was overlooked! Her failing (caused through weakness, or perhaps through ignorance of the divine law) was not particularly noted, owing to her much larger virtue. Rahab, although non-Israelitish, was a God-fearing woman, and ready to risk her life to befriend God’s people. With God such conduct counts for much (Num. 24:9). A sin, committed under such circumstances as those which related to Rahab’s case, ranks very differently in the divine estimation from one committed for the gratification of selfish lust. To steal a loaf to feed a poor hungry soul is not on a par with stealing one to fill one’s own stomach, or to add to an already well-filled larder. In the great day of scrutiny may no shortcomings of ours exceed in gravity the untruthfulness of Rahab! We are wise if we dismiss from our minds Rahab’s shortcomings, and think only of her divinely-approved qualities. We need to check our disposition to criticise God’s friends, for whom He has only a good word. Clerical commentators are great sinners in this respect—they go in opposition to God’s lead, and make much of the failings (real and supposed) of Bible worthies, and far too little of their divinely-praised virtues.

### **COPY PAUL**

“Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth” (2 Tim. 2:15). This was Paul’s counsel to Timothy, and indirectly to all who essay to preach and expound the Word. If we wish to be included in this number let us heed what is said, together with the more detailed instructions given by the apostle to his “beloved son.” There is pressing need for this in these days of ignorance, uncertainty, and laxity. The qualifications of efficient and acceptable service are humility, courage, self-effacement, and above all a love of the Scriptures. God does not invite foolish or wicked men to engage in His work, men who, for the sake of popularity, worldly pleasure, or any other lust, are willing to sell or betray what He has caused to be written (Psa. 1:16-20; 1 Pet. 4:11). Let us never forget that all the sermonizing in the world, unaccompanied by sound doctrine and good example, is mere hypocrisy. Paul must be our example (Phil. 4:9; Acts 20:27).

## From Our Correspondence

Extracts culled from letters by readers reporting their experiences along the pathway of life; and of their interest in matters presented in "Logos."



### New Wide-Margin Bibles:

Many enquiries have been made concerning the new Bibles to be available from the "Logos Office." In this regard Bro. A.T., of England, writes:

"I was very pleased to read in the June (Eng. Ed.) of the 'Logos' of arrangements made for printing Bibles with extra wide margins, and would be very glad to receive further details. I also understand that you have a valuable method for marking up your Bible, and again would be grateful to have details. It is always encouraging to read in 'Logos' of the advice to study the Scriptures, and to not forsake the writings of Bro. Thomas and Bro. Roberts, who labored so faithfully, ceaselessly and energetically to preach the Truth. May such counsel continue."

(We hope to be able to advise details of the new wide-margin Bibles very shortly. These are in the process of production, and should prove extremely valuable to all Bible students — and which

Christadelphian is not? The wider margins and additional pages will enable a more complete commentary upon the scriptures. Thank you also for your comments. We are most concerned about the anti-pioneer influence that is insidiously creeping into the brotherhood. Such can only weaken our stand for Truth.—G.E.M.).



### Story of the Bible

Many readers have written appreciatively of the magazine **Story of the Bible**, which commences a new volume this month. One letter received stated:

"We thoroughly enjoy both 'Logos' and 'Story of the Bible.' Our Sunday School class has developed greatly in the five years it has been using the 'Story.' Am anxious now to start on the story of John and Jesus."

(The current volume commences an outline of the dramatic background to the life of Christ, and provides interesting and beneficial reading. It features various illustrations to support its subject matter; the June issue reproducing a photograph of a "Roll of Isaiah of the time of Christ . . ." Readers desiring to commence with the first issue of the life of Christ, should order immediately.—G.E.M.).

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The world's prospects are dark and lowering; the political clouds gather blackness; the thunders of war will follow in due course. Nothing can avert it — the distressed and distracted nations may desire peace and devise for it as best they can; but they cannot hope to put off this evil day — for the Divine decree has gone forth: "prepare war, wake up the mighty men, let all the men of war draw near" (Joel 3:9, 10). The context shows that these words are to be interpreted of the period defined as "the time of the end" and the filled-up times of the Gentiles in which we are living.

— J.T.

### Thoughts for the Times

## Do You Read without Profit ?

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The theory that the truth once known will abide with us, and render diligent Bible reading an unnecessary trouble is hurtful because it is false. The truth will not remain with us in power unless we daily deal with it. The human mind has no power to retain anything apart from regular use. The memory of everything grows dim without renewal. This is true even of things for which the mind has a natural affinity; how much more true it is of divine ideas to which the mind is naturally alien. The daily intercourse with the mind of God, as displayed in the Scriptures (here and there throughout, in the most miscellaneous and diversified manner) is essential to the maintenance of that mind within us. Some may say they do not experience this effect. They read the Bible without much profit. This is no doubt true. There may be various reasons for it. The drift of their lives, or the bent of their pleasures, may be so decidedly and heartily in natural directions as to deprive them of the power of growth in spiritual directions. As we hear sometimes, it is not what a man reads, but what he understands and mentally assimilates, that enlightens and purifies him. But if the stomach is in a disordered state, how can a man digest his food? If the mind is rendered spiritually inapt and incapable, how can it imbibe the principles and ideas of the Spirit of God? People derange their stomachs, physical and mental, by the wrong influences they subject themselves to between meals. If a man heartily follows pleasure or gain, he must not be surprised if his Bible reading does him no good. He must "follow after righteousness, godliness, faith, love, patience, meekness" (so Paul commands, which is equivalent to Christ commanding it). He can do this while following his ordinary calling. Ordinary callings, in fact, furnish the occasions when the truth is to be practically adorned by the excellent way they are followed by the servants of Christ. Accustoming his mind to godliness, as his daily and hourly habit, a man will be able to say, "How sweet unto my taste, O Lord, are all Thy words of truth."

—R.R.

Prophecy of Immanuel (Isaiah 7-12).

## Water from the Wells of Salvation

### *Synopsis of Articles to Date —*

In order to secure his defences against an impending invasion by Syria and Israel, Ahaz took steps to secure the waters of Siloam (Isa. 7). But rejecting God's Word, and the signs that he was offered, he received not what the waters of Siloam typified, but the Assyrian sweeping down as a flood (Isa. 8:5).

In the face of these conditions Isaiah called upon true Israelites to look beyond Ahaz for victory, and await it in Immanuel, the seed of the virgin (Is. 7:14, 8:14, 9:6-7). Immanuel was typically revealed in Hezekiah, the "rod from the stump of Jesse." Where Ahaz failed, Hezekiah succeeded. He brought the waters of Siloam within Jerusalem, giving sustenance to his people and denying them to their enemies (2 Chron. 32:1-4). Then, after triumphing over the adversary, he opened Siloam's typical significance to the world (vv. 21-23).

In our consideration so far, we have been led to the point where the prophecy reveals Immanuel in the earth again, and with his resurrected and exalted Bride, has restored Israel and vanquished its enemies. Fresh from the victory of a Second Exodus greater than the first (Is. 11:10-16), the "new" Israel has come into the land of its inheritance, and is experiencing the spiritual revival consonant with the manifestation of Yahweh in its midst (Isa. 12:1-2).

The present article considers the final verses of Isaiah 12, revealing the ultimate significance of the Siloam prophecy, when, from within Israel's borders, there will flow out the life-giving waters that will heal the Dead Sea of nations.

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### **Blood and Water — Emblems of Salvation**

When the Apostle John testified concerning the water and the blood and its relation to Immanuel, he drew on symbols with which his people's history is impregnated. He declared:

**"This is he which came by water and blood, even Jesus Anointed; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth" (1 John 5:6).**

"Water and blood" were ideas that the Israelite could not separate from the Paschal lamb and the deliverance of which it spoke. It was the blood of this lamb that spelt deliverance for them and death for their enemies (Exod. 12:21-28). And as to water, they "were all baptised into Moses in the cloud and in the sea" (1 Cor. 10:2).

"This is he which came by water and blood." It is the same

John, who records the death of Jesus (John 19). The legs of the malefactors crucified with him were broken "but when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith there came out blood and water . . . for these things were done, that the scripture should be fulfilled, 'A bone of him shall not be broken.'" (vv.33-34, 36).

The Scripture cited is Exod. 12:46. "Neither shall ye break a bone thereof," the context of which is the deliverance that was associated with that first Passover, but the point to note in passing is the association that John gives "water and blood" with the Passover observance.

### **Exodus In The Law And Psalms**

Following the first Passover and the destruction of Pharaoh's hosts in the Red Sea, Israel sang with their leader the Song of Moses (Exod. 15:2), and ever after that, the sacrificial altar and the laver in the court of the Tabernacle (and then in the Temple) served to remind them that it was still "by water and by blood" that they enjoyed the limited communion of the Holy Place and the more limited access to the Most Holy Place.

The Law of Moses ensured that the children of Israel were never to lose sight of their redemption from Egypt, not only at Passover (Deut. 16:1-8), but at Pentecost (vv.9-12) and Tabernacles as well (Lev. 23:43). It therefore occasions no surprise that when the Temple was erected, Psalms 113 to 118 were introduced into the ritual of both Passover and Tabernacles. They were known as "the great Hallel," and were chanted by the Levites with responses from the people, to the accompaniment of the flute. As the Levites intoned the first line of each Psalm, the people repeated it; while to each of the other lines they responded by "Hallelu Yah" (Praise ye Yah). In Psalm 118, however, the people not only repeated the first line, "O give thanks unto Yahweh," but also these: "Save now, I beseech thee, O Yahweh: O Yahweh, I beseech thee, send now prosperity" (v.25), and at the close of the Psalm, they again responded with, "O give thanks to Yahweh."

This Psalm quoted the Song of Moses (v.14), and therefore embraced the lessons of Passover, as it celebrated the anticipated day when Israel would overthrow its enemies (vv.10-16), through a slain but restored and exalted Passover Lamb (vv.17-23), and Israel's own exaltation (v.24).

### **Water As a Symbol Of The Word**

It was not only in the wilderness that water for Israel had been a problem. There (Exod. 17:5-7) God provided water from

the Rock that prefigured Christ as a manifestation of Himself (1 Cor. 10:4), but even in the land, they were never quite free from the worries associated with an inadequate water supply. For half the year, beginning with the former rains of September-October (Tabernacles), and ending with the latter rains of March-April (Passover), the Israelites usually received all their water supply. With the passing of winter, however, the rains ceased entirely, and apart from the heavy summer dews, drought fell on the land (cp. Song 2:11). In these circumstances, it would not be difficult to see in rain an evidence of Yahweh's continuing blessing, as in Deuteronomy 28:12, where it is styled "good treasure," or the withholding of it as a token of Divine displeasure (2 Sam. 21:1-14). Nor is it difficult to see how the water that flowed from the spring Gihon ("breaking forth") under Mount Zion to the pool called Siloam ("a sending" or "sent"), should come to stand for the still small voice of God whether in plenty or in drought (cf. 1 Kings 19:12; James 5:17-18).

Yahweh's "still small voice" was audible to Elijah, but "the waters of Shiloah that go softly" (Isa. 8:6) were not heard by the faithless Ahaz (Isa. 7:3, 9-12). It remained for Hezekiah, so typical of Yahweh's faithful suffering servant, to bring the life-giving Siloam water within the walls of the city, to — as it were — seek the protection of the "still small voice" of which it spoke, and to preserve by its influence the people whom he led (2 Chron. 32:1-4).

As Immanuel's type, Hezekiah was the "rod" or "spokesman" that emerged from the dead stump of Jesse (Isa. 11:1. cf. Pro. 14:3); like the one whom he represented, he was a "tender plant . . . a root out of a dry ground" (Isa. 53:1), whose roots reached out for "the scent of (the Siloam) water" (cf. Job 14:8-9).

### Immanuel and Siloam

Isaiah 13:3 thus appears as a key that holds together the threads of so many parts of Israel's history, and unites them all together in Immanuel. Israel, having been delivered from their enemies, fresh from their Gentile conquests, and having been re-inducted into the covenant by recognition of their crucified Messiah, is told:

**"Therefore with joy shall ye draw water out of the wells of salvation."**

In Jewish thinking, these words have almost invariably been associated with Messiah. The Targum interprets it:

**"With joy shall you receive a new doctrine from the elect of the just one."**

As we have before noted, Jesus himself associated Siloam



with the Word of God which alone can restore spiritual vision (John 9:5-7), and as the spring Gihon bubbled up and filled the pool of Siloam with its life-giving water, so the Lord explained to the Samaritan woman that the water he dispensed would provide "a well of water springing up into everlasting life" (John 4:14).

### **Siloam and Tabernacles**

John records, that it was on the final day of the last Feast of Tabernacles that Jesus attended, that he stood up in the midst of the Temple, and drew in upon himself the lesson of the Siloam prophecy by proclaiming: "If any man thirst, let him come unto me and drink" (John 7:37).

The Feast of Tabernacles, which signalled the final act of harvest, the first fruits of the wine and oil (Exod. 23:16. Lev. 23:34. Deut. 16:13) and the commencement of Israel's rainy season, was characterised by sacrifices which spoke of the triumph of Israel over the nations, or the ingathering of all Gentile nations to Israel's Messiah. A feast of seven days from 15th to 21st days of the 7th month, 13 bullocks in addition to other offerings, were offered on the first day of the Feast, and one bullock less each day thereafter, until the 21st day of the month when seven bullocks were offered — a grand total of 70 bullocks. This answered to the 70 nations of Genesis 10 (cp. Deut. 32:8). As Jacob's family of 70 went down into Egypt and came out in their tribes with great substance having "spoiled the Egyptians," so, at Elim, after singing the Song of Moses, Israel was represented as 12 wells of water that nourish 70 palm trees (Exod. 15:27. Gen. 46:26-27). Symbolically, Israel is made the "head" and not the "tail" of the nations (Deut. 28:13), and it is this that seems to be the basic idea of Isaiah 12:3.

The "Israel-harvest" has been gathered in, and from the Israel-storehouse, there proceeds that nourishment and well-being that permeates all the nations of the Kingdom of God. For then, Israel, having drunk deeply of the well of salvation, becomes itself the well from which the whole world drinks — as all must drink who would participate in the world-wide ingathering at the close of the seventh thousand years from Adam (1 Cor. 15:23-24. 2 Pet. 3:8. Rev. 20:4, 6).

### **The Great Day of the Feast**

With these ideas before us, we can capture some of the drama that attended that day, "the great day of the Feast," when Jesus stood and delivered his Siloam statement.

As the Rabbis interpreted it, the first two and the seventh and eighth days of Tabernacles were each enforced as a strict Sabbath rest, the other days being treated as half-holy days in

which the ordinary domestic and civil maintenance duties were observed, especially those that had to do with the organisation of the feast.

All orders of priests and levites participated in the Temple services — probably about 1,000 in all — and the people who crowded into Jerusalem and its environs, dwelt in booths. Except for the decreasing number of bullocks offered, culminating with the seven offered on the seventh day of the Feast, the order of offering on each day was identical, with the morning sacrifice followed by the special sacrifices of the day, and the singing (or chanting) with musical accompaniment, of the appropriate Psalm for the day.

On the seventh day of the Feast, however, which was "the Great Day of the Feast" (John 7:37), important additional services took place. At dawn, the worshippers arose and left their booths, each with an evergreen branch in the right hand, and a fruit bearing bough in the left (cf. Lev. 23:40). They then divided themselves into three bands, one remaining at the Temple to attend the preparation of the Morning Sacrifice, while another went in procession to a place below Jerusalem where willow branches were cut down to be carried back to adorn the Altar, forming a leafy canopy over it, to the accompanying blasts of the Priests' Trumpets. Whilst these arrangements were progressing, yet another band marched to the sound of music in triumphant procession behind a Priest carrying a golden pitcher. It swept onward, probably past Ophel, down the edge of the Tyropoean Valley, where it merges into that of the Kedron, where stood the pool of Siloam, at the south-east angle of Jerusalem. Here the Priest solemnly filled his golden pitcher with water from Siloam, and, amidst the shouts and rejoicing of the people, he turned and led back the procession to the Temple, so timing his arrival to coincide with the final part of the Morning Sacrifice, as they were laying the pieces of the sacrifice on the great Altar of Burnt Offering.

As the Priest entered by the "Water Gate" (so named after this ceremony) on the south side of the Temple, and he passed into the Court of the Priests, he was greeted by a threefold blast of the Priests' Trumpets. In the court of the priests, he was joined by another priest, bearing the wine for the drink offering. Together, they marched up the rise of the Altar, and turned left to where there were two silver funnels, one wider than the other, leading to the base of the Altar. Into the wider funnel, at the east, the wine was poured, and at the same time, the water was poured into the narrower western opening, the people at the same time shouting to the Priest to raise his hand, so as to make sure that he poured the water into the funnel.

The Sadducees disputed the authority for this ceremony, but it had gained almost general acceptance, and was regarded as the most joyous of all Israel's solemnities. Some idea of the importance placed on the ritual may be seen from the fact that when the Sadducee High Priest, Alexander Jaunaeus, to mark his disapproval, poured the Siloam water on to the ground, he was nearly murdered in the riot that ensued, and 6,000 people in the Temple were killed (Josephus Ant. xiii, 13, 5).

With the pouring out of the water and the wine, the Morning Sacrifice reached its climax, and the Temple swelled to the strains of the great "Hallel," as the priests chanted and thousands upon thousands of worshipping Israelites responded with repeated shouts of "Hallelu Yah!" We can imagine the spectacle, and sense the inspiring nature and solemnity of the occasion as both Priests and people took their part in extolling Yahweh's purpose with the earth and man upon it.

### Water From the Well of Life

And then, as the chanting and responses were nearing their close, and the people responded with the words of Psalm 118:25, they shook their evergreen branches towards the altar as if to express the motive of their praise, and to remind Yahweh of His promises.

This was the "great day of the feast." And as we picture the scene, the growing crescendo of excitement and sound, we can appreciate how dramatic was the interlude when (as recorded in John 7) the Lord publicly identified himself with all that had been going on. From the thunder of massed voices, there was a pause in the service; the great congregation was suddenly silent and still; and then, in the midst of the assembled multitude, the voice of the Lord was heard:

**"If any man thirst, let him come unto me and drink. He that believeth in me, as the Scripture hath said, 'Out of his belly shall flow rivers of living water'" (John 7:37-38).**

The Lord probably spoke more words than are recorded in John. They are most likely the Spirit's summary of what transpired. He was then in the Temple court, and even before he spoke, the officers or Temple-guards (Gr. *Huperetai*) had been sent "to take him" (v.32). His speech in the Temple had created division among the people, and some would have arrested him, but none did (vv. 40-44). The Temple-guards returned empty-handed, and faced with an exasperated "Why have ye not brought him," they could only reply: "Never man spoke like this man!"

It is vital to remember that the ritual in which both the people and Priests (and the Lord Jesus) had just engaged was based on

Isaiah 12:3. This accented the fondest of their Messianic hopes, and derived its force from the vision of a Gentile world lying prostrate before a triumphant Israel united in one worship, having one resolve. In *that* day they would draw water from the wells of salvation. What day? The day of v.2, the day of deliverance from Egypt, the day of which the great "Hallel" spoke (Ps. 118:24-26), when they would really discover Yahweh in a manifestation of Him.

The fact that the prophecy said these things would happen "in that day," invited the worshipper to hope that the day of which it spoke might be "his" day, but told him at the same time that "his" day was imperfect whilst the nation refused the things of which it spoke (cf. Ps. 110:1, 3). At the same time that it awakened in him the spark of hope, it told him he was sinful. John 7 underlined the sinful response of the nation, for then, in the magnificent Temple of Herod, surrounded by all the parade and pomp and regalia of the Priests, and infected by the striving, the enthusiasm, the reaching out of the people, and their sense of eager anticipation, an expectant assembly had listened with rapt attention while he who was "God with us" expounded to them the basis upon which the great dream of Israel could become a reality. It was a grand moment for decision, that turned to indecision, a moment for birth that proved stillborn. Some said, "Of a truth, this is the prophet" (John 7:40), as though "the prophet like unto Moses" (Deut. 18:15-19) could be other than Israel's Messiah. Some were convinced of his Messianic status, whilst another more vocal group ignored his words and works, and sought refuge in higher knowledge: "What did the Scripture say about a Galilean Messiah?" And the record is that "there was a division among the people because of him." It takes time to tame the human will, to teach man that however much self-indulgence may seem to fill the present with charm, the present inevitably crumbles before the onslaught of time. It takes time to teach man that there is more value, both now and forever, in the transforming power of the Word, in the internal resolve, the sense of unity with God, than in yielding to the flesh. But when time has passed unheeded, the opportunities offered have not been used, the stuff of which noble decisions are made is never there when wanted, and the story becomes one of what might have been. Such was Israel in the very act of worship, when challenged by their King! Six months later, they crucified him!

We should be careful to note that Jesus' Temple speech did not interrupt the Temple services. When the singing of the "Hallel" Psalms ended, there was a pause while the bullocks and other special sacrifices for the day were being prepared, and into this void, at the appropriate moment, Jesus stepped to interpret

the prophecy and, in part, to fulfil it.

### **The Significance of The Temple Service**

Everything about that day in the Temple was significant. The very presence among the worshippers of men sent to arrest Jesus, illustrates the perfidy of the false shepherds, the leaders of Israel, who sent them. But how well it fitted what then transpired, for the festive morning service was followed by the special sacrifices for the day and the specific Psalm used for the day (Ps. 82 from v.5 onwards).

The Psalm was chanted to instrumental accompaniment, and at the end of its three sections, the priests blew a threefold blast on their trumpets, while the people bowed down in worship.

At the close of each day's services, from the 15th to the 21st day of the seventh month, to point to the ingathering of the Gentile nations, the public ceremonies ended with a procession around the altar by the priests, who chanted from Psalm 118:25: "O then, work now salvation, Yahweh! O Yahweh, send now prosperity!" But on "the last, the Great Day of the Feast," which was the 21st day of the month (not to be confused with the 22nd, or eighth day, itself a special sabbath — Lev. 23:39), the procession of priests circled the altar, not *once*, but *seven* times, as if they were again compassing the Gentile Jericho that barred their way to the Promised Land. For this reason, the last day of the Feast was also styled "the great Hosannah." Each day, as the people left the Temple, so Jewish tradition tells us, it was their custom to salute the Altar with words of thanks, but on the last day of the Feast, they shook off the leaves of the willow branches around the Altar, and beat their palm-branches to pieces. On the same afternoon, the "booths" were dismantled and the Feast ended.

### **The Marred Inheritance**

It is true, as Psalm 82:8 puts it, that God will "inherit all nations." This would explain the reason for the selection of this Psalm for this occasion, and its association with a ritual that re-enacted the overthrow of the Gentiles and entrance of God's people into the promised inheritance. But one wonders how it could possibly be that the worshippers could have sung or listened to this Psalm in the context of its utterance without subjecting themselves to the most searching and rigid of self examinations, and without being convicted in their hearts and minds.

It has been suggested that this Psalm is based historically on the righteous Jehoshaphat's reform of the judges (cf. 2 Chron. 19:5-7). It deals with Yahweh's position as supreme Judge among Israel's appointed judges, who, as His representatives, are

expected to reveal His qualities and uphold His laws in judgment. It opens: "Elohim standeth in the congregation of El; he judgeth among the Elohim" (v.1), and it is clear from Jesus' explanation in John 10.34-35, that the Elohim (or Gods) referred to were the judges in Israel, those "unto whom the Word of God came." As the people stood in their presence to be judged, they (the judges, as Yahweh's representatives) stood in His presence. And one captures here a breath of Jesus' Sermon on the Mount: "For with what judgment ye judge, ye shall be judged" (Matt. 7:2). They could expect to receive from God as they gave to the people.

What were they giving to the people? Rotherham puts their indictment, thus:

*"How long will ye judge perversely  
And the countenance of the lawless uplift? Selah!  
Vindicate the weak and the fatherless,  
The oppressed and the poor see righted;  
Deliver the weak and the needy,  
Out of the hand of the lawless make rescue (vv.2-4).*

In their privileged position, they were assuming the role of the Egyptian taskmaster to the poor and needy, something the Law specifically prohibited, and, as the spiritual counterpart of the Egyptian over-lord, they could expect his fate.

Then follows the verses, sung on "the great day." They fall quite naturally into three parts, viz:

Part 1—(Verse 5)

*"They know not, neither will they understand; they walk on in distress.; all the foundations of the earth are out of course."*

At this point, at three blasts from the Priests' trumpets, the people bowed their heads. Would they understand that the Psalm was declaring that Israel's judges are willingly ignorant; that they choose to grope about in darkness as "blind leaders of the blind;" that justice is gone, and anarchy threatens to undermine the political, social and domestic institutions of the State!

It is doubtful that they did, but that was what the Psalm declared!

Part II (vv. 6-7)

*"I have said, 'Ye are elohim, and all of you are children of the Most High (Heb. Elyon), but ye shall die like men, and fall like one of the princes.'"*

Again three blasts of the Priests' Trumpets caused the people to bow their heads in reverent worship, and contemplate the significance of what was said. These leaders were God's agents among the people, clothed with His authority to dispense judgment and

justice. They were "children" of the Most High One, but unlike true children, they were not reflecting the characteristics of their Father. That being so, His sentence was 'ye shall die like Adam.' When Adam despised the law, he was punished; and their office, however high, would not protect them from punishment, or confer on them any unwarranted merit. On the contrary, their own judgment was inevitable. With the attendant shame and humiliation that marked the summary death of a prince, they would also share his fate.

*Part III (v.8).*

*"Arise, O Elohim, judge the earth; for thou shalt inherit all nations."*

A final three blasts from the Priests' Trumpets, and a final bowing of the heads by the people. A final opportunity for reflection. Man had failed to adequately represent God, and it would be necessary for God to represent Himself — to arise, or manifest Himself, to reveal Himself in Immanuel as the Judge who sets out to nurture and to save His people, not to condemn them (cf. John 12:47. Luke 9:52-56).

### **The True Principles of The Divine Inheritance**

So, then, in the relatively simple words of Isaiah 12:3, we discover depth of wisdom, matters of principle that take us through the range of God's Word. In an inspired comment on Jesus' explanation of John 7:37-38, John wrote:

**"But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given; because that Jesus was not yet glorified" (v. 39).**

This corresponds with the Jerusalem Talmud, which, in its comment on Isaiah 12:3 describes Siloam, whence the water was taken up, as "the house of drawing":

**"Why is it called 'the house of drawing'? Because from thence they draw the Holy Spirit; as it is written, 'And ye shall draw water with joy from the fountains of salvation.'"**

Rabbi Kimchi adds his comment:

**"The water is divine knowledge, and the wells the teachers of righteousness."**

This combination of Holy Spirit, wine and water in association with Siloam strikes a familiar chord in the passage cited at the outset from 1 John 5:6: "Not by water only, but by water and blood. And it is the Spirit that beareth witness. . ."

The Holy Spirit, descending upon Jesus in dove-like form, and abiding with him without measure, constituted him the Voice of God in Israel (John 3:34). Daily he washed in the water of the word, and as the blood (or, juice) is crushed from the grape to

produce the "wine that maketh glad the heart of man" (Ps. 104:15), he took the cup of symbol and said: "This cup is the new covenant in my blood, which is shed for you."

So, also, the Holy Spirit, given to the Apostles at Pentecost (Acts 2) had one fundamental design, to "guide them into all truth" (John 16:13). It was the "remembrance" (John 14:26), through which the Word of God came as preserved in the books of the New Testament. And for us, as for our Master, there must be a daily washing in this Word if we are to escape the pollutions of the world; and as the blood is crushed from the grape, there is for us as well the outpouring of the life of the flesh upon the Altar of God's love, as self-surrender becomes activity.

### Israel Saved at Last

When it says that Israel, in the kingdom, shall "draw water out of the wells of salvation," it means that here, at last, the former ignorance has been caused to flee before the blinding light of Divine truth, as the nation joyfully holds aloft the banner of truth and sacrificial love to a world in need. Thus the eternal Spirit speaks to them in these words:

*"And in that day shall ye say,  
'Praise Yahweh, call upon His name,  
Declare His doings among the people,  
Make mention that His name is exalted.  
Sing unto Yahweh, for He hath done  
Excellent things; this is known in all the earth"* (vv. 5-6).

The context suggests that spiritually revived Israel provide the singers of this Hymn of Praise, and that, in the Kingdom, the purged and purified remnant who are brought into the bonds of the covenant, and who enter the land, will exult in the presence of the immortal world-rulers, in whom they will see a fulfilment of the Yahweh name. In the A.V. margin of v.4, "call upon" is rendered "proclaim," and it would seem that "proclamation" of the Name is the realisation of its import, and the extension by Israel of that knowledge to others.

The knowledge of this will not be limited to Israel, for "this is known in all the earth." As the kingdom's power expands, and more and more people come within its influence, so the name Yahweh and what it means will be diffused to every recess of the globe.

### Immanuel and His Bride

One real difficulty in Isaiah 12 is to determine who are the singers in the final verse. As the A.V. and R.V. read, the punctuation (or lack of it) would suggest that redeemed natural Israel continue the song, in v.6 appealing to the "inhabitant" of Zion



to join them in their praise: "Cry out and shout, thou inhabitant (mg. inhabitress) of Zion: for great is the Holy One in the midst of thee!"

Without doubt, the "inhabitress of Zion" refers to the Bride, the Lamb's wife, the Christ-body, and it must therefore be admitted that there is a certain incongruity in natural Israel, then redeemed by Christ and the saints, appealing to the latter to join them in praise. Other translations, such as Rotherham, punctuate so that the second hymn of the chapter, sung by Israel, is within vv. 4 and 5, and v. 6 represents the response of the glorified Ecclesia.

If the question rested on translations, its method of determination would be arbitrary, and the view of one could be as that of another. Fortunately, however, the matter need not rest there, for we discover that v. 5, which forms part of natural Israel's second hymn of praise and salvation, is practically a verbatim quotation from the Song of Moses, in Exodus 15:1, 21. In the former of these verses there is the song sung by Moses and the men of Israel, and in the latter, there is the response of Miriam and the daughters of Israel, and it would seem that, whilst there is not any punctuation in the Hebrew, the very scheme of the prophecy indicates a type, the fulfilment of which can only come when the Bride of Christ turns away from all else, and fixes her gaze upon the Bridegroom, and lifting her voice, praises him by whose selfless example she has been brought through virtue unto glory!

Then the sign of Immanuel rejected by the foolish Ahaz will be revealed in all its power, its beauty, its glory.

So ends the Immanuel prophecy!

— E.M.S.

(This completes Brother Spongberg's treatise upon this section of Isaiah's prophecy).

## WORLDLY POLITICS

The brethren of Christ have nothing to do with the politics of the present world, except to submit to its laws when they are not inconsistent with the law of Christ. Believers of the Gospel are called to reign with Christ in the day of his glory, on condition of meanwhile accepting the position as strangers and pilgrims whose citizenship is in heaven with Christ for whom they wait. It is an unrepealed law of his that his friends are "not of this world," even as he was not of this world. It is inconvenient; but worldly convenience was never the object aimed at in the laws of Christ, but the reverse — a cross to carry. This world will pass into the hands of the saints, when the fulness of time has come. Meanwhile, though obliged to be in it, they are passive, and leave all the voting, and law-making, and fighting, to those to whom they belong.

— R.R.

## THE CHERUBIM

# An Infolding Fire and Eye of Amber

“Behold . . . a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber out of the midst of the fire” (Ezek. 1:4).

### God-Manifestation In Fire

The cloud that Ezekiel saw rapidly approaching from the north (Ezek. 1) was extremely luminous. He reported that “a brightness was about it.” He saw, as it were, tongues of fire leaping out from it, which seemed to catch hold of themselves (see mg.), and so encircle it in a wall of flame.

The prophet was witnessing a symbolic representation of Yahweh in belligerent manifestation.

A similar revelation had been made at Sinai. Moses recorded:

**“The sight of the glory of Yahweh was like a devouring fire on the top of the mount in the eyes of the children of Israel” (Exod. 24:17).**

Such a sight was calculated to remind them that Yahweh was not to be trifled with; that the purging, consuming fire of His wrath could destroy them if they were disobedient, as it could their enemies if they opposed the Divine will.

Again, a similar theophany was seen at the resurrection of Christ. The angel descended in power to roll away the sealed stone that blocked the entrance to the rock-hewn sepulchre in which lay the body of the Lord. The startled Roman legions saw that the countenance of this angel gleamed forth as lightning. So disturbing was the sight, that the normally courageous soldiers shook with fear and fell down upon their faces in terror. Certainly they were powerless to prevent the stone being rolled away!

The manifestation of the Cherubim in power, in the age to come, will have a similar impact upon the militant powers that be. It will bring all Gentile authority to the dust, reducing its pomp and power to impotence, purging the world of evil, so that what remains might reflect to Yahweh’s glory.

At Sinai, Moses encouraged Israel with the knowledge that Yahweh, as a devouring fire, would destroy the strength of the Canaanites, consuming them as the flame does chaff. He declared:

**"Understand therefore this day, that Yahweh thy God is He which goeth over before thee; as a consuming fire He shall destroy them, and He shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as Yahweh hath said unto thee" (Deut. 9:3).**

It was comforting to know that such Power was available for their use; but they also had to learn that the same flame of Divine anger could be kindled against themselves if they forgot their privileged position, and the responsibility of undivided loyalty in obedient service that it demanded. Moses warned:

**"Take heed unto yourselves, lest ye forget the covenant of Yahweh your God . . . for Yahweh thy God is a consuming fire, even a jealous\* God (Deut. 4:24).**

This was no idle threat. Israel had seen an example of the dreadful fire of Divine anger in the sudden destruction of two of their number who had dared to defy God. When Nadab and Abihu, the sons of Aaron, presumed to offer strange fire before Yahweh in defiance of His express command, "there went out fire from Yahweh, and devoured them, and they died before Yahweh" (Lev. 10:2). And the warning comes down to us, spiritual Israel, today:

**"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. 12:28-29).**

He is a consuming fire. Now fire can be used to purify or destroy. In the case of metal it will purify by driving out the dross; in the case of wood, or hay, it will consume. So Israel was commanded that the spoil of war should be thus tested and purified and offered unto Yahweh, from Whom had come victory. This thought is presented in the command of Eleazar unto the men of war:

**"This is the ordinance of the law which Yahweh commanded Moses; only the gold, silver, brass, iron, tin and lead, everything that may abide the fire, ye shall make it go through the fire, and it shall be clean . . ." (Num. 31:22-23).**

In the same manner, Israel was tested by fire to determine the quality of their "metal," to see whether some gold or silver might not be manifested fit for Yahweh's use. But the fire in their case revealed the nation to be but dross; it showed that as a nation it was completely lacking in the principles of faith and redemption, symbolised by gold and silver (Isa. 1:25. Ezek. 22:18). "Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. . . and blow upon you in the fire of My wrath."

(continued on page 338)

\*The Hebrew word comes from a root signifying to be hot, to flush up red as in warmth of anger.

# The End of Communism — *Predicted in the Bible!*

**The World stands on the threshold of the most Revolutionary changes in History!**

Here are some of the facts of the age in which you live

## IT IS AN AGE OF LOST OPPORTUNITIES!



Man has unlocked the key to the atom, bringing the promise of fusion power; which would be a limitless as the energy of the sun.

Man has hurtled into space, defying the laws of gravity that kept him bound to the earth and its immediate atmosphere.

Man has penetrated the riddles of disease to such an extent that his life expectancy is being continually increased.

**But never before in recorded history has man faced the prospect of such widespread destruction and violence as now! Not the benefit but the bane of science challenges humanity.**

## IT IS AN AGE OF CRISIS!

An uneasy peace that threatens to erupt into the most devastating war of history divides the world into two, whilst meanwhile the red tide of communism slowly advances to engulf more and more countries.

Along the 38th parallel in Korea, some 40,000 western members of United Nations forces have died since 1950 trying to preserve an uneasy line of truce.

A vast barrier composed of barbed wire, barricades, minefields and guard towers hides the Soviet Union from the Western World and looks out in threatening, forbidding aspect upon neighboring countries.

A ring of Soviet tanks still encircles the entire city of Budapest. A crude wall divides Berlin in two. Entire nations (like Hungary) have been ruthlessly crushed in an orgy of bloodshed and violence in Russia's march for world power. Communism today is active in Northern Africa, Asia and the Pacific area.

In 1903 Lenin had 17 inscribed supporters; today over a thousand million people live under Communist rule whilst its sympathisers are found in every country. Khrushchev has boasted to Americans: **"Your grandchildren will live under socialism."**



## IT IS AN AGE OF BRUTALITY





The boy lying here in the shadow of the Berlin Wall is 18-year-old Peter Fechter.

On 17/8/62 he and a friend tried scaling the barrier to freedom. Peter's friend escaped, but Communist border guards gunned Peter down. For nearly an hour he moaned and called for help. But no help came. Whilst hundreds of onlookers watched, agonised from each side of the wall, he slowly and agonisingly bled to death.

**THIS IS THE "ENLIGHTENED" WORLD YOU LIVE IN!**

Not until young Peter became still in death did a jack-booted soldier march off with his body.

This tragedy so outraged West Berliners that during late August they rioted and stoned buses taking Soviet troops to change the guard at the Soviet War Memorial, in West Berlin. This sample of brutality has been repeated many times since at Berlin and elsewhere.



## IT IS AN AGE OF CHALLENGE



● Only God can help humanity — there is not on earth the man nor combination of men with sufficient wisdom and power to do so. ● God shall send Jesus Christ back to the earth (Acts 1:11. 3:19-20) to bring about tremendous changes, and establish thereon a worldwide government (Rev. 11:15) in peace (Isa. 2:2-4. Zech. 14:9). ● PROPHECY IS TODAY BEING FULFILLED IN SUCH A WAY THAT BIBLE STUDENTS CAN SAY WITH ASSURANCE THAT CHRIST'S COMING IS NEAR. Russia's growing power (Ezekiel 38), the emergence of Israel (Ezek. 36:22-24), the widespread violence and immorality (2 Tim. 3:1-3), the decline of religion (2 Tim. 3:4-5) all testify to this glorious truth. These are "the last days" and Christ is coming (Rev. 22:12). ● The challenge is: What are you doing regarding these matters? Whilst Christ will undoubtedly come to set up the Kingdom of God on earth (Dan. 2:44), there is no guarantee that you or your family will benefit unless you are prepared to follow his instructions NOW (Mark. 16:16). ● REMEMBER — The times are significant, the issues are vital, you owe it to yourself and your family to seek God's way!

This is the main text of a leaflet now available for distribution from "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia. The leaflet is printed in color, and is strikingly illustrated in a manner calculated to arrest attention. It includes a large, illustrated advertisement for free literature, and ample space to advertise a local lecture or any other matter. In all, it makes a four-page leaflet designed to impress people with the seriousness of the times and the fact that only in Christ can hope be placed. These leaflets, together with a further leaflet that folds into a reply-paid envelope and advertises another free book are available at £1 per 100 including postage. That means, for £1 you receive 100 copies of the above leaflet, 100 copies of the reply-paid envelope with advertisement for the free book, and Logos Publications pay the postage, both of forwarding the leaflets to you, and the replies that come through. It constitutes a new method of publicising the Truth, and we suggest you test this out by applying for some of these leaflets and distributing them in your district. Forward your requests to Logos Publications, Box 226, G.P.O., Adelaide, South Australia now.

Thus the nation was overthrown, driven from the land; the fire revealed that it was unfit for Yahweh's use, and consumed it as dross.

At the Judgment Seat of Christ, individuals will be similarly tested. Even their labor for the Truth will be carefully scrutinised to see whether what is produced is worthy of Divine use.

**"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor.3:13).**

The Apostle explained the need of building upon the foundation of Christ that which will abide the fire: gold, silver, precious stones. We do that when our preaching, teaching and Ecclesial activities strictly conform to the pattern revealed in the word. But when it is otherwise, then all our labors for the truth will be revealed as "wood, hay, stubble" when tested by the Divine flame. They will be destroyed, shown up as useless, manifested only as fuel upon which the Divine wrath can feed. Paul thus showed that we will be held accountable for what we do with the Truth in educating others, and that though we may personally gain a place in the Kingdom, "yet so as by fire," we will "suffer loss" if our labors are not endorsed by Christ (v.15).

All this gives point to the words of James: "There is one lawgiver, who is able to save and to destroy" (Ch. 4:12). The fire that purifies can also destroy!

And that fire is to be manifest in the Age to come through the medium of the Cherubim. Paul declared that the Lord Jesus will be revealed "in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8). Daniel spoke of certain nations being destroyed by the "burning flame," and the "fiery flame" that shall figuratively flare out before the multitudinous Christ (Dan. 7:11). Isaiah proclaimed that "the Name of Yahweh" (the glorified saints — see Acts 15:14) shall be seen "burning in anger," and his tongue as "a devouring fire" shall kindle the conflagration in Tophet designed for Gogue (Isa. 30:27-33).

This is the language of symbol. It shows that the fiery appearance of the Cherubim seen by Ezekiel, betokened Divine wrath and judgment. In its complete fulfilment (for there was a partial fulfilment of this in the judgments that fell upon Jerusalem in the days of Ezekiel) it points to the time when Christ and the saints will reveal themselves before the world to "execute the judgments written" (Ps. 149:9). The nations must first be cleansed of evil (as the spoil of spiritual Israel), purified in the fire of Divine judgment, and then led into fellowship with God through Jesus Christ, for he is *first* king of righteousness, and

*afterwards* king of peace (Heb. 7.2).

As Ezekiel saw the fiery Cherubic cloud swiftly moving from the north to judgment upon guilty Jerusalem, so the nations will see the multitudinous Christ, the Cherubim of the future age, as a fiery cloud of witnesses, burning with the anger of Divine wrath, against a rebellious and evil world that has rejected the Divine mercy.

### **The Awful Eye Of Amber**

The symbol of fire, as both a cleansing and destroying agent, illustrates the dual character of Yahweh, His mercy and justness, His goodness and severity (Rom. 11.22). This was revealed to Moses when the character of the Creator was enunciated to him (Exod. 34:6-7), and it is exhibited in all Yahweh's relationships with Israel as revealed in its dramatic history.

And this dual characteristic of the great Increate is also suggested by the next symbol in the Cherubim that is presented to our view.

For Ezekiel reported: "And out of the midst thereof, as the color of amber."

In the Hebrew, however, the word "color" is the word for "eye."

He saw an eye that gleamed forth with a piercing color of amber.

From Ezekiel 10:12, we learn that the Cherubim were "full of eyes." As the prophet viewed the rapidly approaching Cherubim from afar, this multiplicity of eyes merged into one, until it seemed to be one great eye.

The eye is a significant symbol in Scripture. The same Hebrew word not only does duty for color and eye, but also for "fountain." A little thought will reveal why this should be so, and is indicative, too, of the use of Hebrew which is a very vivid language. The eye is not only the most colorful part of the body, but it also acts as a fountain; for under stress of emotion, tears will well up from the body through the eyes. The eye can flash out fire when angry, or pour out tears when filled with sympathy. Christ is both the eye of fire and the fountain of tears, the well from whence comes the water of life (John 4.14).

The eye is a very expressive organ. It can indicate concern, pleasure, emotion, intelligence, fear, anger, love. It can shoot forth fiery glances, it can gleam as lightning, it can look hard and piercing, it can soften in love.

It is the symbol of intelligence, for as Christ commented, it is the "light of the body" (Matt. 6:22-23). He spoke of a healthy eye and a distorted eye. His words reveal that it is not

sufficient to have light, we must have an organ adapted to receiving light. Moreover, that organ must be correctly focussed on an object, otherwise the vision of it will be distorted. When that is the case spiritually, we fail to clearly see the true aim of life (Heb. 12:1-2). But as the natural eye, when healthy, brings all things into correct perspective, and regulates the motions of the body accordingly, so does the mental eye direct the spiritual vision. Thus Christ called for a single-eyed service to God (Matt. 6:23. Acts 11:23. Phil. 3:13. Deut. 32:46-47).

The Scriptures speak of the "eyes of Yahweh" (Zech. 4:10), as they do also of His feet, arms, body, and so on. These terms relate to His manifestation in the angels or the saints in glory, in the past and in the future. For example, Zechariah 14:4 speak of the "feet of Yahweh" standing upon the Mount of Olives in the future. These "feet" speak of Yahweh manifested in the multitudinous body of the saints who shall have Christ as their head.

This is so also of the "eyes of Yahweh." There have been "eyes of Yahweh" in the past, and there are destined to be "eyes of Yahweh" in the future. At Babel, the angels acted as His eyes, "to see" the conditions of things on earth (Gen. 11:5). Yahweh is represented as saying, "Let us confound their speech," because His eyes (the angels who were given this mission) acted on His authority. Similar "eyes" were sent to Sodom, and blazed in anger at the wickedness of that city. The people of Israel were constantly reminded that the "eyes of Yahweh" were ever present to behold their ways. Hanani the prophet, indicated the folly of Asa in resting upon the heathen instead of putting his confidence in Yahweh. In effect, Hanani told the king that he was blind. He declared:

**"For the eyes of Yahweh run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him". (2 Chron. 16:9).**

These "eyes" are the angels. Daniel described them as Yahweh's "watchers" (Dan. 4:17). Paul said that they are "ministering spirits, ministering for those who are the heirs of salvation" (Heb. 1:14). The angelic eyes of Yahweh are ever present, so that Christ could say that not even a sparrow falls to the ground but that God is cognisant of it. He knows all things, for His agents are everywhere. He is omniscient as well as omnipotent because of His spirit, whether universally diffused, or corporeally manifested in the angels (Psalm 34:7).

In its clumsy way, the Papacy tries to imitate this omniscience. It claims to be the Holy See. It has its agents everywhere who report back to headquarters. It seeks omnipotence through its omniscience as far as the nations are concerned. But the blazing



“eyes of Yahweh” will ultimately stare out of countenance the eyes of the Papacy, when the present-day work of the angels will be superceded by the Cherubic “eyes” of the glorified saints (Heb. 2:5). They will then be sent into all parts of the earth to watch the interests of the King who shall be centred in Jerusalem. And those “eyes” will gleam forth as lightning, shine with pleasure, or smile with kindness and tenderness, according to what they see. In the past, the “eyes of Yahweh” were tenderly solicitous of Abraham, but highly indignant against Sodom, so that they blazed forth in anger against that wicked city, bringing about its downfall.

The saints will see the world in like fashion, and bring upon it a like fate.

Ezekiel described the eyes of the Cherubim as being amber in color. Why amber?

The Hebrew word *Chashmal* is rendered “glowing metal” by the American Revised Version, but in the Septuagint, it is rendered *Electron*. Bochart says that electron was compounded of gold and silver, two significant metals in Bible symbology. Gold is the symbol of faith (1 Pet. 1:7); silver is the metal of redemption, for every Israelite had to pay a half shekel of silver for the redemption of his soul (see instructions, Exod. 30:13). Thus gold and silver speak of faith and redemption in Christ. Peter makes that point, declaring:

**“Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ . . .” (1 Pet. 1:18).**

In the sacrifice of flesh, and the dedication of a life unto God (indicated in the term “the precious blood of Christ”) there are seen the principles of faith and redemption. And the amber color of the eyes of the Cherubim suggest the same principles. When the saints are manifested in glory, as the Cherubim of the Age to come, they will look out upon the world of the ungodly with pure eyes, seeing life through the revelation of Yahweh. To the ungodly, and the rebellious who are determined to go their own way, the gleaming forth of eyes of such color in majesty and sternness will strike terror in the hearts of the ungodly, and the rebellious who are determined to go their own way.

Those awful eyes of amber, capable of reading the hearts of men, are like the Urim in the breastplate of the High Priest, lighting up with the manifestation of Yahweh. The Urim (comprising the multitudinous lights of Yahweh) shone forth through the 12 gems on the breastplate of Judgment on the High Priest that comprised the Thummim or fullness of Israel (Exod. 28:30). And here, in this “eye of amber,” there is seen the light of Divine revelation shining forth from the four living creatures that com-

prised the Cherubim as seen by Ezekiel, the counterpart of which are those 12 gems, set four square in the breastplate.

In the Cherubim, therefore, the prophet saw the antitype of the Lights and Fullness of the Urim and Thummim, the perfect Israel, borne upon the breastplate of the High Priest as part of his glorious robes designed for beauty and for glory.

— H.P.M.

### PRELIMINARY NOTICE

**Plans are in hand for the next Christadelphian Australasian Bible School to be held (God willing) at South Queensland next year during May. Teaching staff is now being arranged, and a complete schedule of studies will shortly be announced. Special arrangements will be made next year for under-teenagers, and a special invitation for family groups to join in our School is made. Costs will be approximately £9 for adults and £4.10.0 for children (all-inclusive accommodation). Amenities will be improved over last year, and it is planned that the studies be of the same high quality.**

**Reservations will be accepted now. Already brethren are sending in their requests in that regard. Plan for your yearly vacation to be in May and join us in the congenial, spiritual atmosphere of the Bible School in the pleasantly warm climate of southern Queensland. Send in NOW for further information to:  
The Bible School, Logos Publications, Box 226,  
G.P.O., Adelaide, South Australia.**

In this life, unity of mind is necessary to a happy marriage. Many are the failures resulting from a lack of this essential. How different will it be with the "Marriage of the Lamb." This will be no failure. No one will be made a constituent of Christ's bride who has not cultivated his mind (Rom. 8:9), and all who have Christ's mind will be exalted to a position beyond failure, by being made immortal and impeccable. Now is the time to see to it that we are making ourselves "ready" (Rev. 19:7-8; John 17:20-26).

# Questions



# Answered

## Saved in Childbirth?

**“From A.D. (USA):** Could you please explain what Paul means when he writes: “She shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety”,

*Answer:* Paul is not referring to normal child-bearing, but to a particular one. This is revealed in the original of the verse above (1 Timothy 2:15) which speaks of “the childbearing” and not childbearing in the general sense. Rotherham renders the passage: “She shall be saved, however, through means of the child-bearing. . .”

The childbearing in question relates to the birth of the Lord Jesus Christ; and the woman who is to be saved is the bride of Christ.

The background of this passage makes this quite clear. Paul shows (see vv. 13-14) that though Adam was first formed, Eve was first in the transgression. She was deceived by the serpent, and sinned, and by her action she dragged Adam down to sin as well. Having been beguiled, having transgressed, her lot became hopeless without the Redeemer whom God promised (Gen. 3:15). When God pronounced that the “seed of the woman” would bruise the serpent’s head, He gave hope to mankind; a hope that would be manifested in a promised “seed of the woman.” It set all faithful men and women watching and waiting for the promised One to be revealed, and the very terms of the promise showed that the fulfilment would come through childbearing. This is the childbearing that saves.

In the New Testament, Adam is set forth as a type of the Lord Jesus (1 Cor. 15:45), and Eve is set forth as a type of the Ecclesia (2 Cor. 11:2). Paul makes the point that Eve was beguiled and transgressed, but Adam was not deceived (1 Tim. 2:14). This is true of the Lord Jesus Christ who came to save his bride, and did not mind suffering the penalty of sin to do so. The type is seen in the Genesis narrative. The woman was told: “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Gen. 3:16).

The latter portion of this verse can be rendered: “Thy restoration shall be subject to thy husband, and he shall rule over

thee." The transgression of the woman brought her subject to the man; but in Christ the husband, there is restoration, for in Him "there is neither male nor female. ." (Gal. 3:28). There is found in Him an equality, so that saints become "joint-heirs with Christ" (Romans 8:17). The terms whereby this restoration will be brought about are expressed by Paul: the manifestation of faith, love, holiness, temperance, by the "bride of Christ."

Now Paul tells us: "Let the woman learn in silence with all subjection" (1 Tim. 2:11). These words can apply to all the Ecclesia, of both sexes, for all are part of the bride of Christ. Thus we must all learn in silence, accepting the dictates of Christ without question, submitting ourselves to His will in all things.

But the words also have an application to normal relationships. Paul said: "I suffer not a woman to teach, not to usurp authority over the man, but to be in silence." The woman has important duties to perform that give her an outstanding dignity when they are quietly done. She can contribute to the help of her husband in the work of the Truth; she can, by her ministrations to the family help her children to develop in the things of God; she can be a source of encouragement and inspiration to the Ecclesia itself.

But when a woman usurps authority over the man in Ecclesial matters, she brings trouble, as did Eve in Eden.

And when any of us try to usurp the authority that belongs exclusively to Christ, we also court trouble.

A marriage founded upon the principles expressed by the Apostle in Ephesians 6:22, 25 (the wife in subjection to her husband as unto the Lord, the husband manifesting a self-sacrificing love as did the Lord) will undoubtedly discover true happiness, for where mutual love and understanding exist, where each recognises and respects the status of the other, mutual trust and confidence must follow to the enjoyment of each in the other, and the well-being of the whole family unit.

So we can apply the Apostle's comments in Timothy regarding women learning in silence to normal relationships, to the position of the Ecclesia in association with Christ, or of sisters in their ecclesial labors.

It does not necessarily mean that a sister remains dumb, never opens her mouth to ask a question, but that she "accepts in silence," the instruction of the Word; she is submissive to its requirements.

Paul also declared that he would not permit a sister to usurp his position as a teacher. He showed that it was incongruous for a sister to assume the lead in public labors.

A brother once challenged me on this. He quoted a sister in the meeting who, he claimed, was outstanding in her exposition of the word. He was all in favour of this sister being permitted to give public orations. He knew my attitude to the matter, but was determined to push his point of view. To his surprise, I agreed with him. I even quoted him a precedence in the case of Deborah. Did not she prophesy before Israel, did not she lead the nation to battle in company with Barak, did not she enforce her will upon the unwilling menfolk of Israel at the time?

Of course she did, and it established a precedent. I told this brother of this, and said that when the Ecclesia was as effete as Israel was then, and the menfolk are so apathetic and indifferent to their responsibilities as Israel then was, certainly a teaching woman is better than no voice being raised in support of Truth.

What Paul says, however, is "*I suffer* not a woman to teach . . ." Paul would stir himself to the work that he was equipped to do, and in spite of the difficulties that faced him, pursued his duty with courage and determination. So should every brother who feels the responsibility of the Truth. The public proclamation of the Word, the public instruction of the brotherhood is their responsibility, and they should take it up, not deliver it into the hands of sisters. The world is becoming increasingly impatient of the Apostolic viewpoint, and women are asserting themselves in realms of endeavour which were once strictly limited to menfolk. Godly women will obey the instructions of the Word and use their God-given talents in avenues that honor the sex and the Truth they have espoused. Ministering in that way, sisters become a source of help and encouragement to brethren, and by these combined efforts (both of equal importance) a worthy testimony goes forth to the glory of the Truth and the Name of Deity which they have both equally espoused.

#### LOGOS COMMITTEE.

The Saints had nothing to do with patriotism, or zeal for the country of one's birth or adoption. Christ, who is the Elder Brother and the First Born of the Divine Family, "left an example that they should walk in His steps" (1 Pet. 2:21). He was no patriot, nor did He inculcate patriotism, according to the flesh.

— J.T.

The masses of mankind have no souls for anything above the objects of sense around them. They are "earthly and sensual," and devoted only to the "things seen and temporal," which are to them the chief good of their existence past, present, and to come.

— J.T.

## NOTES FROM A DIARY:

# Memorial Meeting in a Hongkong Hotel

Readers will doubtless be pleased to learn that these notes are not from the Diary of the Editor, but from that of Brother James Mansfield of Sydney, Australia. In company with his sister-wife, Brother Mansfield is visiting the States on the work of the Truth, in conjunction with "Logos", and has consented to provide notes of interest relating to his tour abroad. The first instalment takes us to a hotel room in the thronging city of pagan Hongkong where he met with the two newly immersed brethren of that city: a little group of four Christadelphians in a teeming city of over four million people: "one in a million"!

### TO THE PHILIPPINES

It is 11 a.m. Sunday morning, July 5. At the Mascot (Sydney) air terminal, Qantas attendants announce that Boeing 707, Flight 743 is ready for departure, and passengers to Manila, Hongkong and London must board the aircraft immediately. The last fond farewells with loved ones who had gathered to bid us Godspeed, and solicit the Father's blessing upon the journey were made, and we took our place on the plane. As the wheels turned, and the huge aircraft gathered speed, as the buildings rushed past in a blur of speed, and we looked down from aloft upon the city of Sydney, we again silently sought the Father's blessing on the trip before us, as we also thought of the word "Mizpah," which had been the name of our house:

**"The Lord watch between thee and me as we are parted the one from the other . . ."**

The preparations of many weeks had reached the stage where we were keen to be on our way. It is inevitable with the Lord's work — so important as it is, so transcending above all other types of employment — that there is a feeling of personal inadequacy. Such a feeling causes us to seek the help of Yahweh the more, and we recall the words of the Psalm: "Unless Yahweh build the house, they labor in vain who build it. . ." (Psa. 127).

The marvel of modern achievement by man is amply demonstrated in the wonder of the plane which rode the sky so smoothly. One hundred and twenty passengers, together with some five tons of cargo, were being transported at more than 500 m.p.h. at a range of approximately 24,000 feet. The wonderful brain of man has "sought out many inventions," but in his cleverness he is too pompous to seek the greatest wisdom of all — the revelation of the Creator. He can evolve a Boeing 707, but he finds it difficult to reveal in his own life, the Divine characteristics of the Lord Jesus, and the very inventions that he is rapidly perfecting, will become the instruments of his own punishment ultimately.

But our plane was swiftly speeding north, and spread out below us was the beauty of the north coast of Australia. Then we were heading inland for the deserts of Central Australia. Mt. Isa and the bareness of the rugged country of the outback were first beneath us then behind us, as we swiftly sped northwards. The blue waters of the Gulf of Carpen-

taria provided a pleasant relief for the sandy desert of the outback. It will not always be a sandy desert. There is one coming who will cause the "desert to blossom as the rose." who, having control of nature, will be able to use his powers for the pleasure or punishment of mankind (Zech. 14:15). Then the rich language of Psalm 72 will be manifested in the prosperous conditions that will everywhere be revealed in the earth.

It is strengthening to know that by the grace of God such experiences can be our lot if we cherish the "call" which we have heeded. We can be used, in the administration of Christ, to bring the benefits of his rule to those who may be placed under our charge (Luke 19:15-19).

Australia was now left behind, and the islands of the north appeared below. Watches needed to be retarded two hours to bring us into line with Greenwich mean time. Soon the tip of the southernmost part of the Philippine Islands came into view. Then, as the plane flew ever lower, the beauty of the islands were seen. The cultivated fields cut up the quaint countryside into many pretty patterns, and the lush, green foliage added to the beauty. The sun was setting with a brilliance of color that turned the sky into blood as the plane touched down at Manila airport.

It was refreshing to enjoy the respite on land for about an hour, and to look with curious eyes on the strange, foreign scene before us. There are over seven thousand islands in the Philippines group, situated in what is called the China Sea, most of them mere specks on the world's atlas denoting a tiny spot of land rising out of the immensity of the ocean. Some 20 million people crowd the most fertile parts of the islands, among whom there is a little flock — few in number — who have experienced in all the frustrations and difficulties of life in these parts, "the things that belong to their peace," and have been thus enabled to look beyond the present to the glories of the future.

#### AT HONGKONG

Our Boeing covered the distance from Manila to Hongkong (725 miles) in less than 90 minutes, though due to the changing times we had to turn back the hands of our watches some 45 minutes. Just before 9 p.m. the lights of Hongkong came into view, and shortly afterwards we landed at the terminal.

Customs, medical and passport regulations were soon completed, and eagerly, with joy in our hearts, we made acquaintance with our two Chinese brethren (Brethren John Shaw and Richard Tsong), who had recently been baptised by Brother J. Doble, of Sydney. It was a great pleasure to enjoy fellowship with them, and to feel the mutual joy which was the lot of us all as we embraced one another in the knowledge that we were all members of that Divine family, gathered out of all nations (Rev. 5:9-10).

We had engaged a suite of rooms at the Astor Hotel, Hongkong, and here we all met to remember Christ in the way appointed. It was my privilege to speak the word of exhortation, and to that end, I endeavoured to link up the readings of the day in a message of encouragement to us all. Brother Shaw read the 61st Isaiah, and Brother Tsong the 6th of Mark. The former reading brought our minds to the consideration of the Lord who quoted it on that dramatic occasion when he told the startled Jews in the synagogue of Nazareth that portion of these words were then being fulfilled before their eyes (Luke 4). Mark 6 brought the forerunner into view, and we were reminded of the tragic death of the courageous John. Beheaded at the order of an ignorant despot, and by the whim of a cold-blooded and faithless woman, John

will yet stand in his lot at the end of the days. Together we were able to note the lesson that "God buries His workmen, but His work carries on." John's trials and death reminded us that acceptance of Christ does not remove life's problems and challenges, though it does give us the strength to surmount them. We need to develop faith and courage to meet these challenges of life in the light that "all things work together for the good of those who are the called."

Our two isolated brethren appreciated the points thus made. We talked together for some hours on the things of the Truth, and were greatly impressed with their understanding. And not until 3 a.m. (as far as we were concerned) did the happy occasion terminate.

For us it had been a day of unforgettable experience, and the evident pleasure so very noticeable on the part of brethren Shaw and Tsong was like a breath of fresh, exhilarating air amidst the oppressive humidity of Hongkong with its 4½ million people. They spake of their experiences in spreading the truth, of their desire to render every assistance possible. It seems a grand opportunity for the extension of the Gospel, and here, as in other places, the field appears to be "white to harvest."

Our brethren were particularly anxious to have their greetings passed on to the brethren and sisters of Australia. At present, they are awaiting the return of Brother and Sister Ridings, who are on holiday in England. Meanwhile, we were pleased to hand them some of the Truth's literature for their further instruction and edification.

Brother John Shaw has been living in Hongkong for some years with his mother. His wife, unfortunately, is living on the Chinese mainland. Whilst they are in frequent communication, there is no opportunity, at present, for Brother Shaw's wife to gain entrance to Hongkong. It is part of the tragedy of the modern world of hate, divided into spheres of influence by those who would ruthlessly dominate their fellowman. Brother Shaw has two sons, both of whom are in the U.S.A., and I hope that it is possible for us to visit them whilst we are there (God willing).

Brother Richard Tsong, together with his wife, are domiciled in Hongkong. His wife is of the Catholic persuasion, and at present is not interested in the Truth which Brother Tsong has so eagerly espoused, and so enthusiastically believes.

Before departing for the night, we arranged with Brother Richard Tsong to meet again the following day, and another delightful experience was enjoyed. It was all too short, but working hours in Hongkong are very exacting. Brother John Shaw was unable to get any time off from his labors, during the long hours of the working week.

### TO TOKYO

It was with regret that we said goodbye to our two brethren, to take our place on the Pan American Douglas Jet to convey us to Tokyo. For 3½ hours the aircraft sped on through the night at the end of which time, the lights of Japan, and then of Tokyo, came into view. The plane had averaged 580 m.p.h. What capabilities men have if only they would apply the ability that God has given them to the principles of redemption and salvation that God has made possible through Jesus Christ our Lord! "How few receive with cordial grace the tidings that we bring!" As far as the teeming millions of Japan were concerned, we knew of none!

— J. MANSFIELD.



## **Thoughts on the Word**

### **THE WORK OF BROTHER THOMAS**

No one claims that Brother Thomas was inspired. In our generation it was not an inspired man that was required, but a competent, bold, truth-loving man to make clear and enforce what inspiration had already said. Such was the Doctor. How interesting — how naturally — did God manipulate this wonderful man. God did not cause him to disclose the Truth all at once, but by degrees, and to a large extent by allowing enemies to oppose and revile. How many are the benefits that accrue to us from the painful and stormy experience through which the Doctor passed. His sterling counsel is largely the result of that experience, as for instance that contained in his weighty exhortation to Brother Roberts, in the Ambassador for 1866, pp. 26-34. So also are the expositions and explanations contained in his writings. What question is there of any moment that came not under his notice? In our simplicity we sometimes think that we have hit on some truth which was unknown to him, only to find eventually that he had already considered it. Sometimes also we have thought the Doctor wrong in his conclusions, only to find later that the mistake was on our part.

### **CHRIST'S CRUEL BETRAYAL**

The presence of Judas in that little company that gathered in the upper room must have been a sore trial for Jesus. Although Judas had not openly manifested his wickedness, Christ knew his villainous mind, and the cruel work he had set himself. No wonder Christ was "troubled in spirit." If ever there was a time for Jesus to have shown revenge or unrighteous anger, this was it. But no word of bitterness or retaliation escaped his lips. Such is the example we are bidden to follow! How numerous are the opportunities for us to show Christ's mind! Do we embrace them? There have always been, and always will be (till the devil is bound), traitors in the Lord's camp. Let us not allow their presence or their evil deeds to make us act in an ungodly manner. Let us heed the admonition: "Not rendering evil for evil, or railing for railing; but contrariwise blessing." Our power to be faithful lies where Christ's did — in the recognition that situations of trial are of God's appointment and serve an all-wise purpose, though what the purpose is we may not always know.

### **LET US THINK OF EZEKIEL**

Ezekiel lived on the eve of dire calamity and trouble. To announce this was a part of the prophet's mission. How the announcement was received is shown in the scoffing proverbs of

the time: "The days are prolonged, and every vision faileth." "The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off." How discouraging must this have been to Ezekiel! But how useful and comforting is his experience to us! Trouble and calamity, far exceeding that to which the prophet stood related, is immediately ahead. This is no speculation; God has most positively revealed it. His servants today know it, and are earnestly proclaiming it. But how few, receive their testimony! The disposition of Ezekiel's time everywhere prevails. The false cry of "peace" is to be heard — "sudden destruction" will speedily follow. Because of these things the prophet's experience strikes home. "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Let us follow Ezekiel. Let us ignore the opinion of the multitude, and with confidence wait the fulfilment of the word that God has spoken. At any moment may the declarations again be realised: "The days are at hand, and the effect of every vision. There shall none of my words be prolonged any more, but the word which I have spoken shall be done."

## With Our Correspondents

*We are glad to hear from readers and to learn of their impressions and experiences along the pathway to the Kingdom of God.*

*Should the Pioneer Writings Be Amended?*

On this theme, Sister H.B. (Victoria) comments:

"By what right do brethren omit parts of Dr. Thomas's writing? This is completely wrong. When I pick up a copy of 'Elpis Israel,' I ought to be able to read ALL of the author's words, and not just a part of them! By omitting parts, we are denying readers the right to consider the writer's evidence for themselves. The first copy of 'Elpis Israel' I read was published in 1900, and when I was later presented with a copy of my own, I was distinctly disappointed because I couldn't find

some of the original things I had read. And, having been enthusiastically and studiously searching for knowledge, I was also annoyed because my study was, apparently, being done for me! I feel that I have the right to consider what Dr. Thomas wrote — and not have others say, in effect: 'This part is obsolete, you need not read it!' If such a trend was followed too drastically, we would ultimately have an 'Elpis Israel' that said nothing except what the leaders of Christadelphia wanted it to say, and the result would be apostasy."

(We quite agree that the pioneer writings should appear as they were published finally by their authors. We have regretted the amending of these works, though we do not call in question the sincerity of those who have done it. We feel that they have sought to serve the truth

in that way, and whilst we appreciate their motive, we deplore the method. A bold declaration of policy in regard to prophecy would re-vitalise our preaching in many parts of the world today.—G.E.M.)



*"Jehovah's Witnesses or the Bible"*

P.R. (Eng.) writes of her contact with a lady of the Jehovah's Witnesses sect:

"Recently, a young lady Jehovah's Witness called at a sister's home, and after discussion on the Bible, made appointment to return with a friend. We were pleased of the opportunity, but did not bargain on six of them calling! One was a colored man who was obviously full of his own self-importance. He held the stage with his rantings, claiming to be a student of languages, and therefore conversant with the translations of the Scriptures. His boasting, however, seemed designed to cover his flagrant ignoring of Scripture evidence to suit his own ends. Certainly the fishermen of Galilee did not need an Oxford education! I reminded him of this, and could cheerfully have thrown him out of the house, though I recognise that an attitude such as this is not what Christ would have us manifest. It is very hard to stay meek when one hears such distortion of the wonderful teaching of the Bible. We can preach the pure, logical, reasonable, and truthful message of God's word, and pray that God may grant them repentance that they will be guided by His word, and not by that of man."

(Such an attitude does you credit. We were glad to receive your very interesting and encouraging letter. It is certainly distressing to hear the Word distorted in such a fashion by those claiming to be the custodians of its truth. However, we benefit by such experiences, and see more clearly how sound and true is the Truth! One is reminded of

the way in which Paul's "spirit was stirred in him" when he beheld the superstitious attitude of the Athenians, the University City of the Roman world (Acts 17:16). We need remember, too, that the religious world about us is spiritually drunk — with the wine that emanates from Babylon (Rev. 17). It is difficult to make sense to a person who is raving drunk, and in a spiritual sense some of our religious contemporaries are in that condition. — G.E.M.).



*How to Use the Bible.*

A short, but welcome, note from Bro. H.M. (Norway):

"A lot of thanks for 'Logos' and 'Herald of the Coming Age.' Would you please forward a copy of the booklet, 'How To Use the Bible?'"

(We appreciate hearing from you again, and have forwarded the booklet, which we hope you will find most interesting. — G.E.M.).



*Preaching the Word "in Season — And Out!"*

Evidence of the Noachic days in which we are living, is reported in a letter from Bro. H.S. (U.S.A.):

"Strangers are a non-entity at the lectures at present. I have felt for some time that the type of lecture we are presenting is poor. Most of our visitors are obtained by personal invitation. I liked the importance you attached to the door-keeper's position, and of the necessity of each member to radiate the Truth. However, none of the work is completely lost, as we are the beneficiaries if we sincerely do our job."

(Noah only saved his family, but was commended for his efforts to

save others — Heb. 11:7. Even though the response from our contemporaries is poor, our duty is to proclaim the Truth without fear or favor. Of course, we need to exercise wisdom in the methods employed, but, even so, a more dramatic approach to lecturing is sometimes required. People today are “asleep,” ignorant of the great events breaking upon the world and heralding the return of Christ. And we need to awaken them out of their slumber, with the warnings of the Scriptures. We need to shock them out of their apathy. The example of Enoch illustrates this fact. — Jude 14-15. — G.E.M.).



*Jehovah's Witnesses Active!*

“J.W.’s seem particularly active in my area, and I am keen to get to grips with them. I notice in ‘Logos’ that a pamphlet is available entitled ‘Jehovah’s Witnesses or the Bible.’ Would you kindly send a copy at your earliest convenience.”—Bro. C.M. (England).

(You will receive the booklet from Bro. E. S. Cherry, our representative in England, within a few days. We hope it will assist in your contentions with the Jehovah’s Witness sect. It clearly reveals the Biblical answer to the claims of this group. However, should there be any point which is not clear, or any questions upon the Scriptures,

do not hesitate to write us. We are very anxious to help in this direction. — G.E.M.).



*Appreciates “Logos” Policy.*

Bro. A.T. (England) expresses his pleasure at the policy of this magazine to present the Truth fearlessly, calling upon the brotherhood to return to the solid attitude of the pioneer brethren:

“It is always encouraging to read in ‘Logos’ of the advice to study the Scriptures and to not forsake the writings of Brother Thomas and Brother Roberts who labored so faithfully, ceaselessly and energetically to preach the Truth. May such counsel continue.”



*Books Wanted!*

We have received requests for copies of “Lessons from Nature” (A. Hopkins) and “Bible Talks” (N. Sanborn). If readers have copies they are prepared to sell, please forward details to “Logos Publications, Post Office, West Beach, South Australia.” We are also pleased to purchase copies of old *Christadelphian* Magazines under Bro. Robert’s editorship, and Brother Thomas’s *Herald of the Kingdom* Magazines.

DANIEL NOTES

Supplies of verse by verse study notes on the Book of Daniel are now exhausted. The notes are being revised, and we plan to re-issue shortly (God willing).

It would have been better for us never to have known the truth, if in the “hour of judgment” we have no more to offer than that we obeyed the truth in baptism.

— J.T.

We don’t want numbers based upon a sandy foundation. We want members — many of few — based upon the rock of the divine testimony — men who understand what they are about, and are able to tell others what they have believed and done, and why.

— J.T.

Thoughts for the Times

## How Spiritual Growth is Revealed

There is such a thing as the whole counsel of God (Acts 20:27); a faithful work of the Lord (Titus 1:9-14); an earnest contention for the faith (Jude 3); a full, wise, uncorrupted, saving testimony of the truth (1 Tim. 4:15-16). And there are those who never get farther than a mere smattering of the things; whose capacities are too contracted to expand to the greatness of the truth — whose energies are too much bestowed on mere temporalities to leave a sufficiency for growth in the Spirit, and stop short in pious “charitable” uncertainties, which embarrass the operations of the truth, and would spoil the work of God if they were to get their way. They are dealt with in Paul’s words: “If any man think himself a brother, let him show it by acknowledging frankly and abetting heartily the whole counsel of God; but if any man be ignorant, let him be ignorant.” If he is uncertain in this or that, and disposed to temporise and compromise, let him take his place as an ignorant man, whose voice should not be heard in counsel, and least of all, lifted up against those who are where he professes to be, and who are doing the work which by his profession, he ought to be doing with all his heart. We have not a Paul to cut the matter short in this summary way (though if we had we should probably have the same fight to fight, considering how they flourished and obtained the ascendancy in Paul’s day). We have, however, the word of God, and good sense to apply its most glorious facts and principles; and with a little timely firmness we may cut our way through the tangle-weed that would obstruct the progress of the boat, and by the merciful permission of God, land in the desired haven. —R.R.

## CYPRIOI CRISIS

"The prophecy of Balaam, that 'ships from the coast of Chittim (Cyprus) shall come and afflict Asshur,' began to show itself (when Rome entered the Middle East); a more complete fulfilment remains for the latter days, when 'Asshur shall perish forever'."

John Thomas—Exposition of Daniel, p.52.

### **An Island of Tension**

Cyprus is a small island in the eastern portion of the Mediterranean, some 3½ thousand square miles in extent, with a population of only 600,000 people.

Yet time and again the troubles of this small island and community have flared into world crises.

We believe that the hand of God is in this, and that Cyprus will play a part in the development of Armageddon.

This little island has been the political pawn for the past fifty years. Previously under Turkish control, it was annexed by Britain during World War I when Turkey sided with the Central Powers.

But the annexation was not a peaceful one. Trouble has brewed in the island ever since, to frequently erupt into violence and bloodshed.

In 1931, after a series of riots, the constitution was suspended, and all power vested in the Governor as Military commander. During World War II, it became a dumping ground for Jewish "illegal migrants." Concentration camps were set up, and the Jews herded into them, almost in sight of the Promised Land. In 1954, renewed efforts by the British to obtain Cypriot co-operation resulted in the introduction of a new Constitution. It was hoped that this would bring peace to the island; but it was strongly resisted, and brought, instead, further riots and revolts. A major British attempt was made to try and restore law and order, and finally the British relinquished their hold on the island, gave up the impossible struggle to bring peace to its quarrelling population, and granted Cyprus its independence.

But independence had conditions attached to it which destroyed it in fact. It was only granted on condition that the people accept the Constitution presented to them. This required that the

Greek population (80 per cent of the people) give up their agitation for their desired union with Greece that had been the cause of much of the trouble, and that they live harmoniously with the Turkish minority (a mere 18 p.c. of the population). The Constitution turned true independence by demanding that this Turkish minority be granted a third share in the government and administration. Further powers were given the Turks which enabled them to exercise an influence on both foreign and domestic affairs quite out of proportion to their numbers. The Greek Cypriots found themselves forced to a Constitution that was both absurd and unfair, and instead of solving trouble only aggravated the bloodshed.

Tension and crisis continued with the Greek Cypriots finding a determined leader in President Makarios, one dedicated to changing the Constitution in order to bring greater control to his Greek followers.

This, in turn, has brought Britain, Greece and Turkey prominently into the picture, has involved Russia and America, and could, it is feared, erupt into another world conflict.

As far back as 1956, the **New York Times** included Cyprus in the seven main trouble spots in the world, and the picture has not changed much since then.

But for the real significance of this centre of crisis and strife is revealed in the Bible, and in the extract from *Exposition of Daniel*, above.

### Cyprus in The Days of Babel

We first read of Cyprus in Genesis 10:4-5. After the waters of the Flood had receded, men commenced a new civilisation. First they tried a sort of Communism. They wanted everything in common, and began to build the tower of Babel. This was in defiance of the Divine decree to subdue the earth. God thereupon confounded their intentions by confusing their speech. Diverse languages were imposed upon them and these were followed by diverse nations. In the terms of Psalm 49:11, men began "to call their lands after their own names," and Cyprus came into existence. The record states:

**"And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."**

The verse describes the development: first, tongue; then, families; finally, nations.

So the nation of Greece came into existence, for Javan is the Hebrew form of Greece.

Concerning the land that Kittim (of Chittim) acquired for

himself, Josephus says:

**"Cethimas (Chittim) possessed the island Cethima: it is now called Cyprus; and from that it is, that all islands, and the greatest part of the sea coasts, are named Cethim by the Hebrews; and one city there is in Cyprus that has been able to preserve its denomination; it is called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim" (Ant. Bk. i, cp.6, sec. 1).**

Phoenician inscriptions have been found at Larnaka, the site of this ancient Citium, which speak of the inhabitants as Chitti, thus endorsing the testimony of Josephus.

### **The Ships of Chittim**

"At the time when Israel was about to enter the realm of world politics, under the leadership of Joshua, the hireling Balaam, by inspiration of Yahweh, gave a prophetic outline of Israel's history.

He showed that the Gentile Kenites (Moses' relations by marriage) who had thrown in their lot with Israel, had "put their nest in a rock" (Num. 24:21). The following verses illustrate the point. Though Israel would be taken captive by Asshur, or Assyria (Gen. 10:32), the nation would not be entirely destroyed. The Kenites might suffer, but they would never be entirely overthrown because Israel as a nation is indestructible. The prophet continued:

**"And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever" (Num. 24:24).**

Asshur is Assyria, Eber is Israel (Gen. 11:16-26), and a partial fulfilment of these words is referred to in Daniel 11:30:

**"The ships of Chittim shall come against him; and therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do" (Dan. 11:30).**

The "he" is Antiochus Epiphanes, who occupying portion of ancient Assyria, ravaged Palestine and the Jewish people, during his invasion of Egypt about B.C. 170. He was warned by a Roman Embassy that had arrived at Alexandria on Greek naval vessels that unless he withdrew from Egypt, he would be attacked by Rome. This intervention, declared Brother Thomas, "prevented him from incorporating Egypt into his Assyrian dominion . . ." (*Exposition of Daniel*)

The 'ships of Chittim' are here aligned with the "fourth beast" which was then in process of development, a power that was to incorporate the iron and brass (or Rome and Greece) of the Image of Daniel 2 (see Daniel 7:19).

This "fourth beast" (Rome) developed from the west, and in several references to Chittim it is used in that sense, the sense



of direction\*. For to the Hebrews of those times Chittim denoted the west (see Jer. 2-10. Isa. 23:1, 12).

### **Chittim's Power to Perish**

In Numbers 24:24 and Daniel 11:30, therefore, Cyprus is found in connection with the fourth beast, that "beast" which Christ is to destroy at his coming (Daniel 7:11). For that reason, Balaam declared: "He also shall perish for ever."

The Fourth Beast (Rome) has never yet been destroyed, nor has it yet developed to the full proportions outlined in the prophetic Scriptures. It will be the mission of Russia to accomplish this. To that end, Russia will recruit the assistance of Ecclesiasticism, the church of east and west, both Roman and Greek Catholics. With this band of iron and brass (Daniel 4:15), with these "teeth of iron and nails of brass" (Daniel 7:19), a Eurasian confederacy will be set up extending from Europe to Asia, and headed by Russia. Turkey will fall to its power (Daniel 11:40)\*, and bent on world domination Russia will sweep south in a lightning attack on Egypt.

As the fourth beast, at the beginning of its career, laid hold on Cyprus, and tormented Israel, in fulfilment of Balaam's warning, so it will at the "time of the end." Daniel declares that Russia shall move south "with many ships; and he shall enter into the countries, and shall overflow and pass over" (Dan. 11:40). The Russian fleet will emerge from the Black Sea to play its part in the attack that will be pressed by land and air as well, and sweeping south, will dominate Cyprus once more. Thus it will be identified with the fourth beast at the epoch of its destruction, as predicted in Numbers 24.

### **Significant Moves in Turkey and Greece**

The recent crisis (and it is bound to flare up again) saw all those powers, concerning which Brother Thomas wrote in his expositions on this theme, drawn into the Cypriot Crisis. It saw Greek appealing to the West, and Russia warning Turkey. It found the eyes of all the world centred on the Middle East, wondering whether the Greco-Turkish arguments in Cyprus were to be the spark that would ignite World War III. It is obvious from

\*See also the quotation from Josephus above which states that the Hebrews used the term to describe the West generally.

\*The "him" of this verse relates to the power in possession of Constantinople (see v. 36), the King of the south, a foreign power in occupation of Egypt (fulfilled by Britain in 1917), and the King of the north, the latter day Assyrian by conquest of Asshur (see Micah 5).

Daniel 11:40 that a Russian invasion of Turkey will come. The administration of Constantinople, wrote Brother Thomas, "shall pass . . . to the Autocrat of all the Russias. As the head of a confederacy of the adherents of the Greek and Latin churches, it will be his policy to cause their priesthoods to be respected as useful co-operators in the subjection of Europe to his will."

When *Exposition of Daniel* was written, the Sultan was the dominant figure of Constantinople. Prophecy, however, required the "drying up" of the Euphratean-Turkish power, an evaporation of influence and possessions that has since taken place. Today the Sultan has no political power there, this having been completely destroyed after World War I. Brother Thomas wrote:

**"The Sultan must be ejected, that a dynasty patronizing a High Priest who forbids to marry, may come in. When, therefore, the Czar (i.e. Russia) gets possession of Constantinople he will not be hostile to the Pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land. It is questionable whether Gogue obtains possession of Constantinople before the advent, or after it . . ."** (p.58).

Meanwhile, the little island of Cyprus, strategically placed just off the coast of Israel, is playing its important and significant part, in drawing the nations to the Middle East. Events associated with it constitute wonderful signs of the times, and should warn and exhort us as to the significant days in which we live. The words of Peter come to mind: "What manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God" (2 Pet. 3:11). Let us "lift up our heads, for our redemption draweth nigh!" —G.E.M.

The symbolical "Holy City" consists of those who are "sealed in their foreheads;" who "keep the commandments of God, and have the testimony of Jesus Christ," "which is the spirit of prophecy," and are of the faith of Jesus (Rev. 8:3; 12:17; 14:12; 19:10). They are those who cannot endure impostors (Rev. 2:2); who hate Nicolaitanism (v.6); "who says Jesus, "have not denied my faith" (v.13); whose good works increase (v.19); who are watchful (Rev. 2:2, 3); who keep the word of Jesus, and deny not His name (v.8); and who are not lukewarm (v.15). These are the children of the Free Woman—the children of the promise. —J.T.



The Bible does not "promise future good to all," nor does science. Science teaches nothing about the destiny of nations and individuals. It is only pretenders to science who set up for prophets with only a little learning for their stock in trade, who prophesy lies in the name of science, often "fallaciously so-called." These "promise future good for all," and prophesy smooth things to soothe the flesh in the practise of abomination, and the rejection of the truth of God. —J.T.

## THE CHERUBIM

# FOUR LIVING CREATURES

“And out of the midst thereof came the likeness of four living creatures” (Ezek. 1:5).

### Their General Appearance

As the luminous cloud moved swiftly towards Ezekiel, he saw that it was composed of the likeness of four living creatures. Each of these had four faces and four wings, so that the four-fold aspect of the vision was most prominent.

Why four? In Scripture four is frequently associated with Israel. The twelve tribes encamped in a vast square divided into four sections (Numbers 2); the breastplate of the High Priest (which was pre-eminently the symbol of Israel for it contained the twelve gems identified with the tribes—Exod. 28:17-21) was made foursquare (Exod. 28:16); the foursquare altar had four horns which Zechariah identified with the nation of Israel (Zech. 9:15); and the New Jerusalem of Revelation 21:16 is also said to “lie foursquare.”

According to Dr. Strong, the Hebrew word for “four” is derived from a root that signifies the four points of the compass, and suggests the idea of birth or creation. And Israel was “the creation which God created” (Mark 13:19). In that regard, the events of the fourth creation day were significant, for on that day the two great luminaries of the heaven (the sun and moon), together with the stars, made their appearance; and these are used symbolically for Christ the King (Mal. 4:2), and the true Israel of God (Psalm 89:34-37; Dan. 12:3).

Ezekiel would be sufficiently acquainted with the spiritual significance of the number “four” to identify the Cherubim with Yahweh’s true Israel.

Though described as “creatures” (the Hebrew word, *chay*—life—suggests “living beings”), Ezekiel noted that the general appearance was that of a man. “They had,” he declared, “the likeness of a man.”

This is interesting, for it identifies the Cherubim with the human race. The word “man” is “Adam” in Hebrew. Implying that the vision had relationship to the manifestation of Yahweh in flesh. But to the likeness of what Adam does the prophet refer?

There are two in Scripture: the first and the second (1 Cor. 15: 45), and there is no doubt that it is the second, even the Lord Jesus Christ to which reference is made.

The multitudinous Christ in its glorified state, will have a common likeness with him. Paul made that point, when he revealed that five forms of ministry had been given the Ecclesias for that express purpose. He wrote:

**"He gave 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: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).**

In this perfected community, which earlier the Apostle described as identifiable with the fourfold commonwealth of Israel (Eph. 2:12), there will be seen "the likeness of a man," even Christ Jesus.

One of the titles assumed by Christ was that of Son of Man, and as we have seen previously, that also was a title adopted by Ezekiel the prophet who typed the Lord.

### "Straight Feet"

...

The prophet's attention was next drawn to the feet of these strange creatures of life. They were, he reports, "straight feet." The Hebrew word is *Yashar* and signifies "straight" or "even," "to make right, pleasant, or prosperous."

Again the New Testament supplies a clue as to what is meant, for in Hebrews 12:13 the Apostle exhorts, "make straight paths for your feet."

The margin suggests "even" as a substitute for "straight"; that is a pathway in which there are no holes or stumbling blocks to provide obstacles to those walking therein, a pathway that has been made clear.

That, too, is the idea presented in Ezekiel's words. There will be nothing capable of causing the glorified saints to stumble as they go forth upon the mission of Yahweh in the Age to come. Energised by His spirit they will go straight forward to the work of judgment, of conquest, or of priestly ministration without any hindrance to the work in hand. They will constitute the "feet of Yahweh" which Zechariah described as standing on the Mount of Olives at Armageddon (Zech. 14:3-4), and "in righteousness" shall they "judge and make war" (Rev. 19:11).

These straight feet were shaped like the appearance of a "calf's foot" (Ezek. 1:7). From this we learn, not only that the saints will accomplish whatever they go forth to perform, but, in

addition, they shall "tread down their enemies" in the national judgments they shall pour out. The symbol is taken from the ancient method of threshing grain. Oxen were used for that purpose. Their hooves were shod with plates of iron or copper, and by that means they trod out the grain (Deut. 25:4).

In 1 Cor. 9:9 Paul draws on this fact to describe the work of the saints. He declares that the ordinance of the Law in relation to oxen, really had reference to the labors of the saints in the work of the Gospel, rather than "God's care for oxen." The prophets used the same metaphor. Malachi, referring to the glorified saints, declared: "Ye shall go forth . . . as calves of the stall" (Mal. 4:2). Micah drew upon the same figure. He described how the nations will be gathered to Jerusalem "as sheaves into the floor," and then shows how Zion will be called upon to thresh them, that the chaff might be destroyed, and the wheat gathered into the Divine garner which represents the Kingdom of God.

**"Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoof's brass; and thou shalt heat in pieces many people; and I will consecrate their gain unto Yahweh, and their substance unto the Ruler of the whole earth" (Mic. 4:13).**

The purpose of the judgment of Armageddon is to purge the nations of dross, and bring them humbled and disciplined under the authority of Christ. They will constitute His harvest in the age to come, and for that reason the Cherubim are seen with "calves" feet." They are the medium whereby Yahweh will "tread down the nations in His anger."

### **"Sparkling Like Burnished Brass"**

These feet are also described as "sparkling like the color of burnished brass" (Ezek. 1:7). The reason is suggested by Micah: they are shod with brass or copper to thresh the nations.

"Burnished brass" is brass (or copper) purified by fire and polished by friction. It is used in Scripture as a symbol of flesh purified, and its association with the Cherubim points to the human origin of these living creatures.

Before brass was used by Yahweh (as for example in the Tabernacle) it was first purified by fire and the water of separation (Num. 31:22-23). There was, therefore, an association of ideas with the cleansing of defilement from contact with death, as it was effected by the Red Heifer. The heifer was burnt, and the stored-up ashes were mixed with the water of separation whenever purification was required of that which had been defiled by contact with death.

Brass was treated similarly. The brassen cover of the altar

was made of metal that had been purified by Divine fire (Num. 16:38), being formed of the melted down censers of those who had offered incense in the insurrection of Korah, Dathan and Abiram.

All flesh must be purified by fire and water before it is acceptable for Yahweh's use. The circumstances of life today play their part to that end. The Word constitutes a "fire" that can purify our characters. But the final process will be at the Judgment Seat of Christ. The fire of Divine scrutiny will then test both our labors in the Truth as well as ourselves. Paul exhorts us "to take heed" how we build on the foundation of Christ. If our labors are not in accordance with the specifications laid down in the Word, the fire of Divine scrutiny will reveal it as such, will show it to be useless, and will destroy it (1 Cor. 3:13).

In that case, "we shall suffer loss," though we, ourselves, might be saved, "yet so as by fire" (v.15). In other words, the Judgment Seat will be a fire that will test our characters, and if they are found worthy, will purify them for the Kingdom. As our lives are revealed to us from the Divine standpoint, we will recognize how far we have fallen short of the ideal in Christ, how poor have been our efforts in comparison with what they could have been. We will thus be emptied of all pride and self-glorification that we might be fit recipients for the Divine favor of life eternal.

The Judgment Seat will thus be revealed as the final act of purification fitting us for the Kingdom. Tested both now and then, flesh will be purified and made fit for incorporation into the Cherubim of glory manifested in the Age to come.

Thus Ezekiel saw the feet "sparkling like the color of burnished brass."

### **The Hidden Hand**

"And they had the hands of a man under their wings on their four sides," declared the prophet (Ezek. 1:8).

Though the A.V. renders "hands" in the plural, the Hebrew is in the singular number—one hand on each of the four sides. Thus hidden under the celestial aspect of the Cherubim, there was the hand of a man (Adam). The hand is the symbol of strength and labor. As the manifestation of Yahweh, the Cherubic "hand" of the future, like the Elohist's "hand" of the past, can be extended in judgment. "Thy hand was heavy upon me," declared David as he recalled the judgments laid upon him (Ps. 32:4). "The hand of Yahweh was heavy upon the men of Ashdod" records the historian. (1 Sam. 5:6-7). In the past, this work of judgment was effected by the angels (Heb. 1:14), who were

thus the "hand of Yahweh" in the execution thereof. But in the future, the hand will be the "hand of a man" (Adam), for the judgment will be performed through the agency of those who were once of Adam's race. The Father hath given the Son "authority to execute judgment, because he is the Son of man" (John 5:27), and it will be through the brethren of the Lord that the judgments will be poured out upon the nations (Ps. 149).

This hidden "hand of Yahweh," then revealed through the instrumentality of an angel, was seen by the terrified Belshazzar as it wrote the doom of Babylon in mystic letters across the wall of his palace over against the lampstand Dan. 5:5). Hand is symbolic of power in action, and the impious king felt the hand of rebuke and chastisement that very night, when the Medes and Persians successfully breached the city and slew the king.

The events that then took place are typical of those yet to be enacted in the future when Cherubim developed out of Adam's race will reveal the "hand of Yahweh" in judgment throughout the earth. The symbology of the sixth vial (Rev. 16) is based on the overthrow of Babylon in the days of Belshazzar, when he saw "the hand" writing upon the wall.

### Multiplicity in Unity

In Ezekiel 1:8, the prophet repeats that "they four had their faces and their wings," as though as to emphasise the four-fold aspect of the vision. Then as though as to undermine their essential unity, he adds, "their wings were joined one to another." Therefore, though four, they were one. Moreover, "they turned not when they went, but they went every one straight forward" (v.9).

They acted in concert one with the other, going direct to any part requiring their help. There was no need for them to wheel around in order to go in a different direction, for having four faces already turned to every point of the compass, they could proceed straight-forward to where they wanted to go. If they wanted to go south, there was a face facing south; if they wanted to go north, the same applied. These four faces, turned to every point of the compass, speaks of omniscience. The Cherubim will have everything under view, their eyes will penetrate into every direction, they will know what is happening all around them.

They are omnipotent as well as omniscient like Yahweh Whom they will manifest. Having insight into all that is happening, and having the power to perform what is necessary, they will move forward in perfect unison, as one. Though they will constitute a multitude "whom no man can number," they will be joined as one and act as one. In the power they will manifest in the

earth, in the authority they will exercise, they will exhibit the unity of the Name, and will reveal that which Zechariah predicted: "Yahweh shall be king over all the earth; in that day Yahweh shall be one and His name one" (Zech. 14:9—RV). Then shall Christ's words also be fulfilled when he prayed the Father 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).

When the world will see this vast company of glorified immortals, drawn from every age, rank and clime, and yet united as one and working in complete unison, they will appreciate the truth of the Lord's words. They will see Yahweh in multiplicity, and yet He will be one.

—H.P.M.

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## THE NEW HYMN BOOK

Sample copies of the new Hymn Book, issued from Birmingham, have just come to hand in Australia. The book is nicely produced, with clear, pleasing type, and evidences a great deal of time spent in its preparation.

But it is with extreme regret that we must record our disappointment in it.

We hope that in recording this our comments are not misunderstood, or our motives misread; they are published with the hope that something may be done, even now, to restore that which we believe is lacking in this new book.

Main criticism, as far as we are concerned, is as follows:

- (1)—The deletion of familiar and well-loved hymns that are frequently used by us—in Australia, at least.
- (2)—The reversal of the policy followed in previous books of publishing acknowledgements to the composers of hymns that have been modified for use therein. The new policy must have the effect of identifying the hymns used with the beliefs of those composers—in the minds of strangers at least.
- (3)—The setting of old hymns with which we are familiar, to new tunes.
- (4)—The incorporating of new hymns that are nebulous or doubtful in wording.



**"Favourite" Hymns Deleted**

The following hymns and anthems in the old book have been deleted in the new one:

Nos. 11, 13, 16, 18, 22, 32, 36, 55, 68, 79, 84, 87, 88, 89, 91, 110, 113, 116, 137, 158, 159, 160, 162, 163, 164, 167, 174, 179, 181, 185, 187, 188, 190, 191, 195, 208, 218, 220, 225, 234, 235, 242, 244, 245, 247. Anthems: 2, 6, 7, 8, 16, 17, 18, 22, 23, 41, 45, 46.

Many of these hymns are greatly favored by Ecclesias, including the following—

- 13: *Help Lord, because the godly man . . . (Ps. 12)*  
 16: *Lord pity us; behold the grief . . . (Ps. 9)*  
 18: *Lord, Thee my God, I'll early seek . . . (Ps. 63)*  
 87: *The Sons of God did rejoice at creation . . .*  
 110: *The true Messiah now appears . . .*  
 113: *Watchman! Tell us of the night . . .*  
 160: *Father of faithful Abram, hear . . .*  
 167: *Come, thou glorious day of promise . . .*  
 174: *Jehovah, full of grace . . .*  
 191: *Who is this that comes from Edom . . .*  
 208: *Few in number, little flock . . .*  
 235: *O, comfort to the dreary . . .*  
 244: *Who was saved when heaven's vast fountains . . .*  
 An. 18: *I know that my Redeemer liveth . . .*  
 An. 41: *Erect your heads . . .*

Other hymns that have been "favored" will be found deleted if the numbers above, which are from the old book, are considered.

**Previous Policy Reversed**

A regrettable feature of the new book to our mind is the parade of titles (see *Preface*), and the listing of names to the hymns, many relating to prominent clergymen and others. Obviously, the listing of a name to a hymn, endorses the meaning that its composer intended by the words he used. For example, if a Methodist took up a Christadelphian Hymn Book, and found references to the soul therein, attributed to C. Wesley, would he not be justified in recognising in the word used a reference to the immortal soul of the Apostasy? Of course he would.

Take, as example, the following verse from one of the new hymns, to which is attached the name of J. M. Neale and compilers:

*Thrice blest, if from the sleep of death,  
 All glorious and free,  
 We to thy heavenly kingdom pass,  
 O risen Lord, with thee.*

Will we rise from the grave "all glorious and free?" Not unless the theory of immortal emergence is correct. And what did J. M. Neale mean by "we to thy heavenly kingdom pass, O risen Lord, with thee"? It savors of heaven-going, and certainly lacks the robust, straightforward declaration of Truth that characterises some of our old hymns (some composed by Christadelphians!) excluded from this new book. The names of authors attached to hymns certainly creates the thought that we endorse the doctrines intended therein, though, of course, this is not so, nor intended. But what would a stranger think? Even a statement in the *Preface* stating that we repudiate the doctrines taught by those whose hymns we have borrowed, and that the listing of their names does not imply endorsement of their teaching, would have been something. But for ourselves, we would prefer the old practise.

In previous hymn books the principle was stressed that acknowledgement of authorship was suppressed throughout, "because the utmost liberty of alteration has been used when needful, and because in the matter of praise it is well that the attention should be undistracted with mere externals". (The *Christadelphian* for 1874, p.75). This statement was again stressed in the last hymn book (see *Preface* p.v). In the new book, however, we have authors of all creeds presented to our notice, and Roman Catholics jostle with Methodists, Baptists and others for attention, so that the mind is distracted. The names of Francis of Assisi (No. 43), C. Wesley (No. 53), Wesley family "probably" (No. 82), Theodulph of Orleans (No. 139), Thomas a Kempis (No. 155), John Bunyan (No. 275) are recorded along with many others.

Why this reversal of policy? For our part, we feel that it is a pity, and more than a pity.

It was also a policy in previous books, to clearly set out the status of worshippers in rendering praise unto God (see *Preface* of last book, p.vii). We feel that it is important ever to keep in mind, that whereas we would not go as far as to say that God is indifferent to the adoration of His creatures whoever they might be (e.g. Acts 10:4), nevertheless full, acceptable worship, can only be offered through Christ, and that an unbaptised person is thus not in a position to render full worship. Instead of that, this book, by its very acknowledgements, would imply the contrary. We do not think this is done deliberately; in fact, we are sure that it is not, but the very parade of unnecessary acknowledgements would suggest it to the mind of one who is ignorant of the true Christadelphian stand on this matter.

### Objectionable Wording

In launching the hymn book of 1874, Brother Roberts drew

attention to the need of avoiding meaningless phrases, and objectionable wording. As this is often a matter of taste, no hymn book is exempt from criticism on that score. But consider the incorporation of the following "new" hymns, in comparison with the robust character of some that have been eliminated. In the new book, we have: (170)—"*When I Survey the wondrous cross*" (Paul taught that the cross "cursed" the Lord—Gal. 3:13). (168) — "*There is a green hill far away*". (57) — "*The church with psalms must shout*". (125)— "*The Comforter . . . all truth you then shall know*" (Does this mean that we have the Holy Spirit?) (161) — "*The Church's one foundation.*"

Whilst all "the church" (whatever that might be, though we know what some would make of it) is brought in on one foundation, the challenging statement of the hymn, "Zion's king shall reign victorious" has been emasculated. The words "papal idols" have been changed to "all worldly idols," which certainly enables the hymn to be sung by all without offence, whatever denomination they give their allegiance. We are saddened to see the old words go. They were challenging, they were true, and, above all, they needed the courage of conviction for one to sing them with the enthusiasm they demanded. They breathed the true pioneering spirit that was manifested when the Truth had to assert itself to be heard, and was heard because brethren feared not to proclaim what they felt it was their duty to proclaim.

On the other hand, whilst the previous book had us singing that we serve God "in truth" according to Hymn 2, this new one has us serving Him "in mirth," unnecessarily reverting back to the archaic wording of the earlier books.

We are saddened to see the insertion of traditional Christmas carols (Nos. 135, 138), and to surprisingly learn from No. 135 that Jesus was "born" the King of angels. The inclusion of the traditional church wedding hymn (No. 328) is also unfortunate to our mind, and particularly the line: "*Whom thou for evermore doest join in one.*"

And why "morning and evening hymns"? Are we to introduce a little of church formalism? These would have an extremely limited use, if any at all, yet section 309-322 is devoted to them.

On the other hand, in a Hymn Book that is greatly extended (about 80 additional hymns), the Israel section is cut to almost half!

It is an unfortunate fact, that the Israel nature of our hope is greatly played down by some brethren, in a mistaken idea that we tend to become too nationalistic in outlook. Some very beautiful hymns have been eliminated from this section in the new

book, whilst hymns with words of nebulous sentimental meaning have been included.

### Sentimental Wording

The Preface implies that more attention has been given to the devotional aspect of worship in the selection of hymns for this new book than has been the case in the past. Devotion and "feeling" is something we need to develop in the Truth. The basic doctrines are designed to that end, and the wonderful words of Scripture will encourage it. True exposition should bring us closer to God and to Christ, and play a part in the manifestation of love towards them. Thus emotion has its part, and an important part, in true Divine worship.

But we must not mistake mere sentimentality for a true emotion. We need to "sing with the spirit, and sing with the understanding also" (1 Cor. 14:15). And true understanding will develop the finest spirit of devotion and emotion. In issuing the original hymn book, Brother Roberts warned that mere sentimentality was a feature of the worship of the Apostasy, and should be avoided by the Ecclesia. His words are as true today as then. But, in our opinion, many of the new hymns approach very closely to mere sentimentality; they are couched in pretty words that lack a concrete meaning. Hymns full of meaning and power have been discarded for those of mere poetical expression.

Consider the wording of the following (see also 107, 136, 331, 213 etc.):

*How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear his coming;  
But in this world of sin,  
Where meek souls will receive him, still  
The dear Christ enters in.*

*O Jesus, child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in;  
Be born in us today.  
We hear the holy angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Immanuel.*

This would suit well those teaching the present possession of the Holy Spirit gift, or the "coming" of the Lord in the hearts of

believers. But why pray to "*Jesus, Child of Bethlehem*" to descend cast out sin, and enter in? Is it the "child of Bethlehem" who does that?

Sabbatarianism is distinctly implied by Hymn 331. In Hymn 213 we learn that the "isles of the southern seas" are going to have their wastes made "his great highway."

There are other hymns with doubtful wording, or which are couched in language that is nebulous. Compare, for example, the clear vigorous language of Hymn 163 in the old book (but excluded from the new) with Hymn 213 in the new book. Both speak of the return of the Lord, but whereas one does so in nebulous terms, the other does so in language that is unmistakable.

And Hymn 213 in the new book is far from being as sentimental as many other new hymns incorporated therein.

We also regret that new tunes have been given to old and well-known hymns—e.g.: 64, 82, 96, 137, 164, 193, 197, 209 etc. (in the new book). We know those hymns, but now must learn them anew. It seems all unnecessary.

We sincerely regret the need to write as we have done. We hesitated long before doing so, feeling that our motives may possibly be misunderstood. However, there is a duty to express one's mind upon a matter touching upon the intimate aspects of personal worship and devotion. Whilst we recognise that some unanimity was required in England, inasmuch as two books were in widespread use, the same need is not apparent in Australia. There has been a suggestion on the part of some to approach the *Christadelphian* Office with a request to reprint supplies of the old book, at least for Australia. This should present no difficulty with modern offset printing processes, and we hope that the movement will succeed.

We recognise the labor that has been put into the new book, the many hours spent over it without reward to serve the Brotherhood. In view of this we regret having to review it in the terms that we have done. If only the old hymns had remained, if only the policy of our pioneers had been adhered to in regard to acknowledgements, it would have been worth closing one's eyes to the rest, leaving it to the good sense of brethren to prevail over what hymns should be used. But the elimination of so many "favorite" hymns denies us the pleasure of "lifting up our voices" in words we have learned to love. This is our chief criticism. Our main regret is that in a greatly enlarged book, hymns that we have sung with pleasure and understanding over the years have been eliminated, for those that do not express real *Christadelphian* meaning. We are sorry to have to say this, but we also feel that it is something that should be said. —"LOGOS" COMMITTEE.

EXPOSITION BY JOHN THOMAS

## THE GOODNESS OF GOD

“Despiseth thou the riches of His goodness . . . not knowing that the goodness of God leadeth thee to repentance?”—Paul.

### A Blend of Mercy and Severity.

The phrase “*the goodness of God*” is found occurrent in various places of the Holy Scriptures. It is not peculiar to the New Testament, but common to it and the Old. It occurs first in the writings of Moses, who, speaking of the effect of his narrative of Jehovah’s\* severity upon Egypt and deliverance of Israel upon the mind of his father-in-law, says: “And Jethro rejoiced for all the goodness which the Lord has done to Israel, whom He had delivered out of the hand of the Egyptian.” From this the reader will perceive that the Lord’s goodness is comprehensive both of good and evil. It is not unmixed good — good, pure and absolute — but mixed and relative. If His goodness had been pronounced upon by the Egyptians, they would have characterised it as pure evil; because His goodness plagued their army with a terrible overthrow. But this pure and absolute evil upon Egypt was unqualified goodness to Israel; for it delivered them from a sore and cruel bondage, and commenced the fulfilment of the “good thing” (Jer. 33:14) which Jehovah had promised to Abraham, Isaac, and to Jacob, and their seed. God’s goodness, then, is good in act and promise to His people; but only evil to them who afflict them, and blaspheme His name.

God’s goodness to His people, and severity upon His enemies, are the necessary result of His peculiar character. Hence His goodness and character are inseparable; so that to declare “THE NAME” of the Lord is at once to make known His character and goodness, which stand related as effect and cause. Because of this, it is written, “I will make all *My goodness* pass before

\*The name of Deity, as Dr. Thomas himself acknowledges elsewhere (see “Phanerosis” and “Eureka” vol. 1), is more correctly rendered as Yahweh. Jehovah is compounded of the consonants of the Divine Name with the vowels of the word Adonai, and the Latin “J” instead of the Hebrew “Y”. It is universally acknowledged as being an incorrect form of the self-imposed Name, and should be changed to Yahweh in contemporary usage. We do not alter the article by Dr. Thomas because we feel that his expositions should appear as they were written, even though we would prefer to see the right Name used. . . . Editor.

thee, and will proclaim *the name of the Lord* before thee; and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." Jehovah, therefore, descended in a cloud, and stood with Moses on Mt. Sinai, and proclaimed the attributes which constitute His character, \*\* saying, "Jehovah, Jehovah, a God, merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and destroying not utterly the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exod. 33:10. 34:6-7).

### His Goodness Reserved for Israel

Such a God is Jehovah in His character, or relations of goodness to those whom He chooses for His people; but at the same time "a consuming fire" to His enemies (Heb. 12:29). He is a great and absolute Sovereign in all His doings, having mercy upon whom He will, and hardening at His pleasure (Rom. 9:18). He chose Israel for His people, or nation, to whom He granted a constitution, laws, and institutions, burdensome to be borne (Acts 15:10), but most agreeable to Himself, and promotive of His purpose in the manifestation of His goodness concerning them in the latter days. All His promises emanate from the essential goodness of His nature, which is favor, forbearance, abounding in truth, faithfulness, pardoning, and corrective but not utterly destroying. His promises are made to Israel, and to Israel alone; nevertheless He has condescended to invite those of all nations who believe His promises to share in them when the time shall arrive to perform them. To Israel He is gracious; to Israel He is abundant in goodness and truth; for thousands of Israel He keeps mercy in store; He forgives Israel's iniquity, transgression and sin; and He corrects Israel, but He does not utterly destroy him, as his history shows even to this day. He hath not dealt so with any other nation. "Jehovah found Israel in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye" (Deut. 32:10). There is no nation so dear to Him as Israel; for "Israel is beloved for the fathers' sake" (Rom. 11:28). So tenderly compassionate is He of His nation that He saith by His

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\*\*Yahweh never appeared personally to Moses, but by manifestation in the "angel of His presence." It is written of Moses that He beheld "the similitude of Yahweh," not the Creator Himself. The Name, Glory, and Authority of Yahweh was invested in the Angel into whose hands the affairs of Israel were placed (Exod. 23:20-22). This angel revealed the "goodness" and "glory" of Yahweh unto Moses, for in actuality "no man hath seen Him at any time" . . . Editor.

prophet: "He that toucheth you, O Israel, toucheth the apple of Jehovah's eye" (Zech. 2:8). And all this mercy to Israel is shared by those Gentiles who believe the promises and obey the law of faith; for *believing* Jews and Gentiles are all the children of God through the faith (*dia tees pisteoos*) in Christ Jesus. For as many of these believers as have been baptised into Christ have put him on. They are therefore all one in Christ Jesus; and if Christ's, then Abraham's seed and heirs according to the promise (Gal. 3:26, 29). Being thus adopted, the Gentiles who believe the gospel of the Kingdom in the name of Jesus, are no more strangers and foreigners, or aliens from Israel's Commonwealth, and strangers from the covenants of promise, but fellow-citizens with the saints of Israel, and of the household of God, which for about seven years after the resurrection of Jesus consisted only of faithful Israelites (Eph. 2:12,19).

### The Goodness Yet To Be Completely Revealed.

It is an attribute of Jehovah's goodness to "keep mercy for thousands." These thousands for whom mercy is kept are "those who love Him, and keep His commandments" (Exod. 20:6): the Israel of God in the higher import of the phrase. The mercy kept for them is the *chesed* styled the *beritholahm chasdai Dahwid*, or Age-covenant mercies of David" (Isa. 55:3), which shall never fail. These gracious promises, or loving-kindness, or mercy which Jehovah keeps for thousands, are based upon the *chesed* or mercy to Abraham, to which Mary and Zacharias refer in these words: "He hath holpen His servant Israel, in remembrance of His mercy as He spake to our fathers, to Abraham and to his seed for ever"; "Jehovah hath raised up a horn of salvation for us (Israel) in the house of His servant David; as He spake by the mouth of His holy prophets, which have been from the beginning of the age; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which he swore to our father Abraham, that He would grant us (Israel) that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke 1:54, 55, 69-75).

The birth of Jesus was a proof that Jehovah remembered the mercy He had promised to Abraham and David. Jesus, the born king of the Jews, was the Horn or Power by which the nation is to be saved from all its enemies; He is therefore styled "a horn of salvation for Israel." He has not saved them yet. They are still subject to the Horns of the Gentiles, and have no part in



their native land\* So long as their condition remains as it is, the mercy promised to Abraham and David remains unfulfilled. The resurrection of Jesus, however, is the earnest that it will be accomplished in the appointed time; and that He will certainly deliver them from the tyrants "who destroy the earth." Hear this, ye infidels, who profess to love the Lord but believe not what He saith, "Behold, saith He, the days come that I will perform that *good thing* which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem dwell safely; and this (is His Name) which shall be proclaimed to her: the Lord our Righteousness — *vezeh asher yiqurah lahh Yahweh Tzidlainu*. For thus saith Jehovah: David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests, the Levites want a man before Me to offer burnt offering, and to kindle meat offerings, and to do sacrifice continually" (Jer. 33:14-18, 23:5-6). This "good thing" is the subject-matter of the mercy promised to Abraham and David, which Jehovah, the Fulfiller of promises keepeth for thousands; and which is as certain to be communicated as that He exists, for "He magnifies His word above all His name" (Ps. 138:2). That good thing in its details is abundantly spoken of by the mouth of all the prophets through whom Jehovah hath kept alive the remembrance of it from the foundation of Israel's Commonwealth. It is Israel's Hope, and therefore the hope of the true christian; for "salvation is of the Jews."

### Behold the Promised Goodness!

Behold, then, the promised goodness of God! An immortal King shall reign and prosper in the land of Israel, and shall execute judgment and justice there over the 12 Tribes, and the obedient nations of the world for 1,000 years. This is the oath which Jehovah swore to Abraham, saying, "In thee and in thy seed shall all the nations of the earth be blessed," — a blessedness, in the establishment of which Israel will have been delivered out of the hand of all their enemies, and thenceforth enjoy the privilege of serving Jehovah without fear, in holiness and righteousness before Him all the days of their mortal career. The

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\*Today this is changed, and the Jews again have a part in their native land. Dr. Thomas anticipated this, and looked forward to it as a token that Yahweh's goodness will soon be manifest in the earth. That should be to us the significance of the Jewish return in our days: the great sign of Christ's second coming. . . . Editor.

nation of our adoption will then be the chief of all the nations dwelling safely in its own land. Gentiles by birth, but *Jews by regeneration*, the goodness of God promises us resurrection from among the dead, and exaltation to the highest honors of the State; as it is written, "the saints of the Most High shall possess the Kingdom for ever, even for ever and ever."

Such mercy Jehovah keeps for thousands of Israel and adopted Gentiles who believe the promises He has made to the fathers. But His goodness promises even more than eternal life and honor to the just. It promises them wisdom, and knowledge, and physical strength, the possession of the world and the fullness thereof, glory, equality with the angels, and the high favor of God for ever. He keeps this mercy in store for them that love Him, and obey His word. Who that believes these things would hesitate to respond, "Jehovah is good, for His mercy endureth for ever?" Yes, it is even so; for "His mercy is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to *such as keep His covenant*, and to those who remember His commandments to do them." Mark, dear reader, "to such as keep His covenant and obey Him." Dost thou know what it is to keep Jehovah's covenant and obey him? Know then that it is to believe the gospel of the kingdom, and to be baptised, or united to the name of Jesus, and thenceforth to continue patiently in well-doing. The covenant is the covenant concerning the kingdom of which the gospel treats — the oath of national blessedness through Abraham and his seed, which Jehovah swore to him when he brought him into the territory of the future kingdom. You must believe this same particular gospel or you cannot "keep the covenant," or have any part in the kingdom it proclaims.

*(To be continued).*

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"We found no foolish crochets among them by which in other places the brains of many well-meaning people are addled and softened almost to the disorganisation of their mentality in the faith. They rejoice in the simplicity that is in Christ."

— J.T.

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Doctrine is important; but it is far from being everything. Saintliness (in the meekness and gentleness in Christ) is what the Truth aims at producing in men; in the absence of which, the Truth is worse than useless. Scriptural discernment will be keen on this point and undiscouraged by the looseness of many.

—R. R.

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If any man saith that he is a brother of Christ, he ought to be able to satisfy others as well as himself. Men do not gather grapes of thorns, nor figs of thistles.

BEHOLD A CONTRAST.

## WILL WE BE MISSING ?

### **We Have Obeyed The Voice**

It is over 1900 years since Jesus of Nazareth declared in the synagogue that he had been anointed to proclaim "the acceptable year of the Lord," and since then invitations to the marriage supper of the Lamb have been carried by the apostles, not only to the "streets of the city," but to the highways and hedges of the earth, where were found the Gentiles, the aliens from the Commonwealth of Israel, the strangers from the covenants of promise.

During these centuries, the word of God has cried, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." For centuries, amid thick gloom and darkness it may be said the voice has cried out feebly, but now for some years past, it has been and is still sounding in louder tones. It has reached our ears, and we have heard it gladly. The voice of Yahweh has called unto us saying, "seek ye My face," and our hearts have responded, "Thy face, O Lord, will we seek." Having confessed the Faith, we have submitted to the ordinance required of all who would be joined to Christ. We are united in fellowship with one another as pilgrims journeying along the same road, as fellow-workers in the gospel, professing to look for the day wherein the faithful labourer will receive an abundant reward.

### **Shall We Receive The Prize?**

But, as we know, it will not be all of us whose feet shall stand within the gates of Zion; it will not be all who shall hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord." This pleasure is reserved for those who now with fear and trembling work out their salvation. With gladness have we in days gone by met one another around the Lord's table, at the Bible class, at the social gathering. We have looked for brother so-and-so and sister so-and-so, and we have found them there except they have been kept away by some hindrance of business, or circumstances beyond their own control. But there will be a meeting around the Master's table, not with the symbols merely of his body and blood, but with the Master himself presiding. From that some familiar faces will be absent, may be the faces of some whom we

have most respected. Where will they be? They will have stood before the judgment seat of Christ, to hear from his lips the sentence of banishment, "I never knew you, depart from me ye workers of iniquity."

Our place: whether in that glorious company of witnesses for Christ, who have lived and died from the creation of man until now, or amongst the weepers in outer darkness, depends upon how we act *now*. *Now* is the accepted time, now is the day of salvation (1 Cor. 6:2).

### What Is Required

It may be said, "We have availed ourselves of the accepted time by becoming Christadelphians." But something more than that is required. It behoves us to frequently examine ourselves whether we be in the faith, to see that we be not hardened through the deceitfulness of sin; to see lest the cares of this world choke the word and we become unfruitful; to see lest any root of bitterness springing up, trouble us and thereby many may be defiled; to see lest any fail of the grace of God.

How is it with thee, my brother? How is it with thee, my sister? Notwithstanding thy faith and labour and patience, hast thou left thy first love? Notwithstanding thy testimony concerning God's purposes, art thou living in thy business, in thy home, in thine own heart, in ways which are displeasing unto Him. Though thou comest to the meetings, art thou ashamed of Christ and afraid to confess him before men? Though thou bearest the name of Christadelphian, hast thou suffered thy faith to languish, thy hope to die, thy charity to become cold? Livest thou but in name? My brother, my sister, delay not to return to thy first affection, delay not to repent thee of the besetting sin, delay not to banish thy fear and renew thy faith by earnest heed to the Holy Oracles. Now is the accepted time; now is the time to labour; now is the space to repent; now is the time to take thy lamp and furnish thy vessel with oil; now is the time to exhort one another; now is the time to awake from sleep.

How long may this "now" continue? Behold the frailty of our life! Behold the signs in the horizon of our Master's coming! Even yet speaks his voice "*seek* first and the kingdom of God and His righteousness," "strive to enter in at the straight gate," "cleanse yourselves of all filthiness of the flesh and of the spirit," "perfect holiness in the fear of the Lord."

Let us give heed while there is time, for soon, and we know not how soon, these exhortations shall give place to the proclamation, "He that is unjust let him be unjust still; he that is filthy let him be filthy still; and he that is righteous let him be righteous

still; and he that is holy let him be holy still" (Rev. 22:11).

Holiness becometh his house; without holiness no man shall see the Lord. "There shall in no wise enter his city anything that defileth, neither whatsoever worketh abomination, nor maketh a lie; but they that are written in the Lamb's book of life. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates of the city. For without are dogs, sorcerers, whoremongers, murderers, idolators, and whatsoever loveth and maketh a lie" (Rev. 22:14-15).

Where will we stand in that day?

—J.H.

#### NOTES FROM A DIARY:

## Tokyo and Los Angeles —A Contrast

Tokyo and Los Angeles are at the opposite extremities of the Pacific Ocean, separated by some 5,500 miles of water. But the contrast, as we saw it, was even greater than that. For, in Tokyo, we saw a mighty city of ten million pagans, whilst in Los Angeles we associated exclusively with those of "like precious faith," enjoying the seclusion of the Pacific Coast Bible School.

Both systems had one thing in common; they were both striving for the mastery. In Tokyo it was mastery associated with the Olympic Games; in the Bible School at Los Angeles it was for a victory that the Lord Jesus will award at his coming.

### The Pulsating City of Tokyo

It was not our first visit to Japan, and we saw notable and significant changes. The Land of the Rising Sun is developing rapidly; the way of life has changed greatly since the conclusion of the war. Today western influences and customs are reflected in the outlook of the people and their standard of life, to such an extent that the whole character of the country is changing.

Tokyo, with its population of ten million people, claims to be the largest city in the world. At the moment, it is rapidly undergoing reconstruction in preparation for the Olympic Games, particularly in regards to roads and transport which are being brought up to the highest degree of efficiency. Everything is being done to adequately provide for the large numbers of visitors expected. As the contestants in the Games are no doubt exerting every effort that they may win an award, so the very economy of Japan is being taxed to the limit that the nation may excel in all forms of preparation. The ideal of the Games, as seen by the Japanese, is set forth in the following derective and prominently displayed in Tokyo:

**"The important thing in the Olympic Games is not to win but to take part; the essential thing is not to have conquered but to have fought well!"**

It reminds us of some of the powerful exhortations presented by

Paul as he drew lessons from the Olympic Games of his times, and urged the believers to "fight the good fight of faith" (1 Tim. 6:12), to "lawfully strive for the mastery" over self (1 Cor. 9:25), to co-operate together as a team of athletes (Phil. 1:27), to "run with patience the race set before them" (Heb. 12:1-2).

Like any really great city, however, Tokyo is a city of contrasts. Extreme poverty and fabulous wealth are seen side by side. By night it is a city of pleasure presenting a gay and bright facade of neon lights glittering from thousands of buildings. By day it is a city of vim and vigor, busy and constantly expanding. It is one of the most competitive business centres in the world, and is regarded as a City of Opportunity with a Legion of Opportunists.

The country is going through a transformation also as far as religion is concerned. The old, pagan, religious superstitions of the Japanese people are being discarded. We discussed this with Japanese friends, and they told us that Buddhism is now largely in the discard. Shintoism is also losing its appeal. The superstitious ceremonies, the various yearly anniversaries, are carried out in a spirit of formalism rather than in sincere belief of any efficacy of worship. Thus, on the 15th July each year, it is taught that the departed spirits of the deceased return to give their blessing on the living members of the family, and it is the recognised duty for prayer to be made for such blessing, and food to be provided in the cemetery for the spirits' sustenance!

It is carried out like most "Christians" celebrate Christmas!

What a grand day it will be when the true "Rising Sun" (Mal. 4) will arise with "healing in his wings," when the superstitions of the past, the darkness that covers the world of today, will be obliterated by the Light that shall shine forth from Zion (Isa. 60). What a revelation when people of all nations shall take hold of the skirt of him that is a Jew and will say, "we will go with you, because we have heard that God is with you" (Zech. 8:23). What changes in pulsating, energetic, bustling Tokyo will take place when the command comes from Jerusalem that its ruler demands that Japan submit to his authority, not only as regards its religion but also its way of life.

Meanwhile it is an interesting country to Western visitors, with some outstanding beauty spots. But the newspapers reveal the same disturbing problems defying solution, the same anxieties and frustrations that are found throughout the world today. Truly only in the Prince of Peace, and the way of life he will set up, will Japan, and the rest of the world, find true contentment and happiness.

### Across The Mighty Deep

After a busy 13 days, providing a variety of interesting experiences, we took our places aboard the Japan Jet Airliner, for the first hop of 3394 miles across the Pacific to Honolulu. We left at 10.30 p.m., but 3 hours later, flying at over 500 m.p.h. due east, it was again day, the sun was shining brightly above, and we were busy turning back our watches!

From Honolulu to Los Angeles is a distance of 2100 miles, and this comprised the second "hop" of our journey. We reached the "City of the Angels" at 8.30 p.m., in point of time two hours before we departed from the Tokyo airport!

Los Angeles was enveloped in smog, so that a clear view of this mighty city was not obtained from our plane as it hovered overhead. But what a welcome contrast to Tokyo when we did land at the immense L.A. airport terminal. For there we were met by Bother and Sister Roy Paterson, and driven via the speedy frelane to Pomona, enjoying once more conversation and discussion relating to the Word of God and the things of the Truth.

The following morning it was my privilege and responsibility to exhort at the Pomona Ecclesia, and enjoy the good fellowship and hospitality of the Brethren and Sister. It was a very pleasurable beginning of a week of activity in association with the Ecclesias of Southern California; a welcome change from the competitive business atmosphere and atheistic paganism of Japan.

### **Pacific Coast Bible School**

The purpose of our visit to these parts was to attend the Bible School in the capacity of teacher. This was held in the very congenial surroundings of Idyllwild Pines, and approximately 350 brethren, sisters and young people were in attendance.

After registration we were allocated very comfortable quarters in "the Meadow," and at 8 p.m. presented ourselves at the Assembly Hall for the Memorial Meeting. The dignity of the gathering was of a high standard. In presenting the exhortation, I based my thoughts upon the readings for the day, referring to the spiritual pleasure that was ours to be able to thus gather around the Word for a week without the distractions of modern life.

The "manual" of meetings indicated a tight schedule. I was allocated daily expositions of one hour's duration on the themes of Ruth and Jonah, as well as a further hour's class with teen-agers where we attempted to emphasise important examples of men of faith as outlined in Hebrews 11. Most afternoons were occupied with question sessions which evoked great interest in the Word.

The evenings were devoted to further meetings, some of which gave opportunity to songs of praise and thanksgiving, including one in which color slides of Australia, and depicting Australian methods of preaching the Gospel was received with great interest.

As the week passed—all too quickly—we were able to get to know our brethren and sisters better, and enjoy the bonds of fellowship to a greater extent. Over twenty ecclesias were represented, as well as many from isolation, and the spiritual pleasure and profit experienced from the lofty contemplation of future glory and the lessons of the past was mutually enjoyed.

For us the enjoyment of this Bible School was great. Yahweh had been praised, and we felt uplifted in the congenial company of His Ecclesia. It is a pleasure to meet personally with those of whom we had heard much, and experience first-hand the loving hospitality of our brethren in the States.

It was especially impressive to observe the eagerness and devotedness exhibited by the younger members shown by the way they mark their Bibles, and the keenness they display to reading and study. Mention was made of this by brethren, and it is obvious that such an attitude must have valuable repercussions in Ecclesial experience in the future. It augurs well for the future of the Truth in the States, God willing. In this attitude is found the solution to the ever-increasing problems which confront Christadelphian youth today in every country.

Our next appointment was the Hanover Bible School which commenced immediately after the conclusion of the Pacific Coast School. Through courtesy of Brother and Sister R. Brinkerhoff, and accompanied by the younger members of their family—Bill, Bob and Jim—we were conveyed to Pomona, there to have the unique experience (for us) of taking the helicopter to the Los Angeles airport. There we boarded the American Airlines 707 Astrojet, to be comfortably transported at an average speed of 580 m.p.h. at a height of 39,000 feet from Los Angeles to Louisville, and onwards by road to the Hanover Bible School.

—J. MANSFIELD.

# The Benefits of Co-operation



Though a little late with this report on the Dudley and District Bible Campaign, Spring 1964, it may stimulate interest in a further effort proposed for the same area next year.

The effort revealed the benefits that accrue from co-operation, particularly when a vigorous presentation of the Truth is attempted.

It witnessed some 11 Ecclesias in the heart of England (some would say, eleven "black country" Ecclesias) drawn together with one purpose in mind: the Dudley and District Bible Campaign. Representatives from these Ecclesias discussed details at length, until the final programme was formed, always on the basis of "if the Lord will."

As a result, the Ecclesias were drawn more closely together, and through this companionship came a joy of fellowship long to be remembered.

From this nucleus appeals went out to other ecclesias, many of which gladly responded. 30,000 leaflets were printed, tape recordings prepared, stands made for charts. Brethren and sisters readily responded with personal help, with motor-cars, with other facilities, ideas, suggestions, and even with the courage to go out in a sandwich board parade.

Our theme was, "Christ's Last Message to the Ecclesias." Brother Gwyn Davies (Sheldon) commenced the series on 13th April with a talk on, "The Spirit and Bride say Come." We were exhorted to study the Word for ourselves, so that we might preach with conviction and forthrightness, setting forth plainly the vital message of Scripture. Firs St. (Dudley) Hall and ante-room were full to capacity, and the meeting was truly devotional.

The enthusiasm was so marked that the Oldbury brethren (where the next meeting was scheduled) felt that their hall would not be adequate for the number that might attend, and hastily booked their local Town Hall.

This was a wise precaution. The Town Hall was packed as we listened to Brother Reg Osmond (Lichfield) speak on, "A Message From Jesus Specially For Us." He drew from the seven letters to the Ecclesias a message for us. Those who were present will not easily forget his oft-repeated, "I know thy works." This, seven times repeated to impress its message, comes to us for the compelling eighth time, for to us, also the Lord declares, "I know thy works." With the exhortation in warning, and with the warning a promise to those who overcome. Will we overcome?

During the next few days about 150 brethren and sisters distributed leaflets to draw attention to the public address to be delivered in the Dudley Town Hall, and round the shopping crowds went the loudspeaker van and the sandwich board parade.

Saturday, 18th April, found Rowley Regis Hall full—crammed full—when some 450 listened to Brother Graham Pearce (Rugby) guiding us into the study of the Apocalypse. With the aid of charts he demonstrated the historical structure of the book and pointed out some of the symbols. He made an eloquent appeal for us to study "Eureka," reading and re-reading this outstanding exposition.

Brother Dennis Geillett (Oxford) followed, drawing attention to the witness to truth that has been manifested by individuals down the ages when they have stood up and testified to the faith in opposition to Romish error.

The Public effort in the Dudley Town Hall was magnificently supported. Brethren were represented from Stoke, Hereford, Coventry and



many other ecclesias, including those in the Birmingham area, to bring the total number present to about 1,100 people. Before he commenced to speak on "The Bible Headlines Tomorrow's News," Brother E. Wille "turned on" a facsimile of a radio on the platform, and it seemed as though we were listening to the first of five short bulletins announcing—"War: the Middle East in Turmoil!" "Russia moves south triumphant." "A new Jewish leader has been proclaimed!" "Russian Forces destroyed just outside Jerusalem!" "Jesus Christ proclaimed King of Israel!"

It was a very dramatic introduction to the words of exposition that followed.

Were these anticipated news-snippets fantastic? "No," replied the speaker, "look at your Bibles." And we proceeded to spend an interested evening following up tomorrow's headlines as depicted in the Bible.

At the conclusion of the address public questions were invited, and once again the audience was made to know that before long the only competent Judge and Ruler of this earth will be enthroned in Zion, bringing God's justice and mercy to a world weary of evil. All present were given a specially prepared pamphlet for the occasion to take home.

A word of thanks must be expressed here, for the help received from brethren in Australia. They co-operated with advice, charts and pamphlets. Their prayers were with us, so that the hand of fellowship, love, and co-operation stretched around the world.

The eleven Ecclesias followed up each with a local address on "Your Place in the World of Tomorrow." All requests for literature are being followed up, and an instruction class held in Dudley.

All who took part in the campaign shared the blessing of studying and working together. Only the Father can give the increase. We pray for His blessing. May the number of the Elect soon be made up, and the Day dawn that brings redemption. Even so, come, Lord Jesus.

—A. Harrison, England.

## *Contending for the Faith*

Those who contribute financially to the proclamation of the Truth, and those who engage in the laborious work of distributing books or pamphlets by mail or by door to door, must often wonder whether it is all worth while! The results seem so poor in comparison to the quantities of literature that are sent out, that some wonder whether it is of any value. We therefore this month, publish extracts from letters received from all parts of the world, showing that some interest is shown here and there. All these letters were received within a couple of weeks, and are typical of the trickle of correspondence constantly being received.

### **Co-operation Between South Africa South America, South Australia**

"Thou I am in Chile, in South America at the moment, I came across your very interesting booklet: WAR WITH RUSSIA IS INEVITABLE, whilst in South Africa, and I would be grateful if you would send me a copy of it in the English

language to Chile at the address at the head of this letter. It is a remarkable booklet fitting exactly into our time, and I wonder if it is also published in German and in Spanish. My wife cannot speak English, being of German descent, and my son resides in Venezuela. I have also relatives living in Western Ger-

many, and I would like to send them this book in the German language, and a copy for my son in Spanish. Further, I would be pleased to receive your booklet: **HOW TO USE THE BIBLE**, and if this is printed in German and Spanish also, I would be pleased to receive copies in those languages.

"I am of Lutheran confession, and was born in Libau on the Russian/German border. At the year of my birth this town was under Russian rule, but in 1915 it was taken by the Germans. In 1918, the Latvian Republic came into existence, and Libau was renamed Liepaja. In 1940 my birthplace was occupied by Soviet troops, but in 1941 it was taken again by the Germans, this time under Hitler. Since 1944, however, it was re-occupied by the Russians who still control it.

"I left Latvia with my wife and my eight year old son in September, 1944, practically penniless, for I had to leave everything behind. Since then, we are classified as "stateless", refugees, or displaced persons. After leaving Latvia, we took shelter in Austria until 1948. Then we emigrated to Chile. My wife became a Chilean citizen, but owing to the bad economical conditions in Chile, I left in 1949 as an emigrant to Australia, and as a seaman have often visited Adelaide. But as there was no scope in my line of business as shipbroker, I left Australia in 1951 bound for the U.S.A. Then again back to Chile, and since 1955 I have been in South Africa. While there, I came very often in contact with Mr. Larson from the Christadelphian Meeting in Durban. I have, however, now returned to Chile.

"You will understand that I am very interested in the development of Russia, and your booklet gave me much food for thought. I look forward to receiving further copies."

—H.E.K. (Chile)

#### LEARNING TO STUDY THE ... BIBLE

"Thank you for your letter containing the answers to our questions; they were very easy to understand. When we get our wide margin Bible, we shall paste your answers in the appropriate place."

"Last Sunday, we went to the 11 a.m. Memorial Service just to get acquainted with it; then, in the afternoon, to a lecture in the suburb of New Brighton (N.Z.), where a special effort is being made by the Ecclesia, and then in the evening to the usual Sunday evening service.

"We have advised Mr. J. J. Morgan that we (my wife and I) wish to be baptised."

"I have remarked to one or two other people, that a year ago, studying the Bible was the last thing we would have thought of doing. But now we have a Bible, the Diaglott, the Christadelphian Instructor, three volumes of Herald of the Coming Age., and other publications. We got spare copies of the "Herald" and sent them to relatives and friends in N.Z., U.K., and Austria.

"My sister lives in Vienna with her Swedish husband. Do you happen to know of any Ecclesia in Austria or Sweden. She can speak both Swedish and German.

"Since being drawn to the Truth I have given up quite a number of things over the past months, yet never seem to miss them at all. Nor do world troubles now alarm us as they did one time. I used to be afraid of death, but now I know the answer to it. The Bible indeed sets forth a wonderful hope, and it is indeed a joy to read it with understanding."

—R.S. (N.Z.)

(It was our pleasure to make personal contact with the writer above during a special effort at Christ-church last year. We rejoice in his developing understanding of the Word, and trust that the blessing of God may be with him in the step he and his wife are about to take—that of baptism).

# Contents

## "Logos" Volume 30



### Thoughts for the Times.

|  |     |
|--|-----|
| The Business Man with Bible in Hand .....                | 33  |
| Criticism .....  | 65  |
| Approaching Judgment .....                               | 97  |
| Shall we Develop to Maturity — or Pine and Perish! ..... | 129 |
| The Greatest Principle of All .....                      | 161 |
| Dead Asleep or Wide Awake .....                          | 193 |
| Essentials for Profitable Reading of God's Word .....    | 225 |
| Where is Your Bible? .....                               | 257 |
| Anxiety at the Judgment Seat! .....                      | 289 |
| Do You Read without Profit? .....                        | 321 |
| How Spiritual Growth is Revealed .....                   | 353 |

### Prophecy of Immanuel

|   |     |
|---|-----|
| Immanuel's Triumph .....                | 4   |
| The Growing Branch .....                | 34  |
| The Righteous Judge .....               | 66  |
| The Glorious Kingdom .....              | 98  |
| Immanuel — Pivot of World Power .....   | 162 |
| When the Remnant will Return .....      | 194 |
| Israel's Return to the Name .....       | 258 |
| Water from the Wells of Salvation ..... | 322 |

### Ezekiel's Temple

|                                     |                |
|-------------------------------------|----------------|
| A Glance at Future Glory .....      | 9, 48, 71, 104 |
| Israel's Glorious Inheritance ..... | 141            |
| The Holy Oblation .....             | 175            |

### At the Eureka Class

|  |     |
|--|-----|
| Habakkuk: The Prophet who Learnt Patient Waiting ..... | 16  |
| Zephaniah: The Prophet and the Reform .....            | 38  |
| Zechariah: The Prophet and the Temple .....            | 74  |
| Joshua's Filthy Garments .....                         | 177 |
| Approaching Illumination of the Nations .....          | 209 |
| The Woman Who Flew From Jerusalem to Rome .....        | 305 |

### Questions Answered

|                                 |     |
|---------------------------------|-----|
| On Pre-existence .....          | 22  |
| James 1:14-15 .....             | 80  |
| Mathew 17—Moses and Elias ..... | 108 |
| Saved in Child-birth? .....     | 343 |

### Thoughts on the Word

|                                  |     |
|----------------------------------|-----|
| On Dangerous Ground .....        | 251 |
| Not a Disciple of Mede .....     | 251 |
| Who is to Blame? .....           | 252 |
| The Work of Brother Thomas ..... | 349 |
| Christ's Cruel Betrayal .....    | 349 |
| Let us think of Ezekiel .....    | 349 |

### Notes on The Apocalypse

|                                       |     |
|---------------------------------------|-----|
| Revelation Chapter 20— 30,96, .....   | 157 |
| Revelation Chapter 21-158, 187, ..... | 221 |
| Revelation Chapter 22 .....           | 221 |

### General Articles

|   |     |
|---|-----|
| Introduction to Volume 30 .....                     | 1   |
| Confess Your Faults — One to Another! .....         | 14  |
| The Wages of Unrighteousness .....                  | 42  |
| Be Not Discouraged .....                            | 53  |
| The Ecclesia of the Living God .....                | 82  |
| The Nature of Man and the Sacrifice of Christ ..... | 87  |
| Concerning the Word "Spirit" .....                  | 110 |
| Death of a President .....                          | 114 |
| Preaching the Truth in the Philippines .....        | 140 |
| Unity in Australia — The Accepted Basis .....       | 151 |
| Book Review — Systematic Theology .....             | 236 |
| Effectual Prayer .....                              | 271 |
| Judge Not! .....                                    | 272 |
| Of What Class Are You? .....                        | 279 |
| The Restoration from Babylon .....                  | 282 |
| True Gold on the Gold Coast .....                   | 311 |
| The Tongue .....                                    | 315 |
| Encouraging Results in British Columbia .....       | 316 |
| Cypriot Crisis .....                                | 354 |
| The New Hymn Book .....                             | 364 |
| The Goodness of God .....                           | 370 |
| Will We Be Missing? .....                           | 375 |
| The Benefits of Co-operation .....                  | 380 |
| Contending for the Faith .....                      | 381 |

**Leaves from a Diary**

In a Hong Kong Hotel ..... 346  
 Tokyo and Los Angeles:  
 A Contrast ..... 377

**FROM OUR CORRESPONDENCE**

The Truth Vindicated — Need  
 for the Pioneers — Letter  
 from South Africa ..... 25  
 Magazines wanted—The Time  
 of the End — A Glance at  
 Future Glory — Improve-  
 ment Needed! ..... 89  
 Too Much Marking?—Adver-  
 tising the Herald — Good  
 Assistance in Sunday School  
 Work ..... 122  
 What Price Education — Ap-  
 preciates Magazines — Con-  
 troversial Herald Appreci-  
 ated ..... 183  
 Need for Straight - forward  
 Speaking — Rome and Is-  
 rael — Request for Litera-  
 ture — Controversial Herald  
 Leads to Further Study ..... 216  
 Concerned for Pioneer Writ-  
 ings — A Question on Re-  
 sponsibility — Signs of His  
 Appearing — Assists in Sun-  
 day School—News from  
 South Africa — Requests  
 Booklets ..... 285  
 New Wide Margin Bibles —  
 Story of the Bible ..... 320  
 Should the Pioneer Writings  
 Be Amended? — Jehovah's  
 Witnesses or the Bible —  
 How to Use the Bible —  
 Preaching the Word "in  
 Season and Out!" — Jeho-  
 vah's Witnesses Active! —  
 Appreciates "Logos" Policy  
 — Books Wanted! ..... 350

**EDITORS NOTEBOOK**

News From Newfoundland ..... 26  
 What Price Education ..... 59  
 Among the American Eccle-  
 sias ..... 90  
 Is There a Curse on Ham? ..... 123  
 Across the Pacific to New  
 Zealand ..... 153  
 Land of the "Long White  
 Cloud" ..... 184  
 Contending for the Faith ..... 217  
 Home Again ..... 252  
 Two Outstanding Fraternal  
 Gatherings ..... 287

**DO WE NEED A NEW  
 APPRAISAL OF PROPHECY?**

By Their Fruits Ye Shall  
 Know Them ..... 130  
 Gogue: Russian or Arab? ..... 226  
 The King of the North—Rus-  
 sian or Turk? ..... 290

**AN EXHORTATION TO  
 FAITHFULNESS**

Shall We Strive For — the  
 World or Life? ..... 136  
 Was Paul Mistaken? ..... 200  
 Why the Truth Is Hateful  
 to the World ..... 248

**THE CHERUBIM**

The Significance of the Name ..... 146  
 Immortal Priests in Eden ..... 168  
 Symbols in the Tabernacle ..... 203  
 As Symbols in the Temple ..... 231  
 Ezekiel: Man of Sign ..... 264  
 A Glory Greater Than the  
 Sun ..... 297  
 An Infolding Fire and Eye of  
 Amber ..... 334  
 Four Living Creatures ..... 359

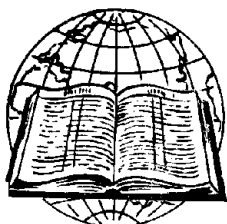
Souvenir Issue

*A Glimpse*

*of a*

*Years Work*

in the SUBURBAN YOUNG PEOPLES' CLASS



ZECHARIAH 14:9

December, 1962

## A WORD BEFORE BEGINNING . . .

*For nine years, the Suburban Young People's Class has laboured to remind its members of the urgency of the times, and the necessity for individual preparation for the return of the Master. The Class is associated with the three Suburban Ecclesias in the Adelaide, S.A., area: Woodville, Cumberland and Enfield. It meets monthly, to consider some of the wonderful features of the Scriptures, and to encourage a spirit of enthusiasm for the Truth amongst its members.*

*And now another year has passed! Our work has continued and progressed, resulting in much pleasure and profit to those who have supported the Class. We look forward to a further twelve months in the service of the Master, wondering whether we will be writing another foreword this time next year! The dramatic signs of the times indicate the near return of the Lord, and then the work of the Suburban Young Peoples' Class will be but a pleasant memory!*

*During 1962 we have combined with three special efforts sponsored by the suburban ecclesias. We have enjoyed speakers from interstate, as well as our local members, and we take this opportunity to express appreciation for their valued work. This little booklet reveals but a "faint taste" of the valuable spiritual food dispensed by our leaders during the year.*

*Our theme for this year's study was "the power of the Truth". Our early meetings considered the wisdom of the Creator as opposed to the folly of man. These were followed by discussions on features of God's prophecies, and their power in the world scene. The concluding meetings were devoted to a study of some of the great men of faith, who had applied the wisdom of Yahweh in their lives, and were a living example of the "power of God unto salvation."*

*In this booklet, we have reproduced some of the outstanding aspects of our various meetings. It is not intended as an exposition of the particular subjects, nor as a report of leaders' remarks. It is merely a souvenir of the Class's activities for the year, to provide members with many happy memories, and to stimulate a deeper consideration of these glorious truths.*

*As this booklet is forwarded to other parts of the world, the reader may desire further information upon the Class work, or upon the matters considered. We welcome such questions, and invite your enquiries to us at the address on the inside cover.*

*What of 1963? In the absence of the Master we commence again the work of the Suburban Class in the spirit of Paul:*

**"Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself, and them that hear thee."**

— The Committee.

February 3, Woodville, Bro. J. Berry

## Science Falsely So Called!

"The heavens declare the glory of El; and the firmament sheweth his handiwork. . . . He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke" (Psa. 104:32).

The wisdom, reason and omniscience of the Great Creator stands in stark contrast to the abject folly of man. This distinction is evident in a comparison of Divine Creation, recorded in Genesis, with the delusions of the man-promoted "Theory of Evolution." A wholehearted acceptance of the truth concerning mankind's beginning is essential. The challenge to evolutionism is fundamental, and cannot be avoided, particularly in this "scientific" and God-defying age.

This contrast is seen in the meaning of the two words. "Creation" means "to cause something to exist in form or shape by a definite act or declaration." "Evolution" signifies "unrolling, unfolding," with the idea of a succession of events, a series of growths, changes, transformations.

But the Scriptures constantly declare that Yahweh Elohim is the great Creator. Paul states:

"God that made the world and all things therein . . . he giveth to all life . . . hath made of one blood (Gr: made out of one man every nation of men) . . . we are the offspring of God" (Acts. 17:24-31).

The Lord also confirmed the Genesis account (Matt. 19:4-6; Mark 10:6-9). Indeed a tremendous range of overwhelming evidence supports creation, and opposes evolution, with its lack of real scientific evidence or proofs.

Evolution is a religious philosophy, a human belief, which requires a "faith." Being the alternative to creation, it constitutes extreme idolatry! Its basis is assumptions and proposals; its best advocates confess their ignorance and doubts; its "discoveries" and "strongest proofs" are products of human imagination, and have been revealed as deliberate hoaxes and impudent frauds! It is an evil, speculative, idolatrous belief. The main issue is thus clear. Wise men and women will heed the warning (2 Tim. 4:2-4).

The theory began as a childish, confused myth in ancient Babylon. The Greek philosophers about 450 BC developed it. Plato reproved his contemporary speculators, Empodocles and

Aristotle, saying "You gentlemen are mistaken; man did not evolve from the beast, but man began equal with the gods." In the first century BC, Lucretius had some conception of an evolutionary process. Centuries later came Buffon (1770), Diderot (1794, French philosopher with a universal theory), Erasmus Darwin (1794, who commenced serious speculation), Lord Monboddo (who believed in the close relationship between man and the higher apes), Lamarck (1809, who advanced the general theory), Lyel (1797-1875, who made the main contribution to the theory before Darwin), Darwin (1838, who conceived the idea of a "struggle for existence," and "natural selection," and published "Origin of Species" in 1859), and then T. H. Huxley, Ernst Haeckel, De Vries, etc., and down to the present day: Prof. Julian Huxley (who teaches the exact opposite to many of his Grandfather's ideas). In the past 20 years, the theory has retreated through new knowledge and numerous scientists in many fields who reject the doctrine of evolution. Yet it is increasingly propounded in this godless age.

The churches have been further corrupted by this insidious poison. No objection to this theory, but rather the opposite, was stated by the Church of England Archbishops' Commission in 1922. In 1950, an Encyclical from Pope Pius XII linked the "doctrine of evolution," and the "origin of the human body." Thousands of school children have been, and are being, deceived by this godless fabrication, and a new generation of atheists is developing. Evolution teaches "war as a biological necessity," in the "struggle for existence."

The last 60 years have seen the acceptance by some in the ecclesia of certain principles of evolution. The concessions and compromises made, have established a liberalism and modernism in Christadelphian teaching. The urgent need today is to our individual application to the Word — a careful, prayerful, attention to what is written, and a faithful acceptance of "every word which proceedeth out of the mouth of God." The greatest aid to our understanding of the early chapters of Genesis is "Elpis Israel." It will open our minds to the reasonable and authentic creation of the world, showing that glory is thus the right of the Eternal One.

Let us "give attendance to reading, exhortation and doctrine" (1 Tim. 4:13, 16), and "study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of Truth" (2 Tim. 2:14). With the return of Christ so imminent, we must now prepare ourselves for his coming. Then the fables and theories of all ages will give place to true science . . . God's science!



March 10, Enfield, Bro. B. Philp

## Messiah in Prayer in Gethsemane

"My soul melteth for heaviness: strengthen thou me according to thy word" (Psa. 119:28).

Psalm 119 is the cry of a man in distress, a man who suffered at the hands of his enemies, a man who learned to draw strength from Yahweh. Four themes run through this remarkable Psalm

- \* the hatred and persecution for this afflicted one by those who were out of the way . . .
- \* his sadness at their folly . . .
- \* his confidence that the way of error would not prevail . . .
- \* his prayer for his own deliverance.

The Psalm is built around ten words, which constantly recur: Way, Law, Testimonies, Precepts, Statutes, Commandments, Righteous/ness, Judgments, Word (to impart information by any means), Word (actual speech).

It is Messianic, because the "afflicted one" declares that he has kept the way, the law, the testimonies, the precepts, the statutes, the commandments, the righteous judgements, the word and words of Yahweh (vv.30, 55, 22, 100, 8, 115, 106, 102, 67, 57). Jesus, alone, has done this, and the Psalm expresses his earnest and longing prayer in the last hours of his humiliation.

The five preceding Psalms are the passover psalms, and thus would have been "the hymn" sung in the large, upper room furnished, at the first breaking of bread meeting.

After singing this hymn, the Lord and his disciples went out into the mount of Olives (Matt. 26:30), and came to Gethsemane (v.36). Here was seen the heart-rending, but wonderful, last trial of Jesus, that was soon to break forth into the glory of his life at the right hand of the Father. Three times Jesus prayed for the "cup to pass from him." He was not requesting that the death of the crucifixion might be avoided, for he knew that it was the divine purpose of his Father. His prayer was that the trials of the hour might pass quickly, that the suspense, the agony of waiting, the horror of it all, might pass, and give place to three days of unconscious death, culminating in the glories to be revealed.

Luke (22:39-52) tells us, that at that point an angel appeared to Jesus, strengthening him, and he, being in an agony, prayed with great intensity. The Psalm reveals that the prayer of Jesus constantly referred to those wonderful words of assurance, which had just been spoken to him by the angel. These words are outlined in the sections of the Psalm which refer to "Word" meaning actual speech (vv. 9, 17, 25, 28, 42, 43, 49, 57, 65, 74, 81, 89, 101, 105, 107, 114, 130, 139, 147, 158, 161, 169). When each verse is carefully studied, the strengthening things concerning which the angel spoke, can be clearly seen: resurrection glory; the assurance of the resurrection; the glory to be revealed; the assurance of deliverance; the fact that he (the angel) was merely the messenger of One greater; Yahweh's covenants to the fathers. . . .

As a result, Jesus received power to keep his mission without wavering; strength for the task before him; power to be calm in the presence of his enemies who crucified him; the ability to look beyond the suffering and the shame; the knowledge that his disciples would be glad when they saw what he had accomplished.

He knew that his consecrated life had been to equip him for this very hour of suffering, and though his own nation was dedicated to his destruction, Yahweh's word would give him everlasting life.

If we reverently study this wonderful Psalm, we will be privileged to kneel beside the Master in the Garden of Gethsemane, and those who do, will find a new power in their lives, to faithfully endure the suffering which comes before the victory.



March 31, Cumberland, Bro. E. S. Sponberg

## Immanuel - Light of the World

"In the former time, he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, 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 prophecy of Isaiah, quoted above, is used by Matthew to describe the Galilean ministry of Jesus, as a fulfilment of the predicted coming light.

Both Zebulun and Naphtali (Galilee) has had a dismal history. At the northern tip of Israel, they first felt the blows of invaders such as Benhadad (1 Kings 15:10), Hezeal (2 Kings 10:32-33), and Tiglath-Pileser (2 Kings 15:29-30). Hiram was displeased with Solomon's gift of twenty cities in this area (1 Kings 9:10-13). Economically poor, Galilee was inhabited by mixed races, Egyptians, Arabians, Phoenicians and Jews; and even its Jewish inhabitants spoke with an accent that showed Gentile corruption (Cp. Mark 14:70, Luke 22:59, Acts 2:7). The "unclean" Gentile influence that they associated with the district would naturally repel Jews who "judged after the flesh," from accepting "Jesus of Galilee" (John 7:41, 52).

But the prophet declared that Galilee's sordid past would give place to a future glory. This was partly realised when Jesus appeared, manifesting the moral glory of the Father (John 1:14, Eph. 1:17).

To Israel had pertained "the glory" (Rom. 9:4), the symbol of Yahweh's presence in the nation. It shone from above the Tabernacle Mercy Seat, between the golden Cherubims (Exod. 25:22); a shining light representing forgiveness and acceptance (Psa. 80:1, Lev. 18:2).

Ezekial saw the glory of Yahweh departed (Ezek. 10:18-19), but he also prophesied of its return, embodied in Christ and the saints (Ch. 43:2) to the house of prayer for all nations in the coming age. In the long interval the visible glory has remained absent. This glory, however, was to become apparent to the faithful, in the person of the Lord Jesus Christ. Paul declares it was veiled in his flesh (Heb. 10:20). Jesus was the

Mercy Seat, upon which it shone (Rom. 3:25). It was located in the true tabernacle, Jesus, which the Lord pitched and not man (Heb. 8:2).

It was in Immanuel — “God with us” (Isa. 7:14).

“The Light of the World” came to Galilee of the Gentiles. He came into a despised, darkened land, “but the darkness comprehended it not” (John 1:15). In Jesus, God said, “Let there be light,” He enacted the work of creation (Rev. 3:14, Col 1:16) — the emergence of Divine Light in a world submerged in darkness — and brought about the “new creation.” Both in the physical creation and in the spiritual re-creation in Christ, it was “the word of God” that brought light to the world.

Consider the aspect of Yahweh’s Glory veiled in the flesh of Jesus! Our attention is directed to the vail of the Mosaic Tabernacle, which consisted of five colours:

- \* Gold (or Yellow), a symbol of a tried faith (Lam. 4:2);
- \* Red (or Scarlet), representing sin, or sin’s flesh (Isa. 1:18);
- \* Blue, suggestive of Divine manifestation, of Yahweh’s Commandments, of His heavenly calling (Num. 15: 37-39);
- \* Purple, being a mixture of red (man) and blue (God) — thus God manifest in the flesh (1 Tim. 3:16; 2 Cor. 5:19), and the royalty (purple) to which man is invited through the Truth;
- \* White, symbolising the righteousness of God, which alone can save (Rev. 19:8).

The vail shrouded the Most Holy from view, but we are privileged to see Jesus (by understanding him, and acting upon the things for which he stands), and thereby the vail is taken aside, and we are enabled to see God!

This was the light that shined in Galilee, and illuminated some, as Paul declares:

**“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6).**

May 5, Enfield, Bro. J. Knowles

## Israel's Coming Triumph Over Edom

"For the day of Yahweh is near upon all the heathen. . . . but upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. . . ."  
Obadiah, 16-17.

Containing but twentyone verses, the book of Obadiah presents an intensely interesting study. It reveals that Israel will shortly triumph over Edom, a nation that has passed out of existence over 2,000 years ago, and of which it was prophesied would never be re-established! This seeming paradox is explained in the message of Obadiah, the servant of Yahweh.

The prophecy has two divisions:

verses 1-14 — a prophecy of Edom's punishment by Yahweh through Nebuchadnezzar, King of Babylon, shortly after the book was written, and culminating in AD 70, when Rome invaded Jerusalem, and the last of the Edomites (Idumeans) were destroyed.

verses 15-21 — a prophecy against the latter-day Edom, the sin power of the Gentiles, illustrating the sacrificial punishment of "all the nations" and the ultimate triumph of Zion (cp Amos 9:11-12 with Acts 15:15-17).

The message of Obadiah clearly teaches that none can curse Israel and escape punishment. The Edomites both literally and symbolically represent the class of people that hate Israel. Their father, Esau, later known as Edom, hated his brother Jacob, and this hatred was transmitted to his descendants.

Here were two nations, both accepting Abraham as their forefather, both descending from Isaac, but only Israel could claim the parentage of all three great patriarchs, Abraham, Isaac, and Jacob. Yet these two nations, so closely linked, felt only hatred for each other:

"For violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever" (verse 10).

The symbol of mountains is used very effectively in the prophecy. Mount Zion is contrasted with Mount Scir, the Mount of Esau. Note verses 8, 9, 16, 17, 19, 21. The final picture shows the complete destruction of all the Gentile powers (i.e. mountains, or kingdoms), and the ultimate triumph of Zion.

In studying this book, many other intensely interesting details are revealed, such as the parable of the name Edom, a word meaning "Red," being the symbol of sin (Isa. 1:18). The prophecy thus, has a vital bearing upon our attitude to the Truth. It holds open a course of life, and a course of death. We are wise to align ourselves to the former, to make an intimate study of Obadiah's prophecy, and to allow ourselves to be guided by his example.

Bible marking notes, issued on our class night, are available on application to the Young People's Committee. Further matter is also contained in the 1953 issues of "Logos" magazine.



June 23, Cumberland, Bro. K. Martin

## Where is Knowledge and Wisdom?

"Doth not wisdom cry? and understanding put forth her voice"  
(Prov. 8:1).

Godly knowledge and wisdom are two great attributes demanded by the Creator in His children. Yet these are attributes not often manifested. Both are necessary, for knowledge is gained by enquiry, and wisdom is the right application of this knowledge.

Opposed to this is the knowledge and wisdom of the world.

These are opposites. They are the weapons of the "seed of the woman" and the "seed of the serpent" respectively. Paul warns us, as the "seed of the woman," to cast down reasonings, and every high thing that exalts against the knowledge of God (2 Cor. 10:5). He denounces the wisdom of the flesh, for those using it, "professing themselves to be wise become fools" (Rom. 1:22). Thus God gave them over to a mind void of judgment (Rom. 1:28).

Fleshly wisdom was evident in the building of the tower of Babel. Gen. 11:4 shows that the tower was contemplated to satisfy the demands of the flesh, irrespective of God's wishes. But Yahweh destroyed their enterprise, and revealed that Divine power accompanied Divine wisdom, and that this will eventually dominate the whole world. There remains, therefore, a warfare between the two "wisdoms." And the example of Babel continues through all ages. We likewise must destroy the "tower of Babel" today. Paul refers to this in 2 Cor. 10:4-5, when he exhorts us to "pull down the strongholds," and "cast down the high things" through the power of the Word of Truth. Our strong tower is the "Name of Yahweh" (Prov. 18:10), which alone stands immovable. Thus Divine wisdom and Divine strength accompany each other. To develop the former will obtain the latter.

How can true wisdom be obtained? "The fear of Yahweh," says the wise man, "is the beginning of knowledge." "Wisdom is the principle thing, get wisdom, and with all thy getting get understanding. Exalt her and she shall promote thee; she shall bring thee to honour, when thou dost embrace her, she shall give to thine head an ornament of grace, a crown of glory shall

she deliver to thee." In Proverbs 7, Solomon contrasts true wisdom with worldly wisdom, the end of which goes down "to the chamber of death" (v.27).

This was the constant exhortation of Paul to the Corinthians. He revealed to them that the knowledge of God leads to wisdom in our lives, which, in turn, provides us with a power to overcome all trials and difficult circumstances in our lives.

**"God hath chosen the foolish things of the world to confound (compare the events at Babel!) the wise; and God hath chosen the weak things of the world to confound the mighty . . ." (1 Cor. 1:26-29).**

The destruction of the world is threatened in these words of Paul. It matters not what great Tower Of Knowledge And Learning men create, Divine power is opposed to it, as it was in the days of Babel. And the purpose of it all, is expressed in verse 29:

**"That no flesh should glory in his presence!"**

The exhortation is clear. We can seek earthly knowledge at the expense of the Scriptures only at our peril. The issues are vital, they are urgent. Let us be wise, and hear true wisdom's cry (Prov. 8:1), that we may receive her instruction (v.10), and be led in the way of righteousness, in the midst of the paths of judgment (v.20), and finally in the day of the Lord's return, "find life, and obtain the favour of Yahweh" (v.35).





July 21, Woodville, Bro. D. Horgan

## The Meek Man

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And God said, Certainly, I will be with thee. . . ." (Exod. 3:11-12).

This great leader of two million Israelites reveals a wonderful character, a remarkable understanding, a wisdom that is an example to us. As he led his people from the dark bondage of Egypt to the glories of the Promised Land, he stands as the Great Redeemer of Israel. The events in Pharaoh's court formed a foundation upon which this great character was moulded on Divine lines. Moses was a very meek man. He protested to Yahweh that he, being slow of speech, was unsuited for the difficult task of delivering his people. Probably, Moses would not be the man we would assign to the task, but from the Divine standpoint he was the one whom Yahweh wanted. He was a man who could be impressed with the Divine idea.

The life and character of Moses are a wonderful comparison and parallel to our deliverer, the Lord Jesus Christ (Deut. 18:18).

In Exod. 32:30-32, Moses portrayed the sacrificial aspect of the Lord. As the mediator, he approached Yahweh in prayer to make an atonement for the sins of the people (v.30). He was prepared to sacrifice himself, that the people might be redeemed (v.32). How great was the character of this man!

Numbers 12 is a most absorbing incident revealing the features of Moses. The murmurings of the people, at this stage of the wilderness journey, were beginning to weigh heavily upon Moses. Even the members of his own family were adding to his troubles. Not even on them could he rest and rely for strength and comfort. Miriam and Aaron challenged his leadership. What could he do? Where could he turn? In this chapter Moses utters only eight words, and they are a prayer to his Father, that Miriam might be healed (v.13)! Moses displays the wonderful facet of a teaching-priest in Israel, who is able to have "compassion on the ignorant." Similarly, the Lord Jesus Christ was not concerned with establishing his own authority during his first advent. He, too, was a meek man whom Yahweh vindicated. He, to, being oppressed by his brethren, prayed to the Father using similar words: "Forgive them, they know not what they do."

Numbers 11 records the occasion when the multitude lusted after flesh to eat. This incident again drew Moses to approach the Father for assistance. During this time a young man came to Moses complaining that two men were prophesying in the camp. Joshua declared they should be forbidden, but Moses' answer, once again, is in keeping with his character. He was not concerned with establishing his own right as Israel's only prophet, but rather does he declare: "Would God that all Yahweh's people were prophets" (v.29). In the days of Christ, this incident found its counterpart (Mark 9:38-50).

The more incidents we consider, the greater becomes the character of the Meek Man. He continually stood alone with only Yahweh to trust in. He bore the burden of 2 million people willingly. He continued to educate the people. He endured the complainers and murmurers, and was undeterred by sedition. Many times, he stood in the breach between Israel and their God, to intercede on their behalf. He was the only one who could save them from trouble. We can but marvel at his stability and courage under great trial and affliction.

Yahweh was his source of comfort and strength. His character offers exhortations which must be incorporated into our own lives, if we desire to attain unto life everlasting in God's Kingdom. We must humble ourselves. We must become impressed with Divine ideas. We must become a true follower of the prophet like unto Moses, the Lord Jesus Christ. It is our wisdom to accept the injunction of Deut. 18:18-19 with Acts 3:22-23.



August 18, Enfield, Bre. J. King, R. Stokes, M. Lund

## Paul: The Great Apostle

"I would to God, that not only thou, but also all that hear me. . . . were both almost and altogether such as I am, except these bonds"  
(Acts. 26:29).

### A Voice In His Life

Saul of Tarsus had great potential. Born of Jewish parents, educated at the feet of Gamaliel, a strict Pharisee with influential friends, his prospects for religious advancement were very promising. As a great student and exponent of the Law, he became angered at the constant opposition of the "sect of the Nazarenes." His hatred of this cause was demonstrated in his eager consent to Stephen's death. This incident sparked Saul's determination to completely extinguish this opposition group. The chief priest presented Paul with authority to imprison Christians both in Jerusalem and Damascus.

But his life was interrupted. On the way to Damascus, a voice from heaven was heard through a blinding light: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." Like a stubborn animal Saul had stuck to the strict tradition of the Pharisees, and had dedicated his life to the destruction of the Christians. But this was now about to end. "Who art thou Lord?" he cried.

**"I am Jesus whom thou persecutest. But rise and stand upon thy feet for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."**

The "voice" had sounded!

The word "minister" (Gr: hyperetes) signifies an "under-rower" or "assistant," whilst the word "witness" (Gr. martus) describes one who is prepared to witness for the Truth at the risk of life itself, thus, a martyr! Not only was Paul required to become a lowly servant in the very thing he had once tried to destroy, but in doing so he was to suffer (Acts 9:16). As a suffering servant, he was to preach forgiveness of sins by faith (the spirit of the Law) instead of merely the strict letter of the Law with which he had previously been associated.

The qualities of this great man were revealed when Paul freely admitted the error of his previous life. For a man in such a high position, it required much to obey the injunction of Christ. But he was "not disobedient to the heavenly vision." He was baptised, truly embracing the hope of Israel.

Paul never looked back. His whole life was spent in fulfilling his Divine commission, and as such is a wonderful example to us — a stepping stone to the perfection of the Greater Apostle, the Lord Jesus Christ.

### **A Man In His Life**

"I have planted," said the Apostle Paul, "Apollos watereth . . ." Apollos is first mentioned during his visit to Ephesus in AD 57. He was a Jew born and educated in Alexandria, the Greek capital of Egypt. Influenced by the stirring exhortations of John the Baptist, he had followed his teachings, and was in expectation of the Messiah. He had not yet heard that the Messiah had appeared in the person of the Lord Jesus Christ, as the Apostles had constantly taught.

At Ephesus were Priscilla and Aquilla, two who had obeyed the call of salvation through the teaching of Paul. Ignoring the gap in social status, they took Apollos aside and expounded unto him the way of God "more perfectly." The Scriptures record the powerful influence of this man, as he publicly refuted the Jews and proclaimed that Jesus "is the Christ (Messiah)."

Apollos, later, performed the same service for the Corinthian Ecclesia, where he built upon the foundation laid by Paul (Acts. 18:27, 19:1). But when he left, the situation deteriorated, and evil practices became common. Groups developed, alleging to follow Paul or Peter or Apollos or Christ. Paul heard of these things, during his third journey at Ephesus, and wrote to the Corinthians (10:1-13), purposing later to visit them (16:5-8). He declared to them the true relationship which existed between not only Apollos and himself, but between all the Apostles of the Lord.

All were ministers, through whom the word of Truth was declared. One had planted, another watered, yet none were to be worshipped, for God Himself gave the increase (1 Cor. 3:1-7).

Paul asked Apollos to return to Corinth to clear up the matter, but he declined, evidently waiting for Paul's letter to take effect.

Though Apollos was not as intimate a friend of Paul, as were others like Timothy, yet his friendship and capable assistance were undoubtedly a great consolation. Paul's task was tremendous, difficult, accompanied with torture, hardship and sickness; and in this man Apollos he found a sympathetic and understanding friend. Learned, but humble; intelligent, but sincere.

The last record of Apollos is that of faithful service (Tit. 3:13).

How pleasant is the thought that these two great men of

faith, who capably used their energies in the work of God, will again, through His grace, be united in the wonderful work of the future.

### **A Yoke In His Life**

Paul dedicated his life to the service of the Truth. In doing so he was rejected by his own people. He was one of the "sect everywhere spoken against." And consequently he received much tribulation and suffering. It was an age of physical danger, and the Apostle outlines some of his experiences to the Corinthians (2 Cor. 11:17-33). These things were brought upon Paul, because of his desire to witness for the Truth which he held. The divine commission delivered to him on the road to Damascus many years before required him to be a "witness" or "martyr" for the things he believed. He faithfully carried this yoke through the years, until, at last, after remaining captive in Rome, he succumbed to the executioner's stroke.

Such courage possessed by Paul was evident as he approached Jerusalem for the last time. Warnings were given of the danger to be found therein. Murderers were intent for his life. Yet the Apostle knew that the work of the Master must continue, and he pressed on in the face of the difficulties. Jerusalem began a new phase in his life. From this time until he finally reached Rome, Paul was dragged from city to city as a prisoner, testifying for the faith that had delivered him into such "bonds." He constantly proclaimed that "for the Hope of Israel am I chained."

But such difficulties, such trials, such tribulation, was nothing to Paul in comparison to the hope that lay ahead. "I have fought a good fight," he was able to say at the end, "Henceforth there is laid up for me a crown of righteousness." The bonds that held him to the soldier of Rome faded into insignificance when viewed to the freedom that the resurrection would bring. The chains that hampered his movements were of little consequence to this man, who was promised everlasting life in the future glories. He was able to look at such circumstances as a witness to the hope for which he was seeking. He was able to see in all the difficulties of life, the hand of Providence creating in Paul "a fellowship with the sufferings of Christ." So this great man was able to say:

**"For our light affliction, which is for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but those which are not seen: for the things that are seen are temporal, but the things that are not seen are eternal."**

September 15, Cumberland, Bro. J. Martin

## The Truth on Trial

"I stand and am judged for the hope of the promises made of God unto our fathers. . . ." (Acts 26:6).

The christian faith had changed the Apostle Paul from an arrogant Pharisee into a humble apostle of Jesus Christ. Because of this, he was told he would witness before "Gentiles, kings and Israel . . ." (Acts 9:15). The trials of Paul occurred approximately 60-62 AD. The period was characterised by violence and hypocrisy by the religious leaders. A time of apathy and corruption existed. Many appeared claiming to be Messiah. Evil was rife, and in these circumstances, Paul calmly declared the Hope of Israel. To the Jews he maintained his belief in the Old Testament Scriptures, proclaiming from them the Messiahship of Jesus. To the Gentiles he expounded a better way of life, showing the hope that was available through a belief in the "only wise God . . ." But his faith brought him into difficulties with both the Jews and the Roman authorities, that the Truth might eventually be proclaimed to "all people."

Acts 24, 25, and 26 record three of the trials of the Apostle.

During his last visit to Jerusalem, Paul was arrested by the Roman authorities to save him from the Jewish mob. Whilst he was in prison, the Jews plotted to kill him, but this was defeated by his removal to Caesaria, the headquarters of the Roman administration in Palestine. Thence the Jews were invited to present their charges against Paul. The case was considered by Felix, the Roman procurator. To assist their arguments, the Jews had engaged the services of a Roman orator, Tertullus, whilst on his part, Paul declared his principle: "I do more cheerfully answer for myself" (Acts 24:10).

In opening the charges for the Jews, Tertullus resorted to flattery. He suggested that Paul was (a) a pestilent fellow, literally a "plague"; (b) a trouble maker amongst the Jews; (c) a ring leader of an unauthorised sect known as "the sect (Gr: 'heresy') of the Nazarenes" (John 1:46); (d) and that he had profaned the Jewish Temple, the centre of their worship.

Paul's reply was true, concise and to the point: (a) he had only been in Jerusalem twelve days, seven of which were spent in the practice of the Jews' own law! (Acts 21:16); (b) he had not been disputing any matters, or creating a disturbance. His original accusers were themselves absent (Acts 24:18-19); (c)

his beliefs like those of the Jews, were based on the law and the prophets. Who, then, was right? Paul declared that the Scriptures taught the resurrection of the dead, but on this vital point the Jews could not agree (Acts 23:6-9). Paul's wonderful understanding of the law and prophets demonstrated that his religion was "more Jewish" than their own. Therefore the Jews were maligning a man who understood their law far better than they did!

The case was not completely determined. Paul was retained in prison by Felix, and when his successor came to power, the Jews desired the case to be renewed. This time, Festus was the Governor. The charges were similar to those presented before Felix. They declared that Paul had violated Jewish law; profaned the Temple; committed acts of treason against Rome; supported a false Messiah.

Paul's answer was again powerful, protesting his innocence and pointing out the absence of proof for the allegations of the Jews. Because Festus was not well acquainted with Jewish law, he took the opportunity of presenting the case before King Agrippa, who was on a state visit to Caesarea. As Paul had appealed to Rome, this trial was only for the purpose of providing Festus with something substantial to advise Rome. For he did not fully understand Paul's position (Acts 25:19-27).

Next day, the court resumed.

Assembled before King Agrippa and Festus was the official administration of Rome in the Middle East. On the other side, the shackled prisoner was arraigned. Before the noble company of the chief men of the city, Paul was again to state his case. . . . proclaiming the power of the Gospel and the Hope of Israel. King Agrippa knew the Jewish custom and law (Ch. 26:3), and was able to appreciate the Apostle's arguments.

Paul's defence is a wonderful testimony to the power of the Truth in a man's life. He outlined his previous life as a leading Pharisee. He declared his intention to destroy the Christian faith. Now he was found as one of its leading advocates. The court must have pondered: what had wrought such a change in this man's life (v.1-18); Paul then recounts his conversion, revealing that three great incidents had occurred. A blinding light had opened his eyes to the truth! A stupendous revelation had opened his mind to the truth! A Hebrew voice from heaven had opened his heart to the truth! (v.6-18).

This was a powerful testimony before the nobles of the land assembled around the prisoner. They were in a similar position of spiritual darkness, and Paul offers them the same power of transformation. Imagine the manner in which Paul would quote Scripture in proof of his statements (v.22-23). Such a powerful demonstration of faith caused Festus to shout, "Paul, you are mad!"

Light, Revelation, Voice . . . Forgiveness . . . Faith . . . These were the constant themes of Paul's letters to the believers. They contain the true meaning of a changed life.

At the end of the hearing Paul issued a challenge to the King (v.27). Agrippa was caught in the forceful and telling arguments of the prisoner. He found difficulty in avoiding the direct challenge of Paul. So he replied, "In such a little time, do you think you can make me a christian!" But the quiet, noble and perhaps a little sad, reply of the Great Apostle came unerringly back:

**"I would to God, whether a little or a long time, ye shall be as I am . . . except these bonds!"**





October 13, Enfield, Bro. G. E. Mansfield

## The Rise and Fall of the Asian Ecclesia

"Therefore watch, and remember, that by the space of three years  
I ceased not to warn every one night and day with tears. . . ."  
Acts 20:31.

One of the greatest tragedies in ecclesial history, is the eventual decline of ecclesias which commenced strongly! Through faulty leadership, through the inability of each member to apply themselves to the cause of their ecclesia, through the lack of spiritual diet, which alone creates strong men of faith, ecclesias have come and gone! This is a powerful exhortation to the ecclesias of the last days. In our hands lies a grave responsibility, for the growth and development of the ecclesia depends upon our individual attitude to the Truth, and our steadfast adherence to principles of right.

That is what the Asian ecclesia lacked!

It commenced strongly. Its foundation members included the Apostle Paul, Priscilla and Aquila. And in Ephesus, in the midst of a religiously fanatical city, these Christadelphians dedicated their lives to the Truth. The home of Priscilla and Aquila became "open house" for all truth-seekers, eventually becoming the centre of ecclesial life in Ephesus (1 Cor. 16:19). The work of Paul in this city, really began on his second visit. Acts 19 records his contact with 12 men, who became the basis of the Ephesian Ecclesia. We can appreciate this small group meeting together on the first day . . . away from the clamour, the frenzy, of the religious mob of the city, to observe in quietness and sincerity, the Memorial meeting. What great comfort and reassurance this would mean to Paul, as he faced the difficult and depressing days to come!

Unfortunately, the ecclesia was not free of opposition. Only 3 months had passed before Paul was forced out of the synagogue (v.8). But, nothing daunted, he found a meeting place nearby, continuing his preaching for two wonderful years. The results were remarkable. The Ephesians heard the Word of Truth, and from that centre, the Gospel went forth throughout proconsular Asia. From this time, the rise of the seven ecclesias of Asia can be dated. The events of these years were some of the most important in the history of the first century ecclesia. Miracles were wrought. Superstition was suppressed. Controversy

was answered. Christianity forged ahead.

For three years, the Apostle laboured in Asia. He established strong ecclesias from his headquarters in Ephesus. They were strong ecclesias because the members were strong. There was found Priscilla and Aquila, two worthies who stood beside Paul when he faced great danger; there was found Timothy, who was left in charge of the ecclesia while still young; there was found many brethren and sisters who learnt to fight for their faith, who stood apart from their environment; who rejected their past association, who remained faithful to their trust.

But Paul could not remain in Asia. Macedonia called him! Greece called him! Syria called him! Rome called him . . . !

He was a great man, with a great mission. He could not delay at Ephesus, but he did have one last contact with the members there before leaving for Rome. Acts 20:17-38 records his last message to the ecclesia. Here are some of the saddest, yet most exalted words of the Apostle Paul. He calls them to his side, and delivers to them a powerful, thrilling and particularly moving exhortation. Though brief, his words were remarkably compelling, and caused the result recorded by Luke in verses 37-38. What greatness lay before the ecclesia!

Yet only six years later, Paul was forced to write:

**"All they in Asia are turned aside from me" (2 Tim. 1:15).**

These words, written from Rome, are his final words on record. What a heartbreak! The signs of decay, which he previously warned them about, were now evident. They had rejected their great pioneer! They turned their backs on Paul. But he exhorted the youthful Timothy to continue the work at Ephesus . . . to recreate the necessary virile spirit and fresh outlook (1 Tim. 1:3-7). Paul knew the trouble at Ephesus. Its leaders were trouble-makers, "vain babblers," who had departed from the Truth. But there were a few faithful ones. There was Onesiphorus; there was Priscilla, and Aquila, and Paul charged Timothy to continue the fight for the survival of the ecclesia in Asia . . . to associate with those interested in the progress of the Truth . . . to create a solid band of believers . . . to bring the ecclesia to life!

But Paul did not live to see the result.

Perhaps his death had some impact on the brethren and sisters. Perhaps the solid group of earnest students of the Word brought a change of attitude. Perhaps the trouble-makers left Ephesus. Whatever the reason, the closing years of the century saw a resurrection of the spiritual strength of the ecclesia (Rev. 2:2-7). Ephesus again became strong and virile, and received the commendation of their Lord (though still lacking in certain respects).

But today! Silence covers the arena of the apostles' ministrations. Apostacy has the whiphand. An important ecclesia had risen, fallen, risen again, but finally became swallowed up in the corridors of history.

The example only remains. But it is an example we must heed. We must continue the fight for truth in its purity, strengthening each other, and endeavouring to maintain *within our* ranks a solid pillar of spiritual strength, that the silence of Asia be not imitated in Australia.



November 3, Enfield, Bro. G. Hawkins

## The Final Message to Asia

"He that hath an ear, let him hear what the Spirit saith unto the ecclesias. . . ." (Rev. 3:22).

The Apocalypse opens with a warning that its contents are associated with the return of the Lord Jesus Christ and Judgment (Ch. 1:3, 10). Therefore the messages to the ecclesias of Asia are a key theme continuing through the book, until, in the last chapter, the seven are addressed as one complete.

Seven times the personal encouragement, "he that overcometh," is expressed, and is addressed to both elders and individuals (Ch. 2:10, 11, 17). This is an exhortation to saints of all ages. The titles which the Lord applies to himself are significant, and provide a key that can determine the strength and circumstance of each ecclesia. In addressing the "seven," the Lord uses the background of the city, or its name, as a means of comparison and warning.

"Ephesus," capital of Asia, was a city rising in splendor while others were fading away. It was the most prosperous city in Asia. But this environment caused the wealthy ecclesia to forget the first principles of doctrine and love. False doctrine was there in Paul's day (1 Tim. 1:3, 7). He had warned them to watch and remember their first love (Acts 20:30, 31). The Lord did the same (Rev. 2:4-5). They had many great and profitable works, but these availed nothing, because they were not generated by a sincere desire for the Truth. So, like the mighty city, this ecclesia was eventually removed by its possessor (v.1).

The name, "Smyrna," means "myrrh," which is associated in the New Testament with the birth, mission and death of the Lord. Here the Satan element existed, and developed into the apostate church. Here also, the pagan Devil element ruled. These Roman authorities confiscated everything possessed by the brethren, and subjected them to torture, to force them to deny Christ for paganism. Although destitute of material possessions they were rich in spiritual things. The titles of the Lord mentioned to Smyrna signify he also suffered, was murdered, yet rose again. Their trials therefore must continue that they might manifest their faithfulness, and be saved from the second death (v.10, 11).

Pergamos means "fortified impregnable fortress." The city was noted for its huge library, much learning, and its university education. The authorities demanded that everybody worship Caesar, and burn incense to him periodically. In the midst of this, the ecclesia existed. But its faithfulness gradually weakened through the requests and demands of society. They began to tolerate Balaam-influence, an influence which sought to gratify idolators for reward, by complying with their requests; an influence that taught non-separateness, intermarriage, unions with the alien. The broad outlook of the Nicolaitanes towards serious doctrine was cultivated. Thus, according to his title, the Lord Jesus Christ would cut off offenders (v.12).

"Thyatira" was noted for "trade guilds," "unions," "social clubs," etc.: its people were great "party goers"! Religion became a major part of society, and it was difficult for the saints to be separate. Many noble works were witnessed here, but became an end in themselves (v.19). "Jezebel" was in this ecclesia, providing a contrast to faithful Lydia, the first sister of this ecclesia (Acts 16:14). Jezebel of old, was notorious. While married to Israel's King, she wilfully committed fornication. She hated the true prophets, because they condemned her actions. Out of this influence, the False Prophetess, Harlot Church of Rome developed. Judgment was to be meted according to their works. The faithful would have power over this system (v.27).

"Sardis" means "red," "adam." The city was built on a hill, which had a sheer rock face on three sides, and which periodically cracked, providing a foothold for an invading enemy. Through laxity, the city forgot this weakness, and ignored the cracks which formed. An enemy came, and the "sleeping" city was destroyed. The ecclesia of Sardis had a name to live, but was dead. Cracks appeared in their spiritual fortress. Like Ephesus, they were warned to repent, to remember their foundations. But finally the ecclesia was destroyed. The ecclesia today has a name to live. But if we are found resting on a false reputation, we too, will be removed at Christ's return. Herein is encouragement for the few faithful, both in Sardis, and today!

"Philadelphia," means "love of brethren." Like Smyrna, this ecclesia was commended, even though it was suffering at the hands of authorities. They had a little strength, and were faithful although the false element was within. They were promised an open door. Note the titles of Christ, and his promise, revolve around the promises to David. The faithful would become king-priests in the kingdom to be established.

"Laodicea!" For a long time the city remained unimportant, but slowly rose to fame. It became noted for its commerce, its riches, and its manufacture of a black cloth from local black sheep. It was a city of theatres and sports ovals, and was par-

ticularly renowned for its medicinal arts. But the environment affected the ecclesia (v.17-18). They were lukewarm, took a middle course, indulged in the sports and theatre-going practices of their gentile friends, which forced them to become apathetic. Their major failing was that they "knew not!" They were ignorant of their true state in Christ. There were no words of commendation for this ecclesia! They were to be spewed out of the body of Christ (v.16). To those who would examine their ways and repent, there is promised a crown of glory. This ecclesia can typify us today (compare Rev. 16:15)!

The final warning and encouragement to the faithful few is recorded in Rev. 22. Thus the letters to the ecclesias, recorded for every age, holds out the principles of Life and Death. We are wise to take heed of the warnings, that we may share in the promised Blessings.



November 24, Woodville, Bro. H. P. Mansfield

Bro. J. Thomas speaks on . . .

## *The World Situation*

**"Thou therefore, my son, be strong in the grace that is in Christ Jesus, And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:1-2).**

Complete materialism exists today, for God's Word is rejected by the mass of humanity. Even within the ecclesia, a spirit of apathy to the study of the Word is being felt. Brethren and sisters seem content to drift along, failing to realise the urgency of the times. Study is neglected, and prophecy ridiculed. Yet the words of Rev. 1:3 remain a witness against this generation:

**"Blessed is he that readeth and they that understand the words of this prophecy."**

The blessedness promised by the Revelation relates both in this age and in the future. The purpose of God is clearly declared in His Word. He therefore expects us to study the matter and acquaint ourselves with His desires. The greatest assistance to the study of the Scriptures is the wonderful writings of our pioneer brethren, J. Thomas, R. Roberts, H. Sulley, etc. These men, though not directly inspired by God, were without doubt raised up that the Truth might be brought to light in these closing days of the Gentiles. They were men who fought for the truths they believed. Under great adversity, they produced the fine expositions of the Truth. They had no large ecclesias to support their work. There were no organised study classes to attend. They devoted their lives to the personal study of the Word. Of such, we have the exhortation of Paul, to esteem them for the works they have accomplished: "Let elders that rule well be counted of double honour" (1 Tim. 5:17).

A remarkable testimony to the words of Brother Thomas comes from a Seventh Day Adventist book, "Through Turmoil to Peace," which on Page 307 quotes from "Elpis Israel" and bases comments upon Brother Thomas's exposition of the return of the Jews to Palestine!

"Elpis Israel" was written over 100 years ago, yet it is as modern as tomorrow! It records events that are transpiring in the world scene at the present time! The preface to edition 3 declares:

**"When the dominion of Russia shall have attained its full extent, no previous empire will have equalled it, for in addition to the territory it now possesses, it will comprehend that of the old Roman empire, with Persia and the outlining countries of Germany, Bohemia, etc. Europe**

and Turkey will fall before its hosts, as the former fell before Napoleon. England will be against it. It will not be able to cope with Britain upon the sea. She will make Russia respect her power there, for God has given her the ocean, but the land to Russia. Britain's alliance will be fatal to all the continentals that look to her for help. She cannot conquer destiny. Her politicians affect to despise Russia's power, and from the supposed poverty of her treasury, predict her inability to compass her ambition."

Such a remarkable knowledge of present day events was gained through a deep, personal study of the Scriptures.

The year 1848 was a momentous year. "Elpis Israel" was produced during that year, proclaiming the future kingdom of God to be established upon the earth under Divine principles. In the same year, the "Communist Manifesto" was published. This book set forth the principle of a world-wide communism which would dominate all mankind. Thus there was produced in 1848, two books, each declaring opposite principles, each revealing a power that is yet destined to play a remarkable and important part in the world scene. In "Exposition of Daniel," Brother Thomas speaks extensively of the development of Russia, and its attempt at world dominion. He shows that in the development of the papal power; the merging of its interests with Russia; the welding of Europe to Russian ideals; there would be an attempt to conquer the world both politically and spiritually. Yet this desire will fail. There is a power greater than Russia, greater than Rome. It is the little Stone-power which hit the Image of Nebuchadnezzar, and destroyed its greatness (Dan. 2). In expounding these things which form part of the world scene today, Brother Thomas maintains:

**"When Russia shall make 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 look 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."**

Such an exhortation from one of the pioneers of the latter days, should stir us to a more determined stand for truth. It should compel us to open wider the pages of the Inspired Writings that we might prepare our minds for the great day to come. It should suggest to us to read and re-read the works of the pioneer brethren, who so ably commented upon the "deep things of the spirit," and who can lead us to a greater appreciation of God's Word.

These are the means to approval in the sight of the Judge. Having gained such knowledge, it is wisdom to so guide our life that we honour the Name we bear, and maintain the purity of the Truth in a day of apathy and indifference to the signs of the times.

The responsibility is ours, alone!



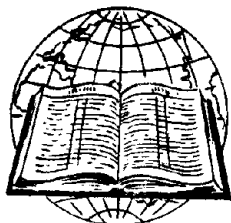
Souvenir Issue

A Glimpse

of a

Years Work

In the SUBURBAN YOUNG PEOPLES' CLASS



ZECHARIAH 14:9

December, 1963

## **A WORD BEFORE BEGINNING . . .**

It has been a year of dramatic and exciting events.. World-wide tension has increased. The nations have continued in their antagonism and open warfare. Trouble spots have broken out in all parts. And the world has continued steadily forward to the climax of the last days.

1963 has also seen progress in the sphere of youth activities in South Australia. In the eleven years of our existence, the SUBURBAN YOUNG PEOPLE'S CLASS has continued to remind its members of the notable events of our day; of the nearness of the return of the Lord Jesus Christ; and of the need for individual preparation. The Class is associated with the three Suburban Ecclesias in Adelaide: Woodville, Cumberland and Enfield. It meets every four weeks to consider facets of God's Word, and to stimulate its members to a faithful observance of His commandments.

We believe it has been an outstanding year in this work. The meetings have been of a particularly high standard, with an average attendance of over 100 members. We greatly appreciate the service provided by our various speakers, who have valuably assisted us in our ideal. We have endeavoured to provide for all ages that both young and not so young might benefit from our evenings! Though essentially a "young people's group," we encourage the support of older brethren and sisters. We believe that the mutual association of both young and old is essential to a proper appreciation of the requirements of the Truth. Those older can benefit from the virility and enthusiasm of youth; whilst the younger can gain from the experience and wisdom of age. Both must co-operate together as "one body" in the Lord, thus preparing "a people for His coming." As the world rushes to its impending doom, it is vital that the ecclesia close its ranks and strengthen the things that remain. We hope the Suburban Young People's Class will assist in some small measure to that end.

And now we place this booklet in the reader's hands. Herein we have reproduced some of the outstanding aspects of each meeting. It is not intended as an exposition of the particular subjects, nor as a report of the leaders remarks. It is merely a souvenir of the Class's activities for the year, to provide members with many happy memories, and to stimulate a deeper consideration of these glorious truths.

As this booklet is forwarded to other parts of the world, the reader may desire further information upon the Class work, or upon the matters considered. We welcome such enquiries, and invite the reader to write us at the address on the inside cover.

We now look forward to 1964!

If the Lord does not return, we shall again commence the work of a Suburban Young People's Class in the spirit of Paul.

**"Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself, and them that hear thee.**

—Your Committee.

## The Cherubim of Glory

"Over it the Cherubim of glory shadowing the mercy-seat;  
of which we cannot now speak particularly." — Paul.

We come upon two words in the Bible: Cherub (Psalm 18:10), and Cherubim (Gen. 3:24). The former is in the singular number; the latter in the plural. Cherub refers to one, and Cherubim to many. The usage of the term throughout the Bible shows that it is not necessarily limited to symbolic images as in the Tabernacle and Temple, but can also relate to living personalities. The King of Tyre is described as "the anointed cherub that covereth" (Ezek. 28:14), whilst, in Eden, the angelic guardians of the tree of life are said to be Cherubim.

What is the meaning of the term? In "Phanerosis," Brother Thomas suggests the following:

We believe that the word is derived from the root 'rachav,' 'to ride' whether on an animal or in a vehicle. By transposing the first two letters and heemantively inserting 'wav' before the last, we have 'cherub' or that which is ridden—in the plural, 'Cherubim.' This convertibility of the verb 'rachav' into the noun 'cherub' is illustrated in Psalm 18:10."

This suggestion has considerable merit, and has been endorsed by other Hebraists. It seems appropriate to the usage of Cherubim throughout the Scriptures for they are often identified with a vehicle. For example, 1 Chronicles 28:18 speaks of "the chariot of the cherubim," or, to follow the Revised Version, "the chariot even the cherubim." Here the Cherubim are identified with "that which is ridden." Consider also the language of Psalm 18:10.

*"In my distress I called upon Yahweh,  
And cried unto my God;  
He heard my voice out of His temple,  
And my cry came before Him, even into His ears,  
Then the earth shook and trembled;  
The foundations also of the hills moved  
And were shaken, because He was wroth.  
There went up a smoke out of His nostrils,  
And fire out of His mouth devoured;  
Coals were kindled by it.  
He bowed the heavens also and came down;  
And darkness was under His feet.  
And He rode upon a cherub, and did fly;  
Yea, He did fly upon the wings of the wind."*

In the picture presented above, all the forces of nature are represented at obeying Yahweh. His servant appealed to Him in distress (v. 6), and He hastened to his help. The manifestation

of power resulted in tremendous upheavals of nature which were directed particularly against the enemy. A tremendous storm broke in all its shattering power; the hurricane roared; the sea was lashed into a fury by the violence of the wind; an earthquake rent the habitations of man; fear and terror swept throughout the land. But Yahweh's servant was delivered, for there, in the very heart of the storm was the angelic cherub directing the issues for his benefit. This Cherub was a "ministering spirit, sent forth to minister for an heir of salvation" (Heb. 1:14). He was an angel, "mightily in strength, a doer of God's commandments, a hearer to the voice of His word" (Ps. 103: 20). He obeyed the directions of Yahweh as a chariot and horses do the one who rides it.

### **Yahweh's Cherubic-Chariot**

Yahweh is represented as riding His Cherubic-chariot in Psalm 99:1:

*"Yahweh reigneth;  
Let the people tremble;  
He sitteth between the Cherubim;  
Let the earth be moved."*

Expressions such as these, indicate the appropriateness of the suggestion that the word Cherub implies something "that is ridden."

Typically the Cherubim relate to the saints: and many places speak of the glorified saints as chariots whom Yahweh will ride to victory. These references are often accompanied by expressions that are very similar to those found in Psalm 18. Thus Isaiah 66:15 declares:

**"For behold, Yahweh will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire."**

Yahweh will be manifested in His glorified saints, who will execute the judgments written (Ps. 149), and will destroy the forces of darkness and of evil. They are described by Habakkuk as His "horses and chariots of salvation" (Hab. 3:8).

Psalm 68, which is both Messianic and Millennial in character, also speaks of the future chariots of Yahweh. Verse 17 declares (using the Companion Bible rendition): "The chariots of Elohim are twenty thousand thousand of angels. Yahweh among them, hath come from Sinai into His Sanctuary." Here the saints are described as chariots in which Yahweh rides; and they are seen emerging from the site of the Judgment Seat (Sinai), and proceeding north in victory and power, to finally enter the Sanctuary in glory.

Yahweh will not only be the invisible Rider of these chariots in the future, but He has already been so in the past. The saints must be vehicles of the Divine will now, if they hope to be so in the future. Consider the language of the Old Testament in

relation to certain remarkable incidents. When Elijah was separated from Elisha, he was taken away by "a chariot of fire and horses of fire." This was an apocalypse of angelic glory, and Elisha identified Elijah with it. He cried: "My father, my father, the chariot of Israel, and the horsemen thereof!" (2 Kings 2:12.) Elijah was the chariot, and Yahweh T'zvaoth comprised the horsemen. The prophet had been guided and driven by Yahweh, and thus had comprised His cherubic-chariot in the midst of Israel.

A similar theophany was later revealed to the servant of Elisha. Both he and the prophet were in the city of Dothan, when the king of Syria despatched an army to take them. The presence of the large force of hostile soldiers disturbed the servant. He cried to Elisha: "Alas, my master! how shall we do?" Elisha's answer was illuminating. "Fear not," he replied, "for they that be with us are more than they that be with them." This answer must have been incomprehensible to the servant until God opened his eyes, and then he saw that the mountain "was full of horses and chariots of fire round about Elisha." They were the angels of Yahweh, encamping around those who fear Him (Psalm 34:6). Their appearance as chariots and horses of fire was merely to illustrate the belligerent nature of their mission. Yahweh would ride those chariots to victory against the enemies of Elisha.

And for this same reason, Elisha himself is described as "the chariot of Israel, and the horsemen thereof" (2 Kings 13:14). He was guided and directed by Yahweh through His spirit, and his very presence in Israel was a defence of the nation, as Joash acknowledged.

### **We Need to Become Vehicles of the Divine Will**

Chariots and horses are completely subject to the will of the driver. They are guided according to the way he desires to go. We, likewise, must become pliable to the Divine will. A person becomes spirit-guided when the Word takes possession of his heart, and is reflected in his way of life. He is then "led of the Spirit" word (Gal. 5:18; John 6:62) as the horse is turned by the bit and bridle. God is revealed in him, as he takes possession of his thoughts, actions, character, life. The Divine characteristics that are so beautifully revealed in the Son of God become built into the lives of such as allow God to rule them. Thus a person shows by word and action that he has "been with Jesus and has learned of him."

Such a person becomes changed by the influence of God on his life.

That change is as clearly discerned as the watchman was able to look down from his tower, and tell by the manner of approach of the chariot that he saw coming in the distance, that Jehu was driving. The world looks upon the change that takes

place in a person's life when the Word takes possession of him, and unconsciously recognises that he is being driven by the spirit word.

For the spirit-word demands the manifestation of qualities that are not normal to us. It requires in youth a maturity that is quite unlike the irresponsibility and stupidity of youth that is characteristic of today; and it requires in elders an understanding of their responsibilities, and of the Word, that will fit them to act as capable shepherds of the flock.

Such must be "broken in" to the Word, as a horse needs to be "broken in" to the requirements of its driver.

### **Another Definition of Cherub**

Another definition of the word Cherub represents it to mean: "Resembling the Majesty." This definition takes the word as it stands, and divides it into its two stems: Kay and Rab. "Kay" signifies "resemblance," and "Rab" means "majesty."

Thus Cherub is said to mean: "Resembling the Majesty."

Upon reflection, it will be seen that this is similar to Brother Thomas' definition. We can only resemble the Majesty of the Divine character if we allow Him to guide our lives through His word. This definition thus describes God's purpose in the Cherubim; that of Dr. Thomas, how it will be brought about. So Paul wrote:

**"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (1 Cor. 4:6-7).**

When God is truly manifested in these "earthen vessels," they become moulded to His shape and reflect to His honor. They become as His chariots in whom He rides, or His people who reveal His majesty. That is the status to which we are called, and as such we become Cherubim destined unto glory.

## Clean or Unclean ?

“And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean” — Peter.

Israel was given implicit instructions concerning the animals they were permitted to eat:

“Every beast that parteth the hoof, and cleaveth the cleft into two claws, that shall ye eat . . . These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be abomination unto you; ye shall not eat of the flesh . . . all fowls that creep, going upon all four, shall be abomination to you . . . every creeping thing that flieth is unclean unto you . . . whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat, for they are an abomination” (Lev. 11, Deut. 14).

Lists were given of creatures that could be eaten and those that must not be eaten. Among the former were the ox, sheep, goat, hart, roebuck, fallow, deer, wild goat, pygary, wild ox and chamois. Among the latter, the camel, cony, hare, pig and various birds. These distinctions were to be observed only while the Law was in force. Paul revealed the end of this ritual:

“I know and am persuaded by the Lord Jesus Christ that there is nothing unclean of itself; but to him that esteemeth anything to be unclean to him it is unclean” (Rom. 14).

There is a spiritual principle involved in the distinction between these two classes. The vision to Peter shows that these beasts represent people (Acts 10:28); and the peculiarities which constituted them “clean” and “unclean” were typical of qualities in men and women that make them suitable or unsuitable for divine use. For example, the act of chewing the cud assists the animal to assimilate its food. It aids digestion, extracts the best nutriment from the food; which is then thoroughly prepared to give the animal its strength and vigor. Similarly, spiritual strength and life results from eating and assimilating spiritual food:

“Thy words were found and I did eat them,” says Jeremiah. “The entrance of thy word giveth light,” wrote the Psalmist. “He that eateth me shall live by me,” declared Christ.

Men who are given to “turning over” in their minds the divine knowledge, are men who “chew the cud”! They are clean animals—acceptable to God. “Ye are clean through the words I have spoken” . . . thus the Truth is the sanctifying power.

But the animal must also have divided hoof (Lev. 11:4-6),

The hoof contributes to the comfort of the animal, but prevents it from walking on any but level ground. It cannot clamber among rocks or difficult places—whereas the divided hoof is parted into claws (Deut. 14:6), and the creature can easily walk on hillsides and among rocky places (as goats and sheep). Sure-footedness is the result of “dividing the hoof and parting the clefts.” So Scripture declares:

**“He that walketh wisely walketh surely . . . Walk in wisdom towards them that are without, walk as becometh the gospel.”**

If a man failed in this he would be very unsatisfactory however much he may give to “chewing the cud,” or ruminating upon the Word. He would be all theory and no action: first class at describing what ought to be done, but forgetting to practice what he preaches! The other state is equally abortive! There might be excellent capacities for execution (dividing the hoof), but no understanding of what God requires (chewing the cud).

When the Law was fulfilled in Christ, this restriction on the eating of meats was “done away.” But the things signified by the distinction of the various animals remain unchangable features of truth. The men acceptable to God are those who feed and reflect upon His truth, and direct their ways in harmony with His commandments.

The classification of fowl and fish into “clean” and “unclean,” was necessarily upon different features, but the lesson involved remains the same. Birds that stand for men of low tastes and predaceous instincts (such as eagle, raven, owl, swan, etc.) were forbidden. Similarly fish were forbidden if they were offensive to human appetite. And among the insects, these with more than four legs were forbidden. All that is odious and unwholesome among the creatures is forbidden. All that is beautiful, innocent, and good for food is allowed.

What spiritual comeliness is required at the hands of those whom God will take into eternal fellowship! Let us apply these features into our habits and lives that we may “please him” who has called us to glory and virtue.





## 3 Chapters from Romans

**"Because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear; for if God spared not the natural branches, take heed lest he also not spare thee" — Paul.**

Romans 9, 10 and 11 are a self-contained section within Paul's epistle. It is a section that describes God's purpose with mankind; His basis for acceptance and rejection; and the bearing this has on the Hope of Israel—natural and spiritual. Paul reveals that all is done for the glory of God. He outlines the position of Israel past, present and future, and exhorts the Gentiles who have been grafted in, not to boast against God's people.

Chapter 9 shows the method of God's calling. The Hope of Israel was offered through the promises and demanded the birth of Christ to establish them. God's ultimate blessings (concerning eternal salvation) are not determined by natural descent. Abraham, father of the Jews, was called by God, and Isaac was a "son of promise"—whereas both Ishmael and Esau, though their parent's choice, were rejected by God for Isaac and Jacob. This is not unrighteous, because God justly remands respect and appreciation for His gifts. A deliberately rebellious person is still responsible to Him. God has always required faith in the future manifestation of Christ. So faith, not natural descent, is the saving principle throughout the world, and in all ages.

Chapter 10 illustrates that God's righteousness justifies through faith and not the mere works of the Law. Israel failed because they tried to establish their own salvation by the ritual of Law. They failed to follow the example and faith of Abraham; they failed to look beyond the shadow to Christ, in spite of the countless prophecies concerning his coming. This hope is also offered to the Gentiles; but in accepting Christ they must realise that it is a Jewish hope and promise, and be prepared to be granted into Israel.

Chapter 11 concludes the section by declaring that salvation is extended to all by God's grace irrespective of previous waywardness or ignorance. Though the history of Israel has been one of rejection of Yahweh, there has always remained a faithful remnant. Israel today, though still rejecting God, will soon be forced to realise that Christ is their Messiah. The Gentiles have been grafted into Israel's hope contrary to their natural descent, and consequently they have nothing in which to boast.

God has offered His gifts and calling to all mankind upon

the same basis. Obedience follows enlightenment and belief. As God extends mercy to the Gentiles before they repent or know Him, so He will in the future do the same for Israel—and they will assume their rightful position of “first dominion in the Land.”

**“O the depth of God’s wisdom and knowledge, His judgments and ways, for of Him and through Him and to Him are all things, to whom is all glory due for ever, Amen!”**



April 27th — Enfield — Bro. K. Martin

## Visible Hand of God

**"He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."—  
Jeremiah.**

The divine wisdom of the Creator is revealed from Genesis to Revelation. Constant reference is made to nature to illustrate His principles of Truth.

In considering flowers in general, and particularly the wonderful means God gave them to propagate and to establish themselves, many intriguing illustrations could be quoted. There are flowers whose pollen is powdery, and being carried by the wind, adheres to sticky stigmas. In others the pollen has tiny wings. Some have tiny hooks which cling to insects and birds until they come into contact with the stigmas. Yet others have their own intricate shooting devices. But the orchid is unique — a marvellous testimony to its great Creator-Designer! This flower has a movable lip, which springs up and traps an insect alighting upon it. A small opening immediately appears at the top of the flower, but in escaping, the insect is forced to fertilise the flower by crawling over the pollen (which sticks to its legs) and depositing it on the stigmas up near the outlet, as it crawls out.

The distribution of seed also witnesses to the Greatness of God. Pod-producing plants have internal spiral strains which catapult their seed abroad . . . other seeds have hooks like the pollen . . . yet others which ripen in berries are eaten by birds and are thus carried to distant parts despite the fact that the digestive acids in some birds dissolve grit and shell.

Genesis 3:18 refers to "thorns and thistles." The thistle's whiskers are hollow, tapered, and tubular for weightlessness, great in strength, and of utmost efficiency in flight. So efficient, in fact, that it has been impossible to eradicate them!—a testimony to God's continued curse upon erring man!

Visible creation undoubtedly reveals a great Creator-Designer. The Holy Bible also declares this same infinite power as its Author, in its invisible foundations. Yahweh has sealed up His two-fold creation with such an amazing common seal that His Divine authorship is indisputable.

All nature conforms to fixed laws involving numbers. In botany every flower reproduced according to its own particular number. The number of the boronia being four, there will always be 4 sepals on the stem, 4 petals, 4, 8, 12, 16 etc., stamen, and the stigma will similarly be divided. Almighty God has used the

figure 7 so profoundly that it must be accepted as demonstrative of His completed and perfected handiwork. Note these few examples:

1. The anatomical composition of man has the same 14 (7 x 2 elements) as the "dust of the earth" from which he came.
2. Human cells renew every 7 years.
3. The pulse beats slower every 7 days.
4. There are 7 distinct colors of light.
5. Earth is 7 times larger than its moon.
6. The moon completes its journey around the earth in 28 (4 x 7) days.
7. The moon is 400 x 7 miles from the earth.

As this seal is in nature, so it is in the glorious and infallible Word! When the original languages are studied, marvellous number patterns seem to emerge.

Take Gen. 1:1. In the original Hebrew there are at least 14 references to 7 in this verse. There are only 7 words and these contain 4 x 7 letters. The subject and object each have 2 x 7 letters. The leading nouns "God, heaven, earth" have 2 x 7 letters; and when the number equivalent of the Hebrew letters are added up these same 3 nouns total 777!

The Word is divided naturally into 7 parts (law, prophets, history, poetry, gospels, acts, letters). It has 7 permanent covenants, 7 dispensations, and a multiple of seven is the total numeric value of its 26 named writers.

The number 8 is well known as the resurrection number, and it is most appropriate to find the value of the Greek letters for "Jesus," who is the "Resurrection and life," is exactly 888!

9 bears the character of finality and judgment. In Genesis 1 there is an indication of the usage of 9 as well as 7. Both "in the beginning God," and "created the heavens" each bear the significant 999!

Yahweh indeed, is "high above our thoughts," but in His mercy we are permitted to rejoice in His saving Word, and learn of His desires and purposes with mankind. Considering the visible and invisible Hand of God cannot fail to induce the most heartfelt humility, and with a very real sense of our own insignificance and unimportance of foolishness before the inimitable genius of Yahweh Elohim, to wring from the lips:

**"O Yahweh, my God, how great are thy works, and thy thoughts are very deep."**

## Opposition by Passhur ... & the burning of the Bible

**"For since I spake, I cried out, I cried violence and spoil; because the word of Yahweh was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay"—Jeremiah.**

### Passhur's Opposition

Having shown the priests and elders by word and action what Yahweh intended them to know, Jeremiah returned to Jerusalem and entering the Temple commenced to warn the people in similar terms. But he had not gone very far with his discourse before he was rudely interrupted. One of the chief priests, a man by name of Passhur, whose position demanded that he maintain order in the Temple, angrily called upon Jeremiah to cease, and commanded that he be scourged and flung into prison (Jer. 20:2).

This was done. Sore with the cruel beating he had received, Jeremiah lay in the uncomfortable prison all night. Next day he was again brought before Passhur. Passhur expected to see the prophet submissive and apologetic, crushed and despondent, after suffering the pain and indignity of his experience, and ready to plead for mercy. If that were so, Passhur was disappointed. As the haughty chief priest stood before Jeremiah in all his resplendent robes of office, he found the bruised and suffering servant of Yahweh courageously defiant, and heard words which decried him as an enemy of Yahweh and of the State:

**"Yahweh has not called your name Passhur (the multiplier of liberty), hut Magor-missabib (Terror all round)," declared Jeremiah. "For thus said Yahweh, Behold, I will make you a terror to yourself, and to all your friends, and they shall fall by the sword of their enemies, and your eyes shall behold it! You and all your house shall go into captivity; and you will die in Babylon!"**

Whatever Passhur must have thought of such a defiant speech as this, he evidently did nothing about it. Perhaps the boldness of the prophet frightened him; perhaps he could see that Yahweh was with him, and therefore it would be best for him if he let him go. In any case, the indignant prophet was allowed to go free again!

### When the Bible was Burnt

The shocking wickedness of Jehoakim came to a climax in a

dramatic incident recorded in Jeremiah 36. Jeremiah's prophecies were recorded in a scroll, and read before a gathering of the people:

**"It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and sin,"** declared Yahweh.

These words must have encouraged the prophet, for they showed that there was some hope for the nation he loved so dearly. So Jeremiah called for the help of his friend Baruch. This man was a scribe, and skilled in writing. The two friends settled down to the work before them. Jeremiah repeated all the prophecies he had uttered, and Baruch carefully wrote them in a book. The book contained not only terrible punishments to fall upon the guilty nation, but words of encouragement to the faithful, that they would be saved out of the gathering storm.

Having written the book, Baruch next learned that he also had to publicly read it to the people! Knowing full well that his action would bring down upon his head the wrath of the people, but full of courage and faith, Baruch did as he was told. He took up his stand in the chamber of Gemariah the son of Shaphan which overlooked the court of the Temple, and read the prophecies of Jeremiah to the people gathered below.

Among those who heard this reading was Michaiiah, the son of Gemariah. Filled with concern at the seriousness of the charges that Jeremiah had laid against the nation, he reported the matter to the assembly of the princes.

They desired to hear what Jeremiah had to say, and demanded that Baruch come and read the book to them. As he did so, they became afraid at the long list of sins charged against the nation; of the dire punishments threatened against it, signs of which were already in evidence around them. Turning to Baruch, they enquired how he had come to record the prophecies:

**"Jeremiah spake them unto me, and I wrote them in this scroll,"** he replied. **"Go, hide, both you and Jeremiah whilst we take this scroll to the king,"** the princes commanded.

They knew what type of man Jehoiakim was, and realised that the lives of the prophet and his scribe would be in danger once the king knew the contents of the scroll.

It was winter time. In the luxurious palace the king sat by a burning fire, and before him, on a table, were the implements for writing, including the knife of the scribe used in those days for cutting paper.

Solemnly the princes made their way before the king, and explained their mission. Jeduhi, a prominent member, commenced to read the scroll of Jeremiah . . . the sacred words of Yahweh . . . the sins of the people . . . the threatening judgments . . . the rejected pleas for reform . . . the warnings . . . the exhortations . . .

But it all meant nothing to the luxurious-loving, God-defying,

self-centred king. Taking up the scribe's knife on the table before him, he hacked at the scroll in the hands of Jehudi, and threw the pieces in the fire.

**"Do not heed these words," he declared, "the king of Babylon shall not come and destroy this land!" (v. 29)).**

A few princes looked on in dismay and tried to save the burning scroll. But most were unconcerned! In fact, they were comforted by the bold action of the king; they were emboldened by his loud contemptuous words; and were ashamed of their previous fear. Thus the ungodly example of the king caused ungodliness to grow in his princes.

The nation, through its king, had contemptuously rejected the mercy of Yahweh and His offer of forgiveness.

And now but one thing remained: the execution of the threatened punishment!



June 22nd — Woodville — Bro. J. Knowles.

## Jonah

**"For as Jonah 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."—Jesus.**

Jonah appeared in Israel at a time of dire extremity. And he was prepared to sacrifice himself for his people.

Yet Yahweh required him to convert Israel's bitter enemies—the Assyrians! Yahweh had chosen the Assyrian to punish Israel because of their spiritually weak condition; and consequently the cruel and violent Assyrian must be strengthened for the work. To Jonah came the message to go to Nineveh and "cry against it." He must have realised God's purpose to punish His wayward children by the hand of this nation; and he longed for further time to try to bring Israel to true repentance and forgiveness that they might avoid the terrible punishments threatening. This is why Jonah "rose up to flee" (4:1-3). He did not flee in fear of the enormous task which he was called upon to perform, but for love of his brethren.

Similarly Jesus became a "curse" to save his people (Gal. 3:13). And he treated this prophecy as allegorical of his own mission (cp. Luke 11:29-32; Matt. 12:38-42; Matt. 16:14).

Jonah fled "from the presence of Yahweh"—from Israel (Gen. 4:14; Jer. 23:39). He boarded a vessel sailing for western Tarshish, the extremity of the then-known world. Yahweh caused a violent storm, however, and the ship was tossed about by a "mighty tempest." Fear came upon the sailors, and each called upon their own God—but to no avail. Lots were cast to discover who had brought this trouble upon them; and the lot fell upon Jonah!

**"Take me up, and cast me forth into the sea," he cried, "so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you."**

He was prepared to sacrifice life to save this people. But Yahweh had a greater work for Jonah than that he should perish in the angry waters. For three days and nights Jonah waited in the belly of the great fish (figuratively dead, as Christ mentioned in Matt. 12:40 in relation to himself).

Upon deliverance Jonah uttered a beautiful prayer (Ch. 2). The prayer was given in the extremity of his life (v. 7), and seems to be comprised of quotations from the Psalms, with which Jonah would be familiar—Psalms Messianic in character. Notice the striking similarity to the prayer of the Lord, recorded in Psalm



22! Jonah thought his sacrifice had been complete: that he was "cast out of thy sight," yet "thou hast brought up my life from corruption." He realised that "salvation is of Yahweh," and although still reluctant, he was prepared to obey when Yahweh called him a second time and commanded him to "arise and go unto Nineveh . . ."

His preaching brought results and the people repented. Notice the Lord's application to his day:

**"The men of Nineveh shall rise with this generation, and shall condemn it; because they repented at the preaching of Jonah, and behold a greater than Jonah is here" (Matt. 12:41).**

"And God repented . . ." Yahweh's judgment on Nineveh was conditional, and He now "changed His purpose," as the word signifies. Despondent, and very angry, Jonah felt he had girded up the future destroyer of Israel, and he pleaded with God to destroy him. He knew Yahweh's character (Exod. 34:6-7), and he sat down outside the city to see what would happen. God prepared a gourd to shelter His Servant from the burning sun, but just as He raised up the gourd, so He caused it to wither; and with the sunrise next morning a vehement east wind blew, and with the sun beating down upon him, Jonah fainted. God was teaching His prophet that as he was able to raise up, so He could cast down. Jonah had been sorry for the gourd which had grown up in a night and had withered, yet he was not similarly distressed for the people of Nineveh.

Jonah dramatises the destiny of Israel:

1. God designed that Israel be the medium of His glory and grace to all nations (Deut. 28:9-10; Jer. 13:11).
2. When they failed, He permitted them to be swallowed up by the nations (Jer. 51:34, Hos. 8:8).
3. After three days (Hos. 6:2—a day with the Lord is as a thousand years), Israel would be subjected to a political resurrection (Ezek. 37:12), after which they would prove a blessing to the Gentiles (Zech. 8:13).

Christ warned his generation to heed the "sign of the prophet Jonah." He sacrificed himself for his people, was subjected to death and resurrection, and afterwards preached repentance to the Gentiles through his disciples. Jonah was a sign to the Ninevites, as Christ was to his generation (Luke 11:30). Jonah preached that unless Nineveh repented, it was doomed within 40 days. Christ did likewise to his generation and within 40 years Jerusalem fell (AD70). They "repented not at a greater than Jonah."

Similarly, we live in an "evil and adulterous generation" who do not want the Messiah, or the message of His Father. We too, must draw aside that we may be found worthy to be with righteous Jonah and His faithful brethren of all ages, in the final conquest and destruction of the great latter-day Assyrian.

July 20th—Enfield—Bre. A. Pitcher, M. Goodwin, A. Valkenburg

## *A Man, an Age, and an Institution*

*"Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth, And say ye: Save us, O God of our salvation, and gather us from the nations, that we may give thanks to thy holy name, and glory in thy praise" — David.*

### **A Man!**

Joseph had been elevated to the position of firstborn in the family over Reuben, and to indicate this, Jacob made him a coat of many colors (similar to those made in later years for the Kings of Israel — 2 Sam. 13:18). This caused his brothers to become so jealous that they would not speak peacefully to him.

Their anger was increased by two dreams which he revealed unto the family. He told them:

*"We were binding sheaves in the field, and lo! my sheaf arose, and stood upright, and your sheaves stood around and bowed down to my sheaf."*

This greatly angered the brothers, and they mocked him:

*"Do you think you will be Lord over us."*

They failed to appreciate that these dreams came from God and should therefore be heeded. On a subsequent occasion Joseph saw the sun, moon, and eleven stars bow down to him. When these details were revealed to the family Jacob also was amazed!

*"Shall I and thy mother and thy brothers bow down to thee!"*

Joseph's mother, Rachel, was dead! Therefore the fulfilment of this dream necessitated a resurrection from the dead. As Jacob thought upon these things he would realise that they concerned the future. God was revealing this young man, Joseph, as a type of the great Seed of Promise—the Lord Jesus Christ through whom would come the promised reward through a resurrection from the dead.

But the dreams also increased the hatred of his brothers until they were determined to be rid of him. They soon had opportunity and sold him into slavery in Egypt.

Here his character was developed for his later life, and though brought into great adversity and trials, he continued to trust and rest upon Yahweh. Through prayer he was strengthened, and because of this he helped, not only himself, but many others during his years in Egypt.

Years later, Pharaoh of Egypt had a dream; and Joseph was required to interpret it. The dream revealed seven years of

full harvests for Egypt, followed by seven years of famine. As a result of his wisdom, Joseph was elevated to second in command in Egypt and put in charge of the store houses to provide for the lean years to come (Gen. 41:54).

The famine extended over all countries, but due to Joseph's wisdom; his continual desire to do Yahweh's bidding; and his recognition of the remarkable part he had to play in the progress of the purpose of God—he was able to save his generation out of the dire famine. This great man saved his family, and all who placed themselves under his control. And he looked forward to his return to the land of Promise, to Zion!:

**"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. 11:22) . . . "God shall surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob . . . and ye shall carry up my bones from hence" (Gen. 50:24-25).**

The Saviour of mankind is soon to return and establish the great promises to the Fathers; Joseph's dreams will be fulfilled; and as the "Firstborn of the new creation" Jesus Christ will exalt all those who place their trust and faith in him. Joseph will then see him, whom he not only earnestly longed for, but whose life and mission he typified.

### **An Evil Age!**

The opening chapters of Genesis introduce two classes of people—the Sethites and the Cainites. The Sethites were the Seed of Abel, and known as the "Sons of God." Amongst them was the prophet Enoch, who "walked with God," Methuselah, and Noah a faithful and just man perfect in his generation. The other class, the Cainites were the Seed of Cain, who pretended to believe God, but in works denied him. Included in this group was Jubal, the father of all who handled the harp and organ; and Tubal-Cain, a master craftsman and inventor of every artificer in brass and iron.

But what good did this advance learning of the Cainites do to the true believers of God?

Genesis 6 describes the daughters of the Cainites as fair to look upon and so enchanting in their ways that the Sons of God (the Sethites) were enticed by their alluring ways. This became the downfall of the believers. The Sons of God corrupted themselves in marrying the daughters of Cain. Instead of converting the daughters of Cain to "the way of the Tree of Life," they were beguiled into the way of Cain. We too, must beware, for Mathew records that the days of the coming of the Son of Man shall be like the days of Noah!

The offspring of this sinful union were "mighty men of renown," whose wickedness was great in the earth. Every imagination of the thoughts of their hearts was only evil continually, until all flesh had corrupted "His Way" upon the earth, and had filled

the world with violence.

So Yahweh intervened.

He reduced their life span from 900 years to 120 years! and declared:

**"My spirit shall not always strive with man because he is but flesh."**

In the process of time Noah, son of Lamech, was "warned of God of things not seen as yet." And God "by His spirit in Noah" went and preached to the Antediluvians who were disobedient (1 Pet 3:19-20). He warned them of the coming flood which would destroy them from the earth—and proved to them his own conviction of its certainty by preparing an ark for the safety of his own house, "by which he condemned the world and became heir of the righteousness which is by faith."

How came the Sethites to be on such terms of agreement with the Cainites?

It was because their earnest contention for the truth, as exhibited by Abel, had ceased! Men cannot walk together unless they be agreed. Cain and Abel were unable to do so; and subsequently the Sethites had evidently agreed to "tolerate the viewpoint of others;" to "interpret" and twist God's requirements until they "allowed" them to associate with unbelievers; and to eat, drink and marry, quite irrespective of the matter.

The example of Noah remains today. It is just as vital as it ever was and the whole incident urgently reminds us:

**"that we should earnestly contend for the faith once delivered to the saints."**

### **An Institution!**

It had been a night they would always observe!

As the huge host of the redeemed Israelites travelled slowly towards Mt. Sinai through the arid wastes of the wilderness, they had much time for reflection on recent events. Their great salvation from hard bondage had been effected by God's power through the instrumentality of mighty wonders. A series of dreadful plagues culminated in a final dramatic event that caused the Egyptians to thrust Israel out of their land.

God had said to Moses:

**"This day shall be unto you for a memorial!"**

As the Israelites thought about these things, and traced the events of that 14th day of Abib, many details would come to mind. God had given Moses particular instructions to be observed. The outstanding feature was the lamb. It must be without blemish, representing purity and sinlessness. Then, at a given time, it had to be slain and the blood poured into a vessel. The lamb was roasted and completely consumed as a sacrificial meal. The blood was sprinkled with the aid of the humble hyssop plant on the

doorposts and lintels of the entrance to each Israelitish home. Bitter herbs accompanied this strange, significant repast, to remind them of their hard and bitter bondage. The haste in which the meal was eaten reminded them of the urgency of the occasion—with shoes on their feet, staff in the hand, loins girded!

An uneasy atmosphere had settled over the land.

The meal was eaten hastily.

Then, at midnight, a piercing cry had broken the strange silence. In every Egyptian home the firstborn lay dead, “from the firstborn of the King on his throne to the firstborn of the prisoner in the dungeon.”

Now the Israelites were clearly taught that salvation depended on the shedding of the blood of a perfect offering, and the obeying of Yahweh’s explicit commandments. The Egyptian, who had not offered this sacrifice, lost the representative of their nation, the essence of their strength—their firstborn was taken. But not so with Israel. The blood had made atonement for them. Life had been surrendered that life might be delivered. The blood was the symbol of the life. And the shedding of the blood amounted to the taking of the life (Lev. 17:10-11).

We, too can look with much profit at this ancient “memorial feast.” God’s ways do not change. Our redemption from the bondage of sin and death depends on the poured out blood of a perfect sacrifice. As the marking of the houses with the blood in Egypt appropriated the atoning power of the blood to Israel, so does the understanding and belief in the atoning power of the sacrifice of God’s Son, and obedience to his commands cause his sacrifice to render its efficacy to us unto eternal salvation.



August 17th — Woodville — Bro. M. Lund

## *A Day in the Life of a Worshipper*

“And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.”—Isaiah.

Psalm 25:14 declares: “The secret of Yahweh is with those that fear him,” and it is our endeavour to discover some of the secrets to be revealed in the day when Jerusalem will be established as the “House of prayer for all nations.”

The prophets show that worship in Jerusalem will be associated with many things. These include (a) to worship and keep the feast of Tabernacles—Zech. 14:16; (b) for instruction and judgment—Isa. 2:2-4; (c) to offer sacrifices—Isa 56:6-7. These purposes are illustrated in the term “House of prayer,” for the word “prayer” links together man’s need of judgment, supplication and intercession.

On arrival in the land of Israel, the worshippers are escorted to the world’s largest city—Yahweh Shammah! This is the place from which pilgrims will congregate from all parts of the world, to go up and seek the face of Yahweh (as the name of the city signifies).

The measurements given in Ezek. 48:15-16, 30-33, reveal the city to be an immense metropolis 10 miles square, surrounded by open park-like spaces called “suburbs,” with an area on the western and eastern side of approximately 200 square miles called the “residue” (v. 18). This area of approximately 400 square miles is to be devoted to the production of food for the “dwellers” in the great City. As the word “food” (v. 18) means bread or grain, we have a picture of wide areas of cultivation, crops, orchards, gardens, worked by the Jews who are restored out of all the tribes “to serve” the city (v. 19). Thus, in the area now known as the Negev—a dry and barren wilderness—Yahweh will cause the earth to “blossom as the rose,” and bring forth fruits in abundance (Ezek. 36:34-36).

To those “dwelling” as guests in the City the call to “go up” will finally come; and with great joy and excitement (Psa. 122), they prepare themselves. There are several indications in the Word showing that this will be carefully organised. Ezekiel shows that rigid laws and ordinances pertaining to the Temple must be ob-

served. Those that go up will have to know and obey these laws and ordinances. This implies instruction, and the need for preparation. In this way, the worshippers occupy their time as they await "the call to go up."

This view is strengthened by a careful observation of the terms used in Ezek. 43:10-12:

\* "Pattern" (v. 10) means the plan or measurement;

\* "Form" (v. 11) literally signifies the model or shape;

\* "Fashion" (v. 11) literally means the adjustment or structure, also implying balance—and therefore symmetry or balance in design.

Thus it appears that worshippers will be shown plans and measurements of the House that they will be instructed in what to do and how to do it, by means of models of the various parts of the House; that they will be given the reasons or purpose for the shape or balance of the House.

Prepared in this manner, they will go forth in confidence, ready to conform to all that is asked of them. Access to the Temple is gained by traversing the length of the great valley, or plain, which ascends gradually northwards towards the Temple situated at its northern extremity. A description of this journey of 20-25 miles is found in Isa. 35:1-10. The traveller will see and relish the great natural beauty of the lush pastures and stately trees. Spreading vistas of natural parklands sloping gently down towards the blue waters of the great inland sea — once dead, but now living — will bring joy to all that behold. But despite the natural beauties (Isa. 33:20-21), their eyes will be drawn to the north, where, on the heights (the "sides of the north") the Temple is seen — a vision of glory and splendour.

Most probably, the ascent to Zion will be made on foot, to give time for prayer, meditation, and songs of praise.

Yet some distance off, they are able, with awe and wonder, to see the glory reflecting through the great cloud resting upon the centre of the House. Isaiah's words will come to mind:

**"Yahweh will create over the whole Habitation of Mount Zion a cloud and a smoke by day, and the shining of flaming fire by night, for over all the glory a canopy . . ." (Isa. 4:4-6, RV)**

And they draw near to enter into His gates with joy and His courts with thanksgiving. But first they must follow the shores of the great inland sea for some distance, and then pass through the valley of Achor (trouble — Isa. 65:10, Hos. 2:15). This leads upwards from the way of the east towards the Temple. Here some separate to enter through the southern gates; whilst the rest pause to select their sacrifices and then pass on to the northern gates of the House.

They come to the waters flowing from beneath the House, and pass through to be washed, cleansed, and baptised before approaching nearer. How great the excitement at this moment as they stand before God's House! With wonder they survey the

magnificent arches and pillars towering above them. The beauty of the intricate carving and flowing lines of the courts; the colour and grandure of it all fill the heart to over-flowing . . . and so they go forward to enter, to seek the "King in his beauty."

The days of worship and instruction that follow are climaxed on the day the Prince enters from the eastern courts, and the sacrifices are taken to the great altar on Mount Zion . . . whereon the fire of Divine acceptance and approval descends to consume them.

But then, faces must be turned southwards, and reluctantly the long journey home is commenced! As they go, their minds will be filled with the beautiful words of Psalm 48, and their hearts will overflow as they contemplate all that they have to tell to those back home, who shall come next year "to worship the King — Yahweh of Hosts in Jerusalem."





## Baptism: Its Form and Meaning

**"He that believeth and is baptised shall be saved, but he that believeth not shall be damned" — Jesus.**

In Ephesians 4:4-6, Paul directs us to seven features which combine to form the complete system of revealed truth:

**"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).**

The one baptism is intimately connected with the other elements of the Truth, and it is evidently important that all who would be saved must know what it is and what it means.

Many ideas have been developed on the importance of baptism. Some contend that a life of honesty and justice is sufficient for salvation, and that baptism is therefore not necessary. Others maintain that baptism is "good," but not essential — something like a self-sacrifice which is not imperative. Then again, others hold it to be absolutely vital — and that without baptism salvation is impossible.

Many forms have been adopted to conduct baptisms. The most common is that of sprinkling or pouring, usually upon an infant. Again, others claim the only valid baptism is a complete submersion in water.

Different opinions are held as to who are fit subjects for baptism. The majority of churches practise "infant-sprinkling" as baptism; others will only recognise adults who have "repented;" and some demand an understanding of doctrinal truths as an essential requisite before baptism.

Who is right?

God's Word is the only court of appeal in this question. It stresses the importance of a correct appreciation of baptism: "He that believeth and is baptised shall be saved." Christ told his disciples to go throughout the world, baptising all who believed their message (Matt. 28:19-20). And Paul says that without baptism we cannot obtain the promises God has given to men (Gal. 3:27-29).

The Bible also gives the correct form of baptism. In John 3:23 and Mark 1:5, John the Baptist leads his followers into the waters of Jordan for his baptism of repentance. When Philip baptised the believing eunuch he completely immersed him in

water (Acts. 8:37). In both instances baptism is a "going down into the water." The word baptism comes from the Greek "bapto" signifying to "dip" or "immerse." It was connected with the trade of dyeing, and was the term used when changing the color of a garment.

Paul remarks that baptism typifies the death of Christ (Rom. 6:3-4, Col. 2:12). When a believer is immersed under water, he becomes "colored" with the blood of Christ, he symbolically "dies", and in rising therefrom, as Christ rose from the dead, he enters a new life. The "death" was a sacrificial death, and the believer associates himself (through baptism) with the sacrifice of Christ, and enters upon a life which "crucifies the desires of the flesh."

Knowledge is essential before baptism. Not once do the scriptures mention "infant baptism;" and, on the contrary, require a faith and understanding on the part of a believer. He must believe the promises to the Fathers; believe in the return of Jesus Christ and the establishment of his Kingdom; realise the importance of the rite of baptism; and enter the waters in reverence and true repentance (Acts 8:37; Mark 16:16; Gal. 3:27).

Not only is this subject important for young people anticipating the act of baptism — it is vital that brethren and sisters continually remember their position, that of baptised believers! They have elected to follow Christ; to live a life in conformity with his; to desire his Kingdom to come; and to subject all desires to that end. Success will attend those who do this!

Baptism is symbolic of the sacrifice of Christ. Paul says that we "die to sin" (Rom. 6:2). Sin normally dominates us. Paul describes it as a monarch reigning in the hearts of men and paying wages for services rendered! (Rom. 6:12, 20). Unless we can escape from this domination of sin, eternal death is inevitable. Jesus was faced with a similar problem. He was of sin nature, but refused to allow it to dominate him. Yet it was necessary to rid himself of the principle of sin or lawlessness which was part of his nature. To do this he died upon the cross, knowing that "being dead, sin would have no more dominion over him." Sin can only operate in us whilst we are alive. Once dead, sin can no longer control us. So Jesus was freed from the power of sin — and being brought again from the dead because of his sinlessness, he was given immortality and walked in "newness of life."

Christ has shown us the way. To rid ourselves of the domination of sin we must die to it. There is no other way. We must "crucify our flesh with its affections and lusts" that we might develop within ourselves the new man of the spirit.

How can we crucify ourselves? Paul explains that a way has been provided by God in baptism. Provided we understand what we are doing, God is prepared to accept our baptism as a death — a burial to the ways of sin and a resurrection to a new way

of life. Paul declares:

**"Know this that our old man (the flesh) is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin."**

And so sin is dethroned and Christ is enthroned. We rise from the water no longer ourselves, but Christ's. He has freed us and proved stronger than sin. "Sin has abounded but grace has much more abounded."

There were some that argued that if this be so then to indulge in sin was good, because it gave God the chance to bestow more grace to overcome the sin! Paul refutes this idea in Rom. 6:1-14.

**"Well then," said his adversaries, "we can surely be permitted one small sin every once in a while for one of the privileges of grace."**

Again Paul powerfully demonstrates the fallacy of this reasoning:

**"Shall we sin because we are not under the law, but under grace? God forbid . . ."**

There must be complete service and obedience to the new master, the Apostle wrote. To indulge in sin of any sort was to become once again the servant of sin, and to reap the wages of such service. We oft-times allow ourselves small indulgences, things which we say we cannot help, or which are our particular failing.

But this attitude is contrary to the principles of the Truth. We cannot allow ourselves any weaknesses or knowingly indulge in any acts of sin. Whilst God is good and is prepared to shew mercy to his servants, He does not allow deliberate wrongs. We all fail to live up to the high standard set in Christ. But God is mercifully prepared to forgive us for failure . . . provided we are genuinely striving to follow His Way. But He cannot do this unless we have "died to sin" in the waters of baptism; unless we have dedicated ourselves to His cause; and unless we have determined to follow Him to the end.

Heed, therefore, the exhortation of Paul:

**"Be made free from sin and become servants to God that you may receive the gift of God—eternal life through Jesus Christ our Lord."**



October 12th—Enfield—Bre. D. Horgan, J. Luke.

## The Beautiful Hymn 99

“ . . . I will sing with the spirit, and I will sing with the understanding also . . . ” — Paul

God has blessed us with the faculty of speech, and desires that our voices be used to praise Him and to speak forth His Gospel message of Salvation.

The words in our Hymn Books are very expressive of the glorious truths presented in the Word of God. It is essential therefore, when we sing hymns, to do so with due reverence and thought. We cannot take the words of truth into our mouth and sing them in a haphazard manner and expect God to be well-pleased.

Throughout the history of Israel singing played an important part. It was highly organised and was entrusted to those educated in the things of the Truth. On many occasions Hebrews lifted their voices in praise and adoration to God for His great mercy and mighty deliverances wrought on their behalf.

In 1 Chron. 15 we have recorded the very careful preparations which David made when bringing the Ark to Jerusalem. In v. 16 David instructs that the singers are to be appointed from the tribe of Levi. In v. 20 the Hebrew word “alamoth” indicates “maidens” or female singers. In verse 21 the word “Sheminith” indicates “the eighth”, or male singers who are a type of a true Israelite, — men associated with the covenants of promise — men of maturity and understanding who have circumcised their hearts and minds. In verse 22 we are introduced to Chenaniah who instructed about the song because he was “skilful”. The word “skilful” indicates “to have intelligence, to have understanding, to teach or instruct”. It is a man with an excellent perception of the things of the truth. This is no haphazard arrangement but a picture of true and acceptable worship, with male and female voices praising God. It leads us in thought to the future, when the Lord Jesus Christ, the antitypical Ark will enter Jerusalem.

Heman's family associated together in the work of prophesying and singing the Psalms and songs of Zion, and 1 Chron. 26:7 introduces us to 288 true Israelites employed as singers for the temple worship.

King Hezekiah introduced many reforms in Israel's worship and temple services. 2 Chron. 29:24-29 describes a wonderful picture of Israel making a sin offering for atonement and a burnt offering which speaks of the people dedicating themselves to the

things of the truth. As the sacrifice began so did the song of Yahweh and it continued until the sacrifice was finished. We need to read the whole chapter to appreciate the picture which is here presented — the songs of Zion associated with animal sacrifice, performed in sincerity and truth.

Our tongue and mouth are to be associated with the work. Psalm 119:108; Hosea 14:1-2; Heb. 13:15 show us that our speech must be used in the service of the Truth. One way which this can be done is by singing the songs of Zion **with understanding**.

The book of Revelation directs our attention to the ultimate hope of those who, in this day, separate themselves to the things of the truth. It will be their privilege to attain unto immortality and to sing the song of Moses and of the Lamb. Not everyone can learn that song, but only those who are redeemed (Rev. 14:3). To be among the redeemed we must sing with understanding now, and then we shall be privileged to be among the great throng who shall lift their immortal voices and sing the words of Rev. 15:3-4.



Hymn 99 conveys us through the anguish and pain of Messiah's death to the triumphant glory that followed. The first line of each verse declares:

**"Ride on, Ride on in majesty . . ."**  
expressive of the great purpose of the Son of God.

Verse 1 recalls the feelings of the excited crowds on the occasion of Christ's "triumphant entry" into Jerusalem, when they anxiously anticipated the appearing of the Kingdom of Heaven, with Jesus Christ established as their King. But they were ignorant of the true mission of the Lord. Christ himself, understanding the true purpose of his entry, and seeing the approaching desolations of Jerusalem because she "knew not the time of her visitation" was constrained to weep (cp. Luke 19; Matt. 21).

Verse 2 describes the "lowly pomp" with which he rode to die. The aspect of royalty was here. Heaven's appointed King of the Jews was riding on a colt. But he well knew that he "must suffer before entering into his glory;" and that this involved lowliness, self-abasement, and "obedience unto death of the cross." The purpose for his suffering is expressed in the hymn:

**"O Christ, thy triumphs now begin  
Over captive death, and conquered sin . . ."**

Through this means a door of salvation was opened to mankind, releasing them from the prison house of death. By Christ's obedience to death "sin was condemned" and "that which has the power of death (sin) was destroyed" laying a basis for the extension of God's forgiveness of sin whilst maintaining His righteousness (Romans 9, Heb. 2:14).

Verse 3 makes reference to the angelic supervision of Jesus

during the days of his flesh. The Psalmist had foretold that "God would give His angels charge over him" (Psalm 91), and this they did during his temptation, and in the garden of Gethsemane (Luke 22). The hymn mentions that with sad and wondering eyes, the angel watchers of the skies beheld the approaching sacrifice. How accurate this allusion of the angels, as they "desired to look into" these things (1 Pet. 1:11, 12).

Verse 4 and 5 centre on the last struggle of his life — the final resolution to drink the cup of his Father's appointment. They portray "the glory set before him" that encouraged him onwards. In Gethsemane the agonies of his imminent death pressed heavily upon him — "the last and fiercest strife was nigh," and his prayer with strong crying and tears, "Father, if thou be willing, remove this cup from me" was answered by his gentle resignation in yielding to the Father's will, and, as Hymn 99 tenderly puts it:

**"he bowed his meek head to mortal pain (Luke 22:42; Heb. 5:7-8).**

Faithful to His Word, Yahweh in Heaven awaited His own anointed Son, and vindicated him by "loosing the pains of death," to set him at "His right hand, where he still awaits the time when God shall make his enemies his footstool." Christ, shall then reveal to mankind the perfect manifestation of God in immortal glory, and in power shall set up the Kingdom:

**"Then take, O God, thy power and reign . . ."**



## These Men Witnessed Against That Generation

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness . . ."—Ezekiel.

NOAH.—Believers must persevere and continue to preach the Gospel, even though faced with no results. This is the example of Noah, who spent his life exhorting the people to repent from their evil ways and turn to God. For 120 years he had been building the Ark in preparation for the threatening flood that eventually brought about the complete destruction of that generation. Paul mentions this as an example of outstanding faith:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his House, by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:4).

*It was a time of extreme apathy and indifference in Israel. The people completely rejected God's salvation. They ignored His prophets. They refused His worship. And Ezekiel complained that their wickedness was so great, that even if Noah, Daniel, or Job were among them, they could not save them! But why these three men? How did they "witness against that generation?" What did their example reveal?*

The word "warned" means to "warn as by an oracle." Noah received a divine warning and believed! He was moved with fear—devout care—and due consideration. He realised the value of his task and acted with meticulous care. He recognised that God was controlling the situation:

"When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water . . . and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing the flood upon the world of the ungodly" (1 Pet. 3:20-21, 2 Pet. 2:5).

The word "preacher" is a Greek word meaning "a herald"—one who makes a proclamation. Noah "proclaimed" impending judgment on the world. He witnessed to his belief by building the ark. His success is found in 2 Cor. 4:18:

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Noah's life is an urgent exhortation, illustrated in six progressive steps:

1. His warning is given — "Join God and live!"
2. Those who believe enter the Ark.
3. Their meditation upon and understanding of the coming salvation (but destruction of the world) is manifested.
4. Their salvation (and the world's destruction) becomes a reality.
5. Rejoicing and thanksgiving accompanied with sacrifices to God.
6. There comes blessings from heaven . . . and authority over the world.

Israel, in the days of Ezekiel, ignored this example of warning and encouragement. They forgot the days of Noah. And they suffered!

We live in days similar to those of the flood. Let us follow the pattern, and find salvation when the flood of destruction overtakes the world.



DANIEL.—The record of Daniel's life is short. But we are told that he was held in high regard by his contemporaries, having an outstanding character. In Dan. 1:8 he stood out from all those chosen by King Nebuchadnezzar. He firmly determined not to defile himself by eating "the King's meat." The word "meat" is "pathbag" in the original, and implies meat offered to idols. Possibly the angel in Ch. 10:11-12 was referring to this incident, when he said:

**"From the first day that thou didst set thy heart to understand and to chasten thyself before thy God, thy words were heard and I am come for thy words."**

There was a time when he afflicted himself (as the word "chasten" implies). Daniel knew what the Law commanded concerning idol-meats; and although forced upon him by the Babylonians, he refused to touch it. But strengthened by God, to Whom he turned in prayer for guidance, he overcame all the difficult circumstances in which he found himself.

His reliance upon Yahweh is again mentioned in Dan. 2:13. The wise men were unable to reveal to King Nebuchadnezzar the meaning of his peculiar dream. Death of the "wise" men resulted! But Daniel interceded on their behalf and turning to his God in prayer, was able to reveal not only the dream . . . but the interpretation as well! And so he finds his place in the list of the faithful:

**"Time would fail me to tell of . . . the prophets who through faith . . . stopped the mouths of lions, quenched the violence of fire . . ."**  
(Heb. 11:33-34).

Together with his friends, this great man repudiated the desires of his day; refused to associate with the aspirations and gratifications of his Babylonish neighbors; and steadfastly set his face towards Zion, the land of his dreams!



But even his example, his faith, his intercession, could not save Israel in the dire extremities to which their folly had brought them. Even his visions of future glory could not rouse their spirits. Even his courage could not inspire them to greater things.

What of us? Daniel's example is just as great today. Surrounded by spiritual Babylon, we need to clearly see the road ahead, and calmly but surely tread the narrow, but firm, road to spiritual success.



**JOB.**—Job witnessed in both prosperity and adversity! He was known for his great wealth and power, and was considered the greatest of all men of the east at his time. And he recognised, in spite of his great wealth, that God came first! He is called “perfect and upright, one that feared God and eschewed evil.”

Job's worship of God was positive. Rather than mix worldly pleasure with religion, he singularly devoted his life to Yahweh, avoiding all forms of evil.

*Noah . . . Daniel . . . Job. Three men, by whose intercession they saved others. Noah — the preacher of righteousness in a world completely astray. Daniel — the man “greatly beloved” found in a foreign land to save his people. Job — whose prayers saved his friends from the results of saying incorrect things about God. But even these three great men could not turn the tide of apathy and ignorance sweeping God's people. And so they witnessed against that generation!*

But his prosperity and uprightness aroused the jealousy of The Satan (Job 1:6), who suggested that Job's worship of God was maintained conditional upon his prosperity. “Take away the prosperity and Job would curse God,” claimed The Adversary. But this did not eventuate as The Satan had anticipated. For Job was essentially an honest man, an attribute pleasing to God. But with all his honesty Job had deficiencies in his character like all men. So Yahweh determined that The Satan's propositions would be tested . . . to purify Job's deficiencies; to silence The Satan and the three friends; and to exalt Yahweh's righteousness and means of salvation.

The 42 chapters of Job's book are a lesson for every Christadelphian! Job's tenacity was tested to its limit, revealing his bad faults on occasions. The book does not “hold any punches,” and there are times when Job questions the very acts and decisions of Yahweh Himself. But underneath, the qualities of a righteous man are revealed, and that at the end Job is spiritually much “fitter” than before. He learned “by the things he suffered.”

What faith is seen in his declaration, after the most terrible bodily suffering and sorrow, after extreme anguish of mind:

“I know that my Redeemer liveth and that he shall stand at the

**latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."**

Job could not understand why all the pain and suffering had come upon him. But he was confident, despite the wild sweeping statements of the three friends, that even if death resulted from his illness, in the ultimate he would be justified before God. Job had to realise that God tries every Son of His, for the perfecting of character. Though we may not see the reason, yet spiritual development results. "Whom the Lord loveth He chasteneth, and scourgeth every Son whom He receiveth."

And at the end, when God's anger was about to break upon Job's friends for their untrue defamations, he wonderfully intervened and gained their salvation! The man who suffered injury, who experienced verbal attack and unjust criticism, who was brought to the gates of the grave, was able to save those who wronged him!

How like the Lord Jesus Christ! And yet even Job and his example could not save the evil generation of Ezekiel's day! How we must beware, and watch, and endeavour to follow Job, that we, too, might see our Redeemer in glory and honor.



November 30th—Woodville—Bro. J. Berry.

## At the Judgment Seat

**"They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever"—Daniel.**

The Scriptures indicate that the judgment of the household will be conducted at Sinai. But how the saints are conveyed there is not indicated. Some suggest that present means of transport will be used. But this is improbable, as it would be insufficient to convey all those amenable to judgment. An inference is made by Paul in 1 Thess. 4:17 when he mentions that the "living and the dead will be 'caught up together.'" The same word is used in Acts 8:39: "The spirit of the Lord caught away Philip." He was transported by divine power in a moment of time; and the use of this same word in relation to the time to come, indicates that the same means will be used. The angels will doubtless play a great part in this work.

Once at Sinai the judgment will take place! Little is recorded on the subject. However, Paul says:

**"We must all appear before the judgment seat of Christ to receive the things (done) in (his) body, whether (it be) good or bad" (1 Cor. 5:10).**

The word "appear" means to publicly make manifest, or reveal for what we are. The words in brackets (in italics in the A.V.) should be eliminated. In that day our whole lives will be completely open. "Every one of us shall give account of himself to God," says Paul in Rom. 14:12. Jesus declared: "There is nothing covered that shall not be revealed; neither hid that shall not be known." The judging will be done by Christ with the assistance of the angels, the "ministering spirits sent forth to minister unto those who shall be heirs of salvation." Today each saint has an angel overlooking his or her life, guiding and directing them unto trials and circumstances to mould our true character. This Angel will be the one assisting in our judgment!

What will be our feelings before the judgment seat? Daniel describes his feelings in Chapter 10. He enacted his own death, resurrection, judgment, and reward! Verse 8 describes his death: "My comeliness was turned into corruption. Verse 10-11 shows his resurrection before being presented to Christ: "Behold a hand touched me which set me upon my knees." Verse 16-17 mention his judging: "One like the Son of man touched my lips, then I opened my mouth and spake. . . ." The words he uttered were a confession of weakness. He felt incompetent to express himself

clearly to the exalted one facing him. Similar feelings will, undoubtedly, surge within us in the day to come. There will be no boasting of work accomplished, no glorifying, no self-praising. We will humble ourselves, casting aside all pride or self-sufficiency; and seek the mercy and forgiveness given to all who faithfully endeavour to please him. If this be our case, the reward will be sweet indeed, as Daniel experienced in v. 18-19:

**"One like the appearance of a man touched me, and strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea be strong . . ."**

Immortality will surge through our body, bringing relief from the disabilities of the flesh, from the death-stricken nature we now bear; and will enable us to stand gloriously alongside the Saviour Himself!

Then a period of rejoicing will take place. In the seclusion of Sinai, and in the presence of the attendant hosts of angels the Bride and Bridegroom will realise the joy for which both have earnestly longed.

And then the world must be subjected to the new power on earth. All resistance will be crushed, as the immortalised army proceeds forth. On the mountains of Israel, the powerful confederation of Russian might will be destroyed. The strength of the flesh will be broken. And mankind everywhere will realise that here is a power to be reckoned with.

National judgments will be poured down upon a disobedient world. Revelation 14 pictures Christ's ambassadors going forth to warn the nations of impending judgment if they fail to submit to his demands:

**"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and fountains of waters."**

Thus, sweeping from climax to climax, the Kingdom of God will slowly extend until all nations are under the control of Christ. The righteous war of judgment will be long and arduous because flesh is so stubborn. The resistance will be strong, but powerless before the might of Christ and His brethren. Through the purging effects of trouble, and divine judgment, the world will learn righteousness (Isa. 26:9). But the glorious reign of Christ will reach an epoch of peace and happiness such as man has never thought possible. Earth's troubles will be over. The grand word of Divine reconstruction will begin. . . .

And Judgment, both individual and national, will have provided something that otherwise would be impossible: Wise and immortal leaders who recognise the weakness and failings of the flesh, and have the ability and wisdom to guide others to the way of right; and a world of men and women who respect the power of Yahweh, and have agreed to humbly submit to His saving means, endeavouring to build into their lives the character revealed in their immortalised rulers.

May that glorious day soon eventuate!