

OBJECTIVES

We live in revolutionary times. Men everywhere are desperate in their attempts to avenge and remedy their grievances, real and imaginary. They do so with a ruthlessness that threatens to plunge civilisation into anarchy and war. Indifferent to the requirements of righteousness, they indulge in every form of abuse, misrepresentation and slander to achieve their desired ends. So evil grows, and will continue to do so, until Yahweh moves to vindicate His holy Name, and bring to an end the Noachian conditions of modern life. Meanwhile, there is need to recognise the times in which we live, and to make due preparation to meet the challenge that they present. Christ warned that the last days would see a repetition of conditions extant in the days of Noah and of Lot (Luke 17:26), and that is the familiar environment of the present. There is need for us to be careful, lest we, in our private and ecclesial life, take on the turbulent, ruthless spirit of the times. Too frequently there are found among us signs of the prevailing methods, and a want of the disposition of Christ. No liar, no vilifier, no riotous or ferocious man, no man lacking Christ's mind, will find himself among the elect at the Judgment Seat (Gal. 5:20; Rom. 8:9). In spite of provocation we must discipline ourselves to react to the prevailing conditions both within the Brotherhood, as well as in the world, as Christ would have us do. We must be firm but kind; intolerant of evil and yet considerate towards others; inflexible in our acknowledgement of truth, but kind and patient towards those who require instruction; critical of our own failings, but wise and forgiving towards those of others. The attainment of these objectives is only possible through the influence of the word properly expounded. It will be our aim, throughout this volume, to seek to set these principles before us all.

Introduction to Volume 39

Despite determined and persistent attempts to injure our work, and destroy the influence of the Magazine, we have been able to continue to this present time. As we review the past thirty-eight years, we feel that Yahweh has been with us in the labour in many ways. There are many today who are walking in the way of Truth through these efforts, and for that we are glad; others have been encouraged to maintain standards of conduct and knowledge through the written word that they have received month by month, and this, too, rejoices us. With the blessing of Yahweh, and the help of many who have laboured with us, or have supported us in various avenues, we hope that the work may continue until the coming of His Son.

The Encouraging Signs

And that coming seems near at hand. The signs that indicate it are numerous and distinct. Europe and the Common Market; Russia and the Middle East; Egypt and Libya; industrial and political turmoil; Israel! What a privileged people we are, in that we are able to look out upon a troubled world and extract hope and comfort from the very things that cause fear and anxiety to most. We might experience trouble and opposition, but such only cause us to review our own failings, as we long more ardently for the setting up of the Kingdom of God.

The political, social and religious world about us reflect the very conditions that prophecy leads us to expect. Egypt thrusts out the Russians and joins hands with Libya; and our mind turns to the words of Daniel 11:40-45, and the prediction of Ezekiel 38. We experience the results of industrial turmoil, political strife, and widespread ruthlessness and violence; and we remember that Christ warned that the times would be like those of Noah. We read of blatant permissiveness and increasing immorality; and we recall that Sodom lawlessness must prevail for a time.

We also know that the day is rapidly approaching when God will tolerate present conditions no more; and judgment swift, decisive and complete will fall upon a civilisation that scornfully rejects His mercy. Then His name will be hallowed throughout the world.

Thus we, of all people, can be encouraged by the present world scene, for it is in accord with the predictions of our pioneers. Brother Thomas anticipated that the time of the end would be noted for "increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved," and we must not be unduly concerned because we feel the effect of this. We know that at a time when the nations are angry, the "dead in Christ, both just and unjust, are caused to

stand upon their feet again among the living," that the approved among them "might execute the judgments written" (Ps. 149:9 — see *Eureka*, vol. 3, pp. 6, 8).

Therefore, though the financial problems incidental to these times bring their problems, we can see beyond them to the ultimate consummation.

Our Policy

In view of the significance of the times in which we live, and the circumstances of our environment, what is to be our policy for the coming Volume?

As far as Ecclesial problems in Australia are concerned, some accuse us of vacillation, of inconsistency, of failure to implement the very policy that the circumstances demand. By this some mean that we should sever our connection with existing "fellowships," and proclaim our intention of setting up new standards, isolating ourselves from those who refuse to conform. That there is a need to repudiate error, and refuse fellowship to those who persist in such, we firmly believe, and Ecclesias should act accordingly. But we see no need for isolation from those who acknowledge the facts of truth; though there is always a constant need to display the standards of doctrine and practise which it is our bounden duty to maintain.

Therefore we intend to maintain faithful exhortation and to press for purity of doctrine; to act the part of a shepherd in vigorously opposing any wolves that may appear among us; to feed the flock with sound truth, clearly exposing error for what it is.

Jude has instructed us to "contend earnestly for the faith," particularly when God-dishonouring doctrines are propagated in our midst. He has clearly set forth the resources that are at hand for us to draw upon, and these, God willing, we hope to place before our readers in this volume. Paul charged Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). We shall attempt to do this firmly but kindly; with due consideration for the feelings of others, but also with respect towards God and His truth.

Increase In Price

During the past twelve months, *Logos* sustained a substantial financial loss. Our long-suffering printer assisted us as much as possible, and we have been forced to reduce the size of the magazine, with the elimination of some of the 8 pp. supplements which were a previous feature of *Logos*. They appear now only every other issue. But costs in other directions have risen like a flood, and threaten to overwhelm us. Our postage bill alone amounted to approximately \$4,000 last

volume, and other expenses were similarly prohibitive.

We are able to continue supplying *The Ecclesial Calendar* and *Good Company* by physically producing these ourselves, and at present our printing machinery is beginning to crack up! What will happen when it finally does cease to function, we do not know at present.

Further, an additional squeeze has been felt from the fluctuations in the value of currency in the international field. For example, the devaluation of the American dollar, and the "floating" of the English Pound and South African Rand, mean that we receive much less for this currency in Australia than formerly. For example, we only receive a little over 80 cents for the American dollar, and about 99 cents for the South African Rand, whereas once, the former was par and we used to receive 125 cents for the latter! Therefore, there has been a considerable reduction in the real value to us of the money received.

This is another aspect of the troubles of the "time of the end" such as was anticipated by Brother Thomas. In *Eureka*, vol. 2, p.571, he wrote that "the western world must be subjected to discipline," for "its idolatry of self is God-defiant; and it needs to be taught that there is One mightier than the dollar and stronger than the human will."

But this feature of "the time of the end" has added to our individual problems, and forced us to review our subscription price, as indicated on the inside front cover of this issue. We ask readers to bear with us in the problem that faces us at this time. Instead of complaining when they write their cheque for the increased amount, let them rejoice at this additional sign of the times!

At any rate, their monetary support is assisting in the sending forth of a testimony to the world as well as to the Brotherhood.

Subsidiary Activities

During the course of our last volume, we issued some 200,000 copies of *The Herald Of The Coming Age*, and these circulated throughout the world, conveying a message of goodwill to thousands who are in darkness.

Shall such a work cease? Our enemies would rejoice to see us silenced; but to date God has granted us the means to maintain this witness to Truth. We hope that this will be continued during the course of the current Volume. Actually, we have plans to extend our labour in this field of endeavour.

This, of course, is subject to the proviso: "if the Lord will, we will do this and that."

We completed our outline of the Story of the Bible during the course of the present volume of *Logos*. It brings to an end a labour of love extending over fourteen years. We were glad to commence it

and even gladder to complete it; and now we are revising it with the object of re-issuing it in book form.

However, many readers have requested that we publish something to take its place as a periodical. Accordingly, we are working on a new project now, which it is proposed to entitle: *Christadelphian Expositor*, designed like *Story Of The Bible* to consider the Scriptures as a whole, but a little more deeply than was possible in the latter periodical. We hope to launch this new magazine shortly, and invite enquiries regarding it.

We organised a further tour of Bible lands earlier this year, and are currently planning one for 1973 (God willing). This, we believe, will be the last we will organise. We lack sufficient time to devote to such projects. The planning of such a tour, as we do it, involves a tremendous amount of time and energy, as we try to meticulously contrive to make it a profitable venture for all concerned.

This time, we plan to visit Rome, Venice, Greece, Turkey, Cyprus, Israel, etc., and to re-organise the sight-seeing on an entirely different basis to previous tours. We hope to synchronise the sites visited and the Bible record to provide a continuous story, and we feel that by so doing, the tour will mean much more to everybody who participates.

God-Willing

These are some of our plans, but will they mature? Only with the blessing of Yahweh. What will the next year reveal? Will it witness the coming of the Lord? Will we be spared to see its completion? Will a faithful witness continue to go forth? Will the means be available to maintain these efforts?

The answers to these questions are known only to the Father; and on Him we must lean to effectually labour. He knows our weakness, He knows our frame, He knows our needs. To Him we turn for the necessary strength and guidance. Let us all recognise that we are living in the time of the end, and make preparation to meet the greatest adventure and conducted tour of all time — the return of Christ and gathering together with him at the Judgment Seat. May his coming be soon, to relieve the pressures of life, and may we be ready to receive him in that day.

Ways You Can Help

With this number, we enter upon a new volume. This means that the time has again arrived for the reader to forward his subscription. In that regard, we try to do with as little as possible, but

some money is necessary to meet the costs of this work. Indeed, at the present time, a little extra is needed above what we have previously asked for, in order to bridge the ever-widening gap between

receipts and payments.

However, though the gap is considerable, it is not as wide as we anticipated it would be at the commencement of our previous Volume. We then expected that we would experience a sharp drop in circulation, and, in consequence, in subscriptions. This has not eventuated. If it had, the financial deficit would have been greater. True, the volume of increase in circulation that we enjoyed during Volumes 36 and 37 has not been maintained during Volume 38, but, at least, the circulation has remained steady.

We thank readers for their loyal support, and solicit a continuance of it for the current volume. Their thoughtful consideration will be

helpful as a counter-balance to the virility of the opposition which we continue to receive from some quarters. Our friends can assist us materially, and encourage us personally, by the following means:

- (1) — By remitting their subscriptions promptly, and so saving us the expense and drudgery of excessive book-keeping.
- (2) — By sponsoring non-readers, and paying the special introductory subscription rate on their behalf which we have set. This is \$1 for an Australian, or \$1.25 for a New Zealand, American or Canadian reader; R1.25 for a South African reader; 50d. for a United Kingdom reader.
- (3) — By donating money for the work of the Truth in which we are engaged.

— EDITOR.

PRESENT POSSESSION OF HOLY SPIRIT GIFTS

"I have only been in the Truth two years, but was a long time in Babylon! However, I was never happy in what I thought was Salvation, and realised that there was more to it than what the churches were teaching. Then, at last, I found the pearl of great price (the Truth as it is in Jesus). Now I want you to know that I enjoy the expositions and exhortations of *Logos*. I am a great lover of the writings of Brother Thomas and Brother Roberts, and I believe that you are also! Yet some Christadelphians say we do not need their writings today as we have the Bible. I say shame to them, for so many are becoming luke-warm and worldly in their attitude. We need to preserve the first principles these two pioneer Brethren brought to light; and, for myself, I thank God that He raised up such men to bring the Truth to us. I have enjoyed the articles in *Logos* on the Holy Spirit, particularly as I have many friends to battle with on this subject. Today even the Catholic Church claims to be able to speak in tongues; three years ago I heard a Catholic priest preach this doctrine to an audience of Pentecostals who glibly accepted all he said. I firmly believe that the claim to possess the Spirit Gifts constitutes one of the false sights that will help to bring various churches together into the false unity of the 'one world church', the Roman Catholic Church." — E.D. - Canada.

(As requested by our correspondent above, we have forwarded to him a supply of the Herald: "The Spirit Gifts — Not Now Available." We agree that this doctrine is not only sweeping the religious world, but also adversely influencing Christadelphians. We will have to challenge it to a greater extent and therefore recommend that readers obtain supplies of this Herald for that purpose.—Editor.)

Ecclesial Responsibilities

Let Us Be Progressive

Let us review our ecclesial past. Israel were oftentimes enjoined to look back (Deut. 8:2; Heb. 10:32). When it is a question of reviewing the work and kindness of God, this looking back is as edifying as it is agreeable

From the past let us turn to the future. Are we determined to go ahead, or having gone so far shall we be content to take things easy and slide back? Are we to become lazy, and each look to the other to do the work necessary to the health and growth of the meeting? Are erroneous doctrines and un-Christlike ways (foes which are ever at the door of an ecclesia clamouring for admittance) to enter our midst, and we look on with indifference and unconcern? These are far-reaching and vital questions. They touch not only ourselves and the brotherhood generally, but our children and neighbours, to whom we, as the servants of God and the custodians of His Truth, owe the duty of revealing, by word and deed, the way of salvation. Let us say, and that with no misgiving or timidity, that, with God's help, we will not retrograde, but go forward — that we will henceforth work harder than ever.

In all our activities, it is helpful to know that it is in God's memory, and that the Spirit has said: "God is not unrighteous to forget

your work and labour of love." There will be some sweet surprises, we are sure, in the shape of commendation and recompense, in the great day of account. We have had our griefs and worries and temptations; no ecclesia, however exemplary, can be immune from these. More than once we have had to stand shoulder to shoulder to resist the intrusion of unsound teaching. Several times we have had sorrowfully to pass resolutions to withdraw from those who persistently befriended and championed it.

Responsibility Of Elders

Upon us, older ones, rests a tremendous responsibility. The stability and usefulness of the ecclesia is largely in our hands. The younger ones naturally look to us to lead. Are we exemplary? Have our years of contact with the Truth made us safe patterns for others to copy? If not, let us, for the well-being of the ecclesia, keep quiet and hide our long-standing among the brethren. Are we warm supporters of the meeting? Of many it has been said, when their seats have been found empty: "They must be ill or from home, or they would be here." Can this be said of us? Are we able and ready to tender sound scriptural advice on the many little problems which beset the path of those young in the Truth? Are

we well posted up with Scripture teaching concerning the wrongness of alien marriage, of friendship with the world? Are we acquainted with God's will as touching the duties of husbands and wives, parents and children, masters and servants? Have we always a seasonable word of encouragement and comfort for the weary and afflicted? Are we forward to second the efforts of others to uphold the purity of the ecclesia, and to promote the interests of the Truth? Are our movements among our alien acquaintances, and in the world, consistent with the sacred name we bear?

Who are the real enemies of an ecclesia? Those who think more of pleasing themselves than of pleasing God — who study the gratification of their own fleshly feelings more than the interests of the Truth — who will throw a whole meeting into a state of turmoil in an effort to uphold their dignity and avenge wounded self-esteem. They are those who slander genuine and industrious brethren, and support such as are given to evil contention — those who decry and disparage Christadelphian literature, and magnify the value of the works of the alien — those who argue that a regular attendance at the meetings is purely an optional matter — those who say that there is no harm in an occasional visit to the theatre, and who suggest that we might profitably shorten our Bible portions. They are those who are ever creating difficulties and complications, the clearing up of which makes the head ache and the heart

sick. These are the ecclesia wreckers — men who are moved not by the solemnities and beauties of the simple gospel, and by an unselfish desire to publish them to their neighbours, but by considerations which God will not acknowledge. If it is our determination to help and not to impede the work of God in our meeting, let us constantly examine ourselves. Let us never forget that the eyes of our Judge are upon us, and that He will recompense us, as He has said, according to our deeds.

A Word For The Young

A word for those who are young — not necessarily in years, but in association with the brethren. Towards the upbuilding of the ecclesia you can do much. You may not be able to expound the opening chapter of Genesis, or the closing one of the Apocalypse, or even speak in public on the first principles of the gospel, but still you can do much. You can exercise a powerful influence for good by living the Truth — by showing to our brethren and sisters and onlookers generally that you really believe and love it. You can be present and exhibit gravity and earnestness at the meetings. You can invite the alien to the lectures, and interest yourselves in them when they are there. You can scatter words of kindness and of encouragement both in the hall and away from it. You can refuse to listen to scandal and evil speaking. You can pour oil on troubled waters. You can smile, as Christ would, on well-doing, and frown when asked to join in any act

which the Scriptures forbid. You can add to these things prayer, diligent study of the Word, willingness to accept work at the bidding of the ecclesia, and a conscientious determination to carry through satisfactorily the work with which you may be entrusted.

This last item — the satisfactory carrying through of work entrusted to us by the ecclesia — is one which concerns all, whether old or young, who hold appointments in the Truth's service. The need for the exhibition of integrity and industry in ecclesial work cannot be too greatly emphasised.

Appointment Of Ecclesial Servants

This is also a matter to be thought of by the ecclesia in the appointment of its officers. It is an apostolic injunction to note the trustworthy and the untrustworthy.

"Brethren, be followers together of me, and mark them which walk so as ye have us for an example" (Phil. 3:17).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

The business of an ecclesia is the business of God, and to trifle with it is dangerous and wrong in the extreme. Let those of us who hold, or who may hold, office resolve to be faithful. If we are exhorting brethren let us "feed the flock." Let us provide it with food that will not poison, repel, or choke. To be literal, let us speak as the Oracles of God, and with the object that these writings have in speaking — the exaltation of God (not the flesh), and the enlightenment of man in the things which make for his salvation.

Such speaking on our part calls for previous study and preparation — for much searching of the Scriptures, and reference to Christadelphian works. It demands a recognition of Paul's words:

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29, cf also 1 Tim. 6:20; 2 Tim. 2:23 and similar Scriptures).

By heeding these suggestions, we shall find that we shall speak from conviction and from the heart, and give to our address backbone and strength. Let us shun the anything-will-do principle, which is an offence both to God and man. These remarks apply also to those who lecture and to those who teach in the Sunday school. If we are managing brethren, let us also be governed by the Word, and seek to manifest those traits which were required in the overseers and the elders in the first century (Titus 1:7-8; 1 Tim. 3:1-3; 1 Pet. 5:1-3). Must it not be pleasing for the Master to look down upon an assembly composed of earnest and sincere brethren who are striving to do their utmost in their arrangements for him and his cause?

In regard to certain offices, it is sometimes urged that we need new and fresh blood. Perhaps we do, but in our eagerness to obtain it, let us proceed on safe and God-approved lines. Let us see to it that we do not advocate change for the sake of change, or change simply to please in some way or another the cravings of the flesh. Let us be careful also not to mistake the blood of the "old man" in a state of dangerous inflam-

mation — noise, battle, agitation, self-assertiveness — for new blood. The new blood we want (and an ecclesia can do with any amount of it) is blood such as coursed alike through the spiritual veins of young Timothy and the noble, aged Paul — blood that inspired its owner with Christ-like life and warmth — blood which makes those who possess it not only fervent in the hour of opposition and debate, but in the time of trial and sickness.

Faithfulness The Great Need

In concluding, let me refer once more to the subject of faithfulness. If an ecclesia is to prosper, it is not enough that only a few be faithful; all must aspire to be so. Where unfaithfulness lurks there is danger and corruption: "a little leaven leaveneth the whole lump." There must be no parlying with unfaithfulness, it must be noted and condemned — scripturally, of course. To sanction or wink at wrong doing is for an ecclesia to destroy itself. That is the lesson of history. The reason why it should be so is easy to discover. To take, for instance, the appointment of brethren to lead and control. It is an admitted truth that

the soundness and usefulness of an ecclesia depends largely upon the good character of its shepherds. By whom are these chosen? By the ecclesia. Will a cold, insincere ecclesia elect men, even if they exist, who are not after its own heart? Would such a meeting elect men who denounce hypocrisy and indifference and the killing ways of worldlings — men who uphold the whole counsel of God. No, and the result is the exaltation of bad men — men who speedily bring the meeting into a state of turmoil and disaster. Upon whom in such case rests the blame? Upon the meeting. Let us, then, all of us, be faithful — let us be in real love with the Truth and ever anxious for its prosperity. If we are earnest and sincere during the week — at home and in business — we shall be earnest and sincere on Sundays, and in our more intimate dealings with the brethren. An ecclesia has nothing to fear from those who are true behind the scenes. The subtle, insidious working of mischief comes from those who ape faithfulness on the platform and at voting times — men who, from sheer lack of exercise in godliness in their private life, are incompetent to do or speak the right thing.

OUR GLORIOUS HOPE

"The righteous are to be raised to eternal life, to possess, in all the Age, the Kingdom of God restored again to Israel, with the government of all nations thereunto annexed. The possessions of this universal dominion implies also the possession of the world, with all its riches and glory. This inherited for a thousand years is a foretaste of what is to come when the thousand years shall have passed away". — (J.T.).

THE METROPOLIS

"The hope of Israel and the true hope of the Gospel are one: and they both centre topographically in Jerusalem — now desolate, but to be glorified". — (J.T.).

Editorial

What Should be Done at this Crisis

The current issue of *The Christadelphian* contains a brief assessment of the Ecclesial situation in Australia, as seen by the Editor during his recent visit to this continent.

Whilst he saw evidence of extremism in contention, with phrases used and listened to for their possible heretical content rather than for their contribution to mutual understanding, he nevertheless clearly states that nothing written in that regard should be taken "to suggest that there are no areas of doctrinal disagreement or error, and that it is all a matter of words and phrases."

In other words, Brother Nichols evidently saw evidence of error, as it is obvious that he would indeed.

This, in turn, as he has written, "has led to the raising of the practical issue of inter-ecclesial fellowship."

Some are asking what action should be taken in view of obvious evidence of error. In some cases, separation has taken place between Ecclesias directly involved, but should such action also involve fringe Ecclesias who, though not subscribing to the wrong ideas, do not believe that they are sufficiently vital to warrant Ecclesial separation?

Many are confused; and where confusion exists there is hesitation to act in any definite manner.

Certainly, if complete division took place, a gulf would be established between groups of Ecclesias that would probably never be healed before the coming of Christ.

In view of that possibility, we would counsel moderation.

In two meetings held in Australia (one in Adelaide and the other in Sydney), at which we were called upon to act as chairman, we attempted to limit the area of dispute to the specific brethren and Ecclesias directly involved.

We believe that this should be done, and a proper case prepared against the brethren or Ecclesias involved which could form the basis of further discussion. But we do not believe this will be done if the present discussions regarding fellowship continue as they have been doing. We believe that they have confused the issues, and have introduced a most dangerous element into the situation.

At present, some who are in complete agreement on doctrine, and fully subscribe to the belief that some action should be taken against errorists, are themselves at variance over the "doctrine of fellowship."

Meanwhile, the "lambs" are being left to fend for themselves!

We deprecate this development. There is need for those who see the Truth clearly to stand together

in their defence of the faith, vigorously and without compromise, opposing those who proclaim error under the guise of truth.

In the good fight of faith, the Word should be used as a sword against error in all its forms, and not merely the threat of Ecclesial disfellowship.

When this is done, the present distress can be turned to good account, and be transposed into a blessing instead of a curse. Some Ecclesias, by quietly and carefully analysing the doctrines under discussion, and by educating their members therein, have greatly benefited by the agitation in this country. They are better equipped to meet the challenge presented by those who hold error.

At the present time we believe that the following action should be taken:

1. The doctrinal case against brethren and Ecclesias should be carefully prepared and presented to such for

their consideration and rebuttal if possible.

2. Brethren and Ecclesias should be reminded of their obligations as stated in the Unity Book (the implementation of which was agreed to by the meeting of delegates at the Ashfield Hall, in Sydney).

3. There is an individual responsibility for each Ecclesia to put its own house in order.

4. There is a need for responsible brethren to "strengthen the things that remain that are ready to die," and to exert themselves to go to the assistance of any who need it.

5. We must not capitulate to the pressure of errorists, but always seek to elevate the Truth.

We believe that if some such policy as this is adopted in Australia conditions will improve beyond what they were before the controversy erupted. *Logos* is at the service of any to that end, and is currently preparing suggestions that it hopes to shortly place before any who may be interested.

—EDITOR.

EXPOSITION OF RUTH REQUIRED

"From time to time over many years I have bought nearly all the works you have advertised in *Logos*, but there is one I have missed and would very dearly like — the one on *The Book of Ruth*. I am aware this is now out of print, but I wondered if, on your travels, you could possibly come across a copy for which I would, of course, pay full price and all expenses involved — more if necessary." — L. Gee - England.

If any reader has a copy they would prepared to sell, please mail it to L. GEE, c/o Logos Publications, West Beach P.O., South Australia, 5024, together with price and we will remit and forward the book on to reader Gee.— Editor.

EARNEST DESIRE

"May the truth animate us. May communion with Christ cause the fountains of compassion for those around us to gush forth. May men be gathered to his arms of mercy. May his people be stirred up to pray, and watch, and labour. May we humble ourselves, and stir up and exhort one another, and so much the more as we see the day approaching." — (J.T.).

Behold The Mercy And Severity Of God

1. Yahweh Standeth Up to Plead

"Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against Yahweh, to provoke the eyes of His glory Yahweh standeth up to plead, and standeth to judge the people" (Isa. 3:8, 13).

Evil Influence Clouds The Truth

Isaiah 2 provides words of such sharp contrast, as to make the chapter appear almost a paradox.

First there is the resplendent vision of the future glory of Jerusalem, and the political strength of God's coming Kingdom:

"In the last days, the mountain of Yahweh's house shall be established in the top of the mountains; 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: for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem. And He shall judge among the nations . . . nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

With these words, the change of theme comes starkly, and with little introduction. In view of the majestic prophecy just appended, the prophet cries out to the nation, pleading for some response to the glorious message presented:

"O house of Jacob! Come ye! And let us walk in the light of Yahweh!"

Why such an appeal?

Because Yahweh had forsaken His people who had permitted

themselves to come under the evil influence of Gentiles (v.6). They were no longer thinking, or acting, as a separated, dedicated people. They had formed alliances with Gentiles which involved mutual agreements upon trade, and the acceptance of many social customs and habits of their heathen neighbours. They even imitated the type of dress and adornments which were so popular among the Gentiles (Isa. 3:16-24).

The people were encouraged by some of their leaders in such actions. Isaiah warned:

"For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. 9:16).

It was being maintained that alliances with the Gentiles were not harmful. Indeed, such pacts were especially encouraged with Judah's more powerful neighbours. It was argued that such displays of friendly co-operation could only do good. They would not only encourage profitable trading connections which would bring affluence to the nation; but also would ensure the friendly protection of its militarily stronger neigh-

bours.

"They be replenished from the east . . . and they please themselves in the children of strangers" (Isa. 2:6).

Therefore, the fire of Divine judgment would be lit to purge the nation:

"The day of Yahweh Sabaoth shall be upon everyone that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. 2:12).

The warning is given:

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2:5, 22).

Immature Leadership

It is upon this note that the third chapter commences. The people are warned that Yahweh would remove three things from their midst:

"The stay and the staff, the whole stay of bread, and the whole stay of water."

These three things represent the vital needs of ecclesial life. The first alludes to sound, dedicated authority and shepherding; the second refers to the nourishment of the Word, the bread of life (Deut. 8:3; cp. Amos 8:11); the third suggests the refreshing water of life obtainable only from the God of Israel (Isa. 55:1).

Let these needs be withdrawn, and though an ecclesia might have a reputation of being alive, in fact it would be "dead" (Rev. 3:1).

Isaiah warned that all sections of the community in Judah would be affected by Yahweh's action in withdrawing His support:

"The mighty man, and the man of war, the judge, and the prophet, and

the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, the cunning artificer, and the eloquent orator" (vv. 2-3).

These terms identify the many elements which contribute towards the Ecclesia as a whole. The Body is made up of many parts, which must be assumed by suitably dedicated and knowledgeable brethren. This is necessary if an Ecclesia is to be correctly and wisely balanced.

But Judah was to lack such leadership. Yahweh declared: "I will give children to be their princes and babes shall rule over them" (Isa. 3:4). He would "give" such to the extent that He would permit them to obtain control. Immature rulers are the inevitable outcome when an Ecclesia follows the downward path which Judah trod. The term "children" in this context is *nahar* in Hebrew, and denotes a youth rather than a child. It therefore denotes those in control, who are immature in their understanding of divine principles.

But there was a certain literal fulfilment to the prophecy, for following the reign of Hezekiah, there was only one king who was as much as 25 years of age when he ascended the throne.

Rotherham renders the phrase: "Petulant children shall rule over them." This expression suggests a reference to the rebellion of youth: to young people asserting themselves as a political pressure group within the Ecclesia, having little respect for age or for wise authority.

Ruthless Self-Assertion

Each stage of decline within the nation (the Ecclesia) would lead to a worse state. Thus: "the people shall be oppressed, every one by another . . ." or, as the *Jerusalem Bible* render it: "The people bully each other, neighbour and neighbour."

With the decline of the truth, the pursuit of ruthless self-interest becomes the dominating aspect of life. In Judah there was manifest a selfish disregard of the welfare of others, with individuals intent upon self-gratification and self-advancement. This is the inevitable tendency in times of material prosperity, when the pursuit of affluence seems so rewarding. But it can only be followed at the expense of the truth, bringing an intolerable state of tension and pressure upon an Ecclesia.

In turn, this will bring about a breakdown of healthful home environment. Isaiah prophesied: "The child shall behave himself proudly against the ancient . . ." Again, as in v.4, the word indicates a youth rather than a mere child; and suggests an attitude of insolence towards elders: a state of affairs that would not be tolerated if the law were honoured (cp. Lev. 19:32; Exod. 20:12). It required that the authority of parents and elders be held in high esteem, but Isaiah predicted that such standards would be given scant regard in Judah.

Even worse was to follow. Such rash arrogance was not to be the fault only of the young, for "the base would raise up against the honourable." There would thus

develop, throughout the community, a general breakdown of standards, involving rebellion against authority which demanded that the standards of the Law be maintained.

Thus, the first five verses of Isaiah 3 depicts a sad decline in the spiritual condition of the nation in the days of Isaiah. Consider them again, and see whether they apply to the present. He warned of:

A decline in the respect of the Word — the stay of true bread and water.

Immature leadership, with the young seeking to dominate.

A rebellious spirit as the standards of the past were challenged.

Ruthless self-interest, with scant respect towards those deserving it.

There is not wanting evidence to indicate that a similar spirit is sweeping the world today, and affecting even Ecclesial life.

What Should Be Done?

Isaiah suggested that a minority would be aware of the danger of prevailing trends, and would seek to correct it. They would seek for sound leadership:

"A man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand" (v.6).

Thus they sought for a leader to halt the decline taking place: one equipped to control matters at this critical point. But Isaiah pointed out that anyone so approached would decline:

"He shall swear, saying, I will not be an healer; for in my house is neither bread nor clothing; make me not a ruler of the people" (v.7).

No one would want the task and responsibility of trying to rehabilitate such a corrupt nation; apostasy was too deeply rooted.

Accordingly, the prophet set forth clearly and unequivocally the inevitability of Divine judgment (vv.8-26). Isaiah listed their crimes: irreligion, immorality, oppression, selfishness. All sections of the community were guilty in some way or another: apostate youth, apostate brethren, apostate sisters.

And the result? "Jerusalem is ruined" (v.8); or, following the literal Hebrew: "Jerusalem has come to ruin." The combined reasons for this avoidable tragedy were stated by the prophet: "Their words and their deeds affront Yahweh, insulting His glory" (v.8 —

Jerusalem Bible).

The record is a warning to any Ecclesia in any generation. Only when people are prepared to walk according to Yahweh's word, are they fit to be called His people. In failing to do so they forfeit all the rights and privileges which are associated with "the hope of Israel." Judah blundered on to its ruin. We can see the cause of it so clearly in their case. Can we see it in our own? Remember, Paul declared: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

— J. Ullman (WA).

(No. 2 next issue — God willing)

HOW MUCH IS A BILLION?

"I am writing concerning a correction which was published in July's issue of Logos above the signature: C.S.C., Calif. USA. He states that the figure 750,000,000,000,000 should be read 750 trillion and not 750 billion. However, there are two ways of reading the figure; the U.S.A. method and British method. The word 'Billion' is: (1) British — a million, millions; or (2) U.S.A. — a thousand millions. The word 'Trillion' is: (1) British — the 3rd power of a million, or a million, million, million (a unit followed by 18 zero's); and (2) U.S.A. — the 3rd power of a thousand, or a thousand, thousand, thousand (a unit followed by 9 zero's).

Therefore, the figure 750,000,000,000,000, using British methods, should be 750 billion, but using U.S.A. methods 750,000 trillion.

This shows a big difference in U.S. and U.K. standards of reading the figure. I hope this correction will be helpful. I also enjoyed the article. It shows how foolish is the world's philosophy." — K. Fergusson (W.A.).

Editorial Note:

Thank you for the correction which clarifies and reconciles the discrepancy. We must confess that we are somewhat out of our depth when treating with billions and millions.

We find it difficult enough to keep up with hundreds — let alone thousands!!

One day there will be a uniform measure throughout the world, and moreover it will illustrate the principles of Truth. The ordinances of the Temple of the future age include the provision: "Ye shall have just balances, and a just ephah of one measure" (Ezek. 45:10-35). Certainly the wise administration of Christ will remove any of the confusing features of modern life.

Apparent Contradiction Explained

Further Scriptures Referring to the Holy Spirit

A consideration of all Scriptures referring to the Holy Spirit, continued from last volume (see pp. 322-330; 425-429). In previous articles, the writer has shown that the only Scriptural manner in which it can be claimed that the Holy Spirit is operative today, is the response of mind and heart of the believer to the knowledge of God. Originally the source of such knowledge was twofold: the Scriptures (or O.T.), and the voice of the Apostles and others speaking by the power of the Holy Spirit (or N.T.). The Spirit-word operative upon the mind of the believer today, is the medium of sanctification provided by God (John 17:17; 1 Pet. 1:2).



Ephesians 1:13-14

"In whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

The Ephesians were sealed after they believed. Paul ordained elders in the early formed ecclesias, and they were given the Holy Spirit to oversee the flock, as Paul says of the Ephesian elders in Acts 20:28. The Spirit was a seal that they were His. A seal is an identifiable mark stamped on an article declaring it genuine, or giving it the approval of the owner of the seal. The Holy Spirit in the midst of the Ecclesias was such a seal.

Paul says in the next verse that this was also a pledge or earnest of greater things. It was an initial manifestation of divine power, which could be seen as God's pledge of a full giving of the Spirit in divine nature when He redeemed the purchased possession — when the temple of believers becomes "an habitation of God

through the Spirit" (Eph. 2:22).

The expression "earnest of the Spirit" is also used by Paul in 2 Cor. 1:22 and 5:5.

The same sense is found in Hebrews 6:4-5:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."

In the first century, it was a "tasting" of the heavenly gift, a "tasting" of the powers of the world to come. Tasting goes before drinking, as when Jesus was crucified: "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink." The power and wisdom of the Holy Spirit in their midst was an earnest, a tasting, with the fulness to come in the time of the kingdom.

Another passage in the same class is Ephesians 4:30:

"Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."

Grieving the Holy Spirit was grieving God Who gave the Spirit. This they did by misuse of the Spirit gifts, or by despising their authority. Israel were charged with doing this in the days of Moses:

"In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old. But they rebelled, and vexed His holy Spirit" (Isa. 63:9-10).

See also the paragraph on 1 Thessalonians 4:8, below.

Ephesians 3:16

"That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man that Christ may dwell in your hearts by faith . . ."

Reference to the spirit of God and the spirit of Christ in the believer was dealt with fully in an earlier article when considering Romans 8.

Philippians 2:1

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy . . ."

In conjunction with this reference, consider also 2 Corinthians 13:14. "Fellowship of the Spirit" has been the joy of believers in all ages:

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. 3:16).

The oneness of mind of believers binds them together. Whence comes this oneness? They all

have the one faith, the one hope, the one baptism, which has come through the work of the Holy Spirit of salvation. They share these things together, as the body of Christ; they have in common the things of the Spirit. John speaks of this fellowship of the Spirit:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His son Jesus Christ. And these things write we unto you, that your joy may be full" (John 1:3-4).

The apostles, by the Holy Spirit (cp. John 14:26) made known all things concerning Jesus Christ, and the believers "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

This was truly a fellowship of the Spirit.

1 Thessalonians 4:3, 8

"For this is the will of God, even your sanctification, that ye should abstain from fornication . . . For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God Who hath given unto us His Holy Spirit."

Those who ignored Paul's teaching on holy living were despising not Paul but God. Sanctification or holiness was "the will of God." They had no excuse for refusing to accept Paul as speaking for God, because Paul spake by the Holy Spirit: what he said was supported by the power of the Holy Spirit in their midst. This is the sense in which Paul adds the phrase: "Who hath also given

us his holy Spirit."

John also wrote about the teaching that came by the Holy Spirit:

"These things have I written unto you concerning them that seduce you. But the anointing (the Holy Spirit) which ye have received of him abideth in (among) you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is the truth, and is no lie even as it hath taught you, ye shall abide in him" (1 John 2:26-27).

Jesus had promised the apostles that the Holy Spirit would teach them all things, and lead them into all truth (John 14:26; 16:13). This truth they had faithfully declared to the believers; and, in addition, they had given to the ecclesia the same Holy Spirit by the laying on of the hands of the elders, for their continuing guidance.

Titus 3:5

"According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit."

Some may read this in the sense that there is to be a continual renewing of the Holy Spirit in the hearts of the believers. But the context will show that it is the *renewal of the individual* that is being spoken about, a renewing of the individual through the work of the Holy Spirit at the time of baptism. The whole context must be noted:

"For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures But after that the kindness and love of God our saviour towards man appeared, not by works of righteousness

which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit (Diaglott: "by the bath of new birth and renovation of the Holy Spirit") that being justified by His grace, we should be made heirs according to the hope of eternal life."

The phrase here: "washing of regeneration and renewing of the Holy Spirit" is closely parallel with the words of Jesus to Nicodemus: "Ye must be born of water and of the spirit." The "renewing," the "renovation," the "new life" is by the spirit of God*

This is a suitable place to consider the words of the Lord in Matthew 28.

Matthew 28:19

"Go ye therefore, and teach all nations, baptising them in (or into) the name of the Father, and of the Son, and of the Holy Spirit."

This passage has been interpreted as teaching the baptism of a believer into the Holy Spirit, with the idea that he is filled with the Holy Spirit. But the grammatical construction will not allow such an idea. If the text read: "Baptism into the Father, into the Son, and into the Holy Spirit" the idea might be sustained. But this is not so; it is baptism into a name; and into one name not three. It does not read: "Into the name of the Father, into the name of the Son, and into the name of the Holy Spirit." This is doctrinally important; for there is only one Name.

We have Peter on the Day of Pentecost as the interpreter of the

* See introductory note to article — Editor.

Lord's words; and we must be guided by him as to what he meant in his final instructions to the Apostles in Matthew 28. Speaking by the Holy Spirit, Peter gave this interpretation of his Master's words:

"Repent and be baptised every one of you in (into) the name of Jesus Christ" (Acts 2:38).

In Acts 4:12, Peter declared emphatically that "there is none other name under heaven given among men, whereby we must be saved." So "the name of Jesus Christ" must be equivalent to "the name of the Father, and of the Son, and of the Holy Spirit."

If we ask, Who is Jesus Christ? the answer is, in the words of Matthew 28, that he is the Father, manifested in a Son, by the Holy Spirit. This is the straightforward sense of the words used by Jesus in Matthew 28:19. There is no warrant to read into them the idea that each believer was to receive a baptism of the Holy Spirit, as "the means whereby God communicates His blessings in these days of His Son's sojourn in heaven," as Brother Norris has put it.

1 Peter 1:2

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus."

Peter here described the steps by which the believer turns from darkness to light. The Spirit, through the word, cleanses and separates (sanctifies), and this is followed by the obedience of baptism, described in the Mosaic fig-

ure as being sprinkled with the blood of Jesus.

That the Spirit operates through the word of God — spoken or written — is made quite clear at the end of the chapter. Peter wrote:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren . . . being born again, not of corruptible seed, but of incorruptible, by the word of God . . . But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (vv. 22-25).

1st Epistle John

John several times referred to the Spirit which God had given them. He wrote:

"And he that keepeth His commandments dwelleth in him. And hereby we know that He abideth in us, by the Holy Spirit which He hath given (aorist "gave") us" (1 John 3:24).

"Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit" (1 John 4:13)

"And it is the Spirit that beareth witness, because the Spirit is truth . . . And there are three that bear witness on earth, the Spirit, the water, and the blood; and these three agree in one" (1 John 5:6-8).

These passages are straightforward on the basis of the Holy Spirit given to the Apostles for the benefit of believers. The Spirit was God's witness, John explains. By its teaching and supporting signs and wonders, the brethren were confirmed in their faith and encouraged in their high privilege of being sons of God. In a figure, they were assured that God dwelt in them and they in God. They were of one mind with their heavenly Father.

The idea in these verses is the

same as that expressed by Paul in 2 Cor. 6, which we have already quoted:

"Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Therefore, come out from among them . . . and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

John's references to the dwelling in God, and God in us, also reminds us of the Lord's discourse regarding the vine and its branches (John 15). God is the Husbandman, Jesus is the vine, we are the

branches. As the sap carries the vital life of the tree and nourishes the branches, so the word, the teaching of God ("Ye are clean through the word which I have spoken" — v.3) is the sap which sustains our life. But this is not everything: "My Father is the Husbandman." As in the natural, the husbandman cares for the tree, so God by the Lord Jesus and the angels cares for the believer. The word of God, as the life-sustaining sap, and the angelic care, will bring forth the desired fruits of the Spirit in the branches.

— G. Pearce (Rugby, Eng.)

REVIEWS OF BOOKS AND PERIODICALS RECEIVED

MASTERS OF DECEPTION: by F. W. Thomas.

This claims to be "an expose of the Jehovah's Witnesses with clear-cut suggestions for refuting their teachings." It is a complete let-down. Despite all the claims of the author as to how he would annihilate the teaching and practises of the J.W.'s when he came to grapple with them in the book, he leaves them largely untouched. His doctrinal attack is weak, and his accusations of deception are peurile. The J.W. doctrine and movement can be more effectively challenged by Christadelphians.

The book commences with a childish "dedication." The author claims that he was saved from certain death from a swinging lifeboat by "a pair of strong but gentle hands which grabbed me at the back of my knees knocking my legs out from under me. This caused me to fall firmly but gently to the deck of the ship." He turned to see the culprit, but saw nobody! Afterwards when he learned that he had been saved from certain death, he concluded that the push was angelic action. Since then he often wondered why he was saved from certain death, and concluded that it was in order to write the book now published with the title "Masters of Deception."

NEGOTIATIONS WITH NASSER: by David Ben-Gurion.

Published by the Israel Information Centre, this small book traces events that preceded the Sinai Campaign of 1956, with the purpose of showing how that Nasser and Egypt have followed a consistent policy throughout! It is a little out of date now that Egypt has also expelled the Russians.

AIDS TO BIBLE READING: by Ian Leask (South Africa)

This is a series of studies, designed to give a basic understanding of the Bible without any doctrinal bias, covering some 500 pp. Brother Ian Leask was given the commission to write up these notes, and the fruits of his toil is seen in the large book (foolscap duplicated) before us. We have not had the opportunity of closely examining the work as yet, but cannot but admire the tremendous energy expended in producing it, and we do pray that it may draw many to a better understanding of the Word. Any interested should write Brother Leask direct at: P.O. Box 6056, Durban North, Natal, Republic of South Africa.

The Awe-Inspiring Presence of Divine Majesty

Its Devastating Impact

We often pray for the Lord Jesus to return, and manifest his presence in the earth; but do we understand fully what his presence will mean? and are our lives in conformity with the prayer we utter?

Recognising that God and His son are "one" in manifestation, let us consider what the divine "presence" in the earth will mean.

Paul tells us that "no flesh shall glory in his presence" (1 Cor. 1:29), which surely suggests vast changes throughout the earth. Mankind shall be thoroughly humbled. How? By the manifestation of such power as man has never imagined.

Consider the prayer of Isaiah:

"Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, causing the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence! When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed at Thy presence" (Isa. 64:1-3).

The context of this chapter is set in the future (cp. v.4 with 1 Cor. 2:9), suggesting the awe-inspiring manifestation of power when Christ shall return: power beyond our conception, so that even His people have not expected such a display.

The Word instructs us to expect such things. Consider the words of Psalm 68:1:2:

Let God arise, let His enemies be scattered;

Let them also that hate Him flee before Him.

As smoke is driven away, so drive them away;

As wax melteth before the fire, let the wicked perish at the presence of God.

Again (v.8).

The earth shook,

The heavens also dropped at the presence of God;

Even Sinai itself was moved at the presence of God, the God of Israel.

Other references to the future manifestation of the Divine presence, speak of the earth trembling at it (Ps. 114:7); Egypt's false religion being removed, and her heart melting because of it (Isa. 19:1); the cities of the rebellious being overwhelmed at the flashing anger of it (Jer. 4:26); the destruction of those whose folly prevents them from humbling themselves before it (Jer. 5:21-22); the complete overthrow of Gog and his associates by the fury of it (Ezek. 38:19); the need of man to still his boasts in the face of it (Zeph. 1:7).

Why Pray For It?

If the Divine presence is going to be accompanied with such devastation and destruction, why

should righteous men be found praying for it?

Because it is the only way where-by truth and righteousness can triumph in the earth (2 Thess. 1:7-9). The age-long controversy with sin will be resolved, and those who take their stand for righteousness will find rest at last.

If God did not intervene, wickedness and sin would triumph, and ultimately the forces of destruction that man has at his disposal today would be used with devastating effect so that the final picture would be a desolated earth anyway (see Rev. 11:18). But the Divine presence in the earth will prevent this, and the fires of Armageddon that will be lit will purge the world of evil. He will "destroy those who would destroy the earth."

So, in praying for the Presence to be revealed, saints are praying for the triumph of righteousness; but being logical, they realise that this is not possible without the destruction of that which is wrong and blasphemous.

The Sinner And The Righteous

God has never welcomed the sinner into His presence.

On the contrary, sin caused Adam and Eve to hide from the Divine presence (Gen. 3:8); it resulted in the unrepentant murderer, Cain, being driven from it (Gen. 4:13-16); it ended in the unclean in Israel being cut off from it (Lev. 22:3); it forced David to plead for forgiveness that he might acceptably approach it (Ps. 51:11); it consummated in an unrepentant Israel being driven from

it (Jer. 23:39); it moved a disobedient Jonah to try, in vain, to escape it (Jonah 1:3-10); it will yet bring upon the worshippers of the beast a judgment of fire from it (Rev. 14:9-11).

But though the Divine presence is awe-inspiring in its glorious majesty, and well calculated to induce fear, Psalm 17:2 describes the righteous as pleading for the time when their vindication will be proclaimed from it. How can one express such confidence in that which induces such fear? By walking in the way that God has laid down.

Israel was promised a messenger who would go before the people, and lead them to a place of rest (Exod. 33:13-15). His angel foreshadowed the Lord Jesus, Yahweh's messenger who proclaimed: "I am the way"; "I will give you rest" (John 14:6; Matt. 11:28). He ascended "into the presence of God" to appear before Him for us (Heb. 9:24).

If, then, our lives are hid with him in the secret of God's presence; and kept by him in God's pavilion (Ps. 31:20), they shall be presented faultless before the presence of his glory (Jude 24).

Then, like David (Ps. 9:3), we can anticipate our future triumph over the power of death and the grave, and the revelation of fullness of joy that shall come from his presence (Psalm 16:11).

And what does that joy conjure up in the mind? The Scriptures assist us to assess it. There will be "times of refreshing" from his presence (Acts 3:19); a crown of rejoicing to his obedience servants

(1 Thess. 2:19); glory (1 Chron. 16:33); whilst anthems of thanksgiving and praise shall ascend before him (Ps. 95:2).

Let us, then, cease to envy the evil-doer, and, instead, warn him of his terrible destiny, whilst concentrating our hope upon that

which is set before us. Then we will be equipped to confidently press forward to the mark of our high calling in Christ, making our calling and elect sure.

“Even so, come, Lord Jesus.”

— L.J. (USA).

The Hebrew word, translated “presence,” signifies “face.” It is frequently found in the plural, *paniyim*, “faces.” The “faces of Yahweh” (His presence) suggests His past multitudinous manifestation through the angels “that excel in strength, that do His commandments, hearkening unto the voice of his word” (Ps. 103:20); or His future multitudinous manifestation in the redeemed, in whom he will be glorified (2 Thess. 1:10), and who will “execute the judgments written” (Ps. 149). The world, to its amazement, will see Divine majesty and power manifested by a people whom it has despised, and who will then constitute the channel of Divine goodness and severity (Rom. 11:22) — Editor.

Apparent Contradiction Explained

Ahaziah : Born Two Years Before His Father

Q.: In 2 Chronicles 21:20, we read that Jehoram was thirty-two years old when he began to reign, and that he reigned in Jerusalem eight years and then died. That would make him forty years of age when he died, and yet his son, Ahaziah, who immediately began to reign, is said to have been forty-two years of age at the time. If that were so, the son would be forty-two years of age when his father was forty! Can you explain this seeming anomaly?

— (D.M. - NSW).

Ans. Such seeming contradictions are the delight of Bible critics, and a source of embarrassment to those who base their faith upon an inspired and infallible Bible.

Yet, when the answers to them are sought out, the account is not only shown to be true, but, often designed to reveal important spiritual truths.

That is so in regard to the prob-

lem you advance.

Let us place the various accounts before us in order that we might clearly recognise the difficulty. Compare the following three passages:

2 Kings 8:26: “Two and twenty years old was Ahaziah when he began to reign.”

2 Chronicles 21:20: “Thirty and two years old was he (Jehoram the father of Ahaziah) when he began to reign, and he reigned in Jerusalem

eight years, and departed without being desired" (i.e. at the age of forty).

2 Chronicles 22:2: "Forty and two years old was Ahaziah when he began to reign."

The record in Kings contradicts that of 2 Chronicles 22:2; and the account in Chronicles is inconsistent with itself, claiming that Ahaziah was born two years earlier than his father!

An obvious contradiction if ever there was one!

And yet, is it?

Supposing that we delete the statement of 2 Chronicles 22:2; complete agreement would follow.

Can we rightly delete it? Only by claiming that it should not appear in the text, and we have no warrant for so doing.

But if we cannot delete it, we can interpret it; and do so consistently with the other two records!

A literal translation of the passage reads:

"A son of forty and two years is Ahaziah in his reigning, and one year he hath reigned in Jerusalem, and the name of his mother is Athaliah, daughter of Omri; he also hath walked in the ways of the house of Ahab, for his mother hath been his counsellor to do wickedly. And he doth the evil thing in the eyes of Yahweh, like the house of Ahab, for they have been his counsellors, after the death of his father, for destruction to him" (see Young's Literal Translation of the Bible).

Actually, Young translates "forty and two years" as "twenty and two years," but he has no right in so doing; the former figure should appear.

The first thing to notice about this statement is that it does not say that Ahaziah was forty and two years of age when he began to

reign, but that he was "a son of forty and two years." A son of what? Certainly not his father, for as you have correctly noted, his father was not born at that time.

Can he be a son of anything else? Certainly he can; he can be a son of the dynasty of Omri! And how long had that dynasty continued when Ahaziah came to the throne? Why, "forty and two years" as we shall show!

Notice, that in the statement quoted from Chronicles above, emphasis is given to Ahaziah's connection with the house of Ahab and with Omri the father of Ahab. Omri was such a powerful and effective ruler from a natural viewpoint, that long after his death, the northern kingdom was identified with him personally by its pagan neighbours. This is shown by inscriptions unearthed by the archaeologists in which Omri is used as synonymous with Israel. Omri and Ahab ruled in the northern kingdom, whereas Ahaziah reigned in Jerusalem on the throne of David. But Ahaziah was so wicked a ruler, that the Spirit repudiated any connection that he had with the throne of David, and traced his genealogy through Athaliah back to Ahab and Omri.

In another place, he is described as "son in law of the house of Ahab" (2 Kings 8:27). The record states:

"He walked in the way of the house of Ahab, and did evil in the sight of Yahweh, as did the house of Ahab: for he was the son in law of the house of Ahab."

This strange designation, "son in law of the house of Ahab"

instead of descendant of the "house of David" indicates that he was identified with the dynasty of Omri (though by fleshly descent he was from David), and therefore was "a son of the forty-two" years of the house of Omri when that dynasty was commenced.

Can we prove that Omri had commenced to reign forty-two years before Ahaziah? Yes, this is computed as follows: Omri commenced to reign in the thirty-first reign of Asa (1 Kings 16:23), who continued on the throne for a further ten years. He was followed by Jehoshaphat who reigned for twenty-five years (1 Kings 22:42). Jehoshaphat was succeeded by Jehoram, the father of Ahaziah, who reigned for eight years. Add those amounts (10 plus 25 plus 8) and the total is forty-three, which, with overlapping months deducted, means that Ahaziah commenced to reign forty-two years after Omri came to the throne.

This is significant, and constitutes a valuable warning, showing that the true line of descent is not necessarily that which appears on a national register, but rather that which is recorded in God's account. In line with that principle, the Lord denied that the Jews of his day were true descendants of Abraham, and described them as being of the devil (John 8:33-44). He showed that "the flesh profits nothing," and this principle is likewise revealed in the

record of Ahaziah's genealogy.

It is significant that Ahaziah is also omitted from the line of descent from David to Christ (Matthew 1). He is excluded for the very good reason that he was not truly of the house of David, but of Omri's house, through the foolish affinity made by Jehoshaphat in marrying Jehoram to Athaliah (2 Chron. 18:1), and so bringing his posterity within the scope of the judgment pronounced and executed against the house of Ahab.

Many years later, the prophet Micah indicted Israel because it followed in the ways of Omri (even though his house had long since been overthrown). He declared:

"For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people" (Micah 6:16).

The apparent contradiction, therefore, is in reality a factual statement revealing that Ahaziah's reign was wicked for it reflected the policy of Omri who had come to the throne forty-two years early, and that he was of Omri's dynasty against which judgment had been uttered. It therefore constituted a graphic warning that the flesh profits nothing, and that proper sonship is predicated upon action, not on line of descent.

--- LOGOS.

PRESENT SORROW — FUTURE JOY

"Suppose the Judge say, "Not worthy of me," what grief, what vexation, what consternation, what unavailing tears of repentance, what horror of soul, what desolation will be ours! — Better weep now!" — (R.R.).

6. — Marvels in the Land of Ham

Some of the group had their first taste of camel-riding at the foot of the pyramids of Giza. Most find it unpleasant, and the animals far from friendly. I do not find it so. I rather enjoy the swaying movement of camels, though I do not know how I would fare if I had to travel any considerable distance. I would probably end up feeling very sore!

The pyramids constitute one of the wonders of the ancient world, and authorities still argue concerning the construction of them. We clambered up the side of the second pyramid, and entered the passage that leads to the King's chamber, with its empty sarcophagus. The passage is only about 5 feet high, so that we had to bend our heads to walk along it. It is suggested that it was so constructed in order to compell all to pay homage to Pharaoh, even though he were dead.

Perhaps it would not be out of place to comment upon a highly-publicised book: *Chariots Of The Gods*, that has been a best-seller for some months, and to which our attention has been directed. The writer, Erich von Daniken, examines some of the archaeological mysteries of the past, including the pyramids, and concludes that the building of such structures was an impossibility in view of current theories of the development of the human race. He writes:

"There were things in antiquity that should not have existed according to current ideas."

The "current ideas," of course, relate to prevailing theories of evolution, with their insistence upon the gradual development of the race over vast epochs of time from cave-man to astronaut. How was it possible for backward men to build such monuments as the pyramids? he asks. He concludes that it was impossible, and

therefore inspiration and direction was obtained from other sources. He suggests that archaeological evidence points to the suggestion that the earth was visited by space travellers who were subsequently worshipped as gods, and who guided the ancients in building the stupendous structures to which archaeology gives witness.

Of course he is wrong, for his conclusion is based upon a faulty premise: namely, that man has evolved from his primitive condition to his present state of sophistication. The answer to the so-called "mystery" is found in the Bible, in that God made man originally "in His image and likeness," and therefore fully capable of the outstanding accomplishments of the past. In fact, man has fallen from his original "very good" state, and sin has brought about a deterioration in his capacity and ability rather than otherwise. Egypt, for example, was the foremost nation of antiquity in science, culture and civilisation, but has become "a base nation" as the Bible predicted it would.

Von Daniken disputes that Pharaoh Khufu organised the building of the pyramid attributed to him (even though the inscriptions and tablets refer to him as the builder), and he suggests that as modern man cannot build anything as structurally and mathematically as perfect as it, then obviously the earth was visited by space-travellers far more advanced in technology than the ancient Egyptians, and these sophisticated visitors supervised the erection of it. He claims that it could not be built within the lifetime of a Pharaoh, and writes:

"If the industrious workers had achieved the extraordinary daily piece rate of ten blocks piled on top of each other, they would have assembled the two and a half million stone blocks

into the magnificent stone pyramid in about 250,000 days, or 664 years."

However, the late Flinders Petrie, an outstanding Egyptologist, has shown that eight men could move a normal block of 2½ tons (the average weight of the pyramid blocks), and with 100,000 men available, each gang would have to move and place in position ten blocks every twelve weeks to complete the pyramid in twenty years.

It is not suggested that those 100,000 men were slaves, but rather citizens who worked for three months of the year whilst the Nile was in flood. Later, in the time of Moses, Pharaoh could command upwards of 600,000 slaves. With such a work force available, Petrie's figure is by no means unreasonable.

Von Daniken, however, claims that it would have been impossible for the Egyptians to have conveyed the stones to the site of the building, and he claims (incorrectly) that they did not have rollers to assist them. But one Egyptian relief actually shows a massive statue being dragged on a sledge by a large company of men, thus witnessing against his conclusion.

Adjacent to the pyramids is the massive Sphinx of Khafa, known also as Chephren. It has the body of a lion and a human face, supposed to be that of the Pharaoh. In size, it is about 210 feet long and 60 feet high. It is claimed by guide books that when Napoleon marched his army to Cairo, and it came in sight of the Pyramids and Sphinx of Giza, the soldiers were so impressed with the grandeur of the sight that they spontaneously came to a halt and grounded their arms. The story may be true, but if so, I rather suspect that the soldiers grounded their arms because they were tired of marching, rather than out of awe for these outstanding exhibits of antiquity! Later on, some of the French soldiers used the Sphinx for shooting practise, and shot off its nose!

Still, it is an impressive story to use on tourists!

The Mosque Of Mehemet Ali

In the afternoon, we drove along the

banks of the Nile, through the interesting city of Cairo, and onwards to the Citadel and Mosque of Mehemet Ali. I was anxious to take the group there because of the references to Mehemet Ali in *Elpis Israel*. Brother Thomas identifies him as a King of the South who partially fulfilled the "push" against the Turkish power predicted in Daniel 11:40.

To understand his place in history and prophecy, it is necessary to go back to the time when the Mamelukes dominated Egypt. The Mamelukes were fighting slaves of Turkey who had been stationed in Egypt, and served the Caliph as his mounted soldiers. In 1260, however, they overthrew the rule of the Caliphs, and made one of their number Sultan. Thenceafter they exercised power in Egypt, until the conquest of the nation by the Ottoman Turks in 1517. In 1750, however, under Ali Bey, the Mamelukes again rose to power, for he organised them in order to gain control of Egypt. After his death, in 1773, Egypt asserted its independence under the Mamelukes, and though an expedition was sent against it by the Porte to restore Ottoman supremacy in Egypt, the Mamelukes retained power.

This was Napoleon's opportunity. He planned for world domination, and recognised that control of the Middle East was essential to that end. This brought him into conflict with the British who defeated him on the sea, but had no power to attack him on land. He led an expedition against Egypt in 1798; and it was at that time that it is claimed that his army spontaneously grounded its arms and stood at attention when it first came in sight of the Sphinx and Pyramids. However, there were those among his forces who were interested in the antiquities of the past, and it was one of his soldiers that discovered what is known as the Rosetta Stone which ultimately provided the key to the deciphering of the Egyptian language.

When the French withdrew from Egypt, a contest ensued between the large number of Albanian mercenaries under Mehemet Ali, and the Turks, for

control of the nation. Mehemet Ali, as a skilful politician, played one party against another to gain control for himself. He found the Mamelukes difficult to manage, and destroyed their power by a ruthless piece of savagery. Inviting their leaders to a banquet at the Citadel, he had them massacred to a man. He then organised the country, and drove out the Turks, pushing them back across Palestine over which he aspired to rule. It was only the intervention of Britain, France and Russia that saved the Ottoman Empire from complete domination by Mehemet Ali.

Brother Thomas saw his "push" against the Ottoman Empire as a partial fulfilment of Daniel's prophecy (Ch. 11:40), which was completed by Britain in 1917, when Allenby drove the Turks from Palestine.

Farouk was a descendant of Mehemet Ali.

The Mehemet Ali Mosque, built in his honour, dominates the skyline of Cairo with its huge dome, tall pointed minarets, and elevated position. To enter the Mosque, shoes had to be removed, and having done so, we made our way inside. The interior is beautiful. The huge dome is most attractive, and the vast number of lights (365 — one for each day of the year) make a fairy-land of the dark interior. Farouk (our guide) gave some explanation of the form of worship, explaining that worshippers faced east and prayed towards Mecca, also pointing out to us the special place where King Farouk used to worship when he ruled Cairo. There were a few worshippers scattered about, praying and meditating; but they seemed in a trance and ignored us as we wandered around taking photos, talking, and generally inspecting the place with curiosity. There was a group of young boys seated on a mat, encircling their teacher, who was busily instructing them in the teaching of the Koran, but they completely ignored us as we wandered near, and listened in to the instruction.

How amazing it is that such a religion can hold millions in its grip, whereas the Truth appeals to so few! Yet this has been the case with religions of the flesh in contrast to the Truth in every age. The latter offers

men and women everything desirable: communion with Yahweh now (a Friend in need and indeed!), and an assured future. What does Mohammedism hold forth? A heaven to gratify the flesh. One would imagine that common sense would reject such a hope — but as with Hinduism in India, it holds millions in its grip! One day these places of worship in Egypt will be destroyed, and centres of Divine worship in truth will replace them. Isaiah predicts this. He declares:

"In that day shall there be an altar to Yahweh in the midst of the land of Egypt, and a pillar at the border thereof to Yahweh. And it shall be for a sign and for a witness unto Yahweh of hosts in the land of Egypt."

Christ, in company with his glorified saints, will "move into Egypt" in order to "smite and heal it" (Isa. 19:22). The Mosques and churches will be demolished, and an altar of witness (not of sacrifice — that is reserved for Jerusalem), and a pillar as a sign, will be set up to commemorate the change from error to Truth; from darkness to Light. How interesting it will be for us to return to Egypt to bring about such a change! Pray God that we may see it run today, that we may be among that glorified company then.

We spoke of Mehemet Ali and the vast changes to come, as we inspected the Mosque and its courtyard. Afterwards we returned to Cairo, to try our hand at bargaining in the Khan El Khalili Bazaar. Night had fallen, and as a company we walked down dark narrow streets, observing the Egyptian way of life, perhaps to contest the right of way with a donkey, or to watch a group of Egyptians smoke the bubble-pipe outside a tiny shop.

The bright interior of some of the shops, where goods were displayed with skill to trap the unwary, beckoned to us in the dark, narrow streets; and we answered the call. It is always amusing to me to stand back and to observe the drama between seller and buyer on such occasions. The former is used to it, and takes it in his stride, knowing that the latter will be attracted by a little bargaining. But often, it is new to the latter. A cunning look

comes over his face as he advances arguments against the article, and then loudly calls for a reduction in price. He claims that the amount charged is far too high; that the article is not worth the price demanded. But finally he capitulates, to gleefully tell his companions how cheaply he obtained the treasure now in his possession. The words of the proverbs come to mind:

"It is naught, it is naught, saith the buyer: but when he is gone his way then he boasteth" (Prov. 20:14).

Human nature has not changed over the centuries, and such words of Scripture come to life in an eastern market.

To Luxor

We flew from Cairo to Luxor, some 300 miles. We had experienced some trouble obtaining seats on the plane, and finally, we obtained a special plane through persistence and insistence that it be provided.

The trouble we experienced testifies to the huge increase in tourism, evident throughout the world, and found even in Egypt. In 1969, when we last visited Egypt, the effects of tourism was not in evidence as it is today! Certainly the words of Daniel are being fulfilled, and men are "running to and fro."

The flight to Luxor was extremely pleasant and interesting. From the air we looked down on mighty Cairo spreading out in all directions; upon the pyramids that witness to the past glory of the nation; upon the Nile which snakes its life-giving way through the land, drawing a belt of green in its path; upon the stretch of reddish, desert sand which was being whipped up by a wind which threatened a sandstorm.

At Luxor, we were met by Kapadan Abo Elazia, a short, dark Egyptian who represented Sphinx Tours, and who greeted us effusively. We organized the group into a waiting coach, leaving Brethren Bert Ryan and Frank Dawson to collect our luggage (a job they cheerfully shouldered throughout the tour), and made our way to the Savoy Hotel.

The route was through a delightful strip of land of luxuriant growth along the bank of the Nile, its life-giving water causing growth where otherwise

there would have been desert. The hotel was delightfully situated overlooking the broad waters of the river, and not far from the monuments of Luxor (ancient Thebes). But confusion reigned for a time. First we had to await the arrival of Brethren Ryan and Dawson, who reported that some luggage was missing, and then we had to wait the allocation of our rooms, for the hotel was swamped with guests. And knowing that time was limited for our tour, I began to become rather anxious, and busied myself in pushing matters through.

But in due time all was made ready, and we were introduced to our guide, Ali. He was an ancient Egyptian, dressed in a dark, grubby, flowing robe, with walking-stick dangling over his arm, and a red fez on his head. He stood at a distance from us with a gentle smile on his lined face, nodding his head, and baring his teeth in a wide grin, as he was introduced to us. Then, with the Sphinx Tour representative and myself on a bicycle, and the rest walking, he led the group to the entrance of the temple of Amenhotep. He here took my arm, said that he believed we would get on excellently together, and so led us to the front of the ruins. Before us were massive ruins of the ancient temple: tall columns, vast blocks of stone piled one on top of the other to form walls, strange hieroglyphics and Egyptian figures carved in the facade, and two huge statues of Rameses II seated on a throne at the entrance. It symbolised ruthless power and glory, defying even the eroding influence of the ages.

It was tremendously impressive. I paused before the ruins and looked up at the proud face of the monarch, the Pharaoh of the oppression as I believe, hard as the granite stone in which his face, with its seeming contemptuous smile, is carved. I recalled that Moses would have viewed the same statues at a time when the temple was an outstanding edifice of glory, and not the ruined building of today. Indeed, we were all impressed, and we paused for a group-photo in the shadow of ruins which dated back to the time of Moses and before.

— H.P.M.

For Meditative Study :

The Book of Ecclesiastes

(Cont. from last volume)

CHAPTER 8

WISDOM IN RELATION TO THE KING'S COMMANDS

Koheleth now considers the value of wisdom when subject to a king and his commands. He shows that a wise man will be well equipped to serve a king, and to conduct himself acceptably in his presence. We notice that from this point on, Koheleth's observations are becoming more and more religious in content. As the hope of finding lasting satisfaction in human activity lessens, so he is turning more and more to God.

The chapter can be divided into three parts:

- (1) — Reverential respect for the king commanded — vv. 1-5.
- (2) — The certain judgment and condemnation of the wicked — vv. 6-14.
- (3) — Divine wisdom too deep to grasp — vv. 15-17.

Reverential Respect For The King Commanded — vv. 1-5.

VERSE 1:

"Who is as the wise man?" — Koheleth asks who is like the wise man? Who can be compared to him? Who can excel him? The wise man is incomparable, for he is able to handle every emergency, as well as the everyday problems of life, with skill and efficiency.

"A man's wisdom maketh his face to shine" — Wisdom illuminates a wise man's countenance, imparting unto it the appearance of grace. While speaking with the angel of Yahweh's presence and discussing with him the wisdom of the divine laws, Moses' face shone with reflected glory (Exod. 34:29, cp. also Acts 6:14-15). Every saint who dwells with Yahweh, and who studies continually the life and wisdom of Christ, will reflect his glory (2 Cor. 3:18; Rom. 12:1-2).

"The boldness of his face shall be changed" — Boldness suggests coarseness or hardness. As the truth in Christ Jesus takes hold of the natural man's mind, his hard, impudent, worldly look gradually disappears; his countenance is softened and becomes more Christlike (James 1:22-25). Note

the description of the worldly man's countenance described in Daniel 8:23 compared with that of Christ's (Song 5:15). The pulse and water requested by Daniel and his companions, represent the plain, yet wholesome, Word of God (cp. Dan. 1:10-20).

VERSE 2.

"Keep the King's commandment, and that in regard to the oath of God" — The Kings of Israel took office at the appointment of Yahweh. At their coronation they were expected to take the oath of God, and declare their loyalty and fidelity to the Deity. They were required to study the law daily, and to administer justice and judgment to the people (Deut. 17:12-19; 1 Chron. 11:2-3; 2 Chron. 9:8). The King's office, therefore, carried divine authority to which the people must submit (2 Sam. 5:1-3). Failure to obey the King's command brought swift punishment (Prov. 19:12; 20:2).

VERSE 3-4.

"Be not hasty to go out of his sight" — Do not rashly renounce your oath of service to the King, for this

is an act of rebellion which will be punished by death (Heb. 10:26-30; 1 John 2:18-19).

"Stand not in an evil thing" — Do not persist in sinful opposition to the will and commandments of the King (Ps. 68:21).

"He doeth whatsoever pleaseth him" — The King is all powerful; he has the power of life and death over his subjects, therefore, it is an act of supreme folly to question his commands, or to oppose him in any way (Dan. 4:32-35; Luke 19:27).

VERSE 5.

"Whosoever keepeth the commandment shall feel no evil thing" — The feeble subject who wisely desists from questioning the King's commands, and concentrates on doing his will, will evoke his royal favour. Consequently, no punishment as befalls the rebellious, will be his experience (Prov. 14:35). "You are my friends," said Israel's King, "if you do whatsoever I command you." See Romans 13:1-8.

"A wise man's heart discerneth both time and judgment" — Or both time and way. Koheleth refers to a wise man's ability to know when and how to act. His wisdom enables him to develop a nice sense of timing, to do the right thing at the right time. The foolish virgins of Jesus' parable (Matt. 25) tried to do the right thing (v.10), but at the wrong time, and suffered rejection from the presence of the King. See notes Eccles. 3.

The Certain Judgment And Condemnation Of The Wicked — vv. 6-14.

VERSE 6.

"Therefore the misery of man is great upon him" — If man persists in wilfully ignoring Yahweh's appointed times and ways, preferring to go his own way, then he will suffer for it, and his sins and sorrows will be multiplied (Acts 17:26-34; Ezek. 18).

VERSE 7.

"For he knoweth not that which shall be" — Man's misery is greatly increased by frustration, the result of

his inability to foretell future events. He does not know what is coming on the earth, nor when it is coming. All this uncertainty bewilders and perplexes him, adding greatly to his grief (Eccles. 6:12). Future events, however, are not obscure nor hidden from the eyes of Yahweh's servants, who have no need for any to instruct them in the meaning of the times and the seasons (1 Thess. 5:1-5; Rev. 9:4).

VERSE 8.

"There is no man that hath power over the spirit to retain the spirit" — Though man lacks the power to foretell the future, at least he can say with absolute certainty, that he will surely die (Gen. 3:19; Ecc. 9:5). Life, though full of frustration and vanity, is still a "sweet" experience, and therefore, man will seek with the help of science, doctors and medicine, to prolong his life, and postpone the dread day of death. Yet, for all this, his efforts are doomed to failure, for he has no power over the life-force to retain it. This belongs only to Yahweh, Who can kill or make alive, according to His supreme will and pleasure (Deut. 32:39-40; 1 Sam. 2:6-10).

"There is no discharge in that war" — The margin renders: "no casting of weapons." It is possible for a soldier, on active service, to obtain a furlough, thus enabling him to lay aside his weapons, and cease from conflict for a period of time (Deut. 20:1-8), but in man's continual warfare against death, there is no release, no hope of discharge, the battle is joined from the moment of birth and bitterly contested to the end (Ecc. 9:5; Ps. 49:7-13). Yet in Christ Jesus, we have one who has gained the victory over death, and is willing to share the fruits of his victory with all who obey him (Heb. 2:14-15; 1 Cor. 15:51-58).

VERSE 9.

"All this I have seen" — Koheleth claims that his field of enquiry is limitless; he has been writing concerning Kings and their subjects, of time and judgment, of life and death. He would have us know that the decisions he has arrived at were not formed or

influenced in any way by hearsay, but are the fruits of personal investigation: "All this I have seen."

VERSE 10.

"I saw the wicked buried, who had come and gone from the place of the Holy" — To be buried indicates that they were interred with honour, for not to be buried was considered a disgrace (Jer. 16:4-6). Koheleth is referring to the wicked Levitical priests, who spent their lives ministering in the Temple service, but who also abused their Holy office, ruling over others to their own hurt (v.19; 1 Sam 2:22-25; Mic. 3:9-12). Koheleth rightly expects that those evil priests should have been quickly exposed, shamed and rejected from the priesthood. He was amazed to observe that such was not the case. On death, they were carried from the Temple with great pomp and ceremony, while loud lamentations of sorrow and grief were made over them. They were finally buried to the accompaniment of eloquent funeral orations praising and extolling them (Zeph. 3:1-4; Ezek. 22:25-30).

"They were forgotten in the city" — Though many Israelites had suffered grievously at the hands of these corrupt priests, Koheleth was astonished to note that their wicked deeds, which should have been remembered, were, in fact, quickly forgotten, even in the very city where they were perpetrated.

VERSE 11.

"Sentence against an evil work is not executed speedily" — It puzzled Koheleth exceedingly that the iniquitous priests should fail to receive immediate punishment in keeping with the character of their sins. He was to learn that Yahweh sometimes delays retribution for reasons of His own (Rom. 2:3-6; 2 Pet. 3:3-10).

"Therefore the heart of the sons of men is fully set in them to do evil" — Because justice is slow in arriving, the transgressor's heart becomes bolder. He imagines that he has got away with it, and is encouraged to sin again and again. The words "fully set" emphasise the determination of the wicked to continue in their life of sin: nothing

can turn them from their purpose (Isa. 26:10; Ps. 10:1-11; Ps. 73). Though the wrongdoer says "Yahweh does not see," or if He does, He will not require it, Koheleth is sure that retribution will come in Yahweh's own time (Ecc. 3:17; Ps. 10:12-18).

VERSE 12

"It will be well with them that fear Yahweh" — Koheleth was grieved in heart to perceive that transgressors were not immediately punished, neither were they prematurely cut off from the living. Some, he saw, even lived to a ripe old age, thus "appearing" to receive the blessings due to the righteous. Nevertheless, mortal life at best is transitory and vain; death comes quickly, and the wicked are soon swept into eternal oblivion in Sheol. On the other hand, the righteous who hold Yahweh in reverential awe, though oft-times poor and needy, have hope in their death. The sinner perishes everlastingly in Sheol; in contrast, the righteous rise again to an unending life of everlasting joy in the Kingdom of God (Ps. 37:10-11; Prov. 14:32; Isa. 65:17-25).

VERSE 13

"But it shall not be well with the wicked" — Transgression brings in its train all manner of mental wounds, which can result in physical diseases (Prov. 14:30; 13:21; 4:22).

"Neither shall he prolong his days which are a shadow" — The evil, persistent transgressor, who prolongs his days (v.12) is the exception rather than the rule. The wicked man's days are few and unsubstantial as a fleeting shadow, because he yields not due reverence to Yahweh, nor makes His righteous precepts the guide of his life (Ps. 90:1-10; 37:9-10).

VERSE 14

"There be just men unto whom it happeneth according to the work of the wicked" — One of the inconsistencies in life that was a source of continual irritation to Koheleth, was the fact that the righteous, who ought to be blessed and receive many advantages above the wicked, receive only suffering, pain

and sorrow, as their portion in life. On the other hand, the sinners who ought to be punished and experience grief and woe, sometimes enjoy long life and blessings, things due to the righteous (Job 21:7-14). The righteous do suffer (Isa. 53), for this is part of the needful discipline that shapes their characters, in preparation for sharing in Yahweh's eternal purpose with the earth (Heb. 12:1-11; 2:9-18; 2 Cor. 12:7-10). If the sinner appears to escape suffering, it is because Yahweh has no purpose with him; his sorrows and joys are not divinely controlled, but are subject to the whims and the vagaries of time and chance.

Divine Wisdom Too Deep To Grasp— vv.15-17

VERSE 15

"Then I commended mirth" — In the face of the seeming cruel inconsistencies and apparent contradictions of life, wherein the rewards of righteousness and the punishment due to sinners appear to be reversed, Koheleth turned once again to the thoughts expressed in Ch. 3:22; 5:18. The only hope of obtaining some measure of happiness in this "topsy-turvy" world, is to seek for it in the enjoyment of the simple things of life.

VERSE 16

"When I applied mine heart to know wisdom" — In this context, "to know" means to experience. Koheleth assures us that in all his examinations of life's activities, his role was not that of a disinterested spectator, but one who actually participated in them. He spoke from the standpoint of actual experience.

"For also there is that neither day nor night seeth sleep with his eyes" — It was Koheleth's habit to labour long into the night, depriving himself of sleep in his determined efforts to grasp the meaning of the perplexing questions of life that continued to puzzle him. Yet it was all in vain.

VERSE 17

"Man cannot find out the work that is done under the sun" — Though he laboured long, striving mightily to gain a full understanding of all Yahweh's appointments for man, Koheleth admitted defeat. An erudite man of great understanding might think he knows "all the answers." In actual fact, he is far from ultimate wisdom, for Yahweh's ways are far too deep and unfathomable for any finite mortal mind to grasp (Job 5:9-14; 11:6-9; Ps. 139:6; Rom. 11:33-34).

—R. KRYGGER
(Woodville, SA).

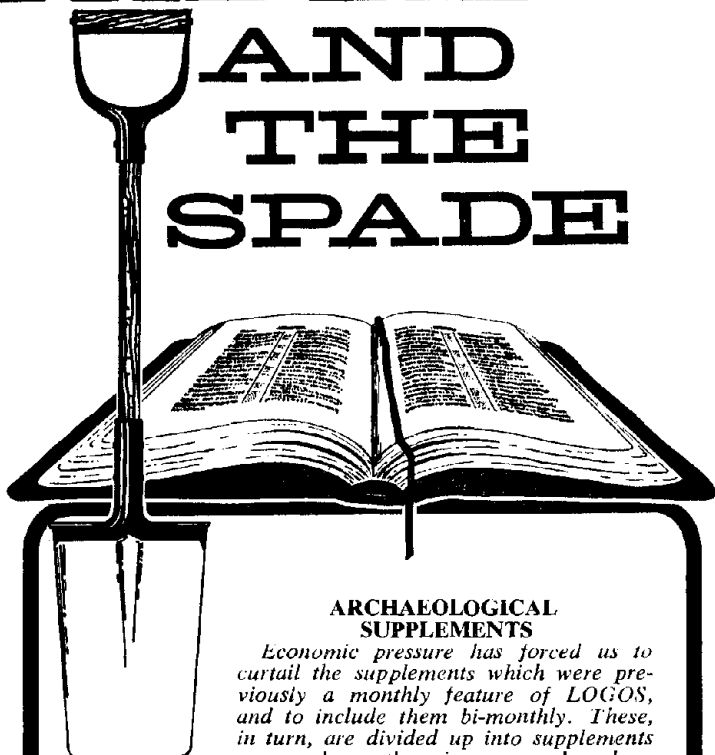
DETERMINATION IS REQUIRED

"Our principle is that difficulties which cannot be avoided must be met and overcome". — (J.T.).

THE WATCHMEN WARN!

"The signs of the times tell us that we are rapidly nearing the time of the dead when God shall give reward to His servants the prophets; when all who fear His name, small and great, shall awake together to the joyful celebration of His praise, and the execution of His judgments on the nations — the ear that can hearken hears the voice ringing through the world, "Behold I come as a thief." — (R.R.).

THE BIBLE AND THE SPADE



ARCHAEOLOGICAL SUPPLEMENTS

Economic pressure has forced us to curtail the supplements which were previously a monthly feature of LOGOS, and to include them bi-monthly. These, in turn, are divided up into supplements on prophecy, the pioneers, and archaeology, so that there is a regrettable delay in the appearance of each. Our last archaeological supplement appeared on pp. 268-272 in our last volume.

The subject is a fascinating one, as members of Logos Tours would appreciate. In the current supplement, we consider the records of Babylon. The Euphrates-Tigris Valley is the place where the earth's earliest inhabitants lived, and where the Bible story begins. It is now dotted with mounds which are ruins of ancient cities, including the first cities ever built. These cities were built of brick. Refuse was thrown into streets, or dumped over walls. Houses, when repaired, would be brought up to street level. When abandoned, or destroyed in war, and afterward re-occupied, the ruins, instead of being cleared away, would be levelled off as a base for a new city. Thus the mounds grew, until, today, some are 100 feet high, and cover as many as twenty or more city levels.

**Jeremiah's Prophecy Of Doom
Against Babylon**

Zedekiah, appointed king of Judah by Nebuchadnezzar to succeed Jehoi-kin, reigned for eleven years. Like many of his predecessors, he was an evil king, and incurred the wrath of God in consequence. In the fourth year of his reign he visited Babylon in company with Seraiah, who is described in the A.V. as "a quiet prince" (Jer. 51:59). He was probably a quartermaster or chamberlain. The embassy was most likely intended as a pledge of allegiance to Nebuchadnezzar.

However, Seraiah could not have been welcomed very warmly, since he took with him and publicly read a prophecy of doom against Babylon:

"When thou comest to Babylon, and shalt see, and shall read all these words: Thou shalt say, O Lord, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary" (Jer. 51:59-64).

Probably, if the inhabitants of the city heard Seraiah, they would regard him as mad. Nevertheless, time was to verify the accuracy of his prophecy. Babylon was to be no more. Whether or not Zedekiah was misled by the prophecy to think that the fall of Babylon was imminent, five years later he rebelled against the Babylonians. His enemies reacted quickly. An army was despatched against the rebel; Jerusalem was besieged and a ring of forts built around it. Famine began to afflict the inhabitants. In about a year it became clear that further resistance was useless. Zedekiah and his men of war tried to escape from the city by night through a gate between two walls, which was near the King's garden. They managed to get out of the city, and fled towards the plain of Jericho. Here the Babylonians caught

up with them. The king was captured and taken to Riblah to be dealt with by Nebuchadnezzar. His treatment was barbarous. His sons were killed in front of him, and then he was blinded and taken captive to Babylon. It is interesting to note that "the way between two walls" can now be seen for 150 feet on the south-east edge of Jerusalem.

Within a month, Nebuzaradan, captain of the guard to the Babylonian king, arrived in Jerusalem, and "he burnt the house of Yahweh and the king's house and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard brake down the walls of Jerusalem round about" (2 Kings 25:9-17).

All the utensils of brass and all the vessels of gold and silver were taken away, sometimes after being broken up.

The prophet Jeremiah had advised the king and all the people to capitulate to Nebuchadnezzar, promising that if they did so they would be spared, and their city would not be destroyed. However, if they refused his counsel, he warned that the city would be burnt and they would not escape.

The king chose resistance, with evil consequences. All except the poor of the people, who had nothing, were removed to Babylon. Those who remained were vine-dressers and husbandmen, and were given vineyards and fields (Jer. 40:10-11). "So Judah was carried away out of the land."

The Seal Of Gedaliah

During the attack on Jerusalem, Jeremiah had been imprisoned as a defeatist. Now he was released by the Babylonians, and given freedom to live wherever he chose: whether in Babylon or in Judah. In addition, the king of Babylon appointed Gedaliah, the son of Ahikam, as governor of the cities of Judah. During the Babylonian invasion, many Jews had sought refuge in Moab and Edom and among the Ammonites. These now returned

and gathered the fruit of the land. Gedaliah was warned that the Ammonite king had hired a man called Ishmael to assassinate him, but he ignored the warning. The plot against him was successful and he was killed, together with many Jews, by Ishmael. The dead bodies were thrown into a pit which Asa, king of Judah, had dugged many years before (Jer. 41). Ishmael's treachery, however, did not avail him much. A new leader arose, named Johanan, and the people flocked to him. Ishmael prudently fled to his Ammonite friend.

In 1935, a clay seal impression was found at Tel ed-Duwier, the ancient Lachish. It bore the name of Gedaliah. It is a typical Judean seal, with no decoration, but writing only. The inscription, surrounded by an oval line, and divided into two lines, separated by a double line reads:

*"(belonging) to Gadaliah
who is over the household."*

The title "who is over the household" means "chief steward." It is well known in the O.T., being applied, for example, to Abishar (1 Kings 4:6), and to Eliakim (2 Kings 18:18). The seal is almost certainly that of the Gedaliah who was murdered by Ishmael. It bears on the reverse, marks of the papyrus document to which it was affixed. It appears that papyrus rolls were in fairly common use in ancient Israel.

One of the captains in the army of Gedaliah, which was assembled at Mizpah, was Jaazaniah. In 1932, a beautiful black and white banded onyx scaraboid was found at Mizpah. It is dated 600 B.C. The engraved face is divided into three zones, separated by double lines. The two upper zones contain the inscription, while in the lowest zone is an extremely interesting representation of a fighting cock, the earliest Palestinian representation of this fowl. The inscription, which is in beautiful characteristic early Hebrew lettering, reads:

*"(belonging) to Jaazaniah
servant of the king."*

Again it is virtually certain that the seal belonged to the Jaazaniah of 2 Kings 25:23 and Jeremiah 40:8, where

the name is written Jezaniah.

It will be noted that, whereas Gedaliah is said to be "over the household," Jaazaniah is described as "servant of the king."

At one time, there was in the Berlin museum, a photograph of a black cameo with Nebuchadnezzar's head pictured thereon. At first, it was thought to be spurious. Later research showed that it was genuine, but by that time it had disappeared. It was inscribed: "In honour of Merodach, his Lord, Nebuchadnezzar, king of Babylon, in his lifetime had this made." It may be pointed out that the correct spelling of the name is Nebuchadnezzar, as it is often rendered in the books of Jeremiah and Ezra. The traditional spelling, however, is being used in these articles.

Seeking Refuge At Tahpanhes

When Johanan became leader of the remnant left in Judah, he was afraid that, since the ruler, Gedaliah, appointed by the Babylonians, had been murdered, reprisals might be taken on the Jews. He therefore proposed that the people should flee into Egypt.

First, however, Jeremiah was asked to enquire of God as to what action should be taken, and it was agreed that the Divine decision would be accepted. After ten days, the prophet reported that God had said that there was no danger from the Chaldeans, and had warned further, that if the people went to Egypt, it would be at their peril. There they would be pursued by the sword, the famine and the pestilence. He concluded: "Go ye not into Egypt; know certainly that I have admonished you this day" (Jer. 42:19).

Nevertheless the people went back on their word and refused to accept the counsel of God. They "went down" to Egypt, taking Jeremiah with them. When they arrived, Jeremiah warned:

"Then came the word of the Lord to Jeremiah in Tahpanes, saying: 'Take great stones in thine hand and hide them in the clay of the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God

of Israel: Behold, I will send and take Nebuchadrezzar, the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and shall carry away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall also break the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire" (Jer. 43:8-13).

A fragmentary inscription confirms that Nebuchadnezzar invaded Egypt in 568 B.C., eighteen years after Jeremiah's prophecy. Amasis, the reigning Pharaoh, was defeated. Bethshemesh is identified with Heriopolis, "the city of the sun." One of its images, or obelisks, was Cleopatra's Needle, now on the Thames embankment in London. Its fellow is in Central Park, New York.

The historian, Herodotus (483-485 B.C.) describes a visit he made to Tahpanhes. He found there the remains of a palace of Pharaoh. He writes in great detail of a brick floor or courtyard, where judgment was delivered. In 1886, Flinders Petrie excavated Tel Defneh, ten miles west of the Suez Canal, which, in ancient times, was a frontier palace-fort on the way from Egypt to Palestine. He uncovered the ruins of a large castle or fort in which was "a great open-air platform of brickwork." This was the place where Jeremiah hid his great stones. Under the pavement were found three clay cylinders on which were written the exploits of Nebuchadnezzar. They were probably mementoes of his victory. It appears from Jeremiah 43:7, 44:1, that Jews, fleeing from the Babylonian threat to Palestine, were settled in Tahpanhes. In other places, Tahpanhes is called Tehaphnehes (Ezek. 30:18) and Teha-

panes (Jer. 1:10).

Thus even in comparatively minor details in relation to Tahpanhes, the Bible is proved to be meticulously accurate historically.

Ezekiel warned that Egypt would be overthrown:

"At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity" (Ezek. 30:18).

Jeremiah declared:

"Declare ye in Egypt, and publish in Migdol (probably a fortress on the route to the Exodus) and publish in Noph (Memphis), and in Tahpanhes; say ye, Stand and prepare thee; for the sword shall devour round about thee" (Jer. 46:14).

Thus archaeological discovery and prophecy go hand in hand.

Early Alphabets

A key fort in the defence of Palestine and Jerusalem was the ancient fortress city of Lachish. Excavations on the site have supplied much of interest to Bible students. It is now known as Tell Duweir, and is situated some twenty-five miles south-west of Jerusalem. It is one of the most remarkable excavations. Robert Mond wrote about it:

"I have visited the site, and I am sorry for all those who have not had the opportunity to do so. It is one of the most magnificent sites I know. It is as beautiful a site as one could possibly wish to work on."

The site was excavated on behalf of the Wellcome Archaeological Research Expedition to the Near East under Mr. J. L. Starkey from 1933 to 1938. In 1938, Starkey was murdered by brigands and the work was continued until 1940 by Charles H. Inge and G. Lankester Harding.

Discoveries made shed light upon Bible matters from the earliest times until the fall of the Judean Kingdom. In 1934, Mr. Starkey found there an ewer, or jug, which told much of the history of writing. On its neck was

an ancient alphabetic inscription of the Phoenician type.

At Serabit-el-Khadem in Sinai, Flinders Petrie found Semitic inscriptions dating to before the Exodus, and written in a rude alphabetic script, apparently derived from the Egyptian hieroglyphics or picture writing. The inscriptions show, he said, that common Syrian workmen were familiar with the art of writing in 1500 B.C. A. T. Olmstead wrote: "Some Sinaitic miners imitated Egyptian, giving Canaanite ideas and names to the letters, e.g. *aleph* for oxhead, *beth* for house, etc..

Thus the alphabet was invented in the Sinaitic Peninsula; thence carried to South Arabia; then to Canaan; and eventually to Phoenicia."

In South Arabia, where Moses may have lived with his father-in-law, Jethro, the priest of Midian, Minaean inscriptions, dated by some scholars to as early as 1400 B.C., show a well-developed alphabetic writing.

Between 1921 and 1924, Pierre Montet discovered the Sarcophagus, or coffin case, of Akhiram at Byblos on the Syrian coast. The Sarcophagus, beautifully sculptured in relief, shows King Akhiram surrounded by servants and mourning figures, seated on his throne, with a banquet spread before him. An inscription around the sculpture reads:

"This is the sarcophagus which Ippis-Baal, son of Akhiram, King of Babylon, made for his father as his resting place for eternity; and cursed be he that desecrates it."

This inscription is dated to 1250 B.C., and is the oldest known example of Phoenician inscription.

Byblos is the Greek name for the ancient Gebal, whose inhabitants are mentioned in Joshua 13:5 and 1 Kings 5:18. In Ezekiel 27:9, the city itself is mentioned as being one of the contributors to Tyrian power. The name Byblos means "blood" and the Greeks gave it that name because they observed there scrolls made from imported papyrus reeds. Our word "Bible" is derived from the same root.

The inscription on the ewer found at Lachish is recognised to be the con-

necting link between the alphabetic script found at Serabit and the script on the sarcophagus of Akhiram. Similar scripts to the Serabit writings have been found on potsherds at Gezer and Beth-Shemesh in Palestine.

Writing

From a Bible point of view, these finds are most important, especially as regards its first five books. It was said at one time that Moses could not have written these books, because writing was not known, or, at least, not sufficiently well-known in his time. So completely has this theory been demolished by the finds described and others that we now know, that it is likely that, as L. Caiger points out, Moses could have signed his name in as many as five different scripts: (1) — Babylonian cuneiform of the type in use during the Exodus period; (2) — Canaanitish cuneiform of the type found at Ras Shamra; (3) — The Minaean script; (4) — Egyptian hieroglyphics; (5) — Phoenician script.

Tell El-Amarna

The first mention of Lachish in the Bible is in Joshua 10:34, where it is said that the Israelitish troops captured it on the second day of the siege. There may well be a parallel here with the letters found at Tell el-Amarna, the capital city built by the so-called heretic Pharaoh of Egypt, Akhenaten, who reigned about 1383-1365 B.C. He endeavoured to change the religion of Egypt from the worship of Amen to the worship of Aten, or the sun's disc. The priests of the established religion forced him to leave the capital city of Thebes, and establish his throne at Akhem-Aten, the site now known as Tell el-Amarna. From this capital he carried on his correspondence with Egyptian vassal kings in Palestine and Mesopotamia. When he died, his religion died with him, and soon the city was buried under the sand.

In 1887, chests containing tablets or letters written in cuneiform, or wedge-shaped letters, were unearthed at this site, and it became possible to understand the history of Akhenaten's times.

Many of the letters were appeals from the rulers of cities in Palestine

for help against a people called the Habiru, who were taking their cities one by one. Lachish and the other Palestine cities are mentioned several times. Here are some examples. Abdi-Hiba, king of Uru-Salm, or Jerusalem, writes:

"The Habiru are now capturing the fortresses of Pharaoh. Not a single governor among them remains to my Lord the King; all have perished. Zimrida of Lachish has been killed. May the king send help. Lo, if no reinforcements come this year, all the countries of my Lord the king will be utterly destroyed."

Another letter reads:

"The land of the king is lost to the Habiru. And now, indeed, a city of the territory of Jerusalem. Bit-Ninib has been captured."

Still another:

"After taking the city of Rubuda, the Habiru are now attempting to take Jerusalem. What have I done against my Lord the King, that thou lovest the Habiru, and hatest the governors? The Habiru have wasted all the territory of the king... Gezer, Ascalon, and Lachish have given oil, food, and supplies, all to the Habiru . . . Labaya, the land of Schechem have given all to the Habiru."

A further letter:

"The king of Bethel has fled; and there are three men who the governor should call to account for the defection of those kings, namely, Bienanima, Jaddua and Joshua."

It is interesting to note that places like Hebron and Jericho are not mentioned in the letters. Lachish and Shechem seem to have been overcome, but Jerusalem, although attacked, is not stated to have fallen.

The similarity between "Habiru" and "Hebrew" is obvious. So much so, that J. W. Jack wrote:

"If Habiru does not mean Hebrew then no name has been found in Babylonian or Assyrian to designate this important people."

It is claimed that the name of the king of Jerusalem, Abdi-Hiba, is the Hittite equivalent of Adoni-Zedek (Josh 10:1).

Invasion Of Canaan

The situation in Canaan, as revealed in the letters, accords very well with that described in the book of Joshua. Jericho and Hebron were destroyed very early in Joshua's invasion. Lachish and Shechem were captured by him (Josh. 10:32; 20:7; 24:1). Jerusalem was not captured, and was in Jebusite hands until the time of David.

Although all students are not agreed, there seems a strong case for believing that the letters give an account of the invasion of Canaan by the Hebrews from the point of view of the local inhabitants, of which we get the Divine record in the book of Joshua. Moreover, the date of the activities which the letters reveal (from B.C. 1400 onwards) accords with the Scripture chronology given in Judges 11:26 and 1 Kings 6:1. Some notable scholars including Tofteen, Olmstead, Marston and Garstang, have suggested that the Joshua of the letters is the Joshua of the Bible. There is no direct proof of this, of course.

About 500 years elapse before we hear of Lachish again. In 2 Chron. 11:9 it is stated that Rehoboam built Lachish. This took place about 932 B.C. The double wall then created can still be seen in outline.

King Amaziah of Israel commenced his reign well by recognizing the demands of the Lord, but later in life he turned away from God. A conspiracy was made against him and he fled from Jerusalem, but was caught and killed at Lachish in 786 B.C. (2 Chron. 25).

When Sennacherib of Assyria invaded Judah in 701 B.C., he attacked Lachish and wall reliefs in the British Museum depict him receiving the surrender of the city. Once Lachish had fallen, the way to Jerusalem was open to invading troops.

— F. E. MITCHELL (Eng.)

Thought For The Times

Unprofitable Servants

If those who have "done all those things which are commanded them," are instructed to regard themselves as "unprofitable servants," what is the position of those who have neglected "all those things which are commanded them," and who have made self-interest their rule? If the righteous scarcely be saved, where shall the ungodly and the sinner appear? The answer is plain: "Every man shall receive according to his work." If a man live to the flesh, with the flesh which is a perishing thing, he shall die. Only those who live to God, in the full affection of the gospel and submission to all its requirements, may hope for favour in the day of eternal life. This is revealed, and however unpleasant some may find the reiteration of these things to be, it would be no true kindness to speak otherwise. He only speaks the word faithfully who declares the truth without regard to the likes or dislikes of men. The day will come — yea is at the door, when the importance of these principles will be seen by every eye. It will be seen too late for the majority who "with weeping and wailing and gnashing of teeth," will curse the folly which led them to give a secondary place to the true sayings of God. Our wisdom is to lay hold of them now, while the long-suffering of God waits as in the days of Noah. Soon our opportunity will be past. Soon will ring in the startled ear of the heedless, the solemn words which have been written a long time for our warning: "When I called ye did not answer; when I spake, ye did not hear, but did evil before mine eyes and did choose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold my servants shall drink but ye shall be thirsty; behold my servants shall rejoice but ye shall be ashamed. Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit. And ye shall leave your name for a curse to my chosen" (Isa. 65:13-15).

Why Was Jesus Born ?

"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" — Isaiah 8.

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There are several obvious reasons why the Lord Jesus was born, but I refer to one that may have been overlooked. This was that "the Word was made flesh" in order to demonstrate that Almighty God is not only the Creator without equal, but also that He is above all natural laws.

When sin and death first made their appearance, God foretold that there would come a day when "the seed of the woman" would be manifested to set about abolishing sin and death.

That epoch arrived when a handmaid of the house of Israel named Mary conceived a child by the power of the Holy Spirit whilst she was still in her virginity. This never happened before; it will never happen again. So Jesus was born, quite unique among all other men in being both Divine and human. He was Divine in his generation, but human in his birth and nature. He was Divine as being from God; he was human as being from his mother.

This truth makes it impossible to accept the doctrine of the trinity, for the fact that God used the Holy Spirit power to produce a son, completely destroys the idea of co-equality.

On the other hand, we need to concentrate on the life of the Saviour, and consider what he did with it. Most are familiar with the obvious things he did; how he healed the sick and raised the dead; how he preached about the coming kingdom of God and instructed the apostles.

But such actions were not unique to the Lord Jesus. The prophets had preached about the coming kingdom; miracles of healing (even raising from the dead) had happened before. However, there was one thing that Jesus did which was unique only to him. Isaiah predicted it: "He will magnify the Law, and make it honourable" (Isa. 42:21).

Did our Lord recognise his special mission in that matter? Indeed he did. Listen to his own words:

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. But verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled" (Matt. 5:17-18).

Now there are eight different meanings to the word "fulfil," but Jesus used a word which means "to make full; to fill up; to complete; to accomplish." To illus-

trate its meaning, take a glass and pour a little water into it; then pause, and fill it to the brim. Note this operation carefully. You did not first empty the glass and refill it: you poured more water into what was already there until it was filled.

That is the sense in which the word "fulfilled" is used in the context of the ancient law which was divided into three parts: moral, ceremonial and judicial.

How did Jesus do this? His mission was to make the law honourable, without which, his death would have been in vain. What is the essence of law? It is the acceptance of Divine commands, either positive or negative.

Consider the law in Eden. The command was negative: "Thou did shalt not eat of it." What did God require from Adam and Eve? Implicit obedience; the unquestioning acceptance of two human beings to a given law. At that stage neither veneration nor love had much scope. Adam and Eve had little to look back upon, nor, apart from the tree of life, little to look forward to. They were given a Divine command, with a warning of the consequences of disobedience, and this became the basis of the first rebellion to it.

A Divine command was also given unto Abraham, the friend of God. But in this case, it was positive in its scope: "Get thee out of thy country unto a land which I will show thee." The response was likewise positive: "So Abraham departed as the Lord had spoken unto him." Abraham had

heard and "had believed," and it was "counted unto him for righteousness."

In contradistinction to Adam, Abraham had a record of Divine history to look back upon; and this must have developed his conscientious and moral sense. On his ninety-ninth birthday, the Lord appeared unto him, and said: "I am Almighty God; walk thou before Me, and be thou perfect (upright and sincere — margin)."

Abraham's implicit obedience constitutes the background to the law that God gave Israel at Mount Sinai.

The people arrived as a nation of slaves freed from Egypt, but with their minds still under the subtle influence of idol worship in Egypt. Spiritually they were as babes in God's sight, and in need of milk to develop as He would have them do. So He gave Israel their laws, based upon the ten commandments. Of those, three were expressed positively, the remaining seven were negative.

It was this law which Jesus fulfilled and made honourable. Paul likened it to a "schoolmaster, to bring us unto Christ." The word means a pedagogue or nurse; and just as a nurse accompanies her infant charges and conducts them safely to school, so the Mosaic code was designed to bring believers to Christ.

And what do we see in the Christ? One who rejected the ancient law? One who accepted a law here and a law there, only to ignore others? No, Jesus fulfilled them all, and endeavoured to raise his followers to that stan-

dard of obedience manifested by Abraham, when God called on him to walk before Him in sincerity.

To help them on their way, Jesus delivered one of the most vital discourses ever spoken. We term it the Sermon on the Mount. In it he contrasted the attitude adopted by others, with that which his true followers must do: "Ye have heard that it was said by them of old time . . . but I say unto you . . ." (Matt. 5:21-48).

These words illustrate how Jesus truly fulfilled, or filled up, that Divine "glass of water" which his Father had set before the nation at Mount Sinai.

Consider a sample or two of the words he spake. "Ye have heard that it was said by them of old times, Thou shalt not kill." Under that law you could hate a man every whit, but so long as you did not murder him, you were accounted innocent. But the Lord went further, into the very motive of murder. He took the mind back to Cain and Abel, revealing how anger and jealousy, if unchecked, would stifle love and sympathy, and produce the evil fruit of murder.

"Ye have heard it said thou shalt not commit adultery." Yes, the law was there. But what was in it to prevent a man to so look at a woman as to be unfaithful in thought. The law, however, could not reveal the thoughts of the heart, and could not touch the fornicator until he engaged in actual illicit conduct.

Thus Jesus filled the glass in revealing that mental adultery is

sometimes worse than physical, for it can continue unchecked.

"Ye have heard it hath been said that thou shalt love thy neighbour and hate thine enemy." In this statement, a positive is linked with a negative; yet notice how Jesus emphasised the positive. The motive must always be love; and then there will be no room for hate at all.

How significant, that he should conclude this portion of his address by words similar to those spoken to Abraham: "Walk thou before Me and be perfect" "Be ye therefore perfect, even as your Father . . ."

The laws taught by Jesus were the precepts by which he lived. In thought, word and deed, he "magnified the law and made it honourable," partially bruising the serpent power to do so.

It was decreed that the seed of the woman would bruise the serpent on the head. The head, or the brain, is the seat of all thought; and as the thoughts of the serpent brought sin and death into the world, so, in contrast, the thoughts and speech of the Seed of the Woman brought righteousness and holiness to rich and complete fruition. Christ's death on the cross dramatised what he did in life, and through it the serpent power was given its first bruise. Its deadly power was immobilised by Jesus, for he proved that right is greater than wrong.

Thus he did more than merely heal the sick, or minister to the needy; he lived a life that filled up completely the scope of the law, keeping those precepts which

the Father had given to Israel so long before : precepts that were designed to rule their lives.

What of the ceremonial aspect of the law, seen in the animal offerings. Did Jesus cancel them out, or did he fulfil them? The latter undoubtedly, as Paul shows:

"Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, Who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and power, he made a show of them openly, triumphing over them in it" (Col. 2:12-15).

What did Jesus fulfil? All the sacrifices of the law: they are seen in their full meaning and glory in him. What did he take out of the way? The curse of the law, for he provided for the forgiveness of sins.

In Roman times, when a bill had been paid, it was the custom to take the bill and nail it to the wall. The debt had been taken away for

all to see. So there were two objects hanging on the cross: one visible and the other invisible. The Lord's body was the visible object; and the sins of those who come unto God through him, were the invisible objects. Flesh was crucified as exhibiting the source of all sin; and though the Lord never sinned, his perfect obedience came through triumphing over the flesh.

Thus in his life first, and then in his death, Jesus led captivity captive, and so was able to offer a gift to us: the gift of pardon, of reconciliation, and the promise of everlasting life at his coming when "we shall see him as he is."

The judicial requirements of the law have likewise been fulfilled, or provided for, in him; and this we will see when we meet the Lord face to face at his coming. If we have been faithful in our walk to Zion, we shall share together the priceless joys of eternity in the triumph then revealed through the son.

-- J.A.S. (Wales).

LIBYA: RICH AND ANTI-SEMITIC

Libya's annual oil income is \$2½ billion. One beneficiary is fellow-Moslem Gen. Amin, ruler of Uganda, whose army and air force were trained by Israeli advisors, and who received \$25 million Israeli aid and credits. After receiving a promise of \$26 million from Libya once Israel was out of his country, Amin ordered Israel to leave, to terminate the aid programs, and close their embassy. Libya is arming and training rebels in Chad and Ethiopia. It supplies guns and or money to Guinea, Upper Volta, Mauritania and Niger. It has made a pact of association with Egypt and Syria.

(Libya, for ages just an insignificant desert country, has suddenly come into prominence in the last few years due to the discovery of vast oil riches. It is clear from Ezek. 38:5 that she has an important part to play in the anti-Semitic federation of Gog).

Our Pioneers And Prophecy

Russia, Egypt and the Time of the End

Proof of the Russian Power being the King of the North lies in the obvious identity that exists between Daniel's 'King of the north' (Dan. 11:40-45) of the time of the end, and Ezekiel's 'Gog' of the latter days. By comparing what is said about each of these in the two prophets, it will be manifest that they can only be different titles for the same power" — J. Thomas, Exposition Of Daniel.

A Sound Exposition

It has become popular, in recent years, for Christadelphians to challenge the expositions of prophecy set forth in *Elpis Israel*, and elsewhere. It is claimed by some that Brother Thomas was wrong here and there, and that there is a need for a new appraisal of prophecy in these enlightened latter days.

Criticism has been levelled against *Eureka*, and brethren discouraged from reading that monumental and outstanding exposition.

We view such attempts to discredit the expositions of Brother Thomas as serious; for they not only are designed to turn brethren away from his writings, but succeed in so doing.

For our part, we have found such works as *Elpis Israel*, *Eureka*, *Exposition Of Daniel* not only reliable, but outstanding in assisting to a better understanding of the Scriptures. We have not given slavish deference to the writings of Brother Thomas, but, instead, have ever sought to verify his statements with the Word itself.

We have found the fruits of such study extremely helpful and faith-energizing.

Certainly it has saved us from some of the unwise extremes that have been manifested by those who have departed from the sound expositions of our standard works. For example, whereas we rejoiced in the occupation of Jerusalem by Israel, and saw in it a partial fulfilment of such Scriptures as Luke 21:24 and Joel 3:1 (both of which require the "bringing again of the captivity of Judah and Jerusalem"), we met a brother overseas who was dismayed and distressed by the Jewish victory. He had discarded the expositions of Brother Thomas, and had concocted a theory that required an Arab victory; for his concept of the prophetic Word required the humiliation of the Jewish State by the Arab powers. Throughout the six days' war, he earnestly prayed for an Arab victory! His prayer was answered, but not in the way he desired, for he still clung to his false ideas, and does so still as far as we are aware.

The unfortunate result of the prevailing criticism of such works as *Elpis Israel* and *Eureka* is that it turns brethren away from the use of these books; and this, in

turn, induces a rather anaemic approach to the subject of prophecy and of doctrine, such as is manifest today.

Sound Anticipation

Prophecy, properly interpreted, can greatly assist us in our walk Zionwards. It excites faith as we witness anticipations slowly coming to fruition; it provides a clear concept of the future, and thus creates an incentive to press on to that end; it adds to our knowledge and interest in the Bible itself, whereas that wonderfully interesting Book can be most boring if read without understanding.

And prophecy is being fulfilled today. Consider the Jewish occupation of Jerusalem; the Common Market and Communist Confederacy in Europe; the increasing activity of Roman Catholicism; the widespread violence and immorality; the explosive Middle East. The significance of these, and similar events, is obvious to all students of *Elpis Israel*. They fall into the pattern suggested by the expositions of Brother Thomas, and the student is enlivened to the meaning of the times in which he lives.

A case in point is seen in the interpretation of Daniel 11:40-45 as referred to at the head of this article. Brother Thomas aligns the King of the North with Gog of Ezekiel, and interprets the two prophecies as complementary to each other. His exposition has been challenged on the basis that Daniel 11:40-45 does not relate to these things. We have considered this criticism in back issues

of *Logos* and found it wanting. It is really a revival of certain expositions of prophecy advanced by clerical commentators who have no clear concept of Yahweh's plan of the ages, nor the personal return of the Lord Jesus.

Taking Brother Thomas' exposition as a basis, and applying it to the circumstances of today, we have claimed, both by public address and by print, that prophecy demanded some reversal of her pro-Russian policy on the part of Egypt. We suggested that her alliance with the Soviet would be terminated in some way, and the two countries would become mutually antagonistic. In *Logos* for August, 1971, we wrote:

"Peace will be shattered by a Russian attack upon the Middle East, and particularly against Egypt. This will constitute a reversal of present Soviet policy, and may well be brought about by a hardening of Egyptian-Arab attitude towards Russia as its intention of world domination becomes obvious."

Egypt Ejects The Russians

Our statement above has been vindicated by the recent action of Sadat in ordering home almost all the Soviet force of advisers and technicians previously stationed in Egypt.

Obviously, such an action will not endear the Egyptian rulers to Russia. Already their failure in war with Israel has cost the Soviet much in weapons and other supplies, so that the Kremlin has invested tremendous finance in the rebuilding of Egypt both militarily and industrially.

Are they going to wipe it all off as an unclaimable bad debt?

By no means; the Russians are not in world-business as a benevolent society; they require adequate return for every investment.

And ultimately they will take by force that which they can claim is partly theirs anyway.

Who built the Aswan Dam?

Who financed Egypt when America refused?

Who supplied her with arms and supplies and has not been paid for them?

Daniel declared:

"He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape . . . He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps" (Ch. 11:42-43).

Libya With Them

How significant the words of Daniel are in view of current events! It is claimed that one of the reasons that caused Sadat to eject the Russians was his pact of association with the anti-Communist regime in Libya. The Russians were already unpopular with the general public in Egypt; and when a union with Libya was forged, the present retreat of Soviet power in the Middle East became obvious.

Daniel significantly predicts that when the King of the North occupies Egypt militarily, "the Libyans shall be at his steps," or marching at his orders. This is similar to the statement of Ezekiel 38:5 in relation to the Gogian confederacy that "shall ascend" from the south (v.9) after driving from the north into Egypt (Dan. 11:40-45). The prophet declares that "Libya with

them" shall attack Israel (v.5).

Once again, current events illustrate this, and vindicate the traditional expositions made by Christadelphians over one hundred years ago.

What Of Britain?

In *Elpis Israel* and elsewhere, the Tarshian power that opposes Gog has been consistently interpreted as Britain in conjunction with USA and the Commonwealth Powers. This has been adversely challenged by modernists, though they have little of a concrete nature to suggest in its place.

They point to the withdrawal of Britain from Egypt, and the decline of British power in the Middle East, as indicative of the failure of the traditional interpretation.

We have never been able to understand why this should be so. In *Elpis Israel*, Brother Thomas clearly showed that Britain must first occupy and then retire from Egypt, as has happened. He wrote:

"God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia" (p.445).

Again:

"But from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing-power would seem to have been inefficient. So it will, as far as the mountainous parts of the land are concerned."

Here (p.444), Brother Thomas clearly anticipated some decline in British power in the Middle East; though we have seen this happen to an extent not anticipated by him.

But Brother Thomas expected Britain to raise a voice of protest at the invasion of Russia, and we are confident that this will prove to be the case, even though, at present, her power in the Middle East has waned.

The comment in *Elpis Israel* quoted above (p.444) speaks of the inefficiency of Britain in the "mountainous part of the land," but it goes on to state that this will not be the case in Trans-Jordan, or among the Arab territories. When the time arrives, British power in the Middle East will challenge the Russian attack. Already there is evidence of this. Recently, *The Sydney Morning*

Herald in an editorial on the Middle East, claimed that there is evidence of increasing British influence in that area. It commented:

"This is one reason why Egypt's \$41 million loan from Britain, for raw materials and industrial equipment, is so significant. It can be the precursor of an arms deal. It will bring British influence back to the Arab world. It confirms Russia's ebbing influence. Its immediate importance, in a period of enforced U.S. inaction, is that it can help to mitigate Egypt's sense of isolation and (the best argument for a British arms deal) it can help ensure that Egypt does not feel too weak to be able to risk negotiation."

The world scene today reflects credit to the expositions of Christadelphians over a century ago; and, more significant still, indicates that Christ's coming is near. Let us prepare for that event.

— H.P.M.

SOUND ADVICE

No organisation, not even an apostolic one, can work well, that is scripturally, which is not composed of elements more zealous for the advancement of the Truth, and the promotion of the glory of its divine Author, than of their own notions and exaltation. The first necessary thing is that the members shall have become little children, having their old Adam subdued by faith, and Christ substituted in his place by the same principle.

Without this disposition, which is "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," no organisation could work harmoniously and efficaciously, though framed and administered by the Apostles themselves. Even a bad organisation with good material would work better than a good one with a self-willed, heady, factious, and self-glorifying people.

The members must all respect the apostolic teaching if they would have an organisation that would be scriptural and satisfactory to all good men. This teaching says: "By love serve one another." "Be not desirous of vain glory, provoking one another, envying one another." "Submit yourselves one to another in the fear of God." "Stand fast in one spirit, with one mind striving together for the faith of the Gospel." "Let nothing be done through strife or vain-glory but in lowliness of mind let each esteem other better than themselves. Look not every man on his own thing, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

— J. THOMAS.

THE RED HEIFER

“Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke” — Num. 19:2.

—:—

This Law is part of the Divine educational system designed to instruct those who have ears to hear: “our schoolmaster to bring us unto Christ” (Gal. 3:24). We would expect, therefore, the various ceremonies, rituals, sacrifices, offerings and ordinances of it to point to Christ in some way. It was a “shadow of heavenly things,” “not the very image,” but “the body is of Christ” (Heb. 8:5; 10:1; Col. 2:17).

This principle is well understood among us, and the scriptures are eagerly sought for such types and shadows. However, a word of warning is necessary. It is easy to let the imagination run riot, so that two guiding principles should be followed in the interpretation of types:

- (1) — **The interpretation must be based on sound application of Scripture;**
- (2) — **Some practical instruction in righteousness must be revealed thereby.**

Sometimes, in the interpretation of types, human ingenuity takes over, and there is danger in this. The subject is not a matter of mere intellectual exercise, but designed to reveal Divine principles of doctrine and practise for our guidance and enlightenment.

Application To Christ

The children of Israel were instructed to offer a red heifer as a sacrifice, and after burning it with fire, to use the ashes for the water of separation in order to purify from uncleanness. The ritual shadows an aspect of the atoning work of the Lord Jesus Christ.

The heifer had to be red, without spot or blemish, and upon which never came yoke (v.2). The description immediately suggests the offering of Christ, who gave himself “without spot” (Heb. 9:14), “without blemish” (1 Pet. 1:14). It is fascinating to notice how the very language associated with the offerings of the Law is taken up and applied to the Lord. The physical perfection of the animal thus foreshadows the moral excellence of Christ. Jesus was without sin, and never came under the yoke as a servant of sin.

The heifer had to be red in colour. The Hebrew word is *adom* which is a cognate word to Adam. Red is the colour of sin with which the Adamic stock is associated. Jesus was of that stock, and, in common with all humanity, inherited a nature prone to sin, from which he required redemption.

The one outstanding fact in connection with the red heifer is that all who came into contact with it in whatsoever capacity became unclean. This applied even to Eleazer, the highpriest elect, as well as the one who burnt the flesh, the one who gathered the ashes, and the one who sprinkled the water of separation. All were pronounced unclean, and had to wash their clothes, bathe, and remain unclean until the evening.

The basic uncleanness of human nature is thus emphasised. Our Lord "was made sin for us who knew no sin" (2 Cor. 5:21); he "was made a curse for us" (Gal. 3:13) in redeeming us from the curse of the law.

A Practical Lesson For Us

We are not just dealing in points of doctrine, or exploring wonderful types and shadows, but are searching through to the practical lessons to ourselves. Flesh is unclean; it is prone to sin. The ugliness and depravity of sin in action (which stems from the flesh) are very much in evidence about us. The works of the flesh are clearly enumerated in Scripture (Gal. 5:19-21; Mark 7:20-23). Thus we are put on our guard against the flesh. Whilst we are not completely abandoned to the works of the flesh because of the influence of the Truth, yet we feel the constant warfare within us:

"For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7:19-20).

The flesh is something which we

must strive to conquer, and from which we need redemption.

Slain Without The Camp

The heifer had to be slain before Eleazer without the camp (Num. 19:3). Eleazer's name means "God is helper." Eleazer was the highpriest elect; thus he points forward to the highpriest that was to come; the man "whom God made strong for Himself" (Ps. 80:17). The Lamb of God's providing was strengthened to endure and offered himself in sacrifice "without the camp," or without the confines of the Mosaic Law.

The instruction to slay the heifer outside the camp was an indication that the Law could not redeem from the defilement of death. This was something beyond the scope of the Law, necessitating the grace of God.

The blood of the sacrifice was sprinkled before the Tabernacle seven times (Num. 19:4), pointing to the perfect atonement effected by the Lord's offering (Heb. 10:12). Atonement and reconciliation is complete in him; and one sacrifice only is necessary for sins. If that is ignored, how terrible is our lot. Let the waverers, the lukewarm, those who have departed from Christ, take warning:

"There remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27).

The Burning Of The Heifer

After the blood had been sprinkled, the rest of the heifer — skin, flesh, and blood — was to

be burnt (Num. 19:5). This burning did not take place on the brazen altar as normally, but outside the camp. It is concluded, therefore, that the sacrificial aspect is not so much to the forefront, but rather the complete consummation of flesh by divine fire.

Something more than destruction is emphasised here, or else death would suffice to meet the Father's requirements. The animal, however, was first put to death, and afterwards the carcass was consumed by fire. Fire is symbolic of the Spirit of the Almighty: "Our God is a consuming fire." "Who among us shall dwell with the devouring fire? . . . He that walketh righteously" (Isa. 33:14-15). We are required to mortify the deeds of the flesh, whilst, on the other hand, developing within ourselves that which will endure the searching, devouring flames of the spirit in the day of judgment. When the fire of the Spirit-word takes possession of a man, the old man of the flesh will be replaced by the new man manifesting the fruits of the Spirit (Gal. 5:22-23).

Associated with the burning are cedar wood, hyssop and scarlet. Cedar is aromatic and gives a pleasant fragrance. So also did the voluntary submission of Jesus to his Father's will in love for his brethren. Let us walk in love, and this also will be pleasing to the Father (Eph. 5:1-2). Hyssop was a cleansing agent (Ps. 51:7); and scarlet speaks of the sins of the people bearing upon the sacrifice.

The burning completed, the ashes were stored in "a clean

place" ready to be used whenever necessary. Thus the "one offering" was effective for all time, as is also that of the Lord Jesus.

The Water Of Separation

The ashes of the offering were used "for a water of separation" for one who had become unclean through contact with a dead body (Num. 19:1, 14, 16). So Israelites were taught that death is defiling, and defiling because associated with sin. Mortality came into existence originally through sin, and passed on all men, including the Lord Jesus. We are thus all touched by death. How can we be redeemed therefrom? Only by a change of nature. In addition, all (apart from the Lord Jesus) give way to the flesh, and are in need of reconciliation. God has provided the means through the ashes of a red heifer, that is, the sacrifice of the Lord Jesus, whose sprinkled blood secures forgiveness of sins, and separates us from sinners.

In the ritual of Numbers 19, the ashes of the heifer were gathered up and placed in a vessel containing running, or living, water. Then the unclean person was sprinkled with the living water on the third day and again on the seventh day. On the seventh day, having washed his clothes and bathed, he was pronounced clean at even.

All of this goes to show that purification from sin is a process. It began on the third day. This surely points forward to the resurrection of Jesus. He triumphed over sin, death having no more dominion over him. Through him

a way of deliverance from bondage to sin and death was opened to all who avail themselves of it.

In passing through the waters of baptism, we have publicly witnessed to the virtue and effectiveness of the Lord's sacrifice. We have been "baptised into his death" to "rise in newness of life" (Rom. 6:3). Thus we have identified ourselves with the work of the third day, and commenced a life of probation that will result in the physical change of the "seventh day." We have become sprinkled with the water of separation, having been "washed from our sins in his own blood" (Rev. 1:5). We have now passed from a relationship of death to a relationship of life.

But this is only the beginning of the process of purification from sin. It will not be completed until

the "seventh day." Many days of probation must ensue. We must be consumed by the spirit word, and so develop the fruit of the spirit. Some will defile their garments, but for those who do not, Christ will return "on the seventh day" to "judge the quick and the dead," and pronounce "clean" those whom he approves. Then their "bodies of humiliation will be changed and be made like unto his glorious body."

All this is expressed in the ritual of the red heifer. Its hidden meaning is illustrated by the words of the Apostles: "This corruptible must put on incorruption" (1 Cor. 15:50-58). It is in this change from Adamic nature to Spirit nature that the process of purification will be complete.

— R. Thompson,
(Bournville, Eng.)

GROWTH OF GAMBLING

Gambling now stands as a majority US industry. Illegal gambling is as much as \$40 billion annually, and constitutes the main source of income for the underworld. The Mafia offers bookmakers both corruption and security. The Mafia buys judges, politicians and law-enforcement officials to ensure that nationwide gambling can continue. The trend can be attributed partly to the general permissiveness of society. Like alcohol, drugs and sexual licence, gambling is losing shock value and becoming part of modern life. (Nwk).

(Even in its stupor, the world seems to fuzzily recognise the tragic collapse of its moral values, but it does not care.)

POLITICAL RELIGION IN RUSSIA

It is suggested that the forthcoming visit to Israel of Patriarch Pimen, head of the Russian Orthodox Church, is a sign of Soviet eagerness to resume diplomatic contacts with Israel. For years the Patriarch has been used by Soviet authorities as an instrument for signalling the Kremlin's foreign policy.

(Communism will make a deal with the False Prophet of Catholicism before Armageddon. The current antagonism between the Soviet and Israel could possibly cool to enable the latter to really "dwell safely").

Behold The Mercy And Severity Of God

2. Yahweh will Enter Into Judgment

Hearts Revealed By Words And Deeds

Isaiah declared that Yahweh would "take away from Jerusalem" those aspects of their society that contributed to their hypocritical way of life (Isa. 3:2-3). The kingdom would pass into the hands of incompetent and apostate rulers, because "their words and their deeds affront Yahweh, insulting His glory" (v.8 — Jerusalem Bible).

The nation had become lax. The prevailing loyalty of the people was to self, and this was reflected in their way of life. It was a case of "By their fruits ye shall know them" (Matt. 7:20). Yahweh declared: "The show of their countenance doth witness against them" (v.9). Their attitudes, mannerisms and appearances testified to the dark error of their hearts (vv. 16-23). Their "tongue and their doings" (v.8), or their words and their deeds, provided ample evidence of their apostasy and hypocrisy.

They were bold in their wickedness; they declared "their sin as Sodom," making no attempt to "hide" their way of life (v.9). The reference to Sodom was a fearful term which should have had a sobering effect upon the nation, bringing the people sharply to their senses. It was an appella-

tion which the prophet had earlier applied to the nation (Isa. 1:10), but the warning was ignored. The people delighted in apeing the Gentiles, and in pursuing a materialistic way of life; and this they continued to do.

And yet, there remained "a little flock" that tried to manifest the righteous ways of Yahweh. Such were encouraged:

"Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings" (v.10).

These brethren represented the minority. The difficulties they encountered challenged their faith; their determination to stand aside from the majority made them the objects of contempt and ridicule to their fellows. But what encouragement from Yahweh! Eventually they would "eat the fruit" of their righteousness. Yahweh would not overlook them in the day that He made up His "jewels" (Mal. 3:17). On the other hand, those who followed a multitude to do evil (Exod. 23:2) would also "eat" of the "fruit" they produced. As ye sow, so shall ye reap, is a Scriptural principle. "Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him" (Isa. 3:11).

Leaders Countenance Error

The obvious outworking of such degeneracy would be a breakdown of sound law, order and discipline. Thus "children" would become their "oppressors," and "women" would "rule over them" (v.12). In the Hebrew we have a different word to that used in v.4. The word is *owlet*, and has the significance of "a sucking babe." Such a term ironically describes the immaturity of unsound leadership.

In addition, the nation was plagued with a further humiliating burden. Isaiah warned: "And women shall rule." This was an indictment upon the men appointed to rule. Women were asserting themselves in the current "women's liberation" movement,* and the brethren condoned and encouraged their activities. Consequently, society had deteriorated to the point where little affinity with the things of the Spirit remained.

Isaiah warned: "They which lead thee cause thee to err." Who led them? Incompetent, immature leaders, in conjunction with ambitious, power-hungry women. The phrase has been rendered: "Your leaders mislead you" (Jerusalem Bible), implying confusion of mind down a pathway leading to error.

It is inevitable, that in an absence of a sound grounding in the faith, brethren will be easily moved away from that which is fundamental to a true walk before Yahweh. It is vital for all "to continue in the faith, grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23). This requires constant feeding upon the word, in order to satisfy that hunger and thirst after righteousness, which is characteristic of true believers.

They will then develop discernment to act when the sound of the trumpet is heard, and to rise up and be counted for the truth in times of Ecclesial distress.

Tragically, Isaiah could see little manifestation of that attitude in his day. The people were led astray and mislead: firstly through unsound leadership; and secondly, because they were unable to discern truth from error.

Therefore:

"Yahweh standeth up to plead, and standeth to judge the people. Yahweh will enter into judgment with the ancients of His people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses" (vv. 13-14).

Sin Must Be Repudiated

It is a fundamental principle that Yahweh will not tolerate sin. And people must similarly repudi-

* From the beginning, women in apostasy have resisted the God-given status of subjection (Gen. 3:16) in which they can find the greatest happiness, satisfaction and usefulness (Eph. 5:22), and have aspired to a leadership for which they are not by nature qualified to exercise. They have claimed a liberty and permissiveness that has enslaved them to evil and sin (Gen. 4:19, 22), and in so doing have brought trouble upon both themselves and their associates. The Bride of Christ (both male and female) should learn a lesson from this, and manifest a proper subjection to the rule of Christ.

ate sin if they would be identified with Him, because it is His great enemy.

When that is not done, and instead, God's people "declare their sin as Sodom," they demonstrate that they are not really His people, and He will disown them. He will "stand up" in judgment against them.

In the final thought in this section of the prophecy (Isa. 3:15), Isaiah expresses almost incredulous disbelief: "What mean ye that ye beat my people to pieces, and grind the faces of the poor?" What has come over you? Your conduct has no excuse! Yahweh had caused His truth to be clearly and fearlessly proclaimed among them, and had demanded respect and obedience. But those virtues were lacking as far as the majority was concerned. What else was left to do, but to pronounce judgment?

With mounting indignation therefore, the prophet turned his attention to one of the great problems which had greatly contributed to the apostate condition of the people: the irresponsible attitude of the women. He indicted them because of their brazen vanity in the matter of dress, the way they paraded themselves in foreign apparel. This made it abundantly evident that their religion was but a formal ritual, and that their hearts were far removed from a love of the truth:

"The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet" (v.16).

He was referring to the sisters

of the Ecclesia!

They had become victims of their environment.

Tried By Prosperity

The background to these verses reveals the cause of this indictment. The prophet began his ministry in the days of Uzziah, and of that monarch, a most interesting comment is recorded:

"And all the people of Judah took Azariah (mg. Uzziah), which was sixteen years old, and made him king instead of his father Amaziah. He built Elath, and restored it to Judah, after that the king slept with his fathers" (2 Kings 14:21-22).

It seems strange to select this one incident to record, and suggests that it was a matter of great importance. And so it was. Elath, at the head of the Gulf of Aqaba, had lain relatively waste for some time. But now it was rebuilt, and had become a busy seaport again. Why? Obviously because of the importance of commerce, and overseas trading. The import-export business was booming, and everyone was chasing the mighty middle-east dollar! A period of affluence was in evidence, and international trading was largely responsible. Goodwill missions, and interchange of trading delegations with other nations became the fashion.

For example, Ahaz sent a mission to Assyria, and then followed it up with a personal "royal tour." He visited Damascus, and saw there the latest thing in altars. It greatly appealed to him, and he sent a priest to make a copy of it, so he could be up with the latest Gentile fashion in do-it-yourself

worship! (2 Kings 16:10).

Even in the days of Hezekiah, undue emphasis was given to the acquiring of material possessions. It affected even that great king, so that he showed the delegation from Babylon his wealth!

"All the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not" (2 Kings 20:13).

We know the reaction of Yahweh to this!

Meanwhile, the people, including the rulers, had gone mad in pursuit of affluence.

Consider the conditions that must have existed to cause Isaiah to proclaim the following words:

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines,

and they abound with the children of the strangers" (Isa. 2:16 — mg.).

There was no longer any pretence of separation from the influence or activities of Gentiles. It was a time of international goodwill and prosperity, and therefore, among the Israelites, barriers of separation and principles of true religion were broken down. Isaiah referred to "the ships of Tarshish, and all things of price" (Jerusalem Bible); thus equating imported merchandise with wealth and luxurious living.

What an age! And how difficult for the faithful to maintain their integrity in such an environment. Therefore, in order to vindicate His truth, and to save such from the moral pollution of such a state, Yahweh entered into judgment against a people He would have preferred to have saved.

— J. Ullman (W.A).

WEST GERMANY AND SOVIET RULE

West Germany has recently signed treaties with Russia that virtually signed away its claims on the territory in east Europe that it lost in World War 2. and accepted as permanent the division of Germany.

(Over one hundred years ago, Brother Thomas wrote that "Russia triumphant and Europe chained will be no fancy sketch of the imagination." His interpretations of the prophetic scriptures are up to date with current events).

SOVIET PARITY WITH USA

It is claimed that the Soviet has attained strategic parity with U.S.A. Its fleets are found in the Mediterranean, the Persian Gulf, and the Indian Ocean. Its diplomatic drive has resulted in a growing Soviet presence in countries from Nigeria to Somalia, from Cuba to Chile, from Africa to India. Gromyko boasted: "There is not a single question of any importance which could be solved without the Soviet Union." His words are true. In due time the European nations will receive the signal (as Germany already has), that the time has come to make their peace, and the best bargain they can, with Gog of the land of Magog. We live in significant times.

Prophecies Concerning Ishmael

The Story of the nations that have come in contact with Israel (natural or spiritual), teaches conclusively that God rules in the kingdom of men. No nation illustrates this better than the people of Arabia — the descendants of Abraham by Keturah and Ishmael. He has employed them as a scourge when natural Israel strayed from their allegiance; as a "torment" (the Saracenic woe) on the Eastern third of the fourth beast (Rev. 9:1-12), and the prophets reveal a further work for them after the Gentile night has passed and the millennial morning has arrived.



Early History

We read concerning the sons of Keturah and Hagar:

"Abraham gave gifts to his sons and sent them away from Isaac, his son, while he yet lived, eastward" (Gen. 25:6).

In the east country they greatly increased and became powerful tribes or nations. We have an instructive insight into their ways, and before they lapsed into idolatry, in the book of Job, which records the religious thought of some of Abraham's sons of the east. He taught all his children the way of the Lord (Gen. 18:19). In Job we have a faithful descendant, living in the land of Uz; and his identification with Abrahamic descent is implied in the statement: "This man was the greatest of all the children of the east" (Job 1:3 R.V.). His friends, Eliphaz, Bildad, Zophar and Elihu, were all related to various branches of the same family.

At all points of Israel's history we meet these descendants, sometimes in trading alliance, but always as aliens, and often as bitter enemies and apostates from

Abraham's God.

The principal groups were known as the Ishmaelites and Midianites, under which names most of the tribes appear to have been included; inter-marrying one with the other, so that the two appellations were applied to one combination, as in the incident of Joseph being sold to the Ishmaelites or Midianites. The combination became such a great power that in the days of the Judges, it was described (in conjunction with Amalek, descendants of Esau), as locusts for multitude; and their camels were without number (Judges 7:12). This mighty force in chapter 8 is described as Ishmaelites. God permitted their oppression of Israel for seven years because of Israel's evil ways and then wrought the great deliverance by the agency of Gideon.

Associates Tribes

Midian was the son of Keturah. The evil influence of this tribe upon Israel can be seen by the command given to Moses:

"Vex the Midianites and smite them; for they vex you with their wiles, wherewith they have beguiled you in

the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake" (Num. 25:17-18).

The Moabites, who were the descendants of Lot's elder daughter, appealed to Midian for help against "the people who would lick up all around as the ox licketh up the grass of the field." Together they hired Balaam to curse Israel. We know the sequence of events. The blessing; the prophecy of the latter days; the seduction of the people by the daughters of Moab and of Midian; the plague; the warring against the Midianites; the capture and destruction by fire of their cities; the great spoil of their cattle, flocks and goods; the slaying of all males and also of Balaam; the woman devoted to destruction by Moses.

The Temanites, to which Eliphaz was related, were a division of the Edomites (Esau), which allied itself more particularly with Dedan (Keturah); hence the two tribes are generally joined together in the Scriptures. The inhabitants of Teman were renowned for wisdom among their fellow tribes. God, through Jeremiah, ironically asked:

"Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitant of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him" (Jer. 49:7, 8).

"Esau is the father of the Edomites," says the inspired penman. He was Jacob's brother, but his descendants forgot the brotherly covenant between the two, and

displayed hatred at all times of their national existence. "Treat them as brethren," said God to Israel, and Moses appealed to this relationship when near their land: "Thus saith thy brother Israel." But the reply of the king of Edom was: "Thou shalt not pass by me lest I come out against thee with the sword." God's complaint against Edom was: "He pursued his brother with the sword and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." Hence "calamity" came, shame covered them, and they were cut off for ever for their violence to their brother Jacob (Obad. 10).

The Shuhites, to which Bildad belonged, were a Keturahic tribe, descendants of Shuah. Elihu was a Buzite, a tribe closely allied with Dedan and Tema (Jer. 25:23), and scattered throughout the historic and prophetic writings we have allusions to other tribes of the Bedawi nation, showing their relationship to the past history of Israel, and also to the future glory.

Nebaioth, Kedar, Sheba, Dumah are also mentioned in the Word. Sheba is Keturahic (Gen. 25), the others Ishmaelic. The Bedawi or Arabs are proud to trace by general tradition, which has been adopted into the Koran, their descent to the outcast son of Abraham. In the early days "they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria" (Gen. 25:18). This country comprised the scene of Hagar's wandering when she fled from the face of Sarah her mistress. Josephus, writing of

their ancestry, states:

"They are an Arabian nation and name their tribes from these (the sons of Ishmael) both because of their own virtue and because of the dignity of Abraham their father."

Dr. Sayce remarks:

"If we would trace the racial characteristics of the Semite it is to Northern and Central Arabia that we would naturally turn. And that we are right in doing so is shown by a comparison of the type we find there with that of the modern Jews on the one hand and of the ancient Assyrians, as depicted on their monuments, on the other. The three types agree in all essential features."

Ishmaelitic Characteristics

The Ishmaelites ousted or blended in their tribes the original inhabitants, and in them we see the peculiar characteristics of the sons of the desert, which were first manifested in Ishmael: "A wild ass among men" (Gen. 16:12 — Heb.).

These characteristics, predicted of Ishmael and his descendants, have been manifested in every detail. Wild: hand against every man, and every man's hand against them. A great nation: not numbered for multitude. The actual fulfilment in the numerous and one-time powerful Arab nations is indisputable and their accordance with the predictions exact. They show that the events that have occurred in Abraham's posterity in the line of Ishmael are not the result of chance, but in agreement with God's predetermined arrangement. "The end known to Him from the beginning."

A wild man. One writer has stated:

"The arabs of the desert are more

obstinate in their unbelief because of their wild way of life."

Hand against every man. The same writer declared:

"The frequent robberies committed by these people on merchants and on travellers have rendered the name of an Arab almost infamous in Europe."

A great nation. Gibbon records that the Arabian Moslem empire extended "from the confines of Tartary and India to the shores of the Atlantic Ocean." Hallam wrote: "One command was obeyed almost along the whole diameter of the known world." Historians, viewing the course of the events of that time, ceased to wonder at the success of the Arabian conquerors, but have marvelled why their march of progress was stopped, not understanding that God turned them back when their mission was accomplished. Their dream of conquest in Europe was to march eastward from Spain to the Euxine sea, to overthrow the Greek empire of Constantinople and dethrone the pope at the Vatican. This, however, would have exceeded their mission as outlined by God; so that what is inexplicable to historians is clear to the Bible student.

Dwelling in the presence of his brethren. This promised security and possession, and these blessings, have ever been the coveted privileges of this nation, *except when it touched Israel.* Gibbon records:

"The perpetual independence of the Arabs has been the theme of praise among strangers and nations and the arts of controversy transfer this singular event into a prophecy and a miracle in favour of the posterity of Ishmael,"

This polished infidel historian attempts to evade this truism by recording a few isolated facts concerning the subjection of parts of Arabia, but he has to admit that "these exceptions are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies." Despite the efforts made in all ages to subdue these independent and free people, they have ever maintained their liberty, and they are the only people, beside the Jews, who have subsisted as a distinct people from the beginning. The Jews scattered, yet preserved; the Arabs secure in their freedom. Both predicted; both fulfilled.

In ancient times the commerce of India and the near coasts of Africa went through Arabia to the great mart of Tyre. The Scriptures speak of the caravan merchants and the traders of the Red Sea. Brother Thomas pithily describes them:

"The men of Dedan are in the list given by Ezekiel of the traders in the Tyrian fairs. The Dedanise carried thither the ivory and ebony which they procured from the many isles to the eastward, and precious clothes for chariots. Sheba carried the chief of all spices, precious stones and gold. Dedan and Sheba were those parts of Arabia which lay convenient to the ivory, gold, precious stones and spice countries of Africa and India" (Elpis Israel).

The tribute of this great commerce, also that of the lambs and rams and goats of Arabia, passed through king Solomon's exchequer . . . his kingdom being the high-

way of passage, adding greatly to his wealth:

"The weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; beside that which the chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon" (2 Chron. 9:13-14).

The Arabians, on one occasion, presented to Jehoshaphat over fifteen thousand rams and he-goats. In the time of Saul, the tribes of Reuben, Gad, and the half tribe of Manasseh dispossessed the Hagarites on the east of Gilead and captured fifty thousand camels, two hundred and fifty thousand sheep and two thousand asses (1 Chron. 5). It is recorded that the war was of God. It would appear that the descendants of Hagar were exceeding their allotment and trespassing upon Israel's.

These accounts, recorded in simple language, show the wealth and the extent of the trading of the Arabian merchants, prior to the passing of the great Phoenician port. They reveal the fertility and productiveness of the country, although it is intercepted by many barren districts. Modern travelers repeat the same story. Burton, in his account of his journey to Mecca, writes:

"In Arabia Felix there are bubbling springs and fruits and vineyards, sweet waters, fertilising suns and cool nights. In contrast, Aden and its neighbourhood is arid and desolating."

(To be continued).

"He, Being Dead, Yet Speaketh . . ."

"Not Forsaking the Assembly"

Neglect of well-doing in this matter is sorely to be lamented. Whether it arises from indifference, worldly-mindedness, or want of knowledge, we know not, but we suspect it may be ascribed to all three. But turning backs upon assemblies of the saints is not peculiar to our times. There were contemporaries of the apostle, and fellow-countrymen of the King of Israel, who appreciated so lightly even the extraordinary gifts of the Holy Spirit, that, from some cause or other, they concluded to absent themselves from the worshipping assembly of God. "Not forsaking the assembling of ourselves together," says Paul, "as the custom of some is" (Heb. 10:25). What cold-hearted persons these must have been! So little taste had they for that "divine doctrine which dropped as the rain," or for that "speech which distilled as the dew, as the small rain upon the tender herb, and as showers upon the grass." But not assembling themselves together they refused, with attentive consideration of their brethren, "to provoke to love and to good works" (Heb. 10:25).

Believers constitute the "one body" which is the "spiritual temple" and the "holy priesthood." As "living stones," they are "built up," or erected into this superstructure, or constituted a holy order of priests, for the

especial purpose of offering "spiritual sacrifice to God, through Jesus Christ" (1 Pet. 2:5).

Peter further pronounces the constituents of this "one body" to be "an elect," or chosen, "race," a "purchased people" (v.9). He declares that they were "chosen and purchased," that they might declare the perfections of Him who has called them from darkness into "marvellous light" (v.9). Paul enjoins them to "be imitators of him as he was of Christ," and to "hold fast the traditions he had delivered to them."

Now Paul did not forsake the assembling of himself together with the disciples; and of the traditions, it was one that they should come together on the first day of the week to break bread, and so openly publish the death of the Lord until he come.

The brethren, after the day of Pentecost, continued steadfast in all the things Jesus commanded his apostles to teach, and none, save the apostates, in those days forsook the assembling of themselves together with the brethren. Then it was the fashion never to be absent, unless some obstacles interposed; they came together with alacrity, that they might be mutually comforted and consoled, amidst the trials and combats they had to sustain in a Pagan world.

To meet with the brethren of

Christ every "first day of the week," to "offer spiritual sacrifice to God through Jesus," the "Great High Priest" — to meet on that day to publish openly in word and action the remarkable death of the Messiah — to celebrate with joyous heart and countenance the revival from the dead of him who is the "resurrection and the life." Let him not forget that these things are a part of that "well doing," in which he is required by divine authority to "preserve," if he would attain to a glorious, honourable, and incorruptible life.

What would a schoolmaster think if, after he had entered the school, his pupils were scarcely ever to make their appearance at the appointed hour of instruction? Would he not close his doors, and justly conclude that his scholars had abandoned him for some other guide in the way of knowledge? And do brethren imagine that the Great Teacher, whom the Father sent into the world to dispel its ignorance, and to enlighten men with his wisdom, is less sensitive to the neglect of his appointment than an ordinary instructor of youth? Would this man bestow the rewards of his academy on those absentees, who had forsaken the assembling of themselves together with those students who had remained faithful to him. No: neither will the Son of God confer "the promised reward" on those indolent and neglectful citizens of his kingdom, who devote all their time to themselves and their own lusts, and none to him. Some excuse themselves on the plea that they work hard all the

week, and are fatigued. In reply to this, we would observe, that brethren have no business to encumber themselves so much with the perishing and trifling concerns of this world as to require such great exertions to meet their obligations. We would have these bear in mind that they are "a purchased people," "bought with a price" (1 Cor. 7:23), and that price is more costly than the bowels of the earth can yield, namely, the "precious blood of Christ," and that, having thus made them his own, they have no right to serve themselves so diligently during six days as to be incapacitated for doing what he requires to be done on the seventh.

"Be not deceived, for whatever a man sows, that also shall he reap" (Gal. 6:7). Instead of forsaking one another's company on the first day of the week, the apostle enjoins the Hebrew brethren to exhort one another, and so much the more as they saw the day approaching when the things constituted should be removed according to the scripture, which says: "Yet once I shake not the earth only, but also the (Jewish) heavens." This dreadful day of indignation, when the adversaries of Messiah were devoured with the "unquenchable fire" of God's wrath at the destruction of Jerusalem, has passed away; but there still remains a time of trouble for men such as there never has been since there was a nation (Daniel 12:1).

If, then, it was important that the Hebrew disciples should diligently meet together and exhort

one another, in view of Jerusalem's fiery baptism, is it not equally important that their brethren, who are contemporary with the "time of the end," in view of that everlasting destruction of the disobedient, which is at hand, should so much the more exhort

one another while it is called today, lest we fall, after the example of Israel, through unbelief? Brethren! "Behold, I come as a thief," says your Lord. "Blessed is he that watches."

— J. Thomas (1838).

A World Without God

The words of this poem are true of the world about us; but in Christ the picture is different. He has declared: "Blessed are they that mourn, for they shall be comforted." Let our sorrow and mourning be of the right kind, and true joy and comfort will ultimately be ours.

*Laugh, and the world laughs with you.
Weep, and you weep alone —
The sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, and it's lost on the air:
The echoes bound with a joyful sound,
But shrink from voicing care.

Rejoice, and your friends are many;
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not want your woe.
Be glad, and your friends are many;
Be sad, and you lose them all,
There are none to refuse your nectar-wine.
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the guests will fly;
Succeed and give, and it helps you live;
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train;
But one by one they must all file on
Through the narrow halls of pain.*

7. Populous No Today

"Populous No" is how the A.V. describes ancient Thebes (Nah. 3:8). The margin has "No Amon", that is, Thebes of the god Amon (signifying "populous"). References to Thebes are found in Ezekiel 30:14; Jer. 46:25. Amun or Amon was the sun god, the hidden one, or Amon-Re. In Nahum 3, Thebes (modern Luxor) is set forth as an object lesson to Assyria that had sacked it. The king is asked, Do you imagine that you are stronger than that mighty city which was situate among the rivers, that had the water round about it, and whose wall was from the sea (or Nile)?

Nineveh was not more powerful than Thebes, but was permitted to overthrow it, because Yahweh had decreed judgment against the cities of Egypt and their gods.

Thebes was one of the most powerful cities of antiquity, and at the time, certainly the most splendid city of Egypt. It was adorned with elegant public buildings, magnificent and colourful temples, and rich memorials. Some of its private homes were four and five storeys high. The Temple of Karnak was a marvellous structure. It impresses even today in its ruinous state, and must have been a magnificent building in its heyday. The Egyptians called Thebes "The House of Amon". "The Mysterious City", "The City of the Hidden Name", "The City of the Lord of Eternity", "The Mistress of Might".

Splendidly situated in a most fertile and attractive part of the Nile, it was protected by a massive wall of one hundred gates. Yet, as the prophets of Yahweh predicted, it was brought to ruin. In B.C. 665, it was conquered by Assurbanipal the Assyrian; then in B.C. 572 by Nebuchadnezzar of Babylon; in B.C. 525 by Camyses of Persia. Camyses expended fanatical ferocity

against it. He burnt its majestic temples, defaced its colossal statues, and broke down its defences. Once he withdrew, the city gradually recovered, but never regained its ancient glory. The capital of Egypt was transferred to Memphis, then to Sais, to Alexandria, and finally to Cairo.

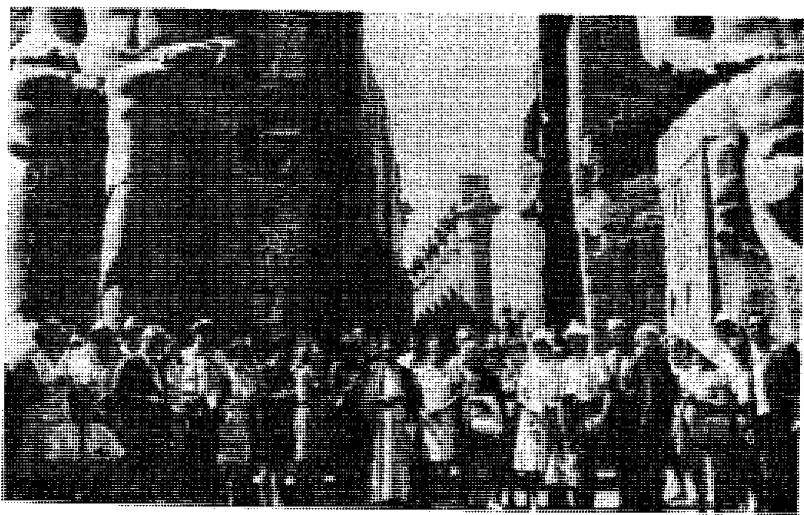
Thebes was the capital of Egypt in the days of Moses, as Memphis was in the days of Joseph. The "new king" (or dynasty) that arose after the death of Joseph (Exod. 1:8) transferred the seat of power to Thebes.

About the year B.C. 89, Thebes was attacked by one of Egypt's own princes — Ptolemy Lathyrus, grandfather of Cleopatra. For three years it defied the siege, and then, when it fell, it was almost entirely levelled to the ground. The divine judgment, proclaimed by Ezekiel (Ch. 30:15) had been poured out.

Among other things, Ezekiel had decreed that "No (Thebes) shall be rent asunder" (Ezek. 30:16). Camyses helped to do that. In B.C. 25, when Strabo visited Thebes, he found that the once huge and united city which had spread out on both sides of the Nile, had been broken up into separate villages.

The Logos touring group found it like that. They found Luxor and Karnak were completely severed, whilst all that remains of the vast city on the western side of the Nile, are small villages dominated by the Colossi of Memnon — two huge figures of stone in a seated position that once graced the entrance of a glorious temple.

We had been conducted by Ali, our guide, to the Temple of Amenhotep III at Luxor, and had stood in wonder at the massive statues of Rameses II. It is said to have been the private temple of the god Amon Re, the sun god.



The Logos Tour Group at the Temple of Luxor in the shadow of the statues of Ramesses the Oppressor.

And surely this was an excellent position to build a temple to such a god, for the sun was shining very brightly and strongly as we examined the ruins. Indeed, some of the group were beginning to feel its strength. In fact, one was so overcome by it, as well as by the excitement of the tour, that he felt faint. What to do? The show must go on! We had distributed some special Logos Tour bags to the group. They were handy for carrying things in, but also could be inflated to form a pillow. So one of these was blown up and the faint member of the tour laid out to recover in the shadow of Ramesses the oppressor — whilst the rest proceeded on with their inspection of the ruins.

Our guide described them to us. He told us how that the temple had been glamourised by Ramesses the Pharaoh of the oppression, and how that it was ultimately converted into a church! The columns, he declared, were about 52 feet in height, and the temple about 284 yards in length.

I supplemented his description by speaking of Moses, and the bitterness of the slavery that the children of Israel experienced; how Thebes itself,

must have echoed with the groaning of the oppressed. The guide showed interest in my talk, and asked me what I thought of the building of the Aswan Dam. I said that I thought that this could well prove of doubtful value to Egypt, and present more problems than it was designed to solve. He agreed.

"The building of the Dam is a mistake," he declared, "and many of us are against it." He used some hieroglyphics on one of the nearby pillars as a sketch map to make his point, and to illustrate the possible dangers therefrom. "Already it is causing problems," he remarked. "It is affecting natural growth as well as fishing and other industries."

I added to his comments, pointing out how that in time of war, the Dam was a potential danger to Egypt, for if it were breached by enemy action, the sudden rush of water down the length of the Nile would destroy cities in its path, and virtually wipe out Cairo itself. The Israelis have threatened to do this if Egypt bombs its cities.

I pointed out that Aswan is mentioned in the Bible under the name of Syene:

"I will make the land of Egypt utterly waste and desolate from the tower of Syene even unto the border of Ethiopia" (Ezek. 29:10).

The statement should read as in the margin: "From Migdol (close to the Mediterranean) to Syene" (or Aswan). The prophecy, in its primary application, relates to the past; but it also could have a future application. In any case, Yahweh has provided for the fertilisation of Egypt through the flooding of the Nile; and the interference of man will not improve this.

It was a strange sensation to stand in the shadow of the huge monuments of Rameses in Luxor, and to consider that when Alexander the Great was born they had already been there for over a thousand years; and that when Captain Cook discovered Australia they had been keeping their vigil for over three thousand years! We then wandered through the ruins of this vast temple, impressed with its size, its beauty and, above all else, its antiquity. It is in a perfect setting. The warm sun, the clear air, the calm majesty of the wide expanse of the Nile before it, the beauty of the pink Libyan hills on the horizon were impressive — until one could imagine the groaning of Israelitish prisoners as they set about their slave labour on behalf of the tyrant whose face looked down impassively and with a smirk of contempt on all that he seemed to behold!

We spoke of this, and as we did so, some strangers attached themselves to our group. They seemed very interested in what we had to say, and I therefore tried to impress the importance of the Bible records, and emphasise how that these very ruins testify to its truth.

One girl asked permission to continue with our group. This was awkward, as we had a full day, and did not want to be held up with further responsibilities. We told her she could stay so long as she kept with us, and did not interfere in any way. We told her who we were, and what our interests were. We also recommended to her that she hid the airway's overnight bag she was carrying, as it could get her into trouble. She was carrying an

overnight bag of the El Al (Israeli) airlines! She hastened to put it away, and continued on with us.

From Luxor we travelled by horse carriage to Karnak. The novelty of thus driving along the bank of the Nile was greatly enjoyed. Cameras clicked, and applause was given, as the carriages moved off one after the other, with a jingle of harness and a tinkle of bells.

We stopped at an avenue of ram-headed sphinxes which guards the entrance to the Temple of Karnak, and walked into the vast temple area beyond. We saw a large court littered with broken columns, and the ruins of ancient temples. From this court, in bewildering array, other temples open out. Many Pharaohs contributed to the glory of the Temple of Karnak, to make it glitter with gold and silver, whilst its pillars, walls and ceilings sparkled with bright colours in intricate designs.

Even in ruin it is impressive. But it is also confusing, and difficult to discern a pattern in it. The group dispersed through the ruins. Many had tired of commentaries, and desired to wander about at will with their cameras at the ready. So the ancient guide attached himself to me and, with a few others, inspected the maze of columns, pillars and standing stone that constitute its glory today. We visited the great Hypostyle Hall, and looked in amazement at the forest of columns stretching in the distance, massive in their construction, elegant in their symmetry. In the days of the Pharaohs these columns were bright with colour, and even today, thousands of years after their construction, the colours still show out beautifully.

The scenes depicted show the ancient Pharaohs paying their homage to the gods. Amon was the chief god, with his wife Mut and his son Khensu — an Egyptian trinity. Rameses II added to the glory of this vast Temple, and particularly to the Hypostyle (many columned) Hall, which he completed. In an inscription extant today, he claims that he did so "with slave labour." Thus these ancient buildings which we were witnessing, were prob-

ably erected by Jewish slave-labour in the days of Moses. Another drawing in stone was of Hatshepsut, the Egyptian queen who wanted to be a king; and she is depicted with a woman's face, but a man's body.

One cannot help but be impressed by such ruins as these. One tends to creep like a rabbit among these strong and lofty pillars, impressed with the power and endurance that they suggest. How much more must it have been the case when their splendour was manifest for all the world to see. How strong was the faith, determination and courage of Moses to defy all this evidence of power and seeming permanency, because of a vision he had seen in a desert place as a shepherd. We thought and spoke of this, and came to understand Hebrews 11:26 a little better:

"Moses esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath

of the king: for he endured, as seeing him who is invisible."

The widely-acclaimed worship of Amon-Re was also defied by another man. Amenhotep IV (Akhenaten), a weak-looking, feminine type of man, who was not interested in warfare, but was fanatical in religion. He was the grandfather of Tutankhamen (who reigned some 60 years before Rameses II), and he instituted a religious reform, defying the priests of Karnak and its polytheism, and endeavouring to set up a monotheistic religion. He was bitterly opposed by the priests of Karnak, and therefore, removed his capital to Amarna.

But it was getting late. We had moved out of the Temple, and towards the sacred pool where the sacrifices were prepared for offering to the gods, and this reminded us that lunch was ready. So back to the horse-carriages, and along the green and fertile banks of the Nile to the hotel, where lunch was awaiting us.

— H.P.M.

PERIODICALS ETC., RECEIVED

THE CASE FOR ISRAEL — This book, published by The Executive Council of Australian Jewry, provides some excellent background material to the antisemitism of the Arabs in the Middle East. It outlines the Jewish claim to Palestine; Arab Hatred and Anti-Semitism; the state of Arab Refugees; the Soviet Union's Interests in the Middle East, and similar subjects.

It is well documented, both from Arab as well as Jewish sources, in the course of which some interesting facts are revealed which would be of value to lecturers. For example, it makes the following observation: "In 22 years, the Arab States and Israel have spent more than 20 thousand million dollars for military purposes. If one-tenth of that sum had been invested in a refugee solution, the problem would have been solved long ago, in a way that would have promoted economic progress in all the countries in which the resettlement was made. At the present time, Egypt and Israel are spending two thousand million dollars a year for military purposes."

The book contains some excellent maps, and some very interesting cartoons that were originally published in Arab and Jewish papers.

We have sent for supplies of this book, and should be able to supply readers. The cost is \$1.95.

JUDAH 72 — A periodical issued from Jerusalem, and designed to proclaim the second coming of Christ to Jews and others. Unfortunately, a lot of truth is mixed with a good deal of error.

THE TIDINGS, THE DISCIPLE, THE BEREAN CHRISTADELPHIAN : Periodical circulating in the States, and representing different viewpoints. Contents read with interest, sometimes with sadness.

(Cont. p.70)

For Meditative Study :

The Book of Ecclesiastes

(Continued from p.34)

CHAPTER 9

THE INSCRUTABILITY OF HUMAN WAYS

Koheleth continued to deeply consider some of the enigmas of life, searching for answers to the problems that puzzled him. The chapter can be divided up as follows:

- (1) — *The similarity of events in the lives of the righteous and the wicked* — vv.1-2.
- (2) — *A comparison between the dead and the living* — vv.3-6.
- (3) — *Successful living in the shadow of death* — vv.7-10.
- (4) — *The uncertainty of life: a warning* — vv.11-12.
- (5) — *A parable of wisdom* — vv.13-18.

The Similarity Of Events In The Lives Of Righteous And Wicked — vv.1-2.

VERSE 1

“The righteous and the wise and their works are in the hand of Yahweh” — In these words, Koheleth declared Yahweh's uncontested control over human activity. Though he could not understand the intricacies of Yahweh's dealings with the human race as a whole (Ecc. 8:17), he was certain of this one fact: that the righteous, who know Yahweh's will and do it, are in His power. It is He Who worketh them both to will and to do His good pleasure (Phil. 2:13. Cf. Prov. 3:6).

“No man knoweth either love or hatred by all that is before them” — The apparent lack of discrimination in the experiences of good and evil in the lives of both the righteous and the wicked, prevent men determining, with any degree of certainty, whether or not he is the recipient of Yahweh's love or anger. Koheleth was amazed to observe that suffering, tribulation and misfortune, afflict both the righteous and the wicked (Heb. 2:8-10; 1 Thess. 3:4; 2 Tim. 3:12). He also saw that while the righteous know suffering and pain, the wicked who forget Yahweh, are sometimes blessed with long life

and apparent happiness (Ps. 73). Therefore, the conflicting experiences of life are no indication of whether Yahweh is pleased or angry with men.

VERSE 2.

“All things come alike to all” — Koheleth still pursues the theme of v.1, namely, the seeming lack of discrimination in the lives of the wicked and the righteous. He saw that life is a miniature of good and bad, regardless of moral or religious distinctions. Finally, however, one event was shared by all:

- by the righteous, who obey Yahweh;
- by the wicked, who obey Him not;
- by the clean (ceremonially), and the unclean;
- by him who sacrificed, and him who did not;
- by him who sweareth (observes the oath of Yahweh — Isa. 65:16; Ps. 63:11);
- by him who sweareth not.

In short, whether man observed Yahweh's ethical and religious requirements, or whether he ignored them, the final outcome was the same: one

event happened to them all, "they go to the dead" (Ps. 144:4; 1 Cor. 15:22).

A Comparison Between The Dead And The Living — vv. 3-6.

VERSE 3.

"This is an evil among all things"— Literally, above all things; the greatest evil of all.

"The heart of the sons of men is full of evil" — Or, rather, full of unfulfilled desire, unsatisfied longing. Man's sorrow is greatly increased by the frustration and discontent he experiences, resulting from his intense yearning for unobtainable goals. See notes Ecc. 6:9.

"Madness is in their hearts" — Madness is *holeloth* in Hebrew, from the root *hahal*, implying a state when one is "blind to true issues." Men are blind to the most vital issues of life. While they live, they seek after unobtainable goals, pursuing vain ambitions, but all their efforts end in death (Matt. 23:16-22; Rom. 11:25; 2 Pet. 1:5-9; 2 Cor. 3:15).

"There is one event happeneth to all" — Koheleth saw no discrimination here; death is the inevitable and common end of all flesh, whether good or evil, just or unjust.

On the basis of this, Koheleth sets forth a scale of values, with contrasts to reveal the advantages of life over death (vv. 4-5).

VERSE 4.

"A living dog is better than a dead lion" — The living has this advantage

over the dead: he can hope, enjoy life, know happiness. This the dead cannot do; so that even a dog (a scavenger, a contemptible cur — 1 Sam. 24:12) is better off than a dead regal lion, the symbol of kingly power (Rev. 5:5; Prov. 30:30). Koheleth saw that death robs the regal lion of his power and majesty, and reduces him to a level below that of the living dog — to a state of nothingness.

VERSE 5.

"The living know that they shall die" — The living have that distinct advantage over the dead — they know, they have a conscious recognition of the reality and inevitability of death. This the dead have not, for, declared Koheleth, the "dead know not anything." Their power to think, to reason, to discern, is perished forever (Ps. 49; Ps. 6:5; Isa. 38:18).

"Neither have they any more a reward" — The only reward the dead can possibly have, is to be remembered by the living who come after; but even this is denied them, for the memory of them is forgotten (Ps. 31:12; 41:5; 88:10; 115:17). Koheleth has no place for the erroneous theory of man's inherent immortality.

VERSE 6.

"Their love and their hatred is now perished" — The dead have no conscious existence whatever. All the strong passions of the flesh: love, hatred, envy, that together make up man's personality, are silenced in the stillness of the grave.

(To be continued).

Periodicals, etc. Received: (Cont. from p.68).

THE CHRISTADELPHIAN, THE DAWN, THE REMNANT — Periodicals issued from England, representing three different viewpoints. *The Remnant* is extremely negative, each issue reporting withdrawals or disfellowships; yet it speaks of love, and advocates it among brethren. It has an article: Beware Of Crotchets; and certainly its readers should heed this in regard to its extremes of fellowship.

The Divine Command

"This is my commandment," declared the Lord, "that ye love one another, as I have loved you." There is not much in common between love as the world understands it, and love as portrayed in the Scriptures. The one is founded on natural feeling and lasts as long as conditions are favourable to its existence. The other has its springs in the truth, is controlled and regulated by the truth, and the truth keeps it alive under what are sometimes apparently the most adverse conditions.

To understand love as defined in the Scriptures, and to be diligent in its cultivation, are two of the most important tasks that lie before the believer. "Without faith it is impossible to please God" (Heb. 11:6), but love is greater than faith. The truth calls together men and women of varied temperaments and tastes; love keeps them working in pleasant harmony. We ponder Paul's description of it as set forth in 1 Corinthians 13; and can we not see that it involves "bringing into captivity every thought to the obedience of Christ?" Obedience is a vital element in all Scriptural love (1 John 6).

"Knowledge puffeth up," declared Paul, "but charity edifieth" (1 Cor. 8:1). The acquisition of Bible knowledge is a good thing, but it will profit nothing, unless the same diligence is shown in the

cultivation of love. Knowledge fosters pride; love eradicates it. It is not difficult to see the reason. We take 1 Corinthians 13 as our measuring gauge, and try to ascertain where we stand. Such a measuring begets humility in us all, for none but the Lord Jesus has given a perfect manifestation of the beautiful and essential qualities combined there under the name of love.

Testing time will show the extent to which we have developed this important feature of the truth. Who knows whether he is long-suffering or not, until his patience is sorely tried? Who knows whether he is puffed up or not, until his dignity is touched? Who knows whether he is easily provoked or not, until there is much to provoke him?

Paul enumerates other characteristics of love. Love "believeth all things." We hardly need to be reminded that the doubter is lacking in love. Instead of strengthening the brethren's hands, he scatters seeds of unbelief, causing the weak brethren to stumble and fall. Love "hopeth all things." Hope cheers in times of trial and difficulty — an important phase of love's work. Love "doth not behave itself unseemly." Its comportment is always beyond reproach.

Love "rejoiceth not in iniquity, but rejoiceth in the truth." Love

does not look on with complacency while unfaithful men undermine the truth in the ecclesias. Nor does it go to the opposite extreme and fight tooth and nail for an opinion. Both these lines of conduct hinder the work of salvation, and love never impedes God's word.

Love turns the pugnacious one

into a long-suffering peacemaker, and the supine one into a watchful soldier of Christ. Without it even Paul himself, with all his knowledge and all his preaching, would have been but sounding brass or tinkling cymbal. He says so. Can we over-estimate the importance of love?

— M.G.

FROM AUSTRALIA TO THE STATES

Having had tangible evidence of the value of the Bible Schools in Australia, it was with pleasure that I accepted invitations to attend those held in the States, and to renew associations established in 1964.

Subjects for exposition and discussion having been decided upon with the various committees of the Schools, or recorders of Ecclesias, Sister Mansfield and myself left Sydney on 14th July for Los Angeles.

We were flying with UTA, a French airline, and were scheduled to fly direct to Auckland, New Zealand. However, shortly after we had left, we were advised that a ban would be placed upon the refuelling of the plane there, as a protest against the action of the French Government's nuclear experimentation in the Pacific, and that we would be first diverted to Noumea.

This serves to emphasise the troublous times in which we are living, trouble that will erupt one day to involve the nations in the holocaust of Armageddon.

Meanwhile, having refuelled at Noumea, the plane touched down at Auckland, then at Papeete for a pleasurable interlude, and onwards to Los Angeles, arriving on the same calendar day as we left Sydney, at 11 p.m.

It was a great pleasure to be welcomed by those of like precious faith, at the airport, after which we were driven to San Pedro, some miles distant, to retire at 2 a.m. next morning.

We learned, next morning, that we were to attend the Pomona annual picnic. This provided an excellent opportunity to renew fellowship and fraternity with many whom we had met in 1964. The day and the surroundings were ideal, and a most pleasant, relaxing time was spent discussing the precious pearls of Divine truth.

This commenced a busy period of Ecclesial activity around the Los Angeles Ecclesias. A highlight was the occasion, on Sunday, 16th July, when attending the Bell Ecclesia to deliver the word of exhortation, we had the pleasure of witnessing the right hand of fellowship extended by the Presiding Brother, Brother Richard Stone, to his newly-baptised son, Brother Brad Stone. The joy of such occasions, when a father greets his son in the Divine family, is among the most thrilling moments of one's life.

A special public address had been advertised for the Sunday evening at the Glendale Ecclesial meeting place, to the title: "Modern Israel: A Miracle of Bible Prophecy." A large gathering was in evidence, including many friends, and this was encouraging to the local brethren who had put so much effort into advertising it. Certainly, the remarkable signs of Israel's resuscitation over the past half century witnesses to the veracity of the Truth, and to the value of the prophetic word. They demonstrate that we are not following "cunningly devised fables" in the things accepted by us.

Addresses were given at the Bible classes held at Pomona, Dana Point, San Pedro. On Sunday, 23rd July, we delivered the exhortation at Van Nuys Ecclesia, after which we were transported to Idyllwild Pines, in the mountain area outside of Los Angeles, where the Californian Bible School is conducted.

Thoughts Based On The Word

THE ELDERSHIP OF EPHESUS

At the crisis, when the Spirit addressed them through John, the Star-Angel of Ephesus was in a fallen state. They had forsaken their "first love" (Rev. 2:4). Grievous wolves had secured a foothold, and were ready for every evil work. The opponents of Paul's teaching were among the presbyters, and from them nothing but perversion of the truth could be expected. The abandoning of their first love was the effect of their influence; still there was scope for recovery. They had not gone to the extent of denying the faith, or of holding principles subversive to it. Though Phygellus and Hermogenes might be presbyters, there were many of the presbytery who had tried them, and found them to be liars, and would not endure them. Hence, the Spirit exhorted them to "remember from whence they had fallen" — to recollect the spiritual health they enjoyed when Paul went in and out among them for three years, declaring to them "all the counsel of the Deity." They were exhorted to retrace their steps. To put themselves in their original mode of thought and disposition, when in their first love, and to do the first works, lest the Spirit should come and remove from them the gifts he had bestowed; and so leave them in outer darkness, a prey to all the wiles and ravening of the grievous wolves. This would be removing THE LIGHT without which THE STAND would be of no account; and, therefore, equivalent to "removing the lightstand out of its place."

Let us hold on to our first love.

Eureka, vol 1, p.196.

Abigail : Woman of Wisdom

This exhortation, based on 1 Samuel 25, commends to us the example of David in heeding the Godly admonition of a woman of wisdom, and so being saved from a hasty action which would have brought endless regret.

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David In The South Of Judah

In our reading this morning, a voice is heard, counselling restraint.

It is the voice of a woman; a wise woman; a discreet woman. It is the voice of Abigail.

From the south land of Maon, on a day of history now thirty centuries old, we hear this voice of exhortation.

Samuel was dead (1 Sam. 25:1). The feelings of David were those of sorrow and loneliness. The greatest influence in his life was no more. But Saul lived on, dedicated to his destruction. David moved south on the longest trek recorded of him, deep into the wilderness of Paran (v.1). With him went his 600 men.

Bordering the wilderness of Paran to the north was the tribal allotment of Judah; and within it the Carmel* area originally granted to Caleb. Nearly five hundred years before David's time, one of the greatest men in Israel's history lived here. Caleb. It had been in this region that he had manifested faith as one of the spies sent out to explore the land; and

it had been here that he had received the reward of his faith (Joshua 14:6-14). What a comfort it would have been to David had he been able to talk to such a man as Caleb!

The descendants of Caleb were still there; for we are introduced to Nabal "of the house of Caleb" (v.3). He was a man of great wealth, and therefore in a position to greatly help David in the particular need of the hour.

David's Integrity

As commander of a compact fighting force of 600 men, David was a man to be reckoned with in this area. He acted with perfect integrity towards the possessions of Nabal. Nothing was taken, and his presence kept away marauders who otherwise may well have been a menace. The testimony of Nabal's servant is:

"But the men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields. They were a wall unto us both by night and by day, all the while we were with them, keeping the

* Not to be confused with Mt. Carmel, which is in the north.

sheep" (vv. 15-16).

When shearing time came, David looked for some recompense from the hand of Nabal, for it had been a prosperous season (v.8). This anticipation would have been either as the result of some specific understanding with Nabal (v.21), or would have rested upon the obligation placed upon Nabal by the Law of Moses to provide for the need of his brother when it was within his power to do so.

But no Caleb - characteristics were evident in Nabal! Prosperity had eroded faith. He was avaricious, and of such a character as to be despised by his wife and servants alike (vv. 25, 17). His rule was the rule of fear (v.17).

Nabal's Folly

Nabal's servant later described what happened when the ten messengers of David came with their request. Nabal "flew upon them" (v.14), and poured contempt upon David. The messengers were sent away empty-handed.

There was no love of God in Nabal, as evidence indirectly by the apostle John (1 Ep. 3:17):

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Nabal's sin went beyond merely refraining from helping a brother in need. That would have been bad enough. But David was the future King of Israel, Yahweh's choice, the Messiah of the times, and this was known. Abigail later testified to that when she spoke of David's righteousness

(v.28); his zeal for Yahweh; and the certainty of Divine protection for David (v.29). She knew and declared:

"But the soul of my lord shall be bonnd in the bundle of life with Yahweh thy God, and the souls of thine enemies, them shall He sling out."

Thus Nabal refused to play his part in sustaining the one destined to be the King in Israel — Yahweh's anointed. Thus he sinned against Yahweh, as well as against David. In sinning against that man, he sinned against God.

Having poured contempt upon David to David's messengers (vv. 10-11), and having denied them bread, Nabal turned to consume his substance, to satisfy his own lusts. Nabal departed for a magnificent feast, while his brethren lacked bread in the wilderness. The feast was "like the feast of a king" (v.35), and left Nabal insensible to all reason until the morning, when "the wine was gone out of him" (v.37).

Abigail then recounted to him the crisis of the preceding evening, when the existence of the whole house of Nabal had been suspended by a thread. When she, in wisdom, saved him and his house from the effects of his folly.

Nabal's contemptuous act against the messengers had been characterised by a violent outburst of temper. Temper acted as a hedge to protect his wealth. "He is such a man of Belial, that a man cannot speak to him" (v.17) was the summing-up of Nabal by his own servant.

But the anger of David also ran hot, and the fury of Nabal was

more than matched by the fury of David. The fury of Nabal could only hurt himself, but the fury of David, if left unchecked, would bring shame upon the office he bore in Israel. Thus a moral crisis for David was born from the provocation of Nabal's foolish words.

Abigail's Mediation

Abigail was quickly told by Nabal's servant what had happened (v.14). She acted with speed (v.18), and soon an excellent gift of food was on its way to David.

Meanwhile, burning with anger, David was on the move at the head of four hundred of his men. The utter destruction of Nabal was the order of the day. The rising sun would find the house of Nabal obliterated from the earth.

In deep humility, Abigail met David, and counselled him not to act in such a way. She acknowledged that Nabal's action warranted punishment, but pleaded that this should not come from David's hand. If he acted, she counselled, it would be "grief" and "offence of heart" (v.31) to David, which he would carry permanently when he became King of Israel. He would have been guilty of avenging himself, and for shedding blood, without real cause.

In the face of such Godly wisdom, which so clearly analysed the situation and highlighted the deficiency of David's reaction, his fury melted away, and praise of this Godly woman, filled his lips (vv.32-34). He left the issue to God; and within ten days Nabal was dead (v.38).

The Greater Than David

The incident of Nabal and David foreshadowed one in the life of the greater than he. Jesus had "steadfastly set his face to go to Jerusalem," and on the way he directed his messengers ahead of him, to prepare for him. The record declares:

"They went before his face; and they entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives, but to save them" (Luke 9:52-56).

There was no need of an Abigail to counsel the greater David; but the disciples needed to learn the same lesson that David learned. There is a time of judgment, but there is also a time of waiting for the judgment of Yahweh to reveal itself. Jesus left the Samaritans to God's judgment, and within forty years, Samaria was a desolation.

The Trials Of Christ's Brethren

Consider those whose lives had been suspended by a thread whilst David pondered the words of Abigail. Think of Nabal's servant, who would have been a corpse by morning but for Abigail. He was a man who had nothing but good to say of David and his men. He clearly discerned the type of man that his master was, but was powerless to change him. When an emergency so required, he had the

courage to act against his master, in order to bring Abigail into the matter.

But basically, he was quite powerless to control or influence Nabal and his activities. What a terrible thing it would have been had David slain Nabal's servant.

There are times when men in the Ecclesia speak error. When untrue libels are cast at worthy brethren and Ecclesias. When Ecclesias hesitate to take a positive stand for the Truth in the face of expressed error. When righteous indignation wells up within the true brother or sister of Christ, against such actions or inactions. When we gird the sword upon the thigh to cut off by the morning light.

These are the times when we

need to hear the voice of Abigail, and to fear lest we go beyond the obligation laid upon us by the Lord, and assume the role of judgment which is His alone. If an Ecclesia teaches error, it is our duty to move against it. If other Ecclesias have not the wisdom nor the ability to see their duty, let us exercise care in our attitude towards them. We might be roused to fury like David, and threaten to cut off by the morning light; but let us take care to do the will of the Lord in this matter.

In all such times, whether Ecclesial or personal, let us never forget the reaction of David to the wisdom of Abigail.

— B. Philp, Sr.,
Sutherland, NSW.

DESIDERATA

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Endeavour to go placidly amid the noise and haste; and remember that there is often greater satisfaction in peace than there is in argument. As far as possible, without surrender, be on good terms with all persons. Speak your truth firmly, but quietly and clearly; and hearken to others, even the dull and ignorant.

Avoid loud and aggressive persons, for they are vexatious to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans.

Keep interested in your own purposes, however humble they might be. Remember there is a nobleness in the lowliest task, if it is performed conscientiously. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; for there are people who strive for high ideals; and in all avenues of life there are examples of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is as perennial as the grass.

Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself.

Above all else, seek to be at peace with God; and whatever your labours and aspirations, in the noisy confusion of life, aim to keep peace with yourself.

With all its sham, drudgery and broken dreams, life still has much to offer; especially when it is disciplined by the Truth's motivation. Therefore, be careful; strive to be happy in the things that really count.

— Amended.

Editorial

The Value of a Slow Tongue

"There is that speaketh like the piercings of a sword: but the tongue of the wise is health"
Proverbs 12:18.

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Some men pride themselves on the pungency of their speech; they admire swift repartee; they delight in sharp answers, keen retorts, quick wit; they boast themselves when they cut their opponents in two.

And sometimes this is justified. The Lord excelled in it. His keen mind quickly assessed a situation. His discerning eye penetrated instantly the disguise of the hypocrite. His ready speech swiftly answered his opponents.

But the Lord, as a sword, was sharpened of Yahweh (Isa. 49:2). The words he uttered were divine; and though they often penetrated far deeper than any other (Heb. 4:12), they were always designed for good.

That is not always the case with lesser men. There are those who are gifted with a ready tongue, but they use their gift only to hurt and destroy. They are sharp and bitter in criticism and condemnation, because they see in the overthrow of an opponent, the elevation of their own status. In effect they say: "With our tongue will we prevail; our lips are our own: who is Lord over us?" (Ps. 12:4).

In degree, we all sin with the tongue. We say things of which we are sorry later. We are ap-

palled sometimes, at the extent of evil that has developed out of misuse of the tongue. "Behold," invites James, "how great a matter (mg. forest) a little fire kindleth" (James 3:5). It takes years for a forest to develop to maturity; but it can be destroyed in a few hours by a fire. It may take months of painstaking care to establish a work, but it can be undermined by thoughtless use of the tongue.

We are all guilty of this, and therefore should take heed to the exhortation. James declares: "The tongue can no man tame! it is an unruly evil, full of deadly poison."

It is sometimes evidence of greater wisdom to have a slower tongue. "The tongue of the wise is health," declared Solomon. His words may not flash out like a rapier, for it takes longer to heal than to destroy. They are health because he speaks out of the abundance of his spiritual vitality; and he does so in a way that will strengthen the health of others. To listen to him is to benefit.

There is a responsibility to speak words of health. The Lord declared:

"A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil

treasure bringeth forth evil things. But I say unto you, that every idle (Diaglott — pernicious) work that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:35-37).

We need, each one of us, to take care. In moments of stress and tension, in times of controversy and debate, the tendency is to do what Moses did, and "speak unadvisedly with our lips." When that happens, and we are all guilty of it, let us not hesitate to correct the mistake if we are able. It is a wise man, and a better man, who is able to do so instead of trying to justify himself.

Wise men aim to keep Ecclesial society healthy. This is necessary, for otherwise it would be submerged with evil. There must be talk and conversation, for without it we would stagnate, and go from one degree of corruption to another. But what is to be the channel of our conversation; what is to be the aim of our discourse one with the other? Is it to be like the piercing of the sword; or as the healing balm of Gilead? We must determine that for ourselves. Let us aim to make our conversation, our talk, our instruction, our communications one with the other on the plane of healthy speech, designed to edify, help, encourage, and strengthen. By so doing we will ultimately experience what the wise man recorded in the next verse: "Thy lip of truth shall be established for ever; but a lying

tongue is but for a moment" (Prov. 12:19).

Truth will stand when all things fail. It may take time for this to be revealed, but ultimately it will do so. The lying tongue might succeed temporarily, but its success is momentary. It flashes and expires. It might seem to tell a clear, straight-forward story, but events happen; incidents are explained; the evidence is subjected to cross-examination; the story is placed in proper perspective; truth slowly emerges. Then alliances to which the story owes its consistency are ruptured; the rumour falls asunder, and at the end is found to be but the fabrication of a malignant genius. Let us be true to ourselves and our God, and at the end all discrepancies, misunderstandings, inconsistency and difficulties will be smoothed down, and men will be brought to acknowledge the integrity of action which previously they may have doubted.

Better then is a slow, thoughtful tongue, speaking words of wisdom; than flashing repartee, brilliant invective, sharp indictment which is designed only to destroy. James sums the matter up, and his words have particular application to present conditions within the Brotherhood: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (James 1:19-20).

The Fall of the Ancient City

Continuing the series commenced in our last volume. Articles have already appeared, entitled: The Genesis Of Babylon - p.220; From The Tower To The Great City - p.318; and The Religion Of Babylon - p.390.

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Scripture and secular history have preserved on record the details relating to the fall of Babylon for very significant reasons. Firstly, because the fall of this ancient city was a demonstration and memorialisation of the accuracy of Yahweh's word and the certainty of its fulfilment, and thereby a strengthening of the faith of the righteous, leaving the unrighteous without excuse for their wilful rejection of that same word in the earth today (Rom. 1:18-32).

Secondly, because the details of ancient Babylon's fall were to lay down the pattern upon which "mystical" Babylon would eventually "go into destruction," as described in Revelation 17 and 18. Without a clear understanding of the Hebrew prophets, vindicated by historical records, a perception of the sequence of events leading up to the fall of the Babylonian System today would be difficult.

We shall look firstly at the sequence of events and concomitant circumstances of the fall of ancient Babylon with the aid of the prophets, and then trace those events from their primary to their secondary application relating to

the destruction of Romanism in the earth today.

Babylon: Apostate Destroyer Of Yahweh's Temple And People

As we saw in our last article (vol. 38, p. 390), Babylon reached the height of its glory at the time of Daniel, and had developed into a system of remarkable fusion between State and Religion. This apostate state was further emphasised by Babylon's involvement with Israel and with Yahweh's Temple. The people were taken into captivity, and the furniture of the Temple was transported to Babylon (B.C. 604/6) to be used in Pagan worship and revelry (Dan 1:2; 5:2). On account of this desecration of Yahweh's sanctuary, Jeremiah declared God's judgments to be, "the vengeance of Yahweh our God, the vengeance of His Temple" (Jer. 50:28; 51:11).

On the basis of this historical fact, Daniel predicted concerning "mystical" Babylon (the Roman fourth beast) that it would "cast down His sanctuary" (Dan. 8:11), and establish "the Abomination of Desolation" (v.13), of which Christ warned his disciples (Matt. 24:15). This Titus did in A.D.

70, and, in likeness to Nebuchadnezzar, carried off the seven-branched lampstand as depicted on the Arch of Titus in Rome (cp. Dan. 5:5).

As the militant or State side of Mystical Babylon destroyed Yahweh's literal Temple, so also would the Religious or "Church" side of the union be instrumental in "treading underfoot" Yahweh's people, His spiritual sanctuary (Dan. 8:24; 2 Cor. 6:16). The Apocalypse (Ch. 11:1-2) predicted that this persecution would endure for a period of "forty-two months" or 1260 years, on the "day for a year principle" (Ezek. 4:6).

Accordingly, Roman Catholicism persecuted the Ecclesia with great vehemence from 606-10 when the decree of Phocas gave temporal power to the Pope, until 1866-70 when it was temporarily taken away: a period of 1260 years.

Rome has also been active throughout the centuries in the persecution of God's people, Israel. During the Crusades, there were more Jews killed on the way to Jerusalem than there were Moslems in the Holy Land. The Pope's "co-operation" with Hitler's regime in the extermination of six million Jews during the period of the Second World War is not an unknown fact. Moreover, Rome will confederate with the Russian "State" for the invasion of the land of Israel, as Nebuchadnezzar's image is manifested (Dan. 4:42-44).

The Ancient City On The Brink Of Destruction

Though Yahweh termed Nebuchadnezzar "My servant" (Jer. 25:9; 27:6) because of his "great service" (29:18) in the Divine plan of punishing ungodly nations, the testimony of the prophets was that Babylon herself would be judged for:

- (1) — Her insuperable pride (Isa. 14:12-15; 47:7-8);
- (2) — Her inhuman cruelty (Isa. 47:6);
- (3) — Her sacrilegious impiety (Jer. 25:17-23; Dan. 1:2; 5:23);

The same attributes in "mystical" Babylon will precipitate her destruction (cp. 2 Thess. 2:1-12; Rev. 17, 18).

Consider these remarkable predictions concerning the fall of Babylon by Isaiah and Jeremiah, remembering that Isaiah prophesied over two hundred years before the city fell.

1. **The Medes and Persians would conquer Babylon:** "Behold, I will stir up the Medes, My sanctified ones, against thee (Babylon)" (Isa. 13:3,17). "Go up, O Elam (the principle province of Persia), besiege, O Media; all the sighing thereof I have made to cease" (Isa. 21:2; cp. Jer. 51:11, 28).

2. **That the Medo-Persians would be led by Cyrus.** "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure. Thus saith Yahweh to His anointed, to Cyrus whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him the two leaved gates; and the gates shall not be shut . . . I will break in pieces the gates of brass (Babylon's gates) and cut in sunder the bars of iron" (Isa. 44:28; 45:2).

3. **That the city would be taken by surprise.** "Therefore shall evil come upon thee; thou shalt not know from when it riseth, and mischief shall fall

upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know" (Isa. 47:11). "I have laid a snare for thee, and thou art also taken, O Babylon, and thou art not aware; thou art found and also caught, because thou hast striven against Yahweh" (Jer. 58:24).

4. The method of taking the city was determined by Yahweh. "That saith to the deep, be dry, and I will dry up thy rivers" (Isa. 44:27). "A drought is upon her waters and they shall be dried up for it is the land of graven images, and they are mad upon their idols" (Jer. 50:38 — an apt description also of mystical Babylon). "The passages (cauals) are stopped" (Jer. 51:32). "I will dry up her sea and make her springs dry" (v.36).

The Euphrates would be dried up despite Babylon's pride of security (Jer. 51:13).

5. That the city would be taken at night during a period of feasting. "The night of my pleasure hath He turned into fear unto me. Prepare the table, eat, drink" (Isa. 21:4-5). "In their heat I will make their feasts, and I will make them drnken that they may rejoice and sleep a perpetual sleep and not wake . . . and I will make drunk her princes and her wise men, her captains and her rulers and her mighty men, and they shall sleep a perpetual sleep and not wake, saith the King whose name is Yahweh of Armies" (Jer. 51:39, 57).

Note the parallel with Mystical Babylon, with whom "the inhabitants of the earth have been made drunk with the wine for her fornication" (Rev. 17:2).

6. That the King of Babylon would be seized with terror during the feasting. "A grievous vision is declared unto me . . . therefore are my loins filled with pain; pangs have taken hold upon me as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panteth (mg — "my mind wandereth"), fear-

fulness affrighted me" (Isa. 21:2-4).

Consider the remarkable fulfillment of Isaiah's prophecy concerning Belshazzar, when he saw the writing on the wall, and heard Daniel's interpretation:

" . . . His thoughts troubled him so that the joints of his loins were loosed and his knees smote one against another" (Dan. 5:6; cp. Jer. 50:43).

7. That the Babylonian army would be plunged into disarray, and the mercenaries would attempt to flee home to their own cities. "And it (the Babylonian army) shall be as a chased roe, and as sheep that no man taketh up; they (the mercenaries) shall every man turn to his own people, and flee every one into his own land" (Isa. 13:14).

Events proved such to be the case, for while many of the foreigners in Babylon were permitted to escape, all who continued to "join unto Babylon fell by the sword" (vv.15-16). Such will again be the case in the future unto all who are "partakers of the sins" of Mystical Babylon, and obey not the call to "come out of her" (Rev. 18:4; cf. Jer. 51:6).

8. That the king and all the royal family would be destroyed. "Thou (the king) shall not be joined with them (his ancestors) in burial . . . the seed of evil doers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities . . . the name and remnant and son and nephew, saith Yahweh" (Isa. 14:20-22).

Such was the case when Babylon was overthrown, and in "that night was Belshazzar the King of the Chaldeans slain" (Dan. 5:30).

9. That on account of the diversion of the Euphrates, Babylon would initially be covered by swamps, but would eventually become a desert. "I will also make it a possession for the bit-

tern (swamp bird) and pools of water" (Isa. 14:23). "Her cities are a desolation and a dry land, and a wilderness" (Jer. 54:43). "Behold, the hindermost of the nations shall be a wilderness, a dry land and a desert" (Jer. 50:12).

That is the state of Babylon today.

10. That the city would become void of population and a possession of unclean desert animals. "And Babylon shall become heaps, a dwelling place for dragons (wolves or jackals), an astonishment and a hissing, without an inhabitant." "A land wherein no man dwelleth, neither doth any son of man pass thereby" (Jer. 51:37, 43). "It shall never be inhabited neither shall it be dwelt in from generation to generation,

neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there and their (the people's) houses shall be full of doleful creatures, and the owls (ostriches) shall dwell there and satyrs (wild goats) shall dance there" (Isa. 13:20-21).

In an amazing manner, all these predictions relating to the ancient city were not only completely fulfilled in a literal way, but formed the basis for the predicted fate of the mystical city of the Apocalypse, as we shall see.

— P.P. (Vic.)

HOLY SPIRIT OR THE POWER OF AUTO SUGGESTION

Dear Brother Editor,

I am concerned that some brethren are teaching that we can receive the power of the Holy Spirit. For seventeen years, I was a member of the Pentecostal Church, and believed that I had the Holy Spirit. However, the Truth delivered me from that fallacy, and I came to recognise that what I had was only the power of suggestion. I have seen people go up to the altar and pray for the Holy Spirit, and claim that they had it, who in their mundane lives were both dishonest and immoral. Recently a sixteen-year-old girl of the Riverside Assembly of God, which claims the power of healing, died in spite of all attempts to cure her! Why should this be, in regard to one so young, if their claim is true? The teaching of such churches is wrong. The claim to possess the Holy Spirit is made on a context of false doctrine: Trinitarianism, burning up of the earth, heaven going at death, hell-fire and torments, and so forth. How pleased and privileged I feel to have been granted a true understanding of the word; how perturbed I am to learn that some brethren are claiming to possess the Holy Spirit today. True, the Pentecostal people are good-living people; they mean to do right, but they do not have the truth. Meanwhile, we must remember that the Scriptures warn of trials in the last days, and we need to be on our guard against false teaching, or a false outlook. Let us be virile in our understanding of the Word; and virile in our attendance of the meetings. I can honestly re-echo the words of the Psalmist: "I was glad when they said to me: Let us go up to the house of the Lord." — B.M. (USA).

COMMUNISM, CATHOLICISM OR THE KINGDOM OF GOD ?

This is the title of a recent issue of *Herald Of The Coming Age*, prepared by Bro. J. Ulman, concerning which we have received some encouraging comments. An interested friend, in forwarding a number of questions for consideration, declared:

"I have received your very informative article concerning Communism, Catholicism or The Kingdom of God, and I thoroughly enjoyed reading your interesting literature. I do believe that we are living in the last days as Bible prophecy indicates. The world, today, is full of violence, hatred, wickedness, widespread decline in standards of restraint, whilst fear and distrust is evident on every hand."

— B.M. (Vic.)

Prophecies Concerning Ishmael

(For previous article see page 61)

THE MORNING COMETH

The prophets of Israel predicted that calamity would come upon Arabia. Jeremiah foretold that the cup of the fury of the Lord would be drunk by Dedan, Tema, and Buz, by Kedar, by the kings of the land of Uz and the kings of Arabia, through the agency of Nebuchadnezzar (Jer. 25:23-24); who was commanded to go up to Kedar, and spoil the men of the east, and take away their tents and their flocks, their curtains, their vessels, and their camels (Jer. 49:28-29). Isaiah declared:

"The glory of Kedar shall fail, the residue of the number of archers, the mighty men of the children of Kedar, shall be few: for the Lord, the God of Israel, hath spoken it" (Isa. 21:17).

Watchman, what of the night, was asked concerning Dumah. The reply came: "The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." We enquire. Why did night come upon all those people? Because they touched God's inheritance and spoiled it, or rejoiced when others did so (Jer. 12:14). Hence the silence (Dumah) of the night came, but out of that silence we also hear the joyous cry: The morning cometh!

It is this morning that we desire to see and we seek to ascertain the signs of its coming. We know that the east is throbbing with new life

and movement preparatory to the shining of Israel's light. In that new life Arabia is taking a part; is being transformed so that she will be able to do the work allotted to her in the prophetic page.

There is, however, as Brother Thomas informs us, an enigma, a hidden wisdom in the names of these lands of the east in their latter day development. They speak to us in this hidden wisdom of an Arabian coalition headed up by a Power which controls the commerce with the same countries as of old. "Sheba, Dedan, and the merchants of Tarshish and all the young lions thereof" will, in the eventide trouble "interpose on behalf of Israel." We understand the enigma.

"In speaking of the events of these days, the prophets refer not to races of men, but to powers or territories designated by the names of the people who anciently inhabited them. Hence, for instance, the Lion-power planted hereafter in the ancient territory of Moab, becomes the Moab of the latter days; so that when the countries before named are possessed and settled by the British, they will be men of Dedan in Muscat, men of Sheba in Aden and Mocha, and Moabites, Edomites, and Ammonites in their several territories" — (ELPIS ISRAEL, pp. 396-7).

Britain is now the paramount power in all these lands by mandate or by alliance. What Brother Thomas forecasted by the study of the prophetic word we see in

reality. We must, however, also include in this Tarshish power the literal sons of Ishmael. They assisted in driving the "Desolator" out of the land. Those who have read Lawrence in Arabia realise the great aid rendered to the British arms by the untamed sons of the desert. When the spoilers and the robbers come again to the land (Isa. 17:14) the Bedawi will be under the military power of Tarshish as before, and the shattered forces of Jew, Arab, and the Lion of Tarshish will find a refuge in the lands where Hagar and Ishmael wandered (Dan. 11:41).

There will exist a greater harmony between the two branches of the Patriarch's descendants where now great enmity exists. They will both witness the great deliverance of land and people after the tents of Cushan have been in affliction and the curtains of the land of Midian have trembled. When the rod of the oppressor will be broken as in the day of Midian.

And now, at this point, let us have Brother Thomas' mind. After referring to Isaiah 43:19, which he applies to the wild Arabs and their deserts, he writes:

"This implies the subjugation of the freebooters of the Arabian desert, and its fertilisation, which will make its people glorify the conqueror, and sing for joy. 'Let the wilderness and the cities thereof exult, the villages that Kedar doth inhabit; let the inhabitants of the rocky country (Arabia Petroca) sing, let them shout from the top of the mountains... Let them give glory unto Yahweh, and declare His praise in the habitable lands' (Isa. 42:11).

Now it must be evident to every one, that before the wild untamed marauders, who inhabit Arabia Desert, Arabia Petroca, and Paran, Horeb, Sinai and the tents and villages of the Kedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power so recently developed in Teman; and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice odoriferous trees and shrubs!... And such is the testimony of the prophets" (EUREKA, Vol. 3, pp. 598-9).

Then, when the morning has fully come, and the ships of Tarshish have brought Israel's sons from afar, these children of the east will be willing servants of the Great King — Abraham's seed — bringing the flocks of Kedar and the rams of Nebaioth for service on God's altar. The gold and the incense of Sheba shall come; camels and dromedaries of Midian and Epah shall come, and all will reflect the glory of Israel's light and shew forth the praises of the Lord (Isa. 60). Abraham's children of the east will in this manner return the gifts he gave them when he sent them away. "The sons also of them that afflicted thee (Israel) shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord. The Zion of the Holy One of Israel." — A.B.

1. Hast Thou Entered into the Treasures of Snow?

God In Natural Creation

Elihu, the young friend of Job, was a keen observer of the power and majesty of Yahweh in natural creation.

"Behold," he exclaimed, "God is mighty in strength and wisdom" (Job 36:5).

His observations filled him with irrepressible praise of his Maker:

"I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles" (Job 32:18-19).

Such was the effervescent, spontaneous spirit wrought in Elihu by his knowledge of the wisdom and the omnipotence of his God. Such can be our experience if we, also, lay hold of this knowledge.

In chapter 37, Elihu refers to God's control of the weather, and among other things, mentions snow:

"God thundereth marvellously with His voice; great things doeth He, which we cannot comprehend. For He saith to the snow, Be thou on the earth" (vv. 5-6).

He also mentions "small rain," "great rain," "beasts in dens," "whirlwinds," "cold from the north," "frost," "clouds," and so on, as all being under the inexorable counsel of God.

"That they may do whatsoever He commandeth them upon the face of the world in the earth . . . Harken unto this, stand still, and consider the wondrous works of God" (vv. 12, 14).

In chapter 38, Yahweh addresses Job, and among the questions that he poses was one relating to snow:

"Hast thou entered into the treasures of the snow?" (v. 22).

Of course Job had not entered into the treasures of the snow. Indeed, he was humbled as Yahweh drew his attention to the many things that he had not considered, all of which provided proof of His greatness, and His ascendancy over mortals. Even today, although the invention of the microscope has made it possible to give at least a closer look at snow, we must answer with humility, "No, we have not entered in to its treasures."

To fully appreciate the "treasures of snow," we need to match the human microscope with a spiritual one that will enable us to search into the Word, and discern Yahweh's use of the subject to reveal His truths and lessons. A search will reveal that there are at least ten different facets of this subject, and sometimes these facets themselves are subject to a subdivision (cp. Prov. 25:13 with 26:1).

The Queen of Sheba could not "believe" the "words" describing the glory of Solomon's majesty and kingdom until she "came" and her "eyes had seen it." The magnificence of it all, and Jeru-

salem in particular, was literally breath-taking; and the queen was left with "no more spirit in her." Humility, awe, reverence, respect, admiration, caused her to cry:

"Behold the half has not been told me; thy wisdom and prosperity exceed the fame which I have heard" (1 Kings 10:7).

If the wisdom of Solomon exceeded the knowledge of the Queen of Sheba, and filled her with the most profound awe, how much more should the wisdom of Him who gave Solomon that pre-eminence, move us to exclaim: "Great is Yahweh, and greatly to be praised, and His greatness is unsearchable" (Ps. 45:3). Paul declared that "the eternal power and deity of God (invisible things) are clearly seen" through the "things that are made" (visible things — Rom. 1:20). Among the latter is snow, a consideration of which, with the Bible in hand, will cause us to discern the power and greatness of the invisible God in relation to it.

Snow: A Blessing And A Curse

Snow is an element of creation, used in nature and in Bible symbolism in similar manner to that of rain and sunshine: all three are used both to bless and to curse.

Rain can fall to the earth in gentle showers, thereby supplying refreshment and life to the animal and vegetable kingdoms of creation, or it can pour down in a deluge of cataclysmic flooding as a judgment of sin. The sun's rays can warm, comfort and sustain life whilst giving light, or it can burn, wilt and destroy it with its dazzling fierceness.

So it is with the snow. Snow can be a help and a blessing to man; or it can come upon him as a curse and a judgment. It is included in those things listed in Psalm 148:8 as used by God under certain conditions. In the preceding verses, all creation is exhorted to praise Yahweh for His power and wisdom in creating them.

The sun, the moon, the stars, the expanse above have been established by Him to endure "for ever and ever" by "a degree that shall not pass" (v.6). Furthermore, in v.8, we are introduced to elements which "fulfil His word," such as "fire, hail, wind and snow." All these are forces of nature which Yahweh reserves either for blessing or cursing, according as circumstances in His wisdom require.

History is full of illustrations of this. For example, Napoleon not defeated by the army of Russia, but by the snow of heaven. He had been appointed as the scourge of Roman Catholic Europe, and whilst he performed this task, the forces of heaven were with him. But when pride urged him to exceed his commission, and he marched his troops out of Europe into Russia, God intercepted his progress; and there has scarcely been a retreat in all history so ignoble and disastrous as that of Napoleon from Moscow.

Snow can also be a blessing. Isaiah speaks of it coming from heaven "and returning not thither, but watereth the earth that it may bring forth and bud, that it may give seed to the sower and bread to the eater" (Isa. 55:10).

Thus it can be a curse or a bless-

ing. Elihu summed the matter up when he told Job:

"He causes it to come whether for correction, or for His land, or for mercy" (Job. 37:13).

Snow Symbolises The Word

Isaiah likened snow to the word of Yahweh (Isa. 55:10-11). It comes from heaven, but does not return there. It remains to fructify the soil, and produce life and growth. "So," says v.11, "shall My word be."

Snow is thus an active agent in the divine economy and purpose; and so is the Word. It is like snow: a blessing to those who heed it; or a curse of unescapable judgment for those who do not:

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

Here, surely, is food for thought. Yahweh has sent forth His word: pure, like the white snow from heaven (Ps. 19:8-9). He has made known His will; He has laid down His terms of reconciliation, redemption, and of glory. We can accept them, or reject them.

If we do the former, we may have trials now, but the Word will refresh us like snow, and we will be able to look forward to a tear-free life for evermore; if we do the latter, the very Word that has been sent to comfort and sustain us, will be the source of judgment and of condemnation.

If the snow-like word has indeed come down from heaven, and accomplished its purpose with us in converting us to serve Yahweh in spirit and in truth, its effects

will be seen in the fruit that will be produced. We will be active in the things of God, not only when we feel like being so, but "in season and out of season."

Valiant Men Know No Deterrent

As an example of this, and to introduce our fourth snow-type, we have the incident of Benaiah, one of David's warriors. Among an impressive list of valiant deeds performed, this honoured servant of the King is said to have "gone down also and slain a lion in the midst of a pit in time of snow" (2 Sam. 23:20).

This is an example of outstanding courage and determination. The presence of snow would make the task for Benaiah more difficult. His feet would clog in the snow; his limbs would tend to be stiff through the cold; and the lion would be more fierce and ravenous in such circumstances. But these disadvantages did not deter the courageous Benaiah.

Solomon observed, "The sluggard will not plough by reason of the cold" (Prov. 20:4). How much less will such a one slay a lion in the time of snow? But not so the Benaiahs in the service of Christ. Neither summer heat nor winter snow; neither powerful foes nor deceitful friends, will divert the faithful from the course of duty. We are unexpectedly called upon to fight battles for the "captain of our salvation" at times when conditions are the least congenial, embarrassment most likely.

At such times, let the example of Benaiah inspire us, as we read of his bravery "in the time of

snow.”

We need to prepare for such times. Note the lesson taught by the action of the virtuous woman whose diligence is such that she “is not afraid of the snow, for all her household is clothed” adequately against it. (Prov. 31:21, 25, 27). We read: “strength and honour are her clothing. She looks well to the ways of her household, and eats not the bread of idleness.”

Wisdom, a sense of responsibility, diligence are manifested by her, causing her to conquer all obstacles, not the least of which is the natural human inclination to laziness of both mind and body.

In Christ, the calling is to service and not to sleep. As the bride of Christ our type is the virtuous woman; and therefore we should not be slack; we should not defer; we should not excuse. On the contrary, we should be alert, and diligently performing the work of the Lord, even though it be “the time of snow.”

So snow can represent adversity, difficulty. It can represent that which would deter us in our spiritual labours; but if we are like the valiant Benaiah, we will grapple with the problems before us, and gain the supremacy in our fight of faith.

— K.M. (Enfield).

THE WILDERNESS OF LIFE

“Once again I would like you to know that we have derived comfort and instruction from *Logos* during the past year, and all our family look forward to its arrival.

In these days, we all badly need a lead, not only as to what we should believe; but in our attitudes one to another. In the Sermon on the Mount, the Lord endeavoured to lift men’s hearts to a higher plane; and in doing so showed that men and women are capable of better things than those normally revealed. All that the Pharisees had to offer in contrast was a dogged observance of ritual and dogma. Jesus revived a great truth that had been forgotten for centuries, and revealed how those who had been made “a little lower than the angels,” could attain unto equality with them (Ps. 8; Luke 20:36).

The truth should invest us with a new purpose in life, a new dignity; it should be seen both in what we believe, what we say and think, and what we do. Perhaps, in these days of uncertainty, we are too concerned as to when the Bridegroom is to appear, and not enough about whether we are ready to meet him. To my mind, there seems too little notice being taken of the importance of the Law of Christ, styled by James “the royal Law.” Events in the brotherhood make evident that too many are treating the sayings of the Lord as of secondary importance; let us remember that upon them hang all the law and the prophets.

When Paul preached the “faith in Christ” to Felix, and reasoned of righteousness, temperance and judgment to come,” Felix trembled (Acts 25:24-25). We would all do well to do likewise; but then, unlike Felix, we should do something about it.

— G.C. (NSW).

The Ecclesia in the Modern World

In the ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what he intends to do before it comes to pass. Hence, it is testified by the prophet that 'the Lord God will surely do nothing but He revealeth His secret unto His servants the prophets' (Amos 3:7). This revelation is made that His people's faith may be confirmed and enlarged; and that in every generation they may know the times and seasons to which they stand related. Knowing the signs they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail, they are courageous, and rejoice in perceiving the approach of the kingdom of God . . . As the Lord has revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; our mind may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame (Rev. 16:15)."

— *Elpis Israel, Part 3.*



The Purpose Of Prophecy

To prophecy, in the full sense of the term, is to speak under divine inspiration. By this means, there has come unto us "the holy scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus," for "all Scripture is given by inspiration of God." Its purpose is intellectual and moral (i.e. spiritual): namely, to enlighten the mind and transform the character into the image of the Deity:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

"He that prophesieth speaketh unto edification, and exhortation and com-

fort" (1 Cor. 14:3).

What an inestimable treasure we have, by Yahweh's grace, in possessing an understanding of His word! It is an infallible light which alone can penetrate the intensifying darkness of this licentious and atheistic age. It is a source of comfort, and encouragement, in an environment that otherwise would reduce us to despair. It acts as a hone, which so sharpens the mind, as to enable it to bring a penetrating insight into the complex problems of light, such as all the learning and wisdom of the flesh can never impart.

What folly then, in these dark and dangerous times, for saints to neglect it, merely in order that they

may become mighty in the wisdom of man! Particularly when it is recalled that Christ prophesied that this very wisdom of men would create such an entanglement of evil, and such insoluble problems as to reduce men's minds to utter despair:

"There shall be upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth" (Luke 21:25-26).

Disentanglement from such involvement is absolutely essential for us if we are to survive the "time of trouble such as never was since there was a nation" (Dan. 12:1). Whilst the world, in the folly of its wisdom, is moving more and more inwards to a greater materialistically complex state of society, where everything hinges upon the cleverness and providence of man, we, in true wisdom, should be maintaining our God-dependent way of life.

The Need For Separateness

In the discourses of the Lord Jesus, we find him prophesying concerning the consummation of the Gentile times, and the epoch of his apocalypse (see Matt. 24, Mark 12, Luke 17, 21). This teaching of the Master is of particular importance to us, for it not only reveals the character and the trend of current events, but also contains wise counsel to guide us in such times. He likened our times to those of Noah and Lot. In doing so, he inevitably drew attention to Noah, Lot and Abraham. Therefore, we should give

deep and careful study to the case histories of these men, that we might emulate Noah and Abraham, who were perfect examples of faith in action, and that we might avoid the mistakes of the sons of God in Noah's times, and those of Lot in the days of Abraham.

The records of those times, underwrite the need of separateness today. Failure to act in that way will ultimately destroy the Ecclesia as a spiritual institution. Commenting upon the antediluvian apostasy, Brother Thomas wrote:

"The Sethites and the Cainites stood related to one another as the Ecclesia of God and the world; or, as the Woman and the Serpent. So long as the sons of God maintained their integrity, and walked in 'the way of the tree of life', the two communities had no religious associations, or family intercourse. The time, however, arrived when the middle wall of partition was about to be laid low by a general apostasy. A spirit of liberalism had arisen among the sons and daughters of Seth, the result of an expiring faith, which predisposed them to a fraternity, or mixed community, with the Cainites; who like their father, were religionists of a wilful stamp. The Serpent's seed enjoyed themselves in those days as they do now. They were men of the flesh, grovelling in their tastes, habits and pursuits; and devoted to the lust of the flesh, the lust of the eyes, and of the pride of life. Their religion sanctified what pleased them best; and doubtless afforded a fair specimen of the same sort of thing in all subsequent ages." (Elpis Israel).

Moses recorded:

"And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and took them wives of all which they chose. And Yahweh said, My spirit

shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years" (Gen. 6:1-3).

The action of the Sons of God in taking unto them for wives of the unbelieving women of the world was, indeed, as Brother Thomas observes, a fatal step. "Can a man take fire into his bosom and not be burned?" The sons of God corrupted themselves in marrying the daughters of Cain. Instead of bringing them over to "the way of the Tree of Life", they were beguiled into "the way of Cain" (Jude 11). For sons of God to marry daughters of Belial is to jeopardise their fidelity to God. This practise has ever been fruitful of apostasy. Forseeing that the spirit's thinking would inevitably be extinguished in the Ecclesia by the thinking of the flesh as a result of this action by the sons of God, Yahweh determined that with the extension of His spirit in the Ecclesia, there would follow the extinction of both the Ecclesia and the world from the face of the earth:

"And Yahweh said, My spirit shall not always strive (or rule) with man, for that he also is flesh; yet his days shall be an hundred and twenty years" (Gen. 6:3).

Ruthlessness And Violence

Where the spirit of Yahweh exists in the sons of God, there will be found a readiness in them to patiently suffer evil and injustice for the Truth's sake. But when the thinking of the flesh gets the upper hand in them, they will follow the world in seeking revenge against oppression.

This happened in the days of

Noah. It was an age of mighty political, religious and business institutions, all of which were bent upon the exploitation and oppression of the weak, the ignorant, and the unskilled: an age very much like the present. The true sons of God quietly pursued their way, sheltering behind the protection that Yahweh afforded. But others sought for leaders to champion their cause against their oppressors. They found them among the offspring of those sons of God who had married out of the Truth. They had imbibed sufficient of the knowledge of the Word to make them sensitive to the need for justice, equity and the basic human rights; but not enough to cause them to look to God and His Kingdom as the only true solution of life's problems. Hence, their vision was entirely limited to this present evil world, which they endeavoured to regenerate and improve by resort to force and violence.

"When the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men, which were of old, men of renown" (Gen. 6:4).

But, as we witness today in the case of the Israelis and the Palestinian terrorists, violent measures to gain justice for oneself only leads to further violence, and to more and more extreme and ruthless methods of avenging oneself. So it was in the days of Noah:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . and the earth was filled with violence" (Gen. 6:5, 11).

The Warning For Today

Prophecies relating to the latter days, make it clear that the moral corruption, commercial and political ruthlessness, and widespread violence of today, will prevail and increase as the coming of Christ draws nearer. The world, at last, will seethe with violence and hatred:

"The nations were angry . . . them which destroy the earth" (Rev. 11:18).

"Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth" (Luke 21:25-26).

"There shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

A partial fulfilment of the above Scriptures is seen today in the frightful decline of morals in recent years; and the widespread ruthless violence that characterises modern life. There is a sharp increase in violent crime in all countries; whilst, at the same time, vile forms of immorality are being increasingly accepted as the norm.

That is the environment in which the modern Ecclesia finds

itself, and against which it must take its guard. The loss of separateness on the part of the sons of God in the days of Noah destroyed their effectiveness as a witnessing community, the "salt of the earth." Consequently, "the earth *also* was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt for *all* flesh had corrupted His way upon the earth."

The Scriptures indicate that a similar loss of true separateness by many members of the Ecclesia, due to it developing worldly tastes and ambitions, will lead to a cool formality in matters of faith that will effectively destroy its power as "the salt of the earth." Such is the clear implication of such passages as 2 Timothy 3:1-9. Trends in that direction are apparent today. Recognising this, we see the vital importance of "watching" or keeping alert in matters of faith and morality. To do so will stand us, and our families, in good stead both now and at the coming of the Lord Jesus Christ (Rev. 16:15).

— R. Pogson (NSW)

STUDIES ON AMOS AND JOHN

Comprehensive expositions on the above two themes were prepared by Brother I. Leask, of South Africa, some time back, and distributed to those interested. All copies have now been disposed of, and the books can no longer be supplied. Brother Leask advises that he has had a number of requests for the books, and has asked us to publish that he is unable to supply.

We don't want numbers based upon a sandy foundation. We want members — many or few — based upon the rock of divine testimony — men who understand what they are about, and are able to tell others what they believed and have done, and why.

— R.R.

8. The Tomb of King Tut

In organising these tours, we aim to include as much sight-seeing as possible. We reason that as the cost of travel to these places is so expensive (especially for Australians), it is profitable to see as much as possible, even though this involves more organisation, and greater cost. Of course, as we advise participants, if they need to rest, they can do so instead of taking the scheduled tour for the morning or the afternoon as the case might be. But few ever seek to rest; and when they do so, they usually complain to me later because of what they missed! On this last tour, the ages of the participants ranged from 16-year-old Richard Cheek, to 81-year-old Sister Agnes Howell. Occasionally Richard did get tired, and missed out on an evening meeting; but Sister Agnes seemed to keep up with the rest of the group with unflinching energy. She became quite indignant when the guide suggested that some of the older ones in the group should withdraw from the trip to Sinai, and brushed the suggestion completely aside.

With her friend, Sister Edna Hubbick from Canada, she provided a little extra "character" to the whole tour.

My most difficult job was to keep the tour moving along. As I told the group, if participants did that, they would see more and enjoy it to a greater degree. But it was not easy to keep it up to schedule, and this became somewhat exasperating at times.

Thus, on the afternoon that we left the hotel at Luxor to visit the Valley of the Kings, having organised members, I felt very tired, and somewhat depressed. However, our ancient guide (introduced to you in our last article) did his best to cheer me up. He gave me a smile, as he nodded his head in greeting, and taking hold of my arm helped me on to the ferry that was

to take us across the wide expanse of the Nile, as though he sympathised with the signs of age I was showing!

What a beautiful river it is! One can understand how the ancient Egyptians would come to worship it. The wide expanse of water at this point is like a lake; and on its calm surface near the shores, the trees that line it are reflected in its water. A cool breeze gently fanned us as we sailed across, providing a refreshing contrast from the heat of the morning.

On the western side of the Nile, an ancient motor-coach was awaiting us. It rattled, bumped, and lurched its way across the sandy desert. Before us there stretched a scene of sandy desolation bordered by a range of mountains. We entered through a valley, and the orange-yellow mountains became higher and steeper as we made our way along. They were entirely devoid of foliage, and yet were attractive and compelling. Erosion has carved them into strange shapes, befitting the lonely, silent environment into which we had moved. The group became silent, as each member took in the strange sight, and was impressed with the antiquity of the place.

The valley twisted its way through the mountains, and our guide pointed out tombs of the Pharaohs of the past. Over sixty have been found. One of the most interesting to tourists is that of the young Pharaoh Tut-ankh-Amun, the grandson of Akenhenaton, the religious reformer, to whom we introduced you in our last article. It is said that King Tut (as he is properly called) reverted to the polytheism of his predecessors, and that this antagonised those who preferred the monotheism of Akhenaton; for Tut died young, and it is suggested that he may have been assassinated. He broke with the religion of Akhenaton who had

established the supremacy of Ammon, to whose honour he had caused memorials to be built in Karnak. He reigned for about nine years, and he is the only Pharaoh whose tomb has been found intact with all its wealth of treasure.

The discovery of the tomb by the archaeologist, Howard Carter, in 1922, is a romantic story in itself, for the find must rank as the most important and spectacular in archaeological history. Carter, who was financed by Lord Carnarvon, was on the search for the tomb, but had met only with discouragement. However, in early November, 1922, he came upon evidence that convinced him would lead to the tomb of the Pharaoh. He wired Carnarvon to return to the diggings, and later in the month resumed the work with Carnarvon at his side. Initial discoveries had been made, but it was not known whether the tomb was of a king or a commoner, nor whether it had been robbed, for there were indications that intruders had broken in through some of the initial doors. Ultimately, they reached the door of the tomb proper. Carnarvon, and other assistants, crowded around as Carter, with a lighted candle, looked through a hole that had been made in the door. The others became impatient. "Can you see anything?" Carnarvon enquired. "Yes, wonderful things!" replied the spellbound Carter.

The chamber was filled with treasure, much of it gold. There were golden couches, a gilded throne, a golden chariot, a golden snake, and heaps of other treasures that today grace the Museum at Cairo, and are of incalculable value. All this in the tomb of a Pharaoh who was comparatively unknown, a mere boy who had died at about the age of 18, and had been buried in one of the smallest and plainest of tombs in the valley. We had seen some of these treasures in the Museum. I am always impressed with the sleek, golden chariot; and as I stand looking at it I imagine a contingent of chariots with one such as this at its head, speeding across the desert after the fleeing Egyptians.

"Pharaoh's chariots and his host hath

he cast into the sea!" How "Israelites indeed," can thrill at these words in Moses' song of triumph (Exod. 15:4). I like to imagine the scene; the fear-stricken Israelites; the calm leader; the silent witness of the coffin of Joseph that Moses took with him; the outstretched rod; the roar of wind, the flame of fire, the parting sea, the crash of billows as later Pharaoh's army was destroyed.

King Tut's treasures emphasise the significance of another passage of Scripture. Paul wrote of Moses: "He esteemed the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11:26). Moses could have been heir to greater riches than are available to anybody today. He saw about him, and in the palace of Pharaoh, tangible evidence of its reality. But he recognised how finite was such wealth and glory; how transient would have been his power on the throne of Egypt. He lived in advance of his age. He saw the "recompense of the reward." The future was a greater reality to him than the present; and by acts of faith he invested in it.

But we are not at the Museum looking at the treasures of King Tut, but outside his dusty tomb, in the valley of the kings, with the towering, eroded, silent and desolate hills about us. Steps led down into the tomb, and we descended to enter the corridor that gave access to the antechamber. Here we gathered around whilst our old guide gave us the story of Tut-ankh-Amen. Three thousand five hundred years were turned back as he did so. By the light of an electric lamp, we were able to mount a wooden platform and look down into the burial chamber, to inspect the beautiful sarcophagus of red granite. Inside is the gold coffin shaped to the human figure, which, we were told, still encloses the mummy of the Pharaoh. The gold face gazes calmly upwards with open eyes towards the roof of the tomb. The king is portrayed wearing a close-fitting war-helmet of gold, with the symbols of his country, the Vulture and the Cobra, rising from his forehead. Tall figures painted on the

wall show him, followed by his Ka, or spirit, embracing the mummied figure of Osiris, the god of the dead. All the ambitions and strivings of the young king brought him at last to this final place of death: the coffin. Unlike Joseph who likewise was buried in a coffin in Egypt (Gen. 50), he shall never rise to an inheritance. He would have seen Israelites in his realm, but their wonderful hope found no place in his heart. His fabulous treasure, his mighty power, availed little, for by his eighteenth year he was dead.

From the small, plain tomb of Tut, we proceeded to the vast, ornate, rock-face tomb of Seti. Passages led us down to large underground rooms, hundreds of feet below the surface. These corridors were decorated with paintings, and ended in lofty halls whose walls were likewise decorated with figures and scenes of Egypt. They have been there for about 3,500 years, and yet the paint is still bright upon them. It is from such paintings as these that historians are able to reconstruct Egyptian life of so long ago. Nobody knows the secret of such paintings: how they can retain their colour for so long. The purpose of them is not in doubt. The Pharaoh was dead; but nobody believed it! His soul was immortal it was claimed, and therefore, to prevent the soul being lonely, his tomb was painted with scenes with which he was familiar. We walked into hall after hall: a huge palace built underground to house the dead body of the Pharaoh, and to keep his supposed immortal soul happy!!

Our ancient guide was urging us to move quickly; and I did also. But in vain. It was all so absorbingly interesting, that the group now regretted the lateness of its get-away from the dining-room of the hotel! It was a

struggle to climb up the 300 or more steps to the surface, and most of us found the rattling bus a pleasant refuge of rest. But we had to curtail our sight-seeing. Nevertheless, we paused to inspect the Colossi of Memnon — two huge figures of stone, shown in a seated position, looking out over the desert before them. They are statues of Amenhotep III (who brought the Egyptian empire to its greatest glory) and his consort. The figures are about 65 feet in height, and once graced the entrance of a huge Temple which has since disappeared. They are called the Colossi of "Memnon" because the Greeks and Romans thought that the figures represented this god. It is claimed that the spirit of the god is still there, because, it is claimed, the statues play music at sunrise. This is said to be a fact, and that the music can actually be heard. Modern science attributes this phenomenon to the action of the sun's heat on the cold stone, which, as it expands, causes a noise which has contributed to the legend.

It is said that they were brought along the Nile in eight specially constructed ships. "They are wonderful for size and height, and will last as long as heaven," declared their architect, whose name was also Amenhotep after the Pharaoh. They stand today as towering giants over a silent plain. A village is not far distant, and when we stopped to take photos, a few brown-legged urchins, with long, flowing, grubby gowns, and equally grubby, but cheerful, cheeky faces, came up begging for money.

A long and interesting day at an end, we made our way back to the hotel for the evening.

— H.P.M.

Israel on Carmel had forgotten the Mosaic marvels through the influences of Baalite priesthood; and the present generation is insensible to the glories of the past by reason of a like ascendancy. Ecclesiastical puerilities and paganised speculations have taken the place of the wholesome realities of Scripture history.

— R.R.

2. A Permissive Society to be Judged

Daughters Of Zion Indicted

Our consideration of Isaiah 3 has shown that Judah was judged and condemned because of trends within its society that are apparent even today. Among those indicted were the daughters of Zion. In the absence of sound leadership and insistence upon proper standards of conduct, is it any wonder that the young women were overwhelmed by the ungodly influences of the times? Is it any wonder that they had become submerged in a pursuit of the latest fashions and influences of Gentilism?

The "daughters of Zion" were expressly addressed by the prophet. The first charge against them was that they had become "haughty" (Isa. 3:16). Under the circumstances, this state was inevitable. When women preen themselves, and muse about ways and means of making themselves more excitingly attractive to the flesh, pride must take over.

After all, they but reflected the attitude of the brethren: "The lofty looks of man . . . the haughtiness of men . . . everyone that is proud and lofty . . . everyone that is lifted up . . . the loftiness of man . . ." (Isa. 2:11, 12, 17). It was, indeed, the spirit of the age. All stood guilty: men and women, young and old. Pride and covet-

ousness, not humility and Godliness, had become the dominating factor of the people, driving them onward to their destruction.

The "daughters of Zion" were especially condemned, no doubt because they exercised such influence over others. Their attitude was undermining the very fabric of society within the ecclesia. They "walk with stretched forth necks and wanton eyes," declared the prophet. "Their heads held high, and enticing eyes," translates the Jerusalem Bible. They sought to make themselves physically attractive to men. They had no shame; modesty was held in contempt by them. Their attitude developed a state of permissiveness; it inevitably led to immoral conduct and wantonness. And it should be remembered that these words were directed to the Ecclesia of the day, not to the world at large; to a people who had been called upon to honour the name of Yahweh, and give obedience to the Truth which had been delivered them.

They wore ankle ornaments, tiaras ("little suns" - Rotherham), pendants ("little moons" - Rotherham), bracelets, veils, headbands, foot-chains and ornamental belts, scent bottles and amulets (charm bracelets), signet rings and

nose rings, expensive dresses, mantels, cloaks, purses, mirrors, linen garments, turbans and mantillas (see Jerusalem Bible — Isa. 3:18-23).

And, so adorned, they went "walking and mincing as they go" (v.16). To match their adornments, they affected a posture and walk that emphasised their clothing, and was designed to attract the lustful gaze of men who would be attracted by such displays of feminine charm and coquettishness.

Perhaps most repulsive to the prophet was the "tinkling with their feet" that they made as they walked along. The mind of Isaiah doubtless recalled the words of Moses:

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before Yahweh, and when he cometh out, that he die not" (Exod. 28:34-35).

Holiness Unto Yahweh

What a contrast between the high priest, and the adornments of the women of Israel! The "sound" that the priest made as he ministered the things of Yahweh, proclaimed the message of faith, and the need to manifest "holiness unto Yahweh."

Were the women of Isaiah's time sounding out such a message as that? The question needs no answer. Theirs was not the voice of faith, but the appeal of the flesh. They were not holy, nor did they manifest that modesty that becometh holiness:

"And now, Israel, what doth Yahweh

thy God require of thee, but to fear Yahweh thy God, to walk in all His ways, and to love Him, and to serve Yahweh thy God with all thy heart and with all thy soul, to keep the commandments of Yahweh, and His statutes, which I command thee this day for thy good" (Deut. 10:12-13).

The external beauty and charm displayed by the "daughters of Zion" would be stripped away, and their inward hideous, leprous state would be revealed:

"Yahweh will give the daughters of Zion itching heads, and will uncover their nakedness . . . instead of scent, a stink; instead of belt, a rope; instead of hair elaborately done, a shaven scalp; instead of gorgeous dress, a sack; and brand marks instead of beauty . . ." (Isa. 3:17, 24 — Jerusalem Bible).

The "scab" (v.17) is a product of leprosy; the "stink" is the smell of a decaying body, disintegrating with disease; the "rent" was made in the clothing of the leper; the "baldness" was a sign of mourning; and the "burning" came as a result of the ulcerous sores that developed in the flesh (Lev. 13:8, 45, 24-28).

Life — Then And Now

Thus, corruption and immorality would bring Jerusalem to disaster: "Thy men shall fall by the sword." The word *math* (men) signifies an adult, and therefore represents all the inhabitants of the city of mature years, who were responsible for their "words and deeds."

"Her gates shall lament and mourn," declared the prophet, describing the utter degradation and desolation of the city. "And she, being desolate (or stripped bare - see mg.) would be denuded of all in which the people delighted: the opulence, luxurious living, business

enterprises, permissive fashions.

The joy and excitement that comes from success and affluence would go; nothing would remain.

It is a sobering thought to recognize that Isaiah has given a most accurate picture of life today. Further, it is obvious that the judgment which came upon apostate Zion will likewise fall upon a world which unheedingly plunges further into an abyss of iniquity and godlessness.

The vital question is: Will the Ecclesia be found in the state of the daughters of Zion, at the coming of the Lord?

The answer must be in the affirmative, if the influence of the world is not shut out of the Ecclesias, and excluded from the homes of brethren. The principles of the truth must be upheld, and courageously maintained by members, both young and old, no matter what others might think.

In the days of Isaiah, the people refused to hearken or respond to the pleas of the prophet. The result was disaster. "She (Zion) shall sit upon the ground" It is an expression conveying the deepest grief. Yet a grief that could have been avoided.

And when the judgment came, where were "the lofty looks of man . . . the haughtiness of men . . . the proud and lofty . . . the wanton eyes . . . the seductive walking and mincing?" Where, indeed? Grovelling in the dust; changed into disgrace.

An Exhortation For Today

For those who have "an ear to hear what the spirit saith unto the ecclesias" in the twentieth century,

it is quite evident that Isaiah foresaw a judgment that would likewise be manifested in the earth at the coming of Messiah.

He related them to "that day", the day of Messiah (Isa. 2:1, 12, 20; 4:1, 2). The first use of the expression links chapters three and four, and comprises a final comment upon the disasters prophesied in chapters two and three:

"In that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

These words provide a link with Isaiah 3:6-7. As the men of Judah would "take hold" of one of their fellows to try and persuade him to become their leader; so also numerous women would "take hold" of one man, in a humiliating attempt to secure him as their husband.

Why the need of this? Because the horrors of divine judgment would be so severe, that few men of marriageable age would survive.

The same phrase occurs in the second verse; but, dramatically, the prophet now spoke of the coming glory of Messiah's reign. In certain aspects, both "days" are remarkably similar. The prophet described a continuous development of events, culminating in the manifestation of Christ in the earth.

It was "a day of Yahweh" when the Babylonian forces fell upon Judah and destroyed the kingdom. It will be again "a day of Yahweh" when the Branch shall be manifested in the earth in "beautiful and glorious" growth, and when he will be "for desire

and for honour" (Young's Lit.). Then, when the purging, cleansing judgments are over, the "inhabitants of Jerusalem shall be called holy," for Yahweh "shall have washed away the filth of the daughters of Zion by the spirit of judgment and the spirit of burning" (Isa. 4:2-4).

And there shall be "a tabernacle" in the midst of Jerusalem, the glorious millennial house of prayer for all nations; and "the glory shall be a covering" (v.5 - mg.).

With what clarity the message comes home to us today! Isaiah's words apply to these times, and judgment will come upon the Ecclesias as it did then upon the nation.

Let us heed the sobering words of the great prophet. All signs indicate that we live in "the set time to favour Zion," but it will not be a time when favour will be shown to the ungodly.

Isaiah's indictment of the "daughters of Zion" must rest upon those of the Ecclesias today who follow in the same fickle,

flesh-clevating way. In the day of Judgment, the Lord will take into account those very habits and fashions that some find so "harmless" today. Christ warned of a repetition of that which Isaiah referred to when he declared that the day of his coming would be comparable with those of Noah and Lot.

There is a need for care within the Ecclesias of God. Standards are being relaxed, and this tendency is not good for the Brotherhood as a whole. Long-haired youths (a "shame" declares Paul - 1 Cor. 11:14); immodest, provocative, mini-skirted young women are increasing in some quarters. There is a need to exercise care. Those who have the welfare of these young people really at heart (modern Isaiahs) will lift up their voices strongly in protest, urging that the standards set by prophet and apostle be maintained.

Let us be warned. And let us turn completely to Yahweh in spirit and in truth.

— J. Ulman (WA).

ENCOURAGEMENT FROM NEW ZEALAND

"I am writing to give you a word of encouragement in your difficult struggle to uphold the Truth in Australia. Having been given most copies of _____ since its inception (though I do not subscribe to it), I understand something about what is going on. It is obvious that the English brethren do not know what is going on. This is obvious from comments and articles that I have read; nevertheless, we would encourage you to press on with the work of the Truth to which you have given yourself."

— A.M. (NZ).

No truth, much less the truth in whole or part, has been established in this world without controversy. So long as error exists controversy must continue. It is indispensable not only to the overthrow of error, but to the preservation of the truth. This is a duty enjoined upon all true believers by Scripture, "Contend earnestly for the faith once delivered to the saints."

— J. Thomas.

The Truth in Nigeria

"We know that all things work together for good to them that love God; to them who are called according to His purpose" (Rom. 8:28).



The Nigerian crisis of 1966, and the war that followed from 1967-70, coincided with the conversion of a number of people into the Christadelphian faith. In this connection, Brother Elijah M. K. Eze was outstanding in zeal, and through him the Word was preached to "them that were dead" or to "spirits in prison."

His interest in the Truth was aroused through reading a copy of *Key To The Understanding Of The Scriptures*, following which, he contacted Sister Florence Young, of California, USA, requesting immersion. He claims that a copy of this book was presented to him as a gift by a kinsman who had received it through contact with Americans. In any case, it filled Brother Eze with joy, as he grasped the significance of the "hope of Israel."

Sister Young, in turn, directed him to Brother G. E. Chukwiani at Umnabia in eastern Nigeria. He travelled to eastern Nigeria for further instruction, and was baptised there by Brother Chukwiani before other brethren as witnesses.

Then Brother Eze set about preaching the Truth. It was by his efforts that I came to the knowledge of the Truth and was immersed by him at our hometown of Alenyi in Umnabia Province on 13th October, 1968.

However, we were ultimately forced out of our homes and had to seek protection in the thick forests, because of heavy mortar shelling and gunfire, as the war raged between the Federal Nigerian troops and the Biafran forces.

Prior to this, some seven had been baptised, and we all took refuge among the civilian population in various parts of the forests.

Nevertheless, we continued to read our Bibles, and to preach to the people. Through the mercy and blessing of the Father, our efforts were blessed, and by the time the war was declared over, our number had swollen to twelve members.

The subsequent public lectures which featured Gospel Proclamation tracts and other leaflets, drew attention to the Truth, and we had more conversions. With the cessation of war, free movement of people was permitted. Some of our members moved away, but wherever they went they preached the Gospel to those about them.

Today, in eastern Nigeria, there are five other Ecclesias which have sprung up as the Word continues to bear fruit. With the Ecclesias of Aba and Umnahia, we have seven in all.

They organise Bible Study classes, Sunday Schools, Memorial Service meetings, distribution of tracts and pamphlets, etc. We, therefore, greatly appreciate the copies of *Herald Of The Coming Age* that you make available to us; and for the purpose of our Bible study and instruction of friends, would appreciate receiving copies of *Anocalypse Epitomised* and *Key To The Understanding Of The Scriptures*. We look forward to hearing from you.

U. C. EZE,

— Recorder, Aba, Nigeria.

(Copies of the above books have been sent to Brother Eze as a gift of goodwill from readers of Logos . . . Editor).

For Meditative Study :

The Book of Ecclesiastes

(Continued from p. 70)

CHAPTER 9

THE INSCRUTABILITY OF HUMAN WAYS

**Successful Living In The Shadow
Of Death — vv. 7-10**

VERSE 7.

“Go thy way, eat thy bread with joy” — Koheleth has recorded his convictions on the state of the dead who perish and pass into eternal oblivion in the grave. This is a depressing fact, but he quickly provides an antidote. Though death is the destiny of all flesh, yet man should not be despondent, brooding over what he cannot change; rather he should exact what joy he can from life in the blessings received: bread, wine, joy, ointment, garments, wife. God has given these things to man that he might have some measure of happiness amidst life's sorrows and vexations (Ecc. 2:24). Though he is referring to the natural life of man outside of Yahweh's purpose of redemption, Koheleth also seems to have in mind the spiritual significance of these things as symbols, that we might have hope of future, lasting joy, in Yahweh's eternal kingdom. Thus, in the face of certain death, he urges us to seek Yahweh while we can, and to avail ourselves of the way of reconciliation, while we are able.

“For Yahweh now accepteth thy works” — Enjoy life's simple pleasures, for so Yahweh hath ordained it.

VERSE 8.

“Let thy garments be white” — White is the symbol of moral purity. Thus Koheleth advises us to keep the commandments of Yahweh, avoiding

defiling influence of sin (Rev. 3:4-5; 19:8).

“Let thy head lack no ointment” — Ointment is the symbol of joy and of gladness (Ps. 45:8, 133; Isa. 61:3; Prov. 27:9). This will be given to those who obey Koheleth's admonition of v.8.

VERSE 9.

“Live joyfully with thy wife” — Choose a virtuous woman, and rejoice in the good things Yahweh has provided (Prov. 31:10-31). This union of male and female is ordained by Yahweh, and is the symbol of God's eternal purpose with the earth and man upon it. He desires that man should become one with Him (Gen. 2:20-25; Eph. 5:25-35; John 17:21-23; 2 Pet. 1:4).

VERSE 10.

“Whatsoever thy hand findeth to do, do it with thy might” — Koheleth advises that man should choose the right work, and having made the choice, enter into it with zeal and enthusiasm, for life is transitory, and opportunity to accomplish anything worthwhile soon passes (Eph. 5:16; Heb. 4:1-11).

“For there is no work in Sheol” — The Lord was keenly aware of life's brevity, and with this in mind, sought earnestly to fulfil his divinely appointed task of laying the foundation of individual salvation (John 4:24; 5:36; 9:4; 17:4; Rom. 12:11).

The Uncertainty Of Life: A Warning
— vv. 11-12.

VERSE 11.

"The race is not to the swift nor the battle to the strong" — "Swift," "strong", and "skill" are words which describe the wise and endowed of the human race. Koheleth declares that there is no exact retribution in life. Fitting recompense and rewards are not always received by those who truly merit them; for both wise and foolish are subject to the vagaries of time and chance.

VERSE 12.

"For man also, knoweth not his time" — Man does not know when calamity, misfortune and death may overtake him. No one can foretell his future. This is illustrated by the sudden unexpected end of fish and birds. Man's lot is no different, for the net of trouble and death is spread over all humanity (James 4:13-14; Ps. 144:4).

A Parable Of Wisdom — vv. 13-18.

VERSE 13.

"This wisdom . . . seemed great unto me" — The wisdom drawn out of the parable of vv. 14-16, probably drawn out of an actual experience in life. Investigating the circumstances of the king who besieged the city, and the "poor, wise man" who delivered it by his wisdom, Koheleth found that he could discover all the facts but one: the name of the poor wise deliverer. Nobody had been interested enough to remember it. Koheleth was amazed that wisdom such as was shown by the poor wise man should go unrewarded and unappreciated though

others had greatly benefited from it. Man will frequently honour and praise the foolish rich whilst frequently despising the poor (James 2:1-8). Yahweh has chosen "the poor, rich in faith" (truly wise), to glorify His great and glorious Name (1 Cor. 1:27-31; James 2:5; Matt. 5:3).

VERSE 17.

"The words of the wise are heard in quiet" — Men pay more attention to words of truth quietly spoken, than to the loud braying of a ruler among fools. The old adage has much to commend it: "An empty drum makes a loud noise." It was Jesus' habit to draw his disciples away from noise and bustle that he might quietly speak to them of Yahweh's glory and kingdom (Matt. 5:1; cp. 1 Kings 19:11-13; Prov. 28:11).

VERSE 18.

"Wisdom is better than weapons of war" — This is amply illustrated by the experiences of the poor wise man (vv. 11-15). Weapons of war are fashioned to destroy life and property; whereas wisdom turns aside anger, brings life and peace (Prov 3:13-18; 2 Kings 19; James 3:17-18). The defences and weapons of faith achieve more than the carnal weapons of flesh (2 Cor. 10:3-5; Eph. 6:11-17).

"One sinner destroyeth much good" — The word "sinner" signifies one who "misses the mark," who goes astray. The truth of this verse is illustrated by the incident of Achan, whose folly brought distress and suffering upon the whole nation (Joshua 7. See Prov. 29:8).

— R. KRYGGER (Woodville).

How Times Change !

In 1851, soon after the Port Phillip Colony broke away from New South Wales to form the new State of Victoria, British merchants established many houses around the coast, to build up trade. At the time, one of them published the following:

Rules For The Clerical Staff, Issued In The Year Of Grace, 1852

1. Godliness, Cleanliness and Punctuality are the necessities of a good business.
2. On the recommendation of the Governor of this colony, this firm has reduced the hours of work, and the Clerical Staff will now have to be present between the hours of 7 a.m. and 6 p.m. on week-days. The Sabbath is for Worship, but should any Man-of-War or other vessel require victuals the Clerical Staff will work on the Sabbath.
3. Daily prayers will be held each morning in the main office. The Clerical Staff will be present.
4. Clothing must be of a sober nature. The Clerical Staff will not disport themselves in raiments of bright colours, nor will they wear hose unless in good repair.
5. Overshoes and top-coats may not be worn in the office, but neck scarves and head wear may be worn in inclement weather.
6. A stove is provided for the benefit of the Clerical Staff. Coal and wood must be kept in the locker. It is recommended that each member of the Clerical Staff bring four pounds of coal each day during cold weather.
7. No member of the Clerical Staff may leave the room without permission from Mr. Ryder. The calls of nature are permitted and the Clerical Staff may use the garden below the second gate. The area must be kept in good order.
8. No talking is allowed during business hours.
9. The craving for tobacco, wines or spirits is a human weakness, and, as such, is forbidden to all members of the Clerical Staff.
10. Now that the hours of business have been drastically reduced, the partaking of food is allowed between 11.30 a.m. and noon, but work will not on any account cease.
11. Members of the Clerical Staff will provide their own pen. A new sharpener is available on application to Mr. Ryder.
12. Mr. Ryder will nominate a Senior Clerk to be responsible for the cleanliness of the main office and the private office, and all boys and juniors will report to him 40 minutes before prayers and will remain after closing hours for similar work. Brushes, brooms, scrubbers and soap are provided by the owners.
13. The new increased weekly wages are as hereunder detailed: Junior boys (11 years) 1/4d; Boys (to 14 years) 2/1; Juniors 4/8; Junior Clerks 8/7; Clerks 10/9; Senior Clerks (after 15 years with the owners) 21/. (These rates in dollars and cents are: 14c, 21c, 48c, 87c, \$1.09, \$2.10).
14. The owners hereby recognise the generosity of the new labour laws but will expect a great rise in output of work to compensate for these near utopian conditions.



CONTROVERSY

(See last Volume pp. 337-344)

Our last Supplement, tracing the development of the Truth in the days of Brother Thomas, brought us to the point where he recognised that baptism founded upon knowledge was essential to salvation; though, at that stage, he had not come to recognise the extent of understanding necessary. However, having grasped some element of the Truth, Brother Thomas proceeded to advance and expound it for the edification of his readers. He recognised that the greatest service anybody can render to his generation in this day of darkness is to open up and keep alive the deep and inexhaustible treasures of God's Word. He was determined to do that. He had an intense loyalty to the Word, and as its teaching was unfolded to his mind, he proclaimed it without compromise. This brought him into conflict with Alexander Campbell, who used the most unscrupulous means to silence Dr. Thomas. At that stage, Dr. Thomas had a high regard and respect for Alexander Campbell, and he attempted to reason with him out of the Scriptures. He did so in a series of letters that he published in "The Apostolic Advocate" for 1835. We reproduce those letters in order to demonstrate how the Truth was gradually becoming apparent to the mind of the Doctor.

Ecclesial Organisation

The pages of *The Apostolic Advocate* for 1835, reveal how Brother Thomas was becoming more and more under the influence of the Scriptures. The embryo of the outstanding expositions contained in *Eureka* was being implanted in him. More and more, even at that early age, he was turning to the Book of Revelation, and giving deep heed to the study of Bible prophecy; and thus was being equipped to play an outstanding part in a development of the Divine purpose therein indicated.

In Revelation 16:15, Christ declares: "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 statement implied that there would be a community of faithful ones at the epoch of Christ's coming; and that it would be brought into existence through the influence of Bible prophecy. The community would be noted for this, and would be on the alert for the coming of Messiah.

The latter-day fulfilment of Bible prophecy was influencing the mind of Brother Thomas very much in the year 1835, and many pages of his periodical are devoted to it. As a Campbellite, he was also interested in "church organisation," and here, again, his commonsense, combined with a mind awakening to the Truth, enabled him to clearly see what was required, and to advocate a practise to be later adopted by the Ecclesias when the Christadelphian Community finally came into existence. Reporting upon his labours among the Campbellites in 1835, Brother Thomas wrote:

"On September 2nd, I returned to Richmond after an absence of five weeks. During this period I travelled about six hundred miles, and spoke twenty-six times on the Christian Institution to a total of some three thousand people. On July 30th, I arrived at Flat Rock in company with Brothers Jeter and Walthal. Here we found many of the brethren from various delegates to, and spectators of, the proceedings of an Association, now probably defunct, called the Meherrin

Association... We were respectfully invited to a seat. We appreciated the motive of our friends, but the invitation was not accepted. As far as we could learn, we believe there was not a single delegate, that was not fully impressed with the unscriptural character of these assemblies. Indeed, a vote was unanimously passed that the churches be advised to dissolve the body. It is probable, therefore, that we were spectators of its demise. No funeral was preached over its corpse; may its ashes, however, rest in peace, and never rise again.

"'Associations' are unscriptural. The congregations of Christ in early times, were entirely independent, none of them being subject to any foreign or extraneous jurisdiction, but each governed by its own Rulers, and the Apostolic laws. No peculiar set of men, associated under any exclusive title, had any judicial authority, or any sort of supremacy, or the least right to enact laws under any pretence whatever. Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear, in the first century, the association of provincial churches from which 'councils' and 'metropolitans' derive their origin. It was only in the second century, that the custom of holding councils commenced in Greece whence it soon spread through the provinces of the Roman world."

Thus Brother Thomas laid down the principle of what we today know as Ecclesial autonomy; a basic principle of Ecclesial organisation today. He was extremely clear-thinking and direct in his approach to things; and was obviously God-guided in his search for truth.

REFORMATION — Letter No. 1

In the same issue of *The Apostolic Advocate*, Brother Thomas included an article in which he replied to "Susan" and A. Campbell. "Susan" was the name assumed by a correspondent whose article against Dr. Thomas was published by Alexander Campbell. The article by Brother Thomas was entitled Re-Immersion, and in it he

claimed that immersion without knowledge is not a Scriptural Baptism, and that in the case where a person subsequently came to the truth, he should be re-immersed. He declared that though he would not claim that all Baptists should be re-immersed, they were generally so ignorant of the Truth that "999 out of 1000" should be re-immersed.

This article was followed by an open letter to Alexander Campbell under the above heading, which read as follows: **DEAR BROTHER CAMPBELL** —

In the foregoing article I have confined myself to a running criticism of "Susan" and your "reply." I have done it in the finest humour, and in the best feeling. I am obliged to commend myself, lest the *spirit* of my remarks should be misinterpreted. I am not unconscious of an *apparent* "bitterness and severity" of style, which my opponents are very glad to lay hold of, as real, to my disadvantage. It is but apparent, however, for I can honestly, and in the presence of the All-Seeing Eye, affirm that I have no bitter feelings, nor not an atom of animosity in my heart against a single member of the human family. I make this remark, lest an expression should have escaped me, that may seem like resentment. I am aware that what might

seem very mild and conciliatory to me, might appear "harsh" to one of a different temperament. I disclaim, therefore, every thing of this sort; and hope you will just receive it in the spirit of the intention. This is one item of reformation, to confess our faults and forsake them.

In the document alluded to I have denied the charge in general,* but I have not descended to particulars. I shall now, therefore, detail to you and my readers, the views I hold, and leave you to judge of their accordance with the scripture.

Repentance Is Shown By Action

Just before our Royal Master ascended to the right hand of God, he gave a commission to the eleven Apostles, the witnesses of his resurrection. The four writers of testimonies concerning Jesus, give different versions of this commission, but all of them agree in this, that the business of making known the way in which mankind might obtain remission of sins was entrusted to them. Two of these writers record the means by which remission or pardon may be enjoyed; a fourth the effects of their adoption. Matthew says he told them to "go and convert (or disciple) the

* The charge made against Brother Thomas in this article referred to, was that he was advocating "rebaptising the baptised." Brother Thomas refuted the charge on the claim that one "immersed" without knowledge was not truly baptised. He wrote in refutation of this: "I admit that I have baptised the immersed, and continue to do so still; but cannot the readers of the New Testament discern the difference between an immersed and baptised person? If they cannot, then with them I have no fellowship as Christians, for with doctrinaires of such a mould, who maintain that water washes away sin, I cannot fraternize. The scripture teaches 'baptism' and *not water* 'for the remission of sins', this is what I contend for, and what I preach to the immersed and unimmersed."

At that stage, Brother Thomas was urging that those who joined the Campbellites from the Baptists should be examined as to their beliefs, and re-immersed into the principles set forth by the Reformation. Only those "who can show just and scriptural cause for exception" should be accepted without baptism.

Campbell decried the teaching and action of Brother Thomas in so doing, as indicating the unwise ardour of "youth." He expressed, at that time, a great esteem and ardent affection for him, but complained: "In the ardor of our young brethren (i.e. Dr. Thomas and A. Anderson) in Virginia, and in their zeal for truth, they have not only re-immersed in open day, but published to the world the prevalence of these ultraisms, and registered the converts."

nations"; and tells us how — "by baptising them into the name of the Father," etc. This writer says nothing about *faith*, for this simple reason — because it is implied in the word *baptising*. But Mark does, to show that without faith condemnation awaits us. He says, "He who shall believe and be baptised, shall be saved" or pardoned; "but he that shall not believe shall be condemned," showing that immersion without faith is nugatory. Luke differs from both, phraseologizing the commission (if I may so express myself), by recording the effect of belief which is repentance, and of baptism, which is the remission of sins — to wit: "Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that reformation, and the remission of sins, should be proclaimed in his name among all nations, beginning at Jerusalem."

To understand the meaning of repentance in this place, and its dependence upon faith, I am in the custom of listening to Peter on Pentecost, and at the house of Cornelius, and to Paul at Athens, Ephesus or Corinth. I prefer attending the lectures of these two Apostles, because the one was the Apostle to the uncircumcision, the other to the circumcision, who together, constituted the entire population of the Roman world. I do not forget to call in history to my aid, that I may learn the actual state of these classes of men at the time when the gospel or reformation was first announced. This is necessary in order to learn what they were to repent of, or reform from; and by knowing the gospel, it is easy to tell what they were immediately to do.

The Form Of Repentance Required Of Jews

Well then to the Jew first and then to the Gentile we will go. When John the Baptist began to proclaim "the baptism of repentance for the remission of sins" all classes of Jews had forsaken the law of the Lord, and had corrupted the institutions of Moses. This unhappy state of things had been

superinduced by the introduction into the Jewish Economy of a class of men unauthorised by God, and unknown to the nation before the Babylonish captivity. These "*clergymen*" were styled "Scribes, Pharisees, and Lawyers," whom our Saviour so severely denounced as a race of vipers, hypocrites, devourers of widows' houses, whited sepulchres, etc. They had made of none effect the word of God by their traditions, so that it was in vain that they and the people worshipped God, as all their worship was the mere observance of the commandments of men. The minds of the people thus perverted by the Jewish clergy were blinded and their hearts hardened, so that, having no relish for the truth, seeing they did not perceive, and hearing they did not understand. Their morals were likewise depraved, and violence and extortion filled the land. When multitudes of these characters flocked to John and asked him what they were to do, did he command them to beat their breast and cry as an eviction of "sorrow for sin"? "Bring forth the proper fruits of reformation," said he. "Let him that has two coats impart to him that has none, and let him that has victuals do the same. Exact no more than what is appointed you. Injure no man, either by violence or false accusation, and be content with your allowance." The proper fruits of reformation, then, were *good actions flowing from a belief of those things announced by John*.

But to the long catalogue of crimes that might be exhibited against the nation, the Jews superadded the climax of their wickedness by rejecting Him whom God had sent to them, and putting him to death. The repentance for sins, which the apostles proclaimed, had respect to the murder of Jesus, which John's proclamation, in the nature of things, could have no regard to. The Jews by the apostles, as the instruments of the Holy Spirit, were to be convinced of sin, because they believed not on Jesus, but put him to death. They were so convinced, on the Day of Pentecost, by Peter; and what were they to do? They were to repent. But some may say they did

repent, and, in consequence of repentance, exclaimed: "Men and brethren, what shall we do?" But not so. This inquiry was the result of conviction, and not of repentance, for "when they heard these things (see the foregoing part of Acts 2) they were pierced to the heart, and said to Peter and the rest of the apostles, "What shall we do"? They were commanded to repent or reform. How were they to do this? By being baptised as Matthew records, in the name of him whom they had murdered. This command, they who received it with readiness obeyed that very day. It is, therefore, obvious that the way in which these Jews returned to God, from straying after *human tradition*, was by immediately putting themselves under the authority of Jesus Christ, whom God had appointed a Prince and a Saviour, to give reformation to Israel and the remission of sins; and this was by being baptised into his name. *This was the first proper fruit of reformation.*

Repentance As Required Of Gentiles

Let us now accompany Paul to Athens. Standing in the middle of the Areopagus, and surrounded by Epicurean and Stoic philosophers, and in the presence of the archdeacons of a city "exceedingly addicted to the worship of demons," what is the burden of his proclamation? Reformation toward God and faith in Jesus. Hear him, then, in an assembly of pagans wholly devoted to *human traditions*, reason with them on the absurdity of idolatry, on their dependence upon one God for life and breath and all things, calling upon them to reform toward God, unknown indeed to them before, but now declaring His willingness to look over the past, and announcing Jesus as the righteous Judge of the world. What astonishing demands, these, on the faith of pagans that were to forsake their gods, their philosophy, and their wisdom, in which they prided themselves, and to return to the unknown God, now heralded to them by a wandering Jew! They *heard*, and what was the result? As there was but one proclamation, those who were

convinced by what they heard, did what other pagans did, namely, were *baptised*. Thus it was affirmed of the Corinthians that, "hearing, they believed and were baptised." Some of the Athenians jested, but others consorted with Paul. Reformation, then, in relation to a pagan, was to renounce idolatry, and immediately to be baptised. This was its first proper fruit, and evinced reformation toward God, and faith in Jesus Christ.

As Cornelius was a circumcised Gentile, a discourse on the treasonableness of idolatry would have been out of place. Hence his reformation did not imply renunciation of the gods, any more than that of the Jew. It evinced itself, however, in the same way, namely, by being baptised. This event gave rise to the passage in Acts II where it says that they glorified God, saying then has God *given* to the Gentiles reformation to life, and in chapter 5 there is one like it in relation to the Jew, namely, "Him has God exalted at His right hand, a Prince and a Saviour, *to give* reformation to Israel, and remission of sins." In these passages, then, reformation is said to be *given* to both Jew and Gentile. How is this? — some may say. I explain it thus. Faith, reformation, baptism, religion, etc., are terms expressive of things rendered necessary because of man's having fallen from God's favour by breaking His laws. Man is the offender, God the party offended; and as God is man's supreme in every respect, it is for God and not man, to dictate how the breach shall be healed up. Whatever appointments God makes, then, according to which He will receive man into His favour, are His gifts to man. In this sense everything pertaining to the several dispensations of true religion, since time began, is the Gift of God. Whether it be Jesus, the facts of his life, death, burial, resurrection, baptism, remission of sins, things necessary for life and godliness, etc., all in this sense are the gift of God. Reformation is God's appointment. There is but one way of repentance toward God acceptably, and that is *by doing what He has commanded*. The first act of reformation is to be

baptised into Christ. A Jew might have beat his breast like a publican, and have called upon God all day to have mercy upon him; he might have done anything else that suggested itself to his mind as good and evidential of repentance; but all this, after the Day of Pentecost, would have availed him nothing as the fruits of reformation. A Gentile might have renounced idolatry, and afterward have led a very moral life; he might have patronised the Christians, and have defended them from the rage of their persecutors; but all this would have availed him nothing as repentance toward God; and why? Because God had not required it at their hands. God has set up the *standard* of reformation; He has given and appointed the way, and to this we must conform if we would obtain His approval. Reformation implies baptism, and baptism the remission of sins; so that he who shall believe and be baptised shall be saved or pardoned. A baptised person in the apostles' days was a reformed person in the Scripture sense of reformation. When God, therefore, is said to have given reformation to the Gentiles also, it means that He had permitted them to enjoy the same privileges as the Jews upon the same terms, namely, by being baptised into Christ.

Forgiveness After Baptism

But in ancient days some who had reformed toward God fell into grievous offences. How then, say some, were they forgiven? By being re-baptized? The question as well as the practice under such circumstances would fully denote the ignorance of the Scriptures by all concerned. There are two institutions for the remission of sins appointed in relation to aliens and citizens — the world and the Christians. For aliens the one is baptism into Jesus Christ; for citizens, *confession*. The apostle John says, "If we confess our sins, He (God) is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 John 1:9). And again, "If anyone has sinned, we (Christians) have an advocate with the Father,

Jesus Christ, the Just One; and He is a propitiation for our sins" (2:1).

The conclusion from the whole is this; that in the days of the apostles, God caused a proclamation to be made to all the inhabitants of the Roman Empire, calling upon them to abandon the traditions of men, and to return to Him from whom they had departed, and that everyone who obeyed the call submitted to Jesus Christ, the future Monarch of the world, by being buried with him in baptism; that everyone who was so buried was pardoned, adopted into God's family, and made an heir of endless life, and none else. That such persons had reformed with a godly reformation, and that for them the institution of confession was appointed if they should commit sin.

Thus much, then, for the present, concerning the reformation of ancient days. In my next I shall consider it in relation to the times in which we live. The insertion of this, and the preceding article, in the *Harbinger*, will much oblige your sincere and affectionate brother in the hope of a glorious and never-ending life.

— JOHN THOMAS.

Further Discussion

The agitation of Dr. Thomas that knowledge must precede baptism; and faith is justified by such action, greatly stirred the minds of some. Letters were received from him either adopting or rejecting the stand taken and through the controversy the minds of many were profitably exercised to consider this matter. It caused Dr. Thomas to publish an article containing comments written by others, but which he endorsed.

THE WORD BAPTISM CONTAINS TWO IDEAS

Whether John baptised by pouring on water, or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word "baptise." A linguist determines himself by his own knowledge of the Greek language, and an illiterate man by the best evidence he can obtain from the testimony of others, whom, by his condition he is obliged to trust. To the latter it is

sufficient to observe, that the word is confessedly Greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism to signify dipping; they have always baptised, and do yet baptise, by immersion. This is an authority for the meaning of the word baptise infinitely preferable to that of European Lexicographers; so that a man, who is obliged to trust human testimony, and who baptises by immersion, because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action.

The English translators did not translate the word baptise; and they acted wisely, for there is no one word in the English language, which is an exact counterpart of the Greek word as the New Testament uses it, containing the precise ideas of the Evangelists neither less nor more. The difficulty, or rather the excellence of the word is, that it contains TWO IDEAS *inclusive of the whole doctrine of baptism*. Baptise is a dyer's word, and signifies *to dip so as to colour*. Such as render the word dip, give one true idea, but the word stood for two, and *one is wanting* in this rendering. This defect is in the German Testament, Matthew 3:1, "In those days came *John der tauffer*, John the dipper; "and the Dutch, "In those days came *John een dooper*, John the dipper."

This is the truth, but it is not the whole truth. The Saxon Testament adds another idea by naming the administrator *John se fulluhtre*, John the fuller. The Islandick languages translate baptism *skirn* scouring. These convey *two ideas*, cleansing by washing but neither do these accurately express the two ideas of the Greek baptise. Jesus was baptised in Jordan, but he was not cleansed from any moral or ceremonial turpitude by it, nor was any repentance mixed with his baptism. The word then conveys two ideas, the one literal *dipping*, the other figurative *colouring*, a figure, however, expressive of a real fact; meaning that John by bathing persons in the river

Jordan conferred a character, a moral hue, as dyers by dipping in a dyeing vat set a tinct or colour; John by baptism discriminating the disciples well-disposed for the Messiah from other men, as dyers by colouring distinguished stuffs. Hence, John is called, by early Latins, John Tinctor, the exact Latin of Joannes Baptists John the Baptist. Tertullian, the first Latin father, observes that baptism was administered with great simplicity, *homo in aqua demissus, et inter pauca verbalinctus*. The mode seems to have been this. The administrator standing in the water, and putting his hand on the back part of the head of the candidate, standing also in the water, bowed him forward till he was immersed in the water, pronouncing in the meantime, the baptismal words by which he characterised him a Christian.

Everybody knows how the Romans understood *demisso capite, demisso vultu, demissis oculis*, and the like. The Syrians, the Armenians, the Persians, and all eastern Christians have understood the Greek word baptism, to signify dipping, and agreeably to their own versions they all, and always administer baptism by immersion; but Mohammed, in the Koran has most fully translated the original word. He calls baptism *sehगतallah*, that is divine dyeing, or the tingeing of God, from *sehгах*, dyeing, and *Allah*, God. A celebrated orientalist says, Mohammed made use of his compound term for baptism, because in his time Christians administered baptism as dyers tinge, by immersion, and not as now 'in the west) by aspersion. Mohammed everywhere expressed great respect for the rites of Christians, and being asked why he set aside baptism, he answered, because the true divine tinct, which is true baptism, is faith and grace, which God bestows on true believers. This inward tinct is *half* the meaning of baptism, the other half is immersion in water.

The learned Dr. Gale, whose accurate knowledge of Greek was never doubted, traced the original word in profane writers, and proved that with the Greeks *bapto* signifies dip, *baptai* dyers, *baphia* a dye-house, *bapais* dyeing by dipping. *bammata* dyeing drugs,

PIONEER SUPPLEMENT

baphikee the art of dyeing, *dibaphos* double dyed, *baptiserion* a dyeing vat, etc. Tertullian preserves both the ideas in the few words quoted above, *demissus in aqua* is the first dipped, and *tinctus* the other coloured or characterised, so that the single word baptism stands for both dipping, the mode, and a person of real character, the only *subject* of baptism. There is propriety in acknowledging a believer in Christ a real character by baptism. It is giving him the name who has the thing. To this sense of the word all circumstances and descriptions agree

as baptising in the river Jordan going down into the water, coming up out of the water, buried in baptism, and the rest, so that the proper answer to the question, how did John administer baptism is, by immersion.

Summary

Controversy and study of the Word were impelling Dr. Thomas along a course that consummated in the doctrines of the Truth again being clearly proclaimed as a basis of obedience in Christ.

THE ETERNAL RIDDLE

*Israel, my people,
God's greatest riddle,
Will thy solution
Ever be told?
Fought — never conquered,
Bent — never broken,
Mortal — immortal,
Youthful, though old.
Egypt enslaved thee,
Babylon crushed thee,
Rome led thee captive,
Homeless thy head;
Where are those nations
Mighty and fearsome?
Thou hast survived them,
They are long dead.
Nations on nations
Coming and going,
Passing like shadows
Away from the earth;
Thou an eternal
Witness remainest
Watching their burial,
Watching their birth.
Pray who revealed thee
Heaven's great secret —
Death and destruction
Thus to defy?
Suffering, torture,
Stake, inquisition —
Prithee, who taught thee
Never to die?*

Thoughts Based On The Word**SMYRNEAN BELIEVERS**

Though in tribulation and poverty, the Spirit said, "Thou art rich." They were, therefore, the type of the approved; for no evil is laid to their charge. They were a congregation of such believers as James says, God has chosen; and he was a very competent judge in the case. "Hearken, my beloved brethren," saith he, "hath not God chosen the poor of this world, rich in faith, and heirs of that kingdom, which he hath promised to them that love him?" And as to "the tribulation," Paul says, "it is through much tribulation we must enter the kingdom of God" Acts 14:22. "Blessed the poor in spirit, for theirs is the kingdom of the heavens. Blessed they that mourn, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they which are persecuted, for theirs is the kingdom of the heavens" Matt. 5:3-10. These were "the consolations of religion," imparted in the instruction of Jesus and the apostles. "The Spirit anointed them to preach the gospel of the kingdom to "the poor in spirit" or, as Isaiah styles them, "the meek"; to honest and good-hearted people of childlike disposition — Isa. 61:1; Luke 4:18; Matt. 11:5; 10:25; 18:3; Luke 8:15... The Smyrneans were such; a poor, meek, persecuted, and richly faithful people. They were "Heirs of that kingdom" in which they believed; and, as every intelligent person, who is not spoiled by the clerical traditions of the Nikolaitans, knows, an heir is one who is to obtain possession of a thing after the present possessor dies; so the Smyrneans were not present possessors of the kingdom, but living in hope of some time or other coming into possession of "the kingdoms of this world," when "the Satan" the present and actual possessor of them, shall be forcibly ejected. They were heirs of these kingdoms patiently waiting to possess them, when they shall become "the kingdoms of Yahweh and of his Anointed," that is, of Jesus and his Brethren, illimitably anointed with the effluence of the Eternal Spirit; and thereby constituted "THE YAHWEH ELOHIM ALMIGHTY"; who, having conquered them in the war of his great and terrible day, shall reign over them during the Aions of the Aions, or the thousand years — Rev. 11:15; 16:14; 20:4-6.

— Eureka.

This Month's Exhortation :

The Cup of Blessing

*Brother J. S., of Wales, exhort us this month,
basing his comments upon 1 Corinthians 10:16.*

In exhorting the brethren of Corinth, Paul declared:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

I wonder how many of us are aware, that this oft-quoted verse is found in the very heart of a chapter in which Paul condemned idolatry? As I ponder these words, I see twelve men seated with their Lord at the table whereon lies the tokens of his Passover. One of that number, alas, was a worshipper of idols, for his god was money! He left that room, and John says: "And it was night." It was night indeed! Utter and complete darkness filled the heart of he, who, through his worship of mammon, was about to betray his Master for material gain.

Yet, although it was night outside the upper room, within was the Light of the world. The Lord handed around the bread and the wine — the communion of his own body, and then the "cup of blessing" — and gave both bread and wine deep meaning as he identified them with his offering.

Why Bread And Wine?

Thus the Memorial Feast was

celebrated for the first time, and we still keep it. But have we ever pondered the reasons which caused Jesus to choose bread and wine for his purpose? One would have imagined him taking a portion of paschal lamb and a cup of its blood, to teach the mystery of the Atonement, but he did neither. He replaced them with two quite different substances. I can almost hear Jesus saying quietly:

"My friends, there is no life in a dead lamb, nor in its shed blood!"

Remember who was presiding at that meal: the Light of the world. And the first reaction from light is life. Was this the principle which guided Jesus when he took up the bread and said: "This is my body"? We suggest that it was, and we quote John as our authority. Of all the Gospel writers, John made no mention of the institution of the Feast, yet his contribution is none the less important. In his twelfth chapter, he wrote of that period when Jesus had come to the very foot of Calvary, and he gives a vivid thought in which he described that coming event. He saw it, not as the shame of ignominy, but as the means of glory and honour:

"Verily, verily I say unto you, except

a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (v.24).

What Is Bread?

Was that the thought which motivated Jesus, and caused him to take a portion of bread and link it with his body? He was always the perfect teacher, and on the eve of his death, he gave one of his most significant lessons. How did he do that? By taking hold of a perfectly natural happening, and using it to teach a profound truth. What is bread? It is the most important product of the earth. In its finished state, it is the result of a corn of wheat being placed into prepared ground, where it not only dies, but in that very act, produces a germination which sees first the blade, then the ear, and finally the harvest. Then, ingathered and milled, it becomes our staple sustenance.

But have we omitted anything? Surely the most important, for all that mighty work is accomplished by a faithful Creator, Who set His Bow as the guarantee that seed-time and harvest should not cease (Gen. 8:22; 9:13-16).

So, man's natural sustenance is the outcome of a Divine promise that has never been broken.

But what of man's spiritual and eternal existence? What of that Seed which was the outcome of divine promise, who, through falling into prepared ground and dying, produced the firstfruit of a harvest that will be most bountiful, in whose sheaves we pray to be ingathered?

Study the Old Testament with these thoughts in mind! See the

Mosaic economy, with its table of Shewbread; its festivals when the sheaves were waved; its special ceremonies at the final ingathering. Consider what wonderful pointers they were to that final harvest of men and women, in whom the Founder will be glorified.

Think about the manna, and trace it to Bethlehem Ephrathah, the House of Bread. No longer should we wonder why our Lord took hold of bread. He taught a powerful truth, of how that bread came down from heaven to give eternal life to all who hungered after it. So the bread became the age-long symbol of Mediatorship, taking us back to the basic realities of Eden. The Word decreed that the seed of the woman should bruise the serpent's head, whilst re-opening the way to the Tree of Life in Paradise restored.

In Eden, God breathed the breath of natural life into the nostrils of the first Adam. What a contrast to the final consummation, when God will breathe in to the multitudinous second Adam, the spirit of eternal life. Meanwhile, as His guarantee, God has invested the Lord Jesus with immortal nature. I always remember, on an occasion, when I was marking Sunday School examination papers, the answer given by one young student to the question as to what is the first title of Jesus. She wrote in reply: "His first title, back in Eden, is 'The Seed'."

The Wine

Now we come to the other

emblem, as the Lord bypassed the blood of an animal and concentrated on the grape. Wine is the fermented juice of the grape, and Scripture aligns it with at least three meanings: in warfare, great slaughter; at Calvary, glory to God; in its influence, gladness of heart.

Did not Jesus embrace all these, when he passed around the cup? Were not all three features exemplified in his defeat of the devil? Has he not made possible the complete destruction of man's greatest enemy? It certainly is not a mere sentiment when we sing:

*"And thus that dark betrayal night
With his blest advent we unite;
The shame, the glory, by this rite,
Until he come."*

At his birth wise men brought gifts of solemn mystic meaning pointing forward to his mission. The gold, the frankincense, and the myrrh are found in the emblems before us, whilst the climax of the Lord's promise is heard in his statement:

"I will drink no more of the fruit of the vine until I drink it new with you in my Father's kingdom."

Application

As we again take the bread, let us learn a lesson from mother

nature, that most potent teacher! Consider that magical blade forcing its triumphant way above the surface of the ground, rich in its promise; Of what shall it speak to us in the future? Of just a loaf to be purchased and eaten — or a reminder of that first day of the week, when the divine Husbandman brought to fruition a very special product of His gardening?

When God raised His son, what issued from that guarded tomb? The firstfruits of the final harvest in which we pray we may find a place. Just as in Abraham's time, when Melchizedek came forth after the battle had been fought and won, so the Lord came forth after he had triumphed in the battle to which he had given himself.

So, today, as we gather around the table, we see in these symbols important principles: the kernel of our faith, hope and love. How true was Paul's final comment: "For we are all partakers of that one bread."

Let us eat and drink with renewed consecration; giving thanks to God, Who giveth us the victory through our dear Lord (Phil. 4:13). J.A.S.

NIXON'S BOAST

"We earnestly await the return of our Saviour, for only he can wipe away the gross darkness of wickedness that covers the world, and worsens every day. Meanwhile, how vain is the boast of President Nixon. He claims that he will make wars to cease, and bring peace to the earth! Surely, "He that sitteth in the heavens shall laugh, the Lord will have them in derision" (Ps. 2:4, 5-9). What a privilege is ours to know who it is that will bring peace and righteousness to all the earth; and to know the signs of his coming."

(Extract from letter)

— R.M.T. (NZ).

Shepherds of the Flock

If a vote were to be taken to ascertain the most popular Psalm, there is little doubt that Psalm 23 would be high on the list. It has been praised innumerable times, and has formed the basis of countless exhortations.

Yet the power of its message has not been exhausted.

Its author was David. Not David the shepherd-boy, but David the king. It is a mature man of experience, who has tasted the responsibilities of authority, who wrote the words of v.5, and therefore of all the Psalm.

The duties of David the King were not much different to those of David the shepherd, except that as King he found far greater difficulties with the two-legged goats that found place in his flock, than he did with his four-legged sheep. Of David it was said elsewhere:

*"He chose His servant David,
Took him from the sheepfolds,
Fetched him from the care of ewes,
to tend His people Jacob,
To shepherd His own Israel;
And he did tend them honestly,
He led them with ability"*

(Ps. 78:70-72).

There is responsibility in authority as David found. The relation between shepherd and sheep applied also to the king and his subjects; with this difference, that the subjects were not so pliable as the sheep. David found greater trouble and sorrow in the palace, than ever he did in the sheepfold.

Ecclesial life provides us with a taste of this. We commence a New Year in troublous times, and a greater responsibility rests upon those in Ecclesial positions of prominence, to act wisely, and give a sound lead, in matters of doctrine and practise. They cannot please themselves. The welfare of others will be helped or hindered by their actions and decisions; and whilst individual responsibility rests upon every member to heed the voice of the Good Shepherd (John 10:27), the leaders can provide encouragement to that end..

It is appropriate, therefore, to listen intently to David the shepherd-boy and the shepherd-king, in the Psalm we will read this month according to *The Bible Companion*, for therein is a sound guide for all who would lead others.

"Yahweh is my Shepherd"

It is a first principle that we define Yahweh's relationship to us, and ours to Him. If, in fact, He is our Shepherd, we must follow the path He has laid out for us. We must not stray into paths of our own choosing, if they diverge from His. The plodding gait of sheep patiently following the shepherd, must be imitated by us in relation to the teaching proclaimed in the Word.

A sheep might, by its piteous bleating, claim that it is a member of the flock; but if it does not fol-

low the shepherd, its claim is not valid.

Let shepherds in Israel see Christ the manifestation of Yahweh before them as the "chief Shepherd of the flock." If He is really such, they will be conscious of His presence, and will ever set Him before their spiritual vision.

"I shall not want"

Trust and confidence is expressed in this statement. No shepherd worth the name would allow his flock to want. Only hirelings do that. A hireling is one who ignores the requirements of the flock for his own personal advantage or prestige. He does not anxiously ponder the needs of the flock, but will give it what pleases him. Under his care, the flock becomes starved, thin, emaciated.

If so-called shepherds quarrel, what happens to the sheep? They are neglected, and become a prey to any straying wolf. And there have been straying wolves near the flock whilst shepherds quarrel. The true shepherd will fight the wolf, whilst feeding the flock. He will not mistake one for the other; nor recruit the sheep to do battle with the wolf. What a grand opportunity for a pack of wolves to come upon a flock behind which the shepherd shelters, whilst urging the flock to fight. This has happened in the spiritual realm of things.

If our eyes are steadfastly directed towards Yahweh the Shepherd of Israel (Ps. 80:1), we shall have a self-sufficiency in all things. Nor will the flock starve.

"He maketh me to lie down in green pastures;

He leadeth me beside the still waters."

What glorious language. The words move smoothly along like a pastoral symphony, quietly, slowly. One can picture the shepherd in front, alert, looking for good pastures afar off; and the sheep slowly shuffling along behind.

Strange, it says nothing about leading the sheep into areas of controversy. On the contrary, they are led to "green pastures" and "still waters," suggestive of confidence and contentedness.

The shepherd is skilled, and knows what the sheep wants. He guides them away from poisonous plants to that which will provide nourishment and refreshment. He does not experiment in this regard. He does not try out a new plant or two (such as the lush cape tulip in Australia that has struck down many sheep). He does not lead them to the agitated rushing waters of debate; nor to the desert of dissension and doubt. He knows that both proper environment and good food are necessary to their growth. He feeds them, and does so with authority. He "makes me to lie down" in green pastures. He is intent upon developing the flock.

*"He restoreth my soul;
He leadeth me in the paths of righteousness, for His Name's sake."*

He carefully supervises the flock, to ascertain whether any require remedial treatment. He revives the drooping spirits of those who are weary, and draws each one to him by his kindly consideration of their needs.

He leads into paths of righteous-

ness. The Hebrew for paths is *mahgalah*, and is from a root signifying "to revolve." The expression has been rendered as "orbits of righteousness."

As planets move in an orbit around the sun, so sheep are held in place by the mysterious influence of the shepherd. The planets reflect the light of the sun, as the sheep do the care of the shepherd.

Why will certain sheep follow only a certain shepherd? Because of its confidence in him. What responsibility there is in holding such a position! How important to lead only into paths of righteousness. The charge of the light brigade lead courageous men to death because confidence was placed in a blundering leader. Shepherds of the flock can use their influence for good or ill. Let them remember that the chief Shepherd is yet to call for an account of their stewardship.

"Take heed therefore unto yourselves, and to all the flock, over the which you have been made overseers, to feed the Ecclesia of God . . ."
(Acts 20:28).

If Yahweh is truly our Shepherd; if we are of the flock of the Good Shepherd, there will be that mysterious, unseen link between us and Him that will keep us in the orbits of His righteousness.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

David led his flock along many a dark defile, where death lurked in many forms; but because he followed One greater than he, he feared no evil. His confidence was in Yahweh his Shepherd.

Sometimes men place confidence in a lesser shepherd. They reason that if the shepherd does this, or teaches that, it must be right. But when we are wandering through some deep depression; when the gloom is great and the shadows heavy, we need the guidance of the Good Shepherd.

David was a shepherd, but he put little store in his ability. He looked for guidance elsewhere, and led the flock accordingly.

What a valley of shadows we have passed through in recent months! Problems have mounted, friends have deserted, difficulties have grown, doubts in one another have been expressed. But is it all in vain? No, a thousand times, No! Have we not benefitted? Surely we have if we have turned to Yahweh. Have not these very problems, difficulties and doubts, caused us to see One stronger, wiser, more loving and considerate than ourselves or our friends? Undoubtedly they have.

Sometimes we have moved along the dark and gloomy valley, and have seen only rugged, precipitous, barren cliffs ahead of us. It seems as though there is no way out. But the valley has turned, and a little sunlight has filtered through. Life is like that. The darkest hour is just before dawn. When David returned to Ziklag from the Philistines, his own followers spake of slaying him because of the seeming tragedy that awaited them. In that moment of deepest gloom he was "greatly distressed" (1 Sam. 30:6); yet, a few hours later, he was being proclaimed king in Hebron!

The drama of the divine purpose teaches that every valley of shadows has an ending.

But even in the valley there is help. No matter how deep the gloom, nor intense the darkness, we can stretch out our hands and find Yahweh. "Cast thy burden upon Yahweh, He will sustain thee . . ." we are told. "Seek Him," we are exhorted. And He replies to such who do: "I will never leave thee nor forsake thee." No matter how dark and gloomy life might be, we are not on our own. Jesus told his disciples: "Behold, the hour cometh, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me" (John 16:32).

"Thy rod and Thy staff, they comfort me."

The shepherd's crook had a twofold use: it was used to both count and discipline the flock. In regard to the first, it included one as a member of the flock, and expelled strangers from its midst; and in regard to the latter, it punished rebellious and stubborn sheep, or, with the curved end, drew them out of the bogs of danger and difficulty.

There is comfort in the knowledge that the Shepherd is overlooking the flock, and is ready to gather in, or exclude, as the case may be. It was Paul who said: "The foundation of God standeth sure, having this seal: The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

There is comfort also in discipline when the mind is properly exercised by it.

It is evidence that Yahweh is not indifferent to us; for does He not chasten those whom He loveth? This is the case even in the most difficult Ecclesial and personal distresses. Remember, the Good Shepherd still "walks in the midst of the Ecclesias" (Rev. 2:1), and is cognisant of all that is taking place. Why does He permit these troubles? The answer is, for our benefit. He wants to teach us something. He wants us to realise that somewhere we have lacked; that there is an imbalance in our labour, our attitude. Let us look inwards. Let us not excuse ourselves. Let us seek the disease and apply the remedy. If not, and if Yahweh loves us, we will continue to experience the rod. Then let us examine our motives and our methods, our attitudes and our teaching.

The rod is there to pull us out of the bog; to save us from sinking under the mud. All our troubles are to that end, and if we view them aright, and apply the curative principles of Yahweh Ropheka, we will emerge from darkness and evil to greater light, power and happiness.

Faith and patience is meanwhile necessary.

*"Thou preparest a table before me
in the presence of mine enemies;
Thou hast anointed my head with
oil; my cup runneth over."*

Now the figure is changed. It is the shepherd-king who speaks. The flock has emerged from the boulder-strewn, gloomy defile

which twists and turns in confusion throughout the mountain labyrinth; and now, beyond, in open pasture country the shepherd as a king, is relieved and relaxed, whilst the sheep, as his guests, are protected and happy. To them he ministers of his bounty.

We confidently believe, at the opening of a New Year, that there is a great possibility of Ecclesias moving into open pasture country. The Shepherd is there beckoning us, and it is for us to follow Him in our ways. By doing so, we will emerge from the shadows. The feast then awaits us. We can be assured that if we conduct ourselves wisely now, to the glory of our heavenly Shepherd in this time of difficulty, our cup will ultimately overflow.

*"Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of Yahweh for ever."*

This delightful Psalm ends on a note of hope; a hope that takes in the future when the great flock of Yahweh shall be gathered together as one in the Home of Prayer for all nations, under the Good Shepherd. At that time, in a way im-

possible now, we will learn how Yahweh's goodness and mercy have been with us in all circumstances, even in times when darkness and gloom have seemed greatest so as to hide Him from our view.

That is the challenge; and today is our day of opportunity. If, for the moment we seem to be in the Valley of Shadows, there is light ahead. The Good Shepherd is still leading the flock, though the darkness is such that it is hard for us to make out His true shape. Yet we hear Him, and He is our confidence.

Let us then move steadily on, and in this year before us, let us seek the divine guidance as to what we should do, and blend courage with faith to perform it. Let the Chief Shepherd of the flock lead us, and let us in turn encourage others to follow; and may the blessing of Yahweh be with us all to that end. Above all, may 1973 witness the return of the Good Shepherd, that we may be gathered to Him, preparatory to dwelling in "the house of Yahweh for ever."

-- EDITOR.

AMERICA TRAINS FOR M.E. WAR

The *Philadelphia Inquirer* (USA), claims that the U.S. Army is no longer training infantry officers to go to Vietnam. Instead, it is preparing them to fight possible wars in the Middle East and Europe. Col. Byron Green, director of instruction at Fort Benning, Ga., the base where most Army infantry officers are trained, declared: "We had to give up our emphasis on how to fight against huge mechanized forces in the open country of the Middle East and Europe, to train for Vietnam. But the demand for officers in Vietnam has dwindled so much that it has been possible to re-orient the training curriculum."

(We thank A.J. of USA for the interesting cutting received. The manner in which the Middle East has come into prominence in world strategy is a most significant feature of fulfilling Bible prophecy. See Zech. 14:1).

2. Snow : A Metaphor of Deceit or of Purity

Illustration Of Treachery

In the picturesque language of Scripture, among other things, snow has been used to illustrate treachery and hypocrisy. Consider the sad lament of Job, as he summed up the attitude of his so-called friends (Job 6:15-18):

*"My brethren have dealt deceitfully
as a brook,
As the stream of brooks they pass
away;
Which are blackish by reason of the
ice,
And wherein the snow is hid;
What time they wax warm, they
vanish;
When it is hot, they are consumed
out of their place.
The paths of their way are turned
aside;
They go to nothing, and perish."*

This is a scathing indictment upon false brethren. They appear as snow, which covers the surface of lightly frozen streams with the appearance of solidarity; when, in actual fact, there is nothing beneath the fluffy snow but a thin layer of ice, which breaks under the weight of all who, in trusting innocence, would cross the stream.

Further, in the trying heat of summer, snow melts away and vanishes. No longer does the brook have an appearance of purity, with its covering of white snow; but, as both snow and ice melt, and the flooding water swirls down from the mountain, it stirs up mud, and appears a dark, dirty

hue.

How true of hypocrisy. Under trial, the garment of so-called righteousness is laid aside, and the dark hues of deceit and treachery are revealed.

Job declared that the brooks which he described wended their way into the desert, and eventually came to nothing. This, too, is the fate of the hypocrite. In another place, the patriarch declared (Job 14:19):

*"Drought and heat consume the
snow waters;
So doth the grave those which have
sinned."*

As it was wise to test the snow-covered ice of the frozen brook before putting the full weight upon it, so we are instructed to "try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John 4:1). It is useless placing confidence in brethren who are treacherous and deceptive in one crisis, or fearful and unstable in another. Every tree is recognizable by its fruit, and false brethren are inveterate self-seekers, like Diotrophes, who "loved the pre-eminence" (3 John 9), and was prepared to oppose the teaching of the Apostle to secure it.

Paul referred to a class of false brethren who "by good words and fair speeches deceive the hearts of

the simple" (Rom. 16:18). They are like the snow on the thin layer of ice: the external purity of their appearance deceives the shallowness underneath. The tragedy of "good deeds and fair speeches" unmotivated by a genuine spirit of truth-inspired humility, is that they are so persuasively deceptive as to delude the simple — those who are trusting, but not well-informed.

Let all recognise that the first honour belongs unto God and to no other; least of all to those whose own lofty self-sought glory lasts no longer than the rising of the sun upon the snow. The heat of the sun soon melts the white snow, leaving only slush behind. So it is when trouble rests on those who otherwise seem pure and righteous. Let us be careful. Particularly in times of Ecclesial trouble as at present. Surely much has been said that can hardly be prefixed with a "Thus saith Yahweh," and when that is the case, we must beware. A considerable portion of the debating has been on no higher level than emotional sentimentality which is historically unstable. Personal opinion, fleshly feelings, platitudes and sentiment are sometimes set forward instead of reasoning out of the word. They represent the thinking of the flesh.

Snow Describes Unseemly Actions

In Proverbs 26:1, Solomon describes honour conferred upon a fool to be as unseemly as snow in summer. He wrote:

*"As snow in summer, and as rain in harvest;
So honour is not seemly for a fool."*

It is unseemly, unfitting, inappropriate, incongruous and contrary to the natural laws of creation, to have "snow in summer at the time of harvest"; and it is equally unseemly, unfitting, and inappropriate to give honour to one whom Yahweh knows as a fool. We are often not the judges of that. Frequently, those who appear to be wise to the world are fools in the sight of God. Let us heed the instruction of Paul:

"Ye see your calling brethren, that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the (so-called) foolish things of the world to confound the wise . . ." (1 Cor. 1:25-27).

The reason why these worldly-wise men are considered fools is because they view with contempt the things of God. To them they are "foolish" and "weak", and they do not realise that the so-called "foolishness of God" is wiser than the reputed wisdom of the world; nor the so-called "weakness of God" much more powerful than the so-called strength of the flesh. God has deliberately chosen men esteemed foolish by the world, to be the repositories of His wisdom and strength, and to so conquer at last, that "no flesh shall glory in His presence."

Hence, the teaching of the Word is, "He that glories, let him glory in Yahweh" (Jer. 9:24).

When Snow Is Refreshing

But if it is as unseemly to have snow in summer as it is to have honour conferred upon a fool, what of the statement of Solomon

in Proverbs 25:13:

"As the cold of snow in the time of harvest,

So is a faithful messenger to them that send him:

For he refresheth the soul of his masters."

Notice that both references relate to the time of harvest; but in the case of one, snow is esteemed a curse; whereas in the other, it is considered a blessing.

Consider how refreshing is a brisk, cool day to toiling labourers in the hot fields of harvest. Their weary bodies and flagging spirits are revived by such an occurrence; they are encouraged and given new impetus by the respite from the heat.

Just so is a faithful messenger to them that send him. He encourages others in their labour, and gives them new impetus in their toil.

How appropriate is the metaphor. We are likened to labourers in the fields of Yahweh (Matt. 13); and how helpful are faithful messengers to us! They provide encouragement in times of trouble; and revive the flagging energies with promises of good. They are refreshing: as refreshing as a cool breeze on a hot, humid day.

We, too, can act the part of faithful messengers. In fact, we are called upon to be as such. Our first duty, of course, is to live "righteously, humbly, and holily in the midst of a crooked and perverse generation," but we are also called upon to "hold forth the word of life" (Phil. 2:15-16). We are to live and proclaim the Truth, and in so doing, we become "faithful messengers" refreshing the

souls of others.

The question is: How faithful is our service? Do we weary others with our excuses, our pre-occupations, our procrastinations? Do we tire others by resisting the appeals to submit to the sacrificial self-denial of righteous conduct?

A faithful messenger refreshes the soul of his master. "If I be a Master," said Yahweh to Israel, "where is my fear" (or respect — Mal. 1:6)? The infidelity of Yahweh's national servant is our warning. Israel was called to "show forth the praises" of Yahweh (Isa. 43:21), but instead, as He declared:

"Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense."

Because of that shameful rebellion against the easy yoke of a compassionate Master: "I have given Jacob to the curse, and Israel to reproaches" (v. 28), declared Yahweh. Israel's condemnation lay in their unwillingness to comply with the requirements of their God; the nation performed the letter of the law in all its showy statutes, but was morally insensitive to the spirit which those statutes were designed to inculcate.

Israel "despised the messengers of Yahweh" (2 Chron. 36:14-16), and angered Him by so doing. In their colossal stupidity they declared: "There is no hope; but we will walk after our own devices" (Jer. 18:12). Jeremiah revealed

the folly of their ways:

"Therefore thus saith Yahweh: Ask ye now among the heathen, who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? My people hath forgotten Me" (Jer. 18:12-15).

Only one who was completely devoid of sense and reason would have done so. The pleasant, revitalising, refreshing and pure snow-waters of Lebanon were much to be preferred to the drought-stricken wilderness to which Israel was ultimately ban-

ished (Amos 8:11-13). Spiritual famine and drought were sent upon the land. "They shall wander seeking the word of Yahweh, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

There is a warning in this. Israel despised its privilege as the people of God. We can do the same. Let us, instead, hearken to Yahweh's messengers, and receive from the Word that encouraging, refreshing instruction that is as vitalising as a breath of cool air on a hot and humid day.

— K.M. (Enfield).

WAR AGAINST THE BIBLE

War has not been confined to men and nations; it has been directed against the Bible because flesh has ever feared the effect of its teaching.

Two hundred years before Christ, Antiochus Epiphanes, King of Syria, was so enraged against his Jewish subjects because of their joy at the false news of his death, that he not only ordered a wholesale massacre of Jews, but issued a decree ordering the survivors to accept paganism, and every copy of the Old Testament to be burnt. A great destruction of the Scriptures took place in consequence; but a faithful remnant of the Levites, under the leadership of Mattathias, a descendant of Aaron, in the line of Phineas, made a stand against the flood of apostasy that covered the land, and turned the tide, and under his son, Judas Maccabeus, re-established the national independence for a brief period, purified the Temple, saved the Scriptures, and restored the law.

Another attempt was made, five hundred years afterwards, in the reign of Diocletian, the pagan Emperor of Rome. There were attempts in the previous reigns, but this was the most formidable. It was particularly directed against Christianity. Under it thousands of copies of the Scriptures were delivered up to the flames. Strange to say, when the government of Rome became professedly Christian, the same diabolical enmity to the Bible was manifested. Repeatedly under the Popes, the Bible has been proscribed and ordered to be destroyed. In England, many thousands of copies have been burnt in the open squares of the principal cities; and multitudes of excellent people have languished in prison for no other crime than that of refusing to give up the Bible.

How great is the privilege of the present day. Let us value the great treasure that we have in being able to read and teach the Bible without hindrance! How strange it is that when the Bible was opposed it was far more greatly appreciated than in these days of tolerance.

— Good Company (Amended).

Cyrus the Destroyer of Babylon

Cyrus: Yahweh's Servant

It is a remarkable testimony of Divine inspiration that, at least two hundred years before the city fell, Isaiah prophesied details of the destruction of Babylon, and also named the key man in the operation.

So amazing is this, that some commentators have stumbled at the mention of Cyrus as "My shepherd who shall perform all My pleasure" (Isa. 44:28), and "His anointed, whose right hand I have holpen" (Isa. 45:1), considering that such titles could not be given to a pagan king.

One commentator even asserted, without corroborative evidence, that the word "Cyrus" was corrupted from the original text, which should read an "artificer" or "tradesman." He proposed that this should be done by changing two Hebrew letters, and so reduce the word to a common noun relating to an individual.

Apart from this completely unauthorized change of scripture, the theory itself is negated in the verses that follow: "I have even called thee by *thy name*: I have *surnamed* thee, though thou hast not known me" (Isa. 45:4). Yahweh also called Nebuchadnezzar, the destroyer of His temple, "My servant" (Jer. 27:6), and Constantine, the man-child of sin, who overthrew pagan Rome,

"Michael" (Rev. 12:7). However, those titles did not, in themselves, confer any spiritual holiness or righteousness upon their possessors. Rather, they indicated that such men would be Yahweh's instruments to fulfil His purpose on a national level; as in the case of Cyrus:

"Yahweh stirred up the spirit of Cyrus, King of Persia, that he made a proclamation . . . All the kingdoms of the earth hath Yahweh God of heaven given me, and He hath charged me to build Him an house in Jerusalem which is in Judah" (2 Chron. 36:22-23).

Cyrus, like Hezekiah in the book of Isaiah became the type of Yahweh's true "Servant" and "Shepherd", His true "Anointed" the Lord Jesus Christ. It is Christ and his "anointed ones" (cf. Zech. 4:14) who will yet fulfil the dual role performed incipiently by Cyrus and the Medes. They will:

1. Execute the destruction of the Great City of Babylon (Rev. 17:14), through the drying up of the Euphrates (Rev. 16:12).

2. Execute the deliverance of Israel from Babylon (Rev. 18:4), and supervise the re-building of the Temple at Jerusalem (2 Sam. 7:13).

Concerning Messiah, Isaiah recorded the words of Yahweh: "I have raised up one from the north (or "the obscure place" - Strong), and he shall come: from the rising of the sun ("Kings out of a sun's

rising" - Rev. 16:12; Mal. 4:2) shall he call upon My name and he shall come upon princes as upon mortar, and as the potter treadeth clay" (Isa. 41:25).

The Work Of The Future Cyrus

Concerning Cyrus, Brother Thomas comments as follows in *Eureka*:

"Now a similar fate awaits the Roman House that in the days of Belshazzar befel the Chaldean House of this same kingdom of men. The Median father Darius, and his political son, but fleshly nephew, and Yahweh's Messiah and Shepherd - Cyrus the Persian, besieged the Shinar House. He dried up 'the great river Euphrates' from the city; and marching their 'sanctified ones' along its bed, captured the house of the kingdom, and slew Lucifer, the son of the morning, with the sword (Isa. 13:3, 17; 14:12; 44:28; 45:1; Dan. 5:30). But in these things that were transacted against the original Babylon, there was a mystery. Cyrus, whose Hebrew name *Choresch*, which is a contraction of *Chayoraish*, and signifies "Like the heir, was, as his name was intended to express, the type of Christ in the execution of his mission against 'the Great City of Babylon' of the latter days. Yahweh's sanctified ones, the Medes and Persians, under Cyrus, were also typical of the saints, who with Christ Jesus 'the heir of all things,' and 'joint heirs with him,' at the head of the armies of Israel, are to enter the Great City when 'the great river Euphrates', in a political sense, shall be sufficiently 'dried up' to admit of their passage through into the Roman house of the kingdom of men, in which they will slay the Papal Lucifer - "the Beast and the False Prophet" - the Little Horn that has eyes and a mouth speaking great things and blasphemies. The great river Euphrates, which flows into the Great City, has dried up greatly; that the way of these kings from the Sun's risings, may be prepared - the power of the fourth, or Ottoman angel is now only nominal;

and the Gallic Frogs have well-nigh performed their mission: what, then, remains, but that Yahweh whom we seek should suddenly come to His temple, the Messenger of the Covenant whom we delight in? (Apoc. 16:12-15; Mal. 3:1); and having broken, as a thief, into the strong man's domain, bind him with chains and cause Babylon to fall, no more again to rise and curse the world with her cruelty and deceit" (*Eureka*, vol. 2, pp.653-654).

For this work of the anti-typical Cyrus, we impatiently wait today.

Rise Of Cyrus

Cyrus II, whose father was a Persian and his mother a Mede, came to the throne of Anshan, an Elamite region, around 559 B.C. Following a decisive defeat of the Median king, Astyages, the Persians assumed the ascendancy over the Medes, as illustrated in Daniel's vision of the Medo-Persian bear which was "raised up on one side," or "raised up one dominion" (mg. - Dan. 7:5).

Having extended his conquests over the Arabian world, finally defeating Croesus, king of Lydia, in about 546 B.C., Cyrus turned his eyes towards the great, invincible city of Babylon. How could he breach the mighty walls of a city that had withstood a twenty-year siege? Yahweh had provided the answer through His prophets.

Attack On Babylon

The historians, Xenophon and Herodotus, as collected by Rollin, provide a descriptive epic of the fall of the city which so accurately fulfilled the words of Isaiah and Jeremiah.

When Cyrus arrived at the city, he proceeded to build a long ditch around the northwest corner of the

city walls, starting at the edge of the Euphrates, and finishing towards the marshlands to the west of the city.

The inhabitants of the city, supposing that Cyrus was digging-in for a twenty-year siege, derided him from the top of the walls — which was precisely the unsuspecting effect upon the inhabitants which part of the operation was designed to achieve. As yet, Cyrus had not revealed his plan even to his closest generals.

Meanwhile, Belshazzar was more concerned with public celebrations than with watching developments outside the walls. He organised a huge feast to celebrate one of Babylon's religious festivals to which were invited "a thousand of his lords" together with ladies of the court.

"Belshazzar (whose name means 'Bel protect the king') while he tasted (lit. 'to be warmed by' — cp. 'in their heat' — Jer. 51:39) the wine, commanded to bring the gold and silver vessels which his father (mg. grandfather) had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein . . . They drank wine and praised the gods of gold, silver, brass, iron, wood and stone" (Dan. 5:2-4).

One cannot help but notice the parallel to modern day Babylon: the Mother of harlots who defiled the holy things of Yahweh, and whose priests become drunken upon "transubstantiated" blood while the people bow to idols of wood and stone.

The Drying Euphrates

Outside the walls Cyrus, who had been informed that in the city

a great festival was to be celebrated which customarily occupied the whole night in a drunken orgy, planned the final phase of his attack. He posted part of his troops at the point of entrance of the river under the north wall into the city, and another contingent of soldiers at the southern portion of the wall, where the river flows out. He then instructed both parties to enter the city along the river bed just as soon as the waters became fordable.

All his non-combatant troops then set about breaching the earth between the river bank and the channel which had been dug earlier in order to divert the bulk of the river into the swamp lakes. So quietly did the men work that they could hardly be heard above the chorus of the croaking frogs in the marshland. So also in our times, the croaking of frogs, commenced by the French Revolution (Rev. 16:12-13) has provided a prelude to the drying up of the political Euphratean power.

The Fear-stricken Belshazzar

By this time, Belshazzar's knees were knocking together, and his mind greatly disturbed as his gaze, hazed by excess of wine, fixed upon the mysterious writing on the wall (Dan. 5:5-6). Belshazzar then screamed for his priests to interpret the strange phenomenon, "but they could not read the writing" (v.8), any more than Babylon's priests of today can read "the writing on the wall," and "discern the signs of the times," which bespeak the imminence of their own destruction (cp. Matt.

24:32-34).

The Queen* having entered the chamber of revelry, being attracted by the alarm, convinced the king to call Daniel to audience. And "being brought before the king," Daniel rehearsed the incidents of the previous chapter: his grandfather's haughty arrogance "who opposed and exalted himself above all, as if he were God" (2 Thess. 2:4), yet was "cast down to the ground" (Ps. 14:12). He then indicted Belshazzar for his pride and sacrilege, and his defiance of God in full knowledge of the things concerning his grandfather. The interpretation was then given by Daniel ("the judgment of El"): "Mene, Mene" ("numbered, numbered") - Babylon's kingdom was finished; the words being doubled to show that the fulfillment was sure (Gen. 41:32; and so shall it be doubled to Rome - Rev. 18:16); "Tekel" ("weighed") - in Yahweh's balance (Job 31:6); "Upharsin" ("they shall divide it") - a reference to the Medes and Persians (v.28), from "peres" (Persia) meaning "to divide" (Isa. 21:2, 5, 9).

This interpretation, one would think, would have further alarmed and aggravated the royal company, and stirred up immediate defensive action, but this was not to be. As Isaiah indicated (21:4-5), the feast would continue despite the urgent

prophecy of doom. So, likewise, will "Babylon the great" fail to heed the teaching by the saints of the "aionian Gospel," which Christ returns, and shall precipitate their "fall" to the ground (Rev. 14:6-8).

The workmen of Cyrus, outside the city, had by this time worked well into the night. The water of the Euphrates was now flowing swiftly into the man-made channel, and out into the marshlands. The level in the river, having reached thigh depth, two contingents of troops, one commanded by Gobrias and the other by Gadatas, began their march under the walls of the city, and along the river bed up to the huge brass gates on the east bank, which gave access into the religious heart of the city. These gates were usually locked and guarded with strong security all night, but the troops found the main gates open and unguarded, as Isaiah had prophesied two hundred years before:

"Cyrus whose right hand I have holden . . . to open before him the two-leaved gates; and the gates shall not be shut. I will break in pieces the gates of brass . . ." (representatives of "barriers of flesh" — Isa. 45:1-2).

If these gates had not been open, the whole enterprise may have been defeated.

The City Falls

Rollin quotes the words of Xenophon to describe the taking

* The queen was evidently Nitocris, Belshazzar's mother, and wife of Nabonidas, who at this time was absent in the field of battle. Nebuchadnezzar was the father of Nabonidas and grandfather of Belshazzar (note Dan. 5:2 — mg.). As Belshazzar and his father were co-rulers in the kingdom, Daniel was offered the reward of "third ruler in the kingdom" (vv. 7,29) if he could interpret the vision.

of the city, a description which perfectly agrees with Scripture (cp. Dan. 5:30; Jer. 51:39, 57):

"Having gained access to the city, without the slightest opposition, the two bodies of troops penetrated right through to the royal palace, surprised the guards and cut them to pieces. Some of the company within the palace, opening the doors to know what noise it was they heard, the soldiers rushed in and quickly made themselves masters of it; and meeting the king who came up to them with sword in hand, at the head of those who were in the way to succour him,

they killed him, and put all those that attended him to the sword."

Daniel had evidently left the palace before the arrival of these soldiers. So Babylon was taken, and the king's night of pleasure turned suddenly and dramatically into one of fear (Isa. 21). So it will be when the Lord returns to overthrow Babylon the Great in company with the "Kings of the Sun's rising."

— P.P. (Coburg).

ENGLAND AND THE COMMON MARKET

"The sub-divisions taking place in Europe are interesting. For more than a decade, 'the six' have presented a fairly solid community as the basis for the Common Market. More recently, the six was increased to ten, but early this month, this was reduced to nine countries. The Common Market has brought Scandinavia to the crossroads, and three countries have chosen different paths: Denmark is to become a full member; Sweden has concluded a free-trade agreement with it; whilst Norway has rejected the offer of membership. The people of Denmark approved membership by a solid majority, which has secured her butter and bacon exports to Britain, so she hopes Britain will remain an E.E.C. member. The problems facing Sweden are complex; she is undergoing a severe economic recess, with falling profits and unemployment at a post-war record. Despite this, her economy is basically strong, and industrial leaders hope for another agreement with the E.E.C. to give them more scope. Norway's rejection and withdrawal from the Common Market had the support of her farmers and fishermen, who voted solidly against the Market. Personally, I do not envisage ten members occupying the Western leg of the Image; for it would be more congruous to have five toes on each foot; and this may be the final assortment when the image is ready to stand upon its feet. God is shuffling the world's stage for the final scene to be enacted by the conquering Hero of Israel."

(Extract from letter)

— G. HOLTON, Eng.

(We cannot overstress the significance of the Common Market in the development of nations at this time of the end. It is fundamental to the establishment of the latter-day manifestation of the Image as seen by Nebuchadnezzar, and therefore an outstanding sign of Christ's imminent return. — Editor.)



A CORRECTION

We wish to correct an unfortunate mistake that was overlooked in proof-reading. On p.39 of this volume, the statement is made that "Byblos means blood." It should read: "Byblos means book." The word "Bible" comes from the word Byblos, the ancient town on the coast of modern Lebanon.

Facing the Challenge

"A succession of events has demonstrated that a fixed and predetermined purpose is in process of development, unknown, indeed, to 'the powers that be', but known of God, revealed in His word, and guided by His hand. That purpose is the gathering together of the hosts of the nations against Jerusalem to war; that the Eternal Spirit, by Jesus, the King of kings, may smite them upon the mountains of Israel; and in concert with resurrected and living saints, at the head of the armies of Israel, re-establish the throne and kingdom of David, and subjugate all other kingdoms to this New Power in the earth. Hence, 'when you see certain things coming to pass, then look up, and lift up your heads; for your redemption draweth nigh' — a saying which intimates that the approach of redemption, whatever it may consist in, may be known by a current fulfilment of predicted things, shortly preceding its manifestation." (Elpis Israel — Preface to the Third Edition).

Things Anticipated

Amongst the "certain things" predicted to "come to pass," was the phenomenal development of Russian power. Brother Thomas commented:

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

One hundred and twenty years

have elapsed since those words were penned, and it is obvious that vast strides have been made by the Russian colossus in the building up of its Image-empire. This testifies that we have reached the "time of the end." Nevertheless, the Image still awaits its completion under the hand of Gog; for that prophesied man of destiny has yet to appear. Meanwhile, prophecy speaks of other ominous signs, indicative of the approach of divine judgment. The Lord, himself, warned of the deterioration of social and spiritual conditions at the time of the end which would rival those of the days of Noah and of Lot.

His words are significant, and should be closely heeded by us in this generation. Noah lived to see widespread loss of separateness by the ecclesia. The power of its

witness against the world of darkness became useless. It reflected the attitude of society generally, which had abandoned divine laws and principles as standards of justice and morality. The moral, social and governmental conditions were appalling. Society became disorganised, violent and hopelessly corrupt. So degenerate did mankind become, that God determined to destroy civilisation, and to make a new start with Noah and his family. Amidst this universal degeneracy and wickedness, Noah was a shining exception:

"But Noah found grace in the eyes of Yahweh. These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God" (Gen. 6:8, 9).

Noah's Example Today

Observe Noah's noble qualities of character, for they were the key to his righteousness, and effectual to the saving of his house. Firstly, he was just, or righteous; and his righteousness was of that robust quality which can only be developed in sinful flesh where such is motivated and inspired by a virile, enlightened faith in the things of Yahweh. Thus Paul:

"Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and He is a rewarder of them that diligently seek Him. 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 . . ." (Heb. 11:6-7).

Faith, plus a diligent seeking, a heeding of the warning, and a preparation to meet it, are suggested in the above statement. Noah

both heard and acted. This is the inevitable result of one who is motivated by the Truth. Brother Roberts observed in *The Law Of Moses*:

"It is morally impossible for a man, believing the Truth, to live in rebellion against its demands."

Noah was a man whose life was in moral harmony with the demand of the Truth. But in his day, as in other ages, there was also a different class of professors of the truth. Brother Roberts observes:

"There were professors of the truth in Peter's day of whom he says 'they cannot cease from sin', 'their conscience is seared with a hot iron'. This is a different class. They were the incurable lepers who were apostolically directed to be dealt with as the Mosaic type prescribes. Moses says, 'Put them out of the camp,'"

As in Noah's day, so in ours, moral leprosy is the major problem. The spirit-truth of Yahweh, operating in a mind of faith, is the only thing that will preserve us blameless from contamination. We need to give diligence, therefore, to see that Yahweh's spirit is indeed at work in ourselves:

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Therefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things

ye shall never fall" (1 Pet. 1:5-10).

It is manifest from the prophetic word, that much of the brotherhood's troubles in the time of the end, will spring from a delinquency of those excellent attributes which Peter enumerated. Paul warned:

"This know also, that in the last days perilous times (grievous times — R.V.; times of stress — R.S.V.) shall come. For men shall be lovers of their own selves . . . despisers of those that are good . . . lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof . . . ever learning but never able to come to the knowledge of the truth . . . these also resist the truth; men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:1-8).

Noah Was Perfect

It is testified of Noah that he was perfect. The word, in the Hebrew, denotes completeness, indicating that there is no essential quality or excellency lacking. It is a cognate word to *Thummin* (perfections — plural) which is the title given to the twelve beautiful stones in the breastplate of the High Priest, for their collective qualities and beauty were symbolic of the whole man in Christ Jesus. The word is used in Leviticus 22:21-22, teaching that an acceptable sacrificial peace offering had to be in all its parts fully developed, healthy and functional.

"And whosoever offereth a sacrifice of peace offerings unto Yahweh to accomplish his vow, or a freewill offering in heaves or sheep, it shall be perfect to be accepted; there shall be no blemish therein, blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto Yahweh, nor make an offering by fire of them upon the altar of Yahweh."

Noah was mature, well-balanced, and sound in his knowledge and application of the Truth. He "walked with God." There was in him an intense personal consciousness of the reality of God, of His omniscience and omnipresence. To Noah, Yahweh was not remote, but a towering Majesty standing continually before his face, walking daily by his side.

Noah was conscious of His presence. To him, He was both Master, Counsellor and Friend, upon whose strength, wisdom and interest he constantly leaned. God and Noah were close companions, and formed a select spiritual and social circle. Others were invited to join that circle, but few were prepared to meet the rigid conditions of fellowship it demanded. Consequently, by the year 1656 from creation, only God, Noah and his family remained within it.

The Application Today

Christ declared: "As it was in the days of Noah, so shall it be also in the days of the Son of man." He thus warned that the trend of the times will be to drift further from association with the things of the living God; to cease from concern about such solemn matters as personal responsibility and future judgment. Instead, the tendency would be to grasp at all that a materialistic world has to offer. So:

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all" (Lnke 17:27).

In his prophecy of the Evil Servant, the Lord indicated that a

proportion of the last generation of believers would repeat the folly of those times:

"That evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken" (Matt. 24:48-49).

Such fleshly-minded believers are so absorbed with the enjoyments of the present that they ignore the study of the word, its prophecies, history and chronology, as a result of which, they are not able to discern the signs of the times (Matt. 16:3; Rev. 16:15). The indictment of the Lord, applied to those of his day in that category, can apply today:

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times" (Mark 16:3).

"The lord of that servant shall come in a day when he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites" (Matt. 24:50-51).

As a contrast to this class of Scripturally incompetent hypocrites, the "goodman" of Christ's house, being a keen student of Scripture prophecy and related history and chronology, would clearly perceive when the epoch for Christ's apocalypse had arrived, and what would be the true needs of the Ecclesia at such a time. Christ taught that the "goodman" was a "faithful and wise servant," and if that be our category our view of current

ecclesial problems will be constructive and not destructive:

"If the goodman of the house (the ecclesia) had known in what watch the thief would come, he would have watched, and would not have suffered his (Christ's) house to be broken up" (Matt. 24:43).

Not only so, but he would understand that the key element in preventing the intellectual and the moral disintegration of the household of Christ, lies in faithful, sound exposition of the Scriptures:

"Who then is a faithful and wise servant whom his Lord hath appointed over his household to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall appoint him over all his goods" (Matt. 24:45-47).

The challenge which faces the leaders within the ecclesia today, is whether they will keep to this appointment, or whether, under provocation, they will allow themselves to be deflected from it. They must provide a faithful example to the flock. The parable of the ten virgins warns of the sad folly of neglecting one's spiritual responsibilities and opportunities at such a time. The ecclesial troubles facing us are a challenge and an opportunity. Let us act faithfully, scripturally, wisely, for in so doing we will commend ourselves to our master whose coming is near at hand.

— R.P. (Yagoona - NSW).

WHY IRELAND SUFFERS

The violence that has erupted in Ireland in recent months, not only testifies to the unreasoning passions of men when dominated by a religion that is not of God, but is also indicative of the divine judgment upon an apostate and evil system. Brother Thomas wrote of this in 1846 in the article here reproduced. Though the political conditions of Europe have changed, and such powers as Austria have disappeared or are altered in their relationships to the Papacy, the principles expressed in the article remain the same, and illustrate the prophetic significance of the violence manifested today.

Ireland is a province of the Papal Dominion, called the Holy Roman Empire. The secular head of this is the German Caesars; the ecclesiastical, the Bishop of Rome. Ireland does not acknowledge the Caesars, because she cannot; all her sympathisers, however, are with France, Austria, and the Continental Papal states; and, but for the impediment of British rule, which she detests, she would willingly become a province of the Continental secular dominion in alliance with Rome. The ecclesiastical sovereignty of Rome, however, hath extended its jurisdiction over Ireland from an early period to the present time; and it is the existence of two adverse spiritual powers which keeps the country in a continual ferment. Let the Protestant dominion be withdrawn, and Ireland would not be long before the tranquility of an abject submission to priestly rule would lash them hand and foot to the car of the Papal Moloch.

But to the dominions of this Saturn, Ireland belongs; in its crimes against God and man it has

deeply confederated, and in its desolation, it is doomed to participate. "Christendom," which escaped subjugation by the Turks, is thus described: "The rest of the men which were not killed (with political death) by these plagues (of the Saracens and Turks) repented not of the works of their hands, that they shall not worship devils and idols (or pretended angels, and saints and images) of gold, and silver and brass, and stone, and of wood, which can neither see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries (priestly mummeries), nor of their fornication (resulting from "forbidding" the priests "to marry"), constables, military and police, in nor their thefts committed by spoiling men's goods for stipends, rates, tithes, etc., and by cheating heirs out of their rights by pretended donations to the church, extorted by their fears for the release of their souls, etc." (Rev. 9:20-21). The power that founded and sustained this empire of superstition gave political life to

the Roman False Prophet, by which he was enabled to "cause (by his willing instruments of cruelty the European kings and priests, and the Inquisitors) that as many as would not worship the Image of the Beast (the Roman Pontiff) should be killed; and he caused all of 'the Holy Roman Empire', both small and great, rich and poor, free and bond, to receive a mark in their right hand (sign of the cross in ordination) or on their foreheads (sign of the cross in baptism) and that no man might buy or sell (spiritual merchandise, or preach and administer ordinances) save he that had the mark or the name of the beast, or the number of his name, or an ecclesiastical license, etc." (Rev. 13:15, 17).

This is the indictment against Ireland and all Papal Christendom — not a human accusation, but the bill of Heaven's indictment recorded in the Book of God. The judgment upon Ireland and Europe has been sitting since 1789

This judgment, it will be observed, is a consuming process consummated by a final destruction. Hence, in Ireland, the dominion of Britain — as well as the "Holy Roman" — have been and are consuming and will continue in a state of consumption, until neither Rome nor England have any more sovereignty in the Island So long as the Irish or any other nation, "worship" or

do homage to the Roman Imperial Image, or "False Prophet" or uphold the superstition of which he is the "Supreme Pontiff" they will suffer anguish and sore distress of mind, body and estate. For, it is written, "if any man worship the beast and his image (do homage to the Holy Roman Empire, secular and spiritual) and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone (in war) in the presence of the Lamb (the consummation of the consumption) that the smoke of their torment (in battle) ascendeth up to the ages of the ages," *eis aionas aionion*, which commences after 1864; "and they have no rest day nor night (as seen in Ireland, France, Spain, Italy, Austrian Empire, etc.), who worship the beast and his image, and whosoever receiveth the Mark of His Name" (Rev. 14:9-11). This sentence was pronounced on Europe, and all papal countries, upward of 1,900 years ago — before the so-called "Holy Roman Empire" had existence. It is a sentence which is illustrated on almost every page of modern history, for the last 1,315 years, and will, in like manner continue to be, until 1335 shall have expired. (See Dan. 12:12).

— J. THOMAS, in 1846.

2. Co-operating with Ecclesias

(Cont. from p. 72)

The Pacific Coast Bible School is located at Idyllwild Pines, California. For eighteen years this School has carried out valuable services for members and young people associated with the Brotherhood, as they have assembled at this spot from all parts of the States and Canada.

On this occasion, the School numbered some 420 adults and young people.

For a week (23-30 July) the School provided spiritual instruction to those gathered there, enabling opportunity for fraternisation and discussion upon the basis of the Word. Certainly it was a great pleasure for us to do so, and to renew associations forged on previous visits.

The studies covered a wide range of subjects: Studies in Joshua; Lessons from the Parables; Echoes of Isaiah in the Gospel of John; The Bible comes Alive; The Truth and the Moral Crisis.

The week passed all too quickly, and on the Sunday afternoon, we travelled by car to Lompoc, about 150 miles north of Los Angeles. Here we co-operated with Brother Maurice Stewart and his son, Ron, in two colour television sessions, prepared at Channel 12, Santa Maria. A tremendous response has greeted these sessions throughout the States; so that the problem has been to adequately follow up the numbers of those professing an interest in the Truth. A number of baptisms have resulted.

From Lompoc, we moved north to Salem (Oregon) and Calfax, en route for the Silver Star Bible School at Vernon, B.C., Canada. This Bible School is held on a mountain some 5,800 feet above sea level, overlooking a wonderful panoramic view of the glories of creation.

A capacity school of some 180 members and young people assembled from 5th to 11th August. Here, again, an excellent blend of subjects was provided, including: Nehemiah: Let us rise up and build; Isaiah: A Vital Message for Today; Character Studies from God's Honour Roll of Faith.

From Vernon we moved south to Vancouver, and on to Akron and Canton. A grand week of association and co-operation with the Brethren and Sisters of Canton followed. The well-advertised public addresses were well attended by friends. Meeting of study were held on the other evenings, and the zeal and enthusiasm manifested to the glory of the Father, were most encouraging. The members of the Ecclesia entered wholeheartedly into the spirit of the occasion, and we pray that in the mercy of the Father, much good resulted.

J. MANSFIELD (Campsie, Aust.).

9. The Amazing Miracle of Memphis

Celebrating The Passover In Egypt

We returned by plane from Luxor to Cairo; and on the first day of the week, in a room provided us by the hotel, we remembered the Lord's Passover in the way appointed. How significant to do so in Egypt: a little group of spiritual Israel, gathered out of all nations (members came from Canada, the States, Britain, Australia and New Zealand) in the land of the enemy.

Brother Arnold Cheek gave the exhortation, not failing to draw attention to the significance of our gathering in such a significant country. Outside the broad waters of the Nile move slowly along in their journey to the sea; and my mind went back to that time when Israelites, bowed down in slavery, walked its banks; and later, when herded in their homes in Goshen, celebrated the first Passover, in haste, awaiting the Angel of death and the call to leave. Then followed the cry of horror throughout the land, as the firstborn in every home was stricken; the demand that Israel leave immediately; the hasty withdrawal from the land of darkness and sin; the miracle of the parting of the waters of the Red Sea; and the Song of Deliverance on the other side.

How wonderful to be associated with such a hope. That hope is yet to help Egypt, for Yahweh has decreed that it will be yet smitten, then healed, and finally converted to find a place in the Kingdom (Isa. 19). Why should Yahweh do that for a nation that has proved to be a thorn in the side of His people? Because, when the children of Israel were in need, Egypt under Joseph provided a shelter. Yahweh is not unmindful of such acts of kindness; and Israel was expected to learn a lesson from it. The law commanded Israelites to treat the stranger with

kindness, remembering that they had been strangers in Egypt.

A Visit To Memphis

Whilst in Cairo, we visited Memphis, about ten miles north of the city. Our guide was a tall, obsequious Egyptian, dressed in a grubby flowing gown that extended to his feet, with a red, tasseled fez on his head. He fawned over me in a most irritating manner, with smiling lips but hard, greedy eyes. He had one advantage: he could be ignored with impunity. He had the arrangements of the day all set out, but by his complete and utter inefficiency, proceeded to ruin them. He wanted to act the part of guide, and proceeded to give out the most useless information by note. Left to him, and the tour that day would have been a complete waste.

It was obvious that we would have to take over, and that we did. Firstly, I ordered some fruit. "What for?" he asked. "To eat," we replied. He took us to a native quarter of Cairo, where a line of fruit stalls were open along the street, and people of the poorer class were to be seen. The group had opportunity to see something of the true Egyptian way of life, whilst we inspected the fruit, ordering large quantities of it, and calling upon some of the brethren to take it back to the coach. "Who will pay for this?" quavered our red-fezed Egyptian "Your company will," we told him; and we invited him to telephone through for instructions if need be — but the tour must now proceed as we dictated.

He shook his shoulders in helplessness; and with the members enjoying the fruit, we ordered him to move on to Memphis.

The road takes us along some of the

rich countryside through which the Nile wends its way. We passed gardens, date palms, water-wheels, and even a brick-kiln, as we moved along. The guide was talking, but nobody was listening. They were too busy absorbing what they saw, and taking notes. Occasionally, we walked down the coach to answer a question or two. At last we came to a cross-roads, and the guide said we could not go on, but must turn left, because there was army-drilling further on. "What are they drilling for?" I asked with all innocence. "Because of Israel," was the reply. "We are at war with Israel, it eats up all our money." He said it in a lethargic manner as though he were utterly tired of the subject.

But now we had arrived at Memphis. What did we see? Very little. There was a huge recumbent statue of Rameses II that had been discovered covered in the mud; an alabaster sphinx with inscrutable face gazing over the empty fields before it; and a few pieces of stunted, broken masonry lying about.

The statue of Rameses II is impressive for size and workmanship. A platform has been erected around it, permitting tourists to view it from a vantage point. We did so. We looked down to the cruel, powerful face of the monarch, with the mouth set in a contemptuous sneer; and as we did so, I thought of the oppression of the people of Israel. The statue symbolises power and ruthlessness; but it had been found buried in the mud, and the very condition of Memphis witnesses to the miracle of the prophetic word.

And that is why we visited the place. We first let the guide speak his piece, and then gave ourselves to answering questions. The first question demanded a long answer. We were asked why we had brought the group to this spot, seeing there is so little to see. In answer to that, we told them that there was plenty to see. We invited them to look around. What did they see? Empty fields, a few ruins, some palm-trees. Nothing else! We reminded the group that they were standing on the site of one of the greatest cities

of antiquity; but one whose utter destruction is more complete than any other — in complete fulfilment of Bible prophecy. Memphis is mentioned in Hosea 9:6 by that name, and in Isaiah 19:13; Jer. 2:16; 44:1; 46:14, 19; Ezek. 30:13, 16 by the name of Noph. In the days of the prophets, it was a greater and more formidable city than mighty Babylon. It is said to have been founded by Menes, the founder and first king of the First Dynasty of the Pharaohs. It was the capital of Lower Egypt, and the metropolis in the days of Joseph. Idols, statues of the gods, and pagan temples were erected in profusion, so that it became known as "the great temple-city of Egypt."

Later, Thebes became the metropolis of united Egypt, combining what is known as Upper and Lower Egypt, but when Thebes declined, Memphis again became the capital. Yet this city of incomparable glory and power in the days of the Pharaoh was threatened with an improbable fate by the prophets of Israel. They not only spoke of its decline and overthrow, but of its complete annihilation. Ezekiel declared:

"Thus saith Yahweh: I will also destroy the idols, and I will cause the images to cease from Noph" (Memphis — Ezek. 30:13).

Six hundred years after Ezekiel wrote those words, they still seemed most improbable. Memphis was still a mighty city. Strabo wrote of it as being "large and populous, next to Alexandria in size," and referred to its gods, temples and statues. Seven hundred years later, in the seventh century A.D., it was still a city of importance, the residence of the Governor of Egypt who made terms there with the Arab invaders. At that time, however, the capital had been long centred in Alexandria. However, the founding of Cairo in the neighbourhood of Memphis, had caused its inhabitants to drift away from the old city, and its materials were being robbed to build the new one.

However, the mighty ruins of Memphis still seemed to defy the words of Israel's prophets. In the thirteenth

century, a thousand years after Ezekiel was dead, an Arab traveller visited it, and commented upon the marvel of its ruins:

"Its ruins still offer to the eyes of the spectator a collection of wonderful works which confound the intellect, and to describe which the most eloquent man would labour in vain. The longer we looked upon the scene, the higher rises the admiration it inspires; and every new glance that we cast upon the ruins reveals a new charm."

Where are the ruins today? We looked out upon the scene before us, and they were non-existent. Ezekiel's words finally proved true to the letter. So completely was Memphis ultimately destroyed, that a little over a century ago, its site was still a matter of dispute.

How was it finally destroyed? Its antiquities, its temples, statues, and buildings were taken as material to extend Cairo, until nothing remained. Yahweh had declared: "I will destroy the idols and cause the images to cease from Memphis," and though statues, and idols, and images are found in profusion throughout Egypt in other places, here they have long since ceased!

How true are the words of the prophets! The most implicit trust can be placed in the Word of God; and we are privileged to be related to a truth established upon such a reliable foundation. The group looked at the few items that remain: the statue, the sphinx, and the pathetic fragments of once sculptured glory, with greater interest. They were standing on the site of the greatest city of its day; against whom Yahweh had spoken. And the truth of His words were evident in a very graphic way by the desolation.

We were rather subdued as we made

our way back to the coach, feeling the impact of the miracle of Memphis. The wheels of God may grind slowly, but they grind exceedingly small.

But our friend of the long-flowing gown was not impressed. In fact, he was decidedly irritated by our discourse. Not that he cared for Memphis, nor for the departed glory of Egypt. What he was concerned about was the time. He had expected us to be here for only five minutes, and we had spent considerable time looking around on nothing, and talking about things way and beyond his ken. His wide mouth might stretch in a huge grin made evident by large, yellow teeth, but his greedy eyes did not smile. Moreover, he was quite put out by the way in which members asked questions of us and not of him. Professional jealousy had been aroused, and he did not like it at all.

That is a feature that we find a little difficult. We travel as specialists of the Bible, and generally the best of guides are out of their depth when they contest the Scriptures with a group of Christadelphians. Our agents in Israel recognise our groups as "tough" in that regard, and brief the guides they allocate to us accordingly.

Meanwhile, we made our way to the coach, and ordered him to take us to what is really the ancient cemetery of Memphis: to Saqqara, where is found the oldest building in the world. But our adventures there must await a further issue of *Logos*, God willing.

— EDITOR.

(We are giving the account of our travels in some detail, hoping that those who were unable to be with us on our tour will find it interesting and profitable. We would like readers to express their viewpoint if they feel otherwise — Editor).

For Meditative Study :

The Book of Ecclesiastes

(Continued from p.103)

CHAPTER 10

THE EXCELLENCY OF WISDOM

Koheleth now contrasts wisdom with folly, and in so doing, illustrates the superiority of the former over the latter, particularly by a consideration of the correct relationship between the king and his subjects.

The chapter can be divided into four headings:

- (1) — *The foolish suffer through lack of discretion — vv. 1-11;*
- (2) — *The foolish are known through carelessness of speech — vv. 12-14;*
- (3) — *The foolish fall through slothfulness — vv. 15-18;*
- (4) — *The foolish perish through slander — vv. 19-20*

The Foolish Suffer Through Lack Of Discretion — vv. 1-11.

VERSE 1 :

“Dead flies cause ointment to stink”

— The Hebrew is, “flies of death” (see mg.). Flies are the scourge of eastern countries, for they are carriers of all manner of disease. When they fall into costly ointment and die, their putrefying bodies emit an evil odour that renders the ointment useless. Koheleth likened a little foolishness to the fly in the ointment; a minor act of folly can destroy a good and wise man’s reputation, so that the resultant scandal will render him “useless” for further public work. As the evil-smelling ointment indicates corruption which, like leaven, will work through the mass, so one act of folly or indiscretion, if not checked by application of the spirit word, will ultimately lead to the total corruption and destruction of both the man and the ecclesia. See 1 Cor. 15:33-34; Matt. 16:6; Gal. 5:1-9. Consider the protracted and terrible effect of David’s act of folly (2 Sam. 11, 12).

VERSE 2 :

“A wise man’s heart is at his right hand” — “Heart” indicates intelligence, mind, perception. The words “in his

right hand” indicate that a wise man’s mind, discerning the virtue of morally good things, is inclined towards doing that which is right. This is another victory of wisdom over folly. For the symbolic use of the right hand, see Ps. 48:10; 20:6; 21:8; Gen. 35:18 (mg.); Exod. 15:6.

“A fool’s heart is in his left hand” — As the wise man’s appreciation of good impels him along the right road, so the fool’s mind is to the left, directing him in the opposite direction.

VERSE 3 :

“A fool walketh by the way” — That is, when a fool walks in a public place.”

“His wisdom faileth him, and he saith to every one that he is a fool” — His words and behaviour, lacking intelligent direction, proclaim him to be a fool. The fool hates knowledge (Prov. 1:22), and will never accept correction, even when in the wrong (Prov. 18:1-2). In fact, he believes that every-one but himself, is the fool.

VERSE 4 :

“If the spirit of the ruler rise up against thee” — If the anger of the king is directed against you.

“Leave not thy place, for yielding

pacifieth great offences — Do not leave his service, but accept his rebuke in meekness. This has the effect of pacifying him. See Prov. 14:29; 15:1; Heb. 12:5-17; Prov. 19:11. See notes, Ecc. 8:3.

VERSE 5 :

“An evil which proceedeth from the ruler” — Koheleth describes it as being seen “under the sun,” so that his words have relationship to an earthly king. The evil refers to misgovernment and abuse of power by those in high places. Such rulers show an appalling lack of judgment of human character, by elevating wrong men to office. See Prov. 28:12.

VERSE 6 :

“Folly set in great dignity” — The folly is manifested by foolish men, lacking moral perception and self-discipline, who, as the margin shows, are elevated to political eminence, and granted power, authority and honour. Such things are due only to the wise (Est. 3:1-2); but Koheleth saw them given unto fools, whilst the rich (the Hebrew suggests a noble man of ancestral wealth and good character), who normally would be the friend and associate of kings and princes, and the antithesis of the fool, is ignored — and worse — reduced in rank. Thus Koheleth saw men of wisdom, born to rule, holding lowly office, whilst those incapable of effectively ruling were elevated (Prov. 19:10). Jesus was born to be king, yet was reduced to the meanest level, whilst the foolish, blind Pharisees exalted themselves to sit in “Moses’ seat” (Matt. 23:1-3).

VERSE 7 :

“I have seen servants upon horses, and princes walking as servants” — Koheleth was grieved to perceive such reversal of the proper order. See Prov. 30:21-22.

VERSE 8 :

“He that diggeth a pit shall fall into it” — In vv. 8-11, Koheleth deals with the principle of cause and effect. The first example describes a man who sets out to ensnare another, only to end up by trapping himself. In Proverbs

26:24-28, the maxim is put another way. It teaches that once the stone of malice, hatred and slander is set in motion with the object of destroying another, it generally becomes uncontrollable, and often turns to roll back upon the author of it, destroying him instead. See Ps. 7:15-16; 35:7-8; 57:6; Prov. 5:22. Absalom, Balaam, Judas, and others provide examples of this. Christ warned the leaders of his day that the very stone which they rejected would return upon them crushing them to powder (Matt. 21:42-46).

“Whoso breaketh an hedge, a serpent shall bite him” — In the Middle East, houses and fields are often fenced with stone, which become favourite hiding places for snakes. A person intending to rob a house, must first break through the fence. This could result in disturbing the serpent, which may bite the man with fatal results (see Amos 5:19). Thus Koheleth warns, that the man who sets out to harm another, often ends up by being injured himself.

VERSE 9 :

“Whosoever removeth stones, or cleaveth wood, shall he hurt” — Both occupations are hazardous, requiring need for wisdom and care (cp. Deut. 19:5-6).

VERSE 10 :

“If the iron is blunt he must put to more strength” — If a man fails to exercise a little wisdom and foresight by first sharpening his axe before setting out to cut wood, he must apply more force and drudgery to accomplish that which otherwise would have taken but little effort. The wise man is aware of this, and prepares adequately before attempting any work. He thinks before he acts, for he knows that wisdom is profitable to direct.

VERSE 11 :

“Surely the serpent will hite without enchantment” — The Hebrew for enchantment is *lachash*, and signifies to whisper or hiss. A vicious, deadly snake will not advertise its presence, neither will it warn its victim by hissing that it is about to strike. When

it bites, the poison is pumped through the hollow fangs situated in its mouth, into the bloodstream of its victim, causing agonising death. Koheleth reasoned that "a babbler" (Master of the tongue — mg.) is no better." The flatterer or slanderer, the master of the tongue, destroys reputations, and in

doing so, is as dangerous as a serpent (Ps. 58:1-5; 140:1-3). The slanderous whispering of the enemies of David and Christ must have sounded like the hissing of a snake (Prov. 18:8; Ps. 41:5-7; Matt. 23:33).

(To be continued).

R. KRYGGER (Woodville).

A Current Ecclesial Sickness

LOGOMACHY

"Fighting about words" (*Logomachy*) is roundly condemned by Paul in his epistle to Timothy (1 Tim. 6:3-5):

"If any man teacheth a different doctrine and consenteth not to sound words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the Truth, supposing that godliness is a way of gain" (R.V.).

In the abstract, one would be disposed to say that such a state of mind would be impossible among professed followers of Christ. But alas! concrete experience rudely disposes of amiable abstractions. Logomachy is rampant, and the sad fruits thereof above enumerated manifest. Concerning "the blood of Christ" and the divine principle, "Without shedding of blood there is no remission," we draw attention . . . to the pamphlet *The Blood Of Christ* by R. Roberts. Let us all

try to express ourselves according to "sound words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness." Let us not even attempt to discuss hypothetical questions. This is not our province. We heard the other day of an interpretation of 1 Tim. 3:16, which seemed to illustrate the natural obliquity of the flesh. Controversy was justified because Paul said: "Without controversy great is the mystery of godliness," as though he had said, "You must debate on this great mystery or you will never understand it." Whereas his advice in the passage above quoted from the same epistle is the very opposite of this.

As a matter of fact, "controversy" is not ever mentioned in the passage (1 Tim. 3:16), which might be rendered: "Confessedly (or, as is freely admitted) great is the mystery" etc. The understanding of the great divine mystery is not helped by human "wranglings." Far otherwise!

There is another apostolic exhortation: "Be not many teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man" (James 3:1-2).

Alas! where are the perfect men? The trouble is that these

are silent, whereas the imperfect are vociferously articulate. Brethren the least qualified rush into print to the no small distress of their fellow servants. They seem to have no concern at all for the "heavier judgment." Can we not take heed and call a halt?

— C.C.W.

THEN SHALL WE LEARN

*At last, when all life's lessons have been learned;
And sun and moon have risen no more to set,
The things which our weak judgments now have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine more in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.*

*And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see,
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So, God, perhaps, is keeping from us now,
Life's sweetest things because it seemeth good.*

Thoughts Based On The Word.

The Name

The Yahweh-Name presents itself to us in prophecy and in history. To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical personal illustration of it. The Yahweh-Name in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the Yahweh-Name as exhibited in the writings of the prophets, is to "know the joyful sound" — to believe "the gospel of the Deity concerning His Son the Christ, made of the seed of David according to flesh, and constituted son of Deity in power according to spirit of holiness (Rom. 1:1-4); and to understand the name historically and doctrinally expounded, as it is in the New Testament, is to understand "all things concerning the kingdom of the Deity, and the name of Jesus Anointed" of the Spirit (Acts 8:12). In the teaching of Jesus "the name", "the gospel", and "the kingdom of the Deity," are interchangeably used. Thus in Matt. 19:29, he says, that every one who forsaketh any thing "for my name's sake shall receive an hundredfold, and shall inherit aion-life"; in Mark 10:29, he says, that there is no man that hath left any thing "for my sake and the Gospel's, but he shall receive an hundredfold in this time with persecutions; and in the coming Aion life aionian"; and in Luke 18:29, he says, there is no man that hath left any thing "for the kingdom of the Deity's sake, who shall not receive manifold more in this time, and in the Aion to come life aionian." Hence, to hold fast the Spirit's Name and not to deny his faith, is to be "rooted and grounded in faith, and not to be moved away from the hope of the gospel," as in the case of Pergamians (Rev. 2). They were suffering tribulation for the kingdom and glory of the Deity, to which they had been invited by the gospel of the name they had obeyed. They held it fast as their hope; and, as Pliny testifies, no power or terror could compel them to abandon the position they had assumed in regard to it. — Eureka, vol. 1.

This Month's Exhortation :

The Magnanimity of Forgiving

The exhortation this month is provided by Brother J. Alec Swaish (U.K.), who directs attention to the wonderful attribute of forgiveness. The reading is selected from Matthew 18, with particular emphasis on Verse 21: "How oft shall my brother sin against me, and I forgive him? Till seven times?" The Divine example is commended to us all.

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I always prefer to express myself in simple words. In describing the theme of forgiveness, however, there is but one word that seems to me to adequately express it. It is the word "magnanimous." This long word signifies to be great-minded, or large-hearted, and a little thought will reveal why I have selected such a word to describe this theme.

The virtue of forgiveness more than any other, elevates a man above a beast. One seeks in vain for this virtue in the jungle, for there survival is to the fiercest and the fittest. But God has given man the ability to rise to a higher existence, including the capacity to forgive.

Forgiveness, however, is the effect. To recognize the cause, we must examine that long word already mentioned. It is rather appropriate that it needs a word of eleven letters to describe the huge reservoir from which forgiveness flows: great-mindedness, large-heartedness! Indeed, contacts with men and women who reveal this quality of mercy are like oases in the desert of life. They are neither mean nor petty.

They exude a spirit of graciousness. They acknowledge that they are "twice blessed" by practising it. They receive much more than they give.

A Characteristic That Needs Cultivating

But our companions would confess that forgiving is not a virtue that came to them naturally. On the contrary, it is one in constant need of cultivation. At times it was accompanied with bitter tears and loss of personal pride and self-esteem — but they acknowledge that the benefits derived far outweigh the sacrifice it entails.

And now, the question that must concern us: How can a natural brute man, with his thin veneer of civilisation, learn to be magnanimous and forgiving?

There is but one way — by peering into the Divine mirror of Truth; by closely examining the Bible method. In this wonderful mirror is reflected some lovely images of men and women who practised forgiveness when it was least expected, but most needed!

At whom shall we look, first, in the mirror of Divine example?

We consider Joseph in Egypt. We recall his chequered history; how, in spite of his brothers' enmity, he arrived at his high estate. "The wheels of God grind slowly, but they grind exceedingly small." The moment arrived when those same brethren, who previously had ill-treated him, were delivered into his hand.

Let us pause to search our heart, and ask ourselves: What would we have done in such circumstances? We could apply the law of the jungle, and obtain a kind of sadistic satisfaction in the revenge that would follow. But not so Joseph. He was ruled by a higher law. His Godly mind was exercised in the twin virtues of great-mindedness and large-heartedness; and thus, when the situation presented itself, he manifested forgiveness rather than vengeance:

"Now, therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life" (Gen. 45:5).

Joseph emphasised his comments in v.8:

"So now, it was not you that sent me hither, but God."

What a family re-union! How was it made possible? Only by forgiveness flowing from a large heart and a great mind. Small wonder that Joseph's name is given honourable mention in Hebrews 11, together with his dying request. Like us, in full faith, he looked forward to the hour of resurrection. He put his religion into practice, knowing that the Author thereof was He Who "hath removed our transgressions from us . . . as far as the east is from

the west."

Forgiveness To The Forgiving

Let us move on in the mirror of time. There is a cave in the wilderness of Engedi in which the king of Israel sleeps. Another figure approaches and notices the slumbering Saul. Sadly he considers that Saul relentlessly sought his life and that he, David, was chosen by God to rule Israel. It would seem (says the mind of the jungle) that Providence had delivered Saul into his hands.

But David had been trained in quite a different school. What to many men would have been impossible, was comparatively easy for David. He permitted Saul to live.

In this generosity we observe David practicing the spirit of the moral law from Sinai. When, later in life, he sinned gravely, we feel that in His judgment upon him, God remembered the occasion when David practiced forgiveness. What David gave in small measure, God more than repaid him.

Forgiveness By The Persecuted

Passing down the years, we come to the day when the apostle Paul arrived at Rome. We remember all that he had suffered at the hands of his own nation. We read again that long list of persecutions and oppositions. Then we listen as he spoke to the Jewish elders before him. What a splendid opportunity for Paul to indulge in an orgy of self-pity — "Look what my brethren have done so unjustly to me, etc., etc."

But what do we find? A small man in physical stature (as historians have indicated), but a veritable Goliath in charity and large-heartedness:

"But when the Jews spake against it, I was constrained to appeal unto Caesar; NOT THAT I HAD OUGHT TO ACCUSE MY NATION OF . . ."
(Acts 28:19).

Herein is our example. When we are tempted to sulk and rub salt into the wounds that we have received from offences, real or imaginary, let us remember Paul, and adopt his attitude! The effect will be wonderful. We will have progressed in the art of forgiveness; and applied the lesson of Paul's exhortation:

"Be ye tenderhearted one towards another, forgiving one another, even as God, for Christ's sake hath forgiven us."

"For Christ's sake." The emblems each Sunday morning declare that we have one more character to view; one who was able to cultivate such self-control as to perfectly react to all the circumstances of life.

The Greatest Example Of All

Like us, Jesus read of men like Joseph, David and others. Their example became his own inspiration, which, aided by the benefit derived from his Divine begetting, developed his outstanding mind of spiritual discernment, coupled to a heart overflowing with kindness and compassion. It reached its peak in that appealing cry from the cross:

"Father forgive them, for they know not what they do."

The power of those words have been felt by all of us. The Divine forgiveness covered us, blotting out our sins, when we left the darkness of ignorance and embraced the Truth through baptism. We cannot, of course, reach the sublime perfection revealed by the Lord — but the lesson is there for us to learn, whether we be babe or veteran in the Truth. The most righteous among us stands in need of forgiveness every hour of every day; but "with what measure ye meet, it shall be measured to you again."

"How Oft Shall I Forgive My Brother?"

This is the spirit which must guide our lives until that moment when we shall all stand before the Judge. How full of remorse we will be, if we shall see someone whom we would not forgive, receive forgiveness at Christ's hands, passing into eternal life — whilst we are excluded!

Our example is before us, in the person of the Lord Jesus Christ, and the gracious words he spake. Let us never ignore the example set. Let us ever recall the virtue of forgiveness he so beautifully manifested, and build the same characteristic into our lives. The compensation will be great.

Like our spiritual forebears, we too will discover that we receive so much more than we ever give.

THE PEACE OF GOD

"Yahweh will bless His people with peace" — Psalm 29:11.

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There is nothing unique in the statement above as far as Scripture is concerned; it is what we would expect to find recorded therein.

What is remarkable about it is its setting. It is found in a Psalm in which David describes the ravages and fear-inspiring fury of a thunder-storm.

He sees it sweeping in from the north-west, from over the "great waters" of the Mediterranean (vv. 3-4). It forces its way through the cedars of Lebanon, smashing the branches, bending giants of the forest in its path, uprooting those not firmly anchored in the soil, spreading dismay and devastation as it moves along. He makes mention of the ear-splitting peal of thunder, as its menacing roll climaxes in a final resounding clap which causes earth and mountains to shake, and fear-crazed animals to give premature birth to their young. He describes how the dark clouds that canopied the sky above were illuminated and cleaved by flames of fire, as forked lightning struck its jagged barbs in sharp arrows towards the earth below (vv.5-8).

But the storm died away, expending itself in the wilderness of the south towards Kadesh; and in the resultant tranquility, the

Psalmist uttered the statement: "Yahweh will bless His people with peace." How great by contrast appears the peace which follows a storm; all nature seems to benefit from the upheaval, and to smile with greater intensity in consequence. How wonderful is the peace that God gives to His people in the midst of the storms of life both personal and ecclesial.

Yahweh's Voice In The Storm

In describing the storm, the Psalmist constantly refers to "the voice of Yahweh" (vv. 3, 4, 5, 7, 8, 9). He does so because its very power and fury exhibits the majesty and might of Yahweh. How impressive is a storm as it sweeps in from across the ocean! How awe-inspiring is the clap of thunder that seems to split the very sky above, and acts as herald for the downpour that follows! How fearful is the sight of the dark clouds above when riven asunder, by the brilliance of forked-lightning which goes streaking towards the earth!

Are we not impressed with the evidence of Divine majesty and power when we come face to face with such irresistible forces of nature? The majesty and power of Yahweh in control of the storm, is suggested in the Psalm

before us. The very repetition and sound of the phrase *Kol Yahweh* (the word of Yahweh) is as the recurring peals of thunder as they roll across the wide expanse of heaven.

And though a storm of wind, rain, thunder and lightning seems a strange and incongruous background upon which to speak of peace, surely those who can discern Divine majesty in its fury, hear also the still, small voice of Yahweh promising the blessings of peace.

Let us discern the lesson of the Psalm. David saw in the storm a figurative representation of the political storm that shall introduce the peace of the millenium. That this is the idea behind his description is apparent from his reference of the Flood. The first line of v.10 can be literally rendered: "Yahweh sat enthroned at the deluge." The Hebrew *Mabbuwl*, rendered "flood," is only elsewhere used for the deluge of Noah's day. David thus linked the Flood with the peace of the millenium yet to be manifested, for the second line of this verse states: "Yea Yahweh sitteth King for ever." And the bridge that links these two lines as one is supplied by the words of the Lord Jesus: "As it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke 17:26).

At the birth of the Lord, the angels sang: "Glory to God in the highest; and on earth peace and goodwill towards men." This Psalm reveals how this shall be brought about. Notice how that

the first verse enunciates glory to God in the highest:

*Give unto Yahweh, O ye mighty,
Give unto Yahweh glory and
strength.*

Notice how the last verse enunciates peace and goodwill towards men:

*Yahweh will give strength unto His
people;
Yahweh will bless His people with
peace.*

Yahweh: Giver Of Peace

Yahweh is the Giver of peace even now, therefore we must seek His aid to that end, in the midst of personal or ecclesial storms. It is of the greatest significance, that Paul, in the midst of one of the worst Ecclesial storms to break in fury upon the Apostolic Ecclesias, addressed Yahweh as "the Father of mercies, and the God of all comfort" (2 Cor. 1:3). Christ likewise told his disciples:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

He spake to them of "a peace that passes the understanding of man."

How important to seek that peace at present, when the Ecclesial world is distracted by storm, and when in the bitterness and discouragement that attend interne-cine controversy, there is a danger that some may fall by the wayside. How vital to shelter the lambs when the thunder rolls, the hurricane roars, and the barbed lightning strikes! It is the peace of God that helps at such time; it is communion with the still, small voice that can be heard above the noise of the tumult that we need to hear.

What is peace? Few such common terms are less understood. Silence is not peace; indifference is not peace; hesitation to speak because of the selfish fear of consequences is not peace. The peace of which David spoke was a peace that followed the passion of the storm. The voice of God was in the storm, and the peace of God rested upon His people, even in the midst of its force and passion.

True peace requires communion of interests, understanding and outlook. Both the Hebrew and Greek words come from roots that signify unity and oneness, and thus relate to true fellowship. It is possible to have peace with God whilst the storm is raging around us. David learned that truth and spake of it in a Psalm that is almost entirely devoted to the fury and ravages of storm, and which describes the deafening ear-splitting crash of thunder, and 'the blinding, menacing flash of lightning.

We cannot ignore the storm, but we need not be diverted from the peace of God through it. Nevertheless, we can be deluded with the desire for peace, and deprecate the storm which is sometimes necessary. Because the desire is so great, we can set about compromising the requirements of Yahweh to obtain it, and forget that Yahweh is in the storm. But there can be no divine peace with people who set themselves against Yahweh or His word. "There is no peace, saith Yahweh, unto the wicked." "The way of peace have they not known." Let us compromise with such and there will

be no true peace; let us fail to uphold the standards of God in doctrine and practise, and we will fall on evil days.

We learn from Matthew 5:45, that Yahweh showers His good gifts upon evil and good alike. The rain falls on both; the sun shines on both; the good gifts of nature are enjoyed by both.

But He does not shower His blessing of peace on both. This is an exclusive blessing. David has reminded us that that is reserved for "His people." They discover it even amid the storm. Controversy might rage about us; the cedars of Lebanon might be uprooted; the winds of contrary doctrine might blow strongly; but peace of mind is possible if we understand, accept and do what is right to the glory of Yahweh, and not that which is to the honour of flesh. We must be active in good at such times; for it is only in active co-operation with God that true peace will be found.

The Peace Of Harmonious Co-operation

Thus in calling us to peace, Yahweh is not calling us to indolence. We can have what men call peace if we fall asleep. We may not even hear the storm under such circumstances. On the other hand, we may be awakened by its turmoil to recognise the need of making our shelter thoroughly weather-proof. In such a case the storm is a blessing. The need of ecclesial peace was never a problem at Laodicia: it was never distracted or embroiled in storm by its members demanding standards of doctrine or practise. In similar

manner, if we are prepared to close our eyes to facts we can delude ourself that all is well. We will be deaf to false doctrine, and blind to deterioration of morals, and deluded as to the true state of Ecclesias. We will have what some men call peace.

But we will have it at the expense of peace with God as we shall find when Christ returns to arouse us from sleep.

If Enoch had remained silent; if Noah had stopped preaching; if Paul had settled down into retirement, there would have been a cessation of that activity in which each engaged, and which had the effect of disturbing men's minds; and then their contemporaries would have been able to settle down into what men call peace. But it would have been the peace of the grave.

True peace comes only from Yahweh, and is possible in the midst of agitation and controversy. In his greatest conflicts, Paul had a peace of mind that passed the understanding of man. David taught that "Yahweh will bless His people with peace" in the midst of storm and tempest, thunder and lightning. A true Ecclesia, that maintains standards of conduct and doctrine which are in accordance with the will of Yahweh, will find that it is at peace with God in spite of the storms that it might experience, and which might root up some cedars and shake even mountains.

A man can find himself in the centre of a storm: tossed to and fro by its raging; but if he hearkens to the voice of Yahweh, and discerns His teaching in the storm,

he will ultimately find peace.

It is our duty to do so. We must "follow after the things that make for peace, and which edify one another" (Rom. 14:19). We need to seek the reason for the storm: If Yahweh be in it, why has He purposed it? What lesson does He wish us to learn from it? How does He desire us to react to it? Our answers to these questions will determine whether or not we benefit from the storms of life — whether personal or ecclesial.

Let us profit from the storms of life by bettering our service to the truth, by improving our worship before Yahweh. Christ walks in the midst of the Ecclesias even now (Rev. 2:1). He knows our circumstances, and having been given "all power in heaven and in earth" (Matt. 28:18). He could quieten the Ecclesial storm if he desired so to do as easily as he did the storm on the lake when he proclaimed to the roaring wind and raging waves: "Peace be still." But he desires to test our reaction to it; he wishes to develop us for the Kingdom and permits such circumstances to arise that we may have opportunity to demonstrate our loyalty to Yahweh in the midst of the storm, as we, in faith, discern His voice in it. Nevertheless, even in the midst of storm he can grant us the peace of communion and fellowship with him, if we react aright.

Let us seek that peace; it will sustain us in all the circumstances of life, and bring us at last to the Kingdom of God. Then will we have practical evidence that "all things work together for the good of those who love God."

The Doom of Sodom —A Warning for Today!

"It was in the breadth of the Great City the witnesses were to be killed and lie unburied for three days and a half. This is the first place where the phrase, The Great City, occurs in the apocalypse. It is evidently both a city and a country; for it is said to be 'called spiritually Sodom and Egypt.' The literal Sodom sunk into the abyss in the days of Abraham; it cannot, therefore, be the city of Lot. But, though destroyed, its memorial remains in the Daughters of Sodom. Since its destruction, the city has 'spiritually' existed again in Jerusalem which was 'spiritually called Sodom' because of the Sodomitish abominations of her rulers and citizens . . . Now Jerusalem, as a daughter of Sodom, is illustrative of the moral condition of the Great City in whose breadth the witnesses were slain. The original Sodom suddenly went down crashing into hell; so, when the Angel of the Bow, Yahweh Elohim, shall judge the Great City, 'as a great millstone cast into the sea', she will go down surging and plunging into her subterranean abyss, and 'be found no more at all.'" — Eureka, vol 2, pp. 649-650.



The Modern City Of Sodom

Sodom, Egypt and Babylon, are apocalyptic terms applied to the spiritual and civil institutions of 'the Great City,' or the entire European habitable. The judgments that came upon those three seats of iniquity in the past are emblematic of the judgments soon to be poured out upon western civilisation for its spiritual apostasy and moral degeneracy. Yet, from a materialistic point of view, the western world has achieved the greatest triumphs of the human intellect. Its scientists have succeeded in splitting the atom, mass-producing the automobile, placing man on the moon, and advancing its technology in many fields. Spiritually, however, it has declined, to enter one of the darkest periods in its history. Isaiah prophesied of this state of affairs, as

indicative of that which would appertain at the apocalypse of Christ and the saints in glory:

"For behold, the darkness shall cover the earth, and gross darkness the people; but Yahweh shall arise upon thee, and His glory shall be seen upon thee" (Isa. 60:2).

Surely this is a warning to us to critically examine the alleged progress of man. Of what value are all his brilliant achievements, if spiritually he is decadent. Salvation is dependent upon imbibing the spirit-word of Yahweh and making it one's own:

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by (reason of) His spirit that dwelleth in you" (Rom. 8:11).

There is no question that material benefits can be derived from the scientific accomplishments of man; but where men and women

become dazzled by success in merely materialistic things, or even in a humanism apart from God, a grub in the social apple always appears. No civilisation, however brilliant, can endure where it does not sufficiently honour and enforce the spiritual principles and moral laws of the Bible. Inevitably, it will decay from within, or fall under the judgments of God. The records of Israel, Babylon, Persia, Greece and Rome all provide evidence of that.

Today, the English-speaking world witnesses to that fact. Yet once it honoured God's Word, and was foremost in its propagation. The Truth made greater impact there, than in any other part of the globe. In view of Christ's warning, therefore, we can expect that its moral and spiritual condition will answer to that of ancient Sodom's at the time of the end. He declared:

"Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is apocalypted" (Luke 17:28-30).

This prophecy not only implies a state of unreadiness on the part of believers to receive the Lord, but also sudden and unexpected judgment that shall encompass the world of darkness (see also Jer. 25:32-33). There will be found very few, like Lot, who have maintained their personal integrity in the midst of an extremely corrupt environment.

Lesson From Lot And Abraham

Yet when we compare "just Lot," "that righteous man," "the Godly" (2 Pet. 2:7-9) with Abraham, we learn some very important lessons which it is imperative that we apply today if we are to preserve our families and ecclesias from "the corruption which is in the world through lust."

Lot was a man who was kind, generous and indulgent towards his children and household *to a fault*. His kindness and generosity was manifest in the ready manner in which he extended hospitality to the two angels when they visited Sodom, and in his sincere and anxious concern for their welfare (Gen. 19:1-3). This was an attribute which he shared with Abraham (cf. Gen. 18:1-8). But Abraham's kindness and generosity were balanced by a wise degree of restraint and self-discipline:

"For I know him that he will command his children and his household after him and they shall keep the way of Yahweh to do justice and judgment" (Gen. 18:19).

Abraham was insistent that his children and household keep very strictly to what was laid down in the doctrines and appointments of the Truth — "the way of Yahweh." If they refused to do so he would put them "outside the camp." This was illustrated in the case of Ishmael and Hagar, both of whom were cast out because of their attitude towards Isaac, the promised Seed, and towards Sarah, the faithful and spiritually-minded "mother of us all" (Gal. 4:26). Moreover, Abraham was prepared to sacri-

fice personal comfort that he might retain his independence from any demoralising associations with the surrounding Canaanites. Thus, for one hundred years:

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10).

By contrast, Lot's faith was somewhat deficient in this important quality. Circumstances led him to separate himself from Abraham, which was the first step in his decline. There is surely a lesson in the fact that this rupture within the ecclesia of that day had its basis in material prosperity!

"And Abraham was very rich in cattle, in silver, and in gold. And Lot also, which went with Abraham, had flocks, and herds, and tents: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land" (Gen. 13:2, 5-7).

How significant and typical this was of Ecclesial problems as they now develop in the time of the end. When strife is manifested in a household or community, it is usually because something gets out of balance. For most men, riches are an imbalancing factor which blinds them from viewing things from a true perspective, and so giving proper attention and application to the things of Yahweh. As Christ said:

"How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a

rich man to enter into the kingdom of God" (Mark 10:23-25).

Of course, there are exceptions to the above rule: men of wealth who are properly objective about riches, viewing them as an additional responsibility which God has given them to bear for the Truth's sake. That, indeed, is the attitude that Christ inculcates that we all should cultivate towards material possessions:

"Make yourselves friends of the mammon of unrighteousness. He that is faithful in that which at least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches" (Luke 16:9-11).

Christ declares that if we are not faithful in the utilisation of material wealth we shall not be trusted with responsibilities in the Truth! Of Abraham, it is testified that God found his heart faithful (Neh. 9:8); hence we conclude that he was objective about his material wealth. But such was not the case with Lot. Whilst a worshipper of material wealth, when he did acquire it, he sought opportunity to use it to improve the personal comforts and domestic luxuries of his family and household, apart from the will of God. An unwise love of family caused him to treat this objective as an end in itself, probably deluding himself with the belief that it would help to smooth their pathway to the Kingdom. Lot thus gave himself to improving the material standards of his family, urged on to that objective by the spur of a nagging wife. This governed his attitude in parting

from Abraham:

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well-watered everywhere, before Yahweh destroyed Sodom and Gomorrah, even as the garden of Yahweh, like the land of Egypt as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other" (Gen. 13:10-11).

Lot fell into the trap of materialism. His choice involved him in two fatal mistakes: (1) — separation from Abraham; (2) — ignoring of the moral perils associated with the environment of Sodom:

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom. But the men of Sodom were wicked and sinners before Yahweh exceedingly" (Gen. 13:12-13).

Thus began the decline of Lot and his household, through which he repeated the fatal error committed by the "sons of God" in the antediluvian age, namely: the loss of their separateness.

Commencing from a position in which they were effective and profitable members of the household of God, forming "the light of the world," and "the salt of the earth," they descended to a condition in which they were almost indistinguishable from the godless society surrounding them, which took pleasure in violating every principle of moral decency and justice which God had commanded for man's own good.

Thus, despite the reproof implicit in the punishment administered to Sodom recorded in Genesis 14, Lot returned to the evil environment of that wicked city.

The licence permitted there, together with its material prosperity, exercised a sad but captivating thrall over the members of his family. Lot, himself, abhorred the immorality of Sodom, but endured it in order to secure the material advantages that the city offered his family. His time was taken up with superfluous matters whereas it should have been devoted to the spiritual upbuilding of his family. So much so, that when the time of Sodom's destruction arrived, he was found "sitting in the gate" (Gen. 19:1) as judge.

In this, Lot and his environment, foreshadow the conditions found in ecclesias today, as the Lord predicted:

"Likewise also, as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is apocalypted" (Luke 17:28-30).

Approaching Crisis

God sent His angels to Sodom to bring forth whatever wholesome remnants remained; and He will do so again in "the time of the end." This was foreshadowed in the events that preceded the destruction of Jerusalem in A.D.70. Christ warned the disciples:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand), then let them which be in Judea flee into the mountains; let him which is upon the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes" (Matt. 25:15-18).

There was an urgency about the appeal that brooked no delay. Those who failed to act upon the

warning were overwhelmed in the horrors of the Roman Siege. If they had applied their minds to understanding his prophecies, and to acting upon them, they would have been saved. No use placing confidence in anything else. Even the beloved city of Jerusalem, and its magnificent temple, were fearfully and completely destroyed.

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. For those be the days of vengeance . . . but woe unto them . . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20-24).

How important it is for us to take to heart the trumpet warnings of prophecy! Look at the contrary example of Lot's sons-in-law in Sodom! They scoffed at the trumpet warning of Lot that Yahweh was about to destroy the city, and that if they did not hasten out they would be involved in its destruction. The conclusion is obvious: failure to take to heart the trumpet warnings of the Spirit's

prophesying is a sin for which we will suffer, perhaps catastrophically. This is amply illustrated by the warning words of Yahweh through Ezekiel:

"Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul" (Ezek. 33:2-5).

The Lord sounded forth a trumpet-warning to the Ecclesias extant at the "time of the end," urging them to prepare against "the time of the dead that they should be judged" (Rev. 11:18). How necessary it is that we take steps to prevent being involved in the destruction that shall surely overwhelm the world in which we live. Consequently, how blessed we are that we can perceive the true state of things extant in our times, the terrible future that will involve mankind in the future, and the true guide-lines of conduct that are set down for us to follow if we effectively "watch and keep our garments."

— R.P. (N.S.W.).

DIFFICULT TIMES

The "last times" of every dispensation have been difficult for the people of God. Ours are no exception. The general tendency of the age is evil and adverse to faithfulness to the Truth. Foundations are questioned; zeal is the object of surprise, almost of pity. What, then, shall the righteous do? First of all, be assured of the foundation — the inspiration and infallibility of the Word of God. Be clear in doctrine. Let your testimony to the Truth be definite and uncompromising. Speak as the Oracles of God. In exhortation, whether public or private, remember that the object is to fit others for the Kingdom. Do not discourage by dwelling only on the hardships of the way; point also to the joys ahead. Do not be content with the elementary things of the Truth; try to fathom some of the deeper things. Above all, remember the saints' duty is to be like Christ — "holy, harmless, separate from sinners." (W.H.B.)

3. Snow : A Metaphor of Righteousness or Wickedness

Snow is pure and refreshing, and therefore an apt symbol for the Law of Yahweh (Ps. 19:7-9), which purifies and refreshes. Isaiah declared:

"Come now, and let us reason together, saith Yahweh; though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

That purity will come as the result of applying the word. When Israel were moved by it, the words of Lamentations 4:7 applied:

"Her Nazarites were purer than snow, they were whiter than milk."

Unfortunately, as we noted in our last article (pp. 122-125), they did not remain in that condition. They therefore constitute a warning to us. We are as Nazarites, separated unto the Divine purpose. Let us be as described above, and the Lord, at his return, will clothe us in white, representative of "the righteousness of saints" (Rev. 19:8), to match his own symbolic garment, "as white as snow" (Dan. 7:9; John 1:14; Matt. 28:3).

What a joy it will be to receive his commendation: "Thou hast been a true and faithful Nazarite, purer than snow."

Symbol Of Leprosy

But white can be deceptive. It not only represents that which is pure, but also that which is hypocritical. Consider the sad account of Gehazi, the servant of Elisha, recorded in 2 Kings 5:27. Be-

cause of his lust and greed, he was condemned to die a leper. We read the sentence, and its terrible result:

"The leprosy therefore of Naaman shall cleave unto you and to your seed for ever. And he went out from his presence a leper as white as snow."

The wasting, mortifying plague of leprosy is clearly the type of sin. If it be, that when we present ourselves before Christ at the Judgment Seat our figurative garments are only a leprous white, we will be banished from his presence, doomed to die of the fatal disease of sowing to the flesh.

It is only through the healing grace of Yahweh that we can be cured of the effects of sin in the flesh; only as we confess our sins in contriteness will He forgive us, and lift us up. The word will help us in that regard. Isaiah declared:

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: 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" (Isa. 55:10-11).

The cleansing, purifying, life-giving power of truth, read, believed, and obeyed, will certainly help to present us white as pure snow before the Lord at his coming. And as snow is refreshing, so Yahweh is refreshed by the snow-

white purity of a holy life.

Symbol Of Future Glory

Whilst the whiteness of snow can relate to our present state, what of the future? When the Sun of Righteousness shines forth out of a cloudless sky, the radiant glory of saints will shine forth in fulness. In this we begin to see a little of the infinite knowledge that belongs only to Yahweh. He asked Job: "Hast thou entered into the treasures of the snow?" Of course Job had not. He did not even have the technology of today to examine the subject. Today, with the microscope, we can examine the minute snowflakes more minutely than it was possible for him to do; to discern an amazing analogy. Dead, indeed, is the soul that can gaze upon crystals of snow, and not be compelled to utter forth praise to the majesty of Almighty God as Creator.

When snow is examined under the microscope, the sight that meets the eye is fantastic. The whole field of view is one exquisite, breath-taking vista of countless myriads of lustrous shapes and forms: a panorama of unbelievable beauty resplendant in ten thousand times ten thousand glistening reflections of light, sparkling off the surfaces of stars, pyramids, patterns, flowers, prisms and columns. Each snowflake of this glorious host is individual, each is different from the other, having its own shape, its own characteristics of glory and beauty. Each varies from its fellow in shape and size. Some are flat, others are ball-shaped; some are smaller, others are tall and slender like a

needle. They present an infinite variety of forms, yet each one is clothed with a common dazzling beauty as it reflects the light of the sun. Nevertheless, without exception, this vast divergence of appearance is built upon one common, unique foundation. The microscope has revealed, that whereas no two snow-crystals have the same shape or appearance, yet, inevitably, they are all six-sided or six-pointed.

How remarkably significant!

For six is the number of man of flesh. Adam was created on the sixth day, and the Revelator declared:

"Here is wisdom; let him who has understanding count the number of the beast; for it is the number of man, and his number is six hundred, three-score and six" (Rev. 13:18).

In the six-sided, six-pointed foundation of every pure white snow-crystal, gleaming with the reflection of the sun, we have the representation of man in his final state of physical and spiritual perfection.

Meanwhile, the multitudinous body of Christ, striving earnestly to effect a moral purification, is composed of many diverse members, revealing a variety of talents. This same diversity will be manifested in the future, although then, each one approved will be clothed upon with the fulness of divine nature. That diversity in unity is foreshadowed in the gleaming snow. Snow is white, pure and clean. Its glory and beauty has been confirmed by freezing, which is produced by God's spirit. The water has thus changed its appearance, as our nature will be changed

by translation into spirit life.

Snow is formed by the action of the sun evaporating water, and drawing it into the "heavenlies" where it is changed into ice crystals. As in the natural, so in the spiritual. We must be drawn into the "heavenlies" in Christ Jesus (Eph. 1:3), and there be subjected to a change at Christ's return. Our whole way of life must be elevated to the plane of our great example — the Lord Jesus Christ. The "bread of life" upon which we feed daily, and which itself "came down from heaven," is the purifying agency in the case, enabling us, as clouds of witnesses, to show forth the glory of Yahweh's truth. How much more in the Age to come, when, in every way, we shall be "heavenly" indeed. And so the prayer of David becomes our prayer also:

"Purge me with hyssop and I shall be clean, wash me, and I shall be whiter than snow" (Ps. 51:7).

This cleansing, this blotting out of sin by forgiveness, will enable us to reflect the glory of the Sun of righteousness, as the snow does the glory of the sun above, in the day when the Lord is revealed.

The Snow As Judgment

Yahweh told Job that snow and hail were:

"Reserved against the time of trouble, against the day of battle and

war" (Job. 38:23).

When snow descends from the higher and cooler atmosphere, it may change to driving rain as it nears the heated earth. It might also mix with rain and become sleet to harrass man upon the earth. So Job was told that Yahweh reserved it for judgment. His saints are reserved for the same purpose. They are to reveal the judgments of Yahweh upon a disobedient world:

"Let the saints be joyful in glory . . . let the high praise of God be in their mouth and a two-edged sword in their hand; to execute judgment upon the nations and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honour have all the saints. Praise Yahweh" (Ps. 149:5-9).

Our present life calls for purity and holiness, as exemplified in snow, in order that we might reflect the light of our Lord in physical splendour at his return. If we attain now unto the measure of what he requires, our future life will be one of radiant glory both physically and morally. Let us not neglect so great a salvation. Let us strive to keep our garments pure and clean, that we might reflect the glory of His nature then. Great indeed is our God; and great indeed is our calling. Halleluyah!

— K.M. (Enfield - S.A.).

OUR MOST DANGEROUS ENEMIES

The greatest and most dangerous enemies to Christ are those who pretend to be his friends but are not faithful to his doctrine; and they are unfaithful who, from any motives of personal interest, would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him. (J.T.)

Trademark of the Common Market

"And he causeth all, both rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six" (Rev. 13:17-18).

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Common Market goods have been developed in recent years bearing the trademark of the European Economic Community organisation. It is a most remarkable trademark. For certain commodities, including footwear, the trademark is a circle containing the words: *The Common Market*. Alongside is the number 666 accompanied by an inscription of a Lamb with two horns. The mouth of the Lamb is open as if speaking.

Such a sign is of great interest to students of Revelation. The vision of ch.13:11 is described as "another beast coming up out of the (Roman) earth; and he had two horns like a lamb, and he spake as a dragon." Verse 18 concludes the vision with these words:

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number of six hundred threescore and six."

Will Britain Find The Beast's Shoes Uncomfortable?

For some months the British people have been resigned to the consequences of entry into Europe. The British Government had ap-

pointed its Common Market administrators and representatives, and signed the *Treaty of Rome* on January 1st, 1973.

Many believe that Britain is in Europe to stay. Yet God still works a mysterious way His wonders to perform. Bible prophecy was not recorded by human whim or will; and the Divine Penman is explicit that the world will be divided into two camps at the time of the end. The two mountains of flesh (Zech. 6:1) are to be levelled by the Cherubim of Israel before the fulfilment of the following verses which culminate in the dramatic vision of "the man whose name is The Branch; and he shall grow out of his place, and he shall build the Temple of the Lord" (v.12).

These two mountains (or kingdoms) are now in course of development. Ezekiel 38:13 reveals that opposed to the Northern Mountain will be a merchant power:

"Tarshish with all the young lions thereof."

Thus he describes a great power-group large enough to challenge

the Northern invader of the Holy Land, but impotent to save its occupants. Salvation can only come to Israel after Yahweh has performed His work in the Middle East (it is interesting to read Isa. 10:5-34 in this connection. By comparing v.27 with ch.11:2 we learn that it is the Anointed Saints who remove the yoke from Israel's shoulders).

What wonderful days we live in; what remarkable signs to strengthen our faith!

Bro. Thomas wrote in 1852:

"Till Gog is broken, the Two-horned Beast is an iron leg of the image — a co-partner with Gog, yet inferior to him; but when the clay is sundered from the iron by the little stone, the western leg and toes, even the Beast and Kings of the earth, have still to be subdued."

"By Peace Shall He Destroy Many"

The methods of conquest in the last days will change from the old-time physical advancement of armies into foreign territory. This is indicated in the terms of Dan. 8:23-25:

"In the latter time of their (Greek) kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up; And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and BY PEACE SHALL DESTROY MANY; he shall also stand up against the Prince of princes; but he shall be broken without hand."

These prophetic words predict the mood of expansion that has dominated the leaders of Russia and Rome in these last days.

Russia breeds some of the world's greatest chessmen, and Rome has moderated her inflexible demeanour to blend her motives with the prevailing spirit of democracy.

"And both these kings' hearts shall be to do mischief, and they shall speak lies at one table."

Russia has extended her political power; Rome has increased her religious influence. Soon the two-horned Beast with teeth of iron and nails of brass will stand in terrible form upon the Greco-Roman earth, ready to "stamp the residue with his (Grecian-brasen) claws and feet" (Dan. 7:19).

In this development, the Common Market Trademark is not without its significance.

Will Britain find the Beast's Shoes Uncomfortable?

The Scriptures are clear that Europe will follow a path leading to ultimate destruction (Dan. 7:11; Rev. 17:13-14; 19:19-20), whereas Britain will suffer defeat and humiliation prior to acceptance by Christ in the establishment of God's Kingdom (Psa. 48:7; Zech 9:3-4; Ezek. 27:26; Psa. 45:12; Isa. 23:18; 60:9; Ps. 72:10).

We believe, that having put on the footwear of Europe, Britain will soon get tired feet. The aims of Britain and Europe are quite diverse, and somebody's corns will be trodden on before they have walked together very far. Even before Britain's official entry, the stony ground had manifested itself. The new immigration rules giving preference to Europeans, and making Commonwealth immigrants second-class citizens caused

a storm in Parliament, resulting in the British Government suffering the worst defeat of the century, losing their bill by 35 votes.

Now another problem has emerged. The original Six Common Market countries are insisting that there should be juggernaut lorries pounding along all Common Market roads with a 40-ton standard weight. British lanes and highways are not suitable for such traffic, and Britain's Transport Minister had to return to Brussels with the news that there is no place in Britain for such monsters! Both Government and Opposition party are, at least, in agreement on this! As it has taken the Six more than ten years to reach a settlement on overall lorry weight,

it will be surprising if Britain's request is upheld.

This may be the first of many similar factors of incompatibility; and the Beast's Shoes may so hurt Britain's feet in the coming years as to be discarded.

Whatever the present trends may appear to us, never let us forget: God works in a mysterious way His wonders to perform. The word of prophecy can encourage, strengthen and help us, as we watch the developing events of our times. Its working out may also appear mysterious and confusing to us in some regards, but we can be sure that ultimately it will prove true.

— G. Holton (England).

At The Beginning Of The Year

What Will 1973 Reveal?

We write these words as we stand on the threshold of another new year. Do we also stand almost at the hour of Christ's coming? It could well be so. Never in all history have the signs of the times glittered with such conspicuous brightness. Certainly "no man knoweth the day nor the hour," but the signs and the times indicate that the event is not far distant.

We live in bewildering times. Civilisation is disintegrating; the complexities of the modern world are causing insurmountable difficulties; the nations are embroiled

in controversy and violence; standards of morality and of law and order, once universally honoured, are now openly rejected and violated.

Where should disciples of Christ stand at such a time? There is an urgent need that we centre our minds upon the word of truth as never before. The need has never been greater. The pressures of the modern, disintegrating society will surely destroy us, unless this counter-pressure is exacted. We must wholeheartedly seek the guidance of sound principles of divine truth, that we might walk

thereby. And the need becomes greater as the days grow darker; for the Word tells us that our present environment must continue to deteriorate until the darkness is finally dispelled by the brightness of the returning Sun of Righteousness (Mal. 4:1-2).

At the beginning of another year, we should be found praying for the Lord's coming; we should re-concentrate our lives to the Mighty One of heaven: He who will be our Saviour and Deliverer if we strive to walk before Him uprightly. We need to sink personal differences, where such exist, and co-operate for the general good. We should give ourselves to glorifying our Creator by giving Him the praise and honour that is due to His holy name; and by reverencing His word as He would have us do.

What will the year reveal? May it bring us mentally closer to the Kingdom, through a deepening awareness of our needs and responsibilities; and through a con-

tinuing development towards maturity in Christ. And may we be caused to draw closer together, in true love and sweet fellowship, upon those divine principles of truth which, during the ages, have been uniting and preparing the saints for their future work as Mighty Ones of the Kingdom Age.

Let us renew our covenant with Israel's God. Let us become wholly dedicated to the hope of Israel. Let us prepare for the great day, soon to dawn. And let us offer up the prayer of thanksgiving, in acknowledgement of the fact that we are the most privileged people upon the face of the earth.

And let us wait patiently, in the full assurance of faith, for the greatest event in human history: the return of our King to take up his power and reign; and to reward all his faithful servants with the gift of eternal life.

Even so, come, Lord Jesus.

— J.U. (WA).

THE SNEERS OF THE OUTSIDER

Never mind the sneers of the alien at divisions in the Body. Be brave enough to tell them that we hold the Truth dearer than either friend or foe; and that we are friends with people on the Truth's basis alone; and that if any assume hostile attitude to this, whether he be within or without, he must expect fire and sword. Tell them this, and they will be far more likely to admire your principles than if, while you fought the enemy without, you consented to anything within for the sake of peace. (F.G.J.).

HE IS COMING

*Hush! a strain — seraphic music —
Bursts upon the eager ear;
Herald brightness, swifter swelling,
Hope without alloy foretelling
He is coming.*

*Through the clouds, and through the shadows,
Through the mist of many a tear,
Angel voices break triumphant —
Waiting nations watch expectant;
He is coming.*

*See! the dawn o'er time's dark mountains;
See prophetic ages pass;
On beyond to-day's brief sorrow
Beams a bright transcendant morrow;
He is coming.*

*Shout, O shout the joyful tidings,
Let it ring to earth's far poles;
O'er life's surging sea of sorrow
Let it echo and re-echo
Till He come.*

There is nothing in the world so valuable as the Truth. It is the "one pearl of great price." Its joys are constant, and will last to the end of our pilgrimage.

Warning, counsel, exhortation and comfort; and at such a time — with Christ at the door! With what urgency should such words be charged. Warning against unfaithfulness; counsel to steadfastness; and diligence in our profession of godliness.

The gem cannot be polished without friction; nor man perfected without adversity.

Fill your mind with the Bible and you will fill it with light and comfort and joy.

Praise without prayer is presumption; prayer without praise is ingratitude.

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

(R.R.).

Roman Catholic Influence in the World Today

The development, influence, and destiny of the Roman Catholic Church is extensively referred to in the prophecies of the Bible, and particularly in those of Daniel and the Revelation. Current moves and trends by this system therefore, are of the greatest interest to students of the Word. We publish this month the first of two articles on this theme.

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Impending Judgment

The preparation of this article has entailed a great deal of research in past and present events relating to the Roman Catholic Church, disclosing information of the great significance to the Household of Faith.

Many of the facts that we have come across are not generally known, for it is the policy of the Church to cover over its true purpose and plans. Certainly, the disclosure of these, reveals the full enormity of the system.

In fact, we believe, that if it were not for the return of the Lord Jesus in the near future, the policy of connivance, intrigue and political interference implemented by the Church would eventually restore Catholicism to its former domination and persecuting power. But, thanks be to God, this system and all those aligned with it, are doomed to destruction. Its end is symbolised by the action of "the mighty angel" of Revelation 18, who "took up a stone like a great millstone and cast it into the sea, saying: 'Thus with violence

shall that great city Babylon be thrown down, and shall be found no more at all'."

In *The Vatican In World Politics*, the author, A. Manhatton, has gone to great lengths to put Catholicism in a true perspective from the political viewpoint, though lacking a complete understanding as to what the Scriptures say concerning the subject.

Political Interference By The Church

He provides evidence to show that the Church contributed to the uprise of such political movements as Fascism in Italy and Nazism in Germany. There are other incidents in which it is claimed the Church contributed. What prompted King Leopold, of Belgium to give in to the Nazis without informing the allies of his intentions, when they over-ran the country in the Second World War? Why did France capitulate so quickly after a mere token resistance? What was the cause of the Spanish Civil War which took the lives of so many innocent people? What lay behind the U.S. Iso-

lationalist Movement during the Second World War — a movement which determined that the British should fight the Nazis alone when it would seem all hope was lost, and which was only defeated by the attack on Pearl Harbour? What lay behind the reluctance of French Quebec to send troops to the Second World War?

And, more important of all, what is the real reason for the painfully confused political situation which shrouds the world today?

In considering these questions, we quote Guy E. Shieler:

"No political event or circumstance can be evaluated without the knowledge of the Vatican's part in it, and no significant world political situation exists in which the Vatican does not play an important, explicit, or implicit part."

The Vatican Aims For World Power

The evidence shows that Catholicism aims to dominate the world. Many of the various orders of the Catholic Church (especially the Jesuit Order) as well as its lay movements, have this one goal in mind. They aim to "restore all things in Christ."

Writing concerning the Jesuit Order, Brethren W. H. Boulton and W. H. Barker, in *The Apocalypse And History*, declared:

"It is alleged that in the year 1825, the secret policy of the heads of the Jesuit Order was by accident overheard by a young Jesuit novice, and was afterwards published. The following extracts from 'The Secret Plan' quoted in 'Revolution And War' will indicate the general policy of the Jesuits, and, through them, of the Roman Church.

"What we aim at is the empire of

the world.

"Let us lay to heart this maxim as the rule of all our effort — one sole authority, that of Rome; one sole order, that of the Jesuits."

"What we have to do, then, is to erect again upon its pedestal the prostrate Papal Colossus?"

A further quotation in *The Apocalypse And History*, this time from Cardinal Manning, refers to the means to be used for the restoration of the papal power:

"There is only one solution of the difficulty, a solution I fear impending, and that is the terrible scourge of continental war, a war which will exceed the horrors of any of the wars of the First Empire. And it is my firm conviction that in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place."

The ultimate objective of Roman Catholicism, therefore, is domination of the world. At present, the Church seems to be preoccupied with its religious tasks, but actually it is feverishly engaged in its political objective. Yet this is not generally recognised, so that under the cover of religion, Catholicism makes progress unhindered by such protests as the Governments of the United States of America, or of Soviet Russia, would receive if they attempted to do the same.

This is a bold statement, yet current circumstances have caused one commentator to write:

"There is not a single event of importance that has contributed to the present chaotic state of affairs that has occurred without the Vatican taking an active part in it."

The Vatican's Immediate And Ultimate Goals

The Roman Catholic population of the world exceeds four hundred

million people. This is a greater population than that of the United States and Soviet Russia put together. And this great mass of people are united by a common outlook, and is governed by the lips of one man! Yet the governments of the world are largely apathetic to the influence of Catholicism, and to the immediate and ultimate goals of the Vatican.

These goals are:

1. **The annihilation of Communism and Soviet Russia.**
2. **The spiritual conquest of the U.S.A.**
3. **The ultimate catholicization of the world.**

These goals seem fantastic to some people; but, in fact, the Church, which is only supposed to be interested in the spiritual welfare of the people, is actually a widespread political power, equal to any nation on earth. Most Catholics give blind obedience to the Church, and place its interests before any social or political demands. It not only governs his life in spiritual matters, but also his political affiliation. It is his duty to vote for, and actively support, any political party or movement which the Church favours.

Thus, those countries which legislate in accordance with the policy of the Church find harmonious agreement with it; but where the government is indifferent or hostile to it, conflict is inevitable. Its clergy preaches against such laws, and urges the congregation to resist both them and the government responsible for them.

The Church: Both Religious And Political

The Catholic Church has two facets: first, the religious institution, the Church itself; second: the political power, the Vatican. Although they often act separately, the two are really one. The role of the Catholic Church as a political power becomes evident when the Pope has to deal with social and political issues, or with Governments with which he wants to bargain, or to established an alliance in order to fight a common enemy.

At times, it has become necessary for the Church to ally itself with forces which not only are non-religious, or non-Catholic, but are actually hostile to such, such as Fascism, Nazism, etc. To carry out these activities, the Pope has at his disposal an immense machine through which he can rule the Church throughout the world.

And of all the religious and the political institutions in existence today, the Vatican is by far the most ancient. It is the seat of a sovereign independent state — the Vatican State — with one of the most astute diplomatic systems in the world.

It has been claimed, that "there is not a single move made by a government or a political party in the world without it coming to the attention of the Vatican." The importance of the Vatican as a diplomatic centre is even greater in time of war. During hostilities, when diplomatic contact between belligerent countries is cut off, the Vatican provides a neutral source

where representatives of the warring nations can make contact with one another. The services rendered, and the knowledge thus gathered from both sides, gives the Vatican enormous prestige in the eyes of all powers.

Thus, from the commencement of World War II, until the end in 1945, there were fifty-two ambassadors, ministers and personal envoys sent to the Vatican by almost all nations of the world. It became a diplomatic political centre of supreme importance, where the problems of war and peace were conceived and discussed. Pope Sixtus V made this statement:

"The prime minister of the Vatican must know everything; he must have read everything, but he must say nothing."

To summarise: the Roman Church is engaged in a relentless and continuous drive to bring the whole world subject to the Catholic faith, and the will of the Pope. This is carried out through the

Church itself, and through lay organisations which it is able to influence.

And success attends its aims. Consider this fact. When Washington took command of the Continental Army, Catholicism had only one church in Philadelphia; and on Pope's day, November 5th, 1775, the Pope's image was ceremoniously burned at the stake. Yet on the entry of the United States into the Second World War in 1941, the Catholic Church owned, or controlled, a network of churches, schools, hospitals and newspaper that spread from the Atlantic to the Pacific coasts. It had become the largest, most compact and powerful denomination in the United States with over twenty-four million adherents. Today, that number has been significantly and dramatically increased; and throughout the world the Church is on the march.

— T.H. (USA).

STRIVING FOR THE PRIZE

In the Olympic Games, competitors competed for the honour of their country, and for personal glory. We, too, are in a race (Heb. 12:1), in which we can bring honour to our calling and ultimate glory to ourselves. The "old man," the devil, is always suggesting things that will hinder us, on the claim that there is not wrong in them.

This is very seductive, dangerous thinking.

Yet it is common.

Why do people professing Godliness, see no wrong in immoral clothing, such as is so evident today. The Scriptures teach that we must wear that which is modest and becoming. Do mini-skirts conform to the description given by Paul in 1 Tim 2:9? The Law instructed: "Women shall not wear that which pertaineth unto a man" (Deut. 22:5) — but that is commonly ignored today if it is known. This also applies to the over-use of cosmetics.

The judgment that fell upon Israel is surely warning to us. We have been promised eternal life, if we conform to that which is pleasing unto the Father. Are we careful to fear God, and in all things questionable, to respect that which may offend others?

Let us take heed. Christ is at the door. Let us develop that way of life, that "adornment" that will be pleasing unto him (1 Pet. 3:3).

— L.A. (USA).

For Meditative Study :

The Book of Ecclesiastes

(Continued from p.14)

CHAPTER 10

THE EXCELLENCY OF WISDOM

The Foolish Are Kuown Through Careless Of Speech — vv.12-14.

VERSE 12:

“The words of the wise man’s mouth are gracious” — His speech, lacking slander or flattery, and being seasoned with salt, obtains for him favour from both God and man (Prov. 22:11; 10:11; 15:23), but the lips (words) of a fool swallow him up; i.e. the slander of the fool, being obnoxious to Yahweh, brings about his ultimate ruin (Prov. 18:6-7; Matt. 12:36).

VERSE 13:

“The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness” — We note here a progression of folly. The fool’s speech begins as mere foolish talk, but gradually deteriorates, until finally, it ends as mischievous madness.

VERSE 14:

“A fool also is full of words” — The margin renders this as “multiplith words.” Koheleth is saying that a fool advertises himself by his garrulous talk (Prov. 15:2). His speech reveals his utter lack of wisdom, for he talks ignorantly and at length, of things that he believes will occur in the future, and if a man of understanding attempts to set him right, he will abuse him. The garrulous fool cannot tell what shall be after him: and who can tell him? The answer is, Nobody. The fool knows all (Prov. 1:22).

The Foolish Fall Through Slothfulness — vv. 15-18.

VERSE 15:

“The labour of the foolish wearieth everyone; he knoweth not how to go to the city” — The road to Jerusalem in the days of Solomon was clearly defined, and easy to follow. But the fool, lacking commonsense, wore himself out looking for it in every place but the obvious one. Likewise, the straight and narrow way to life is clearly defined by the Gospel of the Kingdom, yet few there be that find it (Matt. 13:14; 22:16). Many wear themselves out following foolishly devised fables, refusing to heed the clear and precise directions given by Him Who declared Himself to be the Way, the Truth and the Life; Who said: “No man can come to the Father, except by Me” (John 14:6; Acts 16:17; Gal. 1:6-7). The multitude prefers to walk in the broad way that seemeth right because it panders to human pride, and makes no demands of self-sacrifice or for seeking the righteousness of God; therefore it inevitably leads to death. In the millennial age, the path to the eternal city of the great king will be known by all nations as the *Way of Holiness*. No fools nor unclean shall pass over it, but the redeemed shall walk therein (Isa. 35:8-10).

VERSE 16:

“Woe to thee, O land, when thy king is a child” — The Hebrew *nahar* refers not to youthfulness, but to mental and moral immaturity. The people

suffer, and the city faces ruin, when the king, or the leaders, lack wisdom, and manifest the immaturity and instability of a child. Part of the punishment Israel suffered was to be forced to submit to "children" reigning over them (Isa. 3:1-5; 11-12). This will be completely reversed when the Lord Jesus, the everlasting Father, returns to reign upon the throne of Yahweh, over the house of Jacob in righteousness, truth and peace (Jer. 33:6; 32:39-42; Isa. 1:26; 9:6-7; Ezek. 34:26; 37:22-24; Psalm 72).

"And thy princes eat in the morning"—At such a time, the leaders of a nation should be found assembled around the council tables, engaging their minds with the serious matters of national importance. To be gathered around banquet tables instead, indulging in feasting and drunkenness, is a sign of irresponsible decadence (Isa. 5:11-13; Luke 12:45-46; 2 Pet. 2:10-13).

VERSE 17:

"Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season for strength and not for drunkenness" — The whole country benefits and prospers when its rulers are not drunken profligates, but men of noble birth, self-disciplined, wise in the laws of Yahweh, and manifest divine virtues. Men such as these eat and drink at the proper time, for strength, and not for drunkenness (Prov. 31:1-9). This description of wise and disciplined rulers, describes those who will be the earth's future kings (Rev. 5:9-10). At the properly appointed time, they assemble at the Lord's table, to eat the bread and drink the wine of the everlasting covenant, for spiritual strength (Luke 12:42; 1 Cor. 11:20-34). Under their wise guidance the earth shall be filled with the glory of Yahweh, and peace as long as the moon endureth (Ps. 72:17-19).

VERSE 18:

"By much slothfulness the building decayeth" — Through lack of maintenance the house is ruined. This result can be linked with the neglect of

the drunken rules of v.16, whose want of wise government permitted the nation to collapse and waste away (Prov. 18:9). "House" is often used as a symbol for a nation (Ezek. 36:32), a person (2 Cor. 5:1-4), a person's character (Luke 11:24-26), the ecclesia (Heb. 3:1-6). All need energetic, wise maintenance and strengthening by continued application of the spirit-word, to counteract the inevitable decay and collapse that follows slothful indolence (Eccl. 9:10; Luke 6:46-49; 1 Cor. 3:9-17; Eph. 2:19-22).

The Foolish Perish Through Slander— vv. 19-20.

VERSE 19:

"A feast is made for laughter, and wine maketh merry; but money answereth all things" — Feasting, laughter and wine are things which delight the hearts of dissipated rulers (v.16), who do not hesitate to use stolen public funds for that purpose. The man outside God's purpose, the average man "under the sun," finds that money provides for his needs. See notes Ecc. 7:12.

VERSE 20:

"Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter" — Speak not lightly of an unworthy monarch, or a rich man, for both exercise great power. Best to keep strict control over one's thoughts, lest in an unguarded moment, a chance remark may convey something detrimental to the character of the king, which may be retold to him. We speak of "even the walls having ears," and when we hear a secret, and wish to keep silent about the one who has disclosed it, we sometimes say, "a little bird told me." This is similar to these words of Koheleth. We are reminded that "the mouths of fools calletth for strokes," and therefore are urged to take care (see Exod. 22:28; Matt. 12:34-37).

— R. KRYGGER,
(Woodville, SA).

THE BIRTH AND OBEDIENCE OF THE LORD

Our schedule, for this issue, provided for an eight-page supplement on Bible prophecy, but due to heavy correspondence on the theme of the birth and obedience of the Lord, which is currently exercising the minds of many readers, we have devoted the space to introducing the teaching of our pioneers on the subject.

Discussion on any theme can prove profitable, so long as the disputants do not get bogged down into mere philosophical reasoning that ignores or clouds the divine revelation. Unfortunately, argumentation on the beautiful theme of God manifestation, which is closely related to the subject above, has tended to do just that. In the past, hurtful, harmful controversy has erupted concerning the nature of the Lord, as two conflicting extremes have been stressed: one claiming that the Lord received no tangible aid from the fact of his divine begetting and virgin birth, and that he was no more than "mere man" identical to all others of the human race, though of greater mental capacity; the other maintaining that because of his unique begetting and birth, he had no will of his own, and therefore could not sin in any sense.

The Christadelphian position is that the Lord was more than "mere man," being "the word made flesh," "God manifest in flesh." Both Brother Thomas and Brother Roberts acknowledged the deity of Christ in that sense, whilst rejecting the doctrine of the Trinity as blasphemy. They taught that the character of the Lord was established through developing that strength to overcome imparted to Jesus through his divine parentage. They set aside the Trinitarian doctrine, the Josephite theory, and the two extremes mentioned above, in favour of the Bible teaching of God manifestation.

Controversy is productive of hurt and heartache; yet through it we come to a better understanding of truth, and from that viewpoint, it is valuable. In regard to the subject above, it can cause us to centre our attention more completely on the person of the Lord Jesus, and the work of God in him. The provision of a Saviour who was fitted to reveal the righteousness of Yahweh in fallen human nature, witnesses to the love of God in extending Himself in that fashion; and to the willing obedience of the Lord in submitting to the will of his Father even unto the death of the cross. These two virtues of love and obedience overshadow the Table of the Lord every time we meet to remember the sacrifice that provides the basis for our atonement. How important, then, that we come to a closer comprehension of that which is revealed thereby.

TRADITIONAL CHRISTADELPHIAN TEACHING

The teaching of the Word is not merely that man is mortal because of sin, but is an inheritor of flesh that is so sinful in its tendency, as to bring all under its domination. "All have sinned and come short of the glory of God" taught Paul (Rom. 3:23) in laying the basis for his exposition of the atonement.

Jesus, however, did not sin. Why? Because he was strengthened to overcome. This is traceable to his divine begettal and his virgin birth. John taught:

"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

The Lord thus received, as the result of his divine begettal, the latent ability to rise above the flesh. Because latent, it had to be developed, and in that direction, he could have resisted the will of the Father if he desired. But he did not so desire; and as a boy of twelve, he told his mother that he must be about his Father's business.

In addition to this ability, he was given the spirit without measure, which enabled him to grasp the truth much more readily (Isa. 11:1-2), and through which he was "taught of God." Thus the Father not only provided a son with the ability to destroy the devil, or sin in the flesh, but ensured the development of those latent powers, by attending to the education of the son. The Father did it; not Mary, for as is evident from the words of Jesus as a twelve year old boy, she did not

properly comprehend the purpose of God in her son.

Thus, both by birth and by education, the Lord was granted advantages not given to any other. But there was also much more required of him than of any other individual, and this was required on the grounds of the Bible principle:

"For unto whomsoever much is given, of him shall be much required" (Luke 13:48).

How much was required of the Lord? The answer is, perfect obedience, sinlessness. If we sin (and John teaches, that if we claim the contrary, we make God a liar, and "His word is not in us" — 1 John 1:10), we have an advocate with the Father, and through him we can obtain forgiveness of sins. What if Jesus had sinned? There would have been no forgiveness for him. Where was his cover? He had none, so that he could not afford to make a mistake. Perfect obedience was required of him, and because Yahweh had proclaimed Himself as Saviour and Redeemer of mankind, He proceeded to ensure this by revealing Himself in a Son. It began with the begettal, and was completed at the resurrection of the Lord (see Rom. 1:1-3).

We publish some of the statements of Brother Roberts on this theme.

Jesus Superior To Man In Some Respects

But then, it is said, "surely he was made superior to man in some respects." Unquestionably. He was not

a mere man — not a mere Jew — not mere flesh. He was the flesh of Abraham in a special form. Objectors well say that "a mere ordinary man would have failed." True, but wherein did the extraordinariness consist? It is here where they get on to the wrong line. They make Christ of different stuff — "flesh not sinful in its tendency." They should rather realise that he was the same stuff specially organised and specially used, having the same inherent qualities tending to temptation and death; but qualified to overcome both by the superior power derived from his paternity. Much of the difficulty in the understanding of this subject arises from a wrong assumption on what we may call the natural history side of human nature. It seems to be imagined that all human beings are necessarily on the same level of moral imbecility. This is far from the case, as we know from experience. All human beings would be equally incapable on all points if all were equally left unattended from the cradle But the difference made by instruction and training makes all the difference in the world between two men both equally human: one shall be a stolid brute, and the other verging upon the grace and intelligence of angelhood.

But this is not the only difference. Though all men are equally human on certain main points, there are fundamental differences arising from parentage. Two boys — one an Indian cross-breed, and the other a European — may be brought up in the same family, sent to the same school, and will turn out totally different men — one stupid and barren and intractable, the other bright and fertile and docile. They are both human, but they both differ radically. How fallacious it would be to reason from one to the other on the ground of both possessing a common human nature. They are both human truly, but humanity of very different qualities.

To say that Christ was a man partaking of our sinful nature does not mean that he was the same sort of man as other men. His parentage and education were both divine; and as it

was said: "Never man spake like this man," so it has to be said that never man thought as this man, or loved as this man, or felt as this man. He was a special man altogether, though as to nature the same; just as a special vase, got up and gilt for a royal table, is a different article from a common mug, though made, it may be, of the same china clay.

It is impossible not to respect the spirit and intent of many who do not share these views. There are men with almost agonising sincerity of purpose who cannot see through the fogs that envelop the truth in an age when there is no living voice of authoritative guidance, and when the power of correctly interpreting the written Word is the only rule of conviction. It is natural to wish to think that in such a situation of divine truth on the earth, the same consideration will at the last be shown towards those who earnestly do their best in the dimness that was shown, on the intercession of Hezekiah, towards the multitude in Israel who "had not cleansed themselves, and yet did eat the Passover otherwise than it was written" (2 Chron. 30:18). God is not unrighteous or unreasonable. At the same time, in such a situation, when the truth can with difficulty be kept alive at all, it is not for those who know the truth to work by a may be. We must be governed by what is revealed, leaving the Lord to revoke the present rule of probation, or make His own allowances in its application. **(The Blood Of Christ).**

The Statement Of Faith

A definition of the benefits derived by the Lord Jesus above all other members of the human race through his divine begettal and virgin birth, was incorporated by Brother Roberts in the *Statement Of Faith*, and appears as Clause 9 therein:

"That it was this mission (obtaining a title to resurrection, by perfect obedience, and, by dying, abrogate the law of condemnation for himself, and all who should believe and obey him —

Clause 8) that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God."

The sinless Lord Jesus was the manifestation of the Father. He, but nobody else, could say: "He that hath seen me has seen the Father." The doctrine of God manifestation had been proclaimed in Eden, where the serpent had been told that "the seed of the woman" (not of a man) would bruise its head. In other words, God would provide a son by divine begetting who would be strengthened to conquer sin and death. The Lord Jesus was that son, and the manifestation of his Father. This is the Christadelphian position, which was challenged by the Renunciationists, and defended by Brother Roberts. The following from *The Christadelphian* for December, 1873, is a typical reply.

God-Manifestation Without God

Renunciationism exposes the brethren to the danger of being taken captive by a specious fallacy which separates God from Jesus; presenting to view a mere man, while professing homage to the sublime fact of God-manifestation in the flesh. "We believe," say these perverse disputationists, "the Scripture teaching of God manifest in the flesh; for the scheme is all of God." If a "Scheme" of God is God manifest in the flesh, then the law of Moses was God manifest in the flesh, for it was a scheme of God. But there is a difference between a scheme of God and God Himself. The mystery of godliness is not the manifestation of a scheme, but the manifestation of the Schemer, for a reason that comes not within the understanding of such as speak and judge of God as if He were

a man.

Then it is said, "Without God, there could be no Son of God." If this makes Jesus God-manifest in the flesh, then is an elephant God-manifest in the flesh, for without God, there could be no elephant. "God devised the plan," is the rejoinder. The answer is, a plan is not God. "Marvellous manifestation of God's love to death-stricken man," is the next periphrasis, by which it is attempted to make plausible God-manifestation without God. The manifestation of God's love is seen in rain on the just and unjust, but God's love is one thing; God Himself another.

Then it is put forward as sufficient, that the Spirit of God gave Mary the power to conceive. So the Spirit of God gave Elizabeth power to conceive (Luke 1:7, 13), and Sarah also (Heb. 11:11), but neither John nor Isaac was God manifest in the flesh. Then it is said, the Spirit was on Jesus; so it was on John the Baptist (Luke 1:15), but John the Baptist was not God manifest in the flesh.

The manifestation of God IN the flesh is displaced by all definitions which seek to bring Christ's case within the lot of mere men. And much as those who put forward these definitions may profess the acceptance of God manifest, they, in fact, deny the doctrine, and impose on others, if not on themselves, a deception. Jesus was Immanuel — God with us — for the doing of what human weakness could not accomplish of itself, that the praise might be to God and not to men. By him and in him, God helped the seed of Abraham out of condemnation. Renunciationism denies God in Christ, and it denies man in Christ; for it says, he had not our mental nature, and that he had "no power within him superior to man, enabling him to pass through this state of existence without sin." It, therefore, denies, despite its protestations to the contrary, the great doctrine that God was manifest in the flesh. It preaches a God-manifestation without God.

From such considerations as the above, the question was asked, that if God granted greater powers unto the

Lord, He was unfair in condemning weaker members of the human race who failed. But, as is indicated above, perfect obedience was required of the Lord, whereas, Yahweh, in His great mercy, had from the beginning, promised to provide an atonement for the forgiveness of sins. Thus the provision of this atonement in the Lord Jesus, witnesses to the loving mercy of the Father, not to His unfairness towards sinning humanity. He manifested His pity towards the human race, hopelessly in a state of sin, and extended Himself, as Redeemer and as Saviour, to save them.

God Conquered Sin

In *The Slain Lamb*, Brother Roberts wrote:

Christ took on him the nature of Abraham and David, which was sinful nature. How, then, some say, was he, with sinful flesh, to be sinless? . . . God did it. The weak flesh could not do it. Jesus was God manifest in the flesh, that the glory might be to God. The light in his face is the light of the Father's glory. If you ask me how the Father could be manifest in a man with an independent volition, you ask a question not truly founded on reason. Do I know how the Almighty causes substance organised as brain to evolve thought? No; do you? No. But do we doubt the fact the less because we are unable to comprehend it? By no means. Do we know how the Father performs any of the myriad wonders of His power? Know we so small a matter as the *modus operandi* of the germination of grain in the field, to its multiplication twenty-fold? Nay verily; though we know a thousand things as fact, you will find, on a close scrutiny, that we are utterly ignorant of the mode of invisible working by which these facts have their existence. If it be so with things in nature, why must our inability to define the process be a difficulty to our receiving a heavenly fact, not only commended to us on the best of all testimony, but self-manifest before us? For who can contemplate the superhuman personage exhibited in the gospel narrative without seeing, with his own eyes, so

to speak, that the Father is manifest in him? When did ever man deport himself like this man? When spoke the most gifted of men like this? Is he not manifestly revealed the moral and intellectual image of the invisible God? Is he not, last Adam though he be — is he not "the Lord from heaven?" But what are we to say to the plain declaration emanant from the mouth of the Lord himself, that the beholder looking on him, saw the Father, and that the Father within him by the Spirit (for as he said on the subject of eating his flesh, it is the Spirit that maketh alive: the flesh profiteth nothing) was the doer and the speaker? The answer of wisdom is, that we must simply believe; and true wisdom will gladly believe in so glorious a fact. What if our understanding be baffled? Shall we refuse to eat bread because we fail to comprehend the essences in which flour subsists? A childlike faith is alone acceptable in this matter. The words used by Jesus to his disciples we may presume to be applicable to us, if they are true of us: "The Father Himself loveth you because ye believe that I came out from God." Those who made the mistake of the Pharisees, and "judge after the flesh," stand back in gloomy quandary and talk of "mere man"; others who think to make a great mystery "simple" and plain speak of the flesh of Christ as a mixture of human with "divine substance." Wisdom takes her stand between the two, and seeks to dive no deeper than the testimony that God was in Jesus manifest in the flesh: she troubles not herself with the impracticable question of "how?" See the fact and the reason of the fact, she rejoices and gives praise to God, from whom "the day-spring from on high hath visited us."

As for the question asked, that "if God gave Jesus greater power than we, has He not dealt unjustly with us?" it is not the question of a child of God. What was done by Christ was God's work out of love for us; that we, subject to His will, and recognising His supremacy, should become Heirs of His nature. . . ."

"What the law could not do, in that it was weak through the flesh, God (has done), sending His own son in

the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8:3). It was the same flesh, full of the same propensities, and the same desires. But, in Christ, all those desires were kept in subject to the mind of God, because the Father, by Spirit taught him and led him from the beginning. "I do always those things that please Him. I do nothing of myself. I do those things that I have learned of Him." These are his own words. God gave not the Spirit to him by measure; therefore, the praise is entirely of the Father. Christ is God manifested in the condemned flesh (for it is flesh and not life that is condemned), and justified in the Spirit. And in what he did for us, he was individually comprehended. What he did "for us" was not "instead of us," but on our account.

This teaching of Brother Roberts, was in accordance with that of Brother Thomas, as we hope to show. Thus, in *The Ambassador* for 1867, there appears an article by the daughter of Brother Thomas which was submitted with his approval, and after his supervision of it. In it, she wrote as follows:

The Holy Thing Born

We learn from the testimony that Jesus was created by the Father out of the substance of his mother Mary, at the time appointed by according as to the scriptures. "When the fulness of time was come, he was made of a woman," and the angel Gabriel appeared unto the Virgin Mary and told her the manner of its fulfilment — that the "Holy Spirit should come upon her and the power of the Highest should overshadow her," and, "That Holy Thing should be born of her should be called the Son of God." Now we know that, as a general thing, all children partake of the nature constitution, and character of BOTH their parents. No child is ever wholly, and entirely, and in all respects like one parent only, and we are not warranted in making an exception to this law in

the case of the Son of God. From his mother, he derived all the faculties, propensities and instincts which belong to the nature of the first Adam — as it is written — "He took upon himself the nature of the seed of Abraham," that sin might be condemned in the nature which had sinned; and also, that he might be able to sympathise with our infirmities, and to "succour those who are tempted," "forasmuch, as he also was compassed with infirmity." This was the "body prepared" for the habitation of the Spirit in all fullness — as it is written — "A body hast thou prepared for me," "Lo, I come to do thy will, O God." Now we understand what was the nature of the medium of manifestation, but what was that which was manifested? Was it merely the natural manifestations of a natural man? By no means. It is written: "He shall be called immanuel," that is, being interpreted, "God with us." This was God manifested in the flesh, for the first time. It could not be affirmed of any other man that ever existed, before or since, that he was God manifested in the flesh, although the Spirit of God has operated through other media, both in word and in sign. He is called the "only begotten of the Father, full of grace and truth." Some might ask, how was the Deity manifested? We answer, in the character of the Son and his mental attributes.

The Apostle John says: "In the beginning was the Word, and the Word was with God, and the Word was God," and, "the Word became flesh and dwelt among us, full of grace and truth." The Word of God is the wisdom of God, the thoughts or intelligence of Deity. This word of wisdom is personified in the Proverbs of Solomon, thus: "I, wisdom, dwell with prudence and find out knowledge of witty inventions," with many other similar passages. Jesus Christ was the wisdom of God embodied in the flesh — "the express image of his person" or character, because it was ordained that in him should dwell the fulness of the Godhead bodily, so that it became essential that he should not only receive the Spirit, without measure, at his baptism, for the purpose

of having preaching the Gospel and working miracles; but, that he should also have power within himself to become perfect in all virtue; that he might be found without transgression and without fault from his infancy and childhood; that he might be the Lamb without spot or blemish. So, from the Deity, of his Father, he inherited wisdom, thought, intelligence, elevation, and purity of character. Being aware of his divine origin and mission at twelve years of age, and perhaps before, he was able to discuss matters pertaining to the law with men of years and education — professed doctors of divinity. Thus we see that he displayed, even in the years of childhood, wisdom and knowledge inherited from his heavenly Father. "Being the Son of God he thought it not robbery to be equal with God," as all children are, in a certain sense, equal with their parents. The natural illustrates the spiritual.

In studying human character we find that the inward thoughts, judgment or intelligence is something different and distinct from the desires, affections, and propensities; all these are right and good in their proper sphere, when directed and circumscribed within certain limits prescribed by

the law of God. If the judgment is clear and well regulated and controlled by the word of God, it will entirely subjugate the desires and affections, and only allow them a certain limited scope. This, however, is a state of mind never completely attained by us who are born after the flesh by the will of man. Jesus being the word, thought, or intelligence of the Father, consequently, the will of the flesh was far more subjugated and subdued, and he was not liable to be led away by excited impulses and perverted desires. The desires of his nature were in a natural state, such as those with which the first Adam was endowed at his creation. Some of the First Adam's descendants, however, have so nourished and cultivated those propensities (which in their simplicity are good enough), that they have become perverted and altogether un-natural.

In the consideration of this or any other subject of Bible doctrine, we should seek to harmonize all the passages bearing upon any particular point; and not accept some and reject others, which (to our limited comprehension) seems to convey opposition of meaning; when in reality there is no contradiction, but a beautiful harmony when rightly put together.

THE TEACHING OF BROTHER ROBERTS

Christ's Work a Willing One

Christ freely, willingly, and voluntarily **humbled himself** in obedience to the Father's commandments; and of his own free will drank the cup the Father gave him to drink. To deny this is to take away from the glory of his victory and to deny the truth. Granted that Christ who did this was sent and qualified by the Father to do the work, and in this sense, it was the Father's work; but it is not to be lost sight of as an equally important element of the truth that he gave a voluntary and not a coerced submission. The question of whether he could or could not sin is a side issue and ought not to be raised. In a sense, it was impossible he could; but when this fact is made use of to destroy his voluntary obedience, a mischievous use is made

of a fact we need not press. All reasonable men ought to be able to agree to this statement of the subject: "Christ was of the Father's production, but being produced, he had the free control of his own actions; and for the joy set before him, endured the cross, despising the shame; leaving us an example that we should follow in his steps, saying unto us: 'He that overcometh and keepeth my works unto the end, to him will I grant that he sit with me on my throne, even as I overcame, and am sat with my Father on His throne.'" (*The Christadelphian*, 1876, p.138).

Christ The Power Of God And The Kingdom Of God

It is not the mode but the fact of God-manifestation through Christ that

is important to be recognised. If a man have faith in the fact, it matters not that he be unable to explain it. At the same time, if his recognition of the fact be linked with a theory that brings Christ to the level of a mere man, the value of his recognition is destroyed, because that recognition is then a matter of mere words and not of enlightened conviction. To say that Jesus was by divine begattal only in a higher degree what his brethren are by the enlightenment of the truth as regards the "inner man," is to deny the divine definitions of him. John declares him to have been 'the word of life,' which had been from the beginning with the Father, and was manifested unto them (1 John 1:1). In no "degree" could this apply to any of us. The "Word made flesh" is his other well known description, which it is scarcely necessary to remark is equally inapplicable to any other man or woman born. "God manifest in the flesh" is the Spirit's definition by Paul (1 Tim. 3:16), notwithstanding the attempt to substitute an early and favourite corruption which, by changing "God" into the relative pronoun "who", takes all sense out of the verse. Then the appearing of Christ in Israel, as heralded by the ministry of John the Baptist, is described as the revelation of the glory of Yahweh (Isa. 40:5), in harmony with which, John said of himself, "I am the voice of one crying in the wilderness, make straight the way of the Lord (Jehovah), as said the prophet Isaiah; "and of Christ, the Jehovah-manifestation, he said, "There standeth one among you . . . whose shoe latchet I am not worthy to stoop down and unloose . . . He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth, and no man receiveth his testimony. He that hath received his testimony hath set his seal that God is true. For he whom God sent speaketh the words of God; for God giveth not the Spirit by measure unto him" (John 1:26-27; 3:30, 34). Need it be said that this language in no sense or

degree can be applied to the brethren of Christ. He is said to be "the image of the invisible God" (Col. 1:15); the express image of His person (Heb. 1:3). His name Emmanuel (God with us) involves the doctrine taught by Paul when he said: "God was in Christ reconciling the world to Himself, not imputing their trespasses unto them" (2 Cor. 5:19). It points in the direction of Christ's own declaration: "He that hath seen me hath seen the Father: how sayest thou then, shew us the Father" (John 14:9).

No one can acceptably approach a personage of dignity who has an inadequate apprehension of the greatness of that dignity. If this is true among men, how much more true towards God, whose greatness is unsearchable, and whose whole course towards men has been for the establishment of His name in its proper position of glory and authority among them, and, furthermore, whose penetration of our minds extends to the discernment of even unformed thoughts (Ps. 139:4). He knows our attitude towards Him, even if unexpressed in a word or a gesture. Hence, how unprepared to enter the presence of His glory in Christ are those who think of Christ as merely a glorified human being.

The object aimed at in the whole work of God in the earth is that no flesh should glory in His sight (1 Cor. 1:29-31; Rom. 3:19-26). This revealed principle of divine action necessitates this doctrine of God-manifestation in Christ, which is unpalatable to carnal minds; for unless God were the worker by and through and in Christ, the glory would be to a mere man, and, therefore, to the flesh. But God has expressly excluded the flesh from all glorying in the case. God did the work Himself, and Christ was the form of it. Hence when thanks are ascribed to Christ (1 Tim. 1:12), it is thanks to God. So the ascription of glory to him (2 Pet. 3:18), is ascription of glory to God; for the Son and the Father are one, the one being the manifestation of the other. But by bringing Christ down to a level with us purely (though blessed be God, he was on a level with us by one side, as the seed

of David), discord is introduced, and the divine supremacy comprehended.

Don't trouble yourself with the phrases, "essential Deity," "Deity substance," or any other term by which the glorious mystery is sought to be explained. Believe in the fact without attempting metaphysical explanations, caring only to avoid those doctrines which would teach a God-manifestation without God (*The Christadelphian*, 1874, p.338).

Could Christ Sin

Though Christ was the Father's manifestation by the express operation of the Spirit, it is not to be suggested that he was without a separate and independent will in the part he performed. The existence of a separate and independent will is several times alleged by himself, as when in the Garden of Gethsemane, he desired to escape from the terrible ordeal impending, but added: "Not my will but Thine be done." The existence of a separate and independent will was a necessity for what he had to do; for what was that? To yield an acceptable obedience. Thus Paul says: "He was obedient unto death" (Phil. 2:9), and again, "By the obedience of Christ, many are made righteous" (Rom. 5:19). Because of his obedience, he was styled "My righteous servant" (Isa. 53:11). There can be no obedience or righteousness without independence of will. The very essence of obedience is voluntary compliance, and there can be no voluntary compliance if the will be chained. No one would say that an engine is obedient; neither would it be said that a child is obedient if you give it opium and tell it to be quiet, and it does so; or if you tie it in a chair and tell it not to leave the room, and it does not do so. The nature of obedience and the beauty of it require the utmost liberty of action on the part of those from whom it may be exacted. That Jesus had this liberty, he expressly declares in saying: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels, but how then shall the Scriptures be fulfilled?" (Luke 26:53). So that the

thing that deterred Jesus from praying for deliverance at this stage was the consideration that the Scriptures would thereby be broken. So with his temptation in the wilderness. He had power to make stones into bread: but he refused to exercise the power because of the sanction it would have given to the tempter's philosophy of life and its objects.

If the question be asked, how came it that Christ's will always acted with the Father's as no other man's ever did, it is here that the object of God's manifestation becomes apparent. There never could have been such an obedient man if God had not produced him and made him what he was; but God does not stultify Himself in any part of His work. Therefore, though God, in Christ, produced one who was righteous under all trial, He did not tie or force his will, but gave him that complete independence of volition, and that ample opportunity of disobedience which gave acceptability to his obedience, and value and force to it as an example to us.

The principle involved in God's procedure towards man absolutely required this. The object aimed at throughout is the voluntary consecration of independent will to His glory. It is for the development of this result that all these ages of evil are allowed. The prevalence of evil is the necessary foundation of righteousness. If it were not for this element of the work of God, the world's history is without an explanation. Take it away, and we are in darkness, and there is then no reason why God should not at the first have populated the earth with sinless immortals. The long reign of evil is the measure of the value God attaches to the voluntary obedience of independent will. The evil has come through the impartation of this power of independent will. Man has misused it, and hence the reign of evil; but the gloriousness of the obedience of a multitude who will come out of this great tribulation, is so great as to be more than a compensation for the night that broods over the world.

Christ was the inauguration of this race of sons obedient under trial. His

obedience was perfect, and we are forgiven and accepted by God through him at last, if Christ at the judgment accounts our obedience to him sufficient. It is left in his hands to determine this. But we must not shut our eyes to the fact that he in himself inaugurated the principle of our acceptance. It is expressly testified that he was "made perfect through suffering" (Heb. 2:10); further, that "though he were a son, yet learned he obedience by the things that he suffered" (Heb. 5:8); also, that because he loved righteousness and hated iniquity, therefore he is exalted to his position of supremacy (Heb. 1:9); also, that it was the consideration of the joy set before him that led him to endure the cross and despise the shame (Heb. 12:2). We must not allow any conception we may form on the subject of God manifestation to exclude these scriptural declarations. One part of the truth never interferes with another, when rightly understood. There is always a tendency on the part of those who strongly sympathise with one phase of truth, to shut their eyes to other phases, which are not in opposition, but which on a superficial view appear to be so.

To the question: "Could Christ sin?" the answer, in view of the foregoing facts, is easily discernible, and ought to afford ground for the agreement of all sensible men. Christ could disobey, so far as the possession of an independent will and the opportunity to disobey, were concerned; but Christ could not disobey with the clear and constant perception he had (which no other man ever had) of the glory and righteousness and sweet results of, obedience, and the delight it was to him to do the will of God. The case is perfectly illustrated by the remark made a few months ago, which was unreasonably scouted by those who have gone to extremes, viz.: that a sane, healthy man can commit suicide so far as power to commit self-destruction is concerned, but cannot commit suicide in view of all the facts and principles that bear on the act. (*The Christadelphian*, 1875, p.429).

The Son Of God As The Son Of Man

When Jesus said he was the living

bread which came down from heaven, and that the bread was his flesh, which he should give for the life of the world (John 6:51), he spoke a parable based on the manna that fed Israel in the wilderness. He did not mean that his flesh should be eaten literally, though some of his disciples thought so. Nor did he mean that there was life-giving virtue in his flesh as a physical thing; for when some of his disciples were disposed to take this meaning, he said expressly "the flesh profiteth nothing" (John 6:63). His meaning is evident in view of the fact that the sacrifice of his body (in order that sin might be condemned in a sinless sufferer from its effects), was the appointed means of opening for us a way of salvation which otherwise was closed; and that this fact would have to be the subject of faith, or be mentally eaten. His body (which was the seed of David according to the flesh) was prepared by the Spirit descending upon Mary and generating it; and afterwards, the spirit came forth in a more special form upon Christ himself at his baptism, so that it was as regards its initiation and object, a manifestation of the Spirit from heaven. Therefore, there was propriety in the parable that spoke of his having come down from heaven to give his flesh for the life of the world. If the Spirit be understood as the speaker, there is no difficulty, providing the details are also kept in view. These details exclude Trinitarianism, Unitarianism and Renunciationism alike. As to his being called "the Son of the Highest" (Luke 1:32), the very same verse speaks of "his father David." He is the Son of God because begotten, not of the will of the flesh as other men are, but begotten of God; but he is also the Son of Man, because borne of a member of the human race, whose nature it is testified he partook in all particulars. He was the first that he might be obedient in all things, and that the work might be of God; and he was second, that the power of death, which is destroying the seed of Abraham, might in him be extinguished, in harmony with the law of God's action toward men; and that he might then be offer-

ed as a name for men to unite themselves with him for participation in his victory. (**The Christadelphian**, 1876, p.139).

The "Only Begotten" Of The Father

Christ was called the Son of God because his begetting was due to "the power of the Highest" overshadowing Mary (Luke 1:35). He was therefore the Son of God from his mother's womb. This can be said of no other; we are all sons of God by faith in Christ Jesus (Gal. 3:26). We are adopted sons, not sons by first production . . . Christ was the Son of God by parentage, though also Son of Man by one side of that parentage. In view of these things, there can be no doubt that the phrase "the only begotten Son," as applied to Jesus, is meant to express the fact that though there are "many sons," Jesus is the only begotten or made such at and from and by the very inception of his being in the flesh. The Spirit laid the foundation of what he was. But this did not make his physical nature in the days of his flesh different from that of the many sons whom he is leading to glory; that is, as regards the substance of which he at that time consisted. It gave a higher form to that substance. That is, it gave us a man in the mental image of God — a man who, having exhibited that image ac-

ceptably for thirty years under trial, was openly acknowledged at his baptism on the Jordan, as one in whom the Father was well pleased; and who was taken possession of by the Spirit, shed upon him at the time without measure, for the doing of the work which God purposed to accomplish through him during the succeeding three years and a half. Yet with all this, a man made in all things like unto his brethren; in whom, by sacrifice, death was destroyed in his resurrection; and who thus becomes our means of approach to God, and our hope of life in the day of his coming. (**The Christadelphian**, 1876, p.139).

CONCLUSION

The atonement thus expresses the love of Yahweh in providing a means for the forgiveness of sins; and the obedient co-operation of the Son in submitting to all required of him. We see Love and Obedience overshadowing the emblems of the Lord's sacrifice as we gather at the table, and with Paul we can respond:

"O the depth of the riches both by the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

The Obedience of Jesus Christ

This anonymous article was received in an envelope with a New South Wales postmark. It clearly epitomises the work of God in Christ in effecting salvation for humanity.

Obedience is what Yahweh seeks of His children. The fact is that all except the Lord Jesus are disobedient in their response to Divine Law. The disobedience, in greater or lesser degree, is uni-

versal. Wherever the term "perfect" or "holy" or "good and honest hearts" is found, those involved are so termed from the process of reformation to which they voluntarily conform, and it is not

an indication of unblemished result.

The perfection of the Lord Jesus does equal sinlessness. We behold one who was born of a woman, and yet was perfectly obedient to Yahweh in all his days. We ask: How was this possible? The answer (and emphasis) of John 1:14 is that he was "the Word made flesh, and dwelling among us." I know it is not possible for everything to be said at the one moment, but the emphasis of John, as it appears to me, is that "Christ's glory," which they beheld, derived basically from the fact that it was "the glory as of the only begotten of the Father."

The sinlessness of the Lord was something which had its origin in his divine begetting. The advantage which the Lord derived by way of capacity in having Yahweh as his Father, was the foundation from which his perfection was developed. That advantage could not have been inbuilt into the Lord by a change in the physical nature of the body being built up in the womb of Mary — otherwise Heb. 2:14 would be negated.

The precise manner of *how* he was strengthened by having Yahweh as his Father is a matter not revealed. It did clearly have its effects in the areas of capacity, receptiveness, submission and obedience. He was aided as no other man, for a task which no other man has been called upon to perform — that is, to become the Savior of all mankind. The strength given him was that necessary for him to be the leader; the strength given us is that necessary

for us to follow in his steps.

The strengthening of the Lord in capacity did not make such a difference as to leave him "untouched" by the feelings of our infirmities." The strengthening in receptiveness did not reduce him to the level of a robot, for he could say: "I *delight* to do Thy will." The strengthening in submission emphasised to him the presence and reality of sin to an intense degree in all the scenes of life, thus extending his struggle to the widest extent experienced by any man. His obedience thus stands revealed as the fruits of loving, free cooperation with his Father, a full utilization of all strength bestowed, to the extent of a response of sweat "as it were great drops of blood."

It is not for us to express ourselves on matters of salvation beyond what Yahweh has plainly revealed as His Will. His Will is clearly that His Son would become the Saviour of a race which could not save itself no matter how hard it might try. His Will makes no provision for a person such as ourselves to become his or her own saviour. His Will makes no provision for TWO saviours. Therefore it follows that His provision of His Spirit-Word to us is NOT for the purpose of producing perfect obedience in us, for if that His Will, then His purpose has failed! If it were otherwise, and the effects of the Word in us, as taught from childhood days, produced perfect obedience, then that very fact would result in the appearing of a second Saviour, which would be a negation of His Will.

Therefore it is obvious that it does not detract from Yahweh's power, nor does it slight His written Word, to say that the help given to us in this age, is not sufficient to make us perfectly obedient. It is not a question of what God *can* do, but what He *is* doing to save the race through one man, Jesus Christ the Lord.

There is a section in Paul's letter to the Romans in which he safeguards against any permitting themselves a moderate indulgence in sin on the basis that Yahweh will extend grace to the erring. With vigour, Paul resists such a debasing thought, and it is a fitting backdrop for the following thought expressed.

Whilst all that appears in this article so far is the Truth, it is also the Will of Yahweh, plainly expressed, that we conform to the image of His Son. Therefore, we

will do no sin, we will be holy in all things, we will sanctify Yahweh in our hearts.* In His foreknowledge, He knows that at best, our response will leave us still dependent upon His continuing mercy, and therefore He meets our need in the mediatorial office He has also conferred upon His Son. This mercy is not a license to sin, but an encouragement to be obedient to the One who shows such love for us.

If there seems to any to be differences of principle between Divine demands of holiness upon us, and Divine provisions of mercy for us, in this situation of existence we must remember that the entry of sin did leave a terrible mark upon humanity, and Divine Will, in wisdom, has provided a plan of redemption adapted to the nature we possess, whilst not abdicating the principles of His holiness. — Anon.

* We will "do" these things in measure only. That is what the writer appears to be saying in the light of his context. Paul wrote: "All have sinned and come short of the glory of God" (Rom. 3:23). The greatest of men, with the exception of the Lord Jesus, come under that category. Noah, Moses, David, Paul all revealed failures towards the end of their lives, because as both Christ and Paul taught (Mat. 26:41; Rom. 7:23; 8:3): "the spirit is willing but the flesh is weak." Christ alone conquered through the strength derived from his paternity (Ps. 80:17); therefore the work of redemption is primarily a work of God (Rom. 8:3). Perfect obedience, complete sinlessness, was demanded of the Lord on the principle enunciated by the Lord himself: "For unto whomsoever much is given, of him shall be much required" (Luke 12:48).—EDITOR.

OMISSION

We regret the non-appearance of the instalment of our article: Logos Tour of Bible Lands, due to heavy pressure of other duties. We hope to take you to Sakkara in Egypt, and examine the oldest building in the world next issue — God willing. — EDITOR.

CONTRASTING LEADERSHIP IN THYATIRA

The works of the Angel (Eldership of Thyatiran Ecclesia) were conspicuous for "love and service, and faith, and endurance." Such an eldership must have been in the general in a spiritually healthy and efficient state; and which argued also a wholesome condition of the Spirit's servants, called in the letter "my servants"; or, in the nomenclature of the synagogue of the Satan, "the laity." It is "the leaders of the people cause them to err"; but where the leaders are faithful, this cause of error is wanting. The leaders corrupt the people, and where the people are corrupted, the seducers are enthroned and flourish; and the people come at length to delight in the corruption that destroys them. The Ecclesia among the Thyatirans (Rev. 2:18-29) became an arena upon which the two classes of leaders displayed themselves. The one class were characterised by a more abundant love, service, faith, and endurance in the days of John, than in the days when they were originally constituted the Star in Thyatira; while the other class was characterised by the idolatrous, meretricious, and murderous wife of Ahab, "the woman Jezebel," who slew the prophets of Yahweh. The former were the Antipas in Thyatira whose devotedness sustained the truth against the machinations of all its enemies, heretical or pagan. Their "love" was not like that of the Satan's — a love of "divine things" as far as agreeable to our animal instincts, and compatible with our worldly prosperity and peace. The love of the Antipas was the fulfilling of the law; the doing whatsoever Jesus had commanded, by which they evinced that they were his real friends. Many of the Satan's synagogue who rejoiced in Jezebel, possessed spiritual gifts, and could speak with tongues, and prophesy, and understand mysteries, and had the knowledge and the faith to remove mountains, and bestowed their goods to feed the poor; and not only in some cases gave their bodies to be burned; but in crowds rushed to martyrdom, till the pagan authorities refused to kill them; and told them to become their own executioners. Still, as Paul intimates, they were nothing; for they were destitute of "love" (1 Cor. 13) . . . "Love," says Paul, "rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Paul's clerical contemporaries did not rejoice in the truth . . . The Mystery of Iniquity had its apologists in all the ecclesias. In Ephesus, they falsely styled themselves "apostles"; in Smyrna and Philadelphia "Jews"; and in Laodicea, they said, they were "rich, and increased in goods and had need of nothing." But the Spirit pronounced them "liars," "vanquishers" and "wasters of the people," the Satan, "wretched, and miserable, and poor, and blind, and naked," and, as in the letter under consideration, the Woman Jezebel.

This Month's Exhortation

What Gifts Shall We Offer the King

His Coming Is Near

Nineteen hundred years ago, wise men from the east came to Jerusalem, seeking him who was "born king of the Jews." They brought with them gifts of homage to present to the new-born child in Bethlehem.

They had been alerted as to the time of the birth, possibly through the prophecies of Daniel, who had been made chief of the wise men of Babylon and Persia.

We, too, are awaiting the coming of the King, who this time will be clothed with immortal glory and ready to reign. It is obvious that his return is near, and news of his arrival may summon us at any time. This is not a wild guess arising out of sentiment or fanaticism. It is a sober statement based on many God-given, unmistakable signs.

Who can dispute the significance of the revived nation of Israel; the deliverance of Jerusalem; the interest Russia displays in the Middle East; the Noahic and Sodomitic character of society; the welding together into two blocs of the nations of Europe? Christ could return at any moment, and our destinies eternally fixed: blessed with immortal life, or consigned to shame and everlasting contempt (Dan. 12:2). What a solemn thought!

What Gifts Have We To Offer?

How do we stand in relation to the Lord's coming? Are we so living that we can reasonably hope for acceptance when called to his presence? Let us not ignore such questions. Christ's coming might take us unawares. Therefore such questions are always timely — always necessary.

Sometimes we sing, and not without reason:

*Few of us stand ready,
With joy to welcome thee.*

What gifts will Christ rejoice to receive from us at his coming? In other words, what are the conditions of salvation? They can be stated in a sentence. We are required to believe and obey our Lord's teaching, and to do so with the trustfulness of little children. Our natural thoughts have to be discarded for those of his God-like mind. However strange, puzzling, or impracticable they may sometimes appear, we must surrender to them. We are not true believers unless we do so. Christ's yoke is easy, and only grievous to those who struggle to rid themselves of it. Shortcomings we shall have, but these God has graciously promised to pardon if unavoidably arising from the weakness or sinfulness of our evil nature. But we dare not presume on His mercy. He is very pitiful, but in showing pity He draws a great dis-

inction in men. To the entreaties of some He turns a deaf ear. David's terrible crime was forgiven (2 Sam. 12:13; Psalm 32:5), but Saul's habitual though pious rebelliousness was not (1 Sam. 15:22-23); yet some men would rate Saul's sin as of lesser guilt than that of David's.

Where was the difference? It is found in the gifts both offered to God. Saul worshipped God when and how it pleased him. David was warm towards his God, as he was warm towards all things . . . in the case of his sin, too warm. But David was pliable to Divine guidance, whereas Saul was hardened in his resistance of it. God declared:

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. 62:2).

A conscious striving to fulfil the requirements of the Word, will stand us in good stead at the Judgment Seat of Christ:

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

What Christ Has Set Us To Do

Many are the duties and obligations imposed upon us by the law of Christ. His commandments are searching, and intentionally comprehensive. Let us not be so unwise as to imagine that we are ever beyond their scope. Christ speaks to the married and to the single — to the brother in his business and the sister in her employment — to the brother in his home and the sister in her home — to children,

old and young.

To familiarise ourselves with all that he has said, and to apply it to our various circumstances should be the great aim of our lives. David, in the 119th Psalm, exhibits the ideal mind:

*I will meditate in Thy precepts,
And have respect unto Thy ways.
Thy testimonies also are my delight,
And Thy commandments are my counsellors.*

To the unenlightened we are to preach the gospel. This can be done in many ways. We are also to cheer, encourage, and edify one another. In this we have to declare the whole counsel of God — to hide or keep nothing back. These services call for earnest and constant study of the Scriptures; to the application of them in self-abnegation, or a disposition to work hard and suffer much for the Truth's sake.

No slothful, indolent Christadelphian can expect praise from the Master. Brother Thomas once wrote:

"Woe to the brother who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth."

For a perfect example of right doing we have to look at Christ. According to our ability we have to copy him. We have to make effort to show his zeal, enthusiasm, and courage for the things of God. We have also to strive to exhibit his humility, gentleness, patience, in dealing with one another. Those who carelessly treat these obligations with indifference, may, when it is too late, wake to their folly. Our duty, in short, is to act up to our name and profession.

No Room For Self-Glorification

The Truth has been entrusted to us for an object. It has been given us not for our amusement, not for the gratification of our fleshly lusts, but for the glory of God, and the creation of a family after His heart. Too often has the Truth been used for self-glorification; for covetous purposes; for avenging real or supposed grievances; and even purposes, if possible, more villainous.

Let us not be high-minded. Not any of us is outside the temptation and influence of the diabolism in our nature. To subject ourselves to continual examination is a very necessary exercise. All our activities in the Truth's service are an abomination to God if not carried through in a right spirit and with a pure motive. Special efforts, social gatherings, ecclesial conferences, are not necessarily evidences of acceptable work. Nor are numbers, and columns of "intelligence." Israel were famous for many things, but they gave God no pleasure because the Spirit of Truth was absent from their minds (Isa. 1:11-17; Amos 5:21-23; Isa. 66:2). Listen:

"Hear the word of Yahweh, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meet-

ing" (Isa. 1:11-17).

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:21-24).

"But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. 66:2).

The reward for faithfulness is to come bye and bye. The present is the time for humiliation, self-denial, endurance. It is not from a condition of ease, bliss, enjoyment, that the righteous are to enter the kingdom, but from quite an opposite experience; even out of "much tribulation" (Acts 14:22; 2 Tim. 3:12; Rev. 7:13-14) — tribulation caused by traversing the narrow, lonely, thorn-strewn path, appointed by and trodden by our Great Leader.

The Present State Of The Brotherhood

Let us pause to scan the state of the brotherhood. Jesus wept, we are told, when he beheld Jerusalem and thought of her impending judgments (Luke 19:41). What are his feelings as he now looks upon the ecclesias? Does he behold true Christadelphians, answering to their name and profession — a truth-loving and happy family, governed by the principles and precepts laid down in his sermon on the Mount? Does he not rather behold indifference to his commands — a fighting against his

precepts, coupled with the reviling and slandering of those who endeavour to uphold them? Were he to speak would he not say, with impending judgments in view: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" Would he not say, "He that despiseth the word shall be destroyed"?

Many are the side lights which lay bare unfaithfulness. Is not fraternising with the world becoming common among those within the Body? Is not their esteem for the clergy and their commentaries a sign of spiritual defection? Is not the increasing adverse criticism of the invaluable writings of our pioneers a sure indication of a lapse in the direction of apostasy? Is not the craving for popularity, and the egging on of novices, lacking in experience and knowledge, to fill posts for which they are not fitted, a portent of greater disaster?

Let us take care. We need shepherds today: leaders who are unselfish, valiant men, showing

complete responsibility towards the charge placed into their hands, teachers who will scripturally feed, lead and protect the flock.

Some will exclaim: Stop such criticism — it will upset those who are looking into the Truth. But if we are to do what is right, we must allow God to come before our neighbours, if a really effective work is to be accomplished. His blessing is absolutely necessary to that end; and He will only bless where His requirements are carried out. What was His instruction to Isaiah, Jeremiah, Ezekiel, and the other prophets, when Israel were fast approaching "the days of vengeance" and of judgment. Was it not:

"Cry loud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" (Isa. 58:1).

Faithful exhortation demands that we do that in order that we may have the proper gifts to offer the king at his coming.

— A.T.

THE COMING AVENGER

This coming Avenger, who says to his brethren: "Avenge not yourselves, for vengeance is mine, I will repay" — "the Lion of the tribe of Judah, the root and offspring of David," even he whom Rome has blasphemed and by whose spirituals of wickedness the cup of bitterness is being deeply imbibed, he will cause to subside the whirlwind of human passion, in removing all cause of discord and hatred from the earth — "he will break in pieces the oppressor"; "he will hurl the mighty from their thrones, fill the poor with good things, and send the rich empty away."

— J.T.

2. The Conquest of Sin

Salvation A Work Of God

It is basic to the teaching of the Bible, that flesh unaided is incapable of reproducing the Divine likeness, which is the Divine purpose (Num. 14:21; Rev. 4:11). It is essentially a work of God, and salvation will only be granted to those who have been willing to use the means that Yahweh has made available for that purpose.

Paul taught: "The excellency of the power is of God and not of us" (2 Cor. 4:7).

Such people are taught of God (Isa. 54:17), and therefore are described as, "the branch of His planting, the work of His hands, that He may be glorified in them" (Isa. 60:21). They are the clay and He is the Potter, moulding them according to His will and pattern.

Are there any advantages conferred upon such people designed for salvation, that are not granted others?

Undoubtedly there are. First of all, Yahweh makes choice. The Truth is not offered indiscriminately to all, even though God "desires not the death of any." Yahweh makes choice of those whom He knows can become pliable to His will, even as the skilful potter carefully selects the clay to make the type of vessel he desires. The invitation of the Truth is extended only to those who can develop a "thirst" for it

(Isa. 55:1). It was to that end that "God did visit the Gentiles to take out of them a people for His name" (Acts 15:14).

It is a fact, that all have not the ability to respond. Such ability does not necessarily relate to fleshly wisdom, for Yahweh has little use for that (1 Cor. 1:19-31); but it does require the mentality to grasp the truth, and the facility to develop faith in responding to it. Not all have that. In fact, comparatively few are found in that category. The majority have hearts like adamant stone, quite impervious to the impress of the spirit-word.

By granting those whom He calls, a knowledge of the Word, and strengthening them by His overshadowing care (cp. Phil. 4:13), Yahweh energises them to overcome. This is taught in numerous passages of the Word, and is summed up in the parable of the talents. In that parable, each is granted talents "according to his several ability" (Matt. 25:15). Saints differ in the number of talents they each possess. A Moses, a David, a Paul has greater capacity and ability than lesser men, and when these are stimulated by the spirit word, greater strength to call upon, in order to manifest the qualities of Yahweh.

It is folly to ignore this fact, as some apparently do. The un-

educated savage, who has lived his life in hunting to the satisfaction of the flesh, does not have the capacity and ability of his more sophisticated and intellectually-enlightened, civilised brother. Moreover, it is quite obvious, that there are some races that have not the inherent ability of others: the Australian aborigine being a case in point.

Yahweh takes note of all that, and provides accordingly. The Lord declared:

"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

The Truth has not been indiscriminately proclaimed to all, because all will not receive it. Paul was "forbidden of the Holy Spirit to preach the word" in certain parts, and sometimes was directed to what must have appeared a most unlikely field of operations because, as God told him, "I have much fruit in this place."

Man's Hopeless State

Nevertheless, it remains a fact, that despite the help of Yahweh, the words of Paul remain true: "All have sinned and come short of the glory of God" (Rom. 3). Why? Because something more than the Word has been necessary to ensure complete obedience, and the full manifestation of Yahweh. This is not to limit the power of God, but to emphasise the hardened heart of flesh to adequately respond.

In that context, it is significant that the records of the greatest of men — men such as Moses, David

and John the Baptist, who sent a message of doubt to the Lord — sinned most grievously late in life, when at the fullness of their knowledge and experience.

In short, the word in itself is not powerful enough to bring a man to the point of perfect obedience. Paul sums the matter up by his statement:

"What the law could not do in that it was weak through the flesh (God did) . . ." (Rom. 8:3).

God did it by manifesting Himself in flesh. As His name Yahweh implies, He extended His being to bring into existence a Son of His providing. The one so provided had the ability and capacity to absorb and reflect the influence of the Word so completely as to manifest his Father in thought, in word and in deed; and this he did by his voluntary submission to the Divine will.

Thus the divine begettal of the Lord gave him an advantage over all others. John declared:

"We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

"Whosoever is begotten of God doth not commit sin" (1 John 3:9).

Christ's glory was linked with his divine begettal. The virgin birth obviously gave him advantages for the development of his character greater than any other person before or since. He inherited latent characteristics which he developed through the influence of the Spirit and the Word, so as to completely manifest the character of the Father. Thus, in the person of His son, Yahweh grappled with the devil and destroyed it,

Does not that give him an unfair advantage? No spiritually minded person will so reason. They will see in the salvation effected, the love of the Father revealed through the son, to save mankind from a hopeless condition. Christ overcame because God was in him; we overcome in measure as we take God into us through His word. But because the medium of manifestation is different, we do not completely overcome as did the Lord. Nevertheless, as he physically was begotten from above in order to be equipped to overcome; we likewise must be spiritually begotten from above before we can perceive the things concerning the kingdom of God (John 3:3). Without the physical begettal Christ could not have completely manifested the Father; and without the begettal by the Word we cannot partially do so either.

We have always regarded this as Christadelphian teaching. This, however, is now being denied by some. They acknowledge that it was taught by Brother Roberts; but dispute that the words of Brother Thomas in *Phanerosis* and *Eureka* imply this. In so doing, they give a meaning to the words of Brother Thomas which we believe is contrary to his true intention, and therefore, in an attempt to clarify the true position, we propose to set forth some of the teaching of our brother concerning this important theme.

THE TEACHING OF BROTHER THOMAS

The Divine Begettal

"The Spirit of Jehovah (Yahweh),"

said David, spake by me, and his word was in my tongue." Let us hear, then, what the Eternal Spirit saith by David in the fortieth Psalm:

"Sacrifice and offering Thou didst not desire; aznaim kharitha li, ears hast thou carved for me: burnt-offering and sin-offering Thou hast not required. Then I said, Lo! I come: it is written of me in the volume of the book. Thy will, O my God, I delight to do; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Jehovah (Yahweh), Thou knowest."

. . . . Again, the Spirit of Wisdom saith by David concerning the ears carved of the Father for him:

"Atzmi; My body was not hid from thee which was formed in secret, and diversified in the lower parts of the earth... Thine eyes did see my embryo, galmi; and all of them upon thy books were written in what days they should be fashioned when no one of them existed" (Psalm 139:15-16).

These testimonies show that in a time appointed, the Eternal Spirit of Wisdom would connect itself with a body that would be formed in embryo, as other human bodies are; and that there was a time in relation to this body when not one of its members existed; for the decree of their future manifestation at a predetermined date was recorded, saith the Spirit, "when there was not one of them."

The last quotation from the Spirit concerning the body it intended to shine through is very remarkable. He speaks of its first being formed in secret; that is, in embryo; and then of its being embroidered or diversified, *rukkamti* in "the lower parts of the earth"; that is, in the grave. Is it not reasonable to conclude that the Spirit of Wisdom would contemplate this body with great interest and affection even before it had a being, styling it "my soul," "my darling," and affirming wonderful things concerning it, which, before its creation, could be declared only of Himself? It is; hence, when he foresees it encompassed by dogs, he saith to Jehovah (Yahweh):

"Deliver my soul from the sword; my darling from the power of the dog!" And when he forsees the body embroidered with glory derived from its eternal union with himself, he calls it by his own Father's name, "the Lord of hosts," and says, "the God of the whole earth shall he be called."

Jehovah styles this body He promised to prepare for the Spirit of Wisdom, a precious stone; and said, "I will engrave the graving thereof." In other words, He would not permit the Spirit of Christ to manifest Him through an ordinary human body — ordinary, in its origin, as being born of blood, or of the will of the flesh, or of the will of man. He had told Abraham and David that the body should be taken from their race and nature; but that when the days for its being fashioned should arrive, He would engrave, dig, or carve it out Himself; so that it should be to Him a Son — Son to David according to its nature; Son to Jehovah, as having formed it by His spirit.

— J. THOMAS:

*Herald Of The Kingdom
And Age To Come,*
1855, p. 110.

The Body Prepared

Did the divine begettal of the Lord strengthen him to overcome? If it did not what did it do? Why did Yahweh extend Himself in that fashion to provide a son if not to strengthen him to overcome that which had brought every other human under its power?

That certainly was the teaching of Brother Thomas, as is indicated in the following comments:

Jesus being begotten of God, as was Adam the first likewise, and not of the will of sin's flesh, the promptings to transgression did not proceed from within. In this the form of sin's flesh he assumed, differed from the form we possess. The promptings in our case do often proceed from within. In the two Adams they came from

without

In studying Christ's trial it is important not to forget what I have intimated above about his nature; because it was the point of difference in the nature of the two Adams from ours that caused the ordeals they were subjected to, to assume the forms narrated. . . . The homoiomal difference of his flesh from Adam's consisted in its maternity. Adam's came directly from the dust of the ground; Christ's from that form of Sin's flesh styled "the seed of Abraham" (Heb. 2:16). It differed from this, however, in its paternity. Abraham's daughter, Mary, was "begotten of blood, of the will of the flesh, or of man"; but her son Jesus, of the will of God by His creative power, which constituted him a peculiar form of Sin's flesh; and hence the propriety of my more literal rendering of *en homoiomati sarkos harmartias* — a form of Sin's flesh — even the third form under which flesh and blood has been manifested since the creation-week

One thing may resemble another without being identical in every particular. This was the case with Christ's flesh. It was Sin's flesh so far as its maternity was concerned, but not as to its fatherhood. In this he differed from the Jews, who had Sin's flesh for their parentage on both sides, which they illustrated in their persecution of their maternal brother, who was "born after the Spirit"; thereby proving that they were the children and slaves of father Sin, or diabolos. Still Christ's paternity did not destroy the physical likeness of his flesh to Abraham's seed . . . His flesh was still reduced in strength below that of Adam's original nature, because of its maternal defilement. Hence, to place it on a par with the first Adam's that there might be equality of strength, Jesus was anointed, or Christed, by which he became "full of the Holy Spirit." This filling did not destroy the *homoiotes* or likeness to Sin's flesh. It was still possible for Christ to feel the force and influence of sophistical appeals to the lusts of Sin's flesh with which he was burned as with "a loathsome disease" (Ps. 38:6-7). Hence, says the apostle, "he

was put to the proof in all things or according to the likeness" or "resemblance of his flesh to his brethren's in its susceptibilities, "without offence."

— *Herald Of The Kingdom And Age To Come, 1852.*

God With Us

In 1867, the subject of the Nature of Jesus Christ was under consideration by the brethren, and there appeared in *The Ambassador* for that year, an article under this heading by the daughter of Brother Thomas, which had been supervised and corrected by her father.

Brother Thomas' health was not the best at the time, and possibly that is why the article was written by his daughter under his guidance. She wrote:

There are, at this time, some interesting points of doctrine in process of discussion among some in different places, and we do earnestly hope that all parties engaged therein will be enlightened in the end, and that no cause of strife may arise therefrom. I wish to mention and enlarge a little upon one of these points . . .

We learn from the testimony that Jesus was created by the Father out of the substance of his mother Mary, at the time appointed by Jehovah — according as it is written: "When the fulness of time was come, he was made of a woman," and the angel Gabriel appeared unto the Virgin Mary and told her the manner of its fulfilment — that "the Holy Spirit should come upon her, and the power of the Highest should overshadow her," and "that Holy Thing that should be born of her should be called the Son of God."

Now we know that, as a general thing, all children partake of the nature, constitution, and character of BOTH their parents. No child is ever wholly, and entirely, and in all respects like *one parent only*, and we are not warranted in making an exception to

this law in the case of the Son of God. From his mother, he derived all the faculties, propensities, and instincts which belong to the nature of the first Adam — as it is written — "He took upon himself the nature of the seed of Abraham," that sin might be condemned in the nature which had sinned; and also, that he might be able to sympathise with our infirmities, and to "succour those who are tempted," "forasmuch, as he also was compassed with infirmity." This was the "body prepared" for the habitation of the Spirit in all fulness — as it is written — "A body hast thou prepared for me," "Lo! I come to do Thy will, O God." Now we understand what was the nature of the medium of manifestation, but what was that which was manifested? Was it merely the natural manifestations of a natural man? By no means. It is written, "He shall be called Immanuel," that is, being interpreted, "*God with us.*" This was God manifested in the flesh, for the first time. It could not be affirmed of any other man that ever existed before or since, that he was God manifested in the flesh, although the Spirit of God has operated through other media, both in word and sign. He is called the "only begotten of the Father, full of grace and truth." Some might ask, how was the Deity manifested? We answer, in the *character* of the Son and his *mental attributes*.

The Apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God," and, "the Word became flesh and dwelt among us, full of grace and truth." The *Word* of God is the wisdom of God; the thoughts or intelligence of Deity. This word of wisdom is personified in the Proverbs of Solomon, thus: "I, wisdom, dwell with prudence and find out knowledge of witty inventions," with many other similar passages. Jesus Christ was the wisdom of God embodied in the flesh — "the express image of His person" or character, because it was ordained that in him should dwell the *fulness of the Godhead bodily* (Col. 2:9), so that it became essential that he should not only receive the Spirit, without measure, at his baptism, for the pur-

pose of preaching the Gospel and working miracles, but, that he should also have power within himself to become *perfect in all virtue*; that he might be found without transgression and without fault from his infancy and childhood; that he might be the Lamb without spot or blemish. So, from the Deity, his Father, he inherited wisdom, thought, intelligence, elevation, and purity of character. Being aware of his divine origin and mission at twelve years of age, and perhaps before, he was able to discuss matters pertaining to the law with men of years and education — professed doctors of divinity. Thus we see that he displayed, even in the years of childhood, wisdom and knowledge inherited from his heavenly Father. "Being the Son of God he thought it not robbery to be equal with God," as all children are, in a certain sense, equal with their parents. The natural illustrates the spiritual.

In studying human character we find that the inward thoughts, judgment, or intelligence is something different and distinct from the desires, affections, and propensities; all these are right and good in their proper sphere, when directed and circumscribed within certain limits prescribed by the law of God. If the judgment is clear and well regulated and controlled by the word of God, it will entirely subjugate the desires and affections, and only allow them a certain limited scope. This, however, is a state of mind never completely attained to by us who are born after the flesh by the will of man. Jesus being the word, thought, or intelligence of his Father, consequently, the will of the flesh was far more subjugated and subdued, and he was not liable to be led away by excited impulses and perverted desires.

It is obvious that the article above reflected the influence of those from the pen of Brother

Thomas as published in the *Herald Of The Kingdom And Age To Come* quoted above. In short, the Lord Jesus possessed a nature identical with our own, but he differed from us in that Yahweh was His Father, and because of that fact, he inherited a latent ability to rise above it with the aid of the Word and the Holy Spirit that quickened him in understanding and application of the Word (Isa. 11:1-3). Thus the work of salvation was a work of Yahweh, and not the will-power of the flesh. The Lord's contemporaries saw in him the manifestation of the Father (John 14:9), for he possessed a unity with Yahweh, a oneness, that nobody else has possessed before or since (John 10:30). To that degree of "oneness", and to complete sinlessness, we can not yet attain, except through the blotting out of transgressions by forgiveness. Nevertheless, we centre our vision on the mark of our high calling, and thank God for His merciful, loving understanding in that, recognising our helpless state, He made provision accordingly (Psalm 103:8-13). One day, pray God, we shall attain unto complete unity with the Father and the Son (John 17:21); but it shall only be through the cover provided through the Lamb.

—Editor

JEWISH STATISTICS

There are now 13,951,000 Jews in the world, according to the latest figures published by the American Jewish Year Book. Biggest single community is in the United States — some 5.8 million, with the figure given for Britain as 410,000. Australia's Jewish population is said to be nearing 73,000.

— Australian Jewish Times, 13-1-72.

Part Two

Roman Catholic Influence in the World Today

"And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. 18:21).

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The above is indicative of the ruthless way in which Catholicism will be suppressed at the appearance of the Lord Jesus. Some may imagine that we are too harsh in our judgment of this system, but, in fact, our language does not equal that strong indictment of it found in the Word.

In *The Vatican In World Politics*, the author, A. Manhattan, writes:

"The Vatican as a diplomatic centre is but one aspect of the Catholic Church. Vatican diplomacy is so influential and can exert so great power in the diplomatic political field because it has at its disposal the tremendous machinery of a spiritual organisation with ramifications in every country of the planet. In other words, the Vatican as a political power employs the Catholic Church as a religious institution to assist the attainment of its goals... These goals in turn are sought mainly to further the spiritual interests of the Catholic Church."

Moulding The Pattern Of Europe

During the period between the two world wars, Vatican policy drastically changed to grasp the opportunities that seemed to be offered. The Church adopted, although at first with precautions, the policy of alliance with strong

anti-bolshevist movements. Pope Pius XI was elected in 1922. This was a fateful year, not only in the history of the Catholic Church, but also in the history of Europe and the world. In that year, the first of the rightwing totalitarians, took control of a modern nation; for in October 28, 1922, the Italian Fascists came to power. This was followed by a more clearly defined policy on the part of the Vatican. It entered more openly in alliance with the powers of reaction. Throughout Europe, from Spain to Austria, and from Italy to Poland, dictatorship seized power by legal or semi-legal means; and were often openly supported by the Vatican.

Discarding the old methods, the Vatican went so far as to order the dissolution of one great catholic party after another in order to assist first, Fascism; and then Nazism to strengthen their grip on their respective nations.

Not content with that, on more than one occasion, the Pope designated the Fascist dictator, Mussolini, as "a man sent by divine providence." His acts of external aggression were assisted

by the Vatican either indirectly or directly. The Abyssinian crisis was a typical example. Defenceless Abyssinians were ruthlessly bombed by Italian soldiers, who had been sent on their cruel mission with the Papal benediction publicly proclaimed.

Other nations experienced similar treatment. Austria in 1938 and Czechoslovakia in 1939 were invaded by Hitler's troops whilst the Vatican supported their oppressors.

What benefit did the Vatican receive in return? It was opposed to Socialism, Communism, Liberalism, Democracy and Secularism, and saw in the uprise of Nazism and Fascism an opportunity to weaken its enemies.

The Church is the bitter opponent of true Liberalism and Democracy.

Ultimately, a concordat was signed between Fascism and the Roman Catholic Church, in which Catholicism was proclaimed as the only religion of the State. Religious education was made compulsory in schools; teachers had to be approved by the Church; and only text books "approved by the ecclesiastical authority" were permitted. Divorce was forbidden. Press, films and books against the Church were vetoed, and criticism or insult against the Church was made a penal offence. The concordat established the Catholic Church as the absolute spiritual power over Italy; and it remained the religious weapon of the Fascist State, whilst the State was acknowledged as the secular arm of the Church, until the fall

of Mussolini and Fascism.

In all this, Pope Pius XI acknowledged the great help he had received from Mussolini. On February 13, 1929, he described him as a great man "whom divine providence has allowed him to meet." He added that the Lateran Treaty and the Concordat would have been impossible to endorse without a man like the Dictator to help.

On February 17, 1929, at a reception at the Vatican, the Papal aristocracy and hierarchy applauded Mussolini when he appeared in a film, and in the following month, the cardinals in Rome, in an address to the Pope, declared that "the eminent statesman Mussolini ruled Italy by a decree of the divine providence." At the conclusion of the ceremony, the Vatican authorities ordered all priests to conclude their daily masses with a prayer for the salvation of the king and Il Duce.

These facts show what the Vatican is prepared to do to obtain power; and how completely it is interwoven in the politics of the world.

The Vatican And Hitler

A similar agreement was made between the Vatican and Hitler. At that time the Papacy saw Communism as its greatest enemy, and so attempted to do all in its power to destroy it.

The Vatican did not hesitate to reverse its previous policy to win its way to power. Originally, in Germany, there was strong opposition to Hitler and Nazism by the Catholic party, but on orders from

the Vatican this was withdrawn. In fact, the Catholic party was ordered by Rome to dissolve itself; and on July 5, 1933, this central party, known as the Centrum, issued a decree for its own dissolution. Many Catholics protested as a result, and criticised the conduct of the Vatican. But the German hierarchy was instructed in the Vatican's policy, and the new Nazi regime, and the bulk of the hierarchy obeyed.

The Concordat between the Vatican and Hitler consisted of thirty-five articles which permitted her to impose her edicts on numerous German states that previously were unwilling to submit or enter into agreement with the Vatican. The Nazi forces comprised the secular arm; and the Church the religious arm. The Church, in accordance with its new policy, agreed to keep priests and religion out of politics; and in appreciation of having been made a partner with the State, pronounced a blessing on the Nazi Reich. After the Concordat was signed, the German hierarchy and highly-placed Catholics thanked Hitler, and promised that they would co-operate wholeheartedly with the Nazi Government. But precious little good the Papal blessing proved to either Mussolini or Hitler: both their persons and their regimes came to shameful ends.

A Pattern For Other Countries

This is a subject of tremendous implications. If the question be asked, What about the United States? I direct your attention to

the powerful right-wing movement in this country known as the John Birch Society. One of the aims of this society is to put as many Catholics as possible into the governing bodies of cities, states and the Government in Washington.

On March 7, 1966, the *Detroit Free Press* declared:

"When circumstances bring an appreciable number together behind any particular candidate, their weight is out of proportion to their numbers, and that weight is usually felt, of course, on the side of the conservatives."

The *Detroit News* alleged:

"The Birch Plan is to place hundreds of members in each of the 325 US Congressional districts, to act as ideological salesmen, and to help elect conservative candidates."

The ultimate aims of the Roman Catholic Church in America are clearly set out in an official book stamped with the approval of the Pope. Studied as a text in Catholic universities, and written by the head of the Social Act Department of the National Catholic Welfare Conference, this book is entitled *The State And The Church*. It is by Monsignor J. A. Ryan and M. F. Millar, and was republished in 1940 as *Catholic Principles Of Politics*. It explicitly states that there exists only one true religion and that is Catholicism; that the Catholic Church must establish itself as the State Church in the US.

This, of course, is in accordance with the fundamental policy of the Popes. Pope Leo XIII declared that the State must not only care for religion, but must manifest the true religion. It has been made to prevail, and eventually eliminate

all other religions. This is in accordance with the Encyclical written by Pope Leo XIII called *Catholicity In The United States*, in which the separation of the American State from the Catholic Church is condemned.

Brutal Suppression Of Opponents

In warning of the consequences of this drive for power by the Church, the *Detroit News* recently claimed:

"Because of the far-reaching influence of the Catholic Church on governments all over the world, the Pope will soon have it within his power to alter dramatically the course of human life upon this planet."

That is what Catholicism would like to do, but we realise that Christ will return to prevent that. In the meantime, the Church is working feverishly to strengthen its position in the States, though it does so diplomatically because of the strong Protestant influence.

The Church is very subtle and seductive in its methods. It speaks of integration, civil rights, equality in work, social justice, the end of poverty, and so forth. It sounds well, and it deludes some people. One man claimed to me

that "it is all in a good cause; they are all worth-while enterprises."

That is how it appears on the surface, and as a result many are misled and drawn to assist the activities of the Church. But underneath there is a ruthless drive for power, and every year sees further recruits added to the number devoted to the cause.

If the Church feels so badly about poverty, why is it that in Spain, in 1912, the Jesuits acquired one-third of the capital wealth of that country, yet did little to help the people rise in the scale of living. They owned railways, mines, factories, banks, shipping companies and orange groves; so that their working capital amounted to something like \$120,000,000. The Catholic influence in Spain is a record of oppression, violence, economic and social misery. That is the stamp of Catholic influence wherever it has prevailed; but thanks be to God, that soon the Lamb of God will prevail to overthrow the tyranny of government and religion manifested throughout the world (Rev. 5:5; 11:18).

— T.H. (USA)

PERSONAL RESPONSIBILITY

"The darkness of the night of human misrule does make one look beyond the gathering storm to where the glory of the rising Sun can be discerned, and so we are uplifted and rejoice with exceeding joy in our sure and certain hope of the dawning of a new day when the night will be past and the storm forgotten" — Extract from a letter.

(How true! At the same time let us also "look to ourselves." Christ has warned that the last days will be comparable to those of Noah and of Lot. Both epochs of judgment witnessed believers turning from the Truth, and identifying themselves with a way of life that was destroyed. In Noah's day, the sons of God saw the daughters of men, and initiated the approach. This precipitated the crisis that ended in the Flood. Let us heed the words of Christ, and in an age of evil and apostasy, follow the way of faithful Noah. — Editor).

The Agony of Contention

Is it right to continually agitate for doctrinal truth? Should not the errors of heretics be ignored, that brethren may dwell together in peace?

These are thoughts that may trouble those who are in positions of Ecclesial authority at present. They may not desire trouble; they may prefer to live at peace with their fellows in the Truth and reserve their belligerence to attack the forces of darkness without.

But so often they are drawn into contention within; and sometimes in relation to error that threatens the foundations of faith. To remain silent and aloof under such conditions would be to abandon the principles of righteousness, and to despise Yahweh's word which He has magnified above all His holy name (Ps. 138:2).

Christ, as the Word made flesh, died in defending Truth (John 18:38); Paul gave his life to proclaiming it; many have been martyred rather than renounce it. Moses exhorted the people to cleave to it because it was "their life" (Deut. 32:46-47), and Timothy was warned:

"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

If we ignore teaching that challenges saving Truth, we place our eternal salvation in jeopardy.

Jude is a classic example of what should be done at such time. He desired to extend a message of love, calculated to build his brethren up in the understanding of the affirmative teaching of Truth; and he actually took up his pen to do so. But Inspiration took hold of him, and compelled him to change his plans. He wrote:

"Beloved, when I gave (Gr. was giving) all diligence to write unto you of the common salvation, I felt that I was compelled to write a letter to you to urge you to engage upon the struggle to defend the faith" (A.V., Diag.).

He lamented the need to so write, but being compelled to do so, proceeded to exhort the brethren to "contend earnestly for the faith which has been delivered unto the saints."

Jeremiah found himself in similar straits. He hated contention. Normally he was a mild, self-effacing man of nervous temperament, but he was hurled by Yahweh into the midst of the most bitter contention, to find his character derided and besmirched as a result. In words of deep pathos, expressive of the great anguish felt by a man wounded to the heart by the frustration of fruitless endeavour, and the experience of unjust hatred, he wrote:

"Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth" (Jer. 15:10).

We find ourselves thoroughly in sympathy with those words. We delight in the study and exposition of the Word; and become impatient when this is interrupted. We hate controversy, and are always nervous in its presence. We would avoid it if we could. But when the foundations of the Truth are challenged, we have a responsibility to try and defend them.

Some readers have deplored the controversy in which we have been involved in recent months, and are inclined to blame us for it all. They forget that faithful men of old were almost invariably involved in contention, and were subjected to the opposition of their fellows who did not want their peace disturbed. How would Israel have fared, but for the earnest warnings of such as Jeremiah, Hosea, Haggai, Paul, Jude, and (most controversial figure of all) the Lord Jesus. Consider the stern and public rebuke that he administered to the religious leaders of his day (the Ecclesia of the age) as recorded in Matthew 23: "Woe unto you, hypocrites . . ."

Controversy is not pleasant, and we would prefer to live in peace with our fellows. Indeed, it is a temptation to turn a deaf ear to much that is proclaimed throughout Christadelphia today which challenges standards of doctrine and practise established in the past; and seek peace by ignoring it.

But it would be fatal to do so. Asaph, the prophet-poet of Israel, recognised that as he gave his attention to the problem. He viewed the so-called peace and prosperity

of the wicked with envy. He wrote:

*"For I was envious at the foolish,
When I saw the prosperity of the
wicked" (Ps.73:3).*

As he pondered their state, he found that they were largely immune from trouble:

*"They are not in trouble as other
men;
Neither are they plagued like other
men" (v.5).*

He found it dangerous to contemplate the apparent peace and prosperity of such:

*"As for me, my feet were almost
gone;
My steps had well nigh slipped."*

He was not referring to Gentiles, but to Israelites; to men who mouthed platitudes in the name of God which were given widespread circulation, and designed to undermine the influence of those who loyally and faithfully maintained standards of truth. They "set their mouth in the heavens" (RV), or spake as though they voiced the wisdom of God:

*"They scoff and speak malice;
Loftily they threaten oppression.
They have set their mouth in the
heavens,
And their tongue walketh through
the earth" (vv. 8-9 — RV & RSV).*

They seemed to get away with all that they did, and in the absence of any adverse judgment, the Psalmist was almost led to follow their example. But, as in the sanctuary of Yahweh he communed of the Divine purpose, he recognised how dangerous was the path they trode, as "the latter days" would reveal (v.17 - RV). He realised that in due time Yahweh would arise to vindicate the

righteous (v.20), and in the meantime, they must patiently labour in truth. They must seek peace with God, not with the foolish and the wicked, and do His will even though it brings them into conflict with their fellows. As he contemplated this, he realised how foolish he had been to envy the foolish (v.2). He confessed:

"I was as a beast before Thee!"
(v.22).

A beast, or a brutish man, is one who "understands not" the Divine will and purpose (Ps. 92:6), and therefore seeks his own comfort and peace of mind irrespective as to the wishes of God. It is man's ability to commune with God that elevates him above the beasts, but the Psalmist found that when he gave way to envy at the "prosperity" of others, he no longer communed with God. Instead, he became dominated by self-pity, and forgot God. It was only when he meditated the revelation of Yahweh that the false pretensions, the "image" (Ps. 73:20), or "vain show" (Ps. 39:6) of the so-called "prosperous" ones was made apparent. He saw that they were "in slippery places" indeed, and that these could engulf them in mortal trouble. In view of that, he sought the Rock of Israel upon which to lean and build his future with confidence. To whom else could he turn:

*"Whom have I in heaven but Thee?
And there is none upon earth that
I desire beside thee.
My flesh and my heart faileth;
But God is the Rock of my heart,
and my portion for ever"*
(vv.24-26).

What was the "prosperity" of

the foolish that Asaph envied to such an extent that it threatened to draw him from God? Was it material possessions merely? Was it prestige? No! These things had no particular appeal to such a man as Asaph! He did not have an overwhelming desire for such.

Rather did he envy the relaxation and "peace" of the foolish. The word "prosperity" is translated from the Hebrew *Shalom*, elsewhere rendered "peace." He envied their irresponsible, relaxed way of life. They were "not in trouble as other men," or, as the Hebrew gives it: "in the trouble of other men" (Ps. 73:5 - mg.). They refused to be involved in the wearing troubles of others; they avoided all contention and debate even when the truth was challenged. They deprecated strife and spoke words "smoother than oil" (Ps. 55:21), even though the foundations were being removed; whilst, at the same time, they murmured their invectives against those who demanded that the standards of doctrine and practise be maintained.

Asaph noted that they were "not in trouble," and again the word in the Hebrew is significant, for it is *amal* and signifies "toil, wearing effort, and hence worry." They were immune from the wearing, worrying effects of maintaining standards; and, pleasing themselves as to how they worshipped, or conducted themselves, they were at "peace." But though at peace, Asaph reveals that a rude awakening awaits them "in the latter end," when the Judge shall be manifested in the earth (v.17).

There is the temptation to relax in similar fashion today. To do so is to tread the slippery paths to destruction. The materialism of life, the sense of well-being that comes from affluence, the philosophy that we need to "go along" a little with modern ways, dulls the mind to the vital demands of Christ's requirements. Truth does not alter. The standards of yesterday must remain the standards of today. The Ecclesias profit from watchmen who are vigilant in this regard, and whose voices are raised in warning tones in these closing days of the Gentiles. Christ is at the door. That means soon he will take account of our individual stand. Let us keep that always in mind. Do not be deflected from a proper course merely because the voice of criticism and opposition is raised against faithful exhortation. To-

day the Ecclesias need brethren and sisters united together in a determination to maintain the Truth's standards, come what will, and to encourage one another to that end. Whilst *Logos* has had its measure of those who would criticise, oppose and condemn its policy; it has been greatly encouraged by those who have upheld our hands in the work to which we have given ourselves. They perform a useful service by so doing; for they ensure that a voice continues to sound forth in these closing days of the Gentiles, setting forth the standards of doctrine and practise proclaimed over one hundred years ago by our pioneers. May the Lord soon come to bring to an end the agony of contending for the faith once delivered unto the saints.

— EDITOR.

THE EXPOSITOR

"We are pleased to read of your intentions with regard to "The Expositor." You can be sure of interest in this work. We do appreciate the work that is being done by Logos Publications, and our prayer is that Yahweh may bless this new venture. Please forward us further copies of the Prospectus to distribute to others."
— R.A. (Qld.)

"We are very, very pleased with the first number of "The Expositor," and have enclosed subscriptions for two others, whom we are sure would be pleased to receive it."
— W.M. (WA).

"We are disappointed in 'The Expositor' and much prefer 'Story of the Bible'.
—K.S. (NZ).

"I have received much help from the expositions in Logos, and am confident that the 'Expositor' will be equally helpful. We need this help. We are living in perilous times, when the earth is full of wickedness and man-made trouble. Truly society is sick. How we long for that day when our dear Lord and Master will come with vengeance upon the ungodly, and replace evil with 'glory to God in the highest, peace on earth and goodwill towards man'.
— J.N. (Vic.)

"It is with much pleasure that I have received, and so far only partly read, 'The Expositor,' which I have been looking forward for so long. I enjoyed your Editorial, and must add my thanks, gratitude, and appreciation of the work that you have done. May God grant you the strength and help that you need. I would like to order three more subscriptions for 'The Expositor'.
— E.S. (Qld.).

The World's Vain Search for Peace

"The allegorical signification of the sentence (Gen. 3:15) became the plan of 'the foundation of the world' under the altered circumstances which sin had introduced. It constitutes the earth as the arena of terrible strife between two hostile powers, which was not to terminate until His law gained the ascendancy over the sin of the world, and but one sovereign will be obeyed by the sons of men. The world wants peace, that it may find a respite from the judgments of God for its iniquity; and that it may enrich itself by commerce, and enjoy itself in all the good things of life. It is the cry of the world, which echoes in tones of thunder in the ears of the true believers. It is a cry, in the providence of God, which is a great sign of the times; announcing that 'the Lord standeth at the door and knocks,' and is about quickly and unexpectedly to appear. It is the world's cry, as the cry of a woman in travail, which has been extorted by sudden and tormenting pains. It blows a trumpet in the wise and understanding ear, sounding the approach of 'the day of the Lord as a thief in the night.'" (Elpis Israel, pp. 110-115).

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Increasing Strife

One of the paradoxes of modern times, is that the nearer we approach the apocalypse of the Lord Jesus Christ, the less responsive do men become to its influence.

Even within the Body of Christ there seems to be a diminishing appreciation of its tremendous implications, and a loss of that sense of urgency to "consider your ways!" (Hag. 1:5, 7).

On the contrary, the words of Habakkuk are evident: "the law is slacked and judgment doth never go forth" (Hab. 1:1-2). And why is that? Because brethren, like Lot in Sodom, are too busily engaged in the laborious acquisition of that knowledge which the advent of the Lord will make out of date, and useless (1 Cor. 1:19). How important, then, to acquire that eternal wisdom which can only come from a humble and

diligent study of the Scriptures, and by walking in the footsteps of the Lord.

At his first advent, the Lord offered peace to his faithful followers (John 14:27), but not the kind in which the world rejoices. Concerning that, he declared:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34).

There is no peace to the mind of flesh in the teaching of the Scriptures. Nor will the Lord offer peace to the world at large until the torments of his judgments are exhausted. His presence in the earth, and the proclamation that he will deliver to the nations, will be of such character as to stir up all the bitter animosity which sinful flesh feels when its pride and lusts are condemned. Brother Thomas well observed:

"The doctrine he taught is distaste-

ful to the natural mind: and, by the purity of its principles, and astonishing nature of its promises, excites the enmity and incredulity of the flesh. Loving sin and hating righteousness, the carnal mind becomes the enemy and persecutor of those who advocate it. The enmity on the part of the faithless is inveterate; and where they have power, they stir up war even at the domestic hearth. If the believer will agree to be silent, or to renounce his faith, there will then be 'peace and love' such as the world, that 'loves its own' is able to afford."

The Peace And Safety Cry

Under this heading, in *Elpis Israel* (pp. 110-115), Brother Thomas sets forth the Scriptural position of the nations in relation to the Truth and the judgments of God. He wrote:

"The 'powers that be' have laid low the saints of God in all the countries of their dominion; they have bruised them in the heel; and are now taking up their positions, and preparing themselves to arbitrate their relative and future destiny by the sword. They have forgotten, or are indifferent to, the enormities of the past. They know not that the righteous blood they have shed upon the earth cries loudly for vengeance in the ears of God. Truth, justice, and equity their souls hate; and all they propose is to destroy the liberty and happiness of mankind; and to make eternal their own vicious and hateful rule."

The crimes of the present and the past: ruthless opposition to the truth; the vicious persecution of the Jews; the vile brutality expended against the civilians of such countries as Vietnam, call for a judgment that will ultimately be poured out.

Under such conditions, peace is an impossibility. Brother Thomas was deservedly sarcastic of those political and spiritual guides who

clamoured for the abolition of war and the settlement of international differences by arbitration under present conditions. They seek peace whilst remaining hostile to the Gospel of peace, and to divine law. They forget that the history of the past reveals that war has been necessary to free men from a tyranny that would prohibit them worshipping God in truth; and that though saints are conscientious objectors in this age, they have gained many benefits from war.

The world wants peace that it might satisfy its love of material wealth, and its search for personal pleasure. Brother Thomas clearly analysed the motives of those searching for peace under present conditions:

"The truth is, judging from their arguments, the peace-mongers are not so man-loving as they pretend. The cry for peace is a piece of ventriloquism emanating from the pocket. The strongest argument against war is based upon its cost. The taxes are burdensome because of the extravagance and warlike habits of past governments. This pinches them in the iron chest; and diminishes the profits of trade; and curtails the means of indulging the lusts of their flesh, their eyes, and the pride of life. It is well these mammon-worshippers should feel the pinch. They are the enemies of God, and oblivious of His slaughtered saints, and therefore richly deserving of all the punishment the recklessness of 'the powers' has entailed upon the world."

He epitomised the search for peace in the following terms:

"The world wants peace, that it might find a respite from the judgments of God for its iniquity; and that it may enrich itself by commerce, and enjoy itself in all the good things of life."

This observation still remains

good today, even in relation to the recent approach between the Western Powers and the Communist bloc of nations, in an attempt to lay a foundation for European peace and security. *Time Magazine* recently stated:

"The Western Powers, in general, hope that in return for greater trade and economic co-operation, the Communist leaders can be induced to allow increased contact and freer flow of information between East and West. Accepting Brandt's thesis of Wandel Durch Annaberung (change through drawing nearer), most Western diplomats believe that Communist regimes in Eastern Europe will ultimately be influenced towards greater liberalism through closer contacts with the West. The Soviets would welcome a more relaxed atmosphere in Europe for two reasons. They could avail themselves of badly needed Western technological and economic co-operation, and would be able to place pressure on the US to withdraw its forces in Europe, thus leaving the Soviet Union as the dominant military power in the area."

God Ignored

In all this, there is not a scrap of concern about divine principles and truth. Both sides are completely materialistic in their reasons for greater co-operation between their respective blocs. However, Yahweh has decreed that "there is no peace unto the wicked" (Isa. 48:22), and, therefore, it eludes them. Moreover, He will ultimately take "the wise" in their own craftiness (1 Cor. 3:19), and "give them blood to drink" (Rev. 16:6).

Meanwhile, their policies of peace and security will end in the iron yoke of Moscow being more firmly placed on their necks, and in them being snared in the judg-

ment of Armageddon; for "the year of recompences for the controversy of Zion" will come (Isa. 34:8).

Paul prophesied:

"For when they shall say, Peace and Safety (Security); then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3).

In November, 1972, there commenced, near Helsinki, Finland, a series of talks, which, at the time of writing are still continuing, the objective of which is to pave the way for a grand and united effort by "the powers" to reach European Peace and Security in 1973. *Time* reports it thus:

"On a windswept Baltic inlet only a few miles from Helsinki sits a starkly modern building, an angular Finnish masterpiece in white pine and fieldstone, which houses the student union of Helsinki's Technical University. There around a hollow, six-sided table, the representatives of 32 European countries, plus the US and Canada, took their places last week to begin talks that may lead to the most significant conference in Europe's post-war history."

What is to be the outcome of this?

The Soviet Will Utilise Peace To Make War

The representatives in Helsinki are seeking to determine whether enough mutual interest exists to justify the convening, probably next Spring, of the Conference on European Security and Co-operation. A significant feature of this political phenomenon is that the Soviets first proposed the Security Conference. They have publicised it as a triumph of Soviet diplomacy. *Time* reports:

"They want it to ratify the present borders in Central and Eastern Europe, therefore solidifying their hegemony over the region. In the event of a conflict with China, the Russians want to be certain that no Western power could seize upon an unresolved territorial issue as the pretext for an attack."

This is significant. Prophecy suggests that the great image-empire of Gog will embrace oriental as well as occidental elements; and not only so, but that whereas American power has failed in Asia, Russian power will be brilliantly successful. From Brother Thomas' exposition on prophecy, we can see that Gog's hosts will comprise a latter-day antitype of the threefold aspect of the Midianitish hosts that invaded the land in the days of Gideon (Jud. 7:12). They will comprise the hordes of Russia, Europe and Asia.

It seems obvious that Russia, probably under Gog, will impose an iron yoke upon the necks of the Chinese people. Certainly she must resolve the Chinese threat before she can come to grips with both Europe and the Middle East in full earnest. It seems that when she does turn her attention to Europe and the Middle East that there will break out "the time of trouble such as never was since there was a nation" (Dan. 12:1).

It will be at that time that the English speaking world will be compelled to abandon many of its present illusions and face up to the harsh facts of a Russian dominated Europe, belligerently setting out on a policy of world domination.

The Russian Autocrat, as Bro-

ther Thomas styles Gog, will be utterly selfish, ruthless and unprincipled. Doubtless he will view himself as a man of destiny, the world's political saviour. United with the Papacy, he will endorse the policy of "the end justifies the means," and will be prepared to involve the whole world in a nuclear holocaust, irrespective as to its consequences, providing that this will ensure him world domination. Isaiah speaks of him thus:

"Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High . . . thou hast destroyed thy land and slain thy people" (Isa. 14:13, 14, 20).

Gog's ambition will be insatiable; and he will be ruthless in his search to satisfy it.

The Ideological War

A significant feature of current communist efforts to bring about a relaxation of tensions with the non-communist bloc is that it wishes such a detente to be confined to matters of trade and technology, and not to involve the political ideology. *Time* comments:

"In Helsinki, where delegates from 34 nations will next month resume talks on an agenda for the long-heralded European Security Conference, the Western States have been urging for negotiations towards a vastly increased flow of people and ideas across the ideological frontiers that have divided Europe for a quarter of a century. But that is not exactly what Moscow was bargaining for when it embarked

upon its historic accommodation with the West. Thus, while the Communist regimes negotiate new deals on the trade and technology that they need so badly, they are also cranking up a noisy new era of ideological confrontation. Brezhnev, the Soviet Party boss, in a Moscow speech last June, called for a new ideological struggle that would 'intensify to become an even sharper form of confrontation between the two societies.' In practise, Brezhnev's new offensive is essentially defensive. While they court their new trading partners in the West with unwonted cordiality, the East-bloc regimes are cracking down on their own societies with uncommon force. The Soviets are leading the way with a drive on personal freedoms and intellectual life that is fast approaching Stalin-era dimensions. Moscow has cut back on all sorts of civil and cultural liberties. Mail censorship has been tightened."

Moscow and its Warsaw Pact partners have decided upon a limited accommodation with the West because they hunger for access through trade to Western capitals, and seek the technology of the West which they hope will assist their economies and prevent serious upheavals at home. But without a flow of ideas, and increased travel, especially from East to West, the vaunted area of detente will prove to be merely an armed truce rather than a period of genuinely relaxed tension.

Certain it is, from Habakkuk's prophecy, that Russian power will be designed to weaken its opposition. The prophet described Gog as follows:

"Woe to him that increaseth that which is not his . . . thou hast spoiled many nations . . . that coveteth an evil covetousness to his house, that he may be delivered from the power of evil . . . by cutting off many people . . . that buildeth a town with blood, and stablisheth a city by iniquity . . . that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness" (Hab. 2:6-15).

Much of this prophesied character of Gog we may see revealed during 1973, in Russia's dealings with both the West and with China. The repercussions of her actions will be felt everywhere, so that even distant "isles" shall "not escape." Thus, in a very practical way, we shall be reminded that "the carnal mind is not subject to the law of God, neither indeed can be"; and that it is necessary to develop the mind of the Spirit if we are to weather the coming storm, and to rejoice in that era beyond it when "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2:14).

— R. POGSON,
(Yagoona, NSW).

THE TRUTH

We are not dealing with matters of surmise and speculation. We have not followed cunningly devised fables. The historic reality of Christ defies all the efforts of the keenest criticism to overturn it. Unbelievers have given up the attempt and changed their tactics. They admit the historic reality, but try to explain it away, which is more futile than trying to deny it altogether. We take our stand on the historic reality. We have not seen Christ, but we are certain he was, and is, and is to come.

— R.R.

Was Peter Bishop of Rome ?

There has been considerable argument in times past concerning the activity of the Apostle Peter. The Catholic Church has maintained that he lived in Rome, and was, in fact, the Bishop of Rome and the first Pope. It is upon this assertion that the Church is based, and a brief examination reveals how shaky that foundation is!

Paul declared:

"The Gospel of the uncircumcision was committed to me as the gospel of the circumcision was unto Peter" (Gal. 2:7).

If, then, Peter ministered to the Jewish community of believers, in what areas would they be found? Josephine Kamm, author of *The Hebrew People*, claims: "the total Jewish population of the world during the first century A.D. was probably about 7½ millions." Of these, she says, approximately a million lived to the east in Babylonia; about 2½ millions in and around Judea; and four millions elsewhere in the Roman empire. They were thus spread over a large area, for the distance from Babylon in the east to Rome in the west is about 2,150 miles. Jewish settlements existed in Spain, France, Italy, Macedonia (now part of Yugoslavia), Lydia and Cilicia (now part of Turkey), Syria,

Palestine (Israel), Mesopotamia (Iraq), Media and Elam (Iran), Arabia, Ethiopia, Egypt and Mauritania (North Egypt). It was to the Jewish brethren in these areas particularly that the influence of Peter was directed.

In about A.D. 60, Peter was in Babylon, and from that centre he wrote his 1st Epistle:

"The Ecclesia that is at Babylon elected together with you saluteth you, and so doth Marcus, my son" (ch. 5:13).

An attempt has been made to identify this reference to Babylon with Rome, in a similar way to the mystical Babylon of Revelation. A modern R.C. translation, *New American Bible*, in a footnote does this. However, the idea is irrational. In his literal epistle, it is unlikely that Peter would divert into symbolism without any indication of such intention.*

We look in vain through Paul's several epistles for evidence that Peter was in Rome. When Paul wrote his epistle to the Romans from Corinth, he sent salutations to many brethren and sisters (ch. 16), but did not mention Peter (whom the Vatican claims was the "chief apostle"). Peter, however, merely describes himself as "an elder" (1 Pet. 5:1) — i.e., one

* Paganism was still triumphant in the capital at the time of Peter's writing, and the term Babylon as indicating an apostate religious system did not apply. These and other reasons suggest that he wrote from the site of the ancient city, and that an ecclesia had been established there.

among other elders.

If Peter was in Rome when Paul arrived there as a prisoner, it is strange that no mention is made in the Acts. Rome was the principal city of the Roman Empire, and it seems inconceivable that Peter could, according to R.C. teaching, have held the episcopate

for 25 years, without Paul or any of his associates being aware of the fact; or if they knew of it, without seeing fit to mention it.

We can profitably dispense with this feature of R.C. doctrine, as with many other principles of that community.

— V.H.K. (Canberra).

Watchman : What of the Night ?

—:—

RELIGIOUS REVIVAL IN CZECHOSLOVAKIA

In four years since Soviet tanks crushed Dubcek's liberal government, Catholic Czechoslovakia has undergone a national religious revival, in spite of the imposition of Soviet repression. The number of baptisms, church funerals and applications to seminaries has been steadily and significantly rising, and more and more are giving their children religious instruction.

This report by Time Magazine indicates that Catholicism and Communism are both steadily advancing in political influence. This is in accordance with prophetic expectations. Ultimately, some alignment of interests and policy will be established between the two systems (Dan. 8:25), to play a part in assembling the nations in preparation for Armageddon (Ezek. 38).

Major crimes in 1970 hit the record of nearly six million. Police departments and court systems are being enlarged everywhere, but are still inadequate to meet the demand.

Christ declared that conditions at his return would parallel those of the days of Lot. We read concerning the men of Sodom that they were "wicked and sinners exceedingly" (Gen. 13:13). These two words are significant. The word "wicked" is from the Hebrew "raim" from a root signifying "to break in pieces, destroy, afflict" and suggests a people who break in pieces the established order of things, and afflict themselves and others by so doing. "Sinners" signify those who "miss the mark." The men of Sodom did so both in regard to righteousness and their own happiness. The increase of crime in an age of affluence is a feature of modern life "as in the days of Lot," and therefore a sign of Christ's coming. The world remains miserable in spite of pleasing itself.

CRIME AND VIOLENCE ON THE INCREASE

Most countries are writing up records in crime and violence. In USA the cost of fighting crime has tripled in eleven years, and is still rising rapidly. In 1960, police, courts and penal institutions cost \$3½ billion; in 1971 they cost \$10 billion. Yet despite increased expenditure, reported offences rose 176 per cent in the 60's.

MAN-MADE VIOLENCE AGAINST LAND

In Vietnam, on a scale unprecedented in the history of warfare, land itself has been treated as an enemy, and subjected to systematic destruction. To get at the elusive Communists, the US

forces have ravaged forests with millions of tons of bombs and shells, sprayed thousands of acres of farmland with deadly herbicides, and sent teams of giant bulldozers to cut huge swathes through jungles. The damage is reported as being staggering; the land looks as though it has been torn by an angry giant.

In the eyes of many scientists, the US has been guilty of nothing less than ecocide — the intentional destruction of a functioning, life-supporting environment. Pilots have sprayed one-tenth of farmland and one-third of forests with destructive herbicide. Half of the mangrove forests have been "utterly destroyed" it is reported, with no chance of recovery.

Newsweek claims that giant 32-ton bulldozers, sometimes operating twenty abreast, have scraped 800,000 acres, ripping through the landscape, piling precious topsoil in heaps, and leaving it to wash away with the next rain. The US forces have gouged over 21 million bomb craters, each thirty feet across and five feet deep. They quickly fill with water, and become vast breeding grounds for malaria-carrying mosquitoes. One or two per cent of all bombs fail to explode, so that some areas have become virtual minefields.

Perhaps the most serious and long-lasting effect of war against land has been the expulsion of people from it. The fury of war has forced millions to abandon their rural heritage and move into squalid cities. These people will never be the same, will never re-

vert to a rural life, and may constitute the ultimate tragedy of war.

With many areas seeded with booby traps and mines, with farms and forests cratered and stripped, and with addiction to urban living now established, it seems certain that many of Vietnam's one-time country folk will never return to enjoy and use the land they were once so much a part. For over twenty years this violence has continued to erupt over the land and people of this devastated nation, so that the new generation of young people know nothing more of modern civilisation than this shameful, wicked, senseless, destructive violence and war.

The seeds of Vietnam have not yet sprouted to full harvest. The mere withdrawal of allied troops from that area will not prevent the harvest manifesting itself in due time. It is significant that Jeremiah predicted that Armageddon would develop from evil that, as a "great whirlwind" would be "raised up from the coasts of the earth" (its extremities). Vietnam is an outpost of civilisation, and is playing its part to that end. It is also significant that Revelation 11:18, in a context relating to our times, should make reference to those who would "destroy the earth," apart from the intervention of the Lord. The destructive violence of Vietnam will ultimately spread through the world. How urgently the world needs the strong, infallible hands of the Lord to rescue it from the violence and corruption that man has introduced! Even so, come Lord Jesus!

TWENTY-FIFTH ANNIVERSARY OF ISRAEL

Israel celebrates its twenty-fifth anniversary this year. It does so in anticipation of a great increase in what has become a major industry since the six days' war. The *Jerusalem Post* reports that as Israel prepares for the biggest tourist influx in its history, on the occasion of the State's 25th anniversary celebrations, the Minister of Tourism tabled in the Knesset new laws on tourist services. Tourism is one of the fastest growing industries in Israel, and during 1972, with almost

750,000 visitors from abroad, earned some \$225m. for the nation. In addition to its important economic benefits, this sector has also done much to create goodwill for Israel. There was about a twenty-five per cent increase in tourism in 1972, and it is obvious that there will be a sharp increase over this in 1973.

Tourism is increasing in every country, illustrating the words of the prophet: "Many shall run to and fro and

knowledge shall be increased" (Dan. 12:4). Since the six days' war, when Israel acquired such historically important sites as Shechem, Jericho, Bethlehem, Hebron, and, above all, ancient Jerusalem, this industry has attracted millions to the Land. Thus, the sum result of Nasser's attack has been to enrich Israel! Moreover, it is

obvious that Israel is moving to a new stage in political development, for despite sporadic attacks on her neighbours or by her neighbours, the previous tension of the Middle East is cooling. This could pave the way for an even greater measure of "security" than is at present manifested (Ezek. 38:11) — a further "sign of the times."

Logos Tour Of Bible Lands

10. We Visit the Oldest Building in the World

Coach Drive To Sakkara

We ordered Haggag, our red-fezzed, long-gowned guide, to drive us to the step pyramid at Sakkara, which, from Memphis, we could see in the distance. He did not want to do so, but by now dreaded any further confrontations, and complainingly ordered the driver to do as we bid, muttering that he would not be held responsible for what Sphinx Tours — our agents in Egypt — might say.

This pyramid has not the smooth slope that one normally associates with a pyramid, but ascends to the top in a series of six ever-narrowing steps. It was built by order of Pharaoh Djoser some 5,000 years ago, and therefore has the reputation of being the oldest building in the world still standing.

Djoser employed an architect called Imhotep, who was one of the greatest men of his age (about 3000 BC). Imhotep was a writer and a physician as well as an architect, and his reputation extended far beyond the confines of Egypt. The Greeks identified him with Asclepius, their god of medicine, and paid him divine honours. Imhotep invented a new form of building, and the step pyramid was the result. The methods he adopted were used by others and improved upon when the other pyramids of Gizeh were built.

Our drive took us out of the green belt of country along the Nile, into the desert beyond. We ultimately pulled up in front of a series of rock-face tombs, which Haggag claimed were the burying places of Imhotep and other high priests after him.

We made our way into the tombs, with Haggag imploring us to hurry. But we found them far too interesting for a mere casual glance. We moved from chamber to chamber, in what were once the houses of the dead. The walls were embellished with intricate designs, in which blue predominated; or, paintings vivid in their original colours, though they have been there for five thousand years! They depicted scenes of Egyptian life: dancing girls, Egyptians fishing, harvesting their crops, preparing offerings for their gods. It is from these vivid paintings that archaeologists have been able to reconstruct the life of Egypt some 3,000 years before Christ. They reveal that Egypt then possessed a highly sophisticated and cultural civilisation.

Theories Of Embalming

Why depict such scenes on the walls of a tomb? Because, Haggag claimed, it was considered that those who had died were not really dead, for their souls lived. Therefore, in order that the soul might not be lonely, scenes

of everyday life in Egypt were painted on the walls!

As stupid as this may seem to us, it is equally as stupid as the theory advanced by Von Daniken in his widely published book *Chariots Of The Gods* to which we have made reference in previous notes. He suggests that the embalming of the ancient Egyptians was to keep them in suspended animation for long periods of time, after which they could "awake" and resume life at that point of time, without having aged at all! He suggests that the secret of doing this was whispered to them by astronauts who visited the earth from outer space. He claims that scientists today, are experimenting in "deep-freezing" vital cells of the body, so that a person could be put into an "artificial deep sleep" for hundreds of years if necessary, and so live sufficiently long enough in suspended animation to travel the vast distances that divide the earth from the stars in outer space. He writes:

"If we follow this theory then the unknown space travellers would have frozen leading personalities in antiquity — put them into an artificial deep sleep, as legends tell us — and taken them out of the drawer, and thawed them out and conversed with them during subsequent visits. At the end of each visit it would have been the task of the priestly class appointed and instructed by the space travellers to prepare the living dead again and preserve them once more in giant temples until the 'gods' returned."

He claims evidence for his theory at the very place which we were then visiting. He writes:

"In June, 1954, also at Sakkara, a tomb was discovered that had not been robbed, for a chest containing jewels and gold lay in the burial chamber. The sarcophagus was closed with a sliding lid, instead of a removeable one. On the 9th June, Dr. Goneim ceremoniously opened the sarcophagus. It contained nothing. Absolutely nothing. Did the mummy decamp, leaving its jewels behind?"

He suggests, that this is evidence that the mummy was "thawed out",

and left the tomb a living creature; and that this practise was commonly adopted in ancient Egypt.

He forgets, or conveniently overlooks, that before mummification (as was displayed to us in the Cairo Musuem) the brain, heart and viscera (stomach) are removed. What sort of a man would the Pharaoh be without his brain, heart and stomach! He may qualify as an Australian politician, but would hardly measure up to the requirements of a normal, common citizen!

Perhaps, if the mummy really did decamp, leaving the jewels behind, as Von Daniken suggests, it did lack brains!

The theory of the author of the *Chariot Of The Gods* is not deserving of serious study.

Meanwhile we wandered throughout the labyrinth of passages and chambers in these rock-faced tombs, admiring the vividness of the drawings, and the amazing brilliance of colouring after 5,000 years. As we did so, we discussed these things, and each time this happened, a little group would form about us. This, indeed, became a pattern throughout the tour. And usually there was Brother Metcalf of California, in the very centre of the group, tuning up his inevitable tape-recorder, turning the microphone in my direction, to record what might be said. In fact, the Metcalfs (Hugh and Cecilia) added to the unique character of the group; they might lose their luggage (as they did on occasions!) but they never lost the guide.

And for me, it is an added pleasure when participants in a tour extract the greatest benefit from it. Though many readers of *Logos* may doubt this, and I am sure that most of my opponents would do so (!), I am quite nervous and hesitant about speaking at such times. I feel, as I try to explain things, that I am being redundant, and am explaining the obvious; so that it is helpful to have members ask questions, or to enter into discussion, or poke a microphone in front of me as though it was something to eat! In fact, on this tour, the tape recorder itself became

quite a personality; and frequently we found ourselves talking to it instead of to the group!

It was now late in the afternoon, and I felt that refreshments were called for. Haggag thought otherwise. "There are no good cafes in Sakkara," he declared. I could quite believe him. We had emerged from the tombs, and looked out upon a sandy waste of yellow desert, that spread away to the hills in the distance. I insisted that we find a cafe somewhere. "The cafe is no good," moaned the unco-operative Haggag; but I ordered that we proceed there.

The Step Pyramid Of Sakkara

We drove through the desert to a lonely building adjacent to the step pyramid itself. Inside, leaning over a wooden table was the proprietor, and with him a couple of young assistants, all clothed in long-flowing, grubby robes. On the floor sprawled a couple of animals. The interior of the wooden cafe was dark and gloomy. But when I led the way in, with a demand for tea, coffee or cool drinks, the proprietor sprang to attention, and rushed out into an adjoining lean-to building (which served as a kitchen) to organise it.

I invited the group in, told them that Sphinx Tours would pay for their refreshments, and took their orders. Then I followed the proprietor out into the kitchen to supervise matters. It was just as well. The kitchen was even more grubby than the cafe. Black pots were suspended over an open fire boiling the water, a young, grinning Egyptian was stoking the flame, a woman was wiping the cups in her dirty apron and assembling them on trays, and the proprietor was beaming in anticipation of unexpected business.

I insisted upon the cups being sterilised in boiling water, ordered bottles of cool drink for those who desired them, packets of biscuits on the behalf of all, and saw to it that the tea and coffee were made properly. The proprietor, relieved of the necessity of organising his staff, ordered them to do as I bid, and groped in his capaci-

ous pocket for a stump of a pencil to make up the bill.

Soon the news travelled across the desert that tourists were about, and from all sides, Egyptians converged on the cafe with donkeys and camels to solicit business. It was slow in coming, until, at the invitation of one Egyptian, I took the initiative. But, instead of sitting on the animal he offered, and permitting him to lead it, I sat him on it, and dressed in some Arab headgear, led the animal to the applause of both Egyptians and the tourists.

From thence afterwards there was a rush for rides, and soon the group was dispersed in all directions, swaying on the top of camels, or grimly holding on to the neck of donkeys as they trotted along.

We then inspected the Step Pyramid, as it is called. As we stated above, the designer was Imhotep, who was made a prince, and became high-priest of Heliopolis (Joseph married Asenath, the daughter of Potipherah, priest of On or Heliopolis, adjacent to Cairo — see Gen. 41:45). Originally it stood in a vast enclosure, nearly a mile long, enclosed by a stone wall some 40 feet high. It is said to be constructed of a series of six mastabas (Egyptian tombs) set one on top of another. It measured 413 by 344 feet at the base, and stood about 200 feet high. It has underground chambers, as well as courts and chapels outside it, and these are embellished with limestone columns shaped like bundles of reeds, whilst the carved walls are made to resemble the reed matting that covered the walls of Egyptian houses.

In company with others of the group, we walked over to the Step Pyramid, and examined some of the stones of the building. The method of construction was improved later when the other pyramids were built at Gizeh. In all, some 80 pyramids have been found, in various conditions of wear, but this is the oldest of them all. Brother Bert Ryan remarked on the skill of the workmen, and the solidity of the building lasting throughout the centuries of time. The very antiquity

of the place is impressive; whilst the depressed, ruinous state of that which once formed one of the greatest centres of learning and culture in the world, testifies to the truth of the Hebrew prophets who predicted the decline, and stated that the nation would become base in the sight of all others.

It was now late, and we returned by coach to the Cleopatra Hotel for a late dinner, and a brief meeting afterwards. We were due to leave Egypt on the morrow, and as I made arrangement for this, I found that inadvertently, the group had been breaking the laws, and had been changing money at shops, which is not permitted. We were faced with a crisis; and the possibility of trouble from the authorities. I assessed the situation, gathered together the facts, and after discussing the significance of the things we had

seen that day, and giving instructions for the morrow, suggested that the members retire, whilst I negotiate the best way of handling the monetary crisis which faced us.

— HPM.

(Note: We have received a number of requests from readers to continue these notes, and therefore will endeavour to do so. One remarked that in our reports on these tours, we never quite reach Israel, as by the time we are about to do so, we are on tour again, and commence reporting anew. Therefore, we propose to continue on with this tour, and may introduce features of previous ones as well. We do trust that readers find the record interesting; and would appreciate it if they would advise us if they find it otherwise. — Editor).

"BEWARE OF PHILOSOPHY"

Human philosophy after the rudiments of the world formed the prominent corruption of the times of Tertullian and his contemporaries, and immediate successors. In the third century its effects appeared very distinctly. Clemens was of a mind blasted by the same wind of philosophy. As a Christian he should have known that it was no part of the business of philosophical writers to dictate to the believer: "The world by wisdom knew not God," and "Beware of philosophy." The Christian community was gradually learning to neglect the Scriptures and their cautions; and to develop theology into a science so called. Under Clemens were bred the famous, or rather infamous, Origen, and other eminent perverters of the gospel of the kingdom of Christ. Their preparation under his tuition may be learned from the following statement: "As the husbandman first waters the soil, and then casts in his seed, so the notions which I derive out of the writings of the Gentiles serve first to water and soften the earthy parts of the soul, that the spiritual seed may be better cast in, and take vital root in the mind of men." This was not speaking according to the oracles of God. The apostles neither place Gentile philosophy in the foundation, nor believed that it would at all assist in raising the superstructure of Christianity. On the contrary they looked at the philosophical religion of their own times as so much rubbish; but in all ages, the blandishments of mere reason on such subject deceive us: "vain man would be wise." Clemens undertook to delineate a perfect Christian, which, being the creation of his pago-christian eclecticism, was just such a christian as would please the carnal mind — the *beau ideal* of a modern "divine."

— J. THOMAS, *Eureka*.

"WHOM THE LORD LOVETH HE CHASTENETH"

●
*Trust in the Lord with all your heart—
He knows what suits thee best;
Like Mary, choose the better part,
And He will give thee rest.*

*You may not see the guiding hand,
Nor yet His way discern;
But He would have you understand,
And all His goodness learn.*

*Say not He heedeth not my cry,
When trouble presses sore.
'Tis when He seems far off He's nigh;
Ask, knock, He's at the door.*

*Say not He loveth not, when He
Chasteneth thee, O man;
Nay, rather strive that love to see,
And profit if you can.*

*He with rebukes desires to teach
What flesh cannot discern;
Apart therefrom you ne'er could reach,
The prize for which you yearn.*

*It drives you closer to His word,
'Twill wean you from the world,
'Twill make you more like Christ the Lord,
Whose banner you've unfurled.*

*Do men revile and shoot the lip,
And point at you with scorn?
Our Lord drank deep — 'tis but a sip —
"Blessed are they that mourn."*

*Blessed when evil ye endure,
Because of His great name;
"Consider him," how much he bore,
The taunt, the cross, the shame.*

*Yea, count it joy, the "burden's light",
The time cannot be long;
Our faith shall soon be lost in sight,
And sighing turned to song.*

Thoughts For The Times

Precious Metal

As long as an ecclesia is a called-out association, the Lord the Spirit waits to restore it from the lowest conceivable ebb of faith; so that if she of Laodicea had taken the warning of the ejection prepared for her in the future, she might have recovered, and not been spued out at all. It was to save her from this catastrophe that the Spirit counselled her to buy gold and garments from him, and to anoint her eyes with salve. "Gold refined by fire" is the symbol of a tried faith. This appears from the comparison in 1 Pet. 1:7, where the faithful are said "for a season to be in heaviness through manifold persecutions; that the trial of their faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Anointed." The condition of which they boasted, in which they were rich and abounding in wealth, and needing nothing, could not develop faith of this character. A tried faith comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. The Spirit, therefore, counselled them to buy a tried faith, which could only be purchased in those days at the cost of "much tribulation," which "worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." To become subject to the tribulation, they had only to "contend earnestly for the faith once for all delivered to the saints," which would put them into antagonism with the world without, and the lusts of the flesh within. They would not then be able to say that they had need of nothing, for they would most likely find themselves stripped of every thing, and reduced to an humble dependence on the goodness and bounty of God. To buy a tried faith, then, would be the fruit of zeal, and of a change of mind, and the cause of their justification, or investment with the "white garments" of righteousness. But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understandings be anointed with the unction of the Spirit, that they might perceive what, with all their piety and wealth, they were perfectly blind to.

J. THOMAS — Eureka.

Destroyed through Lack of Knowledge

Recent events have endorsed our belief, that much of the mischief that afflicts the Brotherhood today, is due to the slavish deference to clerical commentaries by some, and the extent to which they are relied upon, and quoted, in exposition of the Word. It is sapping the Truth of its power and leading some of our young people away from the writings of our pioneers. The latter are not only sound in exposition, but are vigorous and virile in style, and because of that, well calculated to stimulate faith.

We do appreciate that sometimes a commentary can help; and that great assistance can be derived from such works as *Strong's Concordance*, but even these books must be used with care. We have heard Hebrew and Greek quoted entirely out of context, and with no real appreciation of the true value of the words used; and upon this faulty basis, a thought or teaching propounded.

Extreme care needs to be taken in the exposition of the Word for it constitutes our spiritual nutriment.

The Divine reproach against Israel was: "My people are gone into captivity because they have no knowledge" (Isa. 5:13). Though custodians of "the oracles of God" (Rom. 3:2), the precious heritage was neglected by a people who

failed to appreciate its great value. The nation suffered from a surfeit of spiritually ignorant leaders, who claimed to know much, but whose influence helped to alienate the affections of the people from the worship of God.

Jeremiah declared:

"A horrible thing is committed in the land; the priests prophecy falsely, and the rulers bear rule by their means, and the people love to have it so."

It was the duty of the priests and rulers to open the Scriptures unto the people, and by faithful exhortation equip them to become a "peculiar people unto Yahweh" but they revealed their utter incompetence to do so.

The failure of Israel stemmed primarily from this ignorance of God's will. The door of knowledge was shut, and the key lost. The rulers became "blind leaders of the blind" and led their deluded dupes "into the ditch." They opposed those who stood up to warn and direct, and even resorted to violence to still their tongues.

"Woe unto you, lawyers," declared the greatest of the prophets, "for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in, ye hindered" (Luke 11:52).

The fruit of ignorance culminated in the destruction of A.D. 70, constituting the Divine punishment upon a people who refused to hear or heed. In the seige of Jeru-

salem, "the blood of all the prophets shed from the foundation of the world" was avenged (Luke 11:51). Finally, Jewry was scattered throughout the world, a byword and a hissing among all nations. In this terrible fate, the words of Hosea had their fulfillment:

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee" (Hos. 4:6).

Of course, all did not succumb to the influence of ignorance. Some, like the Psalmist, stood aside to quietly ponder the Word of God:

"O how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding. Therefore I hate every false way."

Faith Will Win The Victory

"This is the victory that overcometh the world, even our faith," declared John. The great need for today is a vigorous, intelligent faith that will be able to overcome the problems and frustrations that daily face us. Where is such a faith obtained? "Faith cometh by hearing the word of God" (Rom. 10:17). Lack of faith will destroy our virility in the Truth, particularly when we are hemmed in by trouble. We will soon become discouraged; our enthusiasm will grow cold; we will

quickly find excuses for avoiding work; the reading of the Bible will lose its appeal. On the other hand, the attractions of the world will be more compelling, and the standards of separation that some would establish, and attempt to maintain will appear a little ridiculous in the light of modern thought.

The Scriptures are able to make us "wise unto salvation." The constant, earnest, prayerful study of the Word will find faith strengthened, and our interest more keen. We will perceive more clearly the hand of God in the affairs of men, and will recognise more readily His place in our own lives. Self interest will be subordinated and replaced by a zeal for His service; and we will play an important part in the activities and development of the Ecclesia with which we are associated, far beyond our natural ability so to do.

An Increasing Understanding Necessary

Let us recognise, however, that it is not necessarily a depth of knowledge that creates zeal, not "how much we know," but rather what we make of that which we have, and constant growth of knowledge on the foundation established. Paul prayed for this on the behalf of the brethren of Colosse:

"We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and INCREASING

IN THE KNOWLEDGE OF GOD" (Col. 1:9).

This desire to increase is necessary, if we would become really useful units in the Ecclesia of God. It will only come by slow and laborious effort. Knowledge of Divine things is not easy to acquire. Development in it involves sacrifice and discipline. But the results are beyond all expectations. It will transform us; change us completely for the Kingdom; and bring us into paths of pleasantness even now. To use the words of Paul to Timothy: "Godliness has promise of the life that now is and that which is to come." There is pure joy in the things of God; and they are at their purest when one is in communion with the Father through the Word. How beautiful it is, first thing in the morning, when all is quiet, and the ugly pressures of the day have not begun, to have some time with Yahweh, and to "think upon His name" as recorded in His word. The world is purest then, and the mind more absorbent to the Divine influence.

Helpful Aids To Knowledge

The Bible is not the easiest of books to understand, because it reveals Divine ideals and Divine teaching, which far transcends those of human aim and knowledge (Isa. 55). Some favoured ones, it is true, profess to be able to unravel its mysteries without any aid, but for the majority, some assistance is necessary. The Ethiopian convert needed "some man to guide me," and found his need satisfied in the ministrations of the

God-directed Philip. Today, we have valuable helps to the better understanding of the Word, in the writings of brethren Thomas and Roberts. Though not inspired nor infallible, these writings can greatly assist us in the better understanding of that which is inspired and infallible. Certainly they are far in advance of any other uninspired helps to the better understanding of the Word.

There is no doubt that our pioneers were men raised up of God to establish a wonderful work in the earth, and we need to use such God-given aids, recognising at all times, that the final appeal must be to the Scriptures themselves.

We urge that there be a return to these faith-stimulating expositions. We are confident that this will stem the tide of apostasy and of apathy that challenges the brotherhood at this time. Such works as *Elpis Israel*, *Eureka*, *Law of Moses*, *Nazareth Revisited*, *Christendom Astray*, need to be read and re-read. We know it is difficult, in these busy times, to find time for this; but we also believe that it is imperative that we do so. Learn to "redeem the time" recognising that "the days are evil." If twenty minutes a day is set aside for this purpose, a tremendous amount can be accomplished in twelve months. By a dedicated effort to that end, we could read all the books mentioned above, and thus "read ourselves rich" in the things of God.

When Christ reigns on earth, we learn that "knowledge shall be the stability of his times" (Isa. 33:6).

It was "lack of knowledge" that caused instability to be manifested in Israel long ago; and "lack of knowledge" continues to challenge the truth today. Each one can personally do something to stem that drift in these times, and it is

the bounden duty of each one to do so. Let *Elpis Israel* and *Eureka* have their proper place among us and we will perform a valuable service to ourselves, to our Ecclesia, and to the Brotherhood generally — EDITOR.

At The Table Of The Lord

The Significance of Sacrifice

(See Numbers 28)

Importance Of The Memorial At The Meeting

We are here because of a certain weakness which is common to us all — weakness of memory. Christ would have us remember him. Therefore he enjoined this breaking of bread: "Do this in remembrance of me." But let us not give too narrow a meaning to it. Let us not suppose that Christ means we are only to remember him when we come together to break bread: it is to help us to keep him in memory all the times between. A friend who would only remember us on ceremonial occasions would be a very poor friend. Friendship that is of value is a steady stream. Christ desires men who are candidates for his selection to give him a place in their love at least on a level with domestic friendships. Christ's own verdict on the man that gives him a lower place, is: "not worthy of me."

The man that is not worthy of Christ will not get him. There is

a sense in which no man can be worthy of him. Yet all who enter the Kingdom of God will do so because they are "counted worthy" of so great an honour. The worthiness is worthiness as estimated by the great Judge and Assessor — the Lord Jesus. An element of it is this keeping of him in memory. This he values in any human being. How important, then, to keep him in memory; just in that degree is it important to do and observe those ways and practices that help us to keep him in memory.

There are ways that help and there are ways that hinder. One of the ways that help is this meeting for the breaking of bread. Paul implores us to "forsake not the assembly of ourselves together as the manner of some is" (Heb. 10:25). One of the ways that hinder is the staying away from the assembly for the breaking of bread. This soon leads to the sus-

pension of reading: the suspension of reading leads to the loss of interest, because of "the lusts of other things entering in." Ultimately, there is the sad spectacle of a man shipwrecked in faith and drifting on life's ocean to become part of the flotsam and jetsam that storms wash up on the beach.

We come together to mediate and to worship. The one enlightens and the other soothes and ennobles and enlarges the mind. Opening the mind to God gives it the largest action of which it is possible, but both require the word of truth to make their action truly beneficial. Mere meditation may be profitless reverie, and mere worship may be a pious adoring of "Ye know not what." It requires the word of truth to impart to these exercises a profitable solidity, just as, the watering mouth and the craving stomach require food for the proper exercise of their function. The Bible is a great granary in which are stores of great variety. We get the benefit of all by turns, by our habit of daily reading. Then there is always something before us for profitable consideration, with the additional attraction of that variety which seems essential to moral faculty.

Profit From A "Dull" Chapter

Today our readings take us to Numbers. It might not seem, at first sight, as if there were any connection between the memorial breaking of bread and these portions of Scripture. The chapter is all about the sacrifices the children of Israel were to offer in the land — first, on every day; then

on the Sabbath; then on the first day of each month; then at the feast of the passover; and then at the feast of first fruits. These things are all in abeyance at the present time, but they have not lost their power to teach. They are all parts of a law which was "a shadow of good things to come," and which constituted in its entirety, "the form of knowledge and of the truth" as Paul informs us in Romans 2. Let us consider them in this bearing, and see how much they tell us remindingly of the precious things of Christ.

The Lamb — And Christ

First of all, the lamb is present in all these ordinances: a lamb daily, two lambs on every Sabbath, seven lambs on the first day of the month, seven lambs at the feast of the passover, and seven lambs at the feast of first fruits (Num. 28.)

Here is a feature that connects at once with the second reading for the day, where Jesus is introduced as the Lamb of God that taketh away the sin of the world (John 1:29), and with the breaking of bread in which we are engaged. The latter was instituted at the eating of the passover lamb; and concerning Jesus, who is memorialised in the breaking of bread at that time appointed, Paul says: "Christ our passover is sacrificed for us" (1 Cor. 5:7).

Also in the visions of the Apocalypse, Christ is introduced as "a lamb slain" (Rev. 5:6); and his name in this respect is continued in the figure of the Bride

as the Lamb's wife, and in his description as the Lamb against whom the world at last makes war, and whose wrath (the wrath of the Lamb) is a destructive agent in the breaking up of the present evil world. Consequently, it is no imagination or gratuitous exegesis that sees Christ in the lamb to frequently mentioned in Numbers 28.

How pleasing is such a figuration of Christ — a lamb — the most gentle and inoffensive of animals — suggestive of nothing but peace and safety. What a contrast between the things symbolised. Human government is unfeeling, rough, unscrupulous, destructive. Nothing is more dreadful than to get into the clutches of the law. Even the tender mercies of the wicked are cruel. But of Jesus, we read that he is a good shepherd, who will gather the lambs in his arms. He testified of himself as a reason why his invitation should be accepted, "I am meek and lowly of heart" (Matt. 11:29), "I am among you as one that serveth" (Luke 22:27). And Paul speaks of "the meekness and gentleness of Christ" (2 Cor. 10:1).

How consoling in the midst of life's rough ways to think of Christ in this character. Every true heart has the comfort of thinking that, however roughly men may use them, there is a tender and loving man at God's right hand who is terrible only to his enemies; who, to those that love and obey him, will be a merciful and faithful high priest now, and a kindly and encouraging dispenser of the

bread of life eternal at the appointed time.

Consider also this side of the subject: "He hath left us an example that we should follow in his steps" (1 Pet. 2:21). God hath ordained that all his family should be conformed to the image of His son. "If any man have not the spirit of Christ, he is none of his" (Rom. 8:9). This is an aspect of the matter requiring the most careful and constant consideration. Most people like the idea of Christ being kind and merciful, but have no idea that it is necessary that they should be so also. Most people are soothed by the love of Christ when they give any attention to it; they think it very pious and highly meritorious when they are exercised in this way. They have not realised, under the teaching of the clergy, that they must themselves be lovers and well-doers to all with whom they are thrown in contact. They have forgotten that it was written that "He shall have judgment without mercy that showeth no mercy" (James 2:13). Be it ours to be of the people in whom Christ will find pleasure in the day of his coming — men who not only know God with the understanding, but love Him with the whole heart, and who act the part of God in being like Christ in the dealings and doings and beings and sayings of our limited sphere.

This we are commanded. Jesus himself commands: "Be like unto your Father." Paul exhorts, "Be ye followers of me as I also am of Christ." As brethren, we have no choice but to subject ourselves

to these commandments. In doing so, we necessarily put ourselves out of accord with the world in which we live. It is true now as when Jesus said it in prayer (John 17): "The world hath not known thee." Are we to harmonise with a world that knows not God and obeys not the Gospel of our Lord Jesus Christ? There is a constant danger of our doing so, because we live and move in such a world. We must be up in arms against this danger. We must keep close to the company of Christ in the written word, and then, in a sense, we shall be under no temptation to betray him in acting the part of an enemy of his by being a friend of the world and all its ways.

Why Christ's Death Pleased The Father

Then there was the killing of the lamb which was required in all the ordinances recorded in Numbers 28. But this is not the most remarkable fact in the case. The sacrifice was to be offered as "a sweet savour" unto God (v.2). For a thing to be a sweet savour is to be a thing agreeable — a thing giving pleasure. Here is the fact inviting our reverential meditation — that the sacrifice was a thing giving pleasure to God — whether in type or antitype, for the same thing is stated in connection with the sacrifice of Christ:

"He hath give himself for us, an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2).

It is not possible to understand how the death of Christ should be

a satisfaction to God unless we have before our minds the principles and results involved. We can, of course, understand how the death of Christ should give this satisfaction as a crowning act of obedience; but this is only one phase of it. God commanded him to lay down his life, and he was obedient unto death, even the death of the cross, but God would not have required the death of His beloved son, in whom He was well pleased, unless there had been a necessity for it. It was not necessary to prove his obedience, for this had been abundantly put to the test during a whole life without sin. There was a deeper reason; and in the contemplation of this deeper reason, we may understand how the death of Christ was "a sweet-smelling savour" to the Eternal Father.

This deeper reason is hinted at by Paul in the statements that, God thus "condemned sin in the flesh" (Rom. 8:3), and set forth Christ crucified as a declaration of his righteousness (3:25) in the destruction of the devil having the power of death (Heb. 2:14) that "the body of sin might be destroyed" (Rom. 6:6, 10).

When we apprehend the principle that underlies these phrases, we may understand how the tragedy which they describe should be to God "an odour of a sweet smell." The principle involved is the supremacy of God and the absolute ascendancy of His will in the ways of man. This principle was set aside in the transgression of our first parents, and has been set aside ever since in the lives of

their posterity — in consequence of which death reigns. If God is angry with the wicked (Ps. 7:11), and grieved at the foolish ways of man (Gen. 6:6), we may understand how a transaction that meant the assertion of His right to be obeyed as the indispensable condition of friendship with man should be a satisfaction to Him. That this was the meaning of the death of Christ, the Bible declares. How it could have such a meaning we see when we recognise that the body nailed on the cross was the identical nature of the death-inheriting human race. There were millions of such bodies in the earth at the time, but none of them would have sufficed, because, though the crucifixion of any of them would have proclaimed the same principles, no healing could have come with it. The man crucified could not have become the man raised. The law that killed him must have held him, for "the wages of sin is death." It needed one who was not a sinner, yet possessing the sinful nature of the condemned race of Adam, so that resurrection and life eternal might follow the condemnation of sin in the flesh.

The offering of such an one was a sweet-smelling savour which the offering of a sinner could not have been; sweet on all sides of it; sweet, as the triumphant compliance of a beloved son under the severest test; sweet, as the illustration to all the world of the inexorable supremacy of the divine will as the law of human well-being; sweet, as the vindication of His authority, and at the same time,

as the manifestation of His kindness; and sweet as affording the occasion for the delightful rebound of His grace in the rescue of Christ from his persecutors, and the preaching of him to all the world as "the only name given heaven whereby we must be saved."

It was a sweet savour in ways that are too subtle for expression. God has said: "I will be sanctified in them that approach unto Me," "I will be exalted in the earth," "I am God; My glory I will not give to another." "To Me every knee shall bow and every tongue confess." The proclamation of the holiness of God and the authority of God and the righteousness of God, made to all the world, in the public crucifixion of human nature in the person of His own beloved son, must have been a gratification to God, in view of the objects aimed at — the reconciliation of the world at last in harmony with Himself on the basis of the assertion of His absolute prerogative, recognised and endorsed by every believing man and woman, with the result of their own forgiveness and admission to life eternal. It is only when we look at the cross with merely mortal affections that we have any difficulty in understanding it as the expression of divine love while the assertion of the divine supremacy. Looking at it in the light of divine thoughts, we are able to understand why "it pleased the Lord to bruise him" (Isa. 53), and how it comes to pass that "with his stripes we are healed." God is pleased at the assertion of His

prerogative, and can beam forth in the effulgence of His kindness. Without the slain lamb, this could not have been. The sacrifice was for a sweet-smelling savour.

Joy Through Suffering

But there was something in the type besides the slaying and offering of the lamb. There were accessory elements in the offering. There was to be offered along with the lamb, a meat-offering of flour, an anointing with pure oil, and a drink-offering of strong wine (Num. 28:4-7).

There is a cheering significance about these further types. They tell us of something besides death. Death by itself is never the object of sacrifice. It is where there is no sacrifice — as in the alienated state of man — that we see death by itself. The object of sacrifice is to open the way for life and joy. So here we have flour, mingled with oil. Flour, giving bread, is the staff of life. Its presence in the sacrifices tells us of him, who was not only the sacrificial lamb, but who said he was “the bread of God which cometh down from heaven and giveth life unto the world” (John 6). The mingling of oil in the flour of the meat-offering intimates the participation of the Spirit in the work. We learn this from the periphrastic use of these terms. Thus, we are not only told that “God anointed Jesus of Nazareth with the Holy Spirit” (Acts 10:38), but “that he anointed him with the oil of gladness above his fellows” (Heb. 1:9). It is the Spirit-element in the work of Christ that ensures

its life-giving power, and Jesus said, “the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life” (Jhn 6). Life by the Spirit of God is the indication of the presence of flour and oil in the sacrifice. But what about the strong wine of the drink-offering that had to accompany the sacrifice? This is nothing but joy and gladness. Wine is spoken of in Scripture as that which “maketh glad the heart of man.” We read of “corn that shall make the young man cheerful, and new wine the maids.”

What a delightful combination. There are things too beautiful to be described — this is one of them. The bloodshed of sacrifice by itself would mean sorrow and death. There is a place for sorrow and death, but not for their own sakes. They are temporary necessities where the will of God has been set aside. If they are essential to the exaltation of God, it is that the foundation of light, and life, and joy, and gladness, may be laid for the creatures He has made. Therefore joy-causing wine is among the shadows that enter into the constitution of sacrifice as “a sweet-smelling savour.” There is a very direct connection between the two statements: “I will be exalted in the earth,” “Sorrow and sighing shall flee away.”

The two things unite in the sacrifice which we celebrate in this breaking of bread. God was exalted in the death of His son, in whom “sin was condemned,” and “righteousness declared.” We join in that exaltation in being baptised into that death, and in carry-

ing about with us, like Paul, in this evil state, "the dying of the Lord Jesus," and we receive the sweet results of that exaltation in the forgiveness of sins, and the assurance of divine favour. But we can never, in this corruptible state, realise the fulness of the privilege that has come to us in the acceptance of the offers of the righteousness of God. We walk by faith only at present. Faith is a great power; but what comparison has it with sight! We cannot know the glories of sight till we experience them. Faith is the road that leads to them. It is a narrow road and a dark and toil-some one, but enlightened understanding can assent to this with resignation. It is the arrangement of wisdom. It is not fitting that a sinful state should be a perfect state. It is a good and a necessary preparation for eternal glory, that we should have to go through "the sufferings of this present time."

Therefore, it is expedient that we listen to the exhortation which says to us: "Lift up the hands that hang down, and strengthen the feeble knees." There is no need for hopeless dejection if we can only see with a clear eye the facts as they are. We are here in an evil state. We cannot mend it by despair. We have heard of a great mending in hand; a great work started for the regeneration of the world. And we have been

invited to take hold of this work. What better thing can we do than cheerfully throw sloth and sadness to the wind and go forward and take God at His word. His glorious work will be done whether we take part or not; we had better be in it. Our power may be small in the matter, but little depends on us. Something depends upon us, but not much — about as much as depends upon a farmer for his crops who has good land in a good climate. The sun will shine and the rain will fall and vegetation will bud whether he stir a foot or not. His part is the small one of ploughing, and sowing, and harrowing, and reaping. Let him do this, and he will have his share of the harvest, though the garnered grain will be none of his making.

We have been told in this higher matter that we shall reap as we sow. Let us be up and doing. We have but to obey orders. "Learn of me"; have we not done so in the study of the Gospel; "Believe"; do we not? Be baptised? Have we not submitted? "Keep my commandments"; are we not engaged in this endeavour? "Pray always; in everything give thanks; confessing your faults." Doing this, may we not hope without presumption, and look forward without fear to the meeting with him who has fulfilled the law in sacrifice, resurrection and intercession?

— R.R.

It is a very delicate process of self-anatomy to distinguish between what we feel and what God thinks. It is a process we must successfully perform to be well-pleasing to God. The study of the written word is the only education that will fit us for it.

3. The Conquest of Sin

Christ As Our Representative

In rejecting the concept set forth in *The Blood Of Christ* by Brother Roberts, that the Lord Jesus Christ was strengthened to overcome the flesh through his Divine begettal, it is urged that he was our representative, "made like unto his brethren" (Heb. 2:17), and therefore could not be helped to perfect obedience beyond the measure of assistance available to his brethren.

The allegation is quite unscriptural and illogical. There are believers of varying talents, capacity, and ability; and on the grounds that "of whom much is given, more is expected" (Luke 12:48), a greater measure of service and of dedication, even of obedience (cp. 2 Sam. 12:14), is required of a David or a Paul, than of lesser ones (see 1 Cor. 4:9). The Lord was equipped beyond all others to render perfect obedience because of his miraculous begettal, as Clause 9 of the Statement of Faith clearly states.

True, he is our representative, and as such is "touched with the feeling of our infirmities" (Heb. 4:15), for he inherited from his mother condemned human nature. But he was more than our representative: he was also Yahweh's representative. As the high priest bore Israel before Yahweh; so he

represented Yahweh to the nation, wearing special garments designed "for glory and for beauty" to do so. This pointed forward to Christ's character, which is Divine in origin. John declared: "We beheld his glory, the glory as of the *only begotten* of the Father" (John 1:14), thus tracing all that the Lord was and is back to his divine begettal.

Nevertheless, many of the characteristics that the Lord inherited were latent and had to be developed. This required the exercise of his own will to that end; the overshadowing of the Holy Spirit that "made him" quick in perception and understanding (Isa. 11:1-3), and the indwelling of the Word of truth. As Yahweh's representative, it was necessary that Deity dwell in the Son in this manner.

Made Like His Brethren

But we are constantly reminded that he was "made like his brethren" (Heb. 2:17). True, but how are we made? Are we not children of two parents? And as such do we not inherit characteristics of both? We do, as is established beyond all doubt by the law of genetics.

Therefore, if the Lord was "made like his brethren," he must have inherited characteristics from

both parents. From his mother, he inherited condemned human nature: sin-prone and death-doomed. From his Father, he inherited those latent characteristics that enabled him to develop a perfect manifestation of the divine character.

To argue otherwise, is to state that he was not "made like his brethren," and moreover, that Yahweh performed two miracles, one of which cancelled out the other! The first miracle was the virgin birth; the second miracle was the suspension of the normal law of genetics, so that the virgin birth had no impact upon the son.

And, if that be so, for what purpose was the miraculous begetting and virgin birth?

The teaching above is in accordance with the Statement of Faith and the writings of our pioneers. We continue the extracts taken from the latter relating to this subject. The following are from the pen of Brother Thomas:

God Manifest In The Son

As we have seen, Moses and the prophets teach one self-existent supreme fountain of power, *Ail*, who is spirit and self-named, *I Shall Be*, or *Yahweh*; that this one *Yahweh Spirit Power* is "God" in the highest sense, and constitutes the Godhead or Father in heaven; and that He is the Springhead of many streams or rivers of Spirit, which assume organic forms according to the will of the *Yahweh Spirit Power*, and that when formed after the model, archetype, or pattern, presented in His own hypostasis, or substance, they become Spirit *Elohim*, or sons of God, and are spirit, because "born of the Spirit." Emanations of the formative Spirit being *ex autou* "out of" Him. The Spirit *Elohim* was also God, nevertheless they are created — they are formed and made out of

and by that which is uncreated — they are Spirit-forms the substance of which (Spirit) is eternal; while the forms are from a beginning. Each one is a god in the sense of partaking of the Divine nature, and being, therefore, a son of God.

Now if we understand this, we shall be able to discern the force and beauty of the expression *Yahweh Elohim*, which occurs so frequently in the Hebrew Scriptures — *Yahweh* is the name of the uncreated power; *Elohim*, the organizers of that power after its image and likeness, whether they belong to the sun, moon and stars of the universe or to Israel. Hence, also, the beauty and the fulness of the phrase I am He the Mighty Ones, that formed the earth and made it.—(See *Phanerosis*).

The source or fountain of power in the universe is one. It is an unit. Therefore everything which exists is *ex autou* out of Him. By Godhead is meant, the source, spring or fountain of Deity — the Divine Nature in its original pre-existence before every thing.—(*Phanerosis*.)

There is one Eternal Uncreated Substance, which is essentially power incorruptibility and life, dwelling invisible in unapproachable light; and known before the days of Moses by the name of *Ail Shaddai*, the Strength of the Mighty Ones, and from His interview with the angel at the bush, by that of *Yahweh* or *Yah*, "*He who will be*".—(See *Eureka*, Vol. i, p.105.)

The Spirit

That which connects the focal power of the universe with the embodied sons of power, and indeed with all created things, is also "Spirit" — styled in Scripture "free Spirit." — (Psalms 51:12). It is free or uncombined in space, and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free Spirit, connecting the orbs of heaven and all they contain with the Great Central Focal Power of the universe. It is the principle of cohesion, attraction, form — penetrating and pervading everywhere. To this universality the psalmist

alludes when he enquires of Yahweh: "Whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend to the heavens, Thou art there; though I shall spread down in *sheol* (grave) behold Thee! I will take the wings of the dawn; I will dwell in the utmost end of the sea; moreover, there Thy hand (or power) shall lead me, and Thy right hand shall take hold of me" All this is equivalent to saying that the Father-power is omnipresent by His spirit. Hence, He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-prevailing Spirit places Him in contemporary juxtaposition with them all: so that at one and the same instant, He knows the fall of a sparrow on earth, and any other event, small or great, under the sun. In this way it is that, as Paul told the Athenian idolators, "He is not far from every one of us" (Acts 17:27). We are out of Him, and through Him and in Him as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father *Ail Elohim haruchoth 'kol-basbar*, power, powers of the Spirits, for all flesh (Num. 16:22). Here is power as the cause of life, called *Ail*, and powers as distributed to each living thing, and therefore called *Elohim* *Ail* is life absolute; for as Paul says, "He only hath deathlessness." Life radiating from His hypostasis or substance is Spirit life Formative of a creature and sustaining it is life, it is power of Spirit or Spirit power for that creature Hence, these *Elohim* are Son-powers or emanations from *Ail*, the great paternal power. He is, therefore, the *Ail* of all flesh, as well as *Elohim* for all flesh In this elaboration, then, we have Father-power, Son-power, or emanation, and free Spirit. Moses and the prophets teach this as we have seen. The Father-power is one, the Son-power is the one Father-power in plural manifestation; and the manifestation is developed by Free Spirit emanation from the Father-power. This is not only scriptural but reasonable.—(*Phanerosis*).

Holy Spirit is an emanation from

His substance intensely radiant and all-prevailing; and that when focalized under the fiat of His will, things and persons without limit, as to number or nature, are produced. (*Eureka*, vol. i, p.100.)

The Term Jesus

Now, Jesus Anointed is power or Spirit manifested in flesh, and justified in Spirit (1 Tim. 3:16), or made of the seed of David according to flesh; and constituted Son of God in power, according to the Spirit of Holiness, out of a resurrection of dead ones (Romans 1:3, 4), and, therefore, styled the "Lord the Spirit" or a "life imparting Spirit". — (1 Cor. 15:45; 2 Cor. 3:17, 18). Here are Spirit and flesh. The Spirit is *Theos* or Deity; the flesh was the son of Mary, and when anointed with Spirit again at his resurrection, became Jesus Christ, or the anointed Jesus. — (*Eureka*, vol. 1, p.13)..

Jesus is the flesh, and the seven spirits the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined the salutation is from "the Lord the Spirit." (*Eureka*, vol 1, p.124. See also p.311).

Jesus Before Anointing

When we contemplate the cherub before his sealing and anointing; we see only the son of Mary — the seed of woman, in the words of Moses; and the Son of God in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is that he dwelt in Nazareth and was subject to Mary and Joseph, and worked at the trade of his mother's husband. He knew his real paternity was not of Joseph; he never went to school, yet he was wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and he was beloved by all who knew him (Matt. 1:23; Luke 2:40, 46-52; Mark 6:3; Jno. 8:15; Psalms 119:97, 104). He was clearly in an intellectual and moral condition parallel with Adam's

before he transgressed. The "grace of God" was upon Adam and imparted to him much wisdom and knowledge, but still left him free to obey the impulse of his flesh, if he preferred it rather than the Divine law. This was the case with Jesus, who in his discourses, always maintained the distinction between what he called "mine own self" and "the Father Himself" who dwelt in him by His effluence. "The Son," said he, "can do nothing of himself," and this he repeated in the same discourse, saying, "I can of mine own self do nothing." He refers all the doctrine taught, and all the miracles performed, to the Father whose effluence rested upon him and filled him. If this be remembered, it will make the "hard sayings" of his teaching easy to be understood. — (*Phanerosis*).

"The flesh," says he, "profits nothing." As son of Mary he pretended to no power, wisdom or superiority. Mary's son was "the veil of the covering" to be rent — the veil in which the Father-power was veiled, the flesh medium of power manifestation. — (*Phans. p.19*).

Jesus After Anointing

Now, Jesus was one and the Father another . . . it is written in the law of Moses, that the testimony of two men is credible — I am one that bear witness of myself, and the Father who sent me (the other witness). He bear-eth witness of me (Jno. 5:30; 7:16; 8:17, 18). Here, then, are two personages. The Father Himself being *Ail* or power, but when associated with the Son of Man, who when so associated was powerful — anointed with the Holy Spirit and with power — He was *Ail Eloahh*, the power mediately manifested; the power being one and the medium of manifestation another *Eloahh*. (*Phanerosis*).

The Deity, says Peter, anointed Jesus of Nazareth with Holy Spirit and power (Acts 10:38), and speaking of the Son of Man, Jesus, says, "him hath the Father, the Deity, sealed." Now as sealing has to do with instruction, we find that Jesus was not only able to do works of power in "healing all that were oppressed of

the devil," but he could speak words of Spirit and life which the sealed only can do. The words which I spake unto you, said he, are Spirit and life Hence the discourse of Jesus must be received as the discourse of the Deity, or the Spirit, in him. What he gave utterance to was the word or teaching of the Spirit — the things sealed or impressed upon his brain by the Deity . . . "I have told you the truth which I have heard of the Deity." "I spake to the world those things I have heard of Him." These things spake Jesus. (*Eureka, vol 2, p.291*).

Jesus of Nazareth, in the days of his flesh, was the reflection of the moral attributes of the Deity, as likewise are all his brethren who walk in his steps Jesus is the chief-begotten *Eloahh of Ail*, and when sealed with Holy Spirit, at his immersion in the Jordan, the Deity manifested Himself in him by the truth he spoke and the wonders he performed However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body of Jesus. This was what we are familiar with as the flesh. It was not angel flesh or nature, but that common to the seed of Abraham, styled by Paul, flesh of sin, in which, he says, "dwells no good thing" (Rom. 7:18; 8:3). The Anointing Spirit dove, which as the Divine form descended from heaven upon Jesus at his sealing, was holy and complete in all things: the character of Jesus was holy, harmless and undefiled, without spot or blemish, or any such thing; but his flesh was like our flesh, in all its points, weak, emotional and unclean. Had his flesh been like that of Angel *Elohim*, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in His manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed, a necessity that could only be accomplished by the Word becoming Adamic flesh and not Elohistic. For this cause, Jesus was made a little lower than the angels for the suffering of death . . .

that he by the grace of the Deity, might taste death for every man. For this cause, and forasmuch, also, as the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that having the power of death, that is the diabolos, or element of corruption in our nature, inciting it to transgression, and, therefore, called sin working death in us (Rom. 7:13; Heb. 2:9, 14). Another reason why the Word assumed a lower nature than the *Elohistic*, was that a basis of future perfection might be laid in obedience under trial. — (*Eureka*, vol. 1, pp.105, 106-107).

That born of Mary was *bain Eloahh*, Son of Power. Besides that Power there is no Saviour. Apart from the Power the Son could not save, for he as son of Mary, testifies that "of himself he could do nothing." That the Supreme Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one He styles His servant: "Thou shalt be My servant, to raise up the tribes of Jacob and to restore the desolation of Israel; I will also give thee for a light to the nations that thou may be My *Yeshua*, salvation to the end of the earth" (Isa. 49:6). The I and the thee of this passage are but one power. Power in servant manifestation. I the first and I the last, and independent of that I, there are no Elohim or powers (Isa. 44:6). — (*Phanerosis*).

The flesh, or Mary's son, was the eastern vessel, the cherub, hidden as a polished arrow in the quiver, or shadow of the power of the Eternal Spirit; in other words, "the Spirit of *Yahweh* rested upon him" after his anointing. He was filled with the effluence of the Eternal Substance (by effluence we mean that which flows from or out of the substance of the Eternal Father) and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers and from evil influences, which could not harm him until the protecting effluence was withdrawn: this resting upon,

in-dwelling and covering was the sealing and anointing of the Father, foretold in Dan. 9:24: "Sealing the vision and prophet and anointing the holy one of the holy ones." And John the Baptist bore record of this, saying: I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him. The Spirit-dove was the seal or mark of the Father; the form or shape assumed by the divine effluence in the anointing of Jesus . . . This sealing and anointing of the Christ was the subject of the following testimonies: "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 reverence of *Yahweh*, and shall make him of quick understanding in the reverence of *Yahweh* . . ." (Isaiah 11:1-3) — *Phanerosis*.

Now, the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, whom he anointed both Lord and Christ. Hence when the anointed Jesus speaks in the Apocalypse, it is the Eternal who speaks. Thus, we see the same rule maintained in the Apocalypse as in the testimony of John . . . the Eternal Wisdom speaking through Jesus, himself become Spirit in being begotten and born of the Spirit from among the dead (*Eureka*, vol 1, p.350).

The Term "Mere-Man"

Instead of holding fast the Spirit's name, they were developing what in history is called *Arnestitheos Apostasia* or Deity denying apostasy, which affirmed that "Christ was no more than a mere man." The Spirit's name is the Father by His Spirit manifested in sin's flesh begotten and born, not of the will of man, but by His own creative energy, as was Adam the first; but, to say that he was no more than a man, was to affirm that he was begotten of blood, or of the will of the flesh, or of the will of man, which was to lay the basis of a name which the Spirit will not only not recognise, but one which He hates (*Eureka*, vol. 2, p.147-8).

Christ was the end of the law . . .

He is declared by Paul to be the Christian altar. "We have an altar," says he, in Heb. 12:10, which, in being cleansed by the blood of Jesus is made identical with him. He was the altar of earth, of or unhewn stone; and in his making or generation, he was begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of Deity. To affirm that in

his generation, he was begotten of Joseph, is to "pollute him." In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity, as related in Luke, is to make Joseph the builder of an altar of hewn stone — a polluted altar, upon which a man's nakedness had been discovered (*Eureka*, vol. 2, p.223).

"BETTER THAN LIFE"

*Who is it that walketh in darkness
Yet feareth God?
Let him trust in the name of Yahweh,
And rest in His Word.
Behold there be those who have kindled
Themselves a fire,
And walked in the light of their own vain thought,
And their minds' desire.
My soul be not thou drawn after them,
Their light to borrow.
"They shall," saith the Lord, "by Mine own hand,
"Lie down in sorrow."
But light is sown for the righteous,
And peace is stored
For him whose imagination
Is stayed on the Lord.
Then trust thou the Lord in thy weakness,
And so at length,
Thou shalt know that in Ail Shaddai
Is eternal strength.
Then the night shall be light about thee;
And all thy way
Shall shine with a radiance better
Than the world's noonday.
And thy heart shall have songs of gladness
Amidst the strife;
And on that the Lord's loving-kindness
Is better than life.*

M.C.

Our Relationship to the Time of the End

"The end of the eleventh chapter of the Apocalypse conducts the reader into what Jeremiah styles, 'the time of Jacob's trouble,' out of which he shall be saved (Ch. 30:7), a time in which there are 'lightnings, and voices, and thunders, and an earthquake, and great hail' (Apoc. 11:19)... This is that 'time of the end' of which Daniel prophesied, saying, 'There shall be a time of trouble such as never was since there was a nation, even to that same time.' This is that time which certain chronologists term 'an unchronological period'; that is, a period which is left scripturally undefined, having no real commencement nor termination. But to such a conclusion as this, it is impossible that anyone intelligent in the word can come. It is, on the contrary, a period well and clearly indicated. The time of the end, which is notably chronological, commences with the termination of the 2400 years, and ends with the exhaustion of the Seventh Vial. Hence the time of the end embraces part of the sixth and the whole of the seventh vials."

— Eureka, vol. III, pp. 4, 8.



The Challenge Of The Time Of The End

"The time of the end" is a term which appears conspicuously in the book of Daniel as a chronological period in which certain wonderful things would transpire. In it, "the sanctuary shall be cleansed" (Dan. 8:14). The word in the original is *Nitzdak*, signifying justified, vindicated, avenged. The word "sanctuary" in this place signifies "holy things," and not the temple as in v.11 (a different word). Thus, at that time, the holy things which are attached to the Name of Yahweh will receive justification, vindication and avengement.

What are some of the "holy things" referred to? Firstly, the saints will be justified and avenged by resurrection to holy spirit nature, and elevation to authority with power to execute the judgments of God upon an evil and

ungodly world (Ps. 149:4-9). Secondly, the "mighty and holy people" (Dan. 8:24), consisting of the tribes of Israel and Judah, will be justified by faith in Christ Jesus, and national baptism into his name (Rom. 11:26-27), and will be avenged by having all their former oppressors delivered into their hands for judgment (Mic. 5:8-9). Thirdly, the holy land, and the holy city of Jerusalem, will be justified and avenged by being cleansed of all its polluting elements (Ezek. 39:12-16; Zech. 13:1-2), and by becoming the theocratic headquarters of the Great King, and his elect (Matt. 5:35; Rev. 5:9-10).

In "the time of the end," a connected chain of events will occur, culminating in Armageddon and its aftermath (Dan. 11:40-45; Ezek. 38; Apoc. 16:13-16). Also,

in this time, certain prophecies, formerly sealed as to their practical outworkings, will be clearly perceived by "the wise" (Dan. 8:17; Dan. 12:4, 9-10). These "wise" are "Men that have understanding of the times to know that Israel ought to do" (1 Chron. 12:32).

Being "wise virgins," they will take the lead in acting upon the counsel of Solomon:

"A prudent man foreseeeth the evil and hideth himself; but the simple pass on, and are punished" (Prov. 22:3).

Thus there is a special challenge to us in "these last days," to utilise our time effectively, whilst we still enjoy a measure of peace and quiet, in preparation for the shock of coming events that could sweep many away from that faith which they have professed (2 Tim. 3:8, 13; 2 Cor. 11:3; 2 Pet. 3:3-6; Jude 16-19). The warning of the New Testament, relating primarily to the "time of the end" of Judah's commonwealth, surely relate also to that which we may expect in the "time of the end" of Gentilism.

The Epoch Of The Time Of The End

In *Eureka* 111, pp.4-11, Brother Thomas has some very illuminating comments to offer upon this interesting prophetic period styled "the time of the end." He writes:

"Its commencement is synchronical with the ending of 'the time of the vision' seen by Daniel in the third year of the reign of King Belshazzar (Dan. 8:17)."

This prophetic vision was to endure for a period of 2300 days, after which "the time of the end" would commence. Brother Thomas believed that the correct

original reading was 2400 days (see *Elpis Israel* pp.414-415, and *Chronikon Hebraikon* pp. 31-35), and that the vision had its commencement from the third year of the reign of Cyrus, B.C. 540. He therefore computed the "time of the end" period as having its commencement from A.D. 1860.

Whilst Brother Thomas allowed for the possibility that the date upon which he fixed for the beginning of the vision of Daniel 8, might not be the correct one, and that the apparent weight of manuscript evidence supports the 2300 days' reading, there were two points upon which he was quite firm: (1) — the expiration of the 2300 days, or years, would introduce the commencement of the "time of the end" epoch; (2) — the epoch would be characterised by unprecedented strife and trouble among the nations.

Writing in *Eureka* 111, approximately 1868, he outlined the current national moves and tension, and concluded:

"It is a necessary complication of a situation in which 'the kings of the earth and of the whole habitable' will be engaged in any angry and sanguinary conflict preparatory to 'the war of the great day of Ail-Shaddai' when their thrones shall be cast down, and the Ancient of Days shall sit (Apoc. 14:14; Rev. 7:9).

"And beside all this, not to dwell upon the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved, there is the all-important and inevitable Roman Question. This is pre-eminently the question of the Time of the End. It can only be solved in the final and complete abolition of the Papal Kingdom. This result, however, cannot be deve-

loped by the action or policy of France, Italy or the Roman people. It is a glory reserved for 'the heirs of the Kingdom which the Deity has promised to them that love Him' (James 2:5). These are the destroyers of the Papacy in the Time of the End. They are the avengers of the Holy — the avengers of the blood of the saints and witnesses of Jesus' (pp. 5-6).

Theories Regarding The Second Advent

From his clear-sighted understanding of prophecy, Brother Thomas was able to discern the essential character of the Time of the End period, even though he was a little premature in his chronological conclusion that it commenced in 1860. He could sense the quickening tempo of trouble and calamity, and recognized in this the root of the "time of trouble such as never was since there was a nation" (Dan. 12:1). His expositions have helped us to better understand current events in relation to their culmination.

At the same time, among religious communities, there was manifest increasing interest in the subject of the second advent. Many mixed the theme with foolish speculations and false teaching which destroyed its power. Brother Thomas refers to some of these in *Elpis Israel*:

"The second advent is as necessary as the first. He must be mighty in battle; for he will have to expel the Mohammedans, Catholics and other barbarians from the land, and to restore the kingdom of David 'as in the days of old.'

"The accomplishment of these, and many other things to be hereafter developed, makes the future pre-millennial advent of Christ a necessity. It is a matter of no room for opinion on the subject; for opinion implies doubt. It

is a matter of absolute certainty; and the belief of it is as essential as a participation in the kingdom of God as faith in the death and resurrection of the Lord. For any man to deny the advent of Jesus to Palestine in power and glory before the Millenium is to proclaim to men and angels his utter ignorance of the glorious gospel of the blessed God. To talk about his coming at the end of the millenium to make a bonfire of the world is ridiculous. Restitution and renovation, and not destruction of the earth, is the Almighty fiat." (pp. 239, 240).

Modern church believers in the second advent, fall roughly into the same categories as existed in Brother Thomas's days. There are three principal schools of thought: (1) — the Post-Millennialists; (2) — the Non-Millennialists; (3) — the Pre-Millennialists.

The first assert that the second coming will occur after the millenium; the second believe that the 1,000 years of the Millenium are either symbolic of Christ's eternal heavenly reign, or relate to the period between the first and the second advents, in which the kingdom of God exists only in part; the third are more inclined to take prophecies literally.

The third, or Pre-Millennialists, generally believe that certain events such as Christ's coming will occur before the Millenium. Some, including the "Dispensational" school, hold that a phenomenon called the Rapture (a plucking of God's saints out of the mass of mankind to rule with Christ in heaven) will occur before the series of calamities known as the Tribulation. They even have a dashboard sticker that warns passengers: "If I'm raptured, take the wheel! Recently

Time commented upon the dispensationalist writer Hal Lindsay's book, *The Late Great Planet Earth*, as follows:

"Lindsay's book is typical of the Dispensationalist view that the events of history are inevitable guideposts on the road to the end, foretold with unerring accuracy in the Bible. In Lindsay's chronology, the restoration of a homeland for the Jews was the first step, and the recapture of Jerusalem a second step. This makes the rebuilding of the Temple possible, and Jesus predicted sacrilege in the Temple as a sign of the end. Meantime, a tenation confederacy will form under the aegis of Rome, as prophesied in the ten-horned beast of Daniel and Revelation. To the followers of Lindsay, this sounds ominously like the Common Market, even though it is not yet under the aegis of Rome. Israel will sign a pact with Rome, but the universally hailed Roman leader will turn out to be Antichrist and show up in Jerusalem to proclaim himself God. Lindsay's scenario goes on to forecast that Egypt, leading an Arab-African alliance, will attack Israel, and the Soviet Union, the 'king of the north' mentioned in Daniel 11:40, will enter the act. The final conflict, of course, will be Armageddon (Revelation 19), and Christ will appear just in time to rescue earth from the ashes."

From this it will be seen that the Dispensationalists come closest to the truth in relation to prophecy, but yet mix it up with sufficient fable to make it inconsistent with the tenor of the promises, and with the nature of the kingdom which the Lord Jesus will establish at his coming.

They confuse the Lord's prophecies relating to the end of Judah's Commonwealth in A.D.70, with those that apply to his intervention at the end of the times of the Gentiles; and believing in a personal, supernatural devil,

distort the truth concerning anti-christ into the fable of the devil masquerading as a man. In fact, the only antichrist of any stature that is likely to get a footing in Jerusalem, now that the Jews are there, will be Gog himself. This he will gain by force, and not by virtue of any pact that Israel might sign with Rome. His anti-christness will take the form of coming to terms with the papal antichrist in Rome, and also, possibly, like Alexander the Great, of posing as the world's political Messiah.

As for Christ appearing just in time to rescue the earth from the ashes, the dispensationalists are blind to the major work of judgment for which the Lord Jesus is returning:

"Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:3).

The Lord comes, not immediately to extinguish the fires which men will light in their folly in order to consume one another; but to discipline the world in the fire of his wrath, with the objective outlined by Isaiah:

"When Thy judgments are in the earth, the inhabitants thereof will learn righteousness" (Isa. 26:9).

A Clear Prophetic Vision A Desideratum

The fact is that the guiding lights of the apostasy are too smokey in wisdom to be able to provide a clear concept of the future. A person must be properly qualified doctrinally to do that. It is here that Brother Thomas had such an advantage

over his contemporaries in the exposition of the Apocalypse and the prophets. In the closing remarks in his preface to *Eureka* 111, he states:

"In conclusion, as the Corsican remarked concerning the leadership of his victorious hosts, 'it is the hand of God that leads my armies,' so, when I consider the difficulties surmounted in the development of this exposition, I may truly affirm, that the power of the Deity has performed the work. The labour has been diffused over twelve years; but if I had not well understood 'the Gospel of the Kingdom,' which 'is the power of God,' I might have contained in my earthen vessel all the lore of ancient and modern times, and consumed twelve years thrice told in the study of its mysteries, yet should I have signally failed; and have had to confess with Dionysius, 'that great bishop of Alexandria,' as Eusebius styles him, that the words of the Apocalypse were 'too lofty to be comprehended by me'."

Though he was a little premature in his chronological and adventual expectations, Brother Thomas nevertheless clearly saw and predicted what was required in relation to the time of the end. In *Elpis Israel* (p.416), he wrote:

"Now if my computation be correct, namely, that the 2400 years terminated in 1860, and that this was the beginning of the 'time of the end,' we ought to find on the political map a 'king of the south,' a 'king of the north,' and the little Horn of the Goat all con-

temporary. Besides this, we ought to find the king of the south making war on the Little Horn, and the land of Israel should be the subject of the strife. These are the things that ought to be, but what do we find? The answer is just what the prophecy requires. There is the reigning King of Egypt (Mehemet Ali), or of the South; the Russian Autocrat, king of the North, and the Sultan, the representative of the Little Horn of the goat."

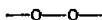
Brother Thomas saw the attack of Mehemet Ali against the sultan in 1838-40 as the "push at" the little Horn of the Goat (Turkey) by the King of the South (Egypt) that the prophecy of Daniel 11:40 required. We can thank Brother Thomas for expounding the character, place and principals to be involved in this important epoch of the Time of the End. However, we must agree with the footnote on p.418:

"Mehemet Ali's rebellion of 100 years ago does not now (1942) seem more than an insipient fulfilment."

We are sure that Brother Thomas himself would agree with this were he alive today. However, using the key that he supplied, let us try and unlock the significance of this prophecy in relation to the Time of the End. This we will endeavour to do, God willing, in our next article.

R. Pogson (NSW).

Never lose heart. God lives for ever, and offers Himself the friend of every man who will open his heart to wisdom and bend his will to obedience.



"Every mouth speaketh folly, and every heart is given to covetousness." Such was one of God's complaints against Israel. How applicable it is to the current generation, must strike every thoughtful heart.

The Divine Embroiderer of Christ's Character

Two words in Psalm 139:15 start an interesting thought trail, at the end of which we can look again at the Psalm and be assured of its meaning. "My substance," says David in spirit, "was not hid from Thee when I was made in secret and *curiously wrought* in the lowest parts of the earth." When the tabernacle was fabricated God filled workmen with wisdom of heart, and one of those thus filled is described as "the embroiderer in blue and in purple, in scarlet and in fine linen." The workman particularly named as thus endowed was the companion of Bezaleel, one Aholiab, son of Ahisamach (Exod. 35:35; 38:23). The word "embroiderer" is the same as "curiously wrought" (these are the only occurrences) and the skilful intertwining of the strands of blue, scarlet and purple in the linen is thus defined. But this fabric was used for the vail, which Paul says represented the flesh of Christ. Intervoven in that flesh were elements corresponding to the colours of the vail. It was scarlet flesh indeed, "sin's flesh" in Paul's phrase, but the blue and purple denote royal and divine features, while the linen betokens righteousness in perfection. These elements are peculiar to the man Christ Jesus; he had a divine paternity, a royal descent on both sides, and while sharing our

nature manifested the righteousness which was of the very character of God Himself. Jesus presents us with a phenomenon without parallel among men. The fact of Christ is not simply the fact that he once lived, but that he was such a one as the composite picture of the four gospels portray. What is the explanation of him? It is simply expressed in the words that he was the Son of God — simple words which convey a profound truth. For the Holy Spirit overshadowed a virgin of David's line, and she conceived and bore a son, the son of God. The body thus prepared to be offered for the sins of the world was uniquely fashioned. As a child bears the imprint of both parents, interwoven in the formative processes from conception to birth, so the child Jesus not only inherited the flesh and blood of his mother, but uniquely he was "the express image of His (God's) person," to use the language of the A.V. On such a theme inspired words only can be a mould for thought.

The word "embroiderer" or the "curiously wrought" of the Psalm thus linked with the vail, enable us now to read the Psalm, and note that he is describing the wonderful development, hidden from human eyes, but known to the Creator by which is fashioned the

human child. The Spirit of Christ speaks:

"Thou hast possessed my reins; Thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (vv. 13-16).

On this three further notes should be made: "the lowest parts of the earth" is measured from heaven where the Father dwells, and so is the lower parts, even the earth; and secondly, the word "unperfect" signifies "not fully developed"; and "curiously" here means "skilfully, with art." In

this delightful way the Spirit in the Psalmist invites us to consider with wonder and with awe the most remarkable event in human history — when God's redeeming power, brooding as did His creative power at man's beginning, thus moved to bring into a new man, not son of earth as Adam, but son of Mary, and thus a son of man and Son of God.

God's power moved; His watchful eye never slept, as in secret the interweaving embroidery which belong to a divine manifestation went on, producing in the finish a man who bore the divine likeness, for the strands skilfully blended formed a cherubic figure.

— J. Carter, in
The Christadelphian,
1953, p.334.

THE SUN STANDING STILL

There is no need to "explain" the standing still of the sun and moon recorded in Josh 10:12-13. It means what it says, and is to be believed on the authority of Christ, who said the Scripture could not be broken. But our belief in the case does not commit us to any view that may be contrary to fact as regards what may be called the abstract mechanism of the heavens. When a scientific man on a journey says: "The sun rose before we reached the observatory on the hill," he describes a proximate fact which is not inaccurately stated, although the phenomenon be caused by the turning of the earth on its axis. So the sun stood still on the day of Joshua, however it may have been effected — whether by the arrest of the motion of the earth, or by the refraction of the sun's light rays. God, we may be sure, did it the easiest way without letting us know His particular method. Joshua asked that the sun might stand still, and it stood.

—R.R.



"Let some handfals fall of purpose." Such was the policy (not cheese-paring) enjoined by the law and practised by an honourable ancestor of Christ; find and imitate.

The Book of Ecclesiastes

(Continued from p.171)

CHAPTER ELEVEN

THE VIRTUES OF GENEROSITY, FAITH AND DISCRETION

Koheleth is drawing his essay to a close. In his past observations of human activity, he expressed distress as he contemplated the oppressions endured by the poor, and the fact that they had no helper.

His final advice is:

1. Be generously disposed towards the poor;
2. Be sure that faith in Yahweh is in every act of life;
3. Seek to serve Yahweh from the time of youth.

The chapter can be broken up into three main exhortations:

1. Generosity in things temporal and spiritual should be practised — vv.1-4.
2. Faith in Yahweh should be practised — vv.5-6.
3. Discretion in youthful activities should be observed — vv.7-10.

1. Generosity In Things Temporal And Spiritual Should Be Practised — vv.1-4

VERSE 1 :

“Cast thy bread upon the waters” — Koheleth uses “bread” as a figure for material substance: money, possessions, anything that can be used to relieve the poor and needy, who are symbolised by “waters,” indicating that their number is many.

Generosity, with the things that we acknowledge come from Yahweh, rejoices the Father's heart, because it is a reflection in His children, of His own loving, compassionate character (2 Cor. 9:7-15; Rom. 5:15-21). Exhortations to generosity feature prominently in the writings of James, John and Paul (James 2:14-16; Rom. 12:13, 20; Gal. 6:9-10; Acts 20:35; Eph. 4:28; 1 John 3:17-18; see also Prov. 31:20).

Bread is also used to symbolise Jesus and his teaching. He is that “bread” which came down from heaven, the antitypical manna, upon which we feed to gain strength and wisdom to help us in our pilgrimage through the wilderness of life, to the

Kingdom of God (John 6:31-35). See also Isaiah 55:1-3, 10-11. Yahweh's richest blessings rest upon those who sow the good seed, or cast the bread of life towards all people (Isa 32:20).

“Ye shall find it after many days” — The Word is like a cargo ship sent out to trade among people, and returning to port after many days with much increase and profit. The rewards for generosity in material things or in preaching are granted by Yahweh after many days (Prov. 19:17; Ps. 37:26; 41:1-3; Matt. 5:34-46).

VERSE 2 :

“Give a portion to seven, also to eight” — The words “seven and eight” in Hebrew idiom represent an indefinite number. See this method of speaking illustrated in Amos 1:3, 6, 9, 11, 13. Thus Koheleth exhorts his readers to cultivate the commendable virtue of boundless generosity (1 Tim. 6:17-19). For the Father Himself giveth generously of His good gifts of sunshine, rain and harvests to all (Matt 5:45). Yahweh withholds no good thing from the children of men, and has given even the priceless gift

of His dear son to save mankind (John 3:16; Rom. 5:15-21). Yahweh's rewards, which return to Him after many days, are His glorified sons and daughters, precious jewels, all holy and without sin, all living only to praise and glorify His Name forevermore (Mal. 3:17).

VERSE 3 :

"If the clouds be full of rain, they empty themselves upon the earth" — This is an immutable law of nature, and "as in the natural, so in the spiritual." A man full of God's love, will pour out his blessings of doctrine and generosity continually upon the poor and needy (Deut. 32:2; Ps. 72:6; Heb. 6:7-8).

"If the tree fall towards the south or towards the north, in the place where the tree falleth, there it shall be" — A falling tree also obeys the immutable law of gravity. Once down, it is powerless to move. So man dies, he is "cut down" by the advent of death, and in what spiritual and moral condition he was in at that time, so he remains. It is too late to change (Ps. 146:4; Ecc. 3:18-20; 9:4-6).

VERSE 4 :

"He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap" — Koboeth studied the actions of two farmers and noticed that the first one intended to sow his seed, but was turned from his purpose when he observed that a high wind was blowing. He reasoned that the wind could scatter the seed and prevent a harvest from maturing. The other one observed that the clouds overhead were dark and threatening, and held promise of rain which may wash away his seed, and likewise did not sow. Having not sown, neither of the men could hope to reap any harvest. We notice that both had two things in common: 1. — They waited for ideal conditions to exist before sowing the seed; 2. — They both lacked a virile faith.

The lesson for us, resulting from Koboeth's observations of the two farmers' activities is: Do not wait for ideal conditions to exist before engag-

ing in any avenue of Yahweh's service; for they rarely appear. Therefore, preach the word, scattering the good seed of the Kingdom of God ceaselessly, untiringly, "in season and out of season," sowing in faith, confident that despite adverse conditions, Yahweh is able to grant the increase and bring harvests to perfection (1 Cor. 3:6-14; John 4:15-38).

2. Faith In Yahweh Should Be Practised — vv.5-6.

VERSE 5 :

"As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child" — No man understands just how the child's skeleton is formed in its mother's womb, or how the flesh is covered upon its bony frame, or the eyes and ears are fashioned, or the heart and veins are made. Yet all find their appointed place, and function so perfectly in the newly-formed foetus. Koboeth thus reminds us that every birth is a marvellous, fantastic, incredible miracle, performed by Yahweh, exhibiting the wonder of His wisdom, seen also in the starry vaults of heaven, and the wonders of the earth beneath. Creation bears eloquent testimony to the fact that there is nothing too hard for Yahweh, nothing beyond His power to accomplish. Men should, therefore, put their complete trust and confidence in Him, and not worry needlessly, when adverse conditions appear to frustrate their work. Let them preach, sow the seed at all times, and leave the increase to God (Gen. 18:14; Jer. 32:17; Matt. 19:26).

VERSE 6 :

"In the morning sow thy seed, in the evening withhold not thy hand" — Koboeth advises youth to enter into Yahweh's service early, in the morning of their life, and continue in it unto old age. Sow in the morning, sow in the evening; in other words, persevere in Yahweh's works at all times (Phile. 9).

— R. KRYGGER.

11. Across the Mediterranean From Egypt to Greece

Monetary Crisis

The dismay caused in financial circles by the sharp devaluation of the American dollar recently, was as nothing compared to the gloom into which our group was plunged when it was known that inadvertently the members had broken the strict monetary laws of Egypt, by changing their traveller's cheques in normal trading shops! The only one who had not done so, but had changed them at the authorised centres, was Brother Trevor Stagg, of Perth. Trevor, immersed with the sole desire to photograph everything within reach, had spent most of his time focussing his camera on objects of archaeological wonder; and what purchases he had made were paid for with lordly indifference as to whether the best deal was made. We had 44 people on tour, and only Trevor's currency form was valid!

Great concern was shown by some, as they went to some lengths to explain how they had been unwittingly trapped by unscrupulous traders into illegally paying with traveller's cheques. I suggested that they should not worry, and certainly need not try to cross their bridges before they came to the stream. I carefully explained that as Tour leader, I would not be called in question, as Sphinx Tours would vouch for me, and should a few of the group be flung into an Egyptian prison, it would constitute a new and unique experience, enabling them to appreciate the experiences of Joseph better, which would heighten the interest of their personal diary. Moreover, I pointed out, the insurance cover that we arrange for these tours, protects against any inadvertent law-breaking, so that they would ultimately be repatriated home without additional cost after the prison sentence had been completed.

Strangely, in spite of my assurances, their fears remained uncalmed!

Meanwhile, I conferred with our representative: a dark-faced, tired-looking Egyptian, who did not seem as though he had had a shave since we met him on arrival. When I explained the problem, he gave a little moan. "How can I claim that a group of 44 people have only used that amount of money?" he complained. He looked hopelessly at Trevor's neatly completed form — the only one showing an official stamp that he had used money. He requested that I accompany him to the Monetary Control Department to put our case. The official we met was either over-tired and anxious to sign off and return home after an all-night shift (it was 6 a.m.), or else had just come on and was fresh and happy. Be what it may, we confessed our faults, explained the cause, and threw ourselves on his mercy. He responded, and warning me not to let it happen again, stamped our forms, and gave us permission to leave.

Anti-Semitism In Egypt

We had a wait for about an hour in the air-terminal. We occupied it by discussing our experiences in Egypt, and the Bible significance of the sites visited, and outlining our plans for Greece. Our attention was also drawn to many placards displayed throughout the terminal. They propagated anti-semitism, highlighting the hatred of the Egyptian Government for Israel. Some depicted atrocities that it is alleged the Jews perpetrated against Arabs. There were drawings of Jews with faces expressing diabolism, bombing helpless children, torturing prisoners, using the bayonet against civilians. Captions underneath the garish drawings proclaimed the determination of

the Government to exact revenge:

"You have driven us from our homes," one declared, "and have robbed us of our goods, but we will return to drive you out in turn."

Egypt has attempted this three times, but has dismally failed. Thus, as we drew the attention of some of the group to these bold placards, we reminded them of the words of Isaiah:

"The princes of Zoan are become fools, the princes of Noph (Memphis) are deceived; they have seduced Egypt . . . Yahweh hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit . . . And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of Yahweh of hosts, which He hath determined against it" (Isa. 19:13-17).

How remarkably the predictions of the Hebrew prophets have been fulfilled in Egypt; what a witness the country is to the truth of those things in which we have placed our trust! The decay of Thebes; the complete disappearance of Memphis; the glory of Egypt's past civilisation, compared to the tragedy of its present decline; her current anti-Jewish attitude! All a matter of prophecy; all fulfilled to the very letter. Yet there are fools who claim that there is no God (Ps. 14:1). On every hand, in this amazing country, we had seen the impact of the Divine hand. Moreover, it had held an interest for us, in that it witnessed the birth-pangs of the nation of Israel in the days of Moses, and saw a rabble of slaves led out by that wonderful leader, to become the Kingdom of God on earth. It was my experience, and I believe it was that of every member of the group, that the visit had enhanced my understanding of Scripture. I now read about Thebes, Memphis, the glory of Egypt, the groaning of the slave-prisoners, the treasures that Moses willingly gave up for the greater wealth in Christ (Heb. 11:24-27), and find greater significance in it all. I thank Yahweh, that He has not only permitted me to visit the

land, but to view all that I saw with eyes illuminated by the Word.

This was no mere pleasure-tour; but an excursion into the greater understanding of the Word.

Across The Mediterranean

At last, the Air-France plane arrived, and by arrangement with their attendants (for seats were not allocated), we were permitted first on the plane, and thus were able to sit together as a group. The service was good, and the journey interesting and pleasant. It was made all the more so by the ready co-operation of the hostesses. A new method of serving meals had been introduced on the plane. Our breakfast was served in special, yellow, plastic food boxes, which were afterwards gathered up for disposal. Many of the group wanted to keep theirs for souvenirs, and this was permitted.

Meanwhile, our plane had headed out over the Mediterranean. We looked down upon Cairo for a last glimpse of the city and its significant river. We saw the pyramids of Gizeh, observed how the narrow line of fertility in the Delta was hemmed in by the vast area of yellow desert sand that spread out in the distance. In the eastern part of the fertile Delta is the area described in the Bible as the land of Goshen, where the descendants of Israel for so long made their home (Gen. 47:1-7). The ruins of the great cities of Pithom and Rameses, built by the Hebrews during their period of slavery (Exod 1:11; 12:37) have been discovered, the first between the Nile and Lake Timsah, and the second at Tanis, the Hyksos capital.

Soon, however, we were heading out over the Mediterranean, and were looking down upon its blue waters. A short interval of time in this era of speedy travel, and we were floating over the rocky coastline of Crete. Our thoughts and conversation turned to Paul, and his valiant services to the Truth. He battled courageously against stormy conditions in the Ecclesias, and the stormy waters of the Mediterranean. We recalled the storm-driven ship on which he made

his way to Rome. How it was driven by contrary winds almost to the coast of Africa, and then westward, to be wrecked on the shores of Malta.

Now the excited comments of members of the group indicated that we were in view of the Dodecanese Islands. We looked down upon a cluster of small islands. From the air they appeared as little heaps of rock, standing out of the water like prunes in syrup. Among the number of them, to the right of the plane, was the solitary, rock-bound island of Patmos. Domitian banished John to the island, believing that Rome had heard the last of the troublesome Apostle. But from that arid, rock-bound island came forth the Revelation that not merely epitomises the history of humanity, and pronounces the divine judgment on the nation that had persecuted the Apostle, but also outlines the glory of the age to come.

We had tried to incorporate a visit to Patmos in the tour, but the time at our disposal did not permit it. There are no air links with Patmos, and some three days are required to visit it by boat. I would willingly have spared it, but the cost involved was also heavy. Perhaps, some day, if Christ does not return in the meantime . . . ?

Soon our plane was travelling over the Argolis, southern Greece, and onwards to Athens. We looked down upon a glorious vista of colour, in a most picturesque setting of mountains, plain and sea. It was springtime, and a sheen of green covered the outskirts of Athens. In the distance a rim of mountains hemmed the city, which was dominated by the Acropolis in the centre.

We Visit Greece

Our tour arrangements had been made through Mr. G. Patrikios, of Hellenic Tours, 3 Stadiou Street, Athens, Greece. As we like to extend "honour where honour is due," we do acknowledge the careful attention given to our requirements by Mr. Patrikios. Some readers have asked us to assist them in a private tour of Greece or Athens, and we have no hesitation in

recommending the services of Mr. Patrikios to that end. We can assure them that they will have their requirements meticulously attended to.

A representative of Hellenic Tours was awaiting to greet us. He was a slightly built young man with a worried look on his face when he greeted us, and it seemed to me that this became more intense as the tour continued; He certainly went out of his way to help us in every way possible.

A modern air-conditioned coach was awaiting to convey us to the city. The further we went, the more intense became the traffic. The driver, a dark, handsome young Greek, negotiated this with the greatest skill. Indeed, the manner in which he manoeuvred his vehicle in the heavy traffic elicited gasps of nervousness from some of the members of the group; but this only seemed to encourage him to demonstrate his skill more completely. He would edge the coach through the traffic, until it almost seemed to nudge the vehicle in front, or he would swing around narrow corners, until we were certain he would take portion of the building with him. The driver, with a broad grin on his face, enjoyed the nervousness of the group, and seemed determined to add to the thrill of travel.

We came to the city proper, and turning into a long, narrow street, saw a perfect view of the Acropolis at its far end. The clicking of cameras as a result sounded like applause. Finally, the large coach entered Omonia Square in the centre of the city, and pulled up outside a large hotel. We were at our destination.

The hotel was doing a roaring tourist trade. In fact, tourism is increasing to such an extent that hotel accommodation is often at a premium. Truly the words of Daniel are being fulfilled: "Many shall run to and fro and knowledge shall be increased" (Dan. 12:4). Unfortunately, most people confine their tourism to "running to and fro," and reveal little real interest in the sites they visit. There is an aimlessness about what they do. They manifest an idle curiosity but there is little permanent value in their travel. We

hope that ours was more objective than that. Certainly it was designed to the end that "knowledge shall be increased."

Mere "running - to - and - fro - tourism" is among the modern world's largest businesses, and we will have more to say about that as we proceed. But it was impressed upon us as we arranged for our accommodation in the hotel. With the Hellenic Tours representative, we presented ourselves at the receptionist counter. An American tourist with his wife and two children also presented himself with a request for accommodation. "Sorry," was the brief reply, "we have none." "But I have reservations." "Let me see." A letter was passed over, read by the receptionist, and returned. "You did not re-confirm your reservations," he declared. "We are sorry, but we cannot help you!" "What am I to do? Surely you will not put us out in the streets." "I am sorry, but all we can do is to give you a list of hotels, and invite you to use the phone!"

Lunch was served, and we were directed to the dining room. We passed a notice-board which announced that the Logos Tour was scheduled to commence at 2 p.m. But in the dining room, a large crowd filled the tables, and with heads bent over dishes were consuming huge quantities of food. How could we be served in time to commence our tour? We found that a nice, secluded alcove had been set aside for our group. This was excellent, and we congratulated the hotel on its service. But later we found that this was only done for a group on the point of arrival. After that, the rest of the meals were in the common dining room, and one had to fight for service along with hundreds of other guests! We found it best to be early for meals!

The Agora

Our guide was Ary Croussos, a solemn, highly-educated man, who had once been lecturer in a University, but had given up teaching in favour of

guiding. He had an intense interest and love for classical Greece, but found his knowledge of the Bible somewhat limited for our group. He had been drawn to our group by its title: "Logos Tour," and had imagined that we would have been particularly interested in Greek antiquities.

We explained the particular interest of our group, and requested that we go first to the Agora, and then on to Mars Hill and the Pantheon. Ary questioned as to whether Paul had disputed in the Agora, and I had to show him the evidence of Acts 17 to prove my point, and establish the order in which I desired the tour to proceed.

However, the coach first took us to Pnyx Hill, a steep hill in Athens from whence an excellent view of the Acropolis is obtained, and where the group was soon recording its impressions by camera. Meanwhile, we were pestered by souvenir-sellers. One ancient member of the clan had some Greek stamps to sell, "at a very cheap price." With my mind intent upon the scene before me; imagining the city as Paul would have seen it when lonely and despondent, he made his way into it, and sent for Timothy and Titus to join him there (Acts 17:15), I offered him some Greek money, which he gleefully accepted in exchange for the stamps. I learned later that I had paid about twice as much as he had asked! We normally appoint members of the group to different activities: some attend to the luggage; some arrange the evening meetings or memorial gatherings; one is appointed to advise on the relative value of different currency that is accounted from country to country. I took a mental note to personally take closer heed to the instructions given, such as I normally warn others to do!

But it was necessary to cut short the photo-taking, to return to the coach, and to proceed with the tour. We did so, to make our way to the Agora, the site of one of the most dramatic events in the life of the Apostle.

— HPM.

Questions



Answered

Christ at Birth

Q: What is your view of the proposition that the Lord Jesus Christ at birth had a complete understanding of the first principles of the truth, and needed not to "partake of the milk" of the word?

Ans.: I am in ignorance of the extent of knowledge that the Lord Jesus Christ had as a child. Nor do I think that it is profitable to dispute upon the question. Unfortunately, in the heat of controversy, there is a tendency for opposing groups to take extreme stands, and make extravagant statements, and to be driven into unprofitable corners of discussion. Our "view" is that all such questions should be avoided. Better to try to seek points of agreement, and to reason out a disputed teaching from that viewpoint.

We know the facts. Jesus was begotten of the Father (Luke 1:32-33); like John, the holy spirit overshadowed him from the beginning (Luke 1:15); the glory he revealed in character stemmed from his divine begetting: "the glory as of the only begotten of the Father" (John 1:14); and the Holy Spirit "made him of quick understanding in the fear of Yahweh," causing him to manifest piercing discernment in matters beyond the ken of his contemporaries (Isa. 11:3). As Brother Thomas put it in *Phanerosis*: "He never went to school, yet he was wiser than those who assumed to be his teachers, being filled with wisdom . . ."

In the Messianic Psalm that Christ repeated from the cross (Ps. 22), he is represented as saying to the Father: "Thou didst make me hope when I was upon my mother's breasts" (v.9). Whatever way we like to interpret such a statement as this, the fact is that at the age of twelve, he amazed the Doctors of the Law with his under-

standing and answers. Moreover, it is specifically implied that he did not obtain this understanding from his mother, for it is recorded that neither she, nor Joseph, understood his teaching (Luke 2:50).

From whence did he derive his amazing capacity and knowledge? From begetting and the possession of the Holy Spirit: "We saw his glory," declared John, "the glory of the only begotten . . ." Let the facts of the matter be acknowledged; and let brethren cease discussing uncertain details. From the very beginning the Lord had latent abilities not possessed by any other before or since, and these were developed by the Holy Spirit and the Word.

IS SIN INEVITABLE?

Q: I have not been able to find a single occasion where Brother Thomas did teach that sin was inevitable. Perhaps you could correct me if you have such information of which I am not aware.

Ans.: In context with this question, you suggest that we misquoted Brother Thomas in an extract read by us in a Sydney meeting. We assure you that this was not the case. We quoted a passage from *Elpis Israel* to show that Brother Thomas in accord with Brother Roberts, believed that sin is inevitable in a believer, and must be covered with covering provided in Christ. We quote in context the passage as supplied by you:

"Now, while a righteous man feels this law involuntarily at work in his members, the law of sin, or of nature with him; he also perceives there is something which condemns 'the motions of sin,' and suppresses them; so

that they shall not impel him to do what he ought not to do. The best of men — and I quote Paul as an illustration of the class — are conscious of the co-existence of these hostile principles within them. 'I find,' says he, 'a law that, when I would do good, evil is present with me.' Yes; the principle of evil and the principle of good are the two laws which abide in the saints of God so long as they continue subject to mortality."

Brother Thomas' words indisputably show that he considered Paul an example of "the best of men." The context of the words of Paul, quoted by Brother Thomas as illustrative of the "best of men," reveals that sin is inevitable, because he states: "What I hate, that do I" (v.15). And that he did those "hatful" things as a Christian is proved by his statement to the Philippians that he had not yet "attained" unto the excellence of sinlessness found in the Lord Jesus (Phil. 3:12).

You say, however, that you find it difficult to discover a clear statement from the pen of Brother Thomas to state that sin is inevitable in the life of a believer. The reason for the difficulty is that Brother Thomas did not waste time and ink in proving the obvious. You will not find a statement from him that the sun shines in the heavens, because it is apparent and obvious. So with sin. The Scriptures clearly teach that "all have sinned and fallen short of the glory of God," and the fact is so obvious in our own life and that of our contemporaries, that it is surely a waste of time spending time to prove it!

But if it will set your mind at rest, and perhaps the minds of other of our readers, and illustrate that there was conformity between our two pioneers on this then, we draw attention to

(We are prepared to consider questions on the above subject to assist others to a clear concept of the truth).

an article entitled: *Summary of the Christianity Revealed in the Bible*, contained in the *Herald of the Kingdom and Age to Come* for 1855, in which he writes as follows:

"The righteousness of God as a system of means for making believers of the gospel of the kingdom righteous, is based upon the death and resurrection of Messiah. 'Without the shedding of blood there is no remission of sins.' This is witnessed by the law of Moses and the prophets It was 'not possible that the blood of bulls and of goats should take away sins.' Therefore it was necessary for one, not born of the will of man, or of the lust of the flesh, but of God, should become a sin-offering — that one 'who knew no sin should be made sin' for believers of the gospel; that he might 'bear their sins in his own body to the tree'; that by putting him on, 'they might be made the righteousness of God in him.' NO SON OF ADAM HAS EVER APPEARED AMONG MEN CAPABLE OF FULFILLING THIS NECESSITY BUT JESUS CHRIST"

In this statement, Brother Thomas reveals that the capacity of the Lord to render perfect obedience was unique, and unique because born "not of the will of man, or of the lust of the flesh, but of God." This is the consistent teaching of Brother Thomas throughout, and we are surprised that you have not been able to detect it. We do hope that the above may assist you to a better comprehension of the subject, and would urge that you seek endorsement of the stand adopted by us in conformity with Christadelphia generally, from the word of God. The evidence there is clear and unmistakable.

— EDITOR.

Sensitiveness with regard to the opinion of others may be so keen as to interfere with even the manifestation of what you are. It is a great slavery. Fight against it. The only cure is to fill the mind with knowledge. This will help you to feel that the opinion of others is a small matter, and that the great thing is how you are in yourself towards God.



Logos

SUPPLEMENT of BIBLE PROPHECY

SUMMARY

From Volume 36 onwards, we have included a number of Supplements to "Logos," including a series devoted to setting in order the events that shall occur from now to the Millenium. These have appeared in the following numbers: Vol. 26: pp. 74, 194, 313, 429; Vol. 37: pp. 72, 192, 317, 437; Vol. 38: pp. 150-159, 408-416.

In these articles, we have supplied Scripture evidence for concluding that we are living in the epoch of Christ's second coming, and that the events in sequence are as follows:

1. — Christ returns first to raise the dead and judge his household.
2. — Meanwhile, Russia will complete the invasion of the Middle East, and will occupy Egypt.
3. — The judgment completed, Christ will send forth Elijah and his assistants to Israel scattered abroad, to proclaim to Jewry that Messiah has returned, and to bid them make their way back to the land.
4. — The whole world will be involved in war, and the armies of the nations will converge on the Middle East.
5. — Christ will emerge from Sinai on a work of conquest, and will first discipline and subdue the Arab nations.
6. — He will then turn his hand towards Egypt, and will "smite and heal" that nation, destroying the remnant of Gog's host that will be left there as an occupation force when the main body of the army moved north to Jerusalem.
7. — The representatives of all nations being gathered to Jerusalem to battle, divine judgment, in the form of Armageddon will be poured out upon them.

Our last article considered the prophecy of Israel regarding the dountreading of Bozrah, and set forth the idea that the language is symbolical of the overthrow of Gentile power at Armageddon.

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THE JUDGMENT OF ARMAGEDDON

Jerusalem's Judgment

There has been a spate of theories in recent years advanced in contradiction to the exposition set forth in *Elpis Israel* relating to the exposition of Ezekiel 38, which a close examination in the light of Scripture, will reveal are wanting, and will force one back to the conventional exposition.

For example, most of these contrary theories reject the conception that Ezekiel 38, Joel 3, and Zechariah 14 relate to the same episode. But once this is granted the exposition set forth by Brother Thomas must be acknowledged.

But can it be proved that all three are linked indissolubly together?

Certainly it can.

Note this fact: each one of these three prophecies speak of an earthquake of such tremendous dimensions, as could not possibly be repeated.

Ezekiel declares:

"Surely in that day there shall be a great shaking in the land of Israel . . . and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground" (Ezek. 38:19-20).

This describes an earthquake of unprecedented extent. Certainly there could not be two earthquakes of such tremendous force close together. Yet Joel prophecies:

"Yahweh also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Yahweh will be the hope of His people, and the strength of the children of Israel" (Joel 3:16).

Here, again, is divine intervention at Jerusalem in a time of war; and that, too, by earthquake.

Zechariah adds his testimony:

"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 toward the east and to-

ward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south . . ." (Zech. 14:4).

Now here are three prophecies, all proclaiming an invasion of Jerusalem which is destroyed by Divine intervention, partly manifested through earthquake. Could it be possible that three such devastating earthquakes could take place one after the other, in the time of the end? It is impossible. And this shows conclusively, that the three prophecies in question, all relate to the one incident.

Granted that conclusion, and it is obvious that the exposition of the Gogian invasion and of Armageddon as set forth in *Elpis Israel* provides the correct explanation of the last great battle of the nations.

Those theories of prophecy which separate Zechariah, Joel and Ezekiel 38 into different invasions are simply not sound.

Previous supplements (see vol. 388, p.409) have shown that Armageddon relates to a Divine judgment on the nations. Yahweh, through Zephaniah, declares:

"My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy" (Zeph. 3:8).

That is His purpose, and no more appropriate place for such a gathering could be found than at Jerusalem. In that significant city, nineteen hundred years ago, both Jew and Gentile joined forces to put at nought the Son of God, and to crucify him; how fitting to the crime, to bring representatives of the same two great divisions of mankind to the same city, to witness the power and glory of the one their forefathers previously despised.

So Christ will move north from Egypt for that purpose.

Conditions In The Land

From Daniel 11, we learn that Russia will firstly move rapidly down south through the land of Israel on a lightning attack against Egypt, which country it will occupy. Then, tidings out of the east and north, will cause the same power to move north to Jerusalem, and plant the tents of its power between the seas in the glorious holy mountain.

The Russian attack will take the world by surprise. It will be in the process of saying, "peace and safety" when, unexpectedly, "sudden destruction" will sweep down from the north (1 Thess. 5:1).

Israel, too, will be taken off guard. It is represented as "dwelling safely" in the land. The word signifies "confidently," and can relate to the current confidence of Israel in its own ability and power. But the context would suggest something more than that; and it could be that an epoch of peace could settle down upon the present troubled Middle East, prior to the rapid descent of Gog to "take a spoil and to take a prey."

Ezekiel declares:

"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (v.9).

The expressions denote the suddenness and violence of a storm, as well as the threatening aspect of heavy clouds over the land. Taken together, these figures suggest that Gog's invasion shall burst forth suddenly, rage violently, spread quickly, alarm greatly and then, cease finally.

Storms roar and clash, alarm and destroy; but they do not continue indefinitely. Clouds defuse gloom and fear, but ultimately they disperse. So the very expressions that speak of the aggression of Gog, suggest darkness and gloom over the land of Israel, until, finally, the storm ceases, and in the ensuing calm, the Sun of Righteousness will shine forth in full vigour of power and glory. David prophetically declared:

"He shall be as the light of the

morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:4).

The sun always seems to shine brightest when storm and rain have subsided, and when the clouds of gloom have been driven away. So it will be for Israel and the world, after Gog has been turned back.

The East Versus The West

The Russian Gog will move north to Jerusalem to besiege it (Zech. 14:1). He will be opposed by the merchant power of Tarshish, together with Sheba, Dedan and the young lion powers (Ezek. 38:13).

Who are they?

We see no reason to differ from the exposition of Brother Thomas, that these powers relate to the English speaking world, together with certain Arab countries. We have read the ideas of others, and attempts to set aside the clearly stated expositions of Brother Thomas; but have found them far from convincing.

Moreover, there is one feature in which Brother Thomas has the edge over his opponents: his anticipations, based upon his exposition in Ezekiel 38, have come to pass to the letter. Consider the clear, incisive words of *Elpis Israel*:

"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? The reader will, doubtless, anticipate my reply from what has gone before. 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 the 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 present decisions of 'statesmen' are destitute of stability. A shooting star in the poli-

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tical firmament is sufficient to disturb all the forces of their system; and to stultify all the theories of their political astronomy. 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 come upon them" (p.442).

Clear, powerful words; and proven true by events. What has Brother Thomas' critics to show in support of their theories? Generally a vacillating mind on prophecy, and ideas and prognostications governed by passing events.

It may be profitable to consider the various nations referred to in detail, so as to see more clearly, the confederacy from the west which is to oppose Gog and his eastern confederacy.

Sheba

Sheba was an Arab kingdom adjacent to modern Aden. To the Tyrian merchants with whom the men of Sheba traded (Ezek. 27:22), it was known as the spice country. Archaeologists have uncovered some of the glory of this fabulous kingdom, whose queen visited Solomon. A gigantic dam blocked the river Abhanat in Sheba, conserving water for irrigation purposes. Remains of this technical marvel in walls over 60 feet high, still defy the sands of the desert. Sheba became one vast scented garden of the costliest spices in the world, in the midst of which was the original Marib. It lies at the southern tip of the Arabian peninsula on the eastern spur of the mountain range that skirts the Red Sea. Inscriptions speak of cities of 1,000,000 inhabitants in the important kingdom. Concerning recent discoveries, W. F. Albright wrote:

"They are in process of revolutionizing our knowledge of southern Arabia's cultural history and chronology. Up to now, the results to hand demonstrate the political and cultural primacy of Sheba in the first centuries after 1000 B.C."

About 542 B.C., the vast dam burst, and ultimately the desert claimed the

spice kingdom of Sheba. In the days of Ezekiel, however, it was an important and powerful Arab kingdom, and representative of the Arabs as a whole. Isaiah speaks of "all they of Sheba" as ascending to Jerusalem in the age to come, to worship at the House of Prayer for all nations, there to be set up (Isa. 60:6).

If Sheba (as representative of the Arabs) is to protest against the Russian attack, it is obvious that the present pro-Russian policy of the Arab nations must undergo a change. This is also implied by Daniel 11:41-43 where the Arabs east of the Jordan are said to "escape" his attack, though Egypt does not. Once Russia moves into Turkey, thus "drying up" the political Euphrates (Rev. 16:12), all pro-Russian feelings on the part of the Arab nations will undergo a change, and they will align themselves with the Western nations in voicing a protest to Gog. Thus events will force the Jew and the Arab ultimately to move closer together.

Dedan

Who then is Dedan?

Dedan is identified with Muscat on the far eastern tip of Arabia, bordering the Arabian Sea. Brother Thomas remarks:

"The men of Dedan are in the list of the traders in the Tyrian fairs given by Ezekiel (Ch. 27:15). The Dedanim carried thither the ivory and ebony which they procured from 'the many isles' to the eastward, and 'precious cloths for chariots' . . . The Sultan of Muscat now rules the country of Dedan" (ELPIS ISRAEL, p.433).

Isaiah (ch.21) identifies the Dedanim generally with the bedouin Arabs. Ezekiel, therefore, in referring to Sheba and Dedan, selected two Arab tribes that elsewhere are used in Scripture as representative of Arabs generally. But why select them in particular? Because Sheba is to the south, and Dedan to the north-east, and between them they link the south and north borders of Arabia. In Sheba and Dedan, therefore, the Arabs generally (both settled and bedouin) can be identified.

Thus the Arabs generally, will oppose Gog at the time of the end.

Tarshish

As we have suggested above, in spite of all that has been said against the identification of Tarshish with Britain, an unbiased consideration of the evidence should confirm one in the concept that Brother Thomas was correct in his exposition; as, indeed, such extracts, as we have quoted above, serve to show.

Despite the decline of Britain, she is still outstanding in mercantile marine power, and in her commercial interests. She is a merchant power, such as the prophecy of Ezekiel requires.

Tarshish, as a proper name, occurs first in Genesis 10:4, as the name of the second son of Javan, who was the fourth son of Japhet, eldest son of Noah. The Javanese settled the coast of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. The Mediterranean was named the Sea of Tarshish because, it is probable, the settlements of Tarshish were more commercially enterprising than his other brethren. Brother Thomas wrote:

"The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called Tartessus, or, as it occurs in Polybius and Stephanus Brzantinua, Tarseion. Tartessus is probably a contraction of Tarsou nasos. Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Boetis, or Guadalquivir, and the Atlantic; one of the channels is dried up, so that it is now part of the peninsular" (Herald of the Coming Age, 1858).

It is significant that Britain has occupied Gibraltar (ancient Tarshish) for so long.

Ezekiel wrote:

"Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin and lead, they traded in thy fairs" (Ch. 27:12-13.)

These are products of the mines of

Spain and Britain, which were brought to Tyre in "the ships of Tarshish."

An article on Phoenicia, in *Chambers Encyclopaedia* declares:

"From Tartessus in Spain, outside the Straits, the Atlantic and Bay of Biscay were explored, and a trade with Cornwall and the Scilly Islands was established, and the Baltic Sea possibly was entered in search for amber."

Charles Dickens, in *A Child's History of England* remarks:

"It is supposed that the Phoenicians, who were ancient people famous for carrying on trade, came in ships to these islands, and found that they produced tin and lead, both very useful things and both produced to this very hour upon the sea coast. The Phoenicians coasting about the islands would come without much difficulty to where the tin and lead were. They traded with the islanders for these metals."

It is claimed that a block of tin, bearing Phoenician trade marks, was fished up at the mouth of Falmouth Harbour, England, and is now in the Royal Institute of Cornwall at Truro.

It is further claimed that Britain was once known as the Tin Island. The *Encyclopaedia Britannica* declares:

"There can be no doubt that Cornwall and Devonshire are referred to under the general name of Cassiterides, or the 'Tin Islands'."

Coote's *History of England* states:

"Bochart is of the opinion that the Phoenicians called the island by the name of Baratanac, i.e. The Land of Tin, an appellation which the Greeks softened into Bretainia, and whence arose the Roman Britannia."

In the remarkable prophecy concerning Tyre (Phoenicia) contained in Isaiah 23, the decline of Tyrian mercantile marine power is predicted, at which time, it was predicted, her sea-power would "pass over to Tarshish" (Isa. 23:6). Later, in the same chapter, the ships of Tarshish are called upon to howl, "for your strength is laid waste" (v.14). The prophecy thus anticipates the decline of sea power of both Tyre and Tarshish.

Now the Scriptures point to two

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places called Tarshish, both of which have been linked by trade in the past. They are Britain and India. As to the former, Ezekiel 27:12 shows that Tarshish was noted for tin, and the Book of Jonah (1:3) proves that it lay in a far westerly direction from Palestine. Jonah took ship at Joppa for Tarshish, the furthest country to which he could travel. Leaving Joppa, there was only one direction towards which he could sail: a westerly course down the Mediterranean.

On the other hand, Solomon built a fleet to sail to Tarshish (1 Kings 9:26; 10:22). It was based as Eziongeber, a port on the Red Sea, at the top of the Gulf of Aqaba. Those ships could only sail south and east towards the Straits of Babelmandeb from whence they might proceed east or north for India. The produce they obtained points to India as the eastern Tarshish, for some of them are indigenous to that country (2 Chron., 9:21). It is a remarkable confirmation of the prophetic requirements that British commercial strength developed largely out of the Anglo-Indian Company.

The Phoenicians also sailed east to India. F. C. Hernshaw, writing in *Sea-Power and Empire*, shows how the mantle of Tyre fell upon Britain. He declares:

"The Phoenicians vastly improved the art of ship-building, and in their more seaworthy vessels they were able, on the one hand, to venture past the Pillars of Hercules (Gibraltar and Centa) and traffic in tin with the British. On the other hand, in the opinion of some authorities, from the Red Sea they traversed the Indian Ocean . . ."

To summarise what the Scriptures reveal concerning Tarshish:

Tarshish was a son of Javau with whom Phoenicia was identified (Gen. 10:4).

He gave his name to a country identified as the extremity of the then known world (2 Chron. 9:21; 20:36-37).

Tarshish will be identified as a nation at Christ's return (Ps. 72:10).

Its military, political and naval power will be humbled (Ps. 48:7; Isa.

2:16).

Its people will be converted to Christ at his coming (Isa. 66:19).

Its resources will be placed at Christ's disposal when the Kingdom is set up (Isa. 60:9).

A careful analysis of the arguments urged against the exposition contained in *Elpis Israel* relating to Tarshish, indicates that those advancing them have failed to take into consideration all these points of identification, or have been biased in their consideration of them.

"All The Young Lions Thereof"

Notice that these "young lions" are joined with Tarshish by some point of identification. They are "the young lions thereof." It is true that the RSV has rendered this as "villages," but the Hebrew *kephiyar* has, with but one exception, invariably been rendered "lions." As Ezekiel elsewhere uses the word to describe nations (Ezek. 32:2; 19:3), it seems most appropriate to use it here in spite of the RSV. As such it points to the heraldic symbol of Britain.

But who are the "young lions"? There seems no doubt that this is a reference to the nations of the English speaking world. On the basis of such an exposition, Brother Thomas, in *Elpis Israel* was able to make the amazing statement that he did relating to the work of Britain in conjunction with the restoration of the Jews. What an amazing fluke if his exposition was wrong! A fluke so amazing as to be miraculous!

What can his critics offer comparable to that? Does not the fulfilment of his anticipations indicate that he correctly interpreted Scripture? To our mind, it does without any doubt.

Let it be understood, that a "young lion" is not necessarily an undeveloped cub, but a powerful, virile animal in full strength and vigor of life. This aptly describes those nations that have come into existence through the Mother Country. America, Canada, Australia, South Africa are all vigorous "young lions" today.

The prophecy demands that a voice

of protest shall arise from such. Thus, whilst the initial attack of Russia may take the western world by storm, it will be opposed by those nations whose interests will compel them to do so. The western group of powers will recognise that their future independence is conditional upon the defeat of Russia. What of Britain and the Common Market then? Will she march at the feet of Gog, in conjunction with the other members of the European confederacy that will surely do so? By no means. If Britain remains that long in the Common Market, the crisis of the last days will drive her therefrom, and she will find that her future welfare is linked with the rest of the English speaking world.

Notice, also, that the prophecy demands that each of these "young lion" powers, together with Tarshish their mother country, independently raise a voice of protest against the attack from the north. Here, again, there is a remarkable fulfilment of prophecy. Originally, a declaration of war on the part of Britain would have automatically involved the colonies; but Ezekiel's prophecy requires independent declarations on the part of each of the powers there referred to, including each of the "young lions." This has been brought about in recent years, as Britain has completed the severance from the Commonwealth of her once colonial interests. Whereas America gained her independence by war, the colonies gained it by legislation. The *Statute Of Westminster* in 1931 granted autonomy to such "young lions" as Australia, Canada and South Africa; and this has been made all the more complete by Britain's entrance into the Common Market. Today, an attack by Russia will call for an independent protest from each of the "young lions" as the prophecy requires.

Thus, as Russia will move swiftly down, along the coastal plains of Palestine, into Egypt, the Western World will coalesce in a voice of protest. The attack of Russia will unite Arab and Jewish interests, and will bring the English speaking world back into the Middle East in force. Jerusalem will

be fortified, and will become the focal point of attack. Entrenched in Egypt, the preparations of the Western World in the north, and the confusing incidents taking place east of Egypt in Sinai and Arabia (the significance of which the King of the North will not appreciate), will draw Russia forth "to make away many" (Dan. 11:40-45).

Jerusalem Falls To Russia

Thus representatives of "all nations" will be brought against Jerusalem to battle. But who has brought them there? Here, again care needs to be exercised in the exposition of the Word. In Ezekiel, Yahweh declares that He will put "hooks" in the jaws of Russia, and lead it forth; in Zechariah 14:1, He declares that He will gather the nations to Jerusalem; in Revelation 16:16, it is again stated that the Divine influence will act as a magnet on the nations, and draw them into the place, "called in the Hebrew tongue, Armageddon."

In other words, Yahweh will use the schemes, plans, and policies of men and nations to bring about His intentions. It is His purpose that will ultimately prevail, even though circumstances, for the time, would suggest otherwise.

Initial success will be with the enemy of Israel. Zechariah declares that Jerusalem shall fall before the attack (Zech. 14:2). The Jewish people must be thoroughly humbled, and forced to recognise that true power is with Yahweh, and not with the arm of flesh. They put too much store in their personal ingenuity and skill, in their ability to fight and endure, and must learn the value and strength of faith. This lesson will only be learned through adversity; so that the "time of Jacob's trouble" (Jer. 30:5-7) will be brought to a crisis. Jewish hopes will seem to be completely doomed. Their beloved city will be overwhelmed in disaster and bloodshed; the people will be treated with the greatest indignity; half of the city will be led away as prisoners of war, though the rest of the people shall not be cut off from it.

Thus, at this moment of crisis and climax, the combined forces of the

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Western World will prove ineffectual for the deliverance of the Jewish people, or to stem the onrush of Gogian power. It will see that the whole world must succumb to the Russian attack; and the triumph of Gog will appear beyond all matter of doubt.

Yet, at that psychological moment, when the initial victory is being cele-

brated by the heterogenous forces of Gog, a new and unexpected intervention will take place. Relief will come from the Lord Jesus and the saints marshalled in military array as Yahweh of hosts. But we must reserve our consideration of the interposition of the Lord in the politics of the times for our next supplement (God willing).

—H.P.M.

These supplements are maintained by voluntary contributions of readers.

REVIEWS

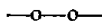
TEST CASE FOR CANADA, by E. R. Evans.

This book records the harrowing experiences of the late Brother John Evans in refusing to serve in the Canadian forces during World War 1. Treated with violence, imprisonment and ridicule, he maintained his stand, not only as a conscientious objector to war, but as following the example of Christ in the face of the greatest provocation (1 Peter 2:21-24).

In these tolerant days, it could do some Christadelphians good to read such a book as this, and to learn what some had to put up with before exemption was granted. In the case of Brother Evans, he was not only ill-treated in Canada, but forcibly compelled to travel to England with the Canadian forces, and when there, court-martialled and imprisoned. There he received assistance from Brother Jannaway, and ultimately released, and returned to Canada.

The hardship he endured helped to mould his character, and this provided an example for others to follow. Today, the very toleration extended by the world to the demands of the truth, lessen the demand for resistance, and blur the line of demarcation that should be manifested between the children of light and darkness.

Copies of the book are obtainable from E. W. Farrar, 4 Mountain Avenue, Hamilton, Ontario, Canada.



WATCHMEN IN ISRAEL

Lift up thy voice like a trumpet, and show the people their transgression, and the sons of Belial their sins! I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of "charity," and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feelings of the corrupters and transgressors of the Word. They don't want their feelings hurt lest it should do harm! The fact is, they don't want the Truth too plainly demonstrated, lest it should make them unpopular; or they should themselves be obliged to defend that of which they were not fully assured. (J.T.).

Thoughts For The Times**“I Say Unto All, Watch !”**

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

This Month's Exhortation

Whom Shall We Serve?

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" — Gal. 5:6.

—:—

The Ecclesias of the Roman province of Galatia were brought into being through great personal travail on the part of Paul. Sickness had driven him into the area; but though hampered by physical infirmities, and subjected to violent opposition from the Jews, he continued to labour determinedly so that Ecclesias were formed at Antioch, Iconium, Lystra and Derbe (Acts 14:20-21).

Some time later, however, the Judaistic heresy troubled the newly-formed Ecclesias. It taught that it was necessary to be circumcised and to keep the law of Moses in order to be justified. It swept through the Ecclesias of Galatia, causing Paul to write his Epistle to them. He plainly saw, that in turning to works of law for justification, the Judaisers were nullifying the grace of God, and rejecting the atoning work of Christ (Gal. 2:21). Having, through the mercy of God, been made sons and heirs, they now placed themselves in the position of striving to gain justification by their own achievements (Gal. 4:7-9).

Thus Paul wrote in a state of great urgency, and we find that much of the intensity of his own feelings are expressed in the words that flowed from his pen. He

makes reference to the disappointment that the labourer feels who, after having spent himself, is deprived of the fruit of his toil:

"I am afraid of you, lest I have bestowed upon you labour in vain" (Ch. 4:11).

Again, he makes reference to the feelings of a mother who unnaturally is forced to endure the pain of travail twice to bring the child to birth the second time!

"My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

From these and other expressions, we gain a picture of the Apostle, with pen in hand, gripped by the urgency and intensity of the situation. Let us clearly see that picture, for the words he wrote have a vital message for us today as well.

The Need For An Energised Faith

Paul reminds the Galatians that there are two ways of responding to the Word of God. Firstly, there is outward conformity, where the individual may conform to the requirements of the Ecclesia, whilst the heart remains untouched. Secondly, there is the response of a true spiritual begetting, where individuals are transformed from within because that which natur-

ally reigns in the heart is dethroned while another is elevated in its place.

The Judaisers occupied the former category. Although they professed belief in Christ, and made an outward show of piety by conforming to the requirements of the law, sin continued to reign in their hearts, so that all their efforts in the name of religion were not only vain and profitless, but actually evil in their outworkings. This is shown by the way in which Paul lays bare their motives:

"As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh" (Gal. 6:12-13).

Paul reasons that it is not outward conformity that was the aim of the law, but that believers might become genuine sons of God through faith in Christ (Gal. 3:23-26). He shows that the call of Christ is to something far greater than outward show:

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6).

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15).

Thus, in one place, he says that it is "faith" that counts, and in the other "a new creature." The principal thing, reasoned the Apostle, is a life transformed by an active faith.

Before we dismiss the matter upon the assumption that we possess faith, and therefore have little

need to concern ourselves, let us look closer at what is really being said. Paul referred to a "faith that worketh . . ." The Greek word is *energeo*, which refers to something which is active and displays energy. In Chapter 2:8 it is rendered "wrought effectually" and "was mighty," and in Matthew 14:2 it is translated "show faith."

The faith to which Paul refers is not mere passive belief, but an active and working conviction. It is a faith that is energised through the channel of love or *agape*.

But what is *agape*? This word, so frequently translated "love," can be defined as "a profound respect based upon knowledge and manifested through self-sacrifice." This quality of reverence for Yahweh, springing from our intimate knowledge of Him, was the intent of the first and greatest commandment, for we are to love Yahweh with all our strength, and life, and being (Deut. 6:4-5; Matt. 22:37-38).

In that regard, the Lord declared: "This is life eternal to know Thee the only true God . . ." (John 17:3). While this demands an accurate doctrinal understanding of the nature of God, the significance of the word "know" goes far deeper than that. We may know a person's name and address, and be aware of his appearance, but it is not until we have been brought into close relationship with him: talking, working, even living with him, that we can really say we "know" him. Neither can we know Yahweh until we have reached close, intimate communion with

Him. It is when we make Yahweh our counsellor and guide, our support and strength, and submit to His over-shadowing providence in our lives, that we develop a profound respect and love for He whom we come to know as a loving and compassionate Father. This reverence for Yahweh must become the altar upon which self must be sacrificed. For, in order for *agape* to be cultivated, self must be dethroned from the heart, and Yahweh enthroned there instead. That will only be accomplished when "faith is energised by love," and a new creature comes into being. Then we apply "the first and greatest commandment."

Chose Between Two Forms Of Service

Paul clearly revealed to the brethren of Galatia, that the true believer is freed from the bondage of the law into "liberty" (Gal. 5:13). But liberty must not be confused with licence. It is not a liberty that allows flesh to raise its head, but a liberty that comes by dethroning the flesh, so that it is no longer our master. Instead we are slaves to Christ, and from him learn a more noble form of servitude than that of rituals: "By love serve one another." This, declared Paul, constitutes the true fulfilment of the law (Gal. 5:14).

In commenting upon the Law's command that we "love one another" (Lev. 19:18), Christ placed it second to the greatest command of all (Matt. 22:39), that we should "love Yahweh with all the heart, soul, and mind." In fact, the second develops out of the first, for it is the practical appli-

cation of the reverence that one develops for Yahweh. The true worshipper is one who, having maintained a fixed gaze upon the Father, has become enthralled by the beauty of His character to the point where he consciously strives to build it into his own life. Thus he attempts to deal with his fellowmen as Yahweh has dealt with him. He becomes more loving, forgiving, kind, merciful, and strong in the truth. He becomes moved with concern over the well-being of those who are Yahweh's so that his life becomes spent in "neighbour service" instead of "self service."

These two contrasting forms of service dominated the reasoning of Paul, as he continued his argument leading up to a comparison of the ultimate outworkings of these two ways of life. Listen to the catalogue of fleshly works that will inevitably manifest themselves when the heart is not ruled by Christ:

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

The list covers sins of sensuality, apostasy, harbouring of grudges, revelling. These are things that are becoming increasingly apparent in the world, for flesh-permissiveness is on the increase. Ponder also Ecclesial conditions. Do they not reveal the need to take earnest heed to hold at bay such influ-

ences? Certainly, the symptoms suggest that faith is not as active with some as it once was; and that mere outward conformity becomes a mere cloak for self which remains enthroned upon the heart.

Where this state exists, the evil will ultimately manifest itself; but where the guiding principle is the spirit working through the medium of the Word, the result will be the production of "fruit" to the glory of Yahweh.

"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law" (Gal. 5:22-23).

The contrasting of *works* of the flesh with *fruits* of the Spirit is significant. Fruit must be cultivated with care and patience; it must develop and ripen to maturity. The botanist recognises that a fruit is the mature ovary of a plant; in other words, it always contains the seed of regeneration which can give rise to a new life. The "fruit of the spirit" is the product of faith energised by love. Consider the many virtues of love as listed in 1 Corinthians 13: they constitute the fruit of *agape* working through faith. They are manifestations of the first and the greatest commandment.

The analogy of husbandry and fruit is continued by Paul:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

This is a universal, fixed law of nature, established from the very

beginning, when Yahweh decreed that everything should produce after its kind (Gen. 1:11-12). In that regard, God is not mocked. It is possible to delude others; but not Yahweh. We can win the favour of our fellow-men by showing outward respect, even though this may be neutralised by the inward motives of our hearts. But Yahweh knows our hearts, and we cannot delude Him like that!

When His seed is planted in our hearts, it will produce its fruit. That seed, the living word (1 Pet. 1:23-25; James 1:21), is incorruptible, and can be productive of eternal life. But its outworkings must be seen in fruit.

If, instead, "self" is dictating all our religious professions, our characters will be the product of "corruptible seed," and death must be the inevitable result (Gal. 6:8).

That is the alternative, and this means, that if we want to attain unto eternal life, the Word of Yahweh must become our counselor and guide; we must humble ourselves under its demands and directions; and reveal in action the fruits of its teaching.

"They which are of faith," declared the Apostle, "the same are the children of Abraham," and "heirs of the promise" (Gal. 3:7, 29). How great a faith was that of Abraham! Paul reminded the Roman brethren, that when he was faced with a proposition that by nature appeared impossible he was not perturbed at the deadness of his own body, but "was strong in faith giving glory to God" (Rom. 4:19-20).

Let us not become discouraged

because of our short-comings in regard to the Divine requirements, but, instead, focus our eyes with steadfast gaze upon the Fountain of all true knowledge and glory, leaning heavily upon Him, and trusting Him as His dear children. Let our faith be energised by our

love of Yahweh, and may we use every opportunity to serve Him, extending a true love on all sides, bouyed up with the assurance that "we shall reap if we do not relax" (Gal. 6:9 — Diaglott).

— T. HALES (W.A.).

LEAD ME ARIGHT!

*I do not ask, O Lord, that life must always be
A pleasant road;*

*I do not ask that Thou wouldst take from me
All of its load;*

*I do not ask that flowers should spring
Beneath my feet;*

*I know too well the poison and the sting
Of things too sweet.*

*For one thing, Lord, dear Lord, I plead —
Lead me aright*

*Though strength should falter and though heart
should bleed —*

Through peace to life.

*I do not ask, O Lord, that Thou shouldst shed
Full radiance here;*

*Give but a ray of peace, that I may tread
Without a fear.*

*I do not ask my cross to understand,
My way to see;*

*Better in darkness just to feel Thy hand,
And follow Thee.*

*Joy is like restless day; but peace divine
Like quiet night.*

*Lead me, O Lord, till perfect day shall shine,
Through peace to light.*

If you don't drive circumstances, circumstances will drive you. God has so constituted things, that if you don't do your part in creation, creation will devour you. It may be sad, but it is true. And it is not so very sad. What an ugly universe of vegetating slugs it would have been if He had made it upon any other principle.

The Only Begotten Son Of God

“A Body Hast Thou Prepared Me”

(Heb. 10:5)

“The Word became flesh, and dwelt among us (and we beheld his glory; the glory as of the only begotten of the Father) full of grace and truth.”

— John 1:14.

—:—

The greatest event that has occurred in the history of mankind passed unnoticed except for a few humble shepherds, and a small group of foreigners, who desired to pay homage to the newly born King of the Jews. Both then, and since, his origin has been the subject of doubt and disputation among those who are unenlightened by the Word of God.

Such doubt should never exist in the minds of those who are called to be a “peculiar people,” brethren and sisters of the Lord Jesus Christ, and the following explanation of our Lord’s begetting is offered in the hope that the simplicity and beauty of the Divine purpose might be better understood.

Mary was told:

“The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that holy thing that shall be born of thee shall be called the Son of God” (Luke 1:35).

There have been other men born into the world who have been the subject of a special conception, Isaac, Samuel, John Baptist being notable examples. But in each case the paternity still rested

in an earthly father, through the strengthening of the Holy Spirit.

Isaac was still son of Abraham by begetting. And the term Son of God, as applied to the Lord Jesus, has greater significance than when the term is applied to those who are “called to be sons of God” by adoption. The Lord Jesus Christ, unique among humanity with the exception of Adam, had no earthly father (Luke 3:23).

Who was the Father of the Lord Jesus? Was his conception merely a matter of miracle, or did the Father have some personal relationship to it? Is the term Father in His case a real one, as Abraham was the father of Isaac, and Elkanah was the father of Samuel? Or was the Lord Fatherless?

Scripture teaches that “God is Spirit” (no definite article in the Greek), and of Mary, that “the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee.”

Did Yahweh through the Holy Spirit merely energise the ovum, and play no part in determining what His Son would be? Did He leave the gender of the seed to chance?

Did Yahweh wait until that Holy Thing was born, to see if it would have the potential to fulfil His purpose?

Did Yahweh wait until Jesus was born to ascertain if he had the mental capacity to respond to the education necessary for the Son of God?

Did Yahweh wait until Jesus was born to ascertain if his physical body would be adequate for the demands that it was intended should be placed upon it?

Did Yahweh wait until Jesus was born to ascertain if those latent hereditary traits which all men reveal, and which segregate them in a pattern familiar to their lineage, tribe, and even occupation, would be suitably revealed in the Son born?

In short, did He leave to chance the sex, potential, capabilities, physique and latent characteristics of the one to be born?

To pose the questions is to answer them. Most assuredly, He did not.

The Father determined the physique, the mental capabilities, the latent characteristics to be manifested in the Son "from the foundation of the world." He arranged for every detail of that Holy Seed as it commenced its growth in the womb of His handmaid (Luke 1:48). And that arrangement was peculiar to His Son, and to no other among the sons of Adam. The Psalm represents the Lord as saying:

"For Thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my

soul knoweth right well" (Ps. 139:13-14).

Without exception, every other male born into the stream of humanity is begotten by the will of man, and inherits characteristics derived from both parents. In addition, there are acquired characteristics, formed through circumstances, environment and the experiences of life. Education, training, upbringing, environment determine whether latent characteristics remain dormant or otherwise.

Does the Divine parentage of the Lord, mean that our Saviour had something mysteriously inexplicable in him (a sort of fusion of divine and human nature) that no other man has, or had, or ever can have?

By no means. The propensities that resided in Adam before he transgressed; the propensities that reside in man after the transgression, were present also in the Lord Jesus Christ. But in His inscrutable wisdom and power, Yahweh arranged those propensities, the latent characteristics and mental potential of the Son in such a way as has never been, nor can ever be, duplicated in one born by "the will of man." As it is said, "Never spake man like this man," so it could be added; and never thought or acted man like that man.

Sin was not inevitable before Adam's transgression, and yet sin took place in spite of the divine education given the human couple. But perfect obedience is not attainable by those who trace their paternity to Adam since his fall. We

have the same propensities as did our father Adam, propensities that were inflamed through sin, so that human nature is now biased towards sin to the extent that it is inevitable.

Yet Christ did not sin. Why? John tells us. He declares:

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:14).

This "body prepared" was given the special oversight, care and education of the Father, such as was necessary to bring the Lord to the point where he declared: "Thus it becometh us to fulfil all righteousness" (Matt. 3:15).

The Lord's baptism commenced the final stage in his life whereby he demonstrated that "the flesh profiteth nothing."

However, it must not be said that Yahweh was not manifested in Jesus before he was baptised. It should not be claimed that the Word was not made flesh until Jesus reached the age of 30. Mary was told:

"Thou shalt conceive in thy womb, and bring forth a son . . . the Holy Spirit shall come upon thee . . . THEREFORE also that holy thing which shall be born of thee shall be called the Son of God."

The shepherds were told:

"Unto you is born this day, in the city of David, a Saviour which is Christ the Lord" (Luke 1:11).

Simeon thanked God saying, "for mine eyes have seen Thy salvation" (Luke 2:30). Was he deluded? Had not he been waiting for the fulfilment of God's personal promise to him? Was this child before his eyes merely a token of the promised fulfilment?

The word records that, "the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke 2:40).

When John declared that the Word made flesh was "full of grace and truth" he referred to the pinnacle of that which Yahweh had determined, and which had been manifested from the very birth of His Son (Matt. 2:11; Luke 2:8, 14).

Our pioneers were united in their understanding of the effect that the divine begetting had upon the Son of God; and I believe that they were correct in relating the terms "strengthened," "special," and "unique" in relation to the conception of Jesus.

The divine arrangement, determined by our heavenly Father, is not possible of achievement in any fruit of the womb conceived by the will of man.

To speak of the Lord Jesus Christ as having an "unfair advantage" over man is ludicrous. Such reasoning implies a competition between ourselves and Christ, with the underlying suggestion that Yahweh has unfairly handicapped man. Rather did God come to the rescue of man. He was "in Christ reconciling the world unto Himself," (2 Cor. 5:19), for in no other way could reconciliation be achieved.

It could only be accomplished by one manifesting sinlessness under trial.

"He was tempted in all points like as we are, yet without sin." In relation to the former he was like us; in relation to the latter he

was not, for we inevitably sin. Only by the complete manifestation of Yahweh in flesh could the victory be achieved; and this required Divine intervention in the flesh. Hence Jesus was born by "the will of God." He was "the Word made flesh," and as such conquered. We do not say that it is not possible to conquer specific transgressions, for this we are called upon to do, but we will never completely overcome sin until clothed upon with divine nature.

Thus Paul taught that "all have sinned and come short of the glory of God," whilst John taught: "We beheld His (Yahweh's) glory, the glory as of the only begotten of the Father."

Paul declared: "I find then a law, that when I would do good evil is present with me" (Rom. 7:21). He found that this evil constantly drew him away from full obedience to God. He asked: "Who shall deliver me from the body of this death. I thank God, through Jesus Christ our Lord" (Rom. 7:24-25). Paul saw sin as inevitable, but thanked God that He had provided "the way" of forgiveness.

Do we then justify transgression? By no means. We must move ever onwards and upwards in the Truth. We are either "walking in the light" or else "in darkness," and we have heard the invitation: "This is the way, walk ye in it."

There is a goal set before us; there is a well defined path that leads to the Kingdom. We will never reach it unless we walk

thereon. It involves us in a warfare that will end in victory. When? At the judgment seat of Christ. Until that day dawns, we will continue to feel the limitations of the burden we bear. In *Elpis Israel*, Brother Thomas comments concerning a true saint:

"His hope is the glorious manifestation of Jesus Christ, with the crown of righteousness, even glory, honour, and immortality, promised to all who look for him, and 'love his appearing,' and desire his kingdom. Nevertheless, the law of sin, through the weakness of the flesh, fails not to remind him of imperfection" (p.142).

With Paul, we thank God through Jesus Christ, that provision has been made for this in His abounding mercy. It was the conquest of sin in Christ Jesus that made this possible:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:8).

It was "the body prepared" through the virgin birth, that made victory possible.

The manner in which this was accomplished is not revealed, nor does it matter. The facts are what should engage our attention. We know the result: Glory. The "glory as of the only begotten of the Father." The divine parentage of the Lord was manifest for all the world to see: as a babe, as a child, as a man, as a sacrifice, and finally, as King of kings and Lord of lords, even as Yahweh our Saviour.

— Arthur Edgecombe (SA)

Some Unusual Instruments

The Harmony Of Song and Sound

It comes as a surprise to learn that the first specific mention of music in the Scriptures* is in connection with the line of Cain. The record states that Jubal, the sixth from Cain, was "the father of all such as handle the harp and the organ" (Gen. 4:21).

Jubal was the son of Lamech, a notable man of flesh, who asserted his influence in many ways. Jubal means *Stream* from its flowing, and related meanings are: to bring along with pomp, the swelling flow of sound. From the same root comes "Jobel," the trumpet of the Jubilee.

We might ask why is music, which brings such blessings to man, and which has been used so effectively in Divine worship, so early associated with such an un-savoury source? Because flesh invariably distorts or perverts the gifts of God to its own use, and

disrupts the divine harmony of life by so doing.

Josephus, the Jewish historian of the first century, wrote:

"And when Cain had travelled over many countries, he with his wife built a city named Nod, which is a place so called, and there he settled his abode, where also he had children. However, he did not accept his punishment in order to amendment, but to increase his wickedness, for he aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbours. He augmented his household substance, with much wealth by rapine and violence . . . became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before, and was the author of measures and weights . . . and whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands, he built a city and fortified it with walls, compelled his family to come together to it, and called that city

* Music was not invented by Jubal, but only a particular form of it. Poetry is music expressed in word, and, according to Moffat's rendition, when Eve was presented to Adam, his pleasure was such that he expressed himself in poetical words:

*This, this at last, is bone of my bones,
and flesh of my own flesh;
this shall be called Wo-man,
for from man was she taken!*

Furthermore, at the epoch of creation, "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). Thus the heavenly host burst into music at that which had been brought forth. Poetry, song and music would have been heard in the grand orchestra of nature: the song of birds, the sound of the breeze in the trees; the melodious and harmonious voices of life before creation was disrupted by sin, all of which ascended in praise unto the Creator. — EDITOR.

Enoch, after the name of his eldest son . . . Jubal exercised himself in music and invented the Psaltery and the Harp . . ." (Antiquities, Book 1, Ch. 2, p.29).

So then, whilst God has shown that He is pleased to accept the praise of man in song and instrumental music, man has perverted this ability to his own pleasure, as is implied by the context of Genesis 4. Lamech encouraged permissiveness (v.19); Jabel was the inventor of large-scale commerce (v.20); Jubal devoted his talents to entertainment (v.22); whilst Tubal-Cain was noted for inventiveness in weapons of war (v.22).

The spirit of Jubal lived on throughout the ages. Isaiah lamented the attitude of some who:

" . . . Continue until night till wine inflame them, and the harp and the viol, and the tabret, and pipe, and wine are in their feasts, but they regard not the work of Yahweh, neither consider the operation of His hands" (Isa. 5:11-12).

These men gave themselves over to pleasure, using the very instruments designed for Divine worship to gratify self. How frequently man distorts the gifts that God has given him. For example it is said that the love of money is the root of all evil (1 Tim. 6:10), yet if it is properly used, it can do much good (Luke 16:9).

Similarly, music, considered the greatest of the arts when properly used, can enrich our worship of Yahweh; or can become degrading in its influence.

Music: The Greatest Of The Arts

Of music, the *Encyclopaedia Britannica* says:

"Music embodies the inward feelings of which those other arts (i.e. painting and sculpture) can but exhibit the effect" (Ninth Ed. vol. 17, p.77).

We observe that painting and sculpture were essentially forbidden to Israel (Exod. 20:4), but music was not only allowed, but enjoined.

A person, ecstatic with joy, unconsciously breaks forth into song. Consider Israel, when delivered from the hosts of Pharaoh (Exodus 15) their sighing in Egypt, was turned into song. On the other hand, when one is melancholy, one is soothed by sympathetic melody, as Saul was when David played before him (1 Sam. 16:23). Thus Elisha, when grieved by the apostate King Jehoram, first called for soothing music to relax his mind, and make it more receptive to the influence of the Spirit (2 Kings 3:14-15).

Music is produced by vibrations in the air or *neshemet*... We are creatures reliant upon the air, in our present mortal condition, but we look forward to the time when we will be sustained by the *ruach* or spirit of Yahweh. Perhaps, then, we may be privileged to hear music in the *ruach*, that is, musical vibrations in the realm of the Spirit. We shall then hear songs of the Elohim, eternally praising the great Creator of all the universe, sounds denied to our ears in our present state of nature.

Perhaps this possibility was among the unutterable things experienced by Paul in vision when conveyed to the "third heaven" or paradise (2 Cor. 12:14). Under those conditions, music will find its greatest expression.

In ancient times, as now, music was enjoyed by people in their daily life. Job commented:

"They take the timbrel and harp, and rejoice at the sound of the organ" (Job 21:12).

In refusing David's invitation to dwell with him in Jerusalem, Barzillai declared:

"I am this day fourscore years old . . . can I hear any more the voice of singing men and singing women?" (2 Sam. 19:34-35).

Jesus, in describing the return of the prodigal son, declared that the elder son, when he drew nigh to the house, heard "music and dancing."

Solomon explains how he used music to promote joy:

"I got me men singers and women singers, and the delights of the sons of men, musical instruments, and that of all sorts" (Ecc. 2:11).

He found, however, that it was all "vanity" when separated from the worship of God.

In the time of David and onwards music reached its peak as far as the worship of Yahweh was concerned. David himself "played before the ark" when it was conveyed to Jerusalem (2 Sam. 6:5).

Thus music was used by good and evil men alike. The harp, so extensively used in the Temple worship appears to have been used by evil women, as suggested by Isaiah's "burden of Tyre" (Isa. 23:16).

The Harp And Psaltery

We plan to consider the Hebrew names of the musical instruments referred to in the Bible, and so endeavour to come to a better understanding as to what they refer, and use in ancient times.

The harp is *kinnor* in the Hebrew, and was used in both private and communal life (*Encyclopaedia Biblica*). It is from a root signifying "to twang," and is so named from its tremendous stridulous sound (Gesenius).

We shall have more to say concerning this in a subsequent article. Meanwhile, we consider it in relation to another instrument with which it is closely associated.

This is the Psaltery. We frequently read of the harp and the psaltery in conjunction with each other. What was a Psaltery? The word in Hebrew is *nebel* and, according to Strong, signifies a skin-bag. We propose to advance evidence to show that the Psaltery, which is generally considered to be similar to a harp, was actually a wind instrument, and we suggest the Bagpipe.

The Bagpipe In Ancient Times

It is recognised that the Bagpipe has been in common use by all the nations of Europe at different times (*Encyclopaedia Britannica*). In fact, it is claimed that the Bagpipe was amongst the earliest musical instrument in Europe (*Harmsworth Encyclopaedia*). The Romans had it in the days of Paul; and even earlier than that, it is said to have originated with the Celtic race from most ancient times (*Century Dictionary Cyclopaedia*).

In *Elpis Israel*, Brother Thomas traces the Celtic peoples (sons of Gomer) from the environs of Mt. Ararat, right across Europe (p.427). Obviously they carried their national musical instrument with them, and the Celtic peoples

of Scotland, because of their very isolation, have retained it to this day.

We believe this ancient instrument is none other than the Psalter of the Bible. The *New Standard Bible Dictionary*, pictures such an instrument. It comprises two pipes from a leather bag, and is called an *Arghun*.

If this suggestion is accepted, we can appreciate better why the phrase, "upon Psalter and Harp," occurs so frequently in Scripture. It relates to a combination of wind and string instruments, and it occurs some twenty-five times in Scripture (e.g. 2 Chr. 29:25; Ps. 92:3).

Why should this be?

We suggest that it was not only because the two instruments harmonised, but also because of a symbolical reason. The Harp, or *kinnor*, a percussion instrument, signifying a tremendous twanging sound, such as is due to God in worship and praise, points to immortal voices of power; whereas the Bagpipe or *nebel*, a skin-bag instrument whose Hebrew name is derived from a root signifying "to wilt" or "fail" like a collapsing bag (Strong), surely represents frail mortality. The Bagpipe depicts our present condition, as collapsing "sound bags"! We are creatures respiring the air, yet desiring to praise Yahweh in immortality. The combination of harp and psalter suggests our present and future hope, both of which can be acceptable to Yahweh if performed in the right spirit.

Occasionally the *Nebel* (wrongly translated Psalter) is associated

with the Hebrew *Keli*, which further confirms that the former is the Bagpipe. The latter word signifies "a prepared vessel," and this further emphasises the flesh. References to this instrument are found in Psalm 71:22 (mg.), 1 Chron. 16:5 (mg.). A very pointed example of the *Keli* representing flesh is seen in Psalm 2:9: "Dash them to pieces like a potter's vessel" (*keli*), i.e. clay or flesh. Reference to *Keli* as a potter's vessel is likewise found in Jeremiah 18:4-6. Here the reference is to mortal man being moulded in the hands of the Potter, even Yahweh.

The association of *Keli* with *Nebel* suggests that the latter has close relationship to flesh. In other words, the *Keli* or vessel, is *Nebel*, or breathing wind-bag, most aptly represented by the Bagpipes in the Temple orchestra.

This is further endorsed by the fact that *Nebel* is itself used for a clay vessel in Isa. 30:14. Obviously, therefore, the *Nebel* is not a harp-like instrument, or Psalter, as is almost universally claimed, but a wind instrument representative of Israelites in their mortal condition. They are thus represented as breathing creatures producing melodious notes to the glory of Yahweh. This instrument exhorts us, in no uncertain terms, that our praise now, although imperfect, due to the frailty of our present constitution, can ascend to our God in an acceptable way; and in this we take comfort as we walk towards Zion's bright day.

— S. Snow (Coburg, Vic.)

4. The Lord as The Logos

Theos And Logos As One

The apostle who had the honour of receiving the Apocalypse for transmission to the servants of the Deity, has called our attention to the consideration of the fountain and origin of life and power, in what is commonly called the gospel according to John. He there points us to a certain commencement and saith: "In the beginning was *ho Logos*, and the Logos was with the *Theos* and Theos was the Logos." In the Common Version this reads, "In the beginning was the Word, and the Word was with God, and the Word was God." We may see from this the propriety of God styling Himself "the First," "the Beginning," and He who is and who was. He was from the beginning, whether that beginning be referred to the creation narrated by Moses, or a remoter beginning before the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduced two words into the text, he is careful to inform us that they are not representative of two Gods contemporary with the beginning, but of one only; for he expressly says that "Theos was the Logos."

In this text, then, there is One Deity, and He is styled the Logos. This word signifies the outward form by which the inward thought is expressed and made known;

also the inward thought or reason itself; so that the word comprehends both the ideas of reason and speech. Hence, by John styling him the Logos, it was equivalent to affirming that He was a Reasoner and a Revelator; or as Daniel declared to Nebuchadnezzar, that "the Eloah in the heavens revealed secrets, even the deep and secret things."

But was the Deity reason and speech only? In other words, an abstraction independent of substance; or as some affirm, "without body or parts?" To preserve us from such a supposition, John informs us that "the Logos was with the Theos." Here was companionship and identity — the Logos was the Theos, and Theos was the Logos. Never was there a conceivable point of time or of eternity when the one existed without the other.

"Jehovah possessed me," saith the Logos, "in the beginning of His way; before His works of old, I was set up from Olahm (the hidden period) from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet He had not made the earth nor the open places, nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass on the face of the deep; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should

not pass His commandment; when He appointed the foundations of the earth; then I was by Him as one brought up with Him (the Logos was with the Theos), and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and My delights with the son of men" (Prov. 8:22).

No Logos, then there would be no Theos; and without Theos, the Logos could have no existence. This may be illustrated by the relations of reason, or intelligence and speech, to brain, as affirmed in the proposition: no brain, no thought, reason nor intelligence. Call the brain Theos; and thought, reason and understanding, intelligently expressed, Logos; and the relation and dependence of Theos and Logos in John's use of the terms, may readily be conceived. Brain-flesh is substance, or the hypostasis, that underlies thought; so Theos is substance which constitutes the substratum of Logos. There is the substance called Spirit; as it is written, "Theos is Spirit," and He who uttered these words is declared to be Himself both substance and Spirit (*Eureka*, Vol. 1, pp. 89, 90 and 91).

As we have said, the Hebrew representative of Theo is Ail. This is a primitive word, which to the mind of the Hebrew, always presented the idea of strength and of power. It is applied in the prophets to the Former of all things, when contemplating Him in His Almightyness. The meaning of the word is strength, might, power; and when used of a person, signifies a mighty one, a powerful one, a strong one, a hero. The first place in which it occurs is in Gen. 14:18, where Melchizedec is styled

"the priest of the Most High Ail." This teaches, by imputation, that there are other Ailim, but that He whose priest Melchizedec was, was the highest of them all.—(*Eureka*, Vol. 1, p. 93).

Yahweh To Extend Himself In A First-Born

Speaking of Himself in his address to the ends of the earth, He says, "Look unto me, for I am Ail, and none else" — (Isaiah 46:22). And to Israel He saith, Ye are My witnesses and My servant whom I have chosen, that ye may know and believe Me, and understand that I, Yahweh, am He; before Me, Ail or Power has not been formed, nor after Me shall be (Isaiah 43:10), a testimony that identifies Ail with the Logos and Theos of John, which as One Power, he saith "made all things; and without Him was not anything made that was made." From Him came the Apocalypse as it is written, "a revelation which the Theos committed to Jesus Christ." — (*Eureka*, Vol. 1, p.95).

In the name and memorial thus revealed at the bush, the Deity declared that He would be a person, 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 period He would manifest Himself in others, even in persons of the Adamic race. Hence, in view of the new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the name of Ehyeh, "I shall be." And this name of the Deity was to retain its import in a certain time hidden in the future.

The time when it shall no longer be memorial is not yet arrived. It is to continue for the Olahm — for that epoch when “He who is, and who was and who is coming,” shall come with the clouds, and every eye shall see Him; and all the tribes of the earth shall wail before Him. — Apoc. 1:7). (*Eureka*, Vol. 1, p. 81).

Yahweh or Yah, as a noun and signifying *He who shall be*, is, then, the memorial name the Deity chooses to be known by among His people. It reminds them that He will be manifested in a multitude This multitudinous manifestation of the one Deity — one in many and many in one, by His Spirit — was proclaimed to the Hebrew nation in the formula of Deut. 6:4. “Hear, O Israel, Yahweh our Elohim is the One Yahweh,” that is, He who shall be our Mighty Ones is the One who shall be Of these sons, or Elohim, One is “the Firstborn” — the child born and the son given (Isa. 9:6). He is Eloah in chief, the Head of the Body, in whom it pleased the Father that all the fulness should dwell, that among all He might have the pre-eminence.

This Eloah is the great theme of prophecy. His manifestation was predicted in the promise of the Woman’s Seed (Gen. 3:15); in Isaac (chap. 21:12); of the royal Shiloh from Judah (chap. 49:10); of the sceptred star out of Jacob (Numbers 24:17); or the Divine son assured to David (2 Sam. 7:14), born of a virgin (Isa. 7:14) and to rule upon his throne (Isa. 9:6, 7). In these

testimonies it was revealed that he should be both Son of Man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise. “Is there an Eloah without me? saith the Spirit; yea, there is no Rock; I know none” (Isa. 44:8). The manifestation, therefore, must be by the Spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25; and when the fulness of the time was come, the Deity sent forth His son, made of a woman, begotten, not of blood, nor the will of the flesh, nor the will of man, but of the Deity, by Holy Spirit coming upon her, and power of the Highest enveloping her; therefore, also, the Holy Thing she bore was called a Son of Deity, and named Jesus (Luke 1:35, 31).

How Yahweh Was Manifested

Thus, “the Logos became flesh and dwelt among us,” says John, “and we beheld his glory, glory as of an only begotten from the Father, full of grace and truth”; for “the law was given through Moses; the grace and truth came through Jesus Anointed” (John 1:14, 17). Now, “Theos was the Logos,” says John; that is, Deity was the Word, and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of Spirit with flesh annihilate that Spirit and leave only flesh? Was the Holy Thing born a mere son of Adam? or the “fellow” and “equal” of the Deity? — (Zech. 13:7; John 5:18; Phil. 2:2). The latter un-

questionably.

After this manner, then, the Eternal Power, or Yahweh, became flesh, and commenced the initiation of His promise, that He would be to Israel for Elohim. The chief Eloah was now born; and, as the Star of Jacob, cradled in a manger, received the homage of the wise and the acclamation of the heavenly host. This babe was the "body made in secret" through which "the Eternal Spirit" when it should attain to "the fullness of the times," designed to manifest Himself. That time had arrived when Jesus began to be about thirty years of age. He was now to be sent forth, being made under the law, that them under the law he might purchase from it, that we might obtain sonship (Gal. 4:5). His sending forth was subsequent to his immersion, and preceded by his anointing with the Holy Spirit. Though born of "Yahweh's handmaid" six months after John the Immerser, John said of him "after me cometh a man who hath been preferred to me; for he was before me." Isaiah styles Him Yahweh and Elohim, in his prophecy concerning John as "The Voice" that was to herald his manifestation, saying: "Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim" (Isa. 40:3). The Father was an Eloah and Jesus was another; so that in this unity were developed two, who, in the Hebrew plural, are termed Elohim. Here, then was a practical illustration of the phrase, so often occurring in the Scriptures of the prophets, "Yahweh Elohim," most

incorrectly rendered in the English Version, "Lord God." Based upon this combination of Holy Spirit and flesh, Jesus said to Nicodemus: "I say unto thee, We speak what We do know, and testify what We have seen, and ye receive not Our witness." Here was plural manifestation in unity. This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews: "I and the Father are one." One what? We are, in the words of Moses, "One Yahweh." The Jews who "judged after the flesh," were indignant at this, and attempted to stone him, for blasphemy; saying that, because being a man, he made himself Deity. But Jesus rebuked the charge of blasphemy, with an *argumentum ad hominees* which was unanswerable.

"Is it not written in your law. I said ye are Elohim and sons of the Highest, all of you? (Psalm 82:6). If He (the Deity) called them Elohim to whom the word of the Deity came (that is, to their fathers) and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am Son of the Deity? Know that the Father is in me, and I in Him; and that He who hath seen me hath seen the Father" (John 10:36; 14:9).

They judged after the flesh (chap. 8:15), and, therefore, they imagined that his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them this was not so; for he said, "My teaching is not mine, but He who sent me"; and John also testified that "he whom the Deity hath sent spake the words of the Deity"; as Moses had pre-

dicted in Deut. 18:18, concerning the Christ, saying:

"I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall be, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him."

And so, when the Word became flesh, the Word-flesh recalled attention to what Moses had written and said: "He that rejecteth me, and receiveth not my words . . . the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me: He gave me a commandment what I should say, and what I should speak" (John 12:47), "the words of eternal life."

The words, then, that come out of the mouth of Jesus are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of Him — (*Eureka*, Vol. 1, pp. 100 - 1, 2, 3).

This Eternal Power is the Logos, or Word, which is identical with Theos, or Deity, glowing in light: Spirit substantial and corporeal. — (*Eureka*, Vol. 1, p. 105).

The Father's Beginning And Ending

"I am the Alpha and the Omega, beginning and ending, saith the Lord, and who is, and who was and who is coming, the Omnipotent" (Apoc. 1:8). These words announce to us that He who is coming is "the Almighty," also that this Almighty One pertains to the past, the present and the future: that He has a beginning and also an ending, as symbolized by the first letter in the Greek alphabet "A" and by the last, or

"O", "the Alpha and the Omega."

But let the reader understand that this annunciation is not an announcement that the Eternal Theos, styled "the Father," had a beginning. If He had not always existed without beginning, there would have been no creation. To imagine a time, or part of past eternity, when Theos or Ail, commonly styled "God", did not exist, would be to suppose an epoch when there was nothing — no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no farther than that "beginning" to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that, believing, they might have life through his name (John 10:31), the beginning of the pre-existent Deity, by His Spirit effluence or Logos becoming flesh; the beginning of the Great Mystery, Deity, manifested in flesh" (1 Tim. 3:16).

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity. (*Eureka*, Vol. 1, p. 151).

Here the clouds of heaven constitute the Son of Man, who is brought before the Ancient of Days, when "they" who compose Him, themselves come into His presence. The Ancient of Days is "the Lord the Spirit," the "Quickening Spirit," the Logos in David's

flesh, who is the Head of this Son of Man (*Eureka*, Vol. 1, p. 166).

Under this first head I remark that Jesus Anointed was the glory of Yahweh. This is proved by John's testimony:

"The Logos became flesh and dwelt among us (Israelites), and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace; for the law was given through Moses, the grace and the truth (represented by that Law) came through Jesus anointed."

This glory of the Father was seen by "Judah and his companions" in the evening of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted, saying: "The voice of him that proclaimeth in the wilderness, Prepare ye the way of Yahweh, make

straight in the desert a highway for our Elohim . . . ; and the glory of Yahweh shall be revealed, and all flesh shall see together (chap. 40:3, 5). This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptist. He was that voice; the Spirit descending in the form of a dove was Yahweh or the Eloah; and Jesus, the Eloah, who, when anointed, became, as the voice of John proclaimed "our Elohim"; or the Logos, the Eloah from heaven, became flesh in Jesus, the other Eloah of the house of David. These two Elohim dwelt among the Jews as the only-begotten of the Father, Son of Power and Son of Man, who hath declared the invisible Deity to men (*Eureka*, Vol. 1, p. 312).

The Soviet Union has agreed to "strengthen the military potential of Syria," a Soviet-Syrian communique claimed recently. Thus as Egypt has proved ineffectual to establish Russian aims in the Middle East, the Soviet now turns to Syria. Ultimately, Gog will recognise that only actual invasion will accomplish his purpose.

There are more Jews in Russia than in Israel; but though many want to migrate to Israel, the Soviet Government will not permit them, except in comparatively small numbers. Now a few are returning to the Land, and Jewish authorities are negotiating in high international circles for larger numbers to be permitted to leave the country.

There are still 4,000 Jews remaining in Syria under conditions of great difficulty. Now pressure is being brought to bear upon the U.S. Government to assist them in their plight, and attempts to do so will be attempted through third-party nations and friendly countries.

The invasion of Palestine brings the armies of the Catholic and Protestant powers upon the arena where the eastern question is to find its solution. The fate of Sennacherib will be theirs. The Messiah of Israel will descend from the right hand of power and scatter them to the four winds of heaven. Then will begin "the war of the great day of God Almighty," which will not end until the Kingdoms of the world become the Kingdoms of Yahweh and of His anointed. Amen!

— J. THOMAS.

The Pioneers And Prophecy

"The King of the South shall Push at Him"

(Daniel 11:40)

"The Phrase, 'the latter days' occurs twice in the prophecy of Daniel, and therefore requires a word or two of explanation. The first place in which it is found is in chapter 2:28, where Daniel tells Nebuchadnezzar that what he saw in his dream was a representation of 'what shall be in the latter days'; and the other place is in chapter 10:14, where a messenger from God tells the prophet that he had come to make him understand 'what', said he, 'shall befall thy people (Judah) in the latter days', as represented in the vision of the 2400 evening-morning he had seen some years before. The occurrence of the phrase in these two places establishes a connection between the breaking of the image and the things pertaining to the Jews: in other words, between the fall of the Kingdom of Babylon, and the setting up of the Kingdom of God. It is important to the understanding of the prophecy that we should know the time referred to by the phrase. The latter days are the latter years or 'the time of the end', and will be the most remarkable of any in the history of our post-diluvian world."

(Exposition of Daniel, pp. 95-96).



An Incipient Fulfilment

Last month we referred to Brother Thomas's recital of events in the Middle East in A.D. 1838-40. We saw that in Mehemet Ali's establishment of himself in Egypt as "King of the South", and his "push at" the possessions and throne of the Sultan in Constantinople, was considered by Brother Thomas as a fulfilment of Daniel 11:40, and, therefore, an indication of the approach of the Time of the End, which, by his computation, commenced in A.D. 1860.

More than one hundred and thirty years have passed since Mehemet Ali's famous "push" at the Sultan; and we must fairly conclude that his campaign of war was but an incipient fulfilment of Daniel's prophecy. Nevertheless, Brother Thomas supplied us with a valuable key, as we have already

shown, opening the door of understanding as to what should be revealed at the Time of the End. He wrote:

"We ought to find on the political map a 'king of the south', a 'king of the north', and the Little Horn of the Goat all contemporary. Besides this, we ought to find the King of the South making war on the Little Horn, and the Land of Israel should be the subject of the strife."

Since Mehemet Ali's war with the Sultan, there occurred no other military action to which the words of Daniel 11:40 could have any application until World War I.

By that time, Britain had acquired bases in the Suez Canal region, and was the real power in Egypt and thus, prophetically, a king of the south (foreign power in occupation of Egypt).

During the war (1914-18), she

“pushed at” Turkey in two important campaigns. The first was the Gallipoli campaign, in which Australian and New Zealand troops played a conspicuous part. The design of this operation was the occupation of Constantinople and control of the Dardanelles straits. By this means it was hoped to circumvent an attack by Turkey upon Russia, and also to open the straits to passage by the British and French shipping that thereby supplies and munitions might be shipped to Russia’s Black Sea ports, to aid her in the war against Germany. H. W. Wilson in *Gallipoli: The Campaign of 1915*, wrote:

“On February 19, the naval attack on the Turkish forts commanding the Dardanelles began and was prosecuted as weather permitted with no result to the allies but heavy loss in men and ships. At the outset, Venizelos, the Greek prime minister, was willing to join in the campaign, and offered the aid of the Greek fleet and Greek troops. But there was already a secret allied understanding about *Russia’s claim to Constantinople*, and Russia protested against any suggestion that Greek troops, and particularly the Greek king, should forestall her by entering the city as conquerors. A Russian corps was held at Sevastopol ready to strike at Constantinople, but at the end of April it was withdrawn to meet the Austrians at Poland.

“The landing of the expeditionary force could not be carried out promptly, after the failure of the naval attack, as the transports had not been loaded in such a manner as to permit a rapid disembarkation on a hostile coast. It was decided to withdraw the transports to *Egypt*, there to reload them.

“Not till April 23 were they back at the Dardanelles, and on April 25 the landing took place, with a total force of about 90,000 British and French.

By great heroism, and in spite of very heavy losses, under cover of the fire of the fleet, the Allies established themselves ashore.

“From first to last, 468,987 men were employed by the British, with losses of 33,522 killed, 7,635 missing, and 78,420 wounded, in addition to an enormous total invalidated through sickness. The French force employed was over 80,000, with proportionate casualties. The causes of the failure include inadequate strength — for the Allied forces were thrown in piecemeal, and there were never more than 100,000 infantry available — defective ammunition supply; and the defiance of the principles of naval and military strategy. At the same time it is true that the Gallipoli campaign prevented the Turks from concentrating against Russia; and also inflicted upon them very heavy losses, totalling, according to Liman Von Sanders, 66,000 killed and 152,000 wounded.

“On November 8, 1918, under the conditions of the armistice with Turkey, the Gallipoli forts and peninsula were occupied by British troops, and on the following day the first British ships since the outbreak of the war passed up the straits for Constantinople.”

British Attack Diverted To Palestine

The one undoubted success of the Gallipoli expedition was the evacuation of the Peninsula. This was completed on January 8-9, 1916, at the cost of only one wounded. Clearly the hand of Yahweh was against the Lion power of Tarshish and her French ally possessing Constantinople. It is reserved for the King of the North in “the time of the End.” Meanwhile, British forces were diverted to an attack on the Turk in Palestine, which was successful to the point of further evaporating the political Euphratean power as required by the prophecy of Rev. 16:12.

Concerning the British Palestinian campaign (1917-18), Basil Mathews wrote in *Palestine: The Tragic Holy Land*:

"When Turkey became a belligerent in the First Great War, the safeguarding of the Suez Canal became a major pre-occupation of British strategy. Attacks on the canal in February and March, 1915, were defeated by the British, and plans were drawn up by Sir A. Murray, C-in-C. of the Egyptian Expeditionary Force, to drive the Turks out of the peninsula of Sinai. The Royal Engineers began to build a railway from the canal eastward towards Palestine. In April, 1916, the Turks, based on El Arish, suddenly attacked at Katia, but without effect, being themselves completely beaten in further fighting at Romani in August. In December, Murray occupied El Arish, and moved on to Rafah on the Palestine frontier, defeating the Turks here on January 9, 1917. Advancing into Palestine, the British attacked towards Gaza, which they twice attempted to capture, without success. Murray was then replaced by Allenby, who did not renew the offensive until after several months of intensive preparation, during which time the Turks had greatly strengthened a front stretching from Gaza to Beersheba.

"On October 27, 1917, Allenby opened a land and sea bombardment of Gaza, but his main attack was on Beersheba, captured on October 13. He then proceeded to roll up the Turkish front from that side. Gaza fell on November 7, and Allenby pushed north without delay. Winning a considerable victory at El Maghar, November 13, he held, by the following day, the junction of the Central Palestine and Jerusalem railways. To make his left secure before advancing towards Jerusalem, he captured Jaffa, November 17, then advanced from En Ramle through the Judean hills towards Jerusalem, his engineers making the roads and the railway required for this move.

"The British right flank occupied Hebron on December 6, and by nightfall two days later, Allenby's men were only 1½ miles from Jerusalem. On

the morning of December 9 it was found that the Turks had evacuated the city, and about noon it was formally surrendered by the mayor. Allenby made his official entry on foot on December 11.

"But the Turks were only four miles distant, North and East, and it was necessary for the whole British line, now about 50 miles long, to be consolidated. The Turks attacked with the object of re-taking Jerusalem, but were beaten back December 28. Allenby then resumed a general assault which resulted next day in a total Turkish defeat. Advancing again, the British took Jericho, February 21, 1918. During subsequent months, however, the desperate British situation on the Western Front led to a serious depletion of Allenby's forces, and he was given replacements from Indian troops. This delayed his final offensive until September, 1918. Between September 19 and 24, the Turkish armies were routed and destroyed. Arabs to the north had occupied Derza and intercepted the Turkish retreat, and by September 29, British and Arabs were advancing towards Damascus, and the conquest of Palestine, east of the Jordan, was complete."

Syria was completely occupied before October 31, when Turkey signed the armistice under which her troops had to withdraw beyond the Cilician gates. Thus the "King of the South" effectively "pushed at him" (Turkey), causing the political power of the Euphratean power to "dry up" even more.

The Balfour Declaration (1917) opened the way for Jews to return to Palestine, and laid the foundation for the establishment of the Jewish State in May, 1948. Since then, the Jews occupied Jerusalem in 1967, so that today, the "way of the Kings from a Sun's rising" (Rev. 16:15 — Dr. Thomas trans.), is in course of preparation.

The Development Of The Time Of The End

In commenting upon the results ensuing upon the "push" of the "King of the South" of his own times, Bro. Thomas wrote:

"The land of Israel was returned to the sovereignty of the Little Horn (Turkey), and Mehemet restricted to the Kingdom of Egypt; so that as a result of the sixth vial down to 1840, the political geography of the east had been so changed, that there now existed the king of the south in Egypt (Britain), the king of the north towards Ararat (Russia), and the dominion of the Little Horn of the Goat (Turkey) between them, extending to the Euphrates.

"Such are the important events which mark the end of the 2400 years, and the approach of the Time of the End The hand of God may be clearly discerned in the events of this epoch The eleventh chapter of Daniel is therefore fulfilled as far as the first colon of the fortieth verse. The things which remain to be accomplished in the time of the end are briefly outlined in the remaining part of the chapter. The king of Egypt having pushed at the Little Horn, as we have seen, the next event of the prophecy is an attack upon him by the King of the North, as it is written" (*Elpis Israel*, pp. 417-418).

The little word "at" in the phrase "at the time of the end" (Dan. 11:40) is important. The Hebrew preposition is used in the sense of "at", though more commonly rendered "in." Both senses apply to it; and it is not surprising that we should be "at" (the approach of) the Time of the End, an incipient fulfilment of what will occur again "in" the Time of the End.

The question remains: How are we to view the British campaigns against Turkey in World War I? Are they but an incipient fulfil-

ment of the prophecy of Daniel 11:40 as well? Or are they the fulfilment of the prophecy in its entirety in relation to the "push" of the south? Future events will supply the answer; but inasmuch as "Yahweh will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7), it should be possible to anticipate the answer from the prophetic word.

In the opinion of some, the outbreak of the first Great War in 1914 marks the beginning of the Time of the End. Such a conclusion is not without considerable justification. Since then, the world has experienced a growing crescendo of trouble, an industrial and domestic revolution of thought and attitude. Many countries are becoming more industrialised than agrarian, and democratic rather than authoritarian. The Bible is being challenged; and permissiveness is on the increase; morals are declining. Many have turned their backs upon God, and eagerly and greedily grasped hold of the allurements offered by a materialistic world.

The year 1914 was also chronologically significant. In B.C. 606, the Kingdom of God was shattered by the blows administered by Nebuchadnezzar, Yahweh's "hammer of the world earth" (Jer. 50:23). These two dates are the pylons of the bridge that spans the 2,520 years' period referred to in Daniel 12.

In B.C. 536 (70 years after Jerusalem fell to Babylon), Babylon was overthrown by Cyrus and his Medes, termed "his sanctified

ones" (Isa. 13:3). They diverted the course of the river Euphrates, causing its water under the city to slowly "dry up" that the way for those kings of the east might be prepared (Dan. 5:1-4).

Does that mean that seventy years after 1914, in 1984, the world can expect to witness the latter-day Cyrus, the Lord Jesus Christ, to appear for the judgment?

If so, can we assign the whole

of this period to "the time of the end," "the latter days," "the latter years," and so forth. We believe that "the time of the end" is principally concerned with Christ's work of judgment upon the nations. Therefore, we do not believe that the terms referred to, apply to this whole period of time. In that regard we will develop this thought in our article next month.

— R. Pogson, NSW.

The Jews In The News

The Libyan Plane Tragedy

Though this item of news has now receded from the Press, and has been replaced by incidents more ruthless, such as the criminal bombing in Brisbane, London and elsewhere, the shooting down of the Libyan plane in Sinai, has been so publicised and condemned throughout the world, that we feel that the facts should be set down that readers might comprehend the cause of the tragedy.

The Israeli chief of staff told correspondents that it was he who personally gave the order to force the Libyan Arab Airways 727 to land. He added that had those making the decision known that there were civilians aboard the plane, the order to shoot would not have been given.

Hostile Mission

But at that time, the Chief of Staff stated, there was not the slightest doubt that the plane was on a hostile mission. The Arabs had threatened to crash-land a civilian plane loaded with explosives on an Israeli city, and the Sinai command was concerned as to whether this plane was on that mission.

The plane had managed to come through Egyptian air defences without

being hit or even warned (when in the past, two civilian aircraft, one Ethiopian and the other Egyptian, were shot down over the area by Egyptians), thus giving the impression that the plane was crossing over into Israel-held territory in co-ordination with those systems.

The Libyan airliner then proceeded to penetrate closed Israeli airspace housing some of the country's most sensitive systems, and reaching a point 180 kilometres from the nearest civilian navigation beacon — a point which no civilian aircraft had reached since 1967.

Once intercepted by Israeli planes, the airliner paid no attention to continued efforts to get it to land. And this, on the background of recent threats and intelligence reports that terrorists intended to use a civilian aircraft on a hostile mission, forced Israel's air defence system to operate in the manner in which it did.

Those responsible for the action that followed, told newsmen, that they were caught in a terrible dilemma, but after analysing all factors in the short time they had at their disposal, they had no alternative but to act in the manner

they did, they claimed. "We could not possibly have taken into account such a combination of blundering and errors as took place," they declared.

First Error

The plane's "black box" is composed of two sections: a Flight Data Recorder System and a Sundstrand Cockpit Voice Recorder. This was subsequently found, and recorded a succession of fantastic errors that finally resulted in terrible tragedy.

The pilot made his first error over a point called A-51-A at Masda in Egypt, some 70 nautical miles from the Lake of Karun, which is the site of the main navigational beacon to Cairo airfield. At Masda, instead of flying due east, the plane veered 45 degrees to the south and continued along this route for over 60 nautical miles, only then turning due east. After flying another 75 nautical miles the plane radioed Cairo that he was at the Karun Beacon, when he was actually 135 kilometres to the west of the beacon. This was at 1.54 a.m. According to the transcript, the control in Cairo answered: "Roger. Descend and maintain level flight The controller confirmed that the pilot was over Karun when he was, in fact, 135 kilometres to the west.

Confusion On The Plane

Just over a minute later, the plane was picked up by Israeli radar while some 30 kilometres inland over Egypt at Jbl Mandira. Two minutes later the plane left Egyptian territory and crossed over the Gulf of Suez at Ras Machgara, and continued north-east, crossing over into Sinai exactly over Port Tewuk, the point where the Suez Canal opens up into the Gulf of Suez.

Up to this point the transcripts, both between the plane and Cairo, and between the pilots, indicate total confusion. The pilot was hundreds of kilometres off course, but Cairo confirmed his position. The French pilot was unable to communicate with the Libyan co-pilot due to a language barrier and, as a result, most of the conversation recorded is between the pilot and the engineer, who was not in a

position to be of any help.

Israel Planes Attack

Israel planes met the intruder two minutes after it was detected by Israeli radar. Visual contact with the plane was made at 2.01 a.m., and a minute later, the two Phantoms were trailing the plane by two miles at 12,000 feet. At 2.03 a.m., when the plane was down to 9,000 feet, it was positively identified by the Israeli planes as a Libyan Arab Airlines Boeing 727. At this time, two attempts were made by Israeli ground controllers to contact the plane by radio. Both attempts failed, and judging by the transcripts, the message — "Hello Libyan Arab Airlines, this is Israeli ground control" were never received.

After radio contact failed, and after the plane had flown past Bir Gafgafa, the two Phantoms flew in front of the Boeing and gave the internationally recognised signals for the pilot to follow them. This was at 2.05 a.m. at an altitude of 6,000 feet. The signals were, according to the Israeli pilots, disregarded. One-and-a-half minutes later the order was given to shoot warning shots which came 20 seconds later. At 2.08 a.m., the pilots fired shots at the tips of the Boeing's wings and one minute later — at an altitude of 3,000 feet — the order was given to "shoot or force down." The plane crash-landed just north of the Great Bitter Lakes a few minutes later.

Egyptian Bungling

The "black box" revealed that one of the great ironies of the situation came at 2.09 a.m., when the pilot informed Cairo: "We are now shot by your fighters." Cairo informed the pilot that they would inform the fighters that "you are an unreported aircraft" and to stop shooting. Until the last moment the pilot thought that he was being shot at by four Migs — Egyptian planes!

Minister Dayan, of Israel, commented:

"How could a pilot — or any man of normal intelligence — take Phantoms for Migs, the Star of David for Egyptian markings and warning shots

for something else? This is a little too much for just an ordinary mistake."

What puzzled the Minister even more was that Cairo had convinced the pilot that he was over Egyptian territory when he was, in fact, deep inside Israeli-held airspace, by promising the pilot that they would order the Migs to stop shooting!

It was only at the very last moment — several seconds before the plane crashed — that the Libyan co-pilot suddenly realised they were Israeli planes which had been trying to get them to land for the best part of seven minutes.

Thus the incredible bungling of Cairo tower control, and the pilot, led to a tragedy that emotionally moved the whole world, and created a bad impression against Israel. Every nation makes mistakes, and Israel is not immune from these; but the Jews should not be unjustly blamed for what happened in Sinai. They have had provocation enough. The frightful atrocities of Hitler's regime when 6,000,000 perished in the concentration camps; the awful tragedy of the steamship *Struma* which, laden with migrants

for Palestine, was turned back by the British Navy and sunk with a loss of 800 lives; the ruthless, cold-blooded shooting of Jewish athletes at Munich, shows what these people have suffered and continue to suffer; and it might be reasoned that they have received such treatment as demands some such retaliation.

The first accounts that we read of the Sinai tragedy in the Australian press, convinced us that the Israeli army was trigger-happy, and the terrible loss of lives of innocent people was not necessary. Whilst regretting the tragedy, we are relieved to learn that every attempt was made to prevent it happening. We are sure our readers will agree with us in this.

Meanwhile, the incidents that continue to occur in relation to Israel effectively bring that nation before the notice of the whole world. Nobody can be ignorant of the knowledge that there is a nation called Israel; and as this is the great sign of Messiah's apocalypse in glory, so due warning is today being made to all the world (Psalm 102:13-19).

Logos Editorial,
from notes in *Jerusalem Post*.

ENGAGEMENTS FOR MARRIAGE

A brother would not be "justified in engaging himself to a Christian young lady who is looking into the truth," unless she had actually come to a decision in its favour, and made up her mind to yield the necessary submission in baptism. Your question presupposes that you recognise marriage with the unbeliever to be unlawful. If so, you must recognise promise as equally unlawful, for the promise of a son of God is binding. Wait till she decides. "Looking into the truth" as a rule leads to its acceptance, but it is not certain, and where would you be if after you had given your promise, she should decide against the truth? In a false and embarrassing position that would create difficulties for yourself and everybody else.

—R.R.



"Morality" is not religion. It is a mere mode of action for a mortal man who is a sinner. Religion is the union of a mortal man in friendship with God, that he may in due time become an immortal sharer of the nature of God. How such a union is to be effected we can only learn from revelation.

12. Exploring Athens

Our young volatile Greek driver drove swiftly and skilfully through the crowded streets of Athens, completely impervious to the insults that were flung at him by nervous pedestrians, or other drivers. Like many Greeks, however, he was quite excitable, and when the abuse became particularly virulent, he answered in kind. Fortunately, this was in classical Greek, and but for an expressive word here and there, none of us could grasp the significance of his insults.

Indeed, our progress through Athens became so exciting, that on one occasion, when traffic lights stopped us for a moment, some other drivers got out of their vehicles, and angrily approaching our driver, invited him to get out of the bus and repeat his remarks! The driver obliged by repeating his remarks in Greek, but through the window of the coach. Then, as the traffic lights changed, he moved swiftly off so that they had to jump nimbly out of the way.

At the Agora, the ancient market-place of Athens, our guide, Ary, gave a short lecture, describing its various parts, and particularly the Stoa of Attalus which has been completely restored by American archaeologists. He told us that the Agora had been the business and cultural centre of Athens. People used to gather there, not merely to do business, but to discuss philosophy, religion or politics. After his talk, we moved down to the Agora itself, and wandered through the ancient market place. Today, apart from the restored Stoa, it is littered with broken columns, stones that once had formed parts of elegant buildings, and broken statues of the gods or heroes of Greece. But in the days of Paul, it was the hub of a busy and sophisticated city. It was graced with fine buildings, temples, statues of gods,

public buildings, shops and so forth. An example of its ancient elegance is seen in the restored Stoa. At great expense, it has been rebuilt as Paul would have seen it. It is a two-storey building with a double colonnade backed by a series of rooms, that were once used as shops or offices. The covered walk enabled the people of Athens to stroll up and down, sheltered from the heat of the sun or the rain of the winter, and discuss with each other the business, politics or philosophy of the day.

We read concerning the Athenians, in the days of Paul, that "they spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). The stoas of Athens (for there were several of these) would have echoed to the discussions that would have taken place, and in which Paul became involved.

We walked down the stoa discussing these matters with the other members of the tour. We could imagine the great Apostle "in the agora daily" disputing "with them that met him" (Acts 17:17). The philosophers of Athens heard a new philosophy: one that is Divine; the superstitious people heard a new religion: one that is true and full of hope. And because what they heard clashed with what they believed, arguments followed. This attracted the attention of onlookers, who gathered around the disputants, to listen to the strange new Hebrew teacher, expounding concerning a Saviour who had died and risen again from the dead. As we strolled along the colonnaded portico we could imagine the scene very vividly.

One writer has described the Stoa thus:

"Here was the mecca of traders, shop keepers, politicians, philosophers, rhetoricians, demagogues, and religious

innovators. It was not the best place to preach the Gospel, but it offered an opening The centre of attention was now a foreign juggler or a street musician with a performing monkey; now an exotically-dressed Oriental pilgrim proclaiming some new cult, or some far-Eastern merchant arriving with strange wares captured the attention of a group; now some rhetorician harangued a crowd on politics or religion, or some clever clown parodied the mannerisms of some well-known figure."

Into this vain and contemptuous audience moved the great Apostle, somewhat depressed by his experiences at Berea, and deeply concerned for the welfare of the Ecclesia at Thessalonica and elsewhere. Stirred in spirit by the general atmosphere, and involved in discussion with others, he ultimately became the centre of a crowd of disputants.

Was his heretical teaching permissible? In Roman times, the Athenian court met at a place called the Hill of Ares, the god of war, or Mars Hill (Mars being the Roman god of war). Among other things, the court dealt with cultural, educational and religious issues. New religious lecturers in the city were supposed to appear before the court to receive permission. According to Goodspeed, it "had among its police powers the duty of passing upon their competence to speak."

Thus, when philosophers were drawn into controversy with the Apostle, the question arose as to whether he should be given a hearing, and this led to the demand that he be heard at the Athenian court. Thus, from the Agora, he was taken to the Hill of Ares, a 377-foot hill a little north-west of the Acropolis, and not far from the Agora.

We decided to do the same. We thus retraced our steps through the ruined walks of the Agora, meditating upon the decline of Grecian culture. Archaeologists are attempting to restore the place, and the ideal set before some of them is to reconstruct the whole of the Agora as it was in

the days of Paul. Today, poor quality homes encroach on the ancient marketplace, and as these become available, they are purchased and demolished.

We are convinced that long before the Agora is restored, the Apostle himself will be resurrected from the grave, possibly to view again the various sites where his adventures of the past took place (see Zeph. 3:19).

We returned to the coach, where our dark-haired Jehu greeted us with a broad grin, and proceeded to drive us up the slopes that led to the Acropolis and Mars Hill. Mars Hill is an outcrop of bare rock immediately facing the entrance of the Acropolis. It is called the Areopagus, from Ares, the god of war. From the road, one negotiated a number of steps, made slippery through countless feet walking thereon, which led to the summit of the hill, where benches cut out of the rock formed three sides of a square. At the beginning of the steps, a slab of stone records Paul's speech in Greek, whilst on the hill itself, there is a mark in the stone to indicate where those called before the court would stand to make their defence. Originally, there was a little platform there, called the Stone of Violence or Stone of Ruthlessness, on which the accused and the accuser each took their stand, if the trial was one for manslaughter.

But Paul was there to defend his belief. As we stood there, and looked down on to the Agora below and up at the Acropolis with the Parthenon (a huge pagan temple) frowning down upon us, I could not help being impressed with the significance of the site for such an address as Paul gave. Down below was Athens, given over to idolatry and superstition; immediately above, looking down upon the very Court, was the Parthenon, the Temple of Athena, the goddess of war and wisdom. How bold and courageous was the challenge thrown out by Paul in such surroundings: "God dwelleth not in temples made by hands . . ." and one can imagine how the Apostle would gesture (see Acts 26:1) towards the great and beautiful edifice. Some

of us, in turn, stood upon the spot where it is reputed that Paul would have stood, and repeated some of the Apostle's words. Brother Paul Cresswell took particular delight in doing so. We understand that an ambition in his life had been achieved; and flushed with excitement, he stood there, with hands outstretched, as he repeated the Apostle's words. Our solemn-faced, conservative guide looked on in amazement at such enthusiasm. What a curious bunch of tourists he had joined up with! In a gentle voice, he urged us to hurry, as time was moving on.

And hurry we did. In fact, Sister Edna almost ended up at the foot of Mars Hill, for she slipped on one of the steps.

Of course, the *piece de resistance* of Athens, the pride and joy of all like our guide Ary, who delight in Greek culture and civilisation, is the Acropolis crowned on top with the colonnaded Parthenon. The Acropolis is a steep hill, some 512 feet above the surrounding city, and dominating it on every side. We joined the huge crowd that was ambling slowly along the path that led upwards to the entrance, and after Ary had obtained our tickets, contested the way with large groups of other tourists who were either going up or coming down.

We passed a small building on our right, known as the Temple of Athena Nike, Nike being the goddess of victory. The temple was built to commemorate Greek victories over the Persians in the fifth century B.C. It was demolished during the Turkish occupation, but rebuilt in 1835.

This brought us to the monumental gateway, known as the Propylaea, and moving beyond these, we saw the full glory of the Parthenon. Now in his element (he had been somewhat out of his depth when the Scriptures were under discussion) Ary, our Greek-culture-loving guide, proceeded to instruct us in somewhat the way an advanced teacher would handle a class of rather backward students.

He invited us to consider the splendour of the situation, and the majestic

proportions of the Temple before us. The Acropolis (the Upper City, as the term signifies) was originally the site of the city itself, but ultimately, as it grew, the city spread to the plains below. Ultimately, the Acropolis became the religious centre. Athena, the goddess of war and wisdom, gave her name to the city, thus called Athens. The city attained its greatest glory under the famous Athenian general and statesman, Pericles, during the latter half of the 5th century B.C. This period is known for the great development of art and civilisation; and Pericles used the best artists and architects of the time to design and erect the buildings we saw.

A note of sadness crept into Ary's voice as he continued his outline of Athenian history. Under Rome, Athens became more and more Roman in character. Her greatness receded and was never recovered. Stagnation and decay became even more evident under the Byzantine and Turkish rule. In A.D. 630, the Parthenon became an orthodox church, dedicated first to Sophia (wisdom) and afterwards to the Virgin Mary. After the fall of Athens to the Crusaders (1204), the Parthenon became a Roman Catholic Church. A Catholic bishop had his seat on the Acropolis until 1460. In 1453, however, Constantinople fell to the Turks, and Turkish power spread west and south to occupy the area. It was the period of the four angels of the Apocalypse who "slew the third part of men" (the eastern third of the Roman Empire with its headquarters at Constantinople — Rev. 10:15. Ary did not tell us that: I added it afterwards!). In 1460, the Parthenon was turned into a mosque, and minarets were erected over it. The Erechtheion, an adjoining temple, was used to house the harems of the Turkish commander, whilst other buildings and shrines were used as lodgings for Turkish officials.

The Acropolis later fell into the hands of the Venetians, and back again to the Turks, until, in 1820, Greece again asserted herself, and rose an independent nation. Brother Thomas, in *Eureka*, gives this as a terminal date for the gradual drying up of Turkish

power (the symbolic Euphrates). In 1833, the capital of the new nation was transferred to Athens, since when the surviving monuments have been carefully preserved and restored.

What a history! First a pagan temple; then a Greek Catholic Church; then a Roman Catholic Church; then a Mosque; and finally a place for tourists to visit and for Hellenists to dream over! There is not much difference between paganism, and the Greek, Roman and Muslim variations of it. And as I sat listening to Ary, and watching the scene about me: the tourists clambering over the site, the ruins of the once elegant Temple, the long record of history: of battles, and violence, and false religion, and superstition, I considered how privileged we were as a group. We could view these things objectively. We had the vision of the prophets ever before us; the voice of Paul re-echoed in my ears:

"God that made the world and all things therein, seeing that He is lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything"

The victory was with Paul; he triumphed over Athens in his day, and over Athena the goddess of the city, though she was the patron of wisdom and war. He had a higher wisdom to present; a more successful

war to wage. His teaching does not decay as did Greek culture, and one day he will again view the place where in the days of his ministry they mocked at his doctrine of the resurrection.

A little group of us walked through the massive temple. Ary had told us that the huge stone beams weigh 72 tons each; and had expressed his astonishment as to how the ancients were able to put them into place. He told us that some 120,000 blocks of marble had been used in constructing it, the smallest being a fifth of a ton.

The far end of the Acropolis provides an excellent spot for a photo, presenting a splendid view of the modern city. The hill falls away sharply beneath, and one looks directly down upon the houses below. We took our photos, and made our way back to the coach. The roads were cluttered with traffic, and we could only make slow progress through the city to Omonio Square, where we were domiciled at the hotel. An amazing square, for it is a city on top of a city. Underneath there are subways that open out to other shops, and permit pedestrians to avoid the busy streets above, with all the advantages of shopping beneath.

But we had had enough for one day, and returned to the hotel to write up our diary, and await the evening's entertainment.

— H.P.M.

The troubles arising from the superficiality of some believers and the unsanctified character of others, are not confined to any part of the world. They exist wherever flesh and blood exist; and are a great affliction to the godly in Christ Jesus. We must not expect trouble to cease till the Lord makes his choice from the dead and living.

— R.R. (1884).

A generation is growing up that will require judgment to bring them to their senses. There is little hope for a community given to betting, races, sports, comic papers and novel reading — things which frivolise, demoralise, and harden the heart. Such exercises act on the mental soil like the hot sun on tropical lands drying and cracking the ground and breeding alligators.

— R.R.

For Meditative Study :

The Book of Ecclesiastes

CHAPTER ELEVEN

3. Discretion In Youthful Activities Should Be Observed — vv.7-10.

VERSE 7 :

“Truly the light is sweet” — Thus the preacher recognises the joy of mere living. Even though life is a mixture of good and evil, involving setbacks, trials and disappointments that bring bitterness and pain, it is a most precious and desirable gift. Light is a symbol of life, truth, righteousness. All bring the taste of sweetness to those who possess them (Job 33:30; Ps. 36:8-9; 56:13; John 1:4-9; James 1:17; Ps. 19:7-10).

VERSE 8 :

“Let him remember the days of darkness for they shall be many” — As light is a symbol of life, so darkness is a figure of death (Prov. 20:20; Ps. 88:12; 143:3). Though life is sweet, and man should use every opportunity to enjoy it, he should also reflect upon its brevity. Let him consider the multitudes who, after a brief life, die, and go into eternal extinction in the darkness of sheol, never again to see the light (Isa. 26:14; Jer. 51:39; Ps. 49:19); and pondering this, let him turn to God.

VERSE 9 :

“Rejoice O young man in your youth” — Death is a divine judgment upon mankind: inevitable, inescapable (Ecc. 9:2-6). Therefore youth should

make the most of life, enjoying it while they can, for it soon passes, and is followed by a decline in mental and physical powers, and in the capacity to enjoy life to the full. Nevertheless, though Koheleth advises youth to have a good time, he wisely warns against indulgence in immorality, excesses, wickedness and sin. Yahweh has put a line of demarcation between acceptable pleasure for which youth can offer thanksgiving and praise, and activities that evoke God's wrath. Therefore, O youth, learn to discriminate; bear in mind that, at the end of thy days, Yahweh will be waiting to call you to account. Death and judgment are both inevitable experiences for the accountable. This knowledge should govern youth's conduct at all times (Ecc. 3:17; Rom. 14:10-12; 2:16).

VERSE 10 :

“Therefore remove sorrow from thy heart” — Life is to be lived; joy and gladness are great experiences to be gained, but do not sour youth with unnecessary worries; and do not make a habit of fretting about all life's vicissitudes, trials, setbacks, for they are inconsistent with the exuberant, effervescent joy that should accompany youth. Note that youth, with its healthy body, clear vision, good hearing, virile strength and greatest endurance, is the nearest we can get to the angelic nature at present (Isa. 40:28-31; Ps. 110:3).

The Lord pities the impotencies of his lovers and friends in this age of downtreading, and will judge their performances by the rule expressed in the apostolic words: “It is reckoned to what a man hath and not according to what he hath not.”

— R.R.

Thoughts For The Times**LET US TAKE STOCK**

Troubles within the Brotherhood are both saddening and discouraging. Moreover, they seem to be on the increase. Why is that? Doubtless the times have some influence on it. We live in a ruthless age of evil; of insincerity and hypocrisy; of power politics and ruthlessness. And it seems as though some of this environment has rubbed off on to the Brotherhood. Paul warns us that it would be so (2 Tim. 3). He predicted a time of evil and ruthlessness within the Brotherhood, when some would manifest "a form of godliness, but would deny the power thereof" (v.5). Have we encouraged that state of affairs? There is a need for spiritual stocktaking. Men in business take stock. Those who omit to do this incur a great danger — they risk having to face ruin suddenly and unexpectedly. Brethren should take stock in their spiritual affairs. Disaster may be averted by so doing. Brethren are traders — they have all been entrusted with Christ's goods. They are required to make headway — to buy, sell, and to get gain. A time of reckoning is ahead — it must come (Matt. 25:14-30). Let us take stock, or, in other words, let us examine our standing in the Truth. To do so may save us a very unpleasant shock when the divine Auditor arrives. Are we going backwards or forwards? Where are we, say, in comparison with our position at the time of our baptism? Do we love the Truth more? Is our Bible reading and our attendance at the meetings equally enjoyable? Is our knowledge of the Scriptures (the Apocalypse for example) greater? Are we stronger in our power of resistance in the matter of the world's forbidden pleasures? Are we, in relation to our income, more liberal in our contributions to the various ecclesial funds? Are we more helpful in our meetings — better examples, and more enterprising and industrious? Has our longing for Christ's return increased? Have we grown more like Christ in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. Now is the day for it. Let us not forget that a state of insolvency may be reached through carelessness, as well as through downright wrong-doing. Hence the many exhortations to be watchful and vigilant.

— Adapted.

This Month's Exhortation

The Token of the Covenant

*Based upon Genesis 17, this month's exhortation is delivered by
Brother C. A. Blanch, of the Launceston Ecclesia, Tasmania.*



The Importance Of The Token

Circumcision was of great importance to the nation of Israel. It was the sign or token, of the covenant made to Abraham. When it was first commanded, God declared:

"The uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant" (Gen. 17:14).

Without circumcision, they were not accounted as the seed of Abraham, and had no hope of sharing the promises. No uncircumcised person could partake of the Passover. Moses had commanded:

"When a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it . . . but no uncircumcised person shall eat thereof" (Exod. 12:48).

So important was the rite of circumcision that it superseded even the Sabbath law. But whilst this was recognised by the Jews, they did not appreciate its full import. They saw it only as an external rite, but did not give it its internal application. This is clearly shown by God's words to Moses:

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have tres-

passed against Me, and that also they have walked contrary unto Me; and that I have also walked contrary unto them, and have brought them into the land of their enemies; if then, their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the Land" (Lev. 26:40-42).

They were uncircumcised *in heart*. What God really intended by circumcision, was not just the cutting away of flesh, but the removal of fleshly inclinations. God called upon Israel to fear, walk, love and serve Him with all the heart and soul, and He summed up His injunction by saying: "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked" (Deut. 10:16). In other words: Do not give way to the flesh, but walk in My ways.

This is yet to be the state of Israel after the flesh, for Moses predicted:

"The Lord thy God will bring thee into the land which thy fathers possessed . . . and will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart and soul, that thou mayest live" (Deut. 10:16).

References Throughout The Old Testament

During the time of the Judges, and up to the death of Saul, the term "uncircumcised" occurs only in relation to the Philistines. Goliath seems to stand out as a representative of this nation. His name signifies *denuded* or *stripped*. Some express it as *exile*, as one stripped of all possessions. Goliath appeared before David as a symbol of flesh. David's question before the battle is significant:

"What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? Who is this uncircumcised Philistine, that he should defy the armies of the living God?"

The removal of this man of flesh was the taking away of reproach from Israel, an expression used of the nation when its men submitted to circumcision at Gilgal, when God said: "This day have I rolled away the reproach of Egypt from off you" (Joshua 5:9).

Apart from a brief reference in Isaiah to the effect that the uncircumcised will be excluded from Jerusalem in the Age to come, there is no mention of the rite until we come to the time of Jeremiah. He vigorously took up the message of Moses as he urged the people to turn back to God:

"Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings" (Jer. 4:4).

Like Moses, he showed that real circumcision is of the heart, and not of the flesh. Because they were uncircumcised in heart, their circumcision was of no avail:

"Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised . . . for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart" (Jer. 9:25-26).

In another place he speaks of the need for their ears to be circumcised:

"To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised and they cannot hearken; behold, the work of the Lord is unto them a reproach; they have no delight in it" (Jer. 6:10).

The flesh prevented them hearkening to the word of God; its lusts stood between them and the requirements of God. Notice again the expression of reproach in conjunction with circumcision. It again links with the action at Gilgal. If they had taken heed to Jeremiah, they would have become circumcised in ears, and there would have been a taking away of reproach. Instead, the Word had become unto them a reproach.

The expression was re-echoed by Stephen. He accused the Jews of being "stiffnecked, and uncircumcised in heart and ears, always resisting the truth" (Acts 7). They could hear his words alright, for "they could not resist the spirit by which he spake," but they refused to hearken. That remained the state of Israel to the end. They were circumcised in flesh, but not in heart or in ear.

What Of Us?

Cutting Off Trouble Makers

Circumcision has an application to us: not in the literal sense, but in the spiritual. Paul rejected the mere formalism of the law. Concerning those who tried to enforce

it, he declared: "I would that they were even cut off which trouble you" (Gal. 5:12). This suggests a circumcision of fleshly elements out of an ecclesia. The word which Paul used concerning the cutting off of trouble makers in the Ecclesia is also used by Mark in providing the words of Jesus: "If thy hand offend thee, cut it off, thy foot, cut it off, thine eye, pluck it out." If these parts of the body cause us to stumble (or offend) we must remove them. If we did this literally, it would avail nothing. What Jesus meant is to cease using our hands, feet and eyes to gratify the lusts of the flesh: that is the circumcision required of us.

That also was Paul's theme. To the Romans he wrote:

"Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:25-29).

Thus a Gentile who obeys the Word of God is accounted as circumcised; and to be of spiritual Israel we must be thus circumcised. In Romans 4, he teaches that Abraham is the father of circumcision to them who not only are of the circumcision, but who

also walk in the steps of that faith of Abraham, which he had being yet uncircumcised. Those who properly belong to the covenant of circumcision are those who walk with Abraham, doing the will of God from the heart. Fleshly circumcision was but a seal of the righteousness of his faith.

He wrote similarly to the Philip-
pians:

"We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

But it is in the Epistle to the Colossians that Paul details the importance of circumcision:

"And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, Who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:10-13).

If we are Israel after the Spirit, the true seed of Abraham in Christ, our circumcision is the "putting off the body of the sins of the flesh," having been buried with Christ in baptism. Baptism symbolises the death of the flesh, the putting off of the body of the sins of the flesh. But, like circumcision, it is vain unless applied in the sense in which it is intended. There must be a change of heart, a change of way, a respect and application of the word of God, a denial of the lusts of the flesh. That is the true circumcision: fol-

lowing the example of Christ as far as we are able. Our failures are covered by his obedience.

Christ's Repudiation Of The Flesh

As Christ hung on the cross, he dramatised the repudiation of the flesh. He had conquered sin as effectively as Goliath, the man of flesh, had been conquered by David, bruising it in the head, enabling Israel to obtain the victory. His offering (a spiritual circumcision) served to take away the reproach from the true Israel. To most of those who gazed at him as he hung on the cross, but who refused to heed because they were uncircumcised in ears, the word of God was a reproach. They also viewed him with reproach, as predicted in Psalm 22: "I am a reproach of men, and despised of the people." Again: "Thou hast known my reproach, and my shame, and my dishonour; mine adversaries are all before Thee. Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters but I found none" (Ps. 69).

They looked upon him with reproach, but he hung there to take away the reproach of men:

"The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."

Paul applies this statement to Jesus bearing our reproach in himself:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself, but as it is written, The

reproaches of them that reproached thee fell on me" (Rom. 15:1-3).

In v.8 he declares:

"Jesus Christ was a minister of circumcision (see Gk. Not "the" circumcision — it is not referring to the Jewish nation), to confirm the promises made unto the fathers."

There is a close parallel here with Joshua. Joshua was a minister of circumcision at Gilgal, by which the reproach of Israel was rolled away. Jesus was a minister of the true circumcision. If we are circumcised in heart, having a real desire for flesh to be removed from our lives, we ultimately will be granted an entrance into that rest that remains for the people of God. Then sin will be completely removed from our nation, our reproach will be taken away, and we shall gain entrance into Jerusalem at that time of which Isaiah speaks when "there shall no more come into thee the uncircumcised and the unclean." Our uncircumcision will be accounted as circumcision because we are circumcised in heart.

Christ on the cross was an example of true circumcision — the complete cutting off of the flesh in subservience to the will of God, to take away the reproach of Egypt. He has left us an example of how we can become circumcised. It can be summed up in the statement, that if what we are doing is not done out of love for God or love for our neighbour, we are serving the flesh. It is possible to imagine that we are serving God when we are, in fact, serving self. The Pharisees did that; but we are called upon to exclude self, and live unto God.

"Not my will, but Thine be done," should be the keynote of our existence. Our lives should not be guided by the question, "Is it wrong?" but "Is it for God?" We should avoid the negative approach of merely abstaining from evil and devote our lives to positive good. Then we can say we are circumcised with the circumcision of Christ.

If we are not circumcised in heart; if we have not that earnest desire to devote our lives to the will of God, we, like an uncircumcised Israelite, are not really of the seed of Abraham; and therefore unfit to partake of the Passover, which no uncircumcised person was to eat.

Christ's passover is a matter of

serious import. Paul wrote:

"If we eat and drink unworthily we are guilty of the body and blood of the Lord. Therefore, let a man examine himself (prove, or test himself) and so let him eat of that bread, and drink of that cup."

Having put ourselves to the test, having recognised our unworthiness, we can seek the forgiveness of our sins. We realise that we have not attained unto the high ideals set before us, that we still bear the reproach of Egypt. But, if we earnestly desire that righteousness, and if we make every effort to attain to it, we can yet draw near in confidence, because through our faith in Christ, and because of our repentant heart, he will bear away our reproach.

LIFE AND OPPORTUNITY

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*'Tis not for man to trifle; life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear;
We have no right to sport away the hours!
All should be earnest in a world like ours.*

*Not many lives, but only one have we —
Only, only one;
How sacred should that one life ever be,
So quickly gone:
Day after day, filled up with blessed toil,
Hour after hour still bringing in new spoil.*

The Folly of Worldly Fraternisation

"Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you to give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein" — Gen. 34:8-10.



The Cause Of Apostasy

One of the most dominant themes of Genesis is that of the need of separation on the part of the sons of God. The principle is emphasised in many an incident recorded in its narratives.

From the beginning, men have made repeated efforts to unite humanity in one brotherhood; but the Creator has been equally determined that such attempts should not prove successful.

Indeed, success in that regard would have meant the end of true worship and the triumph of apostasy. Yahweh's purpose has ever been to maintain in the earth "a Godly seed" (Mal. 2:15), who would preserve the principles of the Truth, in opposition to the ways of flesh, widely rampant and championed by the majority.

With the manifestation of the second generation of human beings upon earth, the two divergent classes of mankind grew apart, following diametrically opposed objectives. They constituted the seed of the woman and the seed of the serpent; the sons of God and the sons of Cain (Gen. 3:15).

But the clear line of demarca-

tion was not always maintained, as the remarkable similarity between the names of the descendants of the two lines, given in Genesis 4 and 5 indicate. Subsequently, it became completely lost, apart from the faithfulness exhibited by eight souls, in the generation which witnessed the Flood. As far as the rest were concerned, we read:

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:2).

The sons of God had fallen after the same manner as their mother, Eve. She had given way to the temptation presented to her. She saw the tree "as good for food" (the lust of the flesh), as "pleasant to the eyes" (the lust of the eyes), "to be desired to make one wise" (the pride of life).

Likewise, at the time when the world became ripe for the Flood, the sons of God gave way to similar temptation: "they saw" (the lust of the eyes); "they took" (the lust of the flesh); "they chose" (the pride of life). They capitulated to the voice of the serpent's reasoning now found within the flesh, and they sealed their

own doom.

They rejected the divine obligation to remain a separated and dedicated people.

Shem Or Nimrod ?

A short time after Yahweh had cleansed the world of the moral pollution of the pre-Flood period, history repeated itself. Again, flesh united in defiance of Yahweh when the decision was made to erect the Tower of Babel.

"The whole earth was of one language, and of one speech" (Gen. 11:1). "One language" is literally "one lip," meaning that they spoke a common tongue. But the term "one speech" is not mere repetition; in a metaphorical sense it indicates oneness of mind. It expresses the modern colloquialism, "You talk my kind of language." It implies unity of outlook as well as expression.

Thus, once again, there was moral pollution. Urged on by the serpent from within, they "said one to another, Go to" (v.3). Discussing their problem with mutual consent, they faced up to their objectives with a reciprocal tolerance, and in a spirit of good fellowship: "Let us build us a city . . . let us make us a name" (v.4).

Repetition of the pronoun "us," speaks volumes. We can imagine the pious speeches made upon the heart-warming theme of the "brotherhood of man," and the "ultimate good of all." They burned their bricks "thoroughly," which is to say that they were in deadly earnest in the construction of their tower and city.

And they desired "a name."

Why was that so important?

Had they rejected one name and desired another?

Could there be a vital clue in the fact that the word "name" is *shem* in Hebrew?

At that time, Yahweh's most prominent and uncompromising representative upon the earth was none other than Shem. And no doubt he courageously and determinedly opposed the policy of the developing apostacy. Perhaps the leaders of the builders of Babel were actually suggesting, "Let us make us a Shem." Perhaps they desired a their own appointed religious leader who would be prepared to compromise the Truth in accordance with their philosophy.

It could well be so. In any case, that is what virtually developed. Nimrod became the "Shem" of the apostates, whom they willingly followed in his pursuit of power.

But again Yahweh intervened to prevent the total eclipse of the Truth in the earth. He "scattered them abroad." Whilst the word certainly signifies "to disperse," Gesenius adds that the primary meaning relates to breaking or dashing in pieces. Yahweh not only scattered the apostates, but in so doing, effectively broke up their unity, and dashed in pieces their hopes.

By divine intervention the Truth again was preserved.

The Separated Patriarchs

The life of Abraham reveals a clear understanding of the doctrine of separation. As a man of faith, he separated from his "kindred"

and his "father's house." And in spite of weaknesses (Gen. 12:11-13), he continued his separated way, refusing all worldly associations. In his relationships with others in the land, he either maintained his own isolation, or converted others to his own faith (Gen. 14:13-14). Upon the question of a bride for Isaac, he was insistent that Eleazer, under no circumstances, should be a party to Isaac returning "thither again" to the land and people from whom Yahweh had caused Abraham to separate (Gen. 24:6).

Isaac following the same example.

But Jacob, in the next generation, faced numerous major problems; several of which were largely of his own making.

One sad experience was that recorded in Genesis 34, relating to Dinah, the daughter of Jacob.

Did It Really Matter ?

Dinah "went out to see the daughters of the land" (v.1). It seems a natural thing to do, and harmless enough, and yet it was a grave error. The term "went out" suggests this. She left the protection and environment of her home, to enter the unnatural environment of Gentiles. It was the beginning of a tragedy that had the most shameful consequences. She should not have been permitted to do so.

She went out "to see the daughters of the land." It seemed harmless enough. Perhaps she was lonely. After all, we must have some sort of companionship, some sort of friendship! It was

not boys she was seeking, but merely girls. What harm could come of it?

How often this kind of reasoning has been uttered in regard to similar circumstances in more modern times! What harm indeed! The story of Dinah illustrates this! What *good* came of it? Certainly, when she left her home she never contemplated what would come of her action in so doing.

The so-called "harmless" action of Dinah, the very feminine curiosity that led her on, brought tragedy and disaster:

"And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her" (v.2).

The stark horror of what happened would never be removed from the mind of the previously innocent girl. "What harm is there in it?" she may have asked herself as she left the shelter of her home. Now she had an answer; and one that could not be erased; an answer of shameful terror and violence. It was an answer which previously she would have refused to acknowledge. "I can look after myself," she might have said.

Compromise Results In Shame And Agony

In this age of wickedness, permissiveness and violence, Christadelphian young people, and their parents, should ponder the full impact of the lesson of Dinah. A remarkable factor emerges. Both Sarah and Rebekah faced similar dangers, in almost identical situ-

ations to that which had confronted Dinah, and yet they escaped. Sarah, in the household of Pharaoh, and in the land of Abimelech; Rebekah, in the territory of Abimelech (Gen. 12:13; 20:2; 26:7). Yet they were divinely protected.

Why did not Yahweh act similarly in the case of Dinah?

Because, whereas Sarah and Rebekah found themselves in danger due to no fault of their own, Dinah had willingly and voluntarily compromised with the world. She had placed herself in such circumstances as to bring upon herself the fruit of her own folly.

Shechem had a deep love for her. He "spake to the heart of the damsel" (v.3 mg.), and pleaded a true and abiding affection. It provides no justification for the circumstances. He had allowed his feelings to get the better of him, and the result was tragic for him, his people, and the household of Jacob. It commenced all so innocently; it ended so tragically. Thoughtless acts are like that. How often have acts of mere curiosity, a desire to "see the world," ended in that way. How frequently have young people commenced a walk in Christ in com-

mendable fashion, only to become involved with the world by seemingly unimportant actions that nevertheless commence a divergence from the "straight and narrow path" along which we should walk.

Let parents and young people take heed. The modern world is more compelling in its seductive appeal than was the world of Shechem. He had comparatively high principles; in any case he offered to act honourably according to his light. The world about us has few principles of any lasting value; every standard of decency is being lowered and there is a need to remain apart from it. If we consult the flesh in any matter, we shall find three compelling arguments to sustain our desire and convince us that there is no harm in the action we contemplate. They are the arguments of the lust of the flesh, the lust of the eyes, and the pride of life. They constitute the reasoning of the serpent within. That serpent will begin to speak as soon as we open the door to the world without. The patriarchs were called to a life of separation, and the same way of life today is the only safe walk to the Kingdom of God.

— J.U. (Perth, W.A.)

ARE NUCLEAR PLANTS SAFE?

For years the Atomic Energy Commission has insisted they are. Recent evidence, however, is creating doubt. "Emergency core cooling systems" were never actually tested, not even in scale models. Many top nuclear-safety experts testify that "technically indefensible" assumptions are being made about the device. Also there is disturbing evidence that nuclear fuel rods have bent, crushed or cracked in operation (Time Magazine).

Man is fooling with energies beyond his control. He is in danger of destroying himself (Rev. 1:18) and will only be saved by the discipline of heaven. In God's Kingdom energy forces will be returned to "nature" to perform the function designed of them by the Creator.

2. The Wonderful Lesson of the Harp

Amongst the instruments of music surely none can compare with the harp as a symbol of immortality and glory. Its characteristics suggest the lovely strains of immortal melody. On the other hand, the silent harp suggests tragedy.

How appropriate that when Israel were exiled to Babylon, its music ceased. The Psalmist records:

*By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst
thereof
We hanged up our harps.
For there they that led us captive
required of us songs,
And they that wasted us required
of us mirth, saying,
Sing is one of the songs of Zion.
How shall we sing Yahweh's song
In a strange land?*

The Psalm speaks of the impossibility of rendering joyous melody upon the harp, whilst Israel were sojourners amongst the kingdoms of man. In that sense, our harps likewise are "upon the willows," until the kingdom of God is a reality in the earth!

In Hebrew, "willows" is *arab*. This same word, with a different vowel point signifies "dusk." It was the "evening" of Israel's day, the setting of her sun, as it were, as darkness settled upon Zion's children in dispersion. Is not that our situation today? This is a time of Gentile night, and we await

the dawning of the new day (Mal. 4:2).

In that Day, the saints will take their symbolic harps, and make melody upon Zion's hill. John records:

"I heard the voice of harpers, harping with their harps . . . the one hundred and forty-four thousand which were redeemed from the earth" (Rev. 14:2).

Amongst the redeemed will be King David, who stands for a class of harpers, in that he was particularly famed for his skill upon that instrument in the days of his flesh (1 Sam. 16:16, 18).

The Harp And Bagpipes Contrasted

It is generally believed that the harp consisted of ten strings; but we believe that the number ten is connected with the bagpipes. Ten signifies completeness, and when connected with a musical instrument, could relate to worship. Whilst the harp, figuratively, suggests immortality, the bagpipes of ten notes could well relate to men and women, in the days of their flesh, worshipping Yahweh to the best of their ability in this present probationary state.

The numeral ten is connected with a musical instrument on three occasions in Scripture, and a close consideration will find that on every instance it is used in relation to the bagpipes (Heb. *nebel*), and not the harp (*kinnor*). Thus:

*"Praise Yahweh with harp;
Sing unto Him with psaltery an
instrument of ten strings"
(Ps. 33:2).*

The words, "an instrument" are not in the original text; nor is the word "strings." Hence the line actually reads: "Sing unto Him with the psaltery ten." The word "psaltery" is *nebel* in Hebrew, and signifies a skinbag. Hence we believe that it relates to the bagpipes, and not the harp. The Psalm thus indicates a bagpipes with ten notes.

The same words apply to Psalm 144:9, and 92:3, where similar expressions are found.

The ancient bagpipes consisted of a leather sack, a mouthpiece, and two pipes with five notes in each. Photographs of such are contained in *The New Standard Bible Dictionary*, p.600; and in *Poetry In The Bible* by Stachen, p.16. Generally the Psaltery is identified with the harp, but the Hebrew term more closely relates it to the bagpipes.

As the musical instruments of the Bible appear to have a symbolical application as well, we suggest that the two pipes stand for the two divisions of mankind, Jews and Gentile, both encouraged to praise Yahweh in worship. The five notes in each pipe would then stand for grace. Whereas the harp suggests the immortal state, the bagpipes can relate to acceptable worship by the saints in the days of their flesh.

The "Ten" of the psaltery speaks of completeness, for in a mystical sense this number always has that signification. The title, as a tenth, represented the whole

which was divinely divided into ten parts (Lev. 27:32; Num. 18:21).

The Harp And The Octave

In 1 Chronicles 15:21, we read of David's appointment of the instruments of music (cp. v.16). We learn that they were "with harps on Sheminith to excel." Sheminith means the "eighth" from *shemonah*, eight. The idea conveyed is that of "plumpness" or "surplus," a surplus over and above seven (Dr. Strong).

Now, as "seven" points forward to the Millenium so "eight" suggests the age beyond. It is thus the number of divine glory, when flesh as now constituted, will be eliminated, or cut off. Thus circumcision, the token of the Abrahamic covenant, was conducted on the eighth day, reminding the Jewish boy as to his high calling.

The relation to divine glory is even more obvious when it is realised that *Sheminith* and *Shemonah* both come from the root *Shaman*, to shine, to be oily, suggesting the idea of the glow and radiance of the Spirit nature.

The "harp on Sheminith" also suggests that the harp had eight strings, and therefore was an instrument tuned to a deep base, or possibly tuned in octaves. This latter arrangement is more likely. In the years 1770-80, pianos were constructed in this form with vibrating octaves. The *Encyclopedia Brittanica* Edit. 9, vol. 19, p.74, states:

"Imitation of the Harpiscord by 'octaving' was at this time (1772) an object with piano makers."

The harmonising in octaves (a

system of eight notes) was practised in ancient times. The *Encyclopaedia Britannica*, vol. 17, p.79, states:

"Aristotle (B.C. 384) describes 'Antiphon' as the singing of a melody by men an eighth lower than it is sung at the same time by boys; in other words, what is miscalled in modern church congregations, 'singing in unison'."

The Spiritual Lesson Of Musical Harmony

The spiritual principles of the Word are found imbedded in creation itself. Consider the physical principle of musical harmony. Certain notes, when played upon a piano, will be in perfect harmony to the human ear, though completely different in themselves. This is the case with notes played an octave (i.e. eight notes) apart. Certain additional combinations of notes will also be in harmony to the ear, if they are musical notes all vibrating at frequencies in sympathy with each other. When, however, other notes are played simultaneously which are not in harmony with the combination of notes already referred to, an unpleasant dischord results, and the harmony is disturbed.

Test it yourself on a piano. Play two notes, eight keys apart; and notice how they harmonise. Now play two notes on a different combination of keys — say six apart; and notice the dischord.

This basic musical principle has a spiritual lesson; for there is such a thing as harmony in the truth. An orchestra playing in harmony (such as would have been the case with David's musicians) suggests

harmony of praise to Yahweh. When men and women are found praising Him in unison of mind and emotion, there is found the basis of true harmony. Individuals might be found comprehending the Word on different levels of understanding, but like the two notes an octave apart, there will be complete harmony.

But let false doctrines enter, and there is dischord. "Notes" are introduced which are "out of step" or "out of sympathy" to the "one mind" of the Ecclesial "orchestra," and there is clash instead of co-operation. The ideal "orchestra" is tuned in the octave, which, because it is composed of two notes, eight notes apart, vibrating in sweet musical concord, represents classes of people on different levels, and yet in sympathy one with the other. And the number eight refers back to the Abrahamic covenant and its basic requirement: the denial of flesh.

There will be complete harmony in the age to come, even between the mortal population and the immortal singers of the Temple: the sons of Zadok. Such an orchestra as this shall yet be seen upon the earth (Ezek. 40:44). Perhaps we see a foreshadowing of it in David's orchestra, when Bagpipes and Harp joined together in harmonious melody, acceptable to Yahweh.

Ears To Hear Or Tone Deaf?

Our study of the instruments can add significance to the spiritual injunction: "He that hath ears let him hear . . ." (Matt. 11:15;

Rev. 3, 3). In the natural sense, some men and women are afflicted with tone deafness. Concerning this condition, the *Encyclopedia Britannica*, vol. 17, p.102, states:

"Many persons cannot distinguish with certainty two notes an octave apart, and this is the case even with those with ears of considerable acuteness and cultivation . . . one per cent possess it, one per cent are entirely destitute of it, and ninety-eight per cent have it in more or less a modified form . . ."

Unfortunately, this is also the case in spiritual matters. Some cannot appreciate when they are sounding a dischord, and are therefore incapable of rendering to the Father a harmony of praise. They are of that class referred to by the Lord Jesus: "Why do ye not understand my speech? even because ye cannot hear my word . . . he that is of God heareth God's words" (John 8:43, 47). The Pharisees were "tone deaf." They could not appreciate the harmony between Christ and his Father. Their own contributions created only dischord, but they could not perceive it.

Consider Ecclesial life. It is sometimes distracted by completely sincere brethren who completely fail to recognise the dischord they are causing, the dischords they are sounding. They are "tone-deaf" in spiritual matters, and so persist to sing their tune to the discomfort of others. It is possible, though more difficult, for such to contribute to community singing. Very few are completely "tone deaf," and the others need to train more to bring their voices into conformity with

the rest. They need to follow the score, and heed the conductor. We have both. The score is the word; the conductor is the Lord; and if we heed both it and Him we will conquer any deficiencies, and harmonise our activities with those of others to the glory of Yahweh who has composed the oratorio to which we are called upon to contribute.

The Origin Of The Harp

In a previous article, we saw that the harp was invented by Jubal before the Flood (Gen. 4:21). It is also of interest to learn that both it and the bagpipes were early found in use by the Celtic people, the descendants of Gomer, the grandson of Noah (*Century Dictionary Cyclopedia*, vol. 4, p.2725). The *Encyclopedia Britannica*, vol. 11, p.489, has this to say:

"The earliest records that we possess of the Celtic race give the harp a prominent place, and harpists peculiar veneration and distinction."

This is most interesting in the light of what Brother Thomas has to say in *Elpis Israel*, for he traces the migration of the Celtic peoples across Europe and up into England, and finally to Scotland. They doubtless took the knowledge of the harp from the other side of the Flood. The early veneration given to this instrument is interesting in view of the comments made in regard to it in the Apocalypse.

The Harp In The Apocalypse

In the vision of the redeemed (Rev. 14:2), the harp is found in the hands of the glorified saints. What musical instrument on earth

suggests immortality more than the symphonic harp? As a symbol, it relates to the saints themselves, considered to be "harps," capable of producing loud, vibrant, symphonic sounds to the glory of God. It is His hands, as it were, that play these living harps, to produce melody supreme. Consider the scene described in Rev. 5:8. Never will such an extraordinary choir have delighted such a dignified assembly on earth before, as when the glorified saints sing in the presence of the angels, all of them giving praise to Christ (Rev. 5:11-12).

The strings of the harp are made from pieces of gut, taken from the innermost parts of the animal, and when plucked by the skilled musician will produce sublime melody. How beautifully typical of its spiritual counterpart.

Yahweh manifested in Christ is the Chief Musician, and as such, he plucks at the innermost parts of the called, namely their hearts and minds to produce melody to His glory. Consider how the "heart" and "intestines" are equated in Scripture. Isaiah declared: "My bowels (Heb. *meah*, intestines) shall sound like an harp" (Isa. 16:11). Again, in Psalm 40:8: "The law in the heart" is literally, "the law in my bowels" (see

margin).

Consider the word "Psalm" (Heb. *mizmor*). It is derived from a root *zamar*, to strike with the fingers. The design of the Psalmist is to pluck at the heartstrings, and produce the melody of praise in the heart, which surpasses the melody of mere instrumental music. This touching the strings of the heart, however, can sometimes be a painful process, for *zamar* also means to "prune," a "cutting off." Paul referred to this action when he wrote of playing upon the strings of the heart. He exhorted us to praise God "in Psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:19). Here "making" is the Greek *Psallo*, literally, "to play strings."

The harp is a wonderful musical instrument, and yet the saints, as spiritual "harps" will surpass any tune ever played thereon.

In our next article, God willing, we shall consider the Timbrel, the Cymbals, the Cornet and Flute. Here, too, we shall find revealed an abundance of thought-provoking exhortation and encouragement, to help us along the pathway to Zion.

— S. SNOW (Coburg, Vic.)

MAKE THE BEST OF THINGS

It is easy to destroy; it is difficult to create. It is easy to pull down, but not to build. It is easy to stop, but not to go on. Wise men are always found in the second of these series, fools generally in the first. A fool can find fault with things that a great many wise men cannot mend. Your time is short; your powers are small. Make the best of things!

Daniel's Time Periods in Relation to the Desolator

"Now 'the daily' (sacrifice) was removed for 'the overspreading of abominations even to destruction, and that determined should be poured upon the desolator' (Dan. 9:27). One of these abominations was to prevail for upwards of twelve hundred years, and to be found in desolating possession of the land at the end of the 1290. As everyone knows, this desolator of the Holy Land thus far is the Ottoman Power, a "time-of-the-end" representative of the long prevailing 'abomination.' The 1290 were to reach to the end when the time came to pour out upon the desolator; that is, when the 1290 years should end, the pouring out of that 'determined' upon the Ottoman should begin. It is well-known that there has been a notable pouring out of calamities upon this power from A.D. 1820-3 to the present time. But the end is not immediately; for the pouring out period is to continue to the drying-up of the power which is marked by the initiation of the restitution of Israel's power."

Exposition of Daniel, p.120.

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The Desolating Influence Of The Ottoman

Previous articles have shown the significance of the "push" in 1917, by the British "king of the south" power against the Turks in Palestine and Syria. It fulfilled the requirements of Daniel 11:40: "the King of the South shall push at him." In the same year, was issued the famous Balfour Declaration. This consisted of a letter from A. J. Balfour, then British Foreign Secretary, to Lord Rothschild, Chairman of the British Zionist Federation. It said:

"His Majesty's government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object."

This document became the keystone of Zionist politics. When World War I broke out, some 95,000 Jews were living in Palestine; most of whom were expelled

by the Turks. The Balfour Declaration provided the basis for a change. In 1922, by unanimous resolution of the United States Sixty-Seventh Congress, and endorsement of the League of Nations, Britain was granted a Mandate over Palestine, with the Balfour Declaration as its charter, rallying a world-wide Jewish crusade for the establishment of Palestine as a National Homeland. A great surge of colonisation followed.

The year 1917 was significant for it witnessed moves that resulted in the initiation of the restitution of Israel's power. It was also significant, inasmuch as it saw the partial drying up of that power described by the prophet as "the abomination that maketh desolate" (Dan. 12:11), and particularly the decline of the Moslem Caliphate,

Concerning the Caliphs, the following comment is helpful:

The word Caliph means successor. It was the title given to the official head of Mahomedanism or Islam. The Caliph was therefore the successor of the prophet, and his empire was known as the Caliphate.

When Mahomet died (June 8, A.D. 632) his followers chose as the first Caliph, Abu Bekr, the father of his favourite wife. The new faith had not yet advanced beyond Arabia. Directed by Abu Bekr, its captains now mastered Syria. This conquest was completed under the second and greatest of the caliphs, the true hero of Islam, Omar — to whom the succession passed in A.D. 634. The conquest of Syria was followed by the conquest of Persia. Omar captured Jerusalem, A.D. 637.

From the seventh to the eleventh century, Palestine was ruled by Caliphs. Then the Turks, emerging from the north, began to dominate. They adopted the faith of Islam and supported the Abbaside caliphs as heads of the Mahomedan religion. In 1517, the Ottoman Turkish sultan assumed the succession to the prophet. This continued until November, 1922, when it was announced by Kemal Ataturk, that the office of Caliph, hitherto vested in the person of the sultan, should be only spiritual in character, and that the position would be filled by election from amongst the princes of the house of Osman. Abdul-Medjid, cousin of the sultan, was elected. On March 3, 1924, the National Assembly at Ankara decreed the abolition of the Caliphate, and the expulsion of the Caliph Abdul-Medjid. The Caliphs were the successors of the prophet Mahomet, and the spiritual and temporal heads of the Mahomedan Em-

pire. It is highly significant, that the order thus lasted 1290 years from the time of the appointment of the first Caliph at the death of Mahomet in 632 until 1922; for this also was the year Britain was granted the mandate over Palestine.

Islamic fanatics, under the Caliphs, both Arab and Turk, constituted the desolating power. They changed the land, once described as "flowing with milk and honey," into a desert. Walter Clay Lowdermilk, the noted American soil conservationist, made a study of Palestine in 1939. He summed up his conclusions as follows:

"The contrast between Moses' description of Palestine, and the state of the country when Jewish colonists first began their work in 1882, affords a graphic commentary on the misuse and neglect of resources in the Holy Land. The soils were eroded off the uplands to bedrock over fully one-half of the hills; streams across the coastal plain were choked with erosional debris from the hills to form pestilential marshes infested with dread malaria; the fair cities and elaborate works of ancient times were left in doleful ruins. The change for the worse is astonishing. Glancing from the windows of a rapidly moving train or car, casual visitors of today consider as normal the rocky, semi-arid, run-down condition of much of Palestine. But those who are able to read the record that has been written in the land, know that this state of decadence is not normal. They can tell from the ruins of terraces and other ancient conservational works, that the present desolation of Palestine is due to plunder, exploitation and neglect of recent centuries."

In tracing the origin and cause of this state, his conclusions are significant:

"The decline of Palestine's land and of the people began with the first Arab

invasion during the seventh century of our era. However, several centuries were to elapse before the country reached the stage of utter desolation. Although the nomads destroyed many cities and overran cultivated areas with their destructive herds, much of Palestine seemed to have escaped the full effects of this first wave out of the desert. The country was still fertile and many of the native population were allowed to remain and to continue their traditional ways of farming, or to carry on their former trades. It was not until the wars of the Crusaders during the twelfth and thirteenth centuries, and the second Arab invasion which drove them out, that Palestine was plunged into its age of darkness.

"After the expulsion of the Crusaders and a new invasion by Arab nomads, the decline of Palestine proceeded at an accelerated pace. The economic situation deteriorated. Taxes became unbearable, and the oppression of the peasant most cruel. Lawlessness and insecurity prevailed. The rulers of the land punished villages by cutting their trees, and sometimes by totally destroying them. At this time fellaheen (peasants) hid in the hills; it was difficult to find land to cultivate there, but at least they were somewhat protected from the attacks of tax-collectors and savage Bedouins. There was no established government, and anarchy prevailed everywhere. Desert Arabs poured into the land and to the very gates of Jerusalem, stealing and plundering on the roads throughout the country. The country became a desert land with no one to till the soil. Caesarea was utterly destroyed. Jericho became merely a collection of huts; Lydda was but a poor village and much of Acre was in ruins. In this state of chaos, terrace walls and works of water conservation were allowed to fall into ruin.

The decay of Palestine reached its darkest stage in the four hundred years of Ottoman Turkish rule, from 1517 to 1917. The old Turkish regime was very different from the rejuvenated and progressive Turkey of today. In Palestine, as in the rest of the Turkish Empire, appallingly high taxes were

levied on the tillers of the soil. Trade was poor and prices exceedingly high. The privilege of collecting taxes was sold to the highest bidders amongst rich or powerful individuals belonging to entrenched families or strong political cliques. These in turn farmed out the taxes to lesser agents who unmercifully exploited the peasantry. The government sought maximum revenue, but gave little in return.

One of the worst curses of the Turkish regime was the tax imposed on every tree, whether WOODLAND, FOREST OR ORCHARD, AND ON EACH VINE AS WELL. Many fellahin found more convenient to cut or dig up their trees rather than pay these heavy taxes. This destructive system of taxation accounts in part for the treeless condition of much of Palestine at the end of the nineteenth century.

By the middle of the nineteenth century, the conditions of the population and the land reached their lowest ebb. Insecurity prevailed and bedouins plundered farms and robbed travellers and caravans on the roads. Petty officials cruelly exploited the defenceless fellahin. The grazing culture of the desert Arab completely replaced the refined ancient agriculture. Herds of goats overran the country, leaving the land defenceless before run-off from the heavy winter rains which year after year eroded soils into the valleys and out to sea."

Daniel's Time-Periods

Much more could be said in evidence to demonstrate that the Caliphs of Islam, and the various princes who have acknowledged their spiritual and temporal supremacy, have been the principals in the abomination that so destructively affected the Holy Land as prophecy foretold. Brother Thomas clearly perceived this, but believing, as he did, that Christ would return not long after 1868, he placed the commencement of the 1290 years prophecy of Daniel

12:11 in the epoch of Justinian and saw in the desolation wrought by the Ottoman power only an aspect of this period. Thus he concluded:

"If, then, we have correctly located the beginning of the 1290 years in the epoch 529-33, the termination of the period will be 1820-3, which is signalized by the commencement of the sixth vial, or of 'that determined upon the Desolator.'" (See *Eureka* 111, p.544-5).

At the same place, he recognises the problem of Daniel 12:11, and suggests a variation in the translation of the A.V. which is most helpful to the interpretation of the passage. He observes:

"In concluding this section, I may add, that Daniel 12:11 has given the commentators much trouble. The Daily Sacrifice was taken away A.D. 70. As the passage stands in the English Version, it would seem that the 1290 should begin there. This would bring the end of the period in 1370 the very midnight of abominations making desolate. Not being able to work out the arithmetic in that line, they have turned the 'Daily' into a figure of the Romish Apostasy, or sanctuary to be cleansed, and so forth. We need not, however, trace out their theories, and consume time and space in arguments against them. It may suffice to remark, that the obscurity of the text is referable to the loose rendering of the word *Maiath*, and the tense of the verb *Husar*. The former is translated 'from the time'; but Gesenius, without particular reference to this text, gives 'more than in the time when,' as a good rendering. In our text, 'more than from the time,' would be the exact signification, in the sense of 'when' or 'after'. The other word, *Husar*, is in the perfect, not in the future sense, as in the Common Version — 'after the Daily has been removed.' It was removed to make way for the overspreading of abominations of desolation; but how long after its removal to the beginning of that particular abomination that was

to continue 1290, it gives no information. The beginning of the period would be known by those who should be able to perceive the opening of the sixth vial at its termination, and from thence reckoning back 1290 years. It had a contemporary beginning with the 1260, ending in the fall of 'the tenth of the great city,' and resurrection of the Witnesses, 1790-93; and with the 1335 of Daniel 12:12, ending 1868. If the Justinian epoch 529-33 be not the correct beginning of these periods, I know not what other historical epochs can have any reasonable claims to be true."

As time has shown, in dealing with this prophecy, as with a few others, Brother Thomas' chronological conclusions must be modified a little in view of the simple fact that Christ did not come in the year 1868 as was anticipated. Were Brother Thomas alive now he would be the first to do this very thing. But we can thank Yahweh for having raised a man with such a masterly grasp of both Scripture and history as to show the true application of the one to the other. Brother Thomas was careful to allow that time might show that the beginning which he assigned to a prophetic time period might not necessarily be the correct one. The fact that Christ did not come as anticipated in 1868 does not discredit the major part of his contributions to the proper understanding of prophecy. On this matter, Brother Robert says a few words:

"There is one matter in which time is considered to have disproved his reliability as a Bible teacher. In common with most prophetic expositors, Brother Thomas looked with great expectation to 1866-8 for the second advent of Christ. The ground of this expectation was the fact that about that time, the period allotted for the

ascendancy of the Papal power, would expire. It was naturally supposed that the Lord would come immediately that expiry was reached; but time has shown that this was not to be the order of the events. Unfriendly critics, however, understand not this, but see only the non-occurrence of the advent in the year when the Doctor expected it. The Doctor himself was prepared for failure in the dates. In 1862, the writer of this narrative asked him how it would affect him if the time he was expecting the Lord should pass without his coming? He said it would make no difference to his general position. He should simply conclude that he was mistaken in some historical element of the reckoning." (*Dr. Thomas: His Life & Works*, p.244).

We believe that time has shown that the 1260 of Daniel 12:7 and the 1290 of Daniel 12:11 did not have a common beginning as Brother Thomas concluded. The former certainly did commence in 529-3 in the reign of Justinian and culminated in the fall of "the tenth of the great city" 1789-93 (the French Revolution). It represented the period in which that abomination, viz. political Catholicism, would be able to prevail politically against the servants and witnesses of Christ. But the 1290 days comprised the life span of a political and spiritual institution which was not damaging to the servants of Deity (rather, in many ways it helped them and avenged their sufferings) but was terribly destructive over the course of centuries to the "exceeding good land" that God covenanted to Abraham and his seed for an everlasting possession.

R. Pogson (Sydney - NSW)

Editorial Note:

For many years, brethren have de-

bated the question as to whether the time-periods of Daniel are to be computed on the basis of the rise of the Papacy or the rise of Islamic influence. Some are for one, and some are for the other. Brother Pogson, above, interprets the 1260 on the basis of the rise of the Papacy, and the 1290 from the emergence of the Caliphate in 632. For ourselves, we believe that "the times are thoroughly adjusted to God's command" (Heb. 11:3 — Diag.), and that as He has determined "the times before appointed, and the bounds of the habitation" of the nations, as Paul told the philosophers of Athens (Acts 17:26), so the remarkable sequence of time-periods mentioned in Daniel has relation to both Papal and Moslem times. Here are some simple computations to illustrate what we mean. Taking the Papal period as commencing from 533, we arrive at the following: $533 + 1260 = 1793$, and the French Revolution which undermined Papal political power. $533 + 1290 = 1823$, and the beginning of the sixth vial with the establishment of Greek independence from Turkey commencing the "drying up of the Euphratean" power. $533 + 1335 = 1868$, and the reforms of Garibaldi in Italy leading to the termination of the Papal power in 1870. In 608-610, Phocas confirmed Justinian's decree supporting the establishment of the Papacy, and taking the same time-periods, similar significant terminal dates are measured off. The 1260 reaches to 1868-70 and the fall of the temporal power of the Papacy; the 1290 reaches to 1898-1900 when Britain commenced to take greater interest in Zionist aspirations for a National Home; the 1335 reaches to 1945 when Russia emerged as a world power, and the way was opened for the emergence of the State of Israel. Taking the Moslem period, and commencing with the beginning of the Islamic calendar in 622, the first period 1260 reaches to 1882 when Britain occupied Egypt, and the first of the Jews returned to the land; the 1290 reaches to 1912 and to the Balkan wars, which led to the decline of Turkey; the 1335 to 1957 and the foundation of the Common Market with the signing of the Rome agree-

ment. In the article above, Brother Pogson sees the establishment of the Caliphate in 632 as a commencing period. Despite all that has been written and spoken regarding the time periods of Daniel, the final exposition has yet to be revealed. We believe

that they are recorded for that purpose, and as we anxiously desire the coming of the Lord, we should be seeking out their meaning. Thus we hope that the article above provides a basis for thought and search in that direction.

Exposition

Jeremiah's Girdle

"As the girdle cleaveth to the loins of man, so have I cause 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).

The glory of the Deity is intellectual, moral, and physical, all of which is covered by His name, which expresses *what He really is*. Thus "His name is Jealous"; that is, "He is jealous," "His name is holy"; that is, "He is holy," "His name is Yahweh *Tzvaoth*"; that is, He who spoke to Jeremiah is *He who shall be armies*, which is the meaning of the Name. Thus, "the Name of the Deity" in scripture signifies everything that He is as revealed therein. When Moses said, "I beseech thee, show me *thy glory*?" — it was replied, "I will make all *My goodness* pass before thee, and I will proclaim Yahweh before thee *by Name*. When we read the proclamation, we therefore read the name or character, of the Deity — Exod. 34:6. He knows all things, and there is nothing too hard for him to do.

This is what he is abstractly and essentially. As he is, so he has always been from everlasting, and will be without end.

But will he be thus abstract forever? This is the question, and one which can only be answered from the scriptures. This answer is in the negative, and finds a very pointed illustration in Jeremiah 13:11. In the parable of the girdle buried by Euphrates, the Spirit says: "For as the girdle cleaveth to the loins of a man, so have I 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." Now the argument contained in this testimony is, that if Israel and Judah

had hearkened to Yahweh, they would have been to him "for a Name." But they would not hear; so they became like the girdle when dug up — *a name good for nothing*. In consequence of this national worthlessness, Isaiah predicted that "Adonai Yahweh should slay them, and for His servants proclaim *another name*; that he who blesseth himself in the earth shall bless himself in Elohim of truth; and he that sweareth in the earth shall swear by Elohim of truth; because the former troubles are forgotten, and because they are hid from mine eyes" (Isa. 65:15).

Here we have the idea presented of the whole Hebrew nation being a name of the Deity. But through the iniquity and falsehood of the tribes the idea was not perfected. The development of the idea was placed in abeyance. He had brought them out of Egypt under Moses "to make for Himself a *Name of Olahm*"; He led them as a horse in the wilderness, "to make Himself a *Name of Honour*"; and to no other people was the name proclaimed; but, although they were called gods, and all of them Sons of the Most High, yet they were not "Elohim of truth"; therefore the Spirit in David said, "Surely as Adam ye shall die; and as one of the princes ye shall fall"; but to his faithful and truth-loving servants, he saith, "Arise, O Elohim, judge the earth; for thou shalt inherit among all the nations" (Ps. 82:6; Isa. 63:12-19).

But though Israel and Judah under the law judged themselves unworthy of having the Name of

the Deity written upon them, Yahweh did not abandon His purpose. "Behold, saith He, I will bring Jerusalem health and cure, and I will cure them, and will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them *as at the first*" (Jer. 33:7). In performing this work he also says "I will put My law in their inward parts, and write it in their hearts; and I will be to them for Elohim, and they shall be to Me for a people . . . And they shall all know Me from the least of them, saith Yahweh; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:33).

When this is accomplished, they will be a truthful and righteous nation, and filled with the spirit as the apostles were of old. Thus anointed, they will be intelligent and wise, and the mightiest of the nations of the earth. The Hebrew nation has never attained to so high a position as this yet; nevertheless, it is the destiny that awaits their repentance, and acknowledgment of Jesus Anointed, as their Lord and King.

But "another name" was to be proclaimed to Israel and Judah than any they were acquainted with in the days of Isaiah and Jeremiah. These both prophesied concerning it. The former says of the child born and son given, "He shall call his name Wonderful, Counsellor, the Mighty Power, Father of Futurity, Pride of Peace . . . upon the throne of David"; and the latter says of him, "the

great, the Mighty Power, Yahweh of armies, his Name" (Jer. 32:18). And in chapter 23:5, says furthermore concerning it, "Behold, the days come, saith Yahweh, that I will cause to rise up unto David a righteous branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this his Name which he shall call him, Yahweh - Tzidkainu — *He shall be our righteousness.*"

This is certainly a name of glory, honour, power, dominion, wisdom, and holiness. It is the name for the Olahm emanating from Deity. Who shall bear it? Shall it be borne wholly and solely by Jesus; or shall a multitude share it with him? We, who have confessed that he is Lord to the glory of the Divine Father, rejoice that he hath already received it in part, which is an earnest of the whole. The name of the Deity hath been written upon him; for he hath received a name which is above every name, that at the name of Jesus every knee should bow; the name of the New Jerusalem, which is his new name, has also been inscribed upon him; for he is the glory, the light, the wall, and the temple thereof. The gospel of the kingdom was preached to Israel and the nations, that by faith in it a people might be sepa-

rated from them for this name (Acts 15:14). All who accept are baptised into his name and for it. All such are in this name, and anxiously looking forward to the time when the "New Name of the Deity" will be written upon them by the resurrection - power of the Father. What Jesus now is they will become; for they are joint-heirs with him of all he inherits. He is Deity manifested in flesh; and so when those who are now in the name shall rise from among the dead, and put on incorruption, they also will be the deity manifested in immortal flesh — the "New Name" of glory, honour, incorruptibility, life, and power, will be written or engraved into their new nature — incarnate focalisations of spirit - emanation from the substance of the Eternal Father. "I, Yahweh, will be to Israel and Judah *for Elohim.*" The resurrected saints are these Elohim, who arise to judge the earth; and to rule Israel when they become a righteous and truth-loving people. They are the Elohim of Truth — *elohai - amen* — in whom Israelites will bless themselves in the earth; to whom — that is, to Israel and their Elohim — the name of Israel, under the law and to this present, comparable to Jeremiah's good-for-nothing girdle, will be a by-word and a curse.

— J. Thomas.

God has so constituted the universe as to require the co-operation of His creatures in the accomplishment of His ends. Those who co-operate are valuable to Him. Those who merely talk or wait to be served belong at last to the useless lumber.

5. The Term Christ— and Christ in the Prophets

The Eternal Spirit (Heb. 9:14) as Creator, is necessarily before all things, and is, therefore, the *Theos* and the *Logos* of John 1:3, where it is testified that "all things were made on account of Him, and without Him was not one thing that exists." This same Eternal Spirit was effluently in Noah, in Moses, in Daniel, and in all the prophets, in Jesus and the Apostles. One Spirit in these many persons. In the Mosaic system, the effluence of the Eternal Power was represented by "an oil of holy ointment," or "a holy anointing oil" — an unction that was not to be commonly used upon pain of death (Exod. 30:25; 1 John 2:20, 27). It was compounded of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil, after the art of the perfumer. The tabernacle with all it contained, with the altar of burnt offering and all its vessels, the laver and its foot, were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when "the diadem of the anointing of the oil of his Elohim" was said to be "upon him" (Lev. 21:12). The holy anointing oil was not to be used apart from these, for "upon man's flesh," saith the law, "it shall not be poured."

The cherubim were anointed

with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things, which in and of themselves differed nothing from that which was common. This principle of One in Many is thus foreshadowed in the law and the prophets, One Eternal Spirit power which "shall be" in the "mighty ones of Israel" as it was and is in Jesus of Nazareth. "Thou" Eternal and Anointing Spirit are He in the Mighty Ones of Israel, the *Theos* and the *Logos*, Creator of the heavens and the earth.

The "Holy Anointing Spirit Oil" is styled by Peter in 1 Pet. 1:11: "The Spirit of Christ which was in the prophets" because "Christ" signifies "Anointed"; and the Spirit that was poured out upon Jesus and constituted him anointed, also anointed them; hence it was said of Abraham, Isaac and Jacob "touch not Mine anointed, and do My prophets no harm" (1 Chron. 16:22). Speaking of the same Spirit, Nehemiah says: "Thou gavest Israel Thy good Spirit to instruct them; and many years did Thou forbear them, and testifieth against them "by Thy Spirit in Thy prophets," "yet would they not give ear; therefore gavest Thou them into the power of the peoples of the lands," as at this day (*Phanerosis*).

God In Multiplicity Not God In Trinity

To have taught the doctrine of only one *Eloahh*, as well as only one named Yahweh, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a personal Christ, nor a multitudinous Christ, the latter being constituted of all in him, the personal. Well, then, Moses and Jesus both taught a plurality of *Eloahhs* (Gods . . . Ed.) — Jesus said I am *Eloahh*, and my Father is *Eloahh*, and the children of God by resurrection, each one is *Eloahh*, and altogether we are thy *Elohim*, O Israel, and yet but one Yahweh. But the Jews repudiate such a God-name as this. It is incomprehensible to them, and in their opinion, nothing short of blasphemy. It was so repugnant to their notion of things, that when Jesus taught it "they took up stones to stone him," and declared that they did so because that he, being a man, made himself *Eloahh*, in saying, I am the Son of *Ail* (John 10:33-36). Like Dr. de Lara, they objected to the idea of Yahweh having a son, and of that son being a man; and that consequently *Eloahh*, or God. Hence when Jesus asked them, "What think ye of the Christ? Whose son is he?" They did not answer, "He is the Son of God"; to have done so would have been to admit that he would be equal with God, which they considered blasphemy. They, therefore, adhered to the fleshly view of the matter, and replied, "He is the Son of David." This was equivalent to saying that he

was equal with David only; and consequently, not equal with Deity. But this position was pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by inquiring, "How then doth David in spirit call him *Adon* (Lord, superior, ruler, etc.), saying, Yahweh said unto my *Adon*, sit thou at My right hand till I make thine enemies thy footstool? If David, then, call him *Adon*, how is he his son?" They could not answer this; no man, says Matthew, was able to answer him a word (Matt. 23:41).

The point in this argument is a question of equality; and therefore of Deity, or of mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in natural descent, he would have been no more than a son of Jesse; and if simply David's son, he would have been socially inferior, inasmuch as in society, and especially in Hebrew society, fathers take precedence of sons. This being admitted as contained in their premisses, upon what known principle could David speak of such a Messiah as his *Adon* or Sovereign Lord? Here is a notably weak point in the Jewish understanding of the doctrine concerning Messiah. As in the days of their fathers, so to the present time, "they judge after the flesh." They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man, they have no conception of a Christ who should be formed by the Eternal Spirit from the sub-

stance descended from David, as Adam was formed by the same spirit from the dust; and therefore generated by the will and power of *Ail*, still less did they see that such a Son of Power should become a son by a spirit generation from among the dead. (*Phanerosis*).

J. Thomas.

The teaching above shows that the Lord was a unique creation; the "beginning of the creation of God," and not mere man. Otherwise, on what basis could David call him Lord? His uniqueness stemmed from his begettal, and not merely from his birth. It is being alleged that this begettal confirmed no benefit upon him apart from that of relationship; that he could call Yahweh his Father, and this relationship alone constituted the advantage he

derived above that of anybody else. But the effect of this teaching is to deny his essential sonship, for true sonship implies inherited qualities from a father. If Jesus obtained none of these through his Divine begettal, he was merely a son of a virgin by miracle, and not a true Son of God. The teaching of Brother Thomas above shows the importance that he placed on "God IN Christ" today being challenged. The importance that the Lord placed upon it is illustrated in his statement, thus: "For the Father himself loveth you, because ye hath loved me, and hast believed that I came out from God" (John 16:27). The terms of this statement implied inherited, though latent, qualities that made possible the development of the divine character which is the manifestation of the Father, the Logos made flesh, dwelling among the people of Israel.

— EDITOR.

A DREADFUL AGE

Terrorists and Hostages are all-too-common news items, becoming a universal nightmare. Terrorists strike without warning. Innocent persons, diplomats, businessmen, tourists, athletes — suddenly become hostages, pawns in a struggle going on half a world away. Guerrillas, bandits and psychopaths in unpredictable varieties, have been staging ever more spectacular outrages. During the past five years, Palestine terrorists, Latin American guerrillas, Viet War protestors and common criminals in U.S. and Europe have been responsible for 260 sky-jackings and political kidnappings, bringing a Dark Ages gloom to travel and diplomacy in much of 20th Century world (Time Magazine).

Certainly a time of trouble such as never was. There were "giants" in the days of Noah (Gen. 6:4), and today the world is being reduced by the action of giants in crime. Only the "rod of iron" wielded by God's Son (Psa. 2) will bring peace and serenity.

LABOURING IN THE VINEYARD

The work of the Truth continues with the liberal support of readers. We gratefully acknowledge the following donations which strengthen our hands to this end, and assists in the extension of the Gospel message.

The following remittances were received during March and April:

General Fund — R.E. (Qld) \$2.40; M.E.S. (Vic) \$2; R.M.T. (NZ) \$50; Anon (SA) \$2; A & G.B. (SA) \$5; C.W.S. (NSW) \$6.30; N.H. (Vic) \$8; A.H. (SA) \$10; D.M. (SA) \$1; R.T. Qld) \$2.40; S.B. (Katanning Eccl., WA) \$10; M.S. (SA) \$20; R.J.P. (NZ) \$2; M.M. (WA) \$5; V.R. (Qld.) \$1.15; L.G. (Vic) \$10; H.P.B. (NZ) \$3.

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13. The Paganism that Paul Opposed

To The Bay Of Piraeus

We had planned to take the group down to Piraeus, to the Bay of Tourkolimono, and entertain them at a typical Greek fish dinner. We thought that this would kill three birds with one stone, and not merely the proverbial two! Firstly, the drive would have a scenic value, enabling the group to see the lights of Athens; secondly, the members would have the opportunity of viewing a typical Greek scene, of seeing the Greeks at close quarters in their own environment; finally, it was at Piraeus that Paul probably landed when he first visited Athens.

Paul arrived despondent and lonely. He was banned from returning to Thessalonica as he desired (1 Thess. 2:18); he had received severe opposition in Berea, and, driven from that city, he had made his way by boat to Piraeus, and from there walked to Athens, five miles distant. He was concerned as to the state of the newly-formed Ecclesias he had left behind, and, sending Timothy and Silas back to ascertain this and report to him, he awaited their return.

Now, under different circumstances, we made our way there, trying to create a picture of the Apostle in our mind.

But first we had to get out of Athens. The city was clogged with traffic, and our dark-haired driver found a difficulty in moving the bus along the crowded streets. We inched our way forward slowly. From our elevated seats, we looked down the long street which was absolutely packed on both sides with motor vehicles, in a hopeless traffic jam. Our driver excited the wrath of many by cutting in wherever he had the opportunity,

and it was only his skilful driving and fearless determination that got us moving at all.

Leaving the city we travelled rapidly towards our destination, and came, at last, upon a wide and beautiful bay that was almost ringed with lights. A black space in the far distance showed where the bay met the open sea, whilst in the round arch the myriad of lights shone like clusters of gems on a giant ring. Hundreds of small vessels were tied up at wharves along the shore, and hundreds of people were promenading along the esplanade.

In the restaurant, we sat at long tables, and were served with a variety of fish dinners. About us were Greeks enjoying themselves, and their tables were noisy with laughter. Dining out is a feature of Greek life, and they have a capacity for enjoying it to the full. It was interesting to our group to observe their ways, and a change from Hotel meals with which they had become accustomed. At a table, on his own, with his head in his hands, and looking morosely at us, was the tired-looking young man who represented our agents in Greece, waiting for us to finish so that he might take us on a short tour.

This short tour took us along the very pretty coastline, and on to the city. It brought us near to the Acropolis which was illuminated, and looked beautiful as it seemed to float in a sea of light. The Acropolis at night is an outstanding sight, and one of our members, Sister Wendy Jolly, was very anxious to see it. Now we had brought her there for that purpose. But poor Wendy! The exertions of the long day were too much. She was sound asleep!

The Eleusinian Mysteries

The following day we were scheduled to drive to Eleusis, Corinth, Mycenae, Epidaurus, and Nauplia. Each place has points of interest to Bible students. We left early in the morning, on a beautiful sunny day, made even more lovely with a touch of spring. The sun brought out the colour of growth, and was pleasantly warm without destroying the exhilarating spring air.

Leaving Athens, we travelled down the coastal highway along the Saronic Gulf which gradually took us into hilly country. It led past Daphni and on to Eleusis, famous for the ancient Greek mysteries. Eleusis was the headquarters of a form of paganism in ancient times, the real significance of which has never been discovered. The place and the significance of the rites excited the interest and curiosity of J. G. Fraser, author of *The Golden Bough*, who wrote of the Eleusinian Mysteries, and referred to its myths as "the brilliant rays of Grecian literature." It is a strange phenomena to me than men praise the stupid, childish myths of Greek gods and heroes, and yet ignore the majesty, beauty, and saving truths of the Word. The Scriptures are deprecated, but the myths of Demeter and Persephone, or the contradictory characterisation of Dionysus and Jupiter, are the subjects of praise and delight.

Excavations have been conducted by archaeologists in the mystic fields of Eleusis, and these have unearthed the remains of the ancient pagan temple that once disgraced the spot with its lewd rites. These are only in part, extracted from Homer's hymn to Demeter which, it is thought, is based on the ancient worship. How childish it all is in comparison to the sober words of truth. Perhaps it is of benefit to consider the form of worship of ancient times, to understand better what Paul had to oppose when he set forth the Truth.

The Eleusinian Mysteries are associated with the myth of the goddess Demeter and Persephone her daughter. The youthful Persephone was gathering roses, lilies and other flowers in a

lush meadow, when the earth gaped open, and Pluto, lord of the Dead, issued from the abyss and carried her off in his golden car to be his bride and queen in the gloomy subterranean world. Her sorrowing mother, Demeter, with her yellow tresses veiled in a dark mourning mantle, sought her over land and sea, and learning of her daughter's fate from the Sun, she withdrew in high dungeon from the gods and took up her abode in Eleusis. Here she presented herself to the king's daughters in the guise of an old woman, sitting sadly under the shadow of an olive tree beside the Maiden's well, to which the damsels came to draw water in bronze pitchers for their father's house. In her wrath at her bereavement, the goddess suffered not the seed to grow in the earth, but kept it hidden underground, and she vowed that never would corn sprout till her lost daughter should be restored to her. Men vainly prepared soil and sowed seed to no avail. They were in danger of perishing from hunger, and the gods of being robbed of their sacrifices, but Zeus (Jupiter) in alarm commanded Pluto to restore his bride Persephone to her mother Demeter. He obeyed, but also gave her the seed of a pomegranate to eat, which ensured that she would return to him. She did so during portion of the year, but, as Zeus decreed, two parts of the year she enjoyed with her mother.

Obviously this is related to the seasons, the third part of the year, when Persephone was with Pluto, being winter. The form of worship, as far as it is known or guessed at, was conducted with elaborate rites. There was a preliminary fast of candidates for initiation, a torchlight procession, an all-night vigil, the waiting of candidates, veiled and in silence, sitting on stools covered with sheepskins, the use of scurrilous language and obscene jokes, and the solemn communion with the divinity by participation in a draught of barley-water from a holy chalice.

There is an obvious link with the mysteries and rites of Eleusis, and Roman Catholicism. The expression: "Mystery, Babylon the Great, the

Mother of Harlots" (Rev. 17) is obviously pagan in origin, and can be linked with such rites as were explained to us.

But compare the childish nonsense of such myths with the sound and sober words of Divine revelation. No wonder that Paul wrote in such scathing terms of Greek philosophy when writing to the Corinthians. It was this sort of thing that he would have to combat as he moved down through Macedonia into Greece, to Athens and Corinth. Yet our guide thought more of Grecian myths and culture than of the Bible.

The Battle Of Salamis

From Eleusis, we looked out over the sea to the Island of Salamis, not far from the mainland. It was a scene of peace and beauty. The sunny sky, the bright sunlight, the deep blue of the ocean, and the green verdure on the island itself was very beautiful.

And the historical background made it interesting. It illustrated the prophecies of Daniel which predicted the rise and dominance of Persia, and the ultimate overthrow of this power by the Greeks.

Salamis was noted for an outstanding victory of the Grecian navy against overwhelming odds when attacked by the Persians in the time of Xerxes. Already Athens had fallen, and Eleusis (then independent of Athens) was under attack. Themistocles, commanded the Greek fleet, and thought out a clever plan to attack the much larger Persian fleet. First he confined the naval battle to the narrow channel between the island and the mainland. In this he was bitterly opposed by other commanders, who wanted the Greek fleet to be moved to the western end of the Saronic Gulf, not far from Corinth, where they had much greater opportunity of escape if the battle went against them. But he persisted in his plan and strategy. He then duped the Persians into attacking him. He secretly sent a trusted slave to the Persians with a message pretending sympathy, and warning them that the commanders of the Greek fleet were frightened, and intended to withdraw.

Xerxes took the initiative (as Themistocles desired him to do), and ordered the huge Persian fleet to attack and destroy the smaller Grecian fleet. But the size and numbers of the Persian warships hampered them in the narrow channel, whereas the smaller Grecian ships found it easier to manoeuvre. Fitted with ramrods, they darted hither and thither among the Persian ships, harrying them and driving one against the other. Then a wind sprung up favouring the Greeks; and as the Persians were forced to withdraw, the smaller, faster Grecian ships destroyed them one by one to complete the rout.

From the shore, not far from where we were, Xerxes watched the carnage, sitting on a throne at the water's edge. The sea became choked with the wreckage of ships and the floating bodies of slaughtered men, whilst the coast became piled high with dead. The year was 480 B.C., and the defeat was so decisive that it stemmed for a time the Persian conquest of Greece. Xerxes returned home after the defeat of Salamis, though he left a large force of soldiers on land, with orders to retreat north into Thessaly for the winter and to return and attack Greece in the spring. For a time the Greeks had triumphed. But the victory was followed by the Peloponnesian war (from 431 B.C.) in which Greek fought Greek. It commenced by war between the Spartan Alliance that controlled most of the Peloponnes, the Isthmus of Corinth and Megara; and the Athenian Empire embracing also the islands of the Aegean and the coast of Asia Minor. It was not until B.C. 336 that Alexander the Great came to power, and Daniel's prophecy of the attack of the Grecian Goat against the Persian Ram (Daniel 8) was fulfilled.

It was historically interesting to us to look down upon a scene of peace as we saw it, and try to recall the stormy day of war and death that Xerxes witnessed, and which helped to fulfil Bible prophecy. But time was moving on, and we had to do so also. Thus, calling the group together, asking them to board the bus, we commenced along the mountainous road that transverses the Isthmus of Corinth,

a distance of some sixty miles. It is a very hilly terrain, and very beautiful also as a vista of sea and mountain presents itself to view. But as we moved along, we thought of the lonely Apostle, tired, depressed, and isolated.

making his way from Athens to Corinth to await the arrival of Timothy and Silas, and to establish in that wicked city a lightstand of the truth.

— HPM.

For Meditative Study :

The Book of Ecclesiastes

WARNING TO YOUTH, FINAL SUMMARY AND ADVICE

Ever mindful of the brevity and uncertainty of life, and knowing by experience that there is no lasting joy or supreme good to be found apart from God, Koheleth strongly advocates that youth is the time best suited to commence making Yahweh the object of living.

To remember Yahweh, and to bear the yoke of service in youth, is most wise and beneficial counsel. In advancing years, mental and physical powers decline, so that full use of them should be made before that state sets in.

Our final chapter, therefore, begins with youth and ends with death in old age, thus completing the cycle.

By the use of appropriate metaphors, Koheleth illustrates the decrepitude and physical disabilities that accompany old age.

1. By the figure of a decaying house, the various parts can be identified with parts of the human body.
2. The metaphor of a winter's storm, illustrating an aged person's frailty and weakness in the face of approaching death.
3. The coming of night, with its total darkness, portraying the finality of death.
4. The deep sorrow and gloom of a household in which the master has passed away.

These metaphors express vital lessons depicting the decline and final ruin of the spiritual man, who, forsaking the light of truth, the constant feeding upon the life-sustaining word, wastes away, becomes unfruitful, hard of hearing, dim of vision, faulty in walk, unable to lift up his voice in full praise of Yahweh, until, at last, cut off from the life of God, he passes away into eternal darkness of Sheol.

The chapter can be divided into four main headings:

1. Yahweh to be remembered by youth . . . vv. 1-2.
2. Metaphors illustrating man's physical decline, and the inevitability of death . . . vv. 3-4.

3. The inestimable value of divine wisdom and instruction as a guide to life and lasting happiness vv. 8-12.

4. The final summing up and conclusion of the whole matter vv. 13-14.

1. **Yahweh To Be Remembered By Youth** — vv. 1-2

VERSE 1

"Remember now thy Creator" — Koheleth reminds us that Yahweh is a Creator. If we remember Him, allowing His commandments and precepts to mould our characters, then He will fashion us into vessels of honour and glory meet for use in His eternal purpose with creation (1 Cor. 3:9-13; Eph. 2:10).

"The evil days come not" — The carefree days of youth soon pass, and in their place come evil days: days in which the infirmities and weaknesses of both mind and body manifest themselves, bringing misery and discontent.

VERSE 2

"While the sun or the light of the moon or the stars be not darkened" — The sun, shining in its strength, the moon and the stars not darkened, but performing their God-given functions perfectly, are figures used by Koheleth to illustrate the healthy and strong body of youth — with eyes clear, mind alert, full of the activity and joy of living.

"Clouds return after rain" — Koheleth reminds us that the passing of one rain storm does not ensure continued uninterrupted fine weather. Storm clouds, bringing rain, sleet and ice, blotting out the light, will inevitably return with the coming of winter. So, the decay of the body, with its attendant infirmities and disabilities that darken and destroy man's enjoyment of life, will just as surely follow youth.

Metaphors Illustrating Man's Physical Decline, And The Inevitability Of Death — 3-7.

These verses present a figure of a decaying, tottering house, breaking up before the onslaught of a winter storm. The supporting pillars bend and sway; the trembling servants, being few and feeble, cease from their grinding and

hurry in from the mill; the door is shut against the tempest; and the inmates gaze fearfully from the upper windows into the gathering gloom. By this figure, Koheleth illustrates the evil effects wrought by advancing age, on man's mortal house of clay (2 Cor. 5:1-2).

VERSE 3

"When the keepers of the house shall tremble" — The keepers of the house, or body, which tend its needs, are the arms and hands. As a result of palsy, a common affliction of the aged, the hands continually tremble.

"The strong men shall bow themselves" — The strong pillars that support the house sway before the fury of the winter storm — describing the tottering, bow-legged gait of the aged, whose legs are too weak to support them (cf. Song 5:15).

"The grinders cease because they are few" — The teeth that grind the food decay and fall out; and because only few remain, occlusion is impossible, and the food is swallowed without mastication.

"Those that look out of the windows be darkened" — As the years advance, the vision deteriorates, and the image seen, once clear and sharp, is now dark and indistinct.

VERSE 4

"And the doors shall be shut in the street" — Elderly people are inclined to lose interest in everyday affairs. They feel it is too much trouble to go out in the street, to visit, or to entertain. Hence the doors of their abodes remain closed. As doors are opened by those wishing to communicate, and shut by those who do not, they represent the lips and mouth of the aged.

"When the sound of the grinding is low" — This can be understood as referring to the failing desire of elderly people for much food, or of the deafness that prevents them hearing any sound clearly and distinctly.

— R. KRYGGER. (To be Contd.)

GOD MANIFESTATION

Dear Brother Mansfield,

I have just read the first few pages of *Logos* on *The Conquest Of Sin*. How thankful we should be in the knowledge of this great Truth. Paul taught that 'the excellency of the Power is of God and not of us.' We are the clay, and He is the Potter. But there are different kinds of clay. Some are not fit for use. So that 'what the Law could not do because of the weakness of the flesh, God did.' How did He do it? We see that a Son of God was provided who was also Son of Man. He was 'born under the Law to redeem them that are under the Law,' including 'the law of sin and death.' At the age of 12, his declaration was, 'I must be about my Father's business.' And the exhortation to us is, 'let this mind be in you that was in Christ Jesus.'

The Father declared: 'I will hold his hand; he shall perform all My will.' Moses declared: 'The Lord your God shall raise up one from amongst your brethren, like unto me; unto him shall the people hearken.' Isaiah spoke clearly of Yahweh as Saviour, and the fulfilment is in Jesus. Jesus comprehended all that was written of him. Could he have hesitated in performing it? Was there any decision to be made against which the mind of Jesus would wrestle? The answer is found in the words: 'For the joy set before him, he endured the cross and despised the shame.' He willingly and completely gave himself to the divine will.

Thus Jesus walked the path set before him by Yahweh clear in mind as to his intention. With complete identification with the Yahweh, he could say: 'I and the Father are one.' Certainly he did say: 'Father, if it be possible, let this cup pass from me,' but instantly continued: 'Not my will but Thine be done.' As he said on another occasion: 'How else should the Scripture be fulfilled.'

I never hear the words at the Memorial Table without pondering this thought. Jesus sat down with the twelve. He took the bread, and holding it in his hands, he gave thanks, and then said: 'This bread represents my body broken for sin.' I discern in this the perfect union of the Son with the Father: 'greater love hath no man than this, that he lay down his life for his friends.' Again: "God so loved the world that He gave His only begotten son, that whosoever believeth in him might be saved." There was perfect harmony between Father and Son in that which was to be accomplished; and that is summarised in his last words: 'It is finished.'

The work which the Father entrusted him to do was to 'destroy that which hath the power of death, that is the devil' (Heb. 2:14). Those (sad to say) who do not understand the truth of those words will never have a Saviour. How 'few receive with cordial faith the tidings which we bring.' Have you ever considered what words the Lord would have uttered to the Father as he held the bread? They are not recorded. But in all that he did, and certainly in all that he said, there would have been complete unity with the Father; a perfect faith, even though he knew that three days and nights in the tomb awaited him. We pray that we may have a measure of that faith also.

— L. JOLLY (Adelaide).

Dear Brother Mansfield,

The February *Logos* supplement, *The Birth And Obedience Of The Lord*, was received here with the greatest pleasure. It was a draught of pure satisfaction. The quotations from Brethren Thomas and Roberts, as well as Sister Lasius, were most appropriate and helpful. How remarkable that these writings of a hundred years ago show a far better understanding of the deep things of the Truth than many of our modern Ecclesias, despite the advantages of education so readily available today. It gives me much joy to say a heartfelt Amen to the whole supplement. For it, I 'thank God and take courage.'

— A.M. (N.Z.).

Thoughts For The Times**SOLICITOUS FOR OTHERS**

"Brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Phil. 4:1). Ponder these words, reader. They are the expressions, not of a flatterer, but of a sincere and noble man — one who had, as we all should have, the salvation of others at heart. But why this affection on Paul's part, this earnest entreaty? Many things were at work in the apostle's mind. In the first place he had determined to be true to his apostolic mission, and this enjoined solicitude for others. He appreciated, too, as the result of his own bitter experience, the nobility of his brethren and sisters in their struggles to conform to the calls of the Truth. He had, also, strong faith in the judgment; he was positive that it would take place, and that acceptance and reward would be for those only who endured to the end. He had likewise a keen realisation of the pleasure which he would then enjoy in seeing many approved and glorified as the outcome of his much unselfish, though at times much misunderstood, labour. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19). With Paul the future was a real thing. Was he wrong? You know he was not. Do you aspire to be like Paul? It is to be hoped so. Pauls are needed — more ecclesiastical than one are pining and dying for the want of them. Are you like Paul? If you are, then you are not selfish, but willing to think of others, to work and endure for others, and to cut and contrive ways and means whereby they may be helped, and not hindered, in their strivings to reach the Kingdom. Paul was animated by love — by a genuine deep-down affection for Christ. It was this that made the apostle anxious to discover his duty, and equally anxious to perform it. It was this love that made his service in the Truth a pleasure, and his sacrifices a light thing. How great is the power of love! A Scriptural love is not to be confused with mere sentimentality, the excitation of the flesh; but is generated by an understanding of the word, and a self-sacrificing desire to see its truths extended on every hand; and its influence manifested by every son and daughter of God. Let us build up our love of God, and from this will be generated a love for one another.

This Month's Exhortation

How Sacred is Human Life ?

In a world of rising costs, the cheapest commodity is human life. On the roads, in time of war, it is slaughtered with impunity. Yet men speak hypocritically of the "sacredness of human life." How sacred is it really, in the sight of God? That is the question the following exhortation considers, based on the reading of Deuteronomy 7.



Is Human Life Sacred ?

The question above was prompted by comments made by sections of the community in discussing the result of a court case in France, in which the unfortunate parents who had taken the life of their maimed child, were tried.

Some condemned them on the ground that "human life is sacred." The statement is challenging. How do we view human life? Do we wrap it up with a cloak of special exclusiveness; then describe it as "sacred" ?

If so, a mistake is made. We are viewing human life from a standpoint never taken by the Creator Himself; nor one He would wish others to take.

Obviously, the key word in our enquiry is the word "sacred," and it may surprise us to learn that it is not found in Scripture. Our dictionary gives its meaning as: "Dedicated to religious use; consecrated, for example — the sacred beetle, or the sacred cow." The word has its origin in the middle English, or the old French term *sacren*.

After digesting the real meaning of the word, we are not surprised

it is not used in the Bible. The correct approach to the true value of human life is seen when we reflect again on the creation week, as recorded in Genesis; and more particularly on the events of the fifth day. The revised reading of verse 20 is: "And God said, let the waters swarm a swarm of living souls." God then added his blessing to these swarms of created creatures, and gave them the power to reproduce themselves (v. 22).

But God employed a different process on the sixth day when He created the first human being. Instead of producing a further swarm of living souls, who would be called "human beings," He took the dust of the ground, and the breath of life, and by the fusion of these two, man became as God described, "a living soul."

Professor James Hastings wrote: "Two elements constitute a living soul. Dust of the ground, and breath from the Almighty, and the result is — a unity."

Man in his created state, therefore, has no priority over the rest of the animal creation. Solomon underlined this fact in Ecclesi-

astes 3/18:

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; yea they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity; all go to one place; all are of the dust, and all turn to dust again."

Logically then, it must be argued that if human life is sacred, then so likewise must be all the rest of the animal creation, and we are brought to an absurd conclusion. One thing, only, places man above all other created things in the sight of God: his moral consciousness, together with a free will to use it to his weal or woe. Sad to say, our first parents decided to use it, to their woe, and the death sentence subsequently imposed, rests upon all their descendants. So, the grim words of Solomon are seen in every cortege.

But, though God's plan was thwarted in Eden, it was not defeated. God still proposes to populate this planet with a race of beings who will give honour to Him as Creator, by their loving obedience in all things. Thus from Eden down, the plan of God has never altered; although He has changed His methods.

What Constitutes Persons Holy

We turn from Adam to Abram. In Abram we see a human being giving to God what Adam failed to give. What was that? Obedience! Abram obeyed the call from God to leave his former associations and go into a land

which God would later show him. Later, God gave him the precious covenants of Promise, involving his descendants. Later to them God said: "You only have I known of all the nations on earth." It was because of this special relationship that something vitally important was required from them that was not commanded of any other nation. Moses was told:

"Speak unto all the congregation of the children of Israel and say unto them, ye shall be holy, for I, the Lord your God am holy" (Lev. 19:2).

Now it is in these words that we are drawn into the arena of holiness, as it affected human beings. But notice, the word was not "sacred" but "holy," meaning to set apart for God's use.

Actually God proposed to Israel to join Him in a working partnership. He is holy or exclusive, and desired His partner in the contract to be likewise. They were to become dedicated to Him both in their religious life, and in their personal obedience.

To that end, God provided all that was necessary. He taught them through the Law. He set before them the principles of holiness. If ever human nature was shown in its true light, and revealed to be far from "sacred," it is done so by the Law. Consider Deuteronomy 7 and the commandments given to Israel upon their entry to the land of promise:

"And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them nor shew mercy unto them. Neither shalt thou make marriages

with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:2-4).

There was nothing sacred about the Canaanites as far as God was concerned. Nor about their religious worship. Israel was again commanded:

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire" (v. 5).

Israel was given the reason for these military actions:

"For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (v. 6).

It was not for any special righteousness that Israel were chosen; it was because of those precious Covenants of Promise made unto their ancestor, Abram. It was on account of his righteousness that the nation were called out and named "holiness to the Lord."

The Gospel Is Exclusive

This was part of the Gospel which Paul declared was preached unto Abram. It is well that we should realise its implications. It was not the Gospel of universalism, which proclaims that God is the Father of all men, and that all men are brothers. Nor is the gospel current in the churches, wherein buildings, cemeteries, water vestments, bells and a multitude of other things, are "consecrated" to an apostate service. It is because of this false

approach to things held "sacred," that men today are enthralled in a ritual system as lifeless and as superstitious as those who worship the "sacred" cows and "sacred" beetle. No, the gospel preached unto Abram was a gospel of exclusiveness based on selection; a gospel demanding faith through belief in all the promises of God.

That Israel failed on their side of the partnership did not lower the Divine standard, nor wreck Edenic plans of God. On the very basis of man's evil ways God proceeded to build His own glorious work of good. In the fulness of time Jesus came. His life and character exemplified what the Father means when He said to the nation: "Be ye holy, for I am holy."

The Lord's life was only brief, but it was long enough for Jesus to produce — what no other being has ever yet produced — a perfect character in truth and in holiness. He manifested holiness in every department of life, and revealed a life of perfection necessary to atone for the sin of humanity, in all ages. Jesus came to truly confirm the promises made to Abraham. He not only confirmed them, but went on to enlarge them; then, on the eve of his ascension to heaven, he commanded his disciples to make converts to the faith of Abraham throughout the world: "Go into all the world and preach the Gospel to every creature; Whosoever believeth and is baptized shall be saved, but, whosoever believeth not shall be damned."

Holiness Becometh Us

So, the true Ecclesia was born, and as we look at those small communities scattered throughout the then known world, we see the firstfruits of that wondrous promise made to Abraham.

What then, is the position of true believers today before God? The Jews were commanded to destroy the Canaanites, but that is not required today. However, perhaps something even more vital is required by God from those who would worship Him in the truth. The Apostle Paul has named it in one word — separation.

"Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty" (2 Cor. 6:17).

It is that mental separation which is the first child of true holiness that marks out the holy from the profane; and not the separation which shuts itself off from mankind in the cloister or the nunnery. Paul surely had this in mind when he wrote to the brethren in Rome:

"For if the firstfruit be holy, the lump is also holy; and if the root be holy, so also are the branches" (Rom. 11:16).

Peter also had the same vision of the Israel of God after the spirit. He wrote:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his

marvellous light" (1 Pet. 2:9).

Do we here observe the requirements of true holiness? They embody all those attributes which God desired from Israel, but which, the nation as a whole failed to reveal.

It is the manifestation of these qualities that gives real value to a human life. Peter sums it up:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:22-25).

Thus, much more than the mere fact of being born is necessary to unite a man to his Maker; and to qualify a person for an entrance into the kingdom of God.

What is it? It is nothing less than the standard laid down in the Word: "Be ye holy, for I am holy." Again: "Without holiness no man shall see the Lord" (Heb. 12:14).

The prophet Isaiah shall be our final spokesman. He painted a lovely picture of ransomed humanity reaching its goal. May his words inspire us to manifest true holiness:

"And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called sought out — a city not forsaken" (Isa. 62:12).

— J. A. SWAISH.

The Sydney Controversy

The claim is being circulated, that the Riverwood and Yagoona Ecclesias acted against brethren concerned in the Sydney controversy, because of pressure being put upon them to do so from Adelaide sources.

For example, a recent letter contains the following statement:

“Either the Riverwood and Yagoona Ecclesias acted against the brethren concerned in the manner they did because they sincerely believed the brethren in question to be in error, or they acted under pressure from outside sources to take the extreme action they did. All the evidence points to the fact that little or no attempt was made towards recovery in any of the dis-fellowships that have taken place . . .”

We have received similar comments from other sources.

Such a lament is surely strange, coming, as it does, from a group that previously had been advocating wholesale disfellowship of entire groups of ecclesias; just prior to it advancing the theory of perfect obedience which has caused the present disturbance. What real “attempt towards recovery” had been made towards those it then urged should be disfellowshipped? Not that this justifies extreme Ecclesial action being taken against the group unless it is justified.

The suggestion has been advanced that it would not have taken place, but that pressure was exerted from “outside sources” to

force Riverwood and Yagoona to act as they did (disfellowship those concerned). This suggestion is entirely wrong. If any pressure was exerted, it was in the direction of delaying the proposed action, rather than otherwise.

The Ecclesias acted as they did on their own volition, and because they saw in the doctrine advanced, as well as the manner in which this was done, a challenge to a basic truth, and a dangerous disruptive influence within their community.

The theory that saints can render “perfect obedience” to the Father if they attain unto sufficient knowledge was being pressed in a very extreme fashion by some adherents of it. It reached the point that some even claimed to have attained to a state of sinlessness. We do not suggest that the authors of the theory claimed this much for themselves, but that they only hesitated to do so on the grounds that they had not made full use of all that was available to them from the Father. But we do claim that they can not be absolved from responsibility in leading others astray, in as much as they taught that what these errorists have taken to its logical conclusion. The serpent was condemned for the result of its teaching, not because of its motives in teaching.

Far from exerting pressure urging that action should be taken against the brethren concerned, we tried to minimise the heat of controversy. In fact, we were approached by the very brethren against whom action subsequently was taken. And when, in spite of our appeals, the Ecclesias concerned indicated that they were prepared to delay no longer because of the terribly disruptive effect of the controversy, we made one final attempt to prevent or delay the action contemplated.

We suggested that Ecclesial action be delayed if the brethren concerned give an undertaking that they would cease from propagating it among the brethren, whilst we debated the issue with them by correspondence, in order to establish the Scriptural truth of the matter. Further; in order that it could not be claimed that this would muzzle any discussion upon the theme, we offered to give the debate the widest publicity in an uncensored form.

The Ecclesias accepted the proposition, but it was rejected by those advocating the theory. In doing so, it was boldly stated that it was intended to pursue a policy of propagation in support of the theory, even though, already, it had plunged Ecclesias into turmoil, and was turning some from the truth. With the rejection of the proposition, the Ecclesias had no other recourse than to act as they did. Since doing so, they have enjoyed a greater measure of peace, to give themselves to the affirmative matters of communal life. On the other hand, those ad-

vocating the theory have launched their proselyting efforts. Brethren around the world are receiving a barrage of literature, in which the main teaching of the theory is carefully toned down, so that the unwary wonder what all the trouble is about.

To insinuate that the action that the Ecclesias were forced to take to preserve the truth and unity of their meetings was as the result of pressure from outside, is both mischievous and untrue.

To imply, as others have done, that the action was taken merely because of dispute over an interpretation of Brother Roberts' teaching, and not the teaching of the Bible is likewise incorrect. But should not such action be taken regarding an interpretation of the pioneers' writings, if it is true and basic? After all, the BASF is an interpretation of the main doctrines of the Truth by Brother Roberts; do we not endorse it as a basis of fellowship? Do we not endorse his interpretation of the soul as being mortal? We have been called in question because of the way in which we worded our proposition, in referring to the teaching of Brother Roberts in *The Blood Of Christ*. We only couched it in the terms we did because those advocating the theory had openly expressed their total rejection of this section of *The Blood Of Christ*, and we were prepared to affirm by Scripture what is taught therein. We could have advanced Clause 9 of the BASF (which the theory actually rejects) which is based upon the section referred to in

The Blood Of Christ, but the obvious intent of the Clause is changed by theorists to permit them to claim that they accept it.

The question has been asked: "Has our community so elevated the writings of our pioneers that they are prepared to split the ecclesias over an interpretation of Brother Roberts'?"

The answer to that is in the negative if the teaching is not basic. But if the teaching is basic, and a section endorses error, action should be taken against such. If brethren, or ecclesias, should reject the interpretation of our pioneers that the soul of man is mortal, certainly we would have to take action.

In *The Blood Of Christ*, and in Clause 9 of the BASF, Brother Roberts sets forth the proposition, endorsed by Scripture, that the Divine conception of the Lord provided him with the latent ability to manifest the character of the Father, which included perfect obedience to all that was required of him; the theory rejects that the Lord derived any such benefit as the result of Yahweh being his Father; and claims that any benefit was the result of example and education after he was born. We reject this conclusion, and were prepared to support the Clause in the BASF or the teaching contained in *The Blood Of Christ* by an appeal to the Word. It may have been better to have been more specific, but we had to act in a hurry, and were not able to establish the specific proposition under which we would debate. That, we thought, could come

later, if the general proposition were accepted.

Furthermore, no "split" is intended, nor is necessary. All that has been done is to exercise Ecclesial discipline against disruptive members with the object of restoring them.

It must be completely obvious to all, that the controversy in Syney has caused us a great deal of pain and anxiety. To imply, as some have done, that it is an argument centering on the interpretation of an unimportant detail in the expositions of Brother Roberts, and that "the Scriptural position has not yet been determined" is only indicative of a lamentable lack of understanding of the basis of the new theory, or of the Scriptural teaching concerning the effect and object of the Divine begetting of the Lord.

We believe that the issue is vital, and it is only because it is such have we opposed those with whom previously we have rejoiced to labour.

Sunday School Association

The insinuation has also been made that Brother Spongberg was "stripped" of the Sunday School Association, which has now been centralised in Logos hands in Australia.

Such a statement evinces a reckless disregard of facts. The truth is this: Some time before the present trouble erupted, Committee members of the Association asked that *Logos* take it over, as they felt the criticism was legitimate that the lessons had become too involved and difficult for the

child-mind.

We were not prepared to do this; though we stated that we thought others would be ready to do so. There, for a time, the matter rested. Ultimately, Brother A. Edgcombe was invited by Committee members, including Brother Sponberg, to take over the Association. He appealed to Ecclesias in the Adelaide suburban area to formulate a Committee to run the Association, and

this has now been done.

Ecclesial controversy is always difficult and most times hurtful; and we would remind readers that Ecclesial harmony is not aided by vague or uncertain insinuations. We suggest that they treat with reserve all that they read or hear concerning this controversy; and we remind them that we are prepared to answer any questions regarding it.

"WORK WHILE IT IS CALLED TODAY"

*In the name of God go forward;
Joyfully thy work pursue;
Sow thy seed in early morning,
What is done is not to do.*

*Do not look on what is distant,
With the near work do thy best;
Thou must sow if thou would'st gather,
Only busy hands shall rest.*

*It is dangerous to loiter,
Good it is to work alway;
Honourable is the sweat-drop
On the brow at close of day.
What will prosper or miscarry,
Canst thou ne'er beforehand know;
But we know in way of duty,
God before thee e'er will go.*

*In the name of God go forward,
Joyfully thy work pursue;
Sow thy seed in early morning,
What is done is not to do.*

The Danger of Timidity

"And Jacob said to Simeon and Levi: Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house" -- Gen. 34:30.



The Truth Endangered Through Folly

Our previous article examined the theme of "separation," as it is revealed in Genesis. From the beginning, God revealed His intention to separate unto Himself a "Godly seed" in contrast to the godless majority who prefer the way of flesh.

The tragic disregard of this principle of separation in the days of Noah on the part of the Sons of God resulted in the disaster of the Flood.

History repeated itself in the motivation behind the decision to erect the Tower of Babel. Once again the Sons of God lost their identity through compromise with the world.

Eventually, through Abraham, Yahweh formed the foundation of the nation of Israel in the twelve sons of Jacob. But in that very generation, the truth was once again in danger of extinction.

Dinah, daughter of Jacob and Leah, compromised her separateness by seeking out "the daughters of the land." In handling the tragedy of her subsequent defilement, Jacob apparently showed extreme timidity. He hesitated to

state clearly his position to Hamor, father of Shechem; and this left the way open for his sons to assume the initiative with disastrous results.

When Silence Proved Dangerous

Our words and actions, and sometimes even our silence, can make an impression on others for good or ill.

Jacob's silence, in response to Hamor's suggestion that Dinah might become the wife of Shechem apparently was taken by the latter to signify that satisfactory negotiations had been opened; for we next find him taking the matter up with Jacob's sons (vv. 5-6, cp. v.8). Jacob had failed to declare himself opposed to union with the Gentiles of Shechem; he had failed to convey to Hamor that he and his people were a completely separate people, called out to serve the God of Abraham. Had Jacob made his position quite clear, at the time of the initial approach from Hamor, discussions would have been terminated at that point; but Jacob's indecision caused Hamor to pursue the matter.

His object had been to "com-

muned" with Jacob, and subsequently he went out to "commune with the sons of the patriarch. Gesenius offers a most interesting comment upon the word: "The primary power . . . is that of setting in a row, ranging in order, hence, to lead, to guide . ." Hamor's intention was to take the lead in proposing an alliance between the two families; and all, of course, with an eye to the fact that it would be strongly to the advantage of his own people to establish such a confederacy (vv. 20-23).

Hamor stated his case to the sons of Jacob, in the presence of Jacob (v.11). He repeated his desire to see his son married to Dinah because of Shechem's great love for the girl; and, as an inducement, he made an attractive offer:

"And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us; and the land shall be before you; dwell and trade ye therein, and get you possessions therein" (vv. 9-10).

Again, The Serpent's Appeal

It was the same old story.

"Take our daughters unto you" (the lust of the flesh); "dwell with us; and the land shall be before you" (lust of the eyes); "trade ye therein, and get you possessions" (the pride of life).

But the appeal was in vain. The fleshly thinking of Jacob's sons having been stimulated, they formed a dreadful plan in order to exact vengeance upon the men of Hamor, so that the episode ended in a display of vicious

treachery, and cold-blooded murder. For, when they acted, it was in no sense to vindicate the righteous judgment of Yahweh; but to satisfy the heat of their own evil anger.

Like the serpent in Eden, Hamor felt that he had presented a sound case, and one which it would be difficult to refuse.

At this stage, Shechem added his appeal, including Jacob in his plea:

"If only I can win your favour, I will give you whatever you ask. Demand from me a huge bridal price and gifts; I will give you as much as you ask. Only let me marry the young girl" (vv.11-12 — Jerusalem Bible).

The brothers answered "deceitfully." They planned to wreak the vengeance which their fury and hatred craved. Hypocritically they insisted that the men of Shechem agree to becoming circumcised before negotiations could be satisfactorily concluded; and thus degraded a profoundly spiritual ritual to achieve their own fleshly purposes.

Hamor and Shechem accepted the condition laid upon them; completely unsuspecting the deceit and evil intent of Jacob's sons.

Fleshly Vengeance Exacted

But first Hamor and Shechem had to win over the men of the town. They did this by appealing to their personal greed and lust for possessions. They claimed that both the trade and status of the town would be improved if its people aligned themselves with Jacob in a covenant. This, however, required that their menfolk submit to the temporary pain

and inconvenience of circumcision. Their cupidity aroused, the men agreed to the proposition.

Then, with the men of the city physically helpless, Simeon and Levi struck without mercy. Why Simeon and Levi? Because they were the sons of the same mother as Dinah (v.25). They may have been foremost in urging that some such action be taken (see Gen. 49:57), for the other brothers knew of the intentions of these two (Gen. 34:27).

The result was wholesale murder: Hamor, Shechem and most of the city were slain with the sword.

This was no exhibition of Divine judgment, upholding the righteousness of Yahweh; but merely the outlet of carnal passion, unleashed to satisfy fleshly anger. And to add the final ignominy, the city was spoiled. The sons of Jacob swept off with everything of value (vv. 27-29).

Again Jacob acted with timidity.

"And Jacob said to Simeon and Levi: Ye have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house" (v.30).

The sons tried to justify their treachery and murder. They retorted: "Is our sister to be treated like a whore?" (v.30 — Jerusalem Bible). They remained implacable, and by these words, indicated all too clearly that it had

been their honour which had concerned them; and not the honour of Yahweh.

The Lesson Of The Incident

It seems as though Jacob profited from this terrible incident. He recognised the need for greater restrictions in regard to his family concerning the ways of the Gentiles. Before leaving the area of Shechem for Bethel, he gave strict instructions* to his household:

"Put away the strange gods that are among you, and be clean, and change your garments" (Gen. 35:2).

Remembering the significance of the two different words used to describe Dinah's defilement, it is not beyond reason that Jacob now looked back upon the real import of what had caused the tragedy.

In rebuffing his sons for the wild vengeance they had wrought upon the men of Shechem, Jacob had expressed fear for his well-being, and that of his family. But would God permit this incident to end in the destruction of Jacob and his twelve sons? Not at all. Did the surrounding Gentiles confederate in an attempt to destroy Jacob? "A divine terror struck the towns around about, and no one pursued the sons of Jacob" (Gen. 35:5 — Jerusalem Bible).

And so Jacob made his way to Bethel, guarded and guided by the unseen army of Yahweh.

He never forgot this terrible experience: Dinah's social visit to

* Jacob doubtless sought atonement for the treachery of his sons, and desired to cleanse his camp of the "strange gods" that had been introduced to it by those of Shechem whom his sons had taken captive. Cp. Gen. 34:29; 35:2 — "his household and to all that were with him." — Editor.

her Gentile friends that brought disgrace and terror to his whole household. On his deathbed, he mourned the events of that experience:

Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their selfwill they digged down a well. Cursed be their anger, for it was fierce; and their wrath, for it was cruel . . . (Gen. 49:6-7). **"They carried out their malicious plans . . . in their rage they have killed men . . . accursed be their rage for its ruthlessness"** (Jerusalem Bible).

Thus the dark incident of Shechem preyed upon the mind of Jacob to the end of his life. But trace again the story of fear and blood-lust back to its beginning. What commenced it? A seeming relatively harmless social visit, as some would view it. Dinah "went out to see the daughters of the land." Consider its terrible sequel: disorder, treachery and murder! Let young people bear

the lesson in mind. How often have others failed as did Dinah! Frequently exhortations to separateness are sometimes ridiculed on the score that young people need to learn something of the world; or, that a little "harmless" relaxation is good for them! The greatest care needs to be exercised; particularly in these Noahic times. The world can be very seductive in its appeal, and very often young people have not the experience to see the sophism of its reasoning. They need firm and wise guidance to that end.

The tragedy of Dinah occurred because she failed to honour and practise the doctrine of separation from the world; and because, when faced with the ensuing disgrace, the sons of Jacob sought vengeance through the channel of the flesh, and did not turn to Yahweh for guidance.

— J.U. (WA).

*(To be concluded next issue,
God willing).*

IS THERE SUCH A THING AS "CLEAN POLITICS"?

U.S. News reports that in the recent U.S. election campaign, names are called and innuendoes of scandal are spread — the theory being that votes can be attracted by defaming the candidates of the other side. The mud-slinging goes on as charges and counter-charges are made, and suits and counter-suits are filed, and the people wonder whether politics CAN be "clean"!

A serious doubt has been subsequently expressed as evidence of 'phone-tapping, stealing of documents and intimidating of opponents has come to light. At the present time, Nixon's future seems bleak. Certainly, his Office has lost much of its prestigious glow through recent revelations and unseemly activities. It is part of the weakening of the West that will give confidence to Russia to progress her claims for world domination.

True Parenthood

"Chasten thy son while there is hope"; it is the advice of eternal wisdom. He will get beyond shaping if you let him alone, and you will live to regret having been misled by the shallow popularisms that are rife on the subject.

The Gathering to Sinai

"Now when Christ comes, as I have shown in my second volume, he does not come direct to Zion. Moses, in his prophetic blessing of the sons of Israel, says, 'Yahweh came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran; and He came with ten thousand saints' (Deut. 33:2). He comes to Sinai before he can come from Sinai; and to Mount Zion consequent upon the Armageddon overthrow, by which the Sixth Vial is closed, and the Seventh Vial period is inaugurated. The time of the Seventh Vial is that portion of the time of the end chronologized in the words of Micah; 'according to the days of Israel's coming out of the land of Egypt' (Ch. 7:15)... It requires no proof that these days were a period of forty years. Hence, in the vindication of the Holy from injury and violence after the termination of the 2400 years, a judicial period of 40 years will be manifested"

(EUREKA, vol. 3, p.9).

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The Time Of The End

The epoch of the Time of the End is a longer period than the forty years of judgment alluded to by Brother Thomas above. The former epoch includes the latter as its terminal period; hence, to see the full scope of the Time of the End, we must realise that it embraces three important periods:

1. **The epoch of the Resurrection and of the gathering of the nations;**
2. **The epoch of the Armageddon gathering;**
3. **The epoch of the great and terrible Day of Yahweh (the 40 years' judgment on the nations).**

We believe that the Time of the End period began in June, 1967, with the restoration of Jerusalem to Jewish possession and control. We are convinced that this date marks the termination of both the 2300 days of Dan. 8:14, and the 1335 days of Daniel 12:12. Hence, we conclude that we are now living in that portion of the

Time of the End which we have tabulated above as the epoch of the Resurrection. Almost six years of this period have elapsed, and one might well feel that we must surely now be standing on the very threshold of the Lord's return from heaven, and of the resurrection of the dead. Though this wonderful event must be close at hand, we also bear in mind that we will never know the day nor the hour in advance of the event itself:

"Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (v. 44).

However, we are given to understand what will be the character of the times contemporary with the epoch of the resurrection. They will be times of unprecedented trouble and stress on a world-wide scale:

"There shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2-3).

As we view the contemporary world scene, we see much therein that is troubled and stressful; nevertheless, we are confident that conditions will worsen in order to comply with the picture depicted in the prophecy. The Lord's utterances concerning this time would suggest this:

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:24-26).

The Thief-like Advent

It is during such a terrible time of trouble as this that the Lord will steal in upon the scene like a thief, and the resurrection and gathering away to the judgment seat will take place. This will

take place largely unperceived by the general public. Were the work to be accomplished in relatively tranquil and prosperous times, it is likely that the sudden phenomena of many opened and empty graves, and of the sudden disappearance of all living Christadelphians from the contemporary scene, might agitate the curiosity and speculation of the public mind.* It is not intended that the general public should arrive at any realisation of Christ's presence on earth again until such times as:

"The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:26-27).

The cloud with which the Lord makes his appearance to the world is that "cloud of witnesses" some of whom are referred to by the Apostle (Heb. 12:1), so that when Christ goes forth to judge the nations, the judgment of the household will be over. Only then will it begin to dawn upon the world of the ungodly that it is the subject of a divine visitation:

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of

* We personally believe that the gathering away of the saints to the Judgment Seat will excite great public interest, though it will be overshadowed by the political and international distress of the times. A hint to this effect is given in Heb. 11:5, where Paul, speaking of the translation of Enoch, says that "he was not found," implying that a search was made for him. One day he was prominent before his contemporaries, proclaiming his warning message (Jude 14, 15), and the next day he was gone. A search was made, but he could not be found. He stands as a type of those who will witness the seventh millenium (cp. Jude 14), suggesting that a search will be made for those living saints who will be hastened off to the Judgment Seat — but they will not be found. As the gathering crises dominates the public mind, this strange incident possibly will be dismissed as the action of fanaticism on the part of a curious sect! — EDITOR.

the earth shall wail because of him" (Rev. 1:7).

By this time, both the epoch of the resurrection, and that of the Armageddon gathering will be completed and the time have arrived to implement the events of the great and terrible day of Yahweh.

The Gathering Storm

The Day of Yahweh will be preceded by what Christ styled "the tribulation of those days," that is, of the present epoch leading to the resurrection. This tribulation will trigger off a whole series of social and political upheavals:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken" (Matt. 24:29).

This suggests a situation of affairs in which both the political and spiritual guides of the people will prove incompetent to deal with the enormous problems that will engulf society, as a consequence of which they will be expelled from office. Reflecting these coming changes is the apocalyptic prophecy concerning the unclean spirits like frogs:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, the beast, and the false prophet. They are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:13-14).

This prophecy relates to events to transpire upon the entire area of Europe, both East and West. It will be the subject of a grand

political and spiritual unification: the upshot of which will be the proclamation of a common political, religious and social policy from the principal centres of European power. A change in the policy of Russia must occur, to permit of the development of the military dictatorship of Gog. By the exercise of force and shrewdness, he will bring about the political unification of political and religious Europe. Weakened by licentiousness, the nations will submit to the superior power of Gog; and the words of Christ will be fulfilled:

"Upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heaven shall be shaken" (Luke 21:25-26).

The reference to "the powers of heaven" being "shaken," suggests that existing forms of government must fall (Heb. 12:26-27). In Europe they will fall, or be swept away, to make room for puppet governments subject to the autocratic dynasty of Gog. Therefore, as we live at the epoch of the resurrection, we stand on the threshold of some of the most catastrophic developments and significant changes in world history. In view of this, it is interesting to see how brethren viewed the significance of the troubles of the times some forty years ago. In *Bible Truth* for November, 1931, there appears this comment:

"The signs of the times indicate the world is on the verge of some great and eventful changes. The world-wide unrest and distress are signs that Christ said will precede the second coming

(Luke 21:25-28). It is in such times as the present that many listen to the truth, read and search the scriptures, than in more prosperous times. Therefore 'preach the word in season and out of season'; for it is the Light that shineth in the darkness of these days."

Momentous events, indeed, were ahead. On 30th January, 1933, Adolf Hitler came to power in Germany, and many "great and eventful changes" ensued in justification of the brethren's anticipations of 1931. The last forty years have been times of growing national crises, and of vast changes in the political arena. Great "progress" has been made in the scientific field, particularly in regard to the forces of destruction. And now we look out upon a world destined to reveal even more significant changes than those of forty years ago.

The Need For Watchfulness

That being so, there is a real urgency in the Lord's admonition to watch, or stay awake! It is so easy to be lulled into a sense of false security, to imagine that the prosperity of the present will be of long duration, and that the promised advent of the Lord is not so near, nor so literal, as were once thought. After all, has not every computed date for the year of Christ's return been falsified by the march of events!

When such ideas are circulated, let us recall the words of the Master:

"In such an hour as ye think not the Son of Man cometh."

Prophecy indicates that in the Time of the End, atheism and wickedness will reach such a

climax as to compel divine intervention in order to prevent the world becoming as hopelessly corrupt as it was in the days of Noah. God's promise to Noah demands this:

"And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (Gen. 9:11).

God's words to Noah mean that He will never allow human society to become so wholly corrupt as it became then. Therefore, as we view the increasing likeness of these times to those of Noah, we conclude that God must soon intervene in human affairs by sending His son from heaven. Joel's prophecy shows that such intervention is close at hand:

"For, behold, in these days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations" (Joel 3:1-2).

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Yahweh. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come get you down; for the press is full, the vats overflow; for their wickedness is great" (Joel 3:11-13).

We have witnessed the restoration of Judah and Jerusalem, which, according to Joel, marks the commencement of the Time of the End. Joel's words suggest the following three great developments take place in this period:

1. All nations are gathered; i.e. by one or other of the two great opposing coalitions.
2. They are brought down, or drawn into the arena of Armageddon;

3. Yahweh openly intervenes in human affairs — through the agency of Christ and the saints.

We are living in the opening stages of the Time of the End; a period that will terminate with the "gathering" of the nations for judgment. During that period, but prior to the gathering of the nations, our "gathering together unto Christ" (2 Thess. 2:1) will take place; hence the period may justifiably be styled the Epoch of the Resurrection. It is whilst the "unclean spirits" like frogs are performing their work of "gathering the kings of the earth and of the whole habitable to war," that the long prophesied advent of Christ, and the resurrection of those responsible to judgment, takes place:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

The "blessing" pronounced here has two applications: immediate and future. Paul shows how this is possible in his instructions to Timothy:

"Exercise thyself unto godliness; for bodily exercise profiteth for a little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:7-8).

We shall find blessings both now as well as in the future, if

we are energetic and faithful in being exercised in godliness. In that regard, the wise man Solomon makes the following observations:

"The integrity of the upright shall guide them."

"Righteousness delivereth from death."

"The righteousness of the perfect shall direct his way."

"The righteousness of the upright shall deliver them."

"The righteous is delivered out of trouble."

"Through knowledge shall the just be delivered."

"He that diligently seeketh good procureth favour."

(Prov. 11:3, 4, 5, 6, 8, 9, 27).

Prophecy reveals that we must pass through a "time of trouble," but though that be the case, we need never fear the experience, providing we diligently exercise ourselves in godliness. But if we allow the environment of "surfeiting and drunkenness" and "cares of this life" to affect us adversely, in the pursuit of fleshly interests and gratifications, we can be in danger of being taken off guard. Christ warns:

"Then that day shall come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth" (Luke 21:34-35).

Let us heed Christ's warning voice in these closing days of Gentile times.

— R. Pogson (NSW).

MILLION RUSSIAN TROOPS ON CHINA BORDER

Airfields still being opened. There is more Soviet firepower trained on China than on Europe. Never before in history has there been deployment of troops of such magnitude without a war taking place. China claims large parts of Russia. (US News).

Perhaps China is one of the "hooks" by which God is holding Russia in leash until the proper time arrives for her to be "brought forth" (Ezek. 38:4).

6. The Origin of Jesus

In our remarks on "Jesus" referred to above (*Eureka* vol. 1, p.98), we have spoken of the etymology of this name. We repeat that it signifies *He shall be*; and in the form *ani Yahweh*, signifies, "I, the Spirit, am He who shall be." The individual *who was to be* — he who was promised to Eve in Gen. 3:15; to Abraham in Gen. 15:14; 12:12; to Judah in Gen. 49:10; to David in 2 Sam. 7:12-14; Isa. 9: -7 — was the personage indicated by YAHWEH *He shall be*, styled, in Hebrew "the Messiah"; in Greek, "the Christ"; and in English, "the Anointed." Now, the Spirit said by the prophets, *I shall be he*; and here, in the apocalypse, we find the Spirit and Jesus speaking as one.

Now, the "Seed of Abraham," genealogically considered, must partake of Abraham's nature — must partake of flesh and blood. The Spirit, therefore, in effect said, *I shall become flesh and blood*. But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which the spirit may be elaborated into flesh and blood. The Bible testifies that *all things are out of Deity, who is spirit*. The Eternal Power formed Adam out of dust. Spirit is the basis of all created things, and, according to the will of the Creator, becomes rock, dust, sea,

vegetable and animal, in all their diversity of form and beauty. All the resurrected who shall be approved, will become spirit; "for that which has been begotten of the Spirit is spirit" — begotten subsequently to their post-resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit, (and some flesh and blood will become spirit without tasting of death, Paul says), why may not spirit become flesh and blood?. It is but a reversal of results from a change of process.

The name, then, in connection with the testimony of the prophets, indicates *a conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man. In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God"; but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these, it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary's ovary; and caused an ovum, or "seed of the woman," to be deposited in her womb. Here, as

the spirit-germ of the second man it remained the usual "set time," subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem; and duly named Jesus, or *He shall be who shall save* — both "Son of God," and "Son of Man," which the first Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David's daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain was the fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not Son of God; and consequently would not have answered to the testimony of the name.

The *Yahweh-Name*, then, presents itself to us in prophecy and in history. To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical personal illustration of it. The *Yahweh-Name* in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the *Yahweh-Name*, as exhibited in the writings of the prophets, is to "know the joyful sound" — to

believe "the gospel of the Deity which He had promised before by the prophets in the holy scriptures," concerning His Son the Christ, made of the seed of David according to flesh, and constituted Son of Deity in power according to spirit of holiness (Rom. 1:1-4); and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand "the things concerning the kingdom of the Deity, and the name of Jesus Anointed" of the Spirit (Acts 8:12). In the teaching of Jesus "the name," "the gospel," and kingdom of the Deity," are interchangeably used. Thus in Matt. 19:29, he says, that every one who forsaketh anything "*for my name's sake* shall receive an hundredfold, and shall inherit aion-life"; in Mark 10:29, he says, that there is no man that hath left anything "*for my sake and the Gospel's*, but he shall receive an hundred fold in this time with persecutions; and in the coming life aionian"; and in Luke 18:29, he says, there is no man that hath left anything "*for the kingdom of the Deity's sake*, who shall not receive manifold more in this time, and in this time, and in the Aion to come life aionian." Hence, to hold fast the Spirit's Name and not to deny his faith, is to be "rooted and grounded in the faith, and not to be moved away from the hope of the gospel," as in the case of the Pergamians. They were suffering tribulation for the kingdom and glory of the Deity, to which they had been invited by the gospel of the name they had

obeyed. They held it fast as their hope; and, as Pliny testifies, no power or terror could compel them to abandon the position they had assumed in regard to it.

— J. THOMAS,

Eureka, vol. 1, pp.275-277.

Editorial Note

Speaking of the Christ, Yahweh's firstborn (see Ps. 89:27), the Psalmist, in the spirit of prophecy declared:

*Then Thou spakest in vision to Thy holy one,
And saidst, I have laid help upon one that is mighty;
I have exalted one chosen out of the people*" (Ps. 89:19).

The one referred to is the Lord Jesus Christ, who from his divine conception, received the latent ability to develop the character of the Father, as indicated by Brother Thomas above.

The new theory, emanating from Sydney, claims to have the support of Brother Thomas, though it categorically rejects the teaching of Brother Roberts in such works as *Law of Moses* and *The Blood of Christ*.

However, the extracts taken from the writings of Brother Thomas, and published in this series, gives the lie to such claims. Brother Roberts was at one with Brother Thomas on this theme, and the new theory is at variance with it, and with them.

What is the basic teaching behind the new theory? It is this: that whilst Jesus is the son of the virgin Mary, he derived no latent help from the fact of his divine

conception; and therefore the character that the man Christ Jesus developed was solely the result of education and example after his birth.

From this it is reasoned, that as education and example were all that were necessary to develop the perfect obedience of the Lord Jesus, any other member of the human race, given the same aid of education and example, could have accomplished what the Lord did. In fact, in discussion, it was claimed by one of the main protagonists that granted the same measure of educational aid, other men of the human race, could have acted as saviour, and in support thereof, he drew attention to the title of "saviour" given to the Judges of Israel.

However, his companion differed from this on the grounds that the saviour of mankind had to be a son of God. When it was asked why this was necessary, inasmuch as all that was required was education and example, the answer was given that a Father/Son relationship had to be established for two main reasons:

1. Because it would be unjust for God to put to death another man's son;
2. The Father/Son relationship established an area of example not available to any other individual.

To these statements there follow the logical answers:

1. If it is unjust for God to put to death another man's son, why were the Apostles (and others) appointed unto death? Paul wrote: "God hath set forth us the apostles last as it were appointed to death" (1 Cor. 4:9). They were given over to a life of martyrdom.
2. Is not a Father/Son relationship established when the Truth is accepted?

Seeing that John Baptist was "filled with the Holy Spirit from his mother's womb" (Luke 1:15) would not a relationship be established between him and the Father?

In contrast to the fallacious reasoning of the theory, which claims that the Lord received no latent benefits through his divine conception, notice the care by which Brother Thomas discourses on this theme.

He sees the babe born as "a conversion of Spirit into flesh and blood"; he writes of the conception of the Lord as "the spirit-gem of the second man," which "at the appointed time was born the babe of Bethlehem; and duly named Jesus, or He shall be who shall save."

He compares him with the "first Adam," who, unlike the beasts of the earth, was made "in the likeness and image of God," and because so made had a mental constitution, or capacity, far higher than that of other creatures. On the other hand, Seth was in the "likeness" of Adam, for the Fall had intervened. As Brother Thomas shows in *Elpis Israel*, the "law of sin and death" (Rom. 7:23) has so deformed the image in the posterity of Adam that "it required the appearance of a New Man, in whom the image and the likeness should re-appear, as in the beginning" (p.40). As Adam, in the beginning, was given the capacity to manifest the qualities of the Elohim, so was the Lord Jesus. This was brought about by the Divine conception of the Lord, as Brother Thomas shows above. The one born had latent capacity and capabilities greater than his

contemporaries, though his nature was identical with theirs. Yet those capabilities were only latent, and therefore had to be developed, in order that the character of the Father might be revealed in the Son. Education and personal will-power were also required for that to be accomplished; yet it was essentially a work of God (Rom. 8:3; 2 Cor. 5:19), so that Christ could say, what no one else has ever been able to say: "He that hath seen me hath seen the Father."

Brother Thomas, above, shows that the Yahweh Name is bound up in this development, and can not be understood apart from it. John declared: "We beheld his glory *the glory as of the only begotten of the Father*" (John 1:14). That which was "begotten of the Father" was not the nature of the Lord in the days of his flesh, but his latent ability to develop the Divine character. Thus John again says: "Whosoever is born (lit. begotten) of God doth not commit sin: for his seed remaineth in him" (1 John 3:9). A person "begotten of God" is strengthened to conquer sin, whether the begetting be spiritual, by the word, as in our case (see 1 Pet. 1:23) or literal, as in the case of the Lord. In our case, because the flesh is so strong, and our capabilities so limited, the victory is never complete; whereas the Lord received the latent ability to conquer the flesh and manifest the Divine character, and did so by willingly submitting to all that was required of him (Phil. 2:6-10). The fact that the Lord

was given the latent ability to completely reveal the character of the Father, does not detract from his own part in the process, for without his co-operation, the voluntary giving of himself, the fullness of glory would not have been manifested.

But he did do so, and the work of the Father was completed by the willing obedience of the son. And it was a work of the Father. Paul wrote:

"What the law could not do in that it was weak through the flesh, God (did) . . ." (Rom. 8:3).

"God was in Christ reconciling the world unto Himself" (2 Cor. 5:19).

"The arm of Yahweh was revealed" (Isaiah).

The facts set forth above are expressed by Clause 9 of the Statement of Faith. This reads:

"It was this mission (obtain a title to reclamation by perfect obedience) that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God."

Notice that the clause emphasizes the "begetting" of the Lord Jesus, and not his birth. It does so for the reasons advanced in *The Blood Of Christ* by Brother Roberts, who also composed the *Statement of Faith*. The advocates of the new theory declare that they endorse this clause, but they can only do so by so changing the obvious meaning of it to teach something else!

The clause attributes the sinlessness of the Lord in part to his miraculous "begetting," but this is denied by the advocates of the

new theory. Moreover, the BASF also claims that "perfect obedience" is not possible on the part of one begotten "of the will of the flesh," as the word "necessitated" clearly implies. The new theory denies outright that the begetting of the Lord contributed in any way to him being "a sinless bearer" of condemned human nature; and yet those advocating it, boldly claim that they accept the BASF "without reservation." This is simply not true as discussion has clearly shown.

It should also be clearly understood that mere "sinlessness" was not enough; for, after all, it is but the negative side of Christ's offering. In addition to avoiding sin, he had to reveal the Divine character in perfection: his thoughts, words, deeds were those of the Father and not of the flesh. This is an aspect of Christ's offering apparently not recognized by those advancing the new theory. Sin is limited to "transgression of law." But there are other definitions of sin. Another word used to describe it (*hamartia*) signifies "miss-the mark." What is the mark? the perfection of character manifested by Yahweh, and exhibited by the Son. When we fall short of that perfection we sin just as we do when we transgress law. Has anybody ever risen to the heights of Christ's manifestation of the Divine likeness? Is it possible for anybody to do so? The new theory claims that it is. The truth reveals that it is impossible because, for one thing, no human person, apart from the Lord Jesus

possesses the potential, the capabilities to do so. Where did he derive such potential? From his divine begetting. To that he gave witness when he declared: "He that hath seen me hath seen the Father": when he disclaimed that his words and deeds were his own; when John declared: "We saw his glory, the glory as of the only begotten of the Father full of grace and truth." Let brethren awake to the wonderful miracle of Christ, and to the mercy and love expressed by the Father in providing such a one for the salvation of helpless humanity.

Comment From "The Christadelphian"

Christadelphian teaching has been consistent upon this point of doctrine from the very beginning, rejecting the concept that Jesus was "mere man," and emphasizing the principle and doctrine of God manifest in the flesh. The late Brother John Carter, in *The*

Christadelphian for 1953, p.334, wrote:

"These elements are peculiar to the man Christ Jesus; he had a divine paternity, a royal descent on both sides, and while sharing our nature manifested the righteousness which was of the very character of God Himself. Jesus presents us with a phenomenon without parallel among men. The fact of Christ is not simply the fact that he once lived, but that he was such a one as the composite picture of the four gospels portray. What is the explanation of him? It is simply expressed in the words that he was the Son of God — simple words which convey a profound truth. For the Holy Spirit overshadowed a virgin of David's line, and she conceived and bare a son, the son of God. The body thus prepared to be offered for the sins of the world, was uniquely fashioned. As a child bears the imprint of both parents, interwoven in the formative processes from conception to birth, so the child Jesus not only inherited the flesh and blood of his mother, but uniquely he was 'the express image of His (God's) person,' to use the language of the A.V. On such a theme inspired words only can be a mould for thought."

THE CREATOR

"O Lord how manifold are Thy works! In wisdom Thou hast made them all; the earth is full of Thy works." So exclaimed David by the Spirit, and so must every man feel who is enlightened to apprehend and love the God of David. On every hand we are confronted with the manifest products of divine wisdom. Our own bodies, in every part and fibre and movement; the million vegetable structures, from the tiniest fungus to the oak of the forest; the teeming world of animate life in land and ocean; the glorious arch of heaven with its azure depths, and the stupendous and shining machinery of the starry host — let the mind reflect on them, and there is but one deliverance at all adequate to vent the logical issues forced on the wondering mind, and that is the exclamation of David. Truly, the hand that made them is divine. In wisdom — perfect wisdom and measureless power, they have all been and are continually sustained.

— R.R.

TERRORISTS FROM LEBANON

Since June, 1967, there have been 59 Israeli deaths as the result of terrorist action from Lebanon, while 240 persons were injured. Well over 300 terrorists have been killed by Israeli forces in the area, while another 364 were injured, and 34 more taken prisoners.

14. "... we came to Corinth"

Acts 18:1

Along The Corinthian Highway

The road along the Corinthian Isthmus provides a glorious vista of mountain and sea. On the day we traversed it, the sun was shining brightly, and the sea responded to its warm caresses with a bright sparkle on its deep blue waters. It was spring-time, so that green foliage covered the mountain slopes and the islands that stood up in the Saronic Gulf, adding to the colour and beauty of the scene.

In the coach, the group was relaxed, enjoying the view, and discussing the significance of the place. Did Paul travel along this road when he left Athens for Corinth (Acts 18:1), or did he make the journey by sea? It is approximately forty miles by road, and a day's sailing by sea. If he came by road, it would have been along this mountainous route, and would have been a tiring journey for the Apostle. But it would have been one that would have given him opportunity for meditation; and the Apostle enjoyed such occasions. I felt that he may have come by road, and I tried to imagine the lonely Apostle making his way along this route, burdened with the cares of Ecclesial life.

For, at the time, Paul was greatly concerned over the Ecclesias in Macedonia (in Thessalonica, Philippi, Berea, etc.), subjected as they were to bitter hostility and persecution on the part of both Jews and Gentiles. He had arrived at Corinth, and first sought employment. This brought him in touch with Aquila and Priscilla. Aquila was a tent-maker, and so was Paul; and probably the former gave employment to the latter; whilst also, most likely, the latter converted the former.

Be that as it may, a life-time friendship was established that will flourish again in the Kingdom. Meanwhile, Paul visited the synagogue, to preach

the word to the Jews. But his thoughts were still with those he had left in Macedonia, and his preaching lacked its normal zest. But once Silas and Timothy arrived with their good news of the Ecclesia, Paul's spirit revived. "He was pressed in the spirit, and testified to the Jews that Jesus was Christ" (Acts 18:5).

And so a large Ecclesia was established in the wicked city of Corinth!

Tourism In Greece

But my reverie was broken by the voice of the guide. He told us something of tourism in Greece. Before the war this was largely undeveloped; and only about 5,000 people visited the country each year for that purpose. But since 1950, efforts had been made to improve the roads and hotels, and to stimulate interest in tourism. In consequence, 1950 saw some 7,000; but in recent years the influx has been tremendous. In 1970, some 2,200,000 visitors came to Greece, and spent some \$250,000,000. The following year saw this increased by a further 300,000, and in 1972 to over 3,000,000 tourists. There is an acute shortage of accommodation. In Athens, there are some 36,000 beds in hotels, etc., but all have been taken up to the end of September; there are 18 ships conveying tourists to the islands of Greece, and all are completely full to the end of September (we were travelling in March).

The guide's voice was like an echo of Daniel the prophet: "Many shall run to and fro . . ."

Meanwhile, the character of Greece is being completely changed by the increase of tourism; whilst the influx of money is bringing greater prosperity to the country. Tourism is the most profitable industry today; and is growing so rapidly that there is not sufficient

accommodation available. In 1972, the Government attempted to capitalise upon the trade, and ordered that all entrance fees to archaeological sites be immediately doubled. No adequate notice had been given of this intention, which meant that Tourist Companies would either have to increase their charges, or lose money to keep faith with their commitments. So the Tourist Companies went on strike, and threatened to cancel all arrangements unless the Government capitulated — which it did.

The Ancient Town Of Megara

A notice attracted our attention on the right of the road. It announced in Greek that we were on the outskirts of Megara. It is a small town occupying a couple of low hills. The guide pointed it out to us, and announced that it was from here that Byzas sailed about 657 B.C. Few heeded his comment, so later we tried to explain the significance of the place. In those ancient times, Megara was a town of great importance, and competed with Athens and Corinth for the domination of certain areas. It was the capital of the district of Megaris, and the Megarians were noted for the colonies they founded in different parts of the ancient world. Byzas was a notable example of their zeal in that regard, and sailing north he entered the Sea of Marmara, and proceeding along what is today known as the Golden Horn. Landing on the Bosphorus, he established a Greek colony on the most easterly of the seven hills of what is now modern Constantinople. The city became known as Byzantium, or the City of Byzas.

Its strategic importance was great. Not only did it have a large and beautiful harbour, but it also controlled the Euxine grain trade, and developed a lucrative fishing industry. Later, in the days of Constantine, the city was greatly extended, and re-named Constantinople. Today it is known as Istanbul.

But the name Byzantine lives on, as the members of the tour ultimately learned; for, in archaeology, the Byzantine epoch relates to the time of Con-

stantine (323-337) down to the fall of the city to the Turks in 1453. Thus the little town we were passing was really a place of some importance in our discoveries.

For example, when we stood outside the walls of Jerusalem, the Israeli guide pointed out the difference between Crusader, Byzantine, and Herodian stonework; recalling the little town we passed on the way to Corinth, and the intrepid sailor who made his way to the Golden Horn, to found the ancient city.

Nero And The Corinthian Canal

As we neared the Corinthian Canal, the scenery became even more spectacular. We could now see both oceans: the Corinthian Gulf to the right of us, and the Saronic Gulf to the left. In the distance, to the north, were the dark bulk of the Parnassus mountains. It was all very beautiful on that pleasant sunny day; the bright sunshine brought the colour out to the best advantage, and cameras were clicking merrily as members took photos from the windows of the coach.

In Paul's day, Corinth was served by two ports: Cencrea on the Saronic Gulf, and Lechaemo on the Gulf of Corinth. We learn from Romans 16:1 that there was an Ecclesia at Cencrea, and that Sister Phebe was a faithful servant if it. Some photos were taken of the site of Cencrea, but little of the ancient town remains.

Our coach pulled up on the other side of a bridge that spans the canal, and we had the opportunity of taking photos from this vantage point. The sight is quite impressive. In length, the Canal is between four and five miles; the depth of water is some 24 feet; its width is some 75 feet. The canal had been cut through a high hill at the narrowest part of the Isthmus, so that the bridge is about 170 feet above the water. As we viewed the scene, a large vessel made its way along, whilst a train sped across an adjacent railway bridge. At the other end of the canal, other vessels were waiting to enter. Unfortunately, the footpath across the bridge is very nar-

row, and this gave us some moments of anxiety, as the traffic is quite heavy across, and in the excitement of the moment, tourists are apt to walk off and on to the road without heeding the danger. So with the guide we watched the group, rather than the scenery, to try and prevent any accidents.

Before the canal was cut, vessels had a long journey by sea. For example, a ship leaving Corinth for Athens, would have to sail down the Gulf of Corinth, through the Mediterranean Sea, around the Argolis, and back up the Aegean Sea. Therefore, the need of a canal through this narrow point of the Isthmus was apparent from the earliest of times.

And attempts had been made to cut one. Alexander the Great, Julius Caesar, Nero, and others, tried to do so, but were obliged to abandon the project for one reason or another. In A.D. 66, two years before his death, Nero attempted it. On an appointed day, the Emperor left Corinth at the head of a brilliant gathering of notables, and reaching the site of the canal, dramatically snatched up a lyre and sang an ode in honour of Neptune and Aphrodite. He then, to the sound of music, dug some earth with a golden spade, and collecting the sods in a basket, slung it on his back. He then made a speech to the assembled labourers, which included six thousand Jews recently captured by Vespasian from the lake-side villages of Galilee where the Jews had risen against Rome. They were the first prisoners from the Jewish War that culminated in the destruction of the Temple as predicted by Christ.

But Nero's attempt proved but a dream. Like others that had been made, it had to be abandoned, and it was not until 1893 that the canal was cut. In Paul's day, in some cases, smaller vessels were conveyed across the Isthmus at this point by land. A special road was built for this purpose, with a track along which the vessels could be drawn from one ocean to another.

Thus the site was not only spectacular, but Scripturally interesting. It not only took us back to the labours of

Paul, but to the prophecies of the Lord Jesus relating to the tragedy of guilty Judea, and the overthrow of the Temple in A.D. 70. We spoke of these things to others of the group as we stood on the bridge and looked down on the canal itself. We pointed out the direction of Cenchrea, where Phebe's Ecclesia had been situated; but as she had travelled to Rome with Paul's Epistle, she would have taken ship at the harbour of Lechaemo, on the Gulf of Corinth, thus saving some hundreds of miles of sea travel.

During World War II, the allies tried to block the canal to prevent enemy shipping from using it; but it was protected by the Germans, using the dominating heights of the Acrocorinth for that purpose.

We moved on from the canal towards ancient Corinth. We now had the Gulf of Corinth to the right of us, with its blue waters sparkling in the sun. The coastline of Greece is very beautiful, made even more so by the innumerable islands that stand out from its rocky shores. Ary, our guide, told us that Greece possessed over 1200 islands off the mainland. In ancient times, the city of Corinth occupied an important position in world strategy and trade. It was a cosmopolitan city, with a very wicked reputation. To it came people from all parts of the world, and from all walks of life. A road connected the city with the main harbour of Lechaemo, called the Lechaemian Road. As visitors in those days traversed this road, it led them to the very centre of the ancient city, at the foot of the very high and dominating Acrocorinth, which stands boldly up from the plain. On its summit, in full view of all, was the Temple of Aphrodite, the Temple of Love, or Lust, with its priestly prostitutes. They set the "tone" of the whole city, so that it was noted for licentiousness and lust of every kind. The environment lent itself to this. The pleasant climate, the luxurious scenery, the rolling plains covered with vines (the word "currant" comes from Corinth), the busy, cosmopolitan crowds that thronged the streets all contributed to an atmosphere of relaxation and pleasure. Yet, in those evil surroundings,

an Ecclesia was formed which, though it caused the Apostle great concern, also drew from him outstanding expressions of love.

We moved towards the ancient ruins. They were fenced off to prevent trespassing, and tickets had to be purchased to enter. So when these had

been obtained, we walked through the gates, to move along the intersecting street of Corinth, giving access to the Agora. Along that road the lonely Apostle likewise would have made his entrance, some 1900 years ago.

— H.P.M.

DARWINISM AND HISTORY

"The wisdom of this world is foolishness with God" — 1 Cor. 3:19

Darwin's book, *Origin Of The Species*, was published in 1859, a period in England's history when the policy of *laissez faire* (government abstention from interference with individual action, especially in industry and commerce) held sway and was unquestioned.

It claimed that the principle of "natural selection" and "the survival of the fittest" are true in the development of the species; and that the account of creation, as divinely revealed in Genesis, is false.

When the book was published, ruthless exploitation, not only of male workers, but also of females and young children, prevailed throughout industry.

It was an era of low-grade living, when men, women and children toiled for sixty to seventy or more hours weekly for a pittance; when malnutrition, poverty and slums were common.

In Africa, natives were oppressed by various European powers which set out to divide the continent between them. They were exploited as work groups, and were compelled to build railways, clear and cultivate the land, and generally to enrich their oppressors, who rationalised the misfortunes of others as the operation of the "survival of the fittest."

Even colonial wars of expansion were justified on those grounds, for colored people were regarded as inferior to whites, and therefore less fitted to survive. Darwinism provided the exploiters with a "reason" for their selfishness, and also buttressed the prevailing economic and political acceptance of *laissez faire*.

This probably accounts for the acclaim Darwinism received in certain financial and other influential circles. Some scientists, too, who saw their future as being occupied wholly with pure science, embraced Darwinism, and hardened their hearts against the sufferings of the poor, so graphically depicted by Charles Dickens, but which lay outside the ambit of pure science.

After over a century of Darwinism, the theory is still unable to explain how matter originated, how dead matter could give rise to life, and how the natural laws that operate throughout the universe could have evolved from the primeval chaos which Darwin claimed evolutionary beginnings.

What of natural selection? Evolution teaches that small mutations (changes) occur gradually, causing various forms of life to change into different kinds of life-forms. Darwinism surmises that natural selection utilised these mutations in slow, evolutionary changes.

However, the *World Book Encyclopaedia* (1966) states that "mutations rarely occur, and most mutations are harmful." Pro. H. J. Muller, who received the Nobel Prize in 1946 for his work on mutations in the fruit fly (*Drosophila*) at Columbia University, USA, stated in *Time* magazine of 11.11.46: "Most mutations are bad; in fact, good ones are so rare that we may consider them all as bad." Can we imagine nature selecting a mutant because of its inferiority? What then, becomes of the theory of natural selection?

It should be rejected.

It is interesting to note, in passing, that Pope Pius the twelfth stated, *ex cathedra*, in 1948, that the first chapter of Genesis must be understood in an allegorical sense. Thus we have the blind leading the blind.

Paul declared: "Prove all things, hold fast to that which is good" (1 Thess. 5:21).

The Book of Ecclesiastes

Cont. from p.319)

Chapter 12, v.4 (Continued).

"And he shall rise up at the sound of the bird" — Koheleth's words remind us that those of advanced years are notoriously bad sleepers: the voice of the bird, or the crowing of the cock at dawn finds them awake. Again we perceive a reference to the exceedingly nervous disposition of elderly people; even the sudden twittering of a bird is enough to startle them, causing them to rise up in fear. And again, as with the decline of life, the voice of the aged loses its strength, and sounds more and more like the shrill twittering of a bird.

"All the daughters of music shall be brought low" — Those of advanced years lose the ability and desire to lift up the voice in song; and through deafness, fail to hear others so doing. This was the reason Barzillai gave in refusing David's gracious invitation to reside with him in Jerusalem (2 Sam. 19:31-35).

The metaphor of a decaying house is now set aside, and Koheleth speaks more plainly of the aged's increasing incapacity to cope with life's activities.

VERSE 5

"They shall be afraid of that which is high" — Because of deteriorating reflexes, weakness of limbs, shortness of breath, and poor vision, elderly people are extremely nervous of heights and mortally afraid of falling.

"Fears shall be in the way" — Busy, bustling streets, filled with jostling people such as are found in the narrow lanes of Jerusalem, hold terror for the aged, who know their stiff limbs are no longer capable of carrying them swiftly out of harm's way.

"The almond tree shall flourish" — In late spring, the almond tree is white with blossom, a sign that summer is nigh at hand. It is, therefore, a fit-

ting figure of the hoary, white-headed old man, whose life is almost over, and whose death is near at hand (Jer. 1:11-12).

"The grasshopper shall be a burden" — The grasshopper usually propels itself along with great leaps and bounds, illustrative of the exuberance of youth, but when moving slowly, it assumes a painful, dragging, crawling gait, which is characteristic of declining life.

"Desire shall fail" — Some render this: "The caperberry is made ineffectual." The caperberry is a plant used to awaken sexual desire, and therefore stands for the vital power of life, which fails as the years draw on, and man goes to his long home, Sheol, or the grave: the eternal abode of all who are outside Yahweh's purpose of redemption (Ps. 49).

"The mourners go about the streets" — When professional mourners congregated near a house, the neighbours knew that death was imminent. So the outward, visible signs of physical and psychological deterioration, mentioned in the preceding verses, advertise to all, that death is near (Amos 5:16-20; Jer. 9:16-20).

VERSE 6

Koheleth has recourse to three further metaphors as he illustrates the approach and cause of death:

1. The first figure is that of a swinging, golden lamp, suspended from a beam and held by a long silver cord. The frayed cord suddenly breaks, and the bowl plunges to the floor smashing into a thousand pieces; the oil is irretrievably spilt, and the light extinguished for ever.

2. Next, Koheleth presents us with an earthen vessel, a pitcher, which is taken to the well; but before water can be drawn, it is dropped on the flagstones, and shattered beyond repair.

3. The third is a wheel, over which a rope is passed for the purpose of raising water from the well. This is broken, making the operation impossible.

All these poetic word-pictures illustrate the sudden shattering of man's life, and the utter irretrievable ruin wrought by death.

"The silver cord" — The spinal cord, containing vital nerves; the means of the brain's communication to various parts of the body.

"The golden bowl" — Symbol of the life-giving force; the spirit of life, which at death, escapes and goes back to God Who gave it. By death, the light of life is extinguished, and man descends into the darkness of Sheol (Prov. 13:9). The golden bowl also represents the head.

"The pitcher" — A fragile earthen vessel of clay (the body), which when broken cannot hold water (symbol of life — Ps. 39:9). Some see the pitcher as the vena cava, arteries which bring blood back to the heart.

"The fountain" — The earth.

"The wheel" — The great aorta. The wheel is broken, thus the aged person's sudden death could be attributed to the failure of the heart.

VERSE 7

"Dust shall return" — Man is but animated dust, apart from God's purpose of salvation, destined to return to dust and remain as such for ever (Gen. 2:7; 3:19; Ps. 103:14).

"The spirit shall return" — The power of life is released by death, to return to Yahweh, its giver (Num. 16:22; Job. 34:14-15).

VERSE 8

"Vanities of vanities" — Emptiness of emptiness. Koheleth's study of the life cycle is now complete; his infallible judgment, guided by divine wisdom, is given. All of man's life and activity outside of Yahweh's grace is no better, yields no more satisfaction, than a feeding on wind.

Epilogue And Final Advice — vv. 9-14

VERSE 9

"Because the preacher was wise" — The wiser the preacher became (mg), the more he appreciated the need for wisdom in every man. A man is born into this world void of knowledge and understanding, he desperately needs Koheleth's wise advice and directions on living. To this end, Koheleth laboured that man might gain the priceless benefits of his great wisdom, the fruits of his diligent research, which are preserved for posterity, and can be examined in the many wise sayings, proverbs and books he compiled and set in order (i.e. weighed and arranged) for this purpose. See the Book of Proverbs and Song of Solomon both of which bear the unmistakable hall-mark of tried wisdom.

"He still taught the people knowledge" — He not only wrote down his observations on life, but also explained their meaning. The word "still" suggests that the preacher made the communication of his wisdom to others a constant occupation. We are reminded of the labours of Him who is wiser than Solomon (Matt. 5:1-3), and of the work of the apostles (Matt. 10:1-7; Mark 16:15-16; 2 Tim. 4:1-2; Ecc. 11:1-2).

VERSE 10

"Acceptable words" — Or, words of delight (mg), words of uprightness, grace and truth. Koheleth obviously gave much thought and deep consideration to his subject before committing it to paper. He kept the fact that he was Yahweh's penman, and the channel of divine communication to men, always before him. Here is good advice and example for all who preach in Yah's name to men. Hastily compiled, empty exhortations, are an affront to Yahweh, and profitless to man (2 Tim. 2:15).

VERSE 11

"The words of the wise are as goads" — The goad is a longhandled sharp-pointed stick, used by herdsmen

to turn the oxen into straight paths; to urge them to better efforts. The goad, therefore, is a symbol of the stimulus given by words of truth that provoke to righteousness (Acts 9:5; 2 Tim. 4:2-3).

"As nails fastened by the master of assemblies" — That is, permanent lessons. Lessons driven well some by force and good direction. The spiritual house is slowly built up by such means. Every exhortation must be powerful, well directed so as to be fastened securely in the hearers' minds. The foundation and corner-stone of our spiritual house is the Lord Jesus Christ (Jsa 28:16; Eph. 2:19-22). He is also the nail that secures it (Zech. 10:4; see also Ezra 9:8 mg; Isa. 22:23-25).

"Master of assemblies" — Utterances of scholars (Prov. 5:28). Those who aspire to teach others must first become diligent, ardent students of the word themselves (2 Tim. 2:15).

"Given from one shepherd" — The one Shepherd is God (Ps. 80:1). Though many speak and teach the eternal truths set down in the Holy Scriptures, the Source of all their wise deliberations, is Yahweh alone. He is the Shepherd of Israel (Gen. 48:15; Ezek. 33:15), who leads His sheep (John 10:1-16; 5:19-20); 7:16), causing them to feed on the pasture of His life-giving Word (Ps. 23:1-2), the source of true wisdom (Prov. 2:6-7).

VERSE 12

"By these, my son, be admonished" — The expression, "my son", is frequently found in the Book of Proverbs, and expresses the warm, loving relationship which exists between the teacher and his student. Koheleth, as a wise and loving father in Israel, would have his "sons," begotten by his word, exact the greatest good from this life, and be brought finally into an harmonious relationship with the divine Father, in heaven (Prov. 1:8, 10, 15; 2:1; 3:1). The need for study, obedience, separation from the world of vanity, apply also to us, and will establish our relationship with the Father as His sons and daughters (2

Cor. 6:17-18); 1 John 3:1-2; Hos. 1:10; 1 Pet. 1:23).

"Be admonished" — Koheleth would have us instructed in right ways, and warned from pursuing foolish and hurtful ways (Prov. 3:1-18).

"Of making many books there is no end" — Koheleth does not refer to divine books, books written by men inspired by God, but of the books which emanate wholly from the un-inspired minds of men.

"Much study is a weariness of the flesh" — Again, the preacher is not referring to the assiduous examination of divinely inspired writings which both enlighten, edify and rejoice the heart (Ps. 119:97-104; Prov. 1:8-9; 2:1-11; 3:1-18) but to those writings which cause to err (Prov. 19:2).

"Let us hear the conclusion of the whole matter" — Koheleth has reached the end of the road; all has been heard that should be heard on the theme. Nothing more is left to be said; except to offer on final word of advice:

"Fear Yahweh and keep His commandments" — This, then, is the supreme good; the source of enduring satisfaction, that he has sought. Holding Yahweh in a reverential awe that reveals itself in a humble submission to His commandments, and obedience to His righteous rules of life, is the whole duty of man. By doing this, man can co-operate with Yahweh in His eternal purpose with creation, which is to manifest His glory in flesh (Num. 14:21), to develop man to His own moral image and likeness (Exod. 3:14-15; John 17), that he might, in perfect harmony with his Creator, live in Eden restored forevermore (Phil. 3:21; John 2:25; Rev. 21:1-5). Koheleth has proved, beyond all doubt, that man cannot truly live joyfully, or find real fulfillment in life, without God. Without God being the object of one's being, life is meaningless and vain, and all that man sets his hand to, all his hopes and aspirations, are doomed to failure and frustration. Koheleth brings home the lesson with overwhelming force and conviction, that the life that leaves

out God is no more satisfying or substantial than a "feeding on wind." Knowing this to be true, we are able to forsake the word utterly, having no more fellowship with the unfruitful works of darkness (2 Cor. 6:14-18), and turn with undivided hearts to Yahweh, seeking in His service, His righteousness and His kingdom and glory in the Age to come, the real purpose of life (Prov. 3:1-18; Matt. 6:33). Only when He is in us by faith, manifested in obedience and unfeigned love of the brethren, and we are in Him by the same means, can we become complete men and women. Only then, can we find fulfilment and satisfaction in all we set our hands to do, and come to know that peace that passeth understanding.

VERSE 14

"God shall bring every work into judgment" — This does not support the myth of universal resurrection and judgment, but applies only to those made accountable through knowledge (1 Cor. 4:5; 2 Cor. 5:9-10; Rom. 2:12; 14:10-12; Heb. 4:12-13). Koheleth reminds us that we all live under the

shadow of judgment to come. Therefore his advice to learn to number our days, to reflect on life's brevity, to give our hearts to wisdom, comes home with force and conviction. Thus the words "whatsoever thy hand findeth to do, do with all thy might," is the only wise and sensible direction to follow, seeing "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Ecc. 9:10). The Book of Ecclesiastes is a divine expose of the world, and a call to separation from it. The apostle John seems to catch the very spirit and vital lessons of the book when he wrote:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lusts thereof, but he that doeth the will of God abideth forever" (1 John 2:15-16).

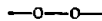
— R. KRYGGER.

ISRAEL'S POPULATION

Israel's population numbered 3,230,000 on the eve of Independence Day, 1973. Since May 15, 1948, the Jewish population of Israel reached 2,750,000, from an initial 650,000.

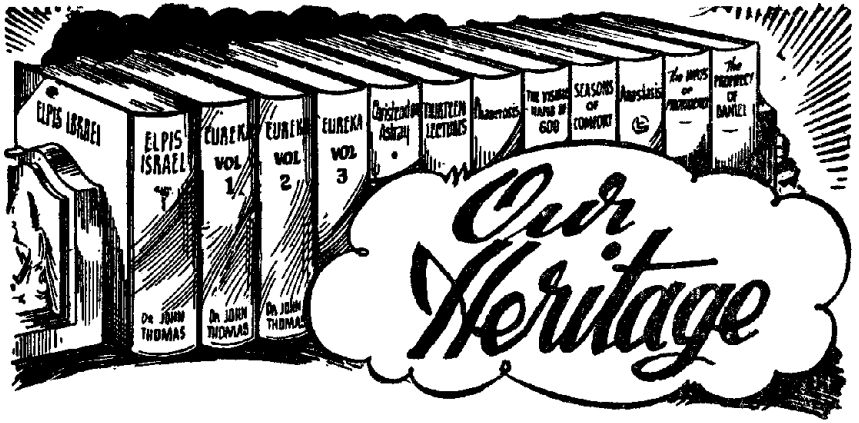
The non-Jewish population increased by some 250,000 in 25 years (including 80,000 in East Jerusalem) to reach 480,000.

Over 25 years, some 1,480,000 immigrants settled in Israel. Half came from Asia and Africa, and the other half from Europe and America.



SOVIET IMMIGRANTS TO ISRAEL

About 120,000 Russian Jews have asked for papers to go to Israel. Between 40,000 and 50,000 stand a chance of actually arriving in 1973. Last year, 32,000 Jews arrived from the USSR. A "ransom price" is demanded by the Soviet of those who wish to migrate to Israel. Some 600 college graduates paid the head tax requested, but 390 did not. Recently, the Soviet published a new "ransom price list," reducing the sums to be paid, and enabling the authorities to waive payment from persons who do not have the money.



SUPPLEMENT TO LOGOS

CONTRADICTORY ADVICE

Our last Supplement, tracing the development of the Truth in the days of Brother Thomas, appeared on pp. 105-112. It outlined how that his articles stressing the necessity of a Scriptural baptism as a means of salvation, brought Brother Thomas in conflict with many in the "reformation" to which he attached himself. Among those who challenged him was one who assumed the name of "Susan," and whose attack on the Doctor was published by Alexander Campbell in his magazine. Brother Thomas replied with an open letter which he published in "The Apostolic Advocate" in which he invited Campbell to reply. But, for the time, the latter chose to remain silent. Meanwhile, the forthright manner in which Brother Thomas set forth the principles of Truth which were becoming more and more firmed in his mind, as he turned to the Word, called forth criticism on the part of those opposed to him, and commendation from those who supported him. One such letter, and the excellent reply given to it is contained in "The Apostolic Advocate for October, 1834. It is headed "Opinions," and the reply given to it is worthy of consideration today.

O P I N I O N S

R.C. Writes To John Thomas:

"I am highly pleased, beloved Brother, that in this day of apostasy from the Christian Institution, we have in the Metropolis of Virginia so fearless and able an Advocate of the doctrine of the Apostles of Christ. All the disciples, no doubt, are well convinced that the things which you oppose, namely the modern exhibitions of Christianity, are part and parcel of the system of Antichrist; but some difference of opinion exists as to your manner of opposing and exposing these things. "He is too personal," says one; "too harsh," says another; "too sarcastic," says a third, while there are many who think the state of the times requires, and the example of the Holy Apostles, and the Saviour himself, justifies all you have as yet written against the corruptions and corrupters of the gospel and institutions of Christ. But when you present to the people an expose of the popular gospels, with all the appendanges thereto, such as anxious seats, mourning benches, the prayers of the clergy, etc., and place in contrast that heavenly message, first proclaimed by divine authority in Jerusalem, then, forsooth, you must be charged with employing too much *ridicule*. But would the leaders of the people only reflect, that they themselves by such exhibitions, are bringing into ridicule and contempt the Christian religion itself among intelligent men, who are yet so wilfully ignorant, as to form their idea of the religion itself from these caricatures of it, they would perceive themselves obnoxious to another charge of awful weight, that of ridiculing the gospel of Jesus Christ: for, if the people can only believe that *their* gospel is *the* gospel the latter must irreverently and unjustly suffer all the reproach and contempt which justly and properly belong to the former. You do well, then, I think, to present in bold relief and striking contrast the gospel and its counterfeits, that your readers may be able to distinguish the one from the other, and be delivered from that labyrinth, doubt and perplexity, into which they have been led by the mystic teachers of the pre-

sent day. Whoever can read the 2nd chapter of Acts, and compare the gospel and *instituted worship* there recorded, with the gospel and institutions of sectarian christianity, and not discern an essential difference between the two systems, a difference that destroys everything like identity, is surely so mentally blind that light and darkness are the same to him.

Yours in the blessed hope — R.C.

The Reply:**"Shall We Please God Or Men?"**

To R.C., Brother Thomas replied as follows:

You have, no doubt, read the fable of the old man and his ass, who, endeavouring to please everyone, pleased nobody at all. As I pass along the journey of life, I like to hear the opinions of my fellow travellers, either in respect to the way I am pursuing, or the mode in which I travel; but, like the old man, I expect to give satisfaction to very few. Nothing that he could do would please the people, and I anticipate as little success; for what would gain the applause of one party, would inevitably draw down upon me the anathema of another. If I please God I shall not please man; and if I please man I shall displease God; for, says Paul: "If I yet pleased men, I should not be the servant of Christ." What shall I do in this dilemma? Shall I court the smiles of men, and the plaudits of the multitude? Shall I pander to the hallelujah of the people, and offer incense to the gods (clergy) they adore? Or shall I dare to be singular in a singular cause? My election is made. My reputations for 'charitableness' I hold in no repute; popularity I despise; it is an empty bubble! Jesus rode into Jerusalem on the shouts of the people, and a few days after they clamoured against his life. My aim is the "well done thou good and faithful servant, enter thou into the joy of thy Lord."

Some say I am personal, others harsh, and a third sarcastic to a fault. It may be so. Jesus was charged with all these and more. "Woe unto you lawyers! for ye lade men with burdens

grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them; truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres." How harsh, how very sarcastic! The sayings of Jesus were hard sayings: "Who can hear" them? Yes, so hard were they that "many of his disciples went back and talked no more with him" (John 6). But, "if they have called the master of the house of Beezeleub, how much more of them of his household?" Let us, therefore, comfort one another with these words, and cease to flatter ourselves that we can proclaim the truth in earnest and please the people too.

One esteemed brother advises me to nib my pen at an angle of 45 degrees, which he is of *opinion* will be acute enough. Another thinks I should buy softer quills, and not use the English clarified; for he is of *opinion* the latter are too hard, and by cutting through the paper will impair the vision of the reader. A third thinks there are christians in all sects, and, therefore, is of *opinion* I should be mild for their sakes, good people. A fourth thinks Jesus and the apostles were justified in speaking as they did, because they were inspired, but is of *opinion* that I am not, because uninspired. A fifth thinks that a good cause alone can justify my zeal, and is of *opinion* that, my cause being a bad one, my enterprise cannot be justified. But time, space, and inclination fail me in the enumeration of the *think-so's* and *opinions* of friends and foes. Learn a rule by which I act — when the opinions of my friends coincide with those of the sects, I appreciate their motives as well meant, but, being sure that I am right, I "go ahead." A literary gentleman and a clergyman, offered to supply me with articles upon general subjects for the *amusement* of my readers. I replied that the people had been amused long enough; that a day of vengeance was at hand, and that my object was to thunder in their ears, that, if possible, some might be awakened. Nothing, I fear, but an earthquake of a moral,

political, and physical character combined, can arouse their dormant and besotted energies. The people have been so long amused, cajoled and flattered by their leaders, during a long night of clerical debauch, that society has become brutalised and stupid in relation to the things of God.

What is the character of all the religious publications of the age, two or three honourable instances excepted? Are not their angles so obtuse as to be almost devoid of point? Their quills are so soft and pulpy — their ideas so unideal, and their sentiments so unsentimental — and their spirit so "charitable" withal, that the majesty, power and authority of truth have been rendered ineffectual by their withering touch. No, my dear brother, I look at things as they are, not through the medium of popular opinion, but through the word of God. My vision may appear distorted to the many, but the few will be able to discern the cause. The astronomer tells the plough boy that he sees the planet Saturn as large as his head, with a brilliant circle of light around it; but the boy supposes him to be either mad or diseased in the eye, for he sees nothing but a common star. The cause of this difference of opinion is the different media through which they look; and so it is in religious astronomicals, the people, or the many, look at objects with the naked eye, and thus, like the boy, do not discern their true form and character; while the students of the "apostles' doctrine," acquire a divine knowledge, and just sense (although, to some, a distorted one), of the hideousness and deformity of all other religions of the day. To say this, whatever we may think, is deemed very uncharitable. It may not be *expedient* for those who live by the people, and though I have no other means of support, I would rather subsist on sawdust pudding and water, with the renowned Franklin, than cease to testify and exhort, in the strongest and most pointed manner, against the wickedness and perversity of this apostate generation of priests and people.

— EDITOR (J. Thomas).

Destroy, Restore, Reform

In the same issue of "The Apostolic

Advocate," Brother Thomas reported on the result of a preaching effort he engaged upon:

"Notwithstanding all the hubbub in the neighbourhood, we had a very excellent and numerous audience. In addressing the people, my object is threefold, viz. to *destroy, restore, and reform*. To destroy the influence which 'the doctrines of devils' may have on their minds, to restore to their view the religion which Jesus founded, and his apostles proclaimed; and to reform my hearers by applying the testimony of the apostles and prophets to their civil consciences, which is the witness of the Spirit, and thus convince them of sin, of righteousness, and of judgment. This was the plan I adopted on the present occasion; and without noise, excitement, or tumult, persuaded seven persons to confess Jesus before men, and upon that confession to be baptised.

— J. THOMAS.

ESSENTIALS TO SALVATION

On October 10th, 1835, Brother Thomas published a further* "open letter" to Alexander Campbell. At this stage, no open breach had occurred between the two men, and the object of the letter was to open matters for enquiry. It dwelt on the fact that justification is the way to favour, and moved on to describe the character which those baptised should exhibit; and in doing so, carefully distinguished between the *gifts* and the *fruits* of the Spirit in the disciples. It then turned to the "sects and denominations," and quoting from some of their statements, shows the difference between these and Scripture teaching. Protestantism is but a modification of popery; and mankind generally is an abject devotion to mere human tradition.

Here is the letter:

Justification Necessary To Salvation

"Dear Brother Campbell: In my former epistle, I glanced at the state of the Jews and Gentiles at the several periods when 'repentance and remissions of sins', or salvation by Jesus Christ, was proclaimed to each of them by the Apostles, the chosen witnesses

of His resurrection. I showed that 'the circumcision' evinced their repentance towards God by transferring their obedience from the law of Moses and the law of human tradition, to the 'law of faith'; that 'the uncircumcision' proved theirs by renouncing the vanities of paganism for the realities of the truth; and that both these classes of men were manifested as 'living stones', 'a holy and royal priesthood', an 'elect race', 'a holy nation', 'a purchased people': in short, were *made known* to the world under a *new character*, even that of a *Christian*; and that this manifestation was effected by an indiscriminate *immersion* of every *believer* into Jesus Christ. This was the sole and only possible way in which Jews and Gentiles could become Christians at the period under consideration. An immersed believer of the testimony which God had given of His Son was the only truly reformed character in those days of apostolic purity and simplicity; he alone was truly repentant; his sins or actual transgressions were alone remitted; he alone was sanctified or made holy; he alone was reconciled to God; he alone was adopted into the family of God; he alone had received the salvation of his soul.

"Such characters the apostles addressed as 'qualified for a portion of the inheritance of the saints in light'; as 'delivered from the power of darkness and translated into the kingdom of God's beloved Son'; as 'having redemption, even the remission of sins'; as 'formerly alienated in mind, and enemies by wicked works, but now, indeed, reconciled by the body of Christ's flesh through death'; as characters 'to whom it has pleased God to make known what the riches of the glory of this secret among the Gentiles, which is Christ in you (by faith) the hope of glory'; as 'circumcised with the circumcision made without hands, in the putting off the body of the sins of flesh, by the circumcision of Christ, having been buried with him in immersion, by which also you have been raised with him through the belief of the strong works of God, who raised

* We published the first letter in our last supplement — pp. 105-112 — H.P.M.
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him from the dead; for you who were dead on account of trespasses, and by the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses'; as 'having put off the *old man with his practices*, and having put on the new, who is *renewed by knowledge*, after the image of him who created him'; as 'heirs of God and joint heirs with Christ, in whom the glory hereafter to be revealed transcends all human conception. Such, then, was the state of a Christian, and such, too, was the only way in which a Jew or Gentile could enter therein. No one *out of Christ* had any right to these privileges; and in the apostles' days there was *but one way of getting into Christ*, and that was by being immersed in water into his name.*

The Character Of A True Christian

"I would here beg leave to observe that when once reformed it was the practice of the Christians to conduct themselves holly, unblamably, and unrepitably in the sight of God. There were exceptions. It is not of these I speak. I refer to those who walked worthy of their high calling. To some of these worthies, of whom the world was not worthy, were distributed the gifts of the Holy Spirit. Those of them who received these gifts were called "spiritual men." These endowments were bestowed for the qualifications of certain of the Christians for the service and edification of the body of Christ — the Christian community — and ceased when that body attained to "the unity of the faith and of the

knowledge of the Son of God"; which it did when the knowledge and matter of faith, distributed among the spiritual men, were united and rendered permanent in the writings of the Holy Scriptures. Since the days of the apostle John we have no credible testimony of the bestowing of a single gift of the Holy Spirit. The *gifts of the Spirit*, however, are to be distinguished from the *fruits of the Spirit*... The *gifts* were, 'the words of wisdom,' 'the word of knowledge,' 'faith' to remove mountains, 'gifts of healing,' 'operations of powers,' 'prophecy,' 'discerning of spirits,' 'kinds of foreign languages,' etc., etc.; the *fruits*, 'love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance.' The former are the result of inspiration; the latter flow from the truth believed and obeyed. These fruits are the signs by which true Christians may be discovered and discriminated from hypocrites. By hypocrites I mean those who *profess* to know God, but in *works* deny Him.

The practices of these reformed characters were required to be such as would 'adorn the doctrine of God their Saviour *in all things*.'... Jesus is the true image of God — the perfect model of the new man. He was perfection personified, and His true and only portrait is to be found in the sayings and doings recorded of him in the holy oracles. 'He suffered for us, leaving us a *pattern*, that we should follow his footsteps.' Was Jesus holy? So must his followers be. Was he unconformed to the principles and practices of the world. His followers must

* The terms of these letters to Campbell illustrates the remarkable development in understanding of the requirements of salvation by Brother Thomas. Written in 1835, thirteen years before he wrote *Elpis Israel*, they show how the Word was taking possession of his heart, and impelling him along a course that ultimately compelled him to break with Campbellism, and found ecclesias proclaiming the Truth independent of what was called the Reformation. In fact, he captions the above letter "Reformation," and in his simplicity, he imagined that the reasoning he advanced would be seriously considered by Campbell in the light of the Scriptures he quoted. He still looked upon himself as a Campbellite, and some months previously had published a prospectus for a large book edited by Campbell entitled *The Christian Baptist*, being a reprint of the seven volumes of Campbell's magazine of that title. Notice how beautifully John Thomas discriminates between the "gifts" of the Spirit, and the "fruits" of the Spirit in the next paragraph. This has been Christadelphian teaching from the beginning. — LOGOS EDITOR.

be so too. Did he bear arms for the destruction of men? — did he mingle as a political agitator in the paltry questions of human policy? — although he ate with sinners, did he make the swearer, the fornicator, the debauchee, the companions of his solitude? — did he degrade the image of God by such conduct as this, by corrupt communications, by unholy deeds? Neither must the Christian, if he would be an acceptable imitator of the Good One.'

The Reformation Should Endorse Bible Truth

"Such, Brother Campbell, appears to me to be the outline of 'reformation' and of the Christian character in the days of ancient times. It is, I believe, the outline sketched by the inspired artists. The light and shade might easily be thrown in by a few more touches; but this must suffice at present. The facts and doctrine of 'reformation,' 'remission of sins,' and 'eternal life' are all comprehended and condensed in the phrase, 'glad tidings,' or the term, '*gospel*.' Every other doctrine, message, tidings, word, or proclamation in the world that does not correspond, in all parts, to the gospel delineated upon the page of the New Testament, the outline of which I have transferred to these letters, is 'another gospel,' concerning which Paul writes as follows: 'I wonder that you (Galatian Christians) are so soon removed from him (Paul) who called you into the favour of Christ to another gospel, which is not another; but there are some who trouble you and wish to pervert the gospel of Christ. But if we (the apostles) or a messenger from heaven declare a gospel to you which we (the apostles) have not declared to you, let him be accursed. As we said before, so now I say again, if anyone declare a gospel to you different from what you have received, let him be accursed.'

"Now, I would ask every candid, every honest and well-informed man, are the proclamations made from week to week of the several clergy of the 'four great denominations of Christians,' as they are called, one and the same with the proclamations made by the apostles on the Day of Pentecost and

afterward throughout the Roman Empire? This is certain, that the apostles all proclaimed one and the same thing, and this is equally sure, that the Episcopalian, Presbyterian, Methodist, and Baptist apostles all declare different things. If then they do not agree among themselves, how can they be said to agree with the apostles of Christ who knew nothing of any such sects as these? Seeing, then, that these denominational gospels do not agree with that recorded in the New Testament, and seeing that things different cannot be the same, it follows that they are 'other gospels,' or pervertings of the gospel of Christ; and therefore both the clergy who preach them and the gospels themselves are 'accursed' in the sight of God.

An Example Of False Teaching

"Take the following example of an accursed gospel. It is from the pen of a writer named Warren Woodson, under the patronage of that bundle of weekly fables, the *Religious Herald*. I would just inform you that the writer had imbibed a smattering of your opinions, and thus became a 'Campbellite.' For anything I know to the contrary, he is a well-disposed youth; but I suspect somewhat spoiled in the Virginia factory of priests, near this city. Our 'Rev.' friend, as we have said, became a 'Campbellite,' but his mental soil being rather thin, and the loss of popularity a trial too severe to be endured, he soon wanted both the energy and the inclination to discover the truth, and consequently, as requiring the least effort, offered a penitential oblation to his former patrons through the columns of the *Herald* and thus relapsed into the traditions of Baptism. Well, then, to his gospel. I shall put down its parts in the form of items.

1. — 'The Holy Spirit accompanies the truth in the conversion of the sinner.' This dogma is confirmed by an appeal to his 'own experience.'

2. — Conversion is a change of heart, and a consequent change of life.

3. — The sanctification and cleansing of the body of Christ with the washing of water by the word, does not refer to baptism; but means 'the

cleansing influences of the Holy Spirit, comparable to water, who uses the truth as the instrument.'

4. — That as a sword is in the hands of a man so the word of God is in the hands of the Spirit.

5. — John 3:5; Titus 3:6; 1 Cor. 6:11, refer to the regenerating, sanctifying, and cleansing influence of the Holy Spirit on the heart.

6. — 'A man is justified, pardoned, adopted, and saved prior to baptism, and when he believes in the Saviour and sincerely loves the Lord, though he may not be baptised, yet he is now in a state of salvation and an heir to the kingdom of heaven.'

7. — Baptism is emblematical of the burial and resurrection of Christ, and is thus emblematical of our salvation secured by him. 'Repent and be baptised for the remission of sins,' and 'Arise and be baptised and wash away thy sins,' signify that in baptism we openly avow Christ — that we submit to an ordinance which is emblematical of our salvation through him — that our faith is led to Christ as our Saviour and we have a livelier view of that glorious salvation through the Redeemer's meditation.

"These seven items constitute an important part of the gospel of the Baptist sect, as taught in their schools. The sixth is notoriously the burden of their proclamation to the world. Although Paul says that we must enter Christ by being baptised into him, yet these speculators maintain and teach that a man is saved although he shall not have put him on! Do you discover the chicancery of this dishonest tradition? It enables the Baptist to fraternise with the other sects, and to provide a way to heaven for their new-hatched acquaintances as well as for themselves. Thus they have immolated the truth of God upon the altars of popularity, hypocrisy, and pseudo-charity. Can you imagine anything, than the interests of the party, to prevent the coalition of the Baptists with the other denominations? If they can pray with them, preach with them, sing with them — nay, but unite with them in every religious exercise upon earth, and expect to meet them in heaven, what by all the rules of

common-sense prevents them breaking bread together? And if they agree to do this, is not their coalescence with anti-Christ complete?

"Now, Brother Campbell, what redeeming qualities do you see in these four great and leading sects of 'Protestantism' when viewed by the New Testament? Protestantism, in whole or in part, is not the religion of Jesus Christ. It is nothing else but modified popery. It is one of the horns of the beast which John saw ascending out of the earth, lamb-like in its appearance, but of dragon speech (Rev. 13:11). It is a system of deception, and constitutes in the aggregate a part of that 'strong delusion' which Paul predicted God would send upon men, 'that they might believe a lie, in order that all might be condemned who have not believed the truth, but have taken pleasure in iniquity' (2 Thess. 2:12). Take the whole world, and what do you behold? Precisely the same state of things as obtained in the days of John the Baptist: the whole population of the globe (a very small fraction excepted) in abject subjection to human tradition. Varieties will be found between the first and nineteenth centuries; still they are traditions — human traditions. Turn we to China, to Hindostan, to Turkey, to Italy, to England, or to America, and in each of these countries we shall find the traditions of a Confusius, a Brahma, a Mohammed, a Pope, a King Harry, a Calvin, an Arminius, a Wesley, a Knox, a Fuller, a Gill, etc., etc., etc.; all severally making of 'none effect the word of God by their traditions.' If the Jews had their scribes, Pharisees, Sadducee, and lawyers, with their commandments, and the Gentiles their Platonic, Epicurean, and Stoic philosophers, with their speculations and their priests with their mysteries, we also have ours with their abominations, 'every name and denomination of them embodied in the order of the clergy.'

"The Jewish is the type of the anti-Christian clergy. The former were the enemies of all true righteousness — the righteousness of God, while they compassed sea and land to establish their own. They perverted

the right way of the Lord as set forth in the prophets and the law, and while those 'bodies of divinity,' the Talmud and the Misna, pretended to unveil the Mosaic mysteries, they only served to make the darkness visible. It was the Jewish clergy, the scribes, Pharisees, and lawyers, the blind guides of Israel, 'who used long prayers for a disguise,' that taught the people to err, and urged them to the betrayal and murder of the Just One. The ignorance of the people was attributable to them, for they carried off the key of knowledge, not entering themselves, and those who were entering, they hindered.' 'Yes,' says Peter, 'there were also false prophets among the people (Israel) even as there will be false teachers among you (Christians), who will privately introduce destructive sects, denying even the Lord who bought them, bringing on themselves swift destruction. And many will follow their lewd practices, on account of whom the way of truth will be evil spoken of. And through covetousness they will make merchandise of you by fictitious tales' (spurious and accursed gospels). "These indeed, says Paul, 'are they who go into houses and lead captive silly women laden with sins.' And 'such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder; for Satan himself transforms himself into a messenger of light. Therefore it is no great wonder if his ministers also transform themselves as ministers of righteousness.' 'These are wells without water, clouds driven by a tempest, for whom the blackness of darkness is reserved forever. They promise their disciples liberty, while they themselves are slaves of corruption.'

"Such are the descriptions given by the apostles of those who have risen since their days as 'successors of the apostles,' 'called and sent of God' to proclaim that sins are pardoned and sinners adopted into His family without being baptised into Jesus Christ!! These are the 'accursed' false teachers of 'another gospel,' who are the blind guides of the Gentiles, making merchandise of them by fictitious tales, and 'on account of whom the way of truth is now evil spoken of.' Brother

Campbell, do you candidly believe that anything good and acceptable to God can come out of the denominational Babylon over which such a fraternity presides, unless it be purified with a bath of water in connection with the word? No; God hates the garment spotted by the flesh.

"I expected to close our correspondence with this letter, at least for the present, but I perceive I must still tax your patience for another month. This epistle, then, may suffice to show that the body politic of our world is still labouring under the same moral or spiritual disease as in the days of Tiberius Caesar; and this disease is obedience to human tradition. We have seen that the remedy prescribed at that day was a proclamation of 'reformation for remission of sins.' In my next I shall consider the propriety of prescribing the same system of spiritual therapeutics. The insertion of this in your paper will further oblige your fellow-traveller to the realms of light. —JOHN THOMAS.

Comment

The above letter was published in *The Apostolic Advocate* for November, 1835. For a time it was ignored. But Brother Thomas had reached the stage in his understanding of the Truth at which he was not prepared to be ignored; for his objections to the form that the so-called Reformation was taking, to be brushed aside. The above letter was followed by two others (though the author originally proposed only another one) and with the ensuing controversy, the storm broke; and a break with Campbellism on the part of John Thomas became inevitable.

We hope to publish the other letters in future issue of *Logos*. Meanwhile, consider the clear grasp of the Truth manifested by our Brother to this point; and particularly his clear and careful discrimination between the "gifts of the Spirit" and the "fruits of the Spirit." The former relate to the effluence of God's power; the latter to the influence of the Word. The former are not available to us today; the latter have always been necessary to salvation; for they exhibit the out-workings of faith.

Thoughts For The Times

EXAMINATION

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It behoves us to frequently examine ourselves whether we be in the faith, to see that we are 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 man 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 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? If upon examination, you find that that be so, 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 telling of our Master's coming! Harken to his exhortation: "Seek first 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." Holiness becometh his house; and without it, no man shall see the Lord. With that in mind let us examine ourselves.

— J.H.

This Month's Exhortation

Lessons for Sardian Ecclesias

"I know your doings, you have the name of being alive, but you are dead" — Rev. 3:1 — Moffatt.



Sardis had "a name to live"; this ecclesia would appear from this to have been in good repute among the brethren — known and spoken about as a thriving, healthy, model ecclesia, probably because the brethren would be energetic and friendly. Yet, by infallible Wisdom, they were pronounced "dead"! This suggests the wonder what the Lord's verdict would be were he to speak his mind about the ecclesias of our day? What would he say of our ecclesia? We have a name to live. We are spoken well of by brethren here and there in the country as a lively, thriving ecclesia. But what is the fact as discerned by the eyes of Omnipotence? Well, we cannot have the answer now. We must examine ourselves. What is the criterion of "life" in this case? Is it well-attended meetings? Not necessarily. Well-attended meetings are so far a good sign; but people may come to meetings from various causes apart from spiritual life. To come to a meeting is a pleasant variation from the monotony of home; it is an agreeable stimulus to the sociable faculties; it is possibly an entertainment in some senses. Well-filled benches

do not necessarily indicate a spiritually-sound condition, though it is good to see the benches well-filled, especially at the appointed hour.

Is great animation and friendliness among the brethren a sign that we are not of those who have "a name to live and are dead"? Not necessarily: friendliness as such is instinctive with those who have what the phrenologists call "adhesiveness" largely developed. A man with a good stock of animal vitality and a large social brain, may be demonstratively friendly without a particle of spiritual life.

Are we to find it in doctrinaire zeal and prowess of controversy in defence of the faith once for all delivered to the saints? Not necessarily. No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the faith which is prescribed; but it is possible to argue from pugnacity and to delight in the polemics of the truth while in the very depths of spiritual death.

Where then are we to look for the indications of the real state of the ecclesia? The answer is, in the individual lives of the brethren.

ren and sisters. Let us follow them in their dispersion during the week, and ask how they act when thrown upon their own resources. What do they do with their leisure time and surplus money? How do they transact their business or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Are they ready to every good work? Are they merciful to the poor and penitent? Are they men of truth and honour? Have they the fear of God before their eyes? Are the commandments a law with them which they fear to break? Do they keep their promises, and are they punctual to their engagements? Are they bold to confess Christ before man, and forward to say "come" to those whom God may bring within their reach?

Or, instead of being servants of Christ, are they servants of themselves — having a name to live and are dead? Do they work only that their business may prosper and their private resources increase? Do they think only of their houses and their families? Do their sympathies never go beyond their own door? Does the Word of God go neglected in their homes while they bestow all their energies on business or work, friends, or family, or pleasure? Do they never practise thanksgiving? Do they cast prayer behind their backs? Do they never put their hand to disinterested work — work for the good of others or pleasing to God? Do they do as other people do in business, acting as if they had no Master in

heaven who will bring them to account? Are they destitute of faith; absorbed with the question, "What shall we eat, what shall we drink?" Is their enthusiasm dead to everything but questions of personal advantage? Have they no likeness to Christ, who came not to be ministered unto but to minister? Do they show no likeness to the Elder Brother, whose meat was to do the will of the Father? Do they, unlike him, resist evil, resent injuries, go to law and take part in the world's politics and social devices? Do they never realise that they are strangers and pilgrims, and stewards of the goodness of God, and that that stewardship relates to their private selves and their private affairs? Do they not realise that if they are not found faithful in these "least" things they will not be accounted worthy of that calling with which they have been called?

These are some of the questions that would determine whereabouts an ecclesia stands in the matter of having a name to live and being dead. Let us try ourselves by them. They constitute the measure by which the Lord will measure the work of every man when the day of decision comes. If we apply it now, our work will have the better chance of passing then. If we find the work short, let us seek to rectify it. The message to Sardis gives good encouragement in this direction.

What even if it is applicable to us what he says to Sardis: "I have not found thy works perfect before God"? Let us listen again:

"Remember, therefore, how thou hast received and heard, and *hold fast and repent*. This is the Spirit's counsel, and it is for "him that hath ears to hear." There is no good to be done by giving in to failure. Some fall and are inclined to lie where they fall. That is a mistake. Let them get up and try again. We do not stand where Adam stood. One offence brought ruin to him; he had no High Priest; we have, and we are invited to make confession of our failures and trespases and try again.

"Thou hast a few names even in Sardis that have not defiled their garments." The ecclesia in Sardis, probably, was a large com-

munity, and each member in it would be satisfied with his membership, as giving him a good standing in Christ; yet here is the Lord's declaration that only a few among them were well pleasing to him. Let us not be deluded by mere numbers; or an apparent virility. Our standing at the Judgment Seat will be determined by what we have done with the Truth; what impact has it had upon us; and to what extent it has moulded us into the likeness of Christ. In that day, it will not be mere hearers who will be justified, but the doers of the word. Let us be up and doing.

— R.R.

RUSSIAN SUPPORT OF ARAB STATES

The Soviet Union is making open and strenuous efforts to again appear as sole supporter and spokesman of the Arab States. Newspaper reports, public demonstrations, and proposed meetings between Soviet and Arab leaders show that Russia has decided to re-appear on the Middle East scene in full force after a year's absence.

In May, 1972, a general agreement between Russia and America was made not to become involved in another Middle Eastern war. This decision led Sadat to ask the Russian to leave Egypt. In turn, Sadat sought diplomatic and military help from the West. Although his plea did not yield concrete results, it was enough for Russia to become anxious lest Sadat should further cut ties with the Soviet.

To forestall this possibility, and to appear again as an ardent upholder of the Arab cause, Soviet officials are again making it known that the flow of arms to the Arab States is continuing at a fast pace, and that while Russia supports a political solution, the situation is such that the Arabs have the right to take any measures they deem necessary to uproot Israel from the territories occupied at the time of the six day war. Thus, once again, the Soviet Union is employing very dangerous politics in the Middle East.

— S.H.

Mental Enmity

"The fleshly mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This is the true explanation of the popular favour with which Bible-undermining theories, views and arguments of all kinds are received, while faith in the directly divine character of both Bible history and prophecy is scouted as an evidence of unculture and bigotry. It is a depressing state of things that must be heroically endured by all who have been favoured to have their eyes opened. It is a state of things that will tinge learned cheeks with shame (and millions of unlearned cheeks, too), when the moment arrives for the fulfilment of Isaiah's words in Ch. 60:1-3, and Jeremiah's in Chp. 16:19.

— R.R.

**All Nature Manifests Intelligence
Except The Evolutionist!**

The Irrational Evolutionist

*"In the beginning, God created the heaven and the earth"
(Gen. 1:1).*

Law And Intelligence In Nature

Nature in action, whether it be the movement of the tides, the revolutions providing sunrise or sunset, the migration of birds, or the growth of flowers, manifests an intelligent law of high order.

Consider creation's cushioning of speed. The earth revolves on its axis at a uniform speed of 1,000 m.p.h., creating day and night. At this speed, everything on earth would be flung off into space were it not for the opposing force of gravitation acting as a counterbalance. Because of the superlative harmony between these two contrary forces, man can move freely over the earth's surface, in spite of the speed at which the earth spins in space.

It not only revolves at a tremendous speed, but travels annually around the sun at the enormous speed of 68,400 mph, or 19 miles per second. Yet so perfectly adjusted is the earth to this speed, that nobody is incommoded thereby.

Consider the orderly movement of the tides. The sun and the moon combine to exert a gravitational pull upon the earth's oceans. This control prevents the water stagnating, and thus assists in

maintaining life on earth. But were the moon a little closer to the earth, the tides would be so high as to sweep over the land-surfaces, making life on earth impossible for man.

The earth is the only planet revolving around the sun that is neither too hot nor too cold to support life. Of the remaining planets, two are too hot, and six are too cold for life to exist.

We complain about the seeming unpredictable weather; but actually it obeys set natural laws, subject to air movements. It would be a sad and contradictory world if the weather was adjusted to what each individual desires for himself! In a most intelligent manner the weather is designed for the general good.

The intelligence manifested in nature applies to such apparently simple phenomena as water boiling in the kettle, or ice forming over a lake. Boiling and freezing points are both fixed, and man cannot vary them.

Consider, also, the well-known fact that water consists of the combination of two gases: one atom of oxygen to two atoms of hydrogen. Oxygen is essential

to support combustion, which includes not only fiery combustion, but the slow "burning" of nutriment within our bodies, whereby it is converted into heat, energy, and other bodily requirements. It therefore is essential to us. Hydrogen, on the other hand, is an highly inflammable gas, and yet an element of water. Both gases are invisible and yet we "see" the water; nor do we understand why these two gases in combination should form the clear, colourless, tasteless liquid which we know as "water."

Reflect upon the marvel of human life. We commence as a tiny speck smaller than a printed full stop; yet, after nine months, more or less, our weight increased to six, seven, or more, pounds. During the incredibly complicated building process, various kinds of cells have to be formed and transported to where required, to build organs and systems of organs such as digestion, respiration, circulation, and so forth. The cells that form the skin are quite different from those that form the nervous system: nails, hair, blood, cartilage, and so forth. Yet all are provided for in that infinitely small speck that started the process developing.

The formation of a human embryo follows a marvellously intricate and intelligent pattern, so that when a baby is born, it is normally a healthy and complete infant, ready for the adventure of life.

The Folly Of Evolution

The theory of Evolution teaches

that the universe, matter and life, are all the result of blind chance in some dim and distant past. This unproven theory, that challenges the existence of the Creator, is accepted as established fact, in practically all universities, and is taught in the science classes of most modern schools.

In radio talks by learned professors, the theory of evolution is tacitly accepted and elaborated upon as fact, yet it is wholly guesswork. It is safe to say, that the conclusion based upon the alleged evidence it advances, would be rejected in any law court.

Evolution asserts that life began on earth as tiny blobs of protoplasm (a semi-fluid substance said to constitute the basis of life) in the warm, primeval oceans, countless millions of years ago. These protoplasmic blobs thereafter "evolved" without any guidance, but by a process of trial and error, into the multitude of marine and land plants and animals that now exist. Thus life on earth is the result of millions of mere flukes!

This basic doctrine of the evolutionist actually challenges a scientific law also generally accepted, and known as the law of biogenesis. This states that life can *only* come into existence from life: never from non-living matter. Evolutionists are forced to ignore this scientific law when postulating their theory!

In fact, they evade the problem, by commencing with life and matter *already in existence on earth*. If protoplasm is a living substance, evolutionists must ex-

plain how it originally developed from out of non-living matter. If they claim that protoplasm is non-living, they still have to explain how it could give rise to life; in short, how life and matter could originate without a Cause.

Yet, as we have noted above, wherever there is life and matter, there is law and intelligence without exception. If the universe began by blind chance, from whence and how came law and intelligence into existence? Scientists also acknowledge that only life can give rise to life. From this it follows that law and intelligence demand a Law-giver and a Source of Intelligence; just as life demands a Life-giver: the Creator.

Flaws In Evolution

Flaws abound in the theory of evolution. On the other hand, the form of creation set forth in the Bible is in accordance with facts and life as we know them. For example, Genesis states that God created living creatures "after their kind" (Gen. 1:20, 21, 22, 24, 25). Thus lions cannot mate with tigers and reproduce, and so on; and this has always been the case throughout history. The bounds of the various "kind" of creatures are rigid and cannot be breached by man.

Evolution claims the exact opposite. It claims that from simple one-celled organisms such as the *amoebae*, over a period of millions of years, mammals and man have evolved. No adequate proof has ever been advanced for this fantastic claim; absolutely no proof is given of a species break-

ing out of "its kind," and merging with another species, or by mating establishing a new species.

It is interesting to learn that *amoebae* are asexual, and reproduce by division. If this method of reproduction is satisfactory in the *amoebae*, why should sexual reproduction have arisen?

Moreover, we are told that *amoebae* have evolved into man. Why, then, are these simple creatures still in evidence, when other *amoebae*, according to this claim, have long since given rise to higher form of life?

Another difficulty for evolutionists is symbiosis, viz.: the association of two quite different organisms which remain attached to each other, one as the "tenant" of the other, under conditions advantageous to both.

Many other problems await solution by the evolutionist before his theory should be accepted. Why did some varieties of sheep evolve horns to assist in their survival, whereas others did not? How did the eye, with all its amazing mechanism, evolve from the simple to the profound? How did the genes of sightless creatures blunder upon the fact that sight would be either possible or an advantage when they knew nothing of it.

Charles Darwin in his *Origin Of The Species* claimed that fossil remains of species that had given rise to other species by a series of gradations, should be found in countless numbers buried in the the earth. He died disappointed at man's inability to discover these so-called "missing links." They

are still missing because they never existed, except in man's imagination.

Despite the obvious fallacy of the theory of evolution, every opportunity is allowed such scientists to publicise their claims. It is featured in the daily press, the weekly magazine, and through the radio. Children are fed it at school, and are thus encouraged towards embracing agnosticism, atheism and materialism.

Today's permissive society owes its existence partly to the unsound theory of evolution; for it has discounted belief in God, and has aided in the abandonment of self-discipline in favour of "doing

your own thing."

In turn, this has led to the widespread use of narcotics, to juvenile delinquency, disrespect of authority, and increase in violence. So we have the problems of a deteriorating morality such as faces the world today. Society is paying a high price for the godless, unproven theory of evolution.

Creation witnesses to the truth of the Psalmist's words, that "In wisdom God hath made them all" (Psalm 104); evolution testifies to the soundness of Paul's observation of a world at Christ's coming that would be "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3:7).

-- V.H.K.

(We recommend all parents obtaining a copy of the book *Biology*, available from Logos publications, or Ecclesial libraries. It can help counter this insidious theory when advanced by the schools to the children. — EDITOR.)

SEVEN REASONS WHY WE SHOULD STUDY THE BOOK OF REVELATION

At no period in the history of the world has mankind stood on the threshold of more eventful changes and mighty revolutions than at present. The Lord's final message to his servants warns us of this. Yet, the book of Revelation is perhaps the most neglected and misunderstood section of the Scriptures! There are important reasons why we should personally acquaint ourselves with, and understand better, the Apocalypse of Jesus Christ.

1. God's blessing is conditional on "keeping the sayings of this prophecy"

The book commences (ch. 1:3) and concludes (ch. 22:7) with the Lord's blessing upon those who faithfully read and study it. Conversely, there is a curse pronounced upon those who "take away from", or minimise the importance of the words of this prophecy (ch. 22:19).

2. It enables us to watch and understand the Political events of our times.

The Lord has provided this outline of history to encourage his brethren.

Such movements as the Common Market, the Froglike Spirits which are gathering the nations together, are presented in symbol that we may observe the signs of the Lord's coming. "Blessed is he that watcheth"!

3. It increases our spiritual understanding of the whole Word of God..

Nearly all the symbols are derived from earlier scriptures and we are caused to appreciate the fulness of meaning in the Old Testament events and prophecies.

4. It builds our faith in God.

So much prophecy has now been fulfilled in accordance with Apocalyptic time periods, that we develop trust and confidence in God's wisdom and purpose unfolding before our eyes. We are caused to appreciate His infinite care for us, when we know that the Apocalyptic judgments were on behalf of His saints (see ch. 8:3-6; 12:16; 16:5-7).

5. It gives instruction on ecclesial conditions and conduct.

The seven letters (ch. 2, 3) are still potent with meaning for those that "hath an ear to hear what the Spirit saith unto the ecclesias." When bad situations develop, the faithful are guided to right action. They will be "watchful and strengthen the things which remain that are ready to die."

6. It provides us with our Lord's

assessment of the world.

Whilst historians and philosophers revel in "the evolution of society" — "Europe's Christian heritage" — "The land of hope and glory," etc., the Apocalypse describes the nations as Wild Beasts, and man's systems as "The Old Serpent," "The Dragon," "False Prophet," "Mother of Harlots," etc. Thus, the antagonism between the world and the true believer stands out clearly, and the Bride becomes like-minded with her Lord.

7. It creates fellowship with the past witnesses for Jesus.

We may not be persecuted now, but we ought to develop sympathy with those who suffered during the dark "Christian ages." We appreciate their stand for Truth when we understand how the Beast "made war with the saints and overcame them" (ch. 13:7-9).

A BOOK FOR THE ECCLESIAS

Revelation is not a sealed book, and its message was intended by Jesus to be testified in the ecclesias (ch. 22:10, 16). The book is not easy to understand, but promises that "the wise shall understand"; and help is available for all who have "an ear to hear." A helpful key is provided in Brother Thomas' monumental work, *Eureka*, which not only expounds Revelation, but opens up many different sections of Scripture. A valuable companion volume is *Thirteen Lectures On The Apocalypse*, designed by Brother Roberts as a basis for study gatherings. He declared: "Some find *Eureka*

too deep and diffuse to allow of their grasping it with limited time for study at their disposal. It was to meet the wants of this study class in Birmingham that this course of lectures was delivered." To facilitate Bible marking of the Revelation, we recommend *Apocalypse Epitomised*, which provides brief notes upon nearly every verse in the Revelation.

The important thing is: read, study and understand the book of Revelation, and obtain the wonderful blessing promised by the Lord Jesus to all who do so.

— From notes by W.G.H. (UK).

Controversy

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

— J. Thomas.

Pleasing Christ

To be worthy of Christ we must serve him in the way he has required, not only by observing his personal precepts, but by associating ourselves with his people. If we despise them we despise him. "Inasmuch as ye did it not to the least of these my brethren, you did it not unto me." is the rule of judgment in the day of Christ (Matt. 25:33-45).

3. The Timbrel, Cymbals, Cornet and Flute

Rejoicing With The Timbrel

The Timbrel, sometimes called a Tabret, is the English name for a small hand-drum to which jingles were attached. It was a form of Tambourine. Its Hebrew word is *Toph*, which is from a root signifying "to drum" or "strike." It is usually connected with rejoicing, and that frequently in the home. Accordingly, Laban reproached Jacob with the words:

"Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?"

Jephthah was welcomed home with it:

"And Jephthah came to Mizpeth unto his house, and behold his daughter came out to meet him with timbrels and with dances" (Judges 11:34).

Likewise, when David returned after his victory over the Philistines, women met him rejoicing, and among the instruments of music referred to at the time, are the tabrets (1 Sam. 18:6). Later, when he brought back the ark, he rejoiced "with the timbrels" (1 Chron. 13:8).

But a particularly notable occasion was at the crossing of the Red Sea, when Israel had experienced the power of divine deliverance. Miriam led the women of Israel in joyous responses in the Song of Moses, and we read:

"And Miriam . . . took a timbrel in

her hand, and all the women went out after her with timbrels and with dances" (Exod. 15:20).

What an occasion for rejoicing! The celebrated Song of Moses is itself a prophecy of a greater deliverance by the "greater than Moses" at his return to earth. Of that time, we read in Psalm 149:3: "Let them sing praises unto him with the timbrel and harp." Notice that this is the occasion for a new song to be sung unto Yahweh (v.1). The exhortation goes forth:

*"Let the saints be joyful in glory;
Let them sing aloud upon their
beds."*

In the Hebrew, "beds" is *mish-kabim*, and signifies beds for rest, or marriage. Hence the word suggests union in marriage (cp. Ezek. 23:17), and points forward to the future union of the Ecclesia with Christ. We can understand the figurative use of the timbrel at this most joyous of all events in the world's history: the marriage of the Lamb. In that day, loud will be the Halleluyah chorus:

"Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Alleluia! (Rev. 19:1-2).

"And they sung, as it were, a new song before the throne . . ."

(Rev. 14:3). How glorious to participate in such a chorus of joy.

The Cymbals — A Call To Fear Yahweh

The Hebrew word for "cymbal" provides a clue to the signification of this musical instrument. It is *metsiltayim*, in the dual grammatical form, for cymbals were used in pairs. It means a "rattling or tinkling together."

The cymbals were used exclusively for worship, and they were designed to tingle the ear, in the fear of Yahweh. This is suggested by the use of the root word *Tsalal* from whence *metsiltayim* is derived:

"And Yahweh said to Samuel, Behold I will do a thing in Israel at which both the ears of every one that heareth it shall tingle."

In Habakkuk 3:16, the root *tsalal* is used for the quivering of the lips in fear of Yahweh, at His righteous acts. This is fitting, for the clashing, loud, arresting sound of the Timbrels was designed to remind the hearer of the majesty of God, and to induce a righteous, Godly fear. Such a fear, declares the wise man, is the beginning of wisdom (Prov. 1:7).

This fear is like the cymbals;: for they do not produce music, but arrest attention to it, introducing or emphasising it.

Psalms 150:5 calls upon worshippers to:

*"Praise Him upon the loud cymbals;
Praise Him upon the high sounding
cymbals."*

The word "loud" is from the Hebrew *shama* signifying to "hear with understanding." Thus it de-

notes more than a loud, impressive noise; rather does it exhort to be bold in singing with understanding. Enthusiastic and understanding praise is acceptable with the Father, and here is advocated as a form of worship that should be manifested.

The exhortation, also, is to "praise Him upon the high sounding cymbals." The Hebrew *teruah* signifies "the clamour of the joyous battle cry." The word is translated "bells" in Zechariah 14:10: "In that day there shall be upon the bells of the horses, Holiness unto Yahweh." The horse is usually associated with war, and the result of war shown in the vision of Zechariah will be to express joyous acclamation by the servants of Yahweh, for it is warfare against the evil and darkness of this age, culminating in the victory of the Millenium. The clash and clamour of such warfare will arrest the attention of this wayward world; for, "when Thy judgments are in the earth the inhabitants thereof will learn righteousness" (Isa. 26:9). The Revelator, describing the vision that he saw of Christ and his followers on white symbolic "horses," declared: "In righteousness he doth judge and make war" (Rev. 19:11).

In 1 Cor. 13:1, Paul likens those who have the truth but do not manifest it in love, as "sounding brass and tinkling cymbals." In Greek, "tinkling" is *alalazo*, and, according to Vine, expresses a "war cry." But such a war cry is but as "sounding brass" unless there is a further development in

love. The cymbals make an impressive sound, but should only introduce or emphasise the real musical score. The Truth is but a means to an end, and must be reflected in a way of life that is in harmony with the Divine principle of *agape* love. Where that is lacking, all the profession of truth, all the warfare on its behalf, is but "sounding brass and tinkling cymbals."

The cymbals in the divine orchestra, therefore, emphasise the reverential awe that should be expressed in the presence of God. There is a need for the clash of instruments to recall us to God's ways and wishes which the full score will reveal. They announce the battle cry in the fight of faith, but the real purpose of the fight is the victory and peace that should ensue. After all, Armageddon is but introductory to the harmony of peace and praise that will follow as the millennial age becomes a reality in the earth.

The Cornet: A Terror To The Wicked

This interesting instrument is the Sistrum. The Hebrew name is *menana*, from a root *nua* meaning "to shake." Reference to it in the Bible is only once, in connection with the occasion of David bringing the ark to Zion (2 Sam. 6:5).

The instrument consisted of a metal hoop and handle less than a cubit in length, with loosely fitting metal bars that rattled when shaken.

The root word *nua* is used of the shaking of Yahweh's enemies with terror when His judgments

are in the earth. Thus: "Behold Yahweh rideth upon a swift cloud; and the idols of Egypt shall be moved (Hed. *nua*) at His presence" (Isa. 19:1). A similar usage is found in Isa. 6:4; 7:2. The word is also used of shaking the head in derision; of the earth shaking and reeling under the impact of divine judgment (Isa. 24:20).

The Sistrum can give a terrifying sound. One traveller in the east, recorded his impressions of its use in the following terms:

"With large silver-rimmed drums which they played with a quick hand-slapping motion, whilst others shook Sistra, filling the tent with an extraordinary shivering sound like the noise of shaken coins. The Sistrum is a metal frame with horizontal rods placed through it which jingle when the frame is shaken. It was used in ancient Egypt in the temples of Isis to attract the attention of the worshippers, and also to banish evil spirits. I did not know there was a religious community in the world which still used the Sistrum in its services, but the shape of the instrument used by the black monks was exactly the same as the Sistra of antiquity, which are discovered in the tombs of Ancient Egypt" (H. V. Morton — Steps Of The Master, p.335).

David employed this "sound of terror" as the ark moved towards Jerusalem, which was subsequent to his notable and typical victory over the Philistines (2 Sam. 5:25). That victory, and the conveyance of the ark to Jerusalem, points forward to the future victory of Christ, and his entrance to Jerusalem. Surely "the idols" of the whole earth shall "shake" when the "greater than David" arises, as it were, a mighty Sistrum at

Armageddon and its aftermath. He will cause a "shivering" to his enemies, but will be the source of salvation to his saints.

The Dulcimer: A Symphony Of Sound

The dulcimer is an English name for a small harp played by hammers, and is the forerunner of the modern piano. But the Hebrew word *sumponeyah* does not relate to the English dulcimer, but signifies a "symphony" or a harmony of sounds. The word occurs in Daniel 3:5:

"When ye hear the sound of the cornet (horn), flute, harp, sackbut, psaltery, and dulcimer (see margin — "symphony") and all kinds of music ."

This suggests that the dulcimer or *sumponeyah* is a symphony of the collective instruments, including the singing (see margin also on "singing"), and not a single instrument. The "dulcimer," therefore, was the harmony of sound, both vocal and instrumental, produced by singing and playing. The Hebrew word is similar in meaning to the Greek *sumphonia*, a "harmony of sound."

To Nebuchadnezzar, a man of flesh, the sounds, considered from a musical standpoint, doubtless were lovely in their harmony, but they were most discordant in the hearing of Yahweh and His people. Their pleasant harmony called all peoples to do obeisance to an image of gold, in rejection of the worship of Yahweh. The refusal of friends of Daniel to conform introduced a note of disharmony in the proceedings as true saints do today.

How different when Christ compels all nations to do homage to

the only true God, and to submit to his rule. Then, indeed, there shall be heard a true symphony of sound ascending to Yahweh (Rev. 5:9-11). Then, indeed, true *sumponeyah*, true harmony, will prevail, as a world in subjection to Christ responds to the command of Psalm 117:1:

"O praise Him all ye nations."

The Flute

This little instrument is only mentioned in Daniel 3. The Hebrew word is *mashroquitha*, so called from its whistling sound, from a root *sharaq*, "to hiss." The verb is used in 1 Kings 9:89, and relates to people hissing in scorn at Israel because they forsook Yahweh:

"And at this house . . . everyone that passeth by it shall be astonished and shall hiss . . . because they forsook Yahweh . . ."

The sound of the flute is also used to gently call and coax. The shepherd used the flute to lead his flock. Hence Yahweh, speaking of the restoration of His Israel flock, says:

"I will hiss (sharaq) for them, and gather them; for I have redeemed them, and they shall increase . . ."

The word is also used to describe the shrill hiss of the bee-keeper alluring his bees, and Isaiah 7:18 speaks of it being used to draw the bee of Assyria against Israel.

The haunting, silvery note of the flute is beautifully reminiscent of the call of the shepherd and of the bee-keeper; and is particularly appropriate to the coaxing encouragement that will finally draw Israel back to their

land, then become as the Garden of Eden (Ezek. 36:35).

The enemies of Israel might hiss in scorn, but the work of the good shepherd will finally prevail.

The Pipe And Praises

The Hebrew for "pipe" is *chalil*, signifying that which is "perforated." It comes from a root, *chalal*, to bore, wound, profane, or defile. The idea seems to be that of defilement arising from a wound, or a hole which exposes.

Yet the pipe was used on occasions of great rejoicing. Perhaps, because associated with a verb signifying that which is defiling, it indicates that praise and acceptable worship is possible by man, even in his present sinful state.

A notable occasion in the use of the pipe was at the anointing of Solomon, and it is significant, that on that occasion, the people played them:

"And all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them" (1 Kings 1:40).

Surely this anticipates the time when the greater than Solomon

will reign, and the people will come up to Jerusalem to worship before him and to praise the name of Yahweh! Then, again, the earth shall be "rent with the sound of them" (See Rev. 5:13). The scene is depicted by Isaiah:

"Ye shall have a song, as in the night when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of Yahweh, to the Mighty One of Israel" (Isa. 30:29).

This magnificent spectacle was enacted in type in the past, when Israel went up three times each year to keep the feasts. On those occasions, the pipes were prominent, as bands of pilgrims, from all over the land assembled to journey together, and each band was led by a piper (see *Mishnah-Bikkurim* 3:3).

Let us take courage, then, and worship our heavenly Father with all our might, for though we are frail and fail before Him, yet as we recognise this and seek forgiveness, our worship is acceptable to Him. Indeed, the lesson of the instruments encourages us in this; and to that end, we plan, God willing, to consider the Organ, the Sackbut, and the Trumpet in our next article.

— S. SNOW - Coburg, Vic.

Patriotism

Our love, zeal, and loyalty for the British daughter of the Italian Jezebel found expression some twenty-five years ago in a solemn renunciation of her authority; and in obeying the gospel of the Kingdom in 1847, we gave in all the love, zeal and loyalty we had at command, to Jesus of Nazareth, the King of the Jews. As Christians, therefore, we are his slaves; for he has bought us and all we possess with his life blood.

— J. Thomas.

God Manifest in the Flesh

Where Jesus Differed

John, in his first epistle, defines the matter in the following words:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; for the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life, which was with the Father, and was manifested unto us."

This is only in another form, what John says in the first chapter of his gospel:

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

What is it that these verses describe? They describe a phase of "the man, Christ Jesus," which was not apparent to those who looked upon his exterior; or, to use his own words, who "judged after the flesh." What phase was this? The history of Jesus, as recorded in the gospels, supplies the answer; and the answer begins at the beginning of his history. Luke tells us that the Angel Gabriel came to Mary, and said to her, "Thou shalt conceive and bring forth a Son, and call His name Jesus." Mary, surprised, asked how this could be. The answer is, (Luke 1:35):

"The Holy Spirit shall come upon thee, and the power of the Highest

shall overshadow thee; therefore also, that Holy thing which shall be born of thee shall be called the Son of God."

In this we have a literal definition of the thing referred to in more obscure terms, in the other verses I have quoted. Let us consider what it involves. The child born was the offspring of the Spirit as well as of the flesh and blood of Mary. This cannot be denied in the face of the statement of the Angel, that because the Spirit — which is God — should come upon her, therefore, the child to be born should be Son of God. And being the offspring of the Spirit, does it not stand to reason that though a man he was a different "manner of man," from what we are? The very same physically, because made out of the nature of Mary, and therefore, as Paul says, he took not upon him the nature of Angels, but of the seed of Abraham; partaking of flesh and blood, for as much as the children were partakers thereof. Made of the seed of David, according to the flesh; and then he speaks of the Israelites — whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever (Heb. 2:14; Rom. 1:3; 9:5). Yet in so far as the energy, power or Spirit, underlying His flesh nature was concerned, he was higher than we. The impregnation of a human

ovum by the Spirit, must have resulted in a very different child from that which is born of the will of the flesh.

The "Mere Man" Argument Answered

The argument set against this, by those who contend for Jesus being a "mere man," ignores an important aspect of divine operation. The argument is this: that the Spirit has created flesh and blood — men and animals, without infusing into them a divine element, so may the Spirit have begot Jesus, without imparting beyond the qualities pertaining to men in general. If the Spirit were a mere mechanical agent, like the elements of chemistry, there would be force in this argument; but the Spirit is the Eternal Essence, — God, the First Cause; and consequently, the vehicle of the Eternal Wisdom and purpose. The results of its operation are therefore according to the divine purpose. The question is, What was the result divinely contemplated in the conception of Jesus? Was it not the bringing about of the thing imported by the name bestowed upon the child, — Emmanuel (God with us)? The manifestation of God in our nature, resulting in a man who, though a man, was "the arm of the Lord" (Isa. 53) stretched out in love for our salvation from death? If this is admitted, and it cannot otherwise, then it follows that the interposition of the Spirit, in the way announced by Gabriel, produced a higher result than when it merely operates for the creating of an animal. It introduces "the Word

made flesh," the God of Israel in flesh - manifestation, through the Spirit; a man therefore, in such sympathetic relation to Deity, as to be, in his mental relations, a very different man from us, who are merely of the earth, earthy. This difference is put forward by John the Baptist, who was sent to prepare His ways.

"He, (Jesus) must increase, but I must decrease; he that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all." (John 3:30-31).

Where Different ?

The difference is manifest in all his history. Angels celebrated his birth on the plains of Bethlehem. A star guided the wise men from the east to his cradle. The Spirit detained the aged Simeon, till he put his eyes upon the babe, which was declared to him to be "the Lord's Christ." At twelve, the child confounded the doctors of the law, in the temple, and was even then bent upon "his Father's business." The difference becomes more and more apparent at every step; did there ever live another man, who could say to those who knew him, "Which of you convinceth me of sin?" (John 8:46). This was a Man who spake; where did the difference lie? In His parentage; for He was a child of the Spirit, on His Father's side, and of the flesh on His mother's side. See, the statement of the Angel to Joseph:

"Joseph, thou son of David, fear not to take unto thee Mary, thy wife for that which is conceived of her is of the Holy Spirit."

Shall it be said that he was the

child of the Holy Spirit, and yet the Spirit was not with him in his childhood? Why, even John was "filled with the Spirit from his mother's womb." If this were the case with John, who said he was not worthy to loose the shoe latchet of him whose way he was sent to prepare, on what principle shall we deny it was the case with him who was greater than John? If it is denied, the manifestation of God is denied.

From Whence His Wisdom?

And there is then a want of explanation as to the sort of man Jesus grew into; for, let this fact be noticed, that the human brain, however well organised, brings no wisdom into the world. It is like a clean sheet of paper; there is nothing written upon it. Wisdom is only acquired by experience and does not always come then. When it does come, it comes late, it is never first; as Solomon says: "Folly is bound up in the heart of the child." Many blunders pave the way to what little wisdom we may ever attain to. Now, if Jesus, in His infantile stage, was purely and merely human, how comes it that He never fell to sin? Good organisation does not explain it, because organisation of itself is neutral; good organisation is as ready to sin as bad organisation, in the absence of knowledge and experience. There is only one explanation to it; and that is also furnished by Luke:

"And the child grew, and waxed strong in the Spirit, filled with wisdom; and the grace of God was upon him." (Luke 2:40),

Glory As Of The Only Begotten

Which is equivalent to being filled with the Holy Spirit. Someone may say, "Then, there was no difference between him and John, who was also filled with the Holy Spirit from his mother's womb." If the begetting of Jesus is left out of account, this would follow; but with that in view, the great difference is visible; for while John was merely man, acted upon from without by the Holy Spirit, Jesus was that Holy Spirit veiled in flesh as it were, placed among men for the accomplishment of the mighty work which His Father had given Him to do. Here some one may say, "If that be so, how can he be an example?" Now, what is that question based upon? I think we shall see that it is based upon a great fallacy. To manifest the fallacy of this assumption, we have only to ask, was he, — even with the view of him taken by those who use such an argument, — in all respects as weak as we? Had he not, even on their theory, a higher moral and intellectual energy? Do they not admit that in his conception of the Holy Spirit, he received a start that we never receive and that during his public career, in which his example alone is manifest, he had a power we never have, even the power of the Holy Spirit without measure? These things are without dispute; and therefore, the fallacy of the objection is demonstrated.

Our Limitations

Jesus was our example, in the sense of being a character for us to copy; but for the production of

such a character, the Father Himself had to interfere by the Spirit. He saw there was no man; therefore, His own arm brought salvation (Isaiah 59:16). This is the great aspect in which Jesus is to be contemplated. The doing for us, by Almighty Power, that which we could not do for ourselves; that the excellency might be of God, and not of man. That salvation might be, not by works which we have done, but by the grace or favour of Eternal Wisdom; that no flesh should glory in His sight. On this principle, the man Christ Jesus is "Counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house." "For every house is builded by some man (some one), but He that built all things is God." (Heb. 3:3-4). The relation between the Father in heaven and the Spirit Universal is inscrutable, and for that reason, there is in Jesus, who was inhabited by the Spirit, an element that is inscrutable. We perceive the evidence of it in the fact that those who heard him speak, strove about the meaning of what he said. He said, "I came down from heaven." "Ye are from beneath; I am from above." Which is the contrast Paul draws in saying, "The first man is of the earth,

earthly; the second man is the Lord from heaven."

How Was He From Heaven?

Now, in what sense did Jesus come down from heaven? Not "the man Christ Jesus," for that man was born in Bethlehem; it was the Power embodied in that man that came down from heaven, even the Holy Spirit, who came upon Mary; and afterwards descended upon Jesus in visible form at His baptism. Remembering that the Holy Spirit is one with the Father, we can see how the birth and baptism of Jesus constituted a manifestation of the Father. The visible descent of the Spirit was then a public identification of the Messiah (Christ), as well as a bestowal of a higher degree of power than was conferred by His spiritual origin. He was the mouth and arm of the Lord, saying "O Jerusalem, Jerusalem, How often would I have gathered thy children." Jesus did not preface these words by, "Thus saith the Lord," because he, himself was that Lord in manifestation. Jesus was "God with us." When the immensity of God is realized, there is no difficulty, but when people restrict the person and presence of God to "heaven," they create a difficulty for themselves.

— R.R.

"True we cannot attain to complete perfection. But it must be the best and most that our capabilities can devote. Christ's perfection will make up the rest. Yet we cannot presume on his perfection, and stint our own efforts in any way. Christ was not a substitute, but a representative of a way of life. Christ is the mark unto which we must strive. There can be no flagging of our serve. Paul said, "In due time ye shall reap, if ye faint not. There must be always in us a feeling of insufficiency, an agonising pressing toward the perfection before us."

— A.B.

Do We Lack Vision?

*"Where there is no vision, the people perish;
But he that keepeth the law, happy is he" (Prov. 29:30)*

—:—

Important words these, witnessed by the law and the prophets. But instead of "vision," read "revelation" as it should be rendered. Where there is no contact with the Word, there is no real connection with Yahweh; and what hope is there for man when separated from God?

The proverb says that he will "perish," but the word in the Hebrew does not signify perish. The Hebrew word is *para*, to "loosen," and it is rendered in the R.V. as "cast off restraint."

Where there is no revelation, where the Word fails to have free course and to be glorified, the people cast off restraint, or run wild. In other words, every man becomes a law unto himself, and "what I want" takes precedent over the will of the Father.

This was the state of things in the days of Ahaz. The record states that "He made Judah naked, and transgressed sore against Yahweh" (2 Chron. 28:19). The word "naked" in the Hebrew is the same as "perish" in the Proverbs. Ahaz relaxed the restraints of the Law; he allowed men to please themselves; he figuratively stripped them of their covering before Yahweh.

And the people were brought

low in consequence.

They became low in morals, low in character, low in political power.

Israel became cut off from contact with Yahweh because there was no vision; no revelation to guide them.

There was a revelation, of course, but they refused to heed it, so that to all intents and purposes, it did not exist. If there is a revelation, we should heed it, and allow our consciences and our way of life to be governed by it.

When that is the case the Law will be kept, and a person will live in constant awareness to God, so as to reflect Him in life.

Where there is no revelation, or where the revelation is ignored so that there may as well be none, the people must have recourse to human ingenuity or guidance to lean upon. The flesh takes control, dictating the course of action to be adopted. Things condemned by the Word, are seen as harmless by the flesh. The warning of Scripture is contrasted with the philosophical reasoning of men which rationalise matters until the rule of conduct is bent to satisfy a mind that has little or no real contact with God.

And when that happens, says

the Proverb, the people run wild.

See it in the world today. The little contact which the world once had with the Bible has been loosened, and the world is running riot in its folly. It is rebelling against every principle of Divine discipline, and flaunting its folly to heaven itself. Women assert authority over the man, and to that end, dress like men and act like men. And men are becoming effeminate like women; so that with the long hair of the men and the long jeans of the women, it is difficult to tell one from the other.

This modern environment is evil, and we must guard against it. Paul teaches that "if a man have long hair, it is a shame unto him" (1 Cor. 11:14). The reason for this he elaborates elsewhere, but even though we may not be familiar with the reasoning that leads to this conclusion, surely it should be accepted as part of a "revelation" and adopted in practice!

Yet that is not the case in some Ecclesias.

Completely flouting such a declaration of Scripture, young brethren (and sometimes not so young) adopt the fashion of the day, and appear in public as fops. The Word would direct the attention of all such to the imminence of Christ's return, and the need to prepare for his coming. Will it not be a shame to such to appear before Christ in that way, particularly when the Vision proclaims that the priests in the age to come will not be permitted to "suffer their locks to grow long"

(Ezek. 44:20)?

But where there is no real contact with the revelation of God, the "people run wild," and that is the case unfortunately with some aspects of modern Ecclesial life.

We need to maintain standards of truth and practise; and turn from imitation of the ways of the world. Those standards should be steadily pressed within the brotherhood, so that there is no mistake as to where we stand in such matters. If brethren are strong in the Word, and strong in their application of it, they will assert an influence over others; an influence for good.

But it will only be for good if the Word is brought into focus, and brethren are governed by it. Our actions should be motivated by what the Word says, and not what others might say. And we need to stand up strongly for the things of Christ, standing against the flow of the tide if need be. We will then become a cell of strength in the body of the multitudinous Christ.

Jeremiah was one such. He found his place in an Ecclesia that turned from the Word, and refused its message. Nevertheless, he raised his voice in protest at their action, in warning and exhortation and appeal that they might heed the revelation in their midst, and so desist from running wild. He stood uncompromisingly before them, testifying to the way of righteousness revealed in the Law, and proclaiming it as the only sound, safe policy to adopt.

They hated him for his witness, but he remained indomitable in

faith and courage, refusing to shift from the stand he adopted. He had been told: "Let them return unto thee; but return not thou to them" (Jer. 15:19). Let us raise our standards in doctrine and in practise, refusing to conform to the example of others, even though it be for the sake of peace. True peace, declares the proverb, is not with those who compromise, with those who run wild in gratification of the flesh, but with those who "keep the law."

Worldly ways and practises are

developing in some ecclesial quarters, indicating that members have not real contact with revelation; that despite the honoured name of Christadelphian that they might assume, they disgrace it by refusing to honour the commands of Christ. "To obey is better than sacrifice; and to hearken than the fat of rams." Israel perished "for want of knowledge" (Hos. 4:6, 6:6). Let us take care lest we follow the seductive and easy path that that nation trod.

— EDITOR.

IN LOVING MEMORY

"Blessed are the dead who die in the Lord"

Yahweh hath given and taken away —

Blessed be Yahweh from day to day;

He sendeth us evil and sendeth us good,

He giveth us life and provideth us food.

Let Yahweh be praised who deigneth to bless,

Who swelleth our store or maketh it less;

In wisdom He killeth and maketh alive;

He can either enrich us, or He can us deprive.

The faithful who sleep in the bed of the earth,

But await the glad day of Spirit-new birth;

For Yahweh will call to the work of His hands,

And forth they will come from the dust of all lands.

While with us they trod the sad valley of weeping,

The pearl of great price was safe in their keeping;

In faith of the day when all things possessing,

The righteous will dwell in the valley of blessing.

Known unto few, yet "known unto God,"

Their trust was in Yahweh, their staff and their rod;

Their source of rejoicing was His revelation,

Their joy and their hope, the day of salvation.

Though not many noble in things of this life,

They kept clearly in view the end of the strife;

Seeking acceptance in the day of inspection,

And living for "Jesus and the resurrection."

Questions Answered

Is Perfect Obedience Possible?

A reader, desiring enlightenment upon the present controversy in Sydney, approached those teaching the possibility of believers rendering perfect obedience unto the Father, and received the following explanation:

“At base, the issues are very simple:

1. Granted God’s help, is obedience to Christ’s commandments feasible to the saint in light?

2. Was our Lord’s nature such that, unless he had been specially strengthened through conception he would not have been able to render perfect obedience to God? And is our failure to render such obedience, from our enlightenment onwards, directly attributable to the fact that we are not the subjects of a miraculous conception (as he was) and are not therefore so strengthened?

My answers to these questions are: (1) Yes, and (2) No. Those opposing me say (1) No, and (2) Yes.

Simply expressed, my belief is that (however imperfectly we walk) we are called to obedience, and given the means (God’s word, answered prayer, etc.) of rendering it. However much we might fail, the feasibility of obedience is proved by the life of the Lord, in whose steps we are commanded to walk. Being identified with us in nature, he could be ‘touched with the feeling of our infirmities.’ He was thus our representative, and is a fit and proper proper advocate for us before the Majesty on high.”

— E.M.S.

Comment

It is not true that those opposing the theory mentioned above would answer “No” to proposition No. 1 above, as alleged in the above statement.

On the contrary, they would answer firmly in the affirmative, and with the Apostle Paul and James the Lord’s brother, teach: “For not the hearers of the law are just before God, but the doers of the law shall be justified” (Rom. 2:13; James 1:22; 2:17-26).

John wrote:

“He that doeth righteousness is righteous, even as he is righteous” (1 John 3:7).

Upon this statement, we, ourselves, have commented:

“John teaches that we must practise righteousness, if we would be righteous or justified before God. It is sometimes implied that the redeemed have no righteousness of their own, which is true enough if it be meant that they build into their lives the righteous attributes of Christ’s character; but it is untrue if it is thought to mean that they do not have to do anything about changing their characters to conform to God’s requirements. It is true that Paul says that ‘faith was reckoned to Abraham for righteousness’ (Rom. 4:9), but it should be clearly understood that the preposition ‘for’ does not mean ‘instead of,’ but rather ‘with a view to.’ It is the Greek preposition *eis* which implies motion towards an object. So Abraham’s faith was reckoned to him for righteousness, because it became the motivating power of the acts of right living that he proceed to manifest in faith.”

(*The Test Of True Love,* p.46).

Brother Roberts vigorously opposed the theory now being set forth, but he would not answer "No" to the first proposition. In *The Commandments Of Christ* he wrote as follows:

"Popular theology has reduced the commandments of Christ and his Apostles to a practical nullity. It has totally obscured the principle of obedience as the basis of our acceptance with God in Christ, by its doctrine of 'justification by faith alone', and that, too, of the most momentary character in the hour of death. It is part of the modern restitution of primitive apostolic ways, to recognise distinctly, that while faith turns a sinner into a saint, obedience only will secure a saint's acceptance at the judgment seat of Christ; and that a disobedient saint will be rejected more decisively than even an unjustified sinner.

"The rule or standard of obedience is to be found in the commandments of Christ. Christ speaks very plainly on this subject . . . They are summed up in this saying of his: 'If ye keep my commandments, ye shall abide in my love'."

Thus obedience is commanded and expected of saints in light.

We also agree that obedience is only possible when we seek the strength of Yahweh to that end. Certainly we will not render it in our own strength. Paul made this abundantly plain when he declared: "For it is God which worketh in you both to will and to do His good pleasure" (Phil. 2:13). Again, to the Corinthians, he wrote: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

Why did Paul write like that? Because he recognised the proneness of flesh to do evil; and rea-

lised that human nature is so bent in that direction as to need the power of God to strengthen it.

Why do we study the Word? For merely academic interest, so that we can demonstrate that we know and understand it? By no means! The true student studies the Word of God that he might come to "know" God better (John 17:3), and that the influence of such a revelation might empower him with the incentive to build in to his life those attributes displayed by the Lord Jesus Christ.

But whilst we experience a measure of success, and whilst the ultimate objective is perfection in the absolute sense, because of the weakness of the flesh, we do not attain unto the measure of moral glory manifested by the Lord Jesus.

And that is where we differ from the theory mentioned above.

We claim that whilst obedience is required of us commencing from belief and baptism, the excellence of the glory manifested by Christ in his mental and moral manifestation of the Father is beyond us.

More was asked of Christ than was asked of us. Why? Because of the principle that he himself enunciated, and which will be demonstrated at the Judgment Seat of Christ: "For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

For example, if we sin forgiveness is available to us in Christ; but if he had failed, such provision was not open to him.

It should be recognised, that even among the generality of be-

lievers, all have not the same capacity for rendering obedience. Some are naturally of weaker will-power than others; some have greater opportunities to study the Word, or greater capacity to understand it than have others.

And this brings with it a greater measure of responsibility to those who have greater will-power, opportunity, or capacity. James warned that teachers would reap a greater condemnation than those they taught if they failed to put into practise the precepts they instructed (James 3:1).

Obedience To What ?

Let those advocating the new theory consider it from this viewpoint. Where did a man, like Paul, derive the ability to do the work that he did? He had the mental capacity to absorb the Word, and the ability to expound it, far beyond others of his generation: even among the Apostles. Where did it come from? Obviously, in the Apostle, there was brain-power beyond the ordinary, and it is obvious, that from the very beginning, he was God-selected for the work that he did not commence until he was thirty years of age. The Apostle himself declared: "God . . . separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach him among the heathen . . ." (Gal. 1:16). Was not the Apostle qualified for that work? Of course he was! And his qualifications stemmed from inherent ability. He permitted those inherent qualifications to become God-directed,

and in consequence, became changed from a highly skilled Pharisee, to the most skilful advocate of the Truth.

When Yahweh wants a man for a special work, He seeks for one with the endowed qualifications to handle the work before him. Thus, in our own generation, a man like Brother Thomas had the ability to perform the task set him to do. Put another man in his place, and the work would not have been so successful, even though that man may have desired to work with Yahweh to the fullest extent.

This was obvious from the dawn of creation. In the beginning man was made with the latent brain capacity to manifest Divine characteristics. He was created "in the image and likeness of God," and whereas "image" relates to shape, "likeness" points to capacity. He was not the only animal made (cp. Ecc. 3:19), but the only animal with the capacity to develop to a divine likeness. The capacity was there, but it had to be filled. It was latent, and had to be developed.

What was the objective in so making man? That he reveal the mental and moral perfection of the Father. He was "taught of God" and "warned of God" (Gen. 2:15-17), and left to develop the character of God; and this he proceeded to do until sin marred both the image and likeness.

Thus perfection of character was never attained; neither by Adam nor by his posterity until we come to the Lord Jesus Christ. How did the Lord accomplish that

which no other man before or since has been able to do? We are told that it was not the flesh that accomplished this, but God who did so (Rom. 8:3). But what is perfection of character? What was required of Jesus Christ? What does constitute perfect obedience?

Christ was the complete, the perfect manifestation of the Father in thought, word and deed; even in the days of his flesh. He did not merely repudiate sin, but "did righteousness." He did not only obey a law that prohibited a law that said: "Thou shalt not . . ." but he manifested the Father unto men, he revealed the positive aspects of the Divine character.

And because he did that, and because he possessed identical nature with ourselves, he became an acceptable sin-offering for sinning humanity. Anything short of that complete identification of the character of the Father is sin. Therefore, in the true Scriptural sense, when anybody claims that "given the means (God's word, answered prayer, etc.)" they can render perfect obedience unto the Father, they mean that they can reveal in their lives a perfect manifestation of God in thought and word and deed.

Now it is possible to overcome specific sins through the power of God; indeed we must do it. But do our characters, in every particular, conform to the Father's? The Lord's did. Character is more than a temporary overcoming of sin; character is the settled state of a person's true being. Perfect obedience, then, signifies the manifestation of the divine character; not for thirty minutes, or for a day, but for life.* Only one has been able to say, "I and the Father are one"; and "He that hath seen me hath seen the Father," for only one has manifested such perfect obedience.

All Have Sinned

An idea, or a theory, is proven true if it conforms to Scripture, and to facts. A theory that is not practical in its application bears its own fallacy on its surface. If perfect obedience is possible "given the means (God's word, answered prayer, etc.)" then there was no need for the virgin birth, nor, for that matter, the death of a Saviour, because the Word would have accomplished all that was required.

Moreover, as God has commanded obedience, on what grounds of justice can he overlook sin, if we have the power to

* We state this because some have claimed, in support of the theory, that they have been successful in living without sinning for thirty minutes or a day! They claim that they have done so through the influence of the Word. We do not dispute that this may be so, but what we do dispute is that they have yet developed the divine character in its fulness, that they can live before God without the mediatorial work of the Lord Jesus. One definition of sin is "to miss the mark." The mark is the perfection of the divine character. Anything short of this is sin. Where is the theorist who can say: "I and the Father are one"; "He that hath seen me hath seen the Father"? Where is the theorist who has learned to think as one with God? We lack the capacity to do so. Not so the Lord!

render perfect obedience? No longer can we plead the weakness of human flesh, because God has strengthened it to the point that complete obedience is possible.

Now the impracticability (and therefore the fallacy) of the theory is evident in that over six thousand years of history, during which millions of people have accepted the Truth, not one single instance of a life of perfect obedience can be advanced apart from that of the Lord's!

Yet many have had the advantages of God's word, answered prayer, etc.

Has God's power for obedience proved ineffectual?

By no means! It means this, that perfect obedience, the complete manifestation of the Divine character, is beyond man because he lacks the capacity to reveal it.

Instead of endorsing this theory, the facts of history endorse the teaching of Scripture which plainly states that perfect obedience, the complete manifestation of the Divine character (and anything short of this is "missing the mark") is beyond man's ability at present. The Scriptures teach:

"There is no man that sinneth not" (1 Kings 8:46).

"Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:9).

"For there is not a just man upon earth, that doeth good, and sinneth not" (Ecc. 7:20).

"In many things we offend all" (James 3:2).

"The tongue can no man tame" (James 3:8).

"If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10).

These are some of the declara-

tions of Scripture, that clearly reveal the hopelessness of man apart from the Divine mercy and forgiveness. And why is Yahweh merciful? We read:

"Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Psalm 103:13-14).

The word "frame" is the Hebrew *yetser*, and signifies "formation," or "conception." He knows our limitations. There is a contrast here to the conception of the Lord Jesus which was not "according to the will of the flesh, but was of God" (John 1:13).

The subject is summed up by Paul. In dealing with sin and its effects, he clearly stated the hopelessness of man apart from the Divine mercy and forgiveness of sin. He shows that even granted all the capacity he undoubtedly was given, he could not render perfect obedience to the Father. He wrote:

"For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me . . . O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:19, 24-25).

Indwelling "sin" prevented Paul rendering perfect obedience unto the Father, either at the time he wrote Roman, or later. For, some years later, when imprisoned in Rome, he wrote to the brethren of Philippi:

"Not as though I had already attained (i.e. unto the excellency of Christ), either were already perfect; but I follow after, if that I may ap-

prehend (Gr. - to lay hold of) that for which I am apprehended of Christ Jesus" (Phil. 2:12).

The race was still on for Paul, as he "pressed toward the mark for the prize of the high calling of God in Christ Jesus" (v.14). He did not boast of "perfect obedience," of attaining unto a state of "sinlessness" except through the forgiveness of his sins in Christ.

God's Heroes Of Faith

The Scriptures reveal many heroes of faith who celebrated great victories over self and over the world, but lacked the power or the ability of complete triumph. Moses, in whose obituary, the inspired statement is found that "there arose not his equal in Israel" (Deut. 34:10), nevertheless sinned on the eve of entering the land, late in a life of dedication and obedience to Yahweh.

Elijah, the representative of the prophets on the Mount of Transfiguration, was rebuked for fleeing from Jezebel, and commanded to return to Israel and seek out those who had not "bowed the knee to Baal." David, "the man after God's own heart," yet sinned grievously, and that after he had had great privileges of God's word, answered prayer, etc. Peter, Paul and others, though enjoying the privilege of close converse with the Lord, the outpouring of the Holy Spirit, and revelations such as no others have received, yet had to confess their failure.

And shall we succeed where they failed?

Or did they really fail?

Their lives

are set forth as imperishable memorials, encouraging us to do our best under the adverse circumstances of our environment and our limitations, in the realization that "He knoweth our frame, He remembereth that we are dust."

It is an unfortunate, a wrong theory, that attributes failure to these men. They succeeded beyond our measure of success, and will find final purification of being at the Judgment Seat of Christ.

In Ezekiel 14:14, the Spirit advances three outstanding men as an example and contrast to the men of Judah of that age: Noah, Daniel and Job. These men are described as "righteous" and "perfect" in the Scriptures (Job 1:1; 1 Pet. 3:20). Each in turn enacted the part of a deliverer. Noah delivered his family; Job interceded for his associates; Daniel's action saved his fellow Israelites.

But were those men without sin? Noah, late in life, was guilty of indiscretion (Gen. 9:20-23); Job, though described as "perfect" was also convicted of sin in speech (Job 40:1-5); and though no great sin is attributed to Daniel, he did confess, perhaps with recognition of his own failures as well as those of the nation, "We have sinned" (Dan. 9:5).

Thus it is not a matter of searching the records of history to find one person that has manifested in action the claim of the theory, but in fact, history testifies that those who are the greatest among men, failed to attain

perfect obedience. As that is the fact of the matter, a theory that sets forth the feasibility of that which the most earnest and faithful of men failed to accomplish, is obviously false. It is a theory that is established by fleshly logic upon a faulty foundation; and, unfortunately, the further it is pressed the more mischievous it becomes.

Contradictory

It is astounding that the very principles that are being pressed in this theory are those which the authors of it were calling upon others to reject less than twelve months ago! In a letter setting forth propositions to be rejected and accepted in regard to the doctrine of the atonement, and circularised among the brotherhood, brethren were asked to reject the following:

"Jesus, as the son of Mary, was

identical in nature with all humanity, in order to prove perfect obedience possible by all."

They were asked to affirm the following:

"Jesus, being begotten of God, was enabled to conquer sin."

We reject the first and affirm the second; but the theory before us does not, as we shall show.

To summarise this article:

We believe that granted God's help, obedience to Christ's commandments is feasible to the saint in light.

However, the full manifestation of the Divine character is beyond us at present, due to limitations of the flesh.

History does not reveal a single example of a completely obedient saint, apart from Christ.

This brings us to the final question: If Christ were of our nature, how did he accomplish that what no other man has been able to do? We propose to answer this in our next issue.

— H.P.M.

Logos Tour Of Bible Lands

15. Exploring Corinth

Ancient Corinth was an extremely wealthy city. Its strategic position on the narrow tip of the Isthmus ensured that it was served by two ports in two different oceans: Cenchrea on the Saronic Gulf, and Lechaemo on the Corinthian Gulf. This not only brought great wealth to the city, but also a large influx of visitors. Thus Corinth was an international city.

In the days of Paul, a five-mile long road connected Lechaemo with Corinth. It was called the Lechaion

Road, and it was lined with shops, including many money-changers ready to welcome the arriving tourists or visitors. If Paul arrived by boat, he would have landed at the other port of Cenchrea, and moved along towards this road, traversing it to enter the city.

He entered a luxurious, busy, wanton city. One of its most popular forms of worship was to the goddess of love. The temple of Aphrodite was conspicuously perched

on the summit of the steep Acrocorinth, a 2,000-ft mountain that rises suddenly and steeply from behind the city. A thousand courtesans awaited to do service to the worshippers, and permissiveness was rife. Even in that loose age, Corinth was notorious. The term "Corinthian girl" was synonymous with prostitution, and venereal disease was known as the Corinthian sickness.

Poseidon, the Lord of the sea (Neptune), was also among the most popular of the gods. A beautiful temple was erected for his worship, and each two years, in his honour, the famous national festival of the Isthmian games was held. These included athletic contests, chariot racing and naval displays. The games attracted young men from all over Greece, though the strict Spartans seldom sent their young men to compete there, lest they become polluted by the evil influence of the city, and of Aphrodite, the black Venus.

Thus two vices plagued Corinth: greed for material gain, and insatiable lust. Corinth's strategic position, with its bustling wharves and docks, and its busy shops and factories, fostered the one, and the cult of Aphrodite and its social permissiveness, encouraged the other. It was a busy, pleasure-loving materialistic-minded city; and Paul must have felt very lonely indeed as he made his way into it.

He saw elegant columns and buildings; graceful temples and fountains; busy shops and market places. We saw the ruins of all this: streets, temples, baths, fountains, public squares. We walked in and out of ancient buildings, speaking concerning the activities of Paul as we did so. Our guide felt a little bit out of his depth with such a group, and he asked me to take over and explain the details of the city from the standpoint of the Scriptures. I attempted to do so. Paul had entered the busy city about the year 50 A.D., and immediately looked for employment to maintain himself physically whilst he gave himself to the preaching of the Truth. He was a tent-maker, and he ultimately found congenial employ-

with Aquila, who, with his wife Priscilla, had recently arrived in Corinth from Rome. Most likely Paul converted Aquila, the Jew. Be that as it may, their association together forged a lifetime friendship that will be renewed again in the Age to come. Paul then made his presence felt in the local synagogue where he preached Christ unto the Jews. But his preaching, at first, lacked the enthusiasm and drive that it normally did. He was concerned as to the circumstances in the Macedonian ecclesias, and impatiently awaited the coming of Timothy and Titus with news of developments. They came with a most encouraging report (Acts 18:5), and relieved of the problem that had been nagging him, Paul "was pressed in the spirit" and testified that Jesus was Christ. His spirit revived, and manifested itself in the most forceful presentation of the Truth.

Moreover, Paul was further encouraged in the work by a vision he received, in which he heard the Lord encouraging him to press on in the work "for I have much people in this city" (v.9). Thus wicked, sophisticated, pleasure-loving Corinth responded more warmly to the proclamation of the Truth than did colder, more moral, but philosophy-ridden Athens. "Many of the Corinthians hearing, believed and were baptised" (v.8).

Paul's centre of operations had been the home of Justus, close to the synagogue. One result was that Crispus, the chief ruler of the synagogue, believed with all his house, and was baptised. These inroads into the Jewish community angered those in charge; and after some 18 months of preaching by the Apostles, it erupted into a near riot. In the summer of 51, Gallio had been made proconsul of Achaia with his headquarters in Corinth. The Jews used this as an opportunity to attack Paul. The Jews dragged him before the proconsul, and accused him of illegal preaching. But Gallio would have none of it, and even as Paul was about to open his mouth to speak, he dismissed the case. The Greeks observing this ignominious dismissal of the Jews, and antag-

onistic against them because of commercial competition, beat some of them before the Bema or Judgment Seat. But Gallio was not prepared to become involved in what he considered a religious row; he "cared for none of those things."

We walked along to the Agora, or ancient market place, where this exciting scene had taken place. The position of the Bema, the place where the proconsul would publicly set up his seat of authority, is clearly marked. Before it is an altar, and it is suggested that Paul would have been dragged to this spot, and accused before the supercilious Roman. Photos were taken of the place, and discussion ensued upon the incident. Strangely enough, as we told some of the group as we talked together, Paul had a special love for the brethren of wicked, wayward Corinth, in spite of all the trouble they gave him with their wrong ideas, and foolish schisms. The Apostle pathetically wrote:

"For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that he might know the love which I have more abundantly unto you" (2 Cor. 2:4).

Afterwards the group dispersed to wander through the ruins, and to take photos as they individually desired. Some of us visited the Fountain of Pirene, which still flows with water after thousands of years. In the time of Paul, Pirene was an attractive open-air marble basin about twenty by thirty feet in size, filled with water and with a marble walk all round in which people could stand to fill their water-jars. The water came from a spring in the rock, and entrance to the spring was an elaborate facade of six arches, once covered with marble; but today in ruins. There was another fountain in Corinth, today called the Holy Fountain. In ancient times it was associated with some pagan religious ceremony, as is indicated by the architecture, and statues that have been found there. But its use is a mystery.

On a rising to our right stood the seven Doric columns of Corinth, the

remains of the ancient temple of Apollo. It is one of the most photogenic sights of Corinth, for an excellent photo of the Acrocorinth is obtained with these mute, lonely pillars as a foreground. In Greek mythology, the two gods, Poseidon (Neptune) and Apollo (the Sun) disputed for the lordship of the territory surrounding Corinth. Another god was appointed to arbitrate and to put an end to this unseemly quarrel between the gods. His judgment was final, and Apollo received the region of Acrocorinth, since when he has caressed it with his first morning light; whilst Poseidon received the region of the Isthmus, which is caressed by the waters of the two oceans. At one time, the temple of Apollo was a resplendent building graced by some 38 columns.

The temple is overshadowed by the Acrocorinth, as is the whole of the city. As I wandered through the ruins I was constantly conscious of the frowning, brooding bulk of mountain behind. The land rises gradually from the sea in the form of two terraces, the top one being a long, undulating plateau dominated by the stupendous bulk of the Acrocorinth. The ancient city was on this top terrace, under the shadow of the mountain. Acrocorinth is dark, harsh, and devoid of growth; a great contrast to the green covered undulating plain that spread out before it on that spring day when we visited it. Its strong, bleak, and uncompromising bulk rises precipitously into the blue sky, topped by the ruins of a Venetian castle; though in the days of Paul, the voluptuous temple of Aphrodite, the goddess of love, held pride of place there. Since Paul's day, Romans, Turks, Venetians, and now Grecians, have laid claim to the Acrocorinth, and its environs.

We made our way towards the Corinthian Museum, pausing to watch archaeologists at work. They had employed local Greeks to help them; and whilst overseers were ready to record any finds that may be found, the labourers were sifting the soil, or sweeping it with a specially constructed straw broom, to examine the very dust of the city for anything of value.

Actually, though excavations have continued over the years, only a small portion of the ancient city has been excavated.

The Museum is well worth visiting. Even a brief visit permits one to observe the development of civilisation on the Corinthian site through the centuries. Elegant vases, samples of columns, marble sculpture work, bronze work, statues, and so forth, witness to the skill of the ancient Corinthians, as well as to the sophistication and paganism of the place.

History Of Corinth

Corinth has had a chequered history. As we have indicated above, the ancient city was very beautifully situated. From the shore of the Corinthian Gulf, the earth slopes gently towards the Acrocorinth, comprising three levels: the shore, the city, and the Acrocorinth. The gently rising plain from the shore towards the slopes of Acrocorinth were, and still are, extremely fertile, so that Corinth was noted for its wine and agricultural products, as well as for its ceramics and other manufactures. Situated as it is between two seas, it became very wealthy — the wealthiest of all the ancient Greek cities. Perhaps this attracted a large number of Jews, and perhaps Paul moved to Corinth because of the large Jewish colony in the city. In any case, he preached the truth to the most frivolous and corrupt community of the ancient pagan world, and did so to such effect, that a large ecclesia was established there.

The city had been entirely destroyed by the Romans in 146 B.C., but had been retored by Julius Caesar, and made the seat of the Roman proconsulate of Achaea. That was its political status when Paul visited it. It was damaged by a bad earthquake during the reign of Vespasian, but was restored to its original beauty by Hadrian and others. The German tribe of the Herculii inflicted fearful damage in 267 A.D., and this, together with further earthquakes and other catastrophes, brought the city

into decline. It was finally destroyed by fire by Alaric the Goth, when he invaded the area; and so the ancient city came to its end.

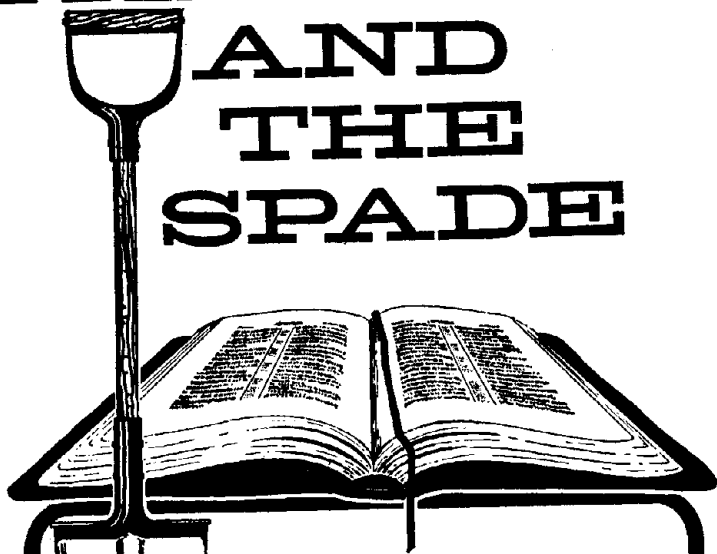
However, a new city arose about three miles distant from the original site. This fell to the Turks in 1458; it was taken by the Knights of St. John (of Malta) in 1612; then by the Venetians in 1687 (who built fortifications at the summit of the Acrocorinth). In 1715, the Turks again took Corinth, and continued to hold it until the Greek War of Independence in 1821; when Greece revolted from the Ottoman Empire, marking the beginning of the period of the six vial and the commencement of the drying up of the political river Euphrates (Rev. 16:12).

At that time, Corinth had grown considerably, and it was first proposed to make it the capital of the newly formed Kingdom of Greece, whose independence was guaranteed by Britain, France, and Russia. But it was considered that Corinth was too susceptible to outside pressure. In 1858, another earthquake completely destroyed the new Corinth, and though a new town was rebuilt, it remained but a village. This earthquake destroyed any hope that Corinth may have had of wresting the position of capital from Athens to which city it had been transferred from Nauplia.

Our visit to Corinth had proved most interesting. We had been taken back to the days and ministry of the Apostle Paul, had been reminded of the destruction of the Jewish State by the slave labour used by Nero in his attempt to cut the canal, had recalled the influence of Alexander the Great whose conquests are mentioned prophetically by Daniel, and seen the beginning of the drying up of the political Euphrates in the establishment of Greek independence. Thus the visit had proved full of interest historically, prophetically, and scripturally. But time was moving on, and ushering the group from out of the Museum, we took our place on the coach to move on to the interesting site of ancient Mycenae.

— H.P.M.

THE BIBLE AND THE SPADE



SECOND ARCHAEOLOGICAL SUPPLEMENT

We regret that this is only the second supplement on Archaeology that has appeared in this volume of Logos. The first was published in our initial number (pp. 35-40), and touched on incidents that occurred during the ministry of Jeremiah. It was the lot of that sorrowing prophet, to proclaim his message at a time when all things in Judah were rushing downhill to the final, mournful catastrophe; when political excitement was at its height; when the worst passions swayed the various parties; and the most fatal counsels prevailed. Jeremiah saw his own people, whom he loved with the tenderness of a woman, plunge over the precipice into the wide, weltering ruin below. So Judah's national existence came to an end for seventy years as Babylon prevailed. The story is continued in this supplement from the standpoint of Bible archaeology. It witnesses to the transient nature of human glory, the reality of the Divine record, and the inevitability of Yahweh's judgment. Today, the ruins of the past constitute a mute exhortation of the power of the Word of God, and our wisdom in heeding it.

JERUSALEM'S DOOM

Nebuchadnezzar's Successful Attacks

Three attacks were made on Jerusalem by Nebuchadnezzar before the city and its temple were destroyed. During the reign of Jehoiakim (608-597 B.C.), in 604 B.C., after the defeat of Pharaoh Necho by Nebuchadnezzar at the battle of Carchemish, Jehoiakim submitted to the Babylonians. After three years he rebelled. At the time, Nebuchadnezzar was not able to march against Judah, but desert tribes: Syrians, Moabites, Ammonites and even Chaldeans, loyal to Babylon, harassed the Judeans.

In 598 B.C., Jehoiakim died and was succeeded by Jehoiachin, sometimes known as Jeconiah or Coniah, then only eighteen years old. He reigned for just three months. By this time, Nebuchadnezzar was ready to attack Jerusalem. Jehoiachin offered no resistance and surrendered. The king, the royal family, the nobles, and 10,000 men, drawn from the warriors and craftsmen, were taken to Babylon. The treasures of the temple and the royal palace were seized, and the vessels of gold which king Solomon had placed in the temple were broken up and carried away.

Jehoiachin's uncle, Mattaniah, was made king, and renamed Zedekiah. He reigned for nearly ten years before he found Babylonian rule too oppressive, and revolted. Nebuchadnezzar reacted swiftly. He besieged Jerusalem, but did not find it an easy task to capture it. The siege lasted eighteen months, but in B.C. 587, the city was stormed and taken. This time the Babylonians destroyed Jerusalem utterly. All the remaining vessels and utensils of the temple were broken up and taken to Babylon. Zedekiah was captured with his sons. They were killed before his eyes; and then he was blinded and led captive to Babylon, to die in obscurity. Both the city and the temple were burned.

Daniel and Ezekiel

In the first of the onslaughts on Jerusalem, in the time of Jehoiakim, a young man of good birth was taken

captive to Babylon. He afterwards became famous as the prophet Daniel. On the second coming of the Babylonians in 597 B.C., another high-born Jew, this time a priest, was taken in to captivity. He was the prophet Ezekiel.

Archaeological discoveries have shed much light upon the period of the captivity of the Jews in Babylon. A remarkable example of this occurs in the writings of Jeremiah, who was not taken into captivity, but permitted to remain in Judea. He twice prophesied, rightly as later event showed, that the captivity would last for 70 years (Jer. 25:11, 12; 29:10). The latter reference includes details of a letter which the prophet sent to the people, who had been taken away in the time of king Jehoiakim. It gave what must have been extraordinary advice to them:

"Thus saith the Lord of Hosts, the God of Israel unto all that are carried away captive, whom I have caused to be carried away from Jerusalem unto Babylon; build ye houses and dwell in them, and plant gardens and eat the fruit of them. Take ye wives and beget sons and daughters, and take ye wives for your sons and give your daughters to husbands, that ye may be increased there and not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray to the Lord for it, for in the peace thereof ye shall have peace" (Jer. 29:4-7).

This advice is remarkable. One could hardly imagine an Israelitish prophet, living at the time of the oppression of the Israelites in Egypt, or one whose message was to the people of the ten-tribe kingdom of Israel, in captivity in Assyria at the same time as when Jeremiah's letter was written, advising them to pray for their captors. There must clearly have been a difference between the Babylonian treatment of captive peoples and that of the Egyptians and the Assyrians.

The picture drawn by the prophet Ezekiel of the condition of the Babylonian captives indicates the differ-

ence. It is obvious that he was free to move about and speak to his people at will. He had his own house, where the elders of Judah visited him (Ezek. 8:1); whilst the fact that they were acknowledged as elders implies a degree of freedom and organisation in a foreign land.

Another example of unexpected favour shown to captive foreigners was the choice of four young men of good birth and appearance, for training in the state service: Daniel called in Chaldean, Belshazzar; Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abd-nego). The concession of the prince of the eunuchs to their request to prove that their own kind of food was best for them, is also surprising. It implies a humanitarian attitude that was not manifested by Assyria or Egypt under the oppression.

By The River Chebar

Early captives, of whom Ezekiel was one, were settled by the river Chebar. Archaeological research has identified with some certainty where they lived. Nippur, in southern Mesopotamia, has been partly excavated and tables, on which were cuneiform, or wedge-shaped writings, have been found. Two of these, dated respectively to 445 B.C. and 424 B.C., refer to a waterway, *narukabari* or *nehar kebar*. In English these expressions mean *River Khebar* (Chebar). The name was given to an artificial canal, which was joined to the river Euphrates just north of Babylon, and which can be traced further south until it links with the Euphrates again south of Ur of the Chaldees. Nippur itself was some 60 miles south-east of Babylon and the canal flowed through it. Therefore, there was water connection between the area in which the captives lived and Babylon.

Ezekiel went to the river Chebar to see the exiles at a place called Tel-Abib (Ezek. 3:15). The name is the Hebrew rendering of the Babylonian *Til Abubi*, which means, "the mound of the flood." The actual site has not been identified, but it was probably the site of an old ruined city. Other

places mentioned, this time in connection with the times of Ezra and Nehemiah are *Tel Melah* and *Tel Harsha* (Ezra 2:59; Neh. 7:61).

Further evidence of the accuracy of Bible statements about the exile in Babylonia comes from the words of Ezekiel. He records that he was told to take a tile, or brick, and draw a map of Jerusalem on it (Ezek. 4:1). The original Hebrew here refers to a sun-burnt brick. It was the custom in Babylonia to draw sketches on mud bricks, but not so in Palestine. Again, Ezekiel states that he was instructed to dig through the wall of his house, after bringing out his household stuff (Ezek. 12). Excavation has revealed that the material used in Mesopotamia for house construction was mud or adobe. In Palestine, walls were made of stone; and mud-walls were non-existent in the sixth century B.C. Ezekiel's references, therefore, are in accordance with the custom of the country in which he was taken captive. In his thirteenth chapter, he refers to a house in which rain-storms will wash away the plaster, and later, of houses with adobe walls (Ch. 22). The scene as depicted in his book is essentially Babylonian.

Babylon: Its Glory And Decline

Although Babylon was a city of great antiquity, it was not until the epoch of Nebuchadnezzar that it attained to its greatest glory. He determined to make it the most wonderful of all the cities, and he proudly described what he did. In his Inscriptions, uncovered when Babylon was excavated, he declared:

"A great wall like a mountain that cannot be moved, I made of mortar and brick . . . Its foundation upon the bosom of the abyss I placed down deeply . . . its top I raised mountain high. I triplicated the city wall in order to strengthen it. I caused a great protecting wall to run at the foot of the wall of burnt brick . . ."

"When Marduk the great lord named me the legitimate son and directed me to the affairs of the land . . . Babylon his mighty city . . . the great walls I completed. Upon the threshold

of their great gates strong bulls of bronze, and terrible serpents ready to strike, I placed... That which no king had done my father did in that he enclosed the city with two moat walls of mortar and brick. As for me, a third great moat wall I built with mortar and brick, and with the moat wall of my father joined and closely united it. Its foundation on the hosom of the abyss I laid down deeply. Its top I raised mountain high."

Of the construction of his temples, Nebuchadnezzar declared:

"Huge cedars from Lebanon, their forest with my clean hands I cut down. With radiant gold I overlaid them, with jewels I adorned them . . . the side chapels of the shrine of Nebo, the cedar beams of their roofs I adorned with lustrous silver. Great bulls I made of bronze work and clothed them with white marble. I adorned them with jewels and placed them upon the threshold of the gate of the shrine."

The Bible has its own version of Nebuchadnezzar's boasting:

"Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4.30).

Moreover, Isaiah records the Divine reply to the boaster:

"And Babylon, the glory of kingdoms, the beauty of the Chaldeans' excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation" (Isa. 13:19-20).

Jeremiah, likewise, added to the judgment:

"Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing, without an

inhabitant. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. Thus saith the Lord of hosts. The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire" (Jer. 51:37, 53, 58).

Nothing seemed less likely of accomplishment than these prophecies at the time they were uttered. Yet they were the Word of the Lord, and as such have been completely fulfilled. The destruction of Babylon was gradual. The Medo-Persians captured it in 539 B.C. and made it a second capital of their Empire. When the Greeks conquered the Persians in the time of Alexander the Great, Babylon still remained an important centre. It still remained, though in decline, in the time of the Romans. From then it gradually decayed until, ultimately, it was completely deserted. Today the ruins of the once magnificent city comprise a telling commentary both on the proud words of him who made it the queen city of his time, and, even more so, on the accuracy of the Old Testament prophecies.

With the end of the city, its builder, Nebuchadnezzar, was forgotten. The city was buried in the sand and there was no trace of its previous existence. Between 1899 and 1914, however, Robert Koldeway, a German professor, excavated the site. He found the ruins full of bricks stamped with Nebuchadnezzar's name, and cylinders and building inscriptions (from some of which we have quoted above). They all testified to the great building activity of Nebuchadnezzar, witnessing both to his skill and his boasts. Previously all this had been confined to the writings of Daniel, proving that he was a contemporary of the events about which he wrote.

LETTERS FROM LACHISH

Lachish was a royal Canaanite city, and one of the chief fortresses of Judah. It is situated 30 miles south west of Jerusalem, and 15 miles to the west of Hebron. It was of immense strategic importance, dominating the

old road from the Palestine highland to the Nile valley. The fortress of Lachish resisted the attack of Sennacherib when on his way to Egypt (2 Kings 18:13-17); and was twice overwhelmed by Nebuchadnezzar, first in

598 B.C., when Jehoiachin and the Jerusalem captives were sent to Babylon (2 Kings 24), and again in 587 B.C., when the city was destroyed.

Extensive excavations have been carried out at Lachish, and discoveries found of great interest to Bible students. It is now known as Tell ed-Duweir. Marston, Starkey and others have worked on the site. Robert Mond wrote concerning it:

"I have visited the site, and I am sorry for all those who have not had an opportunity to do so. It is one of the most magnificent sites I know. It is as beautiful a site as one could possibly wish to work on."

The site was excavated on behalf of the Welcome-Marston Archaeological Expedition under the supervision of J. L. Starkey, from 1933 to 1938. In 1938, Starkey was murdered by brigands, and the work was continued until 1940 by Charles H. Inge and G. Lankester Harding.

The Lachish Ewer

Discoveries at Lachish have shed light upon Bible matters from the earliest times until the fall of the Judean kingdom. Among these in 1934, Mr. Starkey found an ewer, or jug, which told much of the history of writing. On its neck was an ancient alphabetic inscription of the Phoenician type.

This writing is recognised as a connecting link between an alphabetic script found in Serabit-el-Khadem in Sinai by Flinders Petrie some years earlier, and that found on the sarcophagus of Akhiram at Byblos on the coast of Syria.

The inscriptions found by Petrie are Semitic in character, containing a

script, apparently derived from Egyptian hieroglyphics or picture writing. He concluded that they revealed that common Syrian workmen were familiar with the art of writing in 1500 B.C. A. T. Olmstead wrote:

"Some Sinaitic miners imitated Egyptian, giving Canaanite ideas and names to the letters, e.g. aleph for oxhead, beth for house, etc. Thus the alphabet was invented in the Sinaitic Peninsula; thence carried to South Arabia; then to Canaan; and eventually to Phoenicia."*

In Southern Arabia, where Moses may have lived with his father-in-law, Jethro, the priest of Midian, Mineanean inscriptions, dated by some scholars to as early as 1400 B.C., show a well-developed alphabetic writing.

During excavations conducted between 1921 and 1924, Pierre Montet discovered the sarcophagus, or coffin case, of Akhiram at Byblos on the Syrian coast. The sarcophagus, beautifully sculptured in relief, shows King Akhiram surrounded by servants and mourning figures, seated on a throne, with a banquet spread before him. An inscription around the sculpture reads:

"This is the sarcophagus which Ippis-Baal, son of Akhiram, King of Byblos, made for his father as his resting place for eternity; and cursed be he that desecrates it."

This inscription is dated to 1250 B.C., and is the oldest known example of a Phoenician inscription.

Incidentally, Byblos is the Greek name for the ancient Gebal, whose inhabitants are mentioned in Joshua 13:5 and 1 Kings 5:18, whilst in Ezekiel 27:9 the city is mentioned as being one of the contributors to Tyrian power. The name Byblos means

* This is the theory, based upon the discoveries of archaeologists; which discoveries witness more and more to the truth of the Bible narrative. If archaeology could unravel all the facts, we believe that they would reveal that Hebrew was the original language, shown by the names given to Adam, Eve, etc., as it will be also the final one. Zephaniah records: "Then (after Armageddon — see previous verse) will I turn to the peoples (Heb. is plural, and as such relates to the nations and not exclusively Israel) a pure language, that they may call upon the name of Yahweh, to serve Him with one consent" (Zeph. 3:9) — EDITOR.

book, and the Greeks gave it that name because they observed there scrolls made from imported papyrus reeds. Our word "Bible" is derived from the same root.

These discoveries of ancient writing have demolished the theory that was once advanced, that writing was not sufficiently known in Moses' time for him to have written the books accredited to him. In fact, it most likely, as Caiger points out, that Moses could have signed his name in as many as five different scripts, namely:

1. Babylonian cuneiform of the type in use during the Exodus period.
2. Canaanitish cuneiform of the type found at Ras Shamra.
3. The Minaean script.
4. Egyptian hieroglyphics.
5. Phoenician script.

Letters From Tell El Amarna

The first mention of Lachish in the Bible is in Joshua 10:34, where it is said that the Israelitish troops captured it on the second day of the siege. There may well be a parallel here with the letters found at Tell el-Amarna, the capital city built by the so-called heretic Pharaoh of Egypt, Akhenaten, who reigned about 1383-1365 B.C. He endeavoured to change the religion of Egypt from the worship of Amen to that of Aten, or the sun's disc. The priests of the established religion forced him to leave the capital city of Thebes, and he established his throne at Akhet-Aten, the site now known as Tell el-Amarna. From this capital he carried on correspondence with Egyptian vassal kings in Palestine and Mesopotamia. When he died, his religion died with him, and soon the city was buried under the sand. It was not until 1887 that chests containing tablets or letters written in cuneiform, or wedge-shaped letters, were unearthed, and it became possible to understand the history of Akhenaten's times. Here are some examples: Abdi-Hiba, king of Uru-Salem, or Jerusalem, writes:

"The Habiru are now capturing the fortresses of Pharaoh. Not a single governor among them remains to my

Lord the King; all have perished. Zimrida of Lachish has been killed. May the king send help. Lo, if no reinforcements come this year, all the countries of my Lord the King will be utterly destroyed."

Again:

"The Habiru have wasted all the territory of the King. Gezer, Ascalon and Lachish have given oil, food and supplies all to the Habiru . . . Labaya, the land of Schechem have given all to the Habiru."

Another letter:

"The King of Bethel has fled: and there are three men who the governor should call to account for the defection of those kings, namely, Bienen-ima, Jaddua and Joshua."

The similarity between *Habiru* and Hebrew is obvious. J. W. Jack wrote:

"If Habiru does not mean Hebrew then no name has been found in Babylonian or Assyrian to designate this important people."

Moreover, the name of the king of Jerusalem, Abdi-Hiba, is said to be the Hittite equivalent of Adoni-Zedek. Although all students are not agreed, there seems a strong case for believing that the letters give an account of the invasion of Canaan by the Hebrews from the point of view of the local inhabitants. Some notable scholars, including Tofton, Olmstead, Marston, and Garstang, have suggested that the Joshua of the letters is Joshua of the Bible. However, there is no direct proof of this.

Letters From Lachish

In January, 1935, Mr. Starkey, the archaeologist, found eighteen inscribed potsherds beneath a Persian Bastion in Lachish, in a layer of cinders and debris belonging to the period of Nebuchadnezzar's invasion (598-588 B.C.). Not all were legible enough to admit of intelligible translation, but those that are, are of great interest.

They were written with pen and ink in the Hebrew language, and are the oldest, and indeed, the only example of Hebrew letter writing before the Babylonian captivity. We now know, with certainty, the kind of Hebrew

language and script Judeans were using in the time of Jeremiah. They were written all about the same time from Hoshaiiah, possibly identified as Mareshah, Kirjath Jearim, or Debir, and were directed to Ja'ush, the military governor of Lachish.

There are a number of links between the letters and the Scriptures. One interesting parallel is Hoshiah's expression, "What is thy servant which is but a dog, that my lord hath remembered his servant?" This compares with the remark of Hazael, king of Syria, to Elisha: "But what, is thy servant a dog that he should do this great thing?" (2 Kings 8:13).

Hoshaiiah is concerned in the letters to deny charges that he has betrayed Ja'ush's confidence. He writes:

"Yahweh, thy God, lives and my Lord lives to punish me if my slave has read the letter, and if anybody has tried to read it to him. Thy servant's heart is sick, since thou hast written to thy servant. But thy servant declares my Lord, I do not know how to read a (confidential) letter. Yahweh has to punish me if anybody has ever tried to read me a letter. Also whatever letter came to me, I have not read it, nor have I seen anything of it."

The most interesting feature of these extracts is the use of the name Yahweh, known to scholars as the tetragrammaton, i.e. composed of four letters YHWH. This is the earliest Israelitish witness outside the Bible to the full form of it. This form occurs ten times in the letters. It is remarkable that the form should occur so freely in military correspondence.

A further extract reads:

"Semachiah has found Shemaiah and taken him up to the city (Jerusalem), and thy servant will write thither, asking where he lodges. For if he has made his tour of inspection, he will know that we are watching for the signal stations of Lachish, according to the signals which my Lord has fixed, because we do not any longer see the signals of Azekah."

It is interesting to compare this

extract with Jeremiah 34:6-7 (RV):

"Then Jeremiah the prophet spake all these words unto Zedekiah, king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish and against Azekah, for these alone remained of the cities of Judah as fenced cities."

It has been suggested that, since the signals of Azekah could not be seen, the city had already fallen to the Babylonians. If this is so, the letter may be a little later than the writing of Jeremiah. The signals were almost certainly fire signals. The letters also mention many names of persons contained in the Old Testament, though not identified with the same individuals.

Urijah

The letters mention the expression "prophet," this being the first non-Biblical occurrence of the Hebrew word *nabi*. The name of the prophet is nowhere specifically stated, but the letters contain material which appears closely connected with the Bible record. Jeremiah 26:20-23 states:

"And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-Jearim, who prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death. But when Urijah heard it, he was afraid, and fled and went into Egypt; and Jehoiakim the king sent men into Egypt, namely, El-nathan the son of Achbor, and certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him to Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people."

Here are relevant extracts from the letters found at Lachish:

"The commander of the army, Achbor, the son of El-nathan, went down to come to Egypt. And to

Hoshaiab, the son of Achish and his men he went to take them from here. And a letter from Nebadiah the grandson of the king (Jehoiakim) brought to Shallum, the son of Yaddai from the Prophet saying, Beware" (Letter No. 3).

It will be noticed that though Achbor and El-nathan are referred to in the letter, their positions are changed from those stated in the Scriptures. El-nathan becomes the father and Achbor is the son.

From Letter No. 6, we learn of " . . . a seer . . . whose words are not good and he loosens the hands of the guards and to cut off the hands of the country and the city . . . bring him to the King to Jerusalem."

This extract recalls the words spoken by the princes to Zedekiah: "We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in the city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt" (Jer. 38:4).

As a result of this plea, Jeremiah was imprisoned.

Tantalisingly, Letter No. 16 refers to a man whose name is not complete but appears as " . . . iah," the full name being about the same length as Urijah. One other fact completes the record. The Biblical Urijah was a native of Kirjath-Jearim, which was close to Lachish.

While it cannot be said that there is complete proof that the incident recorded in the letters is the same as that referred to in the Bible, there are so many coincidences in the two records, that it seems very likely that they are identical. There may have been others besides Jeremiah and Urijah spreading alarm and despondency in Judah during those perilous times, but it seems difficult to believe that the facts recorded of Urijah could be repeated so nearly in connection with another prophet.

In any case, we may agree with Dr.

Torczyner, who wrote:

"There in the Lachish letters, for the first time, we have authentic, contemporary, internal confirmation of the political, military and religious struggles during the last phase of the Judean kingdom, as told in the Holy Scriptures."

There is a curious reference to Lachish in Micah 1, which seems to point to her first contact with the Hebrews. The chapter is an invitation to the nations of the earth to witness God's judgment on His people. The moral rebellion of Israel is concentrated in Samaria, and Samaria was to be destroyed. The contagion had spread to the prophet's own country, Judah, and the incurable wound had spread to Jerusalem, which was also to suffer punishment. From v.10 to the end of the chapter is a series of curious puns on the names of towns. Lachish is referred to: "O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee." Here there is a play on words for "to the swift beast (or steed)" is the same as "Lachish," with the addition of one letter and the omission of another. The suggestion seems to be that it would be well for Lachish if her swift steeds had carried her people far away.

We have seen from the letters from Tell-el-Amarna that Lachish was once an Egyptian dependency under a ruler called Zimrida. When the Habiru attacked, the inhabitants murdered their governor and surrendered to the Habiru. Lachish was always inclined to lean upon Egypt. Among other sins, the Israelites were at fault in depending upon the support of Egypt and trusting in Egyptian horses and chariots. The suggestion is that this dependence was learned from Lachish, and in this sense, Lachish was "the beginning of sin to the daughter of Zion."

F. E. MITCHELL, England.

TEST CASE FOR CANADA

The experiences of a Christadelphian Conscientious Objector in World War 1, 1914-18, by E. R. Evans.

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The author's purpose in publishing this book is to have a permanent printed record available, of the experiences of a Christadelphian Conscientious Objector (Bro. John W. H. Evans) during the period of Military Conscription of World War 1. It is hoped that the information set forth will not be lost upon the two bodies who were involved:

(1) — The Governing Authorities

The book reveals:

a. That genuine religious Conscientious Objectors do exist and that their objection is based upon the teaching of Jesus Christ respecting a believer's behaviour towards his fellows.

b. There is a test case on record to demonstrate that the vast power of the military establishment backed by the authority of the State, was not able to alter the position taken by nor change the unswerving determination of this "test case" Christadelphian to "obey God rather than men."

(2) — The Christadelphian Brotherhood

The book shows that:

a. Conscription is a very real and ever-present possibility; it can be introduced suddenly into the relative tranquility we now enjoy.

b. Hardship, persecution and even death can be the lot of one refusing military service.

c. Brethren and sisters should be thoroughly familiar with the scriptural reasons for the stand we take. We should be ready at all times, and upon short notice, to give a reason for the hope that lies within us.

d. Care should be exercised that the total life in Christ of our young people of military age be exemplary in every respect; that our daily habits and conversation be of such calibre that they will be the closest inspection; that examination of our conduct and deportment will be found to be consistent with our professions of Biblical objection to service in the military forces.

Value Of The Book

If evidence be needed it demonstrates to the authorities the genuineness of our stand. There seems little doubt that the subject of the book was deliberately put to the test by the Canadian Government to find out how a Conscientious Objector would stand up under persistent military discipline, harassment and persecution. The publication of this book, shows that the Christadelphian stand is not only authentic and *bona-fide* but also that the prospect of persecution and death itself, did not cause any weakening of resistance.

For the Brotherhood, the record contained in the 128 pp. of this book, provides a fully-documented history of "Test Case For Canada, 3314545," as well as supplying continuity of our position commencing with the American Civil War to this day. It shows that the Christadelphian objection is not something fabricated under the duress of wartime conditions, but rather a consistent historical posture maintained for well over a century.

The book contains an interesting account of this case; and is well produced. The cost of the book is \$1.40 postage paid, and supplies are available from the author: Bro. E. R. Evans, 3362 Regal Road, Burlington, Ont. Canada.

Thoughts For The Times

Righteousness

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To quiet their disturbed consciences, men adopt the theory congenial to the thinking of the flesh, that "the righteous are not brought to judgment." Their argument is this: "We have," they say, "no righteousness of our own. Jesus Christ is our righteousness. He covers us. And the Deity beholding his righteousness, does not see our filthy rags. If we confess our sins, He is not only just to forgive us, but to cleanse us from all unrighteousness." Here is truth misapplied, and which therefore nullifies it. The phrase, "filthy rags" is nowhere used in Scripture as descriptive of "the righteousness of the righteous" (Ezek. 18:19-30). It is only used once; and then it is expressive of the "righteousness" of unpardoned, but repentant Israel (Isa. 64:6). Hence therefore, it is only correctly applied, not to the work of faith and labour of love, or good works of the righteous, but to the righteousness of unpardoned sinners. If a saint has no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment. He covers naked sinners, that, as saints, they may develop works; that by these works which perfect faith, they may be justified, as Abraham was (James 2:21-26). Zealots in their frenzy do not perceive the difference between the justification of sinners and the justification of saints. Sinners are "justified by faith" in the obedience of faith, which is baptism; while saints are "justified by works" in the presence of the Righteous Judge "at his appearing and his kingdom."

— J. THOMAS.

Bible Teaching of Incarnation

(Reading: 1 Timothy 3:16)

There are two applications of the word "incarnation" — one medical and the other Scriptural. When we have grasped the meaning of the first, we shall be equipped to better comprehend the second.

To grasp the first definition, come with me to Chepstow, to a unique hospital there. It is devoted to the work of "incarnation", or healing through grafting on of flesh. Look at some of the inmates. Over there are some firemen, badly burned, who would have died but for modern surgery. Now, however, they will recover through the benefits of the modern miracle of incarnation.

For *Incarnation* is not only a doctrinal term, but also a medical one, and signifies the process of healing, through the growth of new flesh.

It is an exacting science, demanding both the skill of the surgeon and the patience of the patient. However, when the one cured returns to civilisation, he is a living witness to this work of incarnation: he has been truly healed; the dead flesh restored to life again.

Incarnation Is Manifestation

Considered as a doctrinal term, incarnation signifies manifestation; and, as in the medical term, manifestation for healing. It has three developments.

First, and originally, there is the direct manifestation of God.

Next, there is the manifestation of God in Christ, the revelation of Jesus as Son of God.

Finally, there is the future manifestation of the sons of God.

The first two are past history; the third awaits the future; but they all have one thing in common: they are directly concerned with healing.

Consider the word "manifestation"; what is its underlying principle? It comes from the term "manifest," which relates to a list, or an inventory of a ship's cargo, to be shown to Customs' officials. When the officer looks at that manifest, he sees a complete mental picture of all that is stowed away in the bowels of the vessel. Now consider what Paul writes of Christ:

"Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

Here is a summary of the Bible doctrine of manifestation. It states in clear terms the historical fact that, 1900 years ago, the great Architect of the universe was gracious enough to manifest, or to reveal, Himself through the medium of human flesh. How was it done? Through the power of the Holy Spirit overshadowing

a virgin of Israel, so that there was begotten one "in whom all the fulness of the Godhead should dwell bodily."

Jesus was Son of God by begetting; but son of man by birth; and as such a perfect manifestation of the Father in human flesh. As a ship's manifest sets out clearly all the details of cargo, so the Lord manifested all the characteristics of God. At the end of a brief life of perfect obedience, he could truly say: "He that hath seen me hath seen the Father."

But why was God so manifested? For the same reason as the surgeon operated in the hospital: for the purpose of healing. God revealed Himself in a Son that human flesh might be healed mentally, morally and physically. For that reason, Paul wrote: "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19).

God's Purpose From The Beginning

What was the purpose of God in creating man "in His image and likeness"? Was it just that man should live a brief span, reproduce himself, and then return to dust? By no means. God intended that man should live for ever, but, alas, by his own hand he dug his grave. Preferring to listen to the creature rather than to the Creator, Adam brought death into the world. In Eden we may watch that process of corruption at work. It began in the mind; it spread throughout the body; and it earned the sentence to which we listen in sorrow: "Dust thou art, and unto dust shalt thou return."

Have you noticed the striking comment by the Spirit in Ecclesiastes 3:18 —

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts."

The "sons of men" (Adam) are beasts. As we view the melancholy analysis of our true estate, who would claim that we do not stand in need of healing? Is there any need to stress the gulf between the manifestation of the sons of men (Adam) and the manifestation of God in Christ, the son of God?

Now it is the express purpose of the Gospel to effect that healing; and unless a person comprehends the purpose of the Gospel in that light, we suggest he has never properly understood it. It is not a Gospel of escapism via an immortal soul; nor a Gospel of physical evolution to a higher state; but it is essentially a Gospel of healing.

In the synagogue of Nazareth, Jesus quoted the prophecy of Isaiah 61 as applying to his ministry:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

He came "to heal"! He told them, "This day is this scripture fulfilled in your ears" (Luke 4:18-21). But he continued: "Ye will surely say unto me this proverb: Physician, heal thyself!"

And in this, the Lord was in truth, a prophet. He "came unto his own, but they received him not." This statement expresses the life story of Jesus, in one tragic sentence!

Refusing To Be Healed

The Jews were quite willing that Jesus should heal their bodies, but they refused the healing of their souls, for they would not be converted. Because of that, he spake to them in parables, leaving it to those who had the desire to do so, to seek out his meaning. He declared:

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear."

Similar words were uttered by Paul when, as a prisoner in Rome, he proclaimed the Gospel unto the Jews of that city. Once again, conversion is linked with healing (Acts 28:25-27).

This work of healing was the real purpose of God manifestation. Jesus did not appear merely to give sight to the blind, or to feed five thousand people with a few loaves and fishes, but to relieve this planet of the disease of sin, sorrow and death. John taught:

"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

To that end, he lay down his life in a voluntary offering, and so "led captivity captive, and gave gifts unto men." This introduces the third and final manifestation (God manifest in sons-plural) to which we referred earlier. Thus we read:

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

The Lord Jesus has provided a blessed covering for us that we might be healed:

"Behold, what manner of love the Father hath bestowed upon us, that we shall be called the sons of God. It doth not now appear what we shall be, but this we know, that when he appears, we shall be like him, for we shall see him as he is" (1 John 3:1-2).

Truly there is "balm in Gilead." And so Paul wrote:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19).

When that time of manifestation arrives, the real work of the sons of God will begin. God has offered us the high destiny of acting as physicians for a sick world, and in his final panorama of the Word, John has brought it to a beautiful focus in these words:

"In the midst of the street of it (the new Jerusalem) and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

Would we not give all that we have to attain unto the honoured profession of an immortal physi-

cian in the Kingdom? How best can we achieve the ambition? Perhaps by remembering what the Lord suggested the Jews might say to him: "Physician, heal thyself!"

Conversion is a matter of the mind and heart; and we can bear our own influence upon our hearts. Let us hearken to the exhortation of Hosea:

"Come, and let us return unto Yahweh; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us; and in the third day He will raise us up, and we shall live in His sight" (Hos. 6:1-2).

And now, as a final, culminating thought, consider the words of our late Brother Thomas from *Eureka* vol. 3, p.705:

To abolish the curse, then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things, by which is introduced an entirely new creation; the basis of which is a nature that neither has nor can transgress — that is, the Divine Nature. All that comes out of the ground is cursed, and unclean; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing spirit: which makes every atom of their substance instant with incorruption and life; in other words, transforms it into spirit. In such a removal of curse and uncleanness, a high nature is developed, which is so clean and pure, that when it is indicated, it is represented by 'fine linen, pure and bright', or 'white', and 'pure gold, transparent as crystal'. How infinitely inferior to this is the nature

cursed! And is it to be doubted for a moment by any reasonable mind that the transition from the accursed sin-nature, to the pure, bright, golden, and crystal-like, or Divine-Nature, is truly an ascent to the Father, Who is spirit? The new nature is the fine gold, precious stones, and pearls of the Holy City, developed in the 'swallowing up' of the curse; so that, in relation to the saints, 'there shall no more be any curse'. When they are transformed into the New-Jerusalem by the *energia* (Phil. 3:21) or inworking power, that 'descends from the Deity out of heaven', there is to them entire freedom from everything pertaining to the curse. But this is not the case with the nations subjected to their iron, but righteous and blessed rule. These are under treatment for their accursed maladies, which are being healed by the medicine administered by the Saints — *the Royal and Divine College of Infallible Physicians*. Their medicinal treatment progresses in all the thousand years; at the end of which the curative process will be consummated in the destruction of all offending matter; and the abolition of sorrow, pain and death; so that thenceforth 'there shall be no more any curse' known in all the earth. 'The Leaves of the Wood are for the healing of the nations', who walk in the light of the New Jerusalem — for the taking away of the curse. The healing is not done all at once. They are therefore styled, 'the nations of them being saved'; not, who have been saved, but, who are undergoing the healing process in the prospective removal of the curse."

God grant that we may be incorporated in that *Royal and Divine College Of Infallible Physicians*; so that we may extend to the world what we have ourselves experienced through Christ.

— J. A. Swaish - Wales.

Summary

Christ's Victory Over Sin

Real Issues Clouded

It has been acknowledged by those who set forth the theory of perfect obedience, that it postulates the following principles:

1. That evil thoughts and desires are not sin unless harbored or acted upon.

2. That sin is not inevitable in the life of a saint.

3. That this is proved by Christ's example, for though possessing our nature he rendered perfect obedience.

4. That his righteous character was the result of education plus Father/Son relationship after birth; and that no benefit in its development was gained from his Divine conception.

We will consider these conclusions to complete our answer to the question advanced by a reader last issue, and as a summary of previous articles in this volume on this subject.

But firstly, a word of warning. Much of the propaganda that has been issued in support of the theory clouds the real issues, and is couched in terms that imply that there is little or no difference between it and the Truth. Thus many readers wonder what the controversy is all about as both sides seem to be saying the same things.

We would welcome the termination of controversy if the facts were agreed upon; and it is our desire and prayer that this be the case. However, some are revcaling that they know little of the

truth concerning God manifestation.

Meanwhile, an example of clouding the issue is provided in our last issue. One of the main protagonists, in support of the theory, claims that all that he is advocating is that the Lord expects us to render obedience to his will; whereas, he declared, his opponents teach that the Lord does not demand obedience.

But, as we then showed, such a statement is completely untrue as far as we are concerned.

We believe that obedience is expected and must be rendered to Yahweh and His Son, and that without it, eternal life will not be granted at the Judgment Seat of Christ.

What the theory does advance is that perfect obedience, complete sinlessness, is possible on the part of saints in Christ; and that it is this that the Father requires.

Moreover, it alleges that through education of the word it is possible for us to equal Christ as far as character is concerned.

And it is in those areas where we clash.

We clash because, as shown in our last article, the Bible teaches otherwise than this theory. John sums the matter up thus:

"If we say that we have not sinned, we make him (God) a liar, and His word is not in us" (1 John 1:10).

We have discussed the theory with some who have actually claimed that they have attained unto a state of sinlessness. We consider that such claims are part of the evil fruit of a false theory.

John declares that any who make such a claim make God a liar. Surely this is the case also with those who claim that "sin is not inevitable in the life of a saint."

That is why we believe that the issue is serious.

Sin Is Inevitable

We believe and teach that it is both possible and necessary to conquer specific sins, to eradicate habitual sins, and, as far as possible, to eliminate from our lives that which is displeasing to the Father.

But because of the weakness of the flesh, it is not possible for us to manifest the Father to perfection, so as to attain unto a state of complete sinlessness.

That is the ultimate to which we hope to attain, and, which at the present, through the power of the Word, we are striving to attain with limited success. Its completeness, however, awaits the purification of flesh at the Judgment Seat of Christ.

Meanwhile, we rest upon the grace and mercy of the Father. Gratefully and lovingly, we read the words of a man greater than ourselves, and concerning whom, Yahweh has been pleased to acknowledge as being "a man after His own heart." Did David claim a state of sinlessness on the part of himself or others? Did he make the boast that such is pos-

sible granted sufficient education? He did not! Did he ignore the study of the Word or the privilege of prayer? By no means! He wrote that the Word was his study all the day. Yet he also declared concerning Yahweh:

*"He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities
For as the heaven is high above the earth,
So great is His mercy toward them that fear Him.
As far as the east is from the west,
So far hath He removed our transgressions from us.
Like as a father pitieth his children,
So Yahweh pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust"
(Ps. 103:10-14).*

The examples of men like Noah, Job, Moses, Daniel and Paul witness to the fact that perfect obedience is beyond the ability of those "born after the will of the flesh." Moreover, as we saw in our last article, the Bible directly proclaims the truth (see 1 Kings 8:46; Prov. 20:9; Eccles. 7:20; Rom. 3:23; 7:18; 1 John 1:10; James 3:8). Therefore, the Lord instructed that our prayers should include the petition: "Forgive us our sins as we forgive those who sin against us." Christ did not need to pray thus; but, he being witness, it is inevitable that we should do so.

Paul taught: "For what the law could not do, in that it was weak through the flesh, God (did) . . ." (Rom. 8:3). By that, he proclaimed that Christ's victory over sin was obtained through God, and that this involves more than

mere education is witnessed by the failure of all others to obtain such a victory even though educated in the Word by the Spirit. On the other hand, the Judaising sect set forth the principle of justification by the deeds of the law, not recognising that the law condemned the flesh because it was too weak to keep it. So Peter declared at the Jerusalem conference, concerning the Law: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10).

His reasoning would be quite unsound if it were possible to render perfect obedience, or to attain unto a state of sinlessness. If that were possible, his Judaising opponents would have been able to effectively silence him.

Thus Christ (evidenced by the petition of his prayer) and Peter (in his declaration to the council) both showed that sin is inevitable in the life of a saint.

To proclaim the contrary is to set oneself at variance with the facts of history and Scripture. Not one single example from history can be advanced to prove the theory (Christ is unique as we shall show); not one verse of Scripture can be advanced to establish it; on the contrary, the latter proclaims that "there is no man that sinneth not" (1 Kings 8:46); and Paul declared: "How to perform that which is good I find not" (Rom. 7:18). The matter is summarised by John who taught that anybody who claims he has not sinned makes God a liar and the truth is not

in him (1 John 1:10).

Evil Thoughts And Desires

A feature of fleshly weakness is that thoughts that are not convenient spring spontaneously to the mind. However, the theory claims that these are not sin unless harboured or acted upon.

But in so teaching, it is at variance with facts and scripture.

For example, one of the commands of Scripture is to "keep awake in prayer" (Col.4:2). Yet, through very weakness of the flesh, the mind sometimes wanders in prayer. Is that not a weakness, and therefore a sin of the flesh? Would Christ's mind have wandered in prayer? Is it not obvious that he had a greater capacity for such than normal weaker mortals? The answers to these questions are obvious.

A perfect manifestation of the Father would bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5). He, obviously, brought his every thought into captivity to the Father, and the ideal set before us is his example. But inasmuch as we fail to do this through "the weakness of the flesh," we "miss the mark" set before us.

And one description of sin is to "miss the mark."

Some advocates of the theory limit sin to "transgression of law," and on that basis, allege that a person has not sinned until he has actually committed some act at variance with the law.

But the significance of the word most commonly used for sin in both Hebrew and Greek is to

"miss the mark"; and in that regard there are both sins of commission and omission.

Actually, John's statement has reference to a particular facet of sin. In fact, he does not use the term "transgression," at all. That is a vagary of the translation. The words in the Greek signify "the sin is lawlessness." John is referring to an attitude of mind that refuses to be brought under the influence of God's word; which of course, is only one aspect of sin. There are a number of different words used for sin throughout the Scriptures, and they are expressive of different forms of sin, and of differing degrees of iniquity. John sums up the matter by providing yet another definition of sin, by stating: "all unrighteousness is sin; and there is a sin not unto death" (1 John 5:17). Are evil thoughts that spring spontaneously to the mind righteousness or unrighteousness? To pose the question is to answer it. But will God hold us in question if we immediately crush such thoughts? No, says John, "there is a sin not unto death." However, if we disclaim all responsibility for them we may well be called in question.

The Word reveals that anything that falls below the complete manifestation of *Yahweh* in thought, word or deed, is a "missing of the mark" and therefore to be considered as sin; though God, "knowing our frame; and remembering that we are dust", will not hold us accountable for those things beyond our capacity to perform, if we in

humility acknowledge it. But a theory that claims evil thoughts are not sin merely because they spring spontaneously to the mind, is extremely dangerous. The Law of Moses made this obvious by legislating in regard to matters beyond the normal control of Israelites, such as emissions from the flesh and such like; and in so doing emphasised the evil state of fallen man and the seat of sin, as did the Lord who taught that "evil thoughts" come from within, and that they "defile the man." The Lord Jesus had no such evil thought, never allowed the carnal mind to take possession of him, but manifested the Father in all things, except that of nature. He inherited the capacity to absorb the Word as no other man since Adam, and by this means was able to lift his mind above fleshly things. In that, he was helped by his divine begetting, and so proved to be a true Son of God. Though his nature was identical with ours, his thoughts, speech and character were divine. He was the only begotten Son of God whilst also being son of man which we are not.

If the theory were true, it would mean that all are born with the same capacity to absorb the Word and render perfect obedience. But that is not so. Some are born with lesser mentalities than others; some inherit physical disabilities; some have greater capacities. All are treated on their individual merits by a great and wise an infallible Judge: "For unto whomsoever much is given, of him is much required" (Luke 13:48). That is a divine principle, and its work-

ing out in the Lord Jesus required of him the perfect manifestation of the Father

A person may be born with a physical weakness that engenders involuntary, unclean thoughts. It is something that he has inherited, but against which he may valiantly strive. By the power of the Word, by his prayerful communion with God, by his own determination to conquer, he does not give way to those thoughts. He gains a measure of victory over them. But the weakness of his flesh is such that they arise time and again, to cast him into abysmal gloom. He knows that the thoughts are wrong, that they are both sinful and sin, though not harboured nor acted upon. What is he to do? Proclaim that they are not sin, like the theory before us, or recognise the weakness of his flesh before Yahweh, seek his forgiveness on the ground that "there is a sin not unto death"? The latter assuredly.

The question of Scripture is: "If He should mark iniquity, who should stand?" The answer is: Only the Lord Jesus!

So we believe that involuntary, evil thoughts are sin, whether acted upon or not. Thus: "The thought of foolishness is sin" (Prov. 22:15; 24:9), "If thou hast thought evil . . ." (Prov. 30:32), "Out of the heart proceed evil thoughts . . . these defile a man" (Matt. 13:18-19).

Here, perhaps, a word or two regarding "natural characteristics" may not be amiss. There are both inherited and acquired characteristics. The former are the re-

sult of our parents; the latter of our environment. Such things as the colour of our eyes, of our hair, our physical constitution, our mental capacity, and so forth, are inherited characteristics established before birth. On the other hand, environment and habit can establish "acquired" characteristics." A person is a drunkard, not necessarily because he inherited the characteristic, but through environment and habit of life.

We meet with these facts of genetics in the Word, in that we read such statements as "in Adam all die." Mortality, and a proneness to sin, are inherited characteristics; other weaknesses may or may not be acquired characteristics. The Lord inherited his nature from his mother; but his mental capacity, his ability to respond to the Word, were inherited features that qualified him to be called "the only begotten of the Father full of grace and truth." What he inherited from the Father did not ensure his victory, but merely laid the foundation for it. It provided him with a basis upon which could be developed through the power of the Word and his own submission to his Father's will, the righteous character and sinless personality we meet with in the Gospel records.

Christ A Representative

It is urged, by protagonists of the theory, that as Christ was our representative, he was "made like unto his brethren" (Heb. 2:17), and they seem to claim this to the point of absolute identification. But, in fact, Christ was not "made

like us" for he was born of a virgin, apart from the will of the flesh, whereas we are not. Even though he was "tempted like as we are" yet, unlike every other individual ever born, he was "without sin" (Heb. 4:15).

He was "like us" to the point of complete identification as to his physical nature, but "like God" to the point of complete identification as to his character. Why? Because as high priest he had to be representative of both the people and Yahweh. He represents the former to the latter; and the latter to the former. The high priest in Israel did that. He represented the people because of his nature; but he represented Yahweh because of his divinely designed garments "for glory and for beauty." The Lord Jesus fulfills the type perfectly.

The protagonists of the theory of perfect obedience, not understanding the Scriptures, nor comprehending the significance of the teaching of the Law and the Lord's relationship thereto, fail to grasp his two-fold representation, and accuse us of preaching a substitutionary Christ. But in doing so they reveal their ignorance. For a substitutionary Christ would be one who would die instead of us, having paid the penalty in full for us, so that we would have no debt to pay, and should not need to die! Jesus did not die as a substitute, but as a representative. He was our representative as far as human nature was concerned, and therefore died upon the stake; but He was the Father's representative as far as character was con-

cerned, and therefore rose from the dead to life eternal.

Did Christ Benefit From His Divine Begettal?

The theory claims that Christ derived no benefit from his divine begettal except that of Father/Son relationship. Some strange statements have been made. For example, it has been claimed that the only purpose for divine begettal was for the purpose of justly putting the son to death; for it would have been unjust for God to do so with another man's son! In other words, it is legitimate to murder our sons!! Again, it has been alleged that the purpose was to establish a Father/Son relationship, so that the power of example of the Father would be experienced by the Son! But surely an adopted son would be brought into the same relationship, and experience the same power of example!

When we turn to Scripture, all doubt is set at rest, and the glorious character of the Son is shown in relation to his divine begettal:

"We beheld his glory, the glory as of the only BEGOTTEN of the Father, full of grace and truth" (John 1:14).

The "fullness of grace and truth" manifested by the Lord Jesus is attributed by John to his divine begettal. Why not accept the fact in love and gratitude? Obviously, Jesus was born with the inherited capacity to fully absorb the Word of God, whilst the influence of the Holy Spirit bestowed upon him "without measure" "made him of quick understanding in the fear of Yahweh"

(Isa. 11:2). One of the results of all this is seen in the amazing intellect and astounding grasp of divine things manifested by the twelve-year-old boy in the Temple . . . things which his Godly mother did not comprehend, as the record is careful to state.

What was the purpose of this divine begettal? To lay the foundation for the perfect manifestation of Yahweh, in complete obedience to His will. John explained:

"Whosoever is born (begotten — see R.V.) of God doth not commit sin; for His seed remaineth in him" (1 John 3:9).

The purpose of such a begettal was to produce a perfect, unblemished offering for the salvation of man. The "seed of God" sown in our hearts enables us to conquer sin in measure (1 Pet. 1:23), but because the "ground" of the Lord's heart was "good soil" (Matt. 13), because he was "a body prepared" (Heb. 10), the sowing brought forth perfect fruit. He conquered over the flesh. He was born with the latent potential to develop the character of the Father, and to manifest Him completely; though the latent potential had to be developed by the influence of the Word and the exercise of his own will in performing its requirements. This enabled him to overcome, but gave him no advantage over us, for he had to render perfect obedience, whereas we are offered the forgiveness of sins.

Other Scriptures bearing on this fact are:

"God was in (en - within) Christ, reconciling the world unto Himself" (2 Cor. 5:19).

"God was manifest in the flesh" (1 Tim. 3:16).

"A virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

"The son of man (Adam) whom Thou madest strong for Thyself" (Ps. 80:17).

The verb "madest strong" is from the Hebrew *amats*, and signifies both physically and mentally strong. The Scriptures teach that the Lord was strong in begettal (Ps. 139:13-17); Matt. 1:23); strong in birth (Ps. 22:9-10; Luke 1:31-32; 2:28-30,40); strong in the quickened mind that came from the Holy Spirit (Isa. 11:2-3; John 1:14; 2:25; 3:30-34; 7:46); strong in his God-framed character (Zech. 3:8; John 14:9; 1 Tim. 3:16). He was thus "a body prepared" (Heb. 10:5; John 6:51) to display God's righteousness (Jer. 23:6; Rom. 3:25), to be acknowledged as the basis for forgiveness of sins in others.

The Spirit of Christ in the Psalms speaks of his divine begettal and its result, thus:

*"Thou hast possessed my reins;
Thou hast covered me in my
mother's womb.
I will praise thee; for I am fear-
fully and wonderfully made;
Marvellous are Thy works;
And that my soul knoweth right
well" (Ps. 139:13-16).*

The word "possessed" is *qanah*, to "create", or "form" as the R.V. margin renders it. Yahweh "formed" his kidneys. To the Hebrew, the kidneys represented the seat of impulse, affections and sentiments. Here, the Spirit of Christ (1 Pet. 1:11) acknowledged that they had been formed by Yahweh. "I am

wonderfully made," the Spirit continues. Here the word is *niphlathee* and signifies "to distinguish" to "put a difference."

The "difference" found in the Lord was not in relation to his nature, but to his capacity for spiritual impressions. He had the potential to manifest Yahweh to perfection. As Brother Roberts remarked, there was the difference between Christ and other men, such as exists between an highly intelligent European and a backward aborigine. It was the difference of capacity, ability, latent potentiality, all attributable to his divine begettal. This enabled him to grasp divine principles and to make them his own more completely than has been possible with other mortals, so that he alone of men could say:

"He that honoureth not the Son honoureth not the Father" (John 5:23).

"He that hath seen me hath seen the Father" (John 14:9).

"I came down from heaven" (John 6:51).

In Psalm 139, reference is made to the divine begettal of the Son, and its impact upon his life. Compare that with the statement of Psalm 103:14 in relation to all others: "He knoweth our frame, He remembereth that we are dust." The word in the Hebrew is *yetser* and signifies "formation" or "conception" (see Strong's Concordance). Yahweh knows that we inherit from Adam the results of his sin, and that this is found in a sin-proned nature as well as in our mortality. He bears in mind, and has extended Himself in a Son to provide forgive-

ness for our sins.

And so, John Baptist, the greatest of the prophets, a man guided by the Holy Spirit from birth (Luke 1:15), felt himself so much the inferior of the Lord, that he proclaimed:

"He who cometh after me is preferred (or first in regard to) before me, whose shoe's latchet I am not worthy to unloose" (John 1:27).

"He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all" (John 3:10-31).

No claim here of being able to do what Christ did granted the same education and so forth; no boast that he could attain unto perfect obedience; but a humble recognition of the true status of the Lord, and a grateful appreciation of what the Father has accomplished in the Son for otherwise helpless and hopeless humanity.

We complete our summary by a few questions and answers:

Q: Is sin inevitable in the life of a saint?

Ans.: Yes. See I Kings 8:46; Prov. 20:9; Eccles. 7:20; Rom. 3:23; 7:18; I John 1:10; James 3:8.

Q: How then did Christ overcome seeing he was of our nature?

Ans.: Because as the "only begotten Son of God" he possessed a capacity and latent potential to absorb and use the divine aids beyond that of any man "born of the will of the flesh." See John 1:14; 1 John 3:9; 2 Cor. 5:19; John 5:23; 14:9; 6:51.

Q: Would not the bestowal of the Holy Spirit, divine education of the Word, and the divine guidance be sufficient to accomplish this?

Ans.: No, the case of John Baptist "filled with the holy spirit from his

mother's womb" (Luke 1:15), carefully instructed in the Word, and having the benefit of divine guidance, provides an example. He disclaimed the thought that he could accomplish that which Christ did, and pointed out that the Lord's manifestation was "from above" (John 3:30-31).

Q.: Does God require that we be obedient?

Ans.: Certainly, He does. See Rom. 6:17; James 2:21; Rom. 2:13.

Q.: Does God demand perfect obedience on our part?

Ans.: No, "He knows our frame, He remembers that we are dust" and makes provision accordingly. — See Matt. 6:9, 12.

Q.: Does He not require perfection — Matt. 5:48?

Ans.: The "perfection" required of us is spiritual maturity (see 1 Cor.

14:20 where the same word is translated "men" — thus: "in understanding be men" i.e. perfect, or mature). In Hebrews, "perfection" is said to be through forgiveness of sins. See Heb. 10:14 cp. Heb. 7:11."

Final comment. Let us rejoice in that which is provided us in Christ Jesus, humbly seeking to perform the will of the Father, not attempting "to exercise ourselves in matters or things too high for us" (Ps. 131:1). That relates to the manifestation of the Father in the Son through the divine begetting; factors of which are beyond our ken to comprehend, but which we accept in humble and grateful faith.

— H. P. Mansfield.

AN INTERESTING EXPERIMENT IN HAWAII

"Our local newspaper printed a special Israel section to celebrate the 25th anniversary of the nation; and our Ecclesia offered ten copies of *Elpis Israel* to the first ten people who would apply for it. About a month later, we received the following on a postcard from Hawaii:

"My name is Chuck Littman and I am the present USAF Jewish Lay-leader for the islands of Hawaii. I will be presenting for the first time in Polonesian history, an exhibition on the Holy Land which will be a pilgrimage in sight and sound for the native people here. It will be held from August 19th-25th at the world's largest shopping centre called the Ala Moana, where it will be expected to be seen by over two million shoppers and tourists (as well as some 30 thousand American Legionnaires). I have been told that you may have some visual materials and literature that we can display on our huge boards. It would only be necessary to have one copy of any item unless both sides are to be displayed, then a duplicate would be appreciated. We would especially appreciate your book by John Thomas. — (212 I 15th St., Hickham Air Force Base, Honolulu, Hawaii)."

"We have sent him the book *Elpis Israel*; and are working on making reproductions of a few pages in the book where Brother Thomas refers to the return of the Jews as an agricultural people, under the British protectorate, etc., with appropriate pictures.

"We thought you might have some visual material that you could send directly to him in Hawaii, as time is quite short."

— J. Cheetham, Moorestown, N.J. (USA).

Editorial Note

The delay in postal communications from Australia did not permit us to forward any material; but we did suggest to Brother Cheetham that he could draw on supplies of the booklet issued by us: *Modern Israel: A Miracle Of Bible Prophecy*, as supplies were available in Canada. Should any readers be in Hawaii at the time of the exhibition, it would be helpful if they visited it.

Intellectual Confusion and Moral Decline

"If the nations were enlightened the Apocalypse of the Anointed Jesus would be unnecessary. He comes because of the darkness of the world. He comes as a light, as the Day Star, to illuminate the nations. He does not come because they are enlightened. If his coming be postponed to this he will never come; for instead of a knowledge of the truth increasing among them, the darkness is intensifying day by day. Now that the Lord comes while darkness reigns, is manifest from the following testimony:— Isaiah informs us, 'that the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob'; and that then she shall 'arise and shine'; because her 'light is come, and the glory of Yahweh is risen upon her'. He then tells us the reason why Yahweh, or the Anointed One comes to shine upon her; and the following is the reason: 'because darkness shall cover the earth and gross darkness the people'. This is the mental, or intellectual and moral condition of clergy and people, Gentiles, and Jews, at the epoch when Christ comes 'a Light for their Apocalypse'. Such is, and such will continue to be, the spiritual condition of the world till then. But when they have been apocalypted, or illuminated, the change will be glorious."

(Eureka Vol. 1 p.26).

Increasing Intellectual Confusion

The neglect to personally and prayerfully study the Holy Scriptures, to wholeheartedly embrace its wisdom and promises in faith, and to faithfully stand for its teaching, is the root of the darkness of the world. There has been an intensification of this darkness since the days of Brother Thomas. Whilst his age was one of hypocrisy and sham, at least the Bible was recognised as the arbiter and authority on matters of faith and morals. Further, it was read and reasoned upon more widely than is the case today. The modern mind is fully dedicated to the acquisition of that wisdom which is "from beneath"; to the confusion and strife of society. As James observed:

But if ye have bitter envying and

strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is EARTHLY, sensual, devilish. For where envying and strife is, there is confusion and every evil work." (James 3:14-16).

As Brother Thomas anticipated, we can expect the intellectual and moral darkness of the human mind to intensify until such time as the Lord Jesus and his brethren are apocalypted to illuminate the nations with divine glory. The darkness will deepen despite the fact that amongst the more intelligent and "intellectual" of men there is at present a growing tendency to question all previous assumptions and "facts". The magazine *Time* (2-4-73) under a special section headed *Second Thoughts About Man* says:

"By whatever name, there is an impending sense of change in the world of ideas. The reigning wisdom that informed and compelled the past few decades is under attack — or, at the very least, under cross-examination. That wisdom has variously been called liberalism, rationalism, scientism; concepts certainly not identical but related. But now man's confidence in his power to control his world is at a low ebb. Technology is seen as a dangerous ally, and progress is suspect. Even the evolutionists share this unease; their hope lies not in man as he is but in some mutant super-man.

"Now with a sense that materialism is bankrupt, many men are challenging the dualistic vision. At the heart of the ferment of the '70's is a deep, even humble, perception that man and his universe are more complex than he recently thought. Thus experts are under fire. Optimism had bred a false enthusiasm that this method or that system was somehow the answer. Now some of the growing scepticism questions whether any system can ever fully surmount the recalcitrance and perversity of man."

As the past history of the human race demonstrates, though men may become disenchanted with their old fables and philosophies, they will abandon them only to embrace new ones equally, if not more, foolish, presumptuous and absurd. This is to be expected until such time as men learn to cease leaning upon the serpent-wisdom of the flesh, and begin exercising faith in "every word of God."

"For the preaching of the cross is to them that perish foolishness; but unto us who are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1:18, 19).

Present And Future Punishment

The fact of the matter is that "the world by wisdom knows not God." More than fleshly knowledge is required for to "know God."

The above extract from *Time* is an interesting one when compared with the words of Paul:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who holding down the Truth in unrighteousness; because that which may be known of God is manifest among them, for God did manifest it to them" (Young's literal translation, Rom. 1:18).

Brother John Carter in his *Letter to the Romans* writes:

"Paul has in the first chapter of his epistle to the Romans drawn a night-picture of contemporary civilised life, particularly that of the great cities, which — to our shame be it spoken! — stands without parallel save in the cosmopolitan cities of modern Christendom."

He observes that the "wrath of God" has present application as well as a future one:

"The social evils which follow in the train of human life which is turned from God, and spent in the gratification of the lusts of the flesh, the lust of the eye, and the pride of life, are the working out in the actual facts of life of the wrath of God."

Again:

"The wrath of God has past, present and future associations. There is to be a startling exhibition of wrath in the day of Christ's return about the nature and source of which there will be no mistake. All the prophets tell of this coming day . . ."

We therefore must view Paul's words, "the wrath of God is revealed from heaven" as applying primarily to the judgment day of

Christ. This being so, it is interesting and instructive to note that this "day of reckoning" comes in upon a society that has had the knowledge of God available to it, but has wilfully turned away from it. From history it is clear that so-called "Christendom" answers best to the description of men who have held down the truth in unrighteousness." Such early turned "away their ears from the truth and were turned unto fables" (2 Tim. 4:4); and "because they received not the love of the Truth" (2 Thess. 2:10), the words of Paul were fulfilled:

"God shall send them strong delusion that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 2).

Since the uprise of the scientific and industrial revolutions, and the advent of the political and social challenges of the French Revolution, the minds of those "professing themselves to be wise" have been given over to a direct attack upon the Holy Scriptures themselves. The fruits of their labours are seen in the present state of the public mind which is hostile and unbelieving in its attitude to the scriptures. We need not wonder that Western society, like Lot when he separated from faithful Abraham, has made a continuing descent downwards to Sodom. A degenerate and demoralised society is always the end result of such a trend. Paul observed:

"Because when they knew God, they glorified Him not as God, neither were thankful; but became vain in their

imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

The Effect Of Abandoning God

An illustration of the spiritual darkness into which the human mind lapses when it indulges in philosophic speculation about Deity, is seen in the decline of ancient Egypt. Lewis Spence, in his book *Myths and Legends of Ancient Egypt*, writes:

"The Egyptian religion was as much a thing of philosophic invention as later Greek myth" (p.4).

Originally Mizraim, the father of the Egyptian race, who was the son of Ham, the son of Noah (Gen. 10:6), possessed the knowledge of the true God, but as his descendants multiplied, so did their speculations about Deity. Lewis Spence says:

"The deities of the country multiplied at an astonishing rate that whereas we find the texts of the early dynasties give us the names of some two hundred deities only, the later Theban Recension (or version) of the Book of the Dead supplies nearly five hundred, to which remain to be added the names of mythological beings to the number of eight hundred" (p.2).

The result was religious confusion. On this point Lewis Spence writes:

"One of the first considerations which occur to us is that among such a concourse of gods as is presented by the Egyptian religion it would have been surprising if CONFUSION had not arisen in the native mind concerning them. This is proved by texts, which display in many cases much difficulty in defining the exact quali-

ties of certain deities, their grouping and classification.

"Another cause which made for confusion was that in every large town of Upper and Lower Egypt and its neighbourhood, religion took on what might almost be called a local form. Thus great gods of the country were known by different names in each name or province, their ritual was distinctive, and even the legends of their origin and adventures assumed a different shape. Many of the great cities, too, possessed special gods of their own, and to these were often added the attributes of one or more of the greater and more popular forms of godhead. The faith of the city was (that the royal residence became the religion par excellence of the entire kingdom, its temple became the Mecca of all good Egyptians, and its god, so long as these conditions obtained, the Jupiter of the Egyptian pantheon" (pp. 1, 2).

Current Religious Confusion

Confusion "worst confounded" characterises currently religious thought. Dissatisfied with what the religious "establishment" has to offer, many "orthodox" Christians are seeking to delve further into mysticism. Others are being more intensely caught up in the rapidly expanding Pentecostal movement:

"The Pentecostals seek to renew their belief through an ecstatic personal encounter with the Holy Spirit, manifested especially in glossolalia, the speaking of mysterious tongues."

Others are looking for guidance to the great Eastern religions — mostly Hinduism and Buddhism — and their modern Western offshoots. But whatever new forms of foolishness may captivate the minds of moderns who are destitute of "the spirit of truth," all are but manifestations of the thinking of sinful flesh. Brother

Thomas sums up the human taste for exotic and foolish spiritual fantasies in these words:

"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. Moham-medanism, Romanism, Paganism, and the infinite varieties of Protestantism are all the co-workings of the intellect and sentiments under the impulse of propensities. They are all the thinking of the flesh, predicated on ignorance and misconception of the truth. Hence they are either altogether false; or, like the dialogisms of the serpent, a clumsy mixture of truth and error" (*Elpis Israel*, p.89).

It is vital that we keep our mental vision undimmed and undefiled by such humanistic foolishness and ignorance. "Watching and keeping our garments" begins with retaining and developing an intellectual faith in the Word of God; only then can sound morals and practical living follow.

The contemporary temper of the public mind, with its craving for the novel and mysterious, is a warning to us to be vigilant. Already novel interpretations of the Apocalypse and the prophets have begun to appear amongst us. The outcome of such lucubrations will be to introduce confusion amongst our ranks such as will be destructive to faith and intelligence in the teaching of the Word. It was philosophical speculators who corrupted the apostolic communities to the point where now:

"The Word is proclaimed to be a dead letter; the prophecies are said to be unintelligible; the Apocalypse incomprehensible and utterly bewildering" (*Elpis Israel*, p.96).

In ancient Egypt the people

were reduced to a state of spiritual imbecility, and so turned to the worship of fleshly attributes. Dr. F. A. Wallis Budge says in his *Gods of the Ancient Egyptians*:

"It now seems to be generally admitted by ethnologists that there are three main causes which have induced men to worship animals; i.e. they worshipped them as animals, or as the dwelling place of gods, or as representatives of tribal ancestors. There is no reason for doubting that in neolithic times the primitive Egyptians worshipped the animals as animals and nothing more."

Whilst this illustrated the darkness of ancient Egypt, is the modern confusion of thought much better? Man has turned his back upon the God of the Bible, and devoted his mind to the study and admiration of himself and of "nature" from the standpoint of evolutionary hypothesis, thus:

"Professing themselves to be wise, they have become fools; and have changed the glory of the incorruptible God into an image (or, object of veneration), made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:22, 23).

The gross immorality, violence, and brutish wickedness of society today testifies to the truth of Paul's words:

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient . . . Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:24-32).

Surely, as in the case of Sodom and the Canaanites, the inquiry of modern man "is nearly full" (Gen. 15:16), and Yahweh's anger must soon erupt into judgment at the hand of His Son. Only such intervention can save man from the disaster of his own corruptions. As in A.D. 70:

"Except those days be shortened, there should be no flesh be saved: But for the elect's sake those days shall be shortened" (Matt. 24:22).

The moral and intellectual wickedness and blasphemy of modern man answers to the requirements of the prophetic Word.

— R. Pogson, (N.S.W.)

THE TRUTH IN NIGERIA

"This is to inform you that we have received a parcel containing large quantities of *Herald Of The Coming Age* entitled *The Gospel In Song*, published by you, and with our address advertised on the back cover. We are very happy to receive these, and send you greetings. We mention you in our humble prayers to our heavenly Father, and pray that He may strengthen you more and more in His Gospel extension work, which you indefatigably pursue. On 4th March, 1973, we had three immersions. We are thankful to God and pray Him to continue to bless our little efforts in His gospel field. Last year we had ten immersions with the E.C.S. and Mid West State, and our converts are all doing well by His grace. Our greetings to you all.

— E. M. K. Eze (Nigeria).

Separation In Egypt

"And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her" (Gen. 38:1-2).

Judah's Folly

Shortly after the tragedy involving Dinah, Jacob's family was again embroiled in trouble because of failure to recognise and practise the doctrine of separation.

This time the offender was Judah, fourth-born of Jacob's sons.

The initial stages were similar to those of Dinah. She left the family environment and "went out to see the daughters of the land"; and now Judah did similarly, and "went down from his brethren."

The parallel is remarkable. In both cases the offenders abandoned their position of separation from the Gentile world, and departed from the safety of what then constituted the Ecclesia.

It is significant to compare the circumstances of Judah and Joseph. Whereas Judah "went down" to seek the companionship of Gentiles; Joseph was "brought down" into Egypt (Gen. 39:1). Joseph was taken against his will, and remained faithful to Yahweh during the period of his trials; but Judah voluntarily forsook his separateness. Therefore "Yahweh was with Joseph" (Gen. 39:3),

but Judah was abandoned to reap the fruit of his foolishness.

The record of Judah's folly (Gen. 38) is remarkable for the abrupt manner in which it breaks into the narrative of the life of Joseph. The previous chapter tells of him being sold into the house of Potiphar, and the following chapter takes up the story again at that point. Why the abrupt switch from Joseph, back to Judah in the land of Canaan, and then just as abruptly back to Joseph in Egypt? There is a very important reason, as we shall show.

The Five Sins Of Judah

The events recorded in Genesis 38 have been placed in that particular setting, to show the conditions of the sons of Jacob, and the need of them to be punished by being sent into Egypt. It is obvious that members of the family were drifting from that separateness from the Gentiles which they were called on to observe. Judah was particularly blatant in compromising the Truth by committing acts of incredible apostasy.

He went down and "turned in"

to a certain Adullamite. We have considered the tragedy of Dinah's case; and one is left wondering to what extent the lesson sank in upon Judah! Judah's Gentile associate was a man named Hirah, and Adullam was a town in the Hebron valley (Josh. 15:35). Hirah signifies *nobility*, and relates to the alleged "noble" qualities of man, but which, in fact, are so often but the channel for the evil outworkings of the flesh. Hirah was Judah's "friend," as the narrative twice pointedly states (vv. 12, 20). Judah thus had become "the friend of the world."

"And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her" (v.2).

The similarity between the folly of Dinah and her brother is most pronounced: "And when Shechem saw her, he took her . . ." (Gen. 34:2). Dinah and Judah both became deeply involved in moral issues, revealing lack of spiritual discernment.

Shuah means *wealth, riches, affluence*, and thus suggests the inviting and exciting temptations which life in the Gentile world holds out to all. They dazzled Judah, so that his eyes became blinded by "the god of this world" (2 Cor. 4:4).

Judah's folly resulted in five terrible sins:

- (1) — He separated from his brethren, virtually left the Ecclesia (v.1);
- (2) — He married out of the truth (v.2);
- (3) — He became the friend of the world, thus exciting the enmity of God (vv.1, 12, 20; cp. Jas. 4:4);

(4) — He was led to false worship (v.20);

(5) — He committed adultery (v.18).

Again the parallel between the events involving Dinah and Judah is striking. Beginning in what could be regarded as harmless relaxation with the surrounding world, one departure from the standards of the truth led to another, bringing calamity upon calamity.

Judah's Desertion Of Tamar

Judah's son, by the Canaanitish woman, was so evil, that Yahweh slew him. His wickedness must have reached terrible depths of depravity. His death left Tamar a widow. Judah's second son, Onan, was ordered to marry Tamar, and raise up seed to his dead brother. He refused to comply, so Yahweh slew him also.

Judah's third son, Shelah, was not fully grown; and Judah asked Tamar to remain a widow until his son had reached a suitable age for marriage.

Then he forgot all about her. Deliberately, it would seem. His explanation for his action suggests that he thought her an "unlucky" woman, and that in his heart he had not intended to send his third son unto her: "Lest peradventure he die also, as his brethren did" (v.11).

Judah's Canaanitish wife subsequently died. And in a state of despondency, he rejoined his "friend" the Adullamite. The two of them journeyed to Timnath to shear Judah's sheep, and the now embittered Tamar, hearing of this, also set off to Timnath where Judah met her in the way. Now,

no longer dressed in the robes of a widow, but flaunting the garb of a harlot, she appealed to Judah. His bold and open approach to her says little for his sense of morality, and it may be assumed that since the death of his wife, he had become used to taking his pleasures wherever they might be found.

He supposed her to be a harlot, for her face was covered, and he took her.

The Genesis narrative is very explicit. Two quite different words have been used in the chapter, both rendered "harlot." The first (vv.15, 24) simply indicates a morally loose woman, such as an harlot; but the other is more specific. Where the word occurs in vv. 21 (twice), 22, it signifies "consecrated" and relates to the rites of religious prostitution practised by the Canaanites in the fertility cult worship associated with certain of their goddesses. Judah's crime, therefore, was compounded. Not only had he involved himself in an adulterous relationship with his daughter-in-law, but he had mistaken her for a religious prostitute, and yet had been prepared to compromise his position.

Although Jacob may not have fully appreciated it, moral depravity was destroying his family. One by one they had begun to fall victims to their environment. First it had been Dinah. Now Judah. And what of Reuben? "Reuben went and lay with Bilhah his father's concubine . . ." (Ch. 35:22).

Thus Jacob's family, the appointed foundation of the future

nature, was slowly being spiritually destroyed.

Jacob Commanded To Go Into Egypt

These incidents indicate why Joseph was "brought down to Egypt." It was not merely due to the envy and hatred of his brethren, but through the overriding direction of Yahweh. This, however, did not exonerate them for the evil motives that governed their attitude and action towards him. But Yahweh used this to further His own purpose for Israel.

Joseph understood that, and he later expressed it to his brethren:

"Be not grieved, nor angry with yourselves, that ye sold me thither: for God did send me before you to preserve life . . . to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45:5, 7).

This involved more than the provision of corn in the time of drought, as the narrative subsequently shows. The preservation "of life" and the "great deliverance" was out of the evil environment of Canaan which was slowly undermining and destroying the embryo nation of Israel.

This was explained by Yahweh to Jacob:

"I am God, the God of thy father: fear not to go down into Egypt, for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again . . ." (Gen. 46:3-4).

Significantly, this message was given at Beersheba, and constituted a reiteration of the covenant made earlier with all three patriarchs. But the covenant message now contained an additional element: preservation would be

found in Egypt. This aspect of God's purpose in Israel had earlier been alluded to in words directed to Abraham: "Thy seed shall be a stranger in a land that is not theirs . . . and afterward shall they come out with great substance" (Gen. 15:13-14). Now the direct purpose of this development was made quite clear to Jacob.

Thus God commanded Jacob to take his family down into Egypt. Meanwhile, the groundwork had been prepared by Joseph, whose circumstances had been overseered by the Elohim. There, in an exclusive separated area, apart from the Gentile world and so in measure relieved of its dominant influence, the children of Israel would develop into "a great nation."

Thus the family came into the land of Egypt, and were directed to Goshen (Gen. 46:28). Doubtless this was due to prior arrangement with Joseph, for they did not go firstly to pay their respects to Pharaoh. And although Pharaoh had undertaken to give the men of Israel "the good of the land of Egypt" (Gen. 45:18), there had been no mention, as yet, of the land of Goshen. But Joseph knew what he was doing, and possessing the necessary authority, directed them to that region, in the north-eastern area of the Nile delta.

Why was Goshen chosen? It was fertile, and admirably suited for grazing. At the same time, it was not so highly prized by many of the Pharaohs on account of its distance from the Nile irrigation canals. Thus the area offered fer-

tility, and yet was geographically separated from the environment of Egypt. It was ideally suited for Yahweh's purpose with the developing nation (Gen. 46:3).

Shepherds — An Abomination In Egypt

Joseph's next action was carefully planned. Before conducting the family into the presence of Pharaoh, he carefully instructed the members thereof what they should say. Firstly, Joseph himself would disclose to Pharaoh their occupation as shepherds; and they were instructed to confirm this:

"And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers."

Why such careful thought as to the manner in which the interview should be conducted? Why was Joseph so sure that Pharaoh would question his brethren regarding their occupation? Because "every shepherd is an abomination unto the Egyptians" (Gen. 46:31-34).

At that time in Egypt there existed an extremely strong caste-system. Herodotus wrote that of the seven castes or classes in the Egyptian society, those who tended cattle were greatly despised. Egyptian artists sometimes depicted such people as lame, deformed, or having a ludicrous appearance.

In any case, as Joseph knew, shepherds were held in abomination by the Egyptians. Why then insist upon his brethren disclosing to Pharaoh that they were all shepherds? Would not the flesh dic-

tate a policy of remaining silent about the fact? No! Joseph knew what he was after: social ostracism of his brethren, so essential to their spiritual development. He wanted them separated, isolated from the enervating influence of the Egyptian environment, and he ensured that by so instructing his brethren.

Separation Essential To Greatness

Thus with care and wisdom, Yahweh overshadowed His people for their good, moulding circumstances that would lead to their separation from the corrupt environment of Egypt. They were to be segregated and secluded for their own preservation; and therefore for the preservation of Yahweh's purpose in the Hebrew nation.

It is significant that we never read of intermarriage between the Israelites and the Egyptians. In fact, the circumstances were such that it would have been virtually impossible. When serving a meal for Joseph and his brethren, the Egyptians followed a strict protocol:

"He was served separately; so were they, and so were the Egyptians who ate in his household, for Egyptians cannot take food with Hebrews: they have a horror of it" (Gen. 43:32 — Jerusalem Bible).

What awesome wisdom is displayed in the hand of Providence. The fact that Egypt, because of its strict caste-system, ensured the social separation of Israel from Egypt, caused that country to be the most suitable one for the development of the nation.

What a powerful lesson to the

Ecclesia of God. Its spiritual development is constantly threatened by the evil environment of Gentileism. Time and again it has faced extinction because of a failure on the part of its members to appreciate the inherent dangers of compromise with the world.

The Gentile world has got to be made to see that Christadelphians are different. It should be able to discern in their way of life, and dedicated zeal for the truth, that "they have been with Jesus" the antitypical Joseph (Acts 4:13). We must provide evidence that we are different to the world, that, like Joseph, we want to be different. This is a basic necessity for acceptable worship. Paul taught that God will be prepared to be recognised as our Father, if we "come out from among them, and be separate" (2 Cor. 6:17-18). Unless this principle is followed, we will succumb to the influence of a wicked and degenerate environment, and will lose the truth.

Moses, that "Israelite indeed," provided a sound example to all spiritual Israelites. He "esteemed the reproach of Christ of greater riches than the treasures of Egypt." His action was endorsed by James, who exhorts us to keep ourselves "unspotted from the world"; and Paul, who taught: "Be not conformed to this world; but be ye transformed by the renewing of your mind."

Our King, the Lord Jesus Christ, defined a clear line of demarcation when he prayed:

"I have given them (the disciples) Thy word; and the world hath hated them, because they are not of the

world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (Jhn. 17:14-15).

Jacob's Family: A Warning to All

It is not our lot, in this present epoch, to be physically separated from the Gentile world, but such is required of us socially and morally. This teaching runs through the whole of Scripture, and is particularly emphasised in Genesis. It is the only way of salvation, and whilst manifesting it ourselves, we must encourage our children to do likewise.

What of our offspring?

Do they wish to go out to see the daughters of the land like Dinah? Do they desire to turn in to the house of a Canaanitish Adullamite? Are they attracted by the immoral fashions, the degrading pleasures, or the futile aspirations of the Gentiles? Are they becoming immersed in an educational system that would lead them from God?

If so, think wisely, and act quickly. Let us be warned by Joseph's experiences. Do not let them become deluded with the belief that they can have the best of two worlds; that they can taste the moral and spiritual depravity of the world and not become besmirched and destroyed thereby.

Let the truth rule in the family circle. Let parents wisely and strongly guide their children along the channel of things that leads to the Kingdom. It is vital to survival in these difficult days.

Let us encourage our children to follow the example of the single-minded, dedicated, earnest, separated Joseph.

Then, and then only, can we be assured that they will not move in the direction displayed by the folly of Dinah, Reuben and Judah, which brought shame and sadness to the heart of their parents, and jeopardised their future with their God.

—J.U. (Perth).

ETHICS IN A PERMISSIVE SOCIETY

In English the word "love" has a highly emotional content. The Greeks used a number of different words to express various kinds of love, such as *eros* - passion; *phileo* - steadfast affection; *storge* - parental love.

But the love that Jesus demands is *agape*. It has no passion in it; no sex; no sentimental romanticism. See the verb expressed in Matthew 5, John 17. It signifies an *undefeatable attitude of goodwill*. It means that we will seek the welfare of another irrespective as to what he may be like. It can be exercised even to those we do not like, because, in spite of that, we can still desire their wellbeing.

— A.E.M.

CAMPAIGN IN VERNON, CANADA

"We had a tremendous campaign with Bro. Stewart. Four lectures; 160 visitors, many of these repeats for two or three of the lectures. Had two question periods following the lectures, with one evening session taking 3½ hours, with many continuing throughout. We had a thirty minutes question period, followed by 30 minutes refreshments, then returned to the Auditorium for as long as the people wished to stay. The interest shown was most encouraging; and now we are following up with eight good contacts. — H.B. (Canada).

It Has A Capacity To Wag Its Way To Hell!

The Tongue

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:6-8).

Of man's many faculties, speech entails the greatest responsibility. By its means ideas produced by the mind have their operation extended so that the mind of the speaker may become part of the mind of the hearer. Without speech mind could not influence mind, intelligence could not be put *en rapport* with intelligence, concerted action would cease. Hence, speech in its power and influence is infinite, and may be regarded as the motive power of the world. By speech, Eve was incited to transgress. Confound speech and the result is seen in Babel.

In the formation of character speech occupies no secondary place. It is possible to recall the extent to which speech in childhood contributed to traits manifested by us to the present time. As instructor or guide, it occupied the first place. This pertains not only to speech addressed to us personally, but of speech which we heard pass between others. The position which we occupy in the Truth has been attained in the

majority of cases through the medium of speech.

Circumstances may prepare the mind, experience may ripen the judgment, but the ideas from which we act and form rules of conduct, are mainly conveyed to us by speech. Thus character, to a considerable extent, is moulded by speech — those around us are moulding our characters, whilst we in turn are moulding theirs. This action and reaction of speech cannot be too fully realised, for it places within reach of all a field of influence which cannot be gauged.

As speech plays so important a part in life, the question arises: In what light do the Scriptures view the use of it?

"Death and life," says Solomon, "are in the power of the tongue, and they that love it shall eat the fruit of it" (Prov. 18:21). Graver issues than these there could not be, that our whole expectation and hope can be forfeited by this active little member! Nevertheless so it is, for Yahweh has set a standard for the mouth of the

righteous. It is that it shall be "a well of life."

The wary trader in the use of his capital embraces every opportunity for putting it to account, knowing that so long as it lies idle, it is unremunerative. This is the principle that should actuate those to whom the true riches are committed. Should speech be their only talent, let them not dig a hole and hide it in the earth; let them not squander it in that which is profitless. Let them trade with it in turning many to righteousness, and in dispersing knowledge. Those to whom these Scriptural precepts are addressed should remember that they constitute the "light of the world" (see Matt. 5:14; 2 Cor. 4:6).

The only light now upon the earth is a reflected one — reflected by those into whose hearts the Truth has shone. To disseminate this light is one of the laws of their spiritual being; where its rays penetrate, life and light are to be found; elsewhere is darkness and death. A phenomenon so at variance with the laws of the universe as a permanent eclipse of the sun, could not for a moment be imagined. Yet this is the anomaly presented by those who, while ranking themselves as the light of the world, allow the ridicule of men, or any other folly, to prevent them from making known the way of salvation, and thus shutting out their light from the surface upon which they are enjoined to radiate.

The mouth is a member of the body, and unless the fruit of the lips be holy, the body cannot be presented a living sacrifice, holy,

acceptable unto God. How diligently the Psalmist applies himself to seek perfection of speech. He says "I am purposed that my mouth shall not transgress." And again, "I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." He also make the petition, "Set a watch, O Lord, before my mouth; keep the door of my lips."

There remains another side of the subject to be considered — the refraining of the lips from evil. He who would use his speech aright must know, not only when to speak, but when to keep silent. Unchecked volubility must not be indulged in for "in a multitude of words, there wanteth not sin."

Every form of evil-speaking is to be eschewed. "Let all bitterness," says Paul, "and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice." "Lie not one to another." Gossiping is forbidden: it was said to the Israelites of old. "Thou shalt not go up and down as tale-bearer among thy people." Whilst Paul's condemnation of tattlers and busy-bodies is familiar to all.

It is not sufficient that no "corrupt communication" proceed out of the mouth, but that also "foolish talking and jesting" be laid aside as not convenient. To revile again when reviled, to threaten, to flatter, to be hasty in words are equally unlawful.

From this glance at the Scriptural standard concerning speech we see that it is to be used not

for the mere gratification of the organ of language but with a purpose in view, and that purpose God's service. This, like any object worthy of being striven for, can only be obtained by a watchful, diligent use of every opportunity, with a determined resistance against all that is unlawful and inexpedient. There is no royal road to perfection of heart and speech. It must be "precept upon precept," "line upon line," "here a little," "there a little."

A day's speech — what is it? It seems but very little. But seeing we are of few days it is a great deal. And as these days, seemingly so unimportant, swiftly pass along, heart, hands, and tongues are all engaged in gradually printing upon them a character, which will be tested at the judgment seat of Christ, when will be fulfilled the declaration: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." — C.J.

"Go Thou And Do Likewise . . ."

WHEN PERSISTENCE PAID

Some months back, we received an intriguing request. A person overseas had been drawn to the Truth, and decided to test the validity of its doctrines in a practical manner by submitting them to one whom it was thought would be qualified to assist; so they were presented to a solicitor for an opinion!

We were drawn into this legal investigation of the Truth for a time, and then the correspondence lapsed. The incident was dismissed from our mind, as but another strange request among the many received by us.

But recently we heard the sequel; and it was a most encouraging one.

The person concerned had had contact with the Truth without accepting it; and then a series of incidents occurred such as to cause faith to lapse. All books referring to the Truth were given away; and a break seemed absolute.

Then came a challenge from the JW, and the doubter was forced to defend the Truth. To that end some first-principle books were sent for, and the ideas contained therein used against the J.W. But the Truth was still rejected. Other literature was sent, but it seemed as though no progress was made. The following letter was received:

"I can appreciate the great beauty of the book *Romance For Eternity*, and you have also sent me *Key To The Understanding Of The Scriptures* and other writings by Mr. Mansfield. I recall, also, attending three lectures that he gave some ten years ago in the Civic Theatre, Christchurch. It is a huge place, and only about 300-400 attended on any one night. I was impressed with the lectures, as were a couple who were subsequently baptised. But I believed that other speakers, representing other groups, may have been able to set forth their ideas just as convincingly . . ."

However, circumstances directed the one concerned into the arena of religious controversy, and once again the Truth prevailed. This introduced further study of the Word; and not merely in first principles. The compelling beauty of the *Song Of Solomon* made a tremendous impact, and finally resulted in baptism.

Thus over ten years of study brought an encouraging response, and the Truth prevailed in yet another heart.

Circumstances like this, and we could quote many examples, encourage one to continue on in the work despite the discouragement incidental to it from other directions. We had little to do with this case except those brief points of contact mentioned above; but we do commend those whose patience and persistence are well rewarded by this additional fruit of faith through the waters of baptism.

— EDITOR.

Correspondence

Time Periods Of Daniel

"I was very interested in Daniel's time periods in relation to the Desolator, as outlined in Brother Pogson's article. He aligns the establishment of the Caliphate in 632 as a commencing period; which is very interesting in view of the words of both Daniel and the Lord Jesus. Daniel was told: 'Blessed is he who waits and comes to the 1335 days' (Dan. 12:12). Jesus declared 'Jerusalem will be trodden down of the Gentiles until the times of the Gentiles be fulfilled'. If we add 1335 to 632 we come to the date: 1967, and the occupation of Jerusalem by the Israelis. Yours, V.A.B. (N.Z.)."

(Jesus also said: "Blessed are your eyes, for they see; and your ears, for they hear. For . . . many prophets have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16-17). In that sense, we have received a blessing in the things we see and hear . . . Editor).

The Truth In Newfoundland

For some years, through the generosity of readers, we were able to donate considerable supplies of *Herald Of The Coming Age* to the struggling Ecclesia in faraway Newfoundland. We were also happy to personally cooperate in the verbal preaching of the Truth in that area. The following letter speaks of developments in that area, and constitutes a "thank you" to those who financially helped when such was needed:

"Regarding the *Herald Of The Coming Age*, I think it must have slipped your memory that for over a year now, we have been ordering and paying for them ourselves. Brother Kidd wrote to you about this about February last, saying that now the Ecclesia had grown to 18, we felt that the time had come when we should accept the responsibility of being self supporting. We wrote to those who had been so generous in many ways to us, in helping to establish the Ecclesia in these parts. The *Herald* has contributed considerably, and we

are grateful to those who have laboured to produce and distribute the magazine. It is still being used here in St. Johns, and throughout the island. May we ask you to convey our appreciation to all who have supported the work of the Truth in Newfoundland."

— M.R. (Newfoundland).

Clause 9 In Question

"How I wish those who deny Clause 9 would ask themselves the question: Are we the Word made flesh? Are we God manifest in the flesh? Can it be said of us that the glory revealed is as His only begotten son, full of grace and truth? Of course these expressions cannot be used of us. Let us strike a right balance between the sameness and this difference, so clearly set out in Hebrews 1 and 2. God made a man who could succeed where we fail: a special man in order to redeem the race. In his case, failure was unthinkable, yet His freewill was unaffected. God knew that His glorious Son 'would not fail nor be discouraged'. If there had been no difference there would have been no spotless lamb, no acceptable sin-offering, and no salvation." — A.M. (NZ).

(Those who set forth the new theory do not deny Clause 9, but interpret it to mean something that it does not say . . . Editor).

Hands Across The Ocean

"I was surprised this morning to receive *Logos* direct from Australia instead of through Brother Cherry. I must say that I always eagerly await my copy with joy; and I pray that God will prosper those things to which you have set your heart and mind. I delight in articles concerning the signs which herald the great day; and my heart constantly rides on the crest of the spirit for a long time after reading my copy of *Logos*. Please extend my thanks to all who co-operate to make the magazine possible, and thus contribute to the joy I receive, and to the strengthening of my faith. May God keep you all safe until the return of His son." — J.B. (Eng.).

(The joy of enthusiasm is mutual; and we thank you for your warm co-operation . . . Editor).

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RUSSIAN INFLUENCE IN EUROPE

"A study published by the prestigious Royal Institute of International Affairs says that while flirting with the U.S., the Soviet Union will push for greater influence in Europe. Russian leaders, it says, seem to believe that their super-power status can help them to shift the European balance of power in their favour. They believe the USSR has the right to greater influence in all-European affairs than it has now. The Russians now feel that the 1949 stalemate is out of date. The Soviet Union has become a superpower and ought to enjoy a balance of power on the continent more weighted in her favour," the Institute claimed."

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