

LOGOS

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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!
— J. Thomas.

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Devoted to the spiritual edification of a people called out of Gentile darkness into the Light of Divine Truth, and providing a continuing voice in this generation to the writings of the pioneer brethren.

Our policy is to follow the apostolic advice to “contend earnestly for the faith which was once for all delivered unto the saints” (Jude 24). We aim to set forth the Truth in its purity, and where necessary, reveal Error for what it is.

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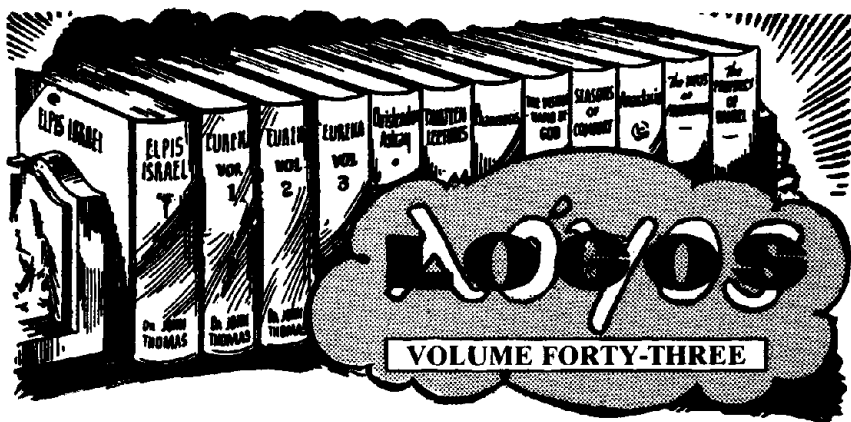
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LOGOS VOLUME 43

This number commences our new volume, which means that your subscription is now due for renewal. An increased circulation, will assist us to bridge the gap between expenses and receipts, and we would appreciate the co-operation of readers to that end.



OCTOBER 1976 to SEPTEMBER 1977

Introduction

We commence a new volume of *Logos* deeply conscious of the tremendous responsibility of so doing. Signs abound that we are entering the final stage of Gentile times prior to the coming of the Lord, and that the pressures of the world upon those who have embraced the Truth will increase as the end approaches. The Lord warned that the days of his coming would be comparable to those of Noah and of Lot, and we see evidence of that today in the permissive attitudes of the world towards standards of morality which even it once accepted.

This spirit of permissiveness, which is the environment of our everyday life, must inevitably affect the Brotherhood. Paul recognized such a danger when he warned Titus that the Ecclesias of Crete existed in the midst of conditions that rubbed off on them, and against which they had to be on their guard. "The Cretians," he declared, "are always liars, evil-beasts, slow bellies . . . therefore rebuke them sharply, that they may be sound in the faith" (Titus 1:12-13). The customs and fashions of Crete influenced the Ecclesias of that island, because their members had grown up to accept such conditions, and so took them for granted.

That is the greatest danger challenging Ecclesias today. The way of life about us is rapidly changing, and standards are now accepted such as would have shocked the world a

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few years back. A spirit of "liberalism" (which is really licence) is sweeping the Western World, and particularly those countries where the truth has found a lodgment, and the influence of this is reflected by conditions within ecclesias. There is manifest a lowering of standards against which there is a need to take guard. Tolerance is being advocated in areas where once it was not permitted. In some quarters, sisters are being encouraged to platform speaking; outspoken repudiation of the Roman Catholic Church and her Protestant Daughters as being anti-Christian in the true sense of the word is being deprecated; pseudo-religious, pop-singing musical meetings are being organized in order to attract young people; and, consequently, there is a general blurring of the line of demarcation between the world and Christ.

In line with this, doctrines are being challenged which were once accepted by the Brotherhood as basic. The repudiation of the present possession of the Holy Spirit as a direct effluence from heaven is being called in question in some quarters; ideas foreign to the teaching of the Word on the atonement still circulate throughout the Body; the principles of prophecy as set forth in *Elpis Israel* and *Eureka* are being called in question.

Divided within, and pressured from without, the future looks grim for Ecclesias in these closing days: as the Lord warned that it would (Luke 17:26-32). The answer, however, is not in bloc-disfellowshipping as some would advocate (unless ecclesias officially abandon elements of the truth), but in firmly pressing home the sound teaching of the *Statement of Faith* if it is called in question; in restoring confidence in the prophetic program as advocated by our pioneers when it is challenged without true Scriptural backing; in alerting young and old to the dangers of the world, and encouraging them to resist its pressures that otherwise may exert so powerful an adverse influence upon those who are "in it" though not "of it."

It will be our policy during the course of the current volume (God willing) to try and strengthen the hands of those who are prepared to labour to those ends. We plan to give a continuing voice to our pioneers in these closing days

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of the Gentiles, and to encourage the study of the Word through the medium of their expositions. We will not hesitate to point out the difference between truth and error if the former is brought under attack. We will encourage the sound study of the prophetic Scriptures, recognizing the need of a clear vision of future glory, that "the joy set before us" may ever be brought into perspective by those who labour under difficult conditions.

We plan to do this because we view it as essential so to do. We would prefer not to do it, of course, and to spend our time in the quiet, personal contemplation of the Word. We are nobody's personal enemy; we do not harbour grudges against any—even though we may have been unfairly attacked in the past, as we believe we have been. If we challenge any, it is upon the basis of the Word: and we would rather do them good than ill. There is a need, however, to faithfully and fearlessly stand for Truth, and it has even been the policy of *Logos* to do so in a forthright manner.

We adopt such a policy because we believe that it is essential. There is such a thing as unacceptable worship. Such was found in apostate Israel. Yahweh listened to its beautiful Temple-singing with distaste. To the people it was evidence of skilful and enthusiastic worship; to Him it was a discordant "noise." Take away "the noise" he commanded the nation through Amos (ch. 5:23). "Your appointed feasts," said He at another time, "My soul hateth" (Isa. 1:14). In the same strain He spake by Malachi, saying: "Oh, that there were one among you that would shut the doors, that ye might not kindle fire on My altar in vain" (Mal. 1:10—RV). Such declarations are instructive. They teach that God's people may give themselves to worship enthusiastically and skilfully, only to learn that it is wholly unacceptable. They also reveal that those giving themselves to such worship can be in ignorance of the abhorrence with which their unacceptable worship is viewed by Yahweh. We need to bear in mind that worship is designed to please Him, and He has set down the terms by which this can be done.

What of the worship of modern Christadelphia? How

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does it compare in view of these statements of the Word? As in Israel's case, so in ours, prayer and praise are only acceptable when accompanied by an enlightened, sincere and obedient mind. Personal, ruthless, self-examination will reveal where we stand in that regard, and in view of Christ's coming, we should give ourselves to such an exercise. What is our attitude to the Truth? Do we "continue in the faith" (Col. 1:23), or are we diverging from it? Do we "stand fast in the faith" (1 Cor. 16:13), or are we influenced by the latest novelty in doctrinal or prophetic interpretation? Are we prepared to "contend earnestly for the faith" (Jude 3), or do we stand supinely by when it is challenged? These questions need to be answered in a practical way whenever we are faced with the problems. The policy of *Logos* is to encourage and support those who attempt to do so.

Support of readers is solicited for the new volume that has commenced. The problems of the last year or two have been extremely heavy as far as we are concerned; but they have been somewhat smoothed by the generous contributions of readers who have given above the subscription rate to assist us in our labours. This has enabled us to purchase machinery that is used in the service of the Truth, and so helped us to maintain and extend the work already being attempted. To these contributions, we have added our own, with the result that over \$30,000 has been expended to maintain this vital work—as we view it. By that means, the past year has witnessed the continuity of publications from *Logos*. We have produced a Hymn Book, when *The Christadelphian* office advised that it would no longer do so; have published an exposition of the doctrine of the Holy Spirit when the truth concerning it was under attack; and have issued other works. In addition, of course, we have continued to produce the five periodicals issued by us: *Logos*, *Herald of the Coming Age*, *Good Company*, *Ecclesial Calendar* and *Christadelphian Expositor*. A subscription to *Logos* automatically includes the other magazines with the exception of the *Expositor*. Therefore, in spite of the increase in subscription rate forced upon us during the past year through the extremely steep increase in

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postal rates, *Logos* is still among the lowest priced periodicals circulating within the Brotherhood.

To give some indication of the costs facing us in this age of steeply mounting increases, the amount spent on mail alone last year exceeded \$7,500. When to this is added other expenses, such as interest costs (we have some \$20,000 invested in books alone), wages for typesetting, etc, and incidental office expenses, we have a monthly bill of \$1,000 to meet before paying for the cost of producing the Magazines.

Readers can assist us here in various ways. The purchase of books, circulars, etc, assists to relieve the pressure of financial demand. We can quote Ecclesiastes on circulars for advertising, etc. Readers can increase circulation of *Herald of the Coming Age* by arranging to purchase small quantities for distribution. They can help by assisting to increase circulation of *Logos*, either by introducing it to others, or else by paying for it on their behalf. A subscription to *Logos* is really a donation to the Truth, because the publication of the Magazine is the spearhead of other activities in which the Committee is involved.

Subsidiary Activities

During the past year, the *Bible School* has maintained its popularity. Indeed, we had to refuse a large number of applications for reservations at the last School, as it was booked out long before it was scheduled. Every attempt is made to keep costs as low as possible in order to provide a facility of study and worship for those whose income does not permit of heavy expenditure. The *Bible School* is essentially a family movement, and has maintained its popularity with young and old alike. The continued support of readers will keep it this way. They can assist a good work by aiming to attend at least one school each year, and by encouraging others to do so. Wholehearted and enthusiastic co-operation is the keynote to success in that regard.

During the past year, we conducted a further tour to the Lands of the Bible, and are scheduled to do so again in 1977 (God willing). We desire to make it clear, because of

certain correspondence from readers, that a *Logos Tour* is not merely an “overseas holiday,” but is designed to educate members in the Truth—without which we would not participate therein. We spend many days, carefully selecting the sites to be visited, and preparing both for the comfort as well as the education of members. The result for participants is an increase in understanding of the Bible—which is the object of the tours. Many who have joined such a tour have advised us that they have become better equipped to serve the truth as a result, and we are glad to learn of this. We want to make it perfectly clear that we are not interested in touring as an end in itself.

So we commence a new volume in *Logos*, convinced that we do so in times that are so significant that it may never see its completion, but determined to “occupy till he comes” whilst we have the power of so doing. We look to the co-operation of readers to assist to that end.

—Editor

“EXAMINE YOURSELVES”—PAUL

“Lord, what wilt thou have me to do?” asked the trembling and astonished Paul. How many brethren today are asking the self-same question. But there is now no open vision—no Ananias to come and reveal the Lord’s will. None the less Christ’s friends are not left without instruction. They have been fore-warned of the Noachian character of the times in which Christ will appear. A delineation has been given of men who will constitute the peril of the last days. It is for each one to examine himself as to whether he is eschewing the forbidden traits named by the apostle:

“Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, innocent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God.”

In relation to these perilous times let us ask, “Lord, what wilt thou have me to do?” and then let us search the Scriptures to find the answer. The context supplies it, “From such turn away.” With whom, then, are we to consort? Again we are given a decisive reply, “Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”

Let us be watchful, of an understanding heart, and of good courage, lest we be found at Christ’s coming amongst the “fearful” and “unbelieving.”



CHRIST: OUR EXAMPLE

The Lord Jesus Christ reflected the moral attributes of his Father, and we are enjoined and encouraged to do likewise. This requires a practical application in our lives of the principles for which he stood; and constitutes a challenge of daily living.

Questions to Answer

We are called upon to be “followers of God, as dear children,” and to walk in the steps of His faithful son (Eph. 5:1; 1 Pet. 1:16; 2:21; Phil. 2:5). Paul exhorted: “As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col. 2:6).

A little thought will cause us to recognise that the admonition is highly reasonable. The question is, have we the mind required—Christ’s mind? How can we tell? By self-examination — by scrutinising our thoughts and ways, our aims and aspirations, in the light of our Lord’s life and teaching. Let us not be slow to do this, either from timidity or stubbornness. If this self-examination reveals shortcomings, let us not become unduly distressed, or let it hinder us in our striving to be like Christ. Nor should thoughts of his heavenly origin be allowed to work out this result. Whatever spiritual strength or Godlike bias

he may have received from his divine relationship, the value of his example is not interfered with in the slightest. Our duty remains—to the best of our ability we are to copy him. We are neither asked nor expected to reach the full measure of his spiritual attainments. What we are asked to do is to approximate to his mind, and to see that this approximation is of a growing kind. To accomplish this end we need to study, remember, and exercise ourselves in the things concerning him.

There are questions we need to answer. How do we stand in this matter? Are we increasing in our likeness to our elder brother? As the months and years of our probation pass, are we becoming more and more like Christ? One or two simple questions, honestly answered, will furnish the information. Compared with our position when first we named the name of Christ, have we advanced? Has the new man within us grown?

Are we now more in love with God and the Truth—more zealous, industrious, and self-sacrificing, as regards the obligation the Scriptures have laid upon us? Or, have we gone back—become careless and lukewarm—doing things which at the beginning of our probation we should have been utterly ashamed to do?

Correcting Mistakes

Should our conscience smite us in this self-examination, let us not lose hope. It is not too late to repent. God is merciful. Much comfort is contained in the Word on this point. Future wrath is for those who are unrepentant—who persistently “hold the truth in righteousness.”

“If the wicked turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, and not die” (Ezek. 18:21).

Often times we are helpless sinners. Was not the apostle one? He declared: “The good that I would I do not; but the evil which I would not, that I do” (Rom. 7:15-20).

God has made gracious provision for the sins of the right-minded; for those of the type described in Isaiah 66:2: “poor and of a contrite spirit, and trembleth at My word.” John declares: “If we confess our sins He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

There is a need, however, to recognise sin for what it is; and not to justify an action or an attitude that the Word would condemn. There is a need to “tremble at the Word,” to

acknowledge its authority in the guidance of our lives, and the development of our characters. We cannot please ourselves and depend on the mercy of God to cover our mistakes; our attitude must be a determination to succeed if at all possible.

Reaching Unto Christ

Consider, again, our heaven-appointed example. Although divine in origin, and great in destiny, Christ was yet a man, and for thirty-three and a half years, a probationer. He was encompassed with our sinful nature, and was tested in all points as we are (Heb. 2:14; 4:15). In all his trial, however, he was sinless. How this speaks to us of his endurance, patience, and many painful struggles. So it is with all true Christadelphians. Christ is an example in this experience; his disciples are not to shun sufferings, but to rejoice in them, in view of the glory to which they lead (1 Pet. 4:12,13). He set before them a great objective: “Whoever will come after me, let him deny himself, and take up his cross and follow me” (Mark 8:34).

Christ showed himself a pattern of good works from his earliest years. At the age of twelve he took a lively interest in his “Father’s business.” Intent on that, it is recorded that as he grew in age, he “increased in wisdom.” This shows that he was a ready, responsive listener to the Scriptures. The 119th Psalm sheds light upon this trait of his character. Christ revered and obeyed the Word, and was grieved when unbelief towards them was shown by the people. He urged men to search them,

and made it the business of his preaching to open up their life-giving truths. His theme was the Kingdom of God. Christ never criticised, disparaged or made light of the sacred writings. He was no "modernist."

Equally striking was his devotion to his Father. It was his "meat and drink" to do the will of God. He never lost sight of the glory of God, nor the eternal wellbeing of his fellows. He manifested perfect love of God and of his neighbour. He had words of comfort for the afflicted, and a special regard for the poor. He sought not popular applause. He hated hypocrisy and wickedness; and often unmasked the doublemindedness of mere professors. He could be severe as well as gentle, but he never set about avenging himself. He was humble, courteous, truthful, and chaste. He was not afraid to mingle with men, although he loved seclusion at times for quiet meditation and prayer.

And in these virtues we have our example. We may not reach

the perfection of each one that he did, but we can model our lives on his, and seek to imitate those things that he did. Let us set the honour of God above all else: by our dedication of service in the Ecclesia; the fervency of our worship; the honour and respect we pay to the Word. Let us manifest love to others: by reflecting the quality of Christ in our attitude towards them; by being thoughtful, kind, considerate towards them in their need. We are called upon to build into our lives the divine characteristics we see revealed in his. That is the real meaning of the doctrine of God manifestation.

Let us not show unconcern in this matter. If we do, it will not render us immune from the disgrace and punishment to be meted out to the unfaithful in the day day of judgement. On the other hand, great will be our reward, if, in this day of evil, we have made effort to follow the thorny and lonely road trodden by Christ: our Example.

—A.J.

WORLD SIGNS

Careless Security

Daniel records that the "little horn" power would rise in power, and "by peace" (Roth. *careless security*, i.e. of the opposition), he would "destroy many" (Dan. 8:25). Sister C. DeVries of Woodville, supplies the following report which shows preparations on the part of the Soviet to extend its influence throughout Europe.

News was recently announced of the proposed completion in the mid-1980's of a canal that will link the Soviet port of Izmail on the Black Sea to the port of Rotterdam on the North Sea, a distance of over 3,500 kilometres! It is claimed that such an idea "has tantalised powerful rulers and imaginative engineers since the reign of Charlemagne." Significantly, most of the canal is to be through Communist territory, and passes through Vienna! It already allows 5,000 tonne ships big enough to take whole freight-trains full of cargo over much of its length. The strategy of such a waterway is implied in the statement of the report: "The greatest engineering achievement was surely the *taming of the Danube's Iron Gates gorge* by Romania and Yugoslavia—a \$343m. eight-year endeavour that has made the Danube navigable at this point for 5,000 tonne ships." In every sphere of political activity, Russia is making significant gains whilst strategically she is strengthening her military potential. Meanwhile, the West is being lulled into a false sense of security. Such signs should awaken saints to the fact of Christ's near return (I Thess. 5:4).

W.M.

I CAN WAIT!

*I cannot say,
Beneath the pressures of life's cares today,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.*

*I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."*

*I cannot speak
In happy tones; the hollows in my cheek
How I am sad;
But I can speak
Of mind to suffer with submission meek,
Until made glad.*

*I do not see
Why God should e'en permit some things to be,
When He is love;
But I can see,
Tho' often dimly, through the mystery,
His hand above!*

*I do not know
Where falls the seed that I had tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour I trow,
Sometime, somewhere!*

*I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.*

Sin And Sacrifice

'He Bore Our Sins' — HOW?

In discoursing upon the Atonement effected in Christ Jesus, Paul concludes: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8). The Apostle thus urges that the doctrine is profitable for discussion, and when rightly understood, is productive of good works. Unfortunately, that has not always been the case, and some have been confused rather than enlightened by disputation. This series of article is planned to provide a clearer understanding of what is a vital part of divine revelation: the sacrifice of Christ.

Foreshadowed In The Law

In considering the subject of the death of Jesus Christ and what was achieved thereby for the benefit of obedient believers of the Gospel, we must remember that his death was preceded by the Mosaic institution, under which the ceremonial offering of animals in sacrifice was common. It is from this system, in which the shedding of blood was of constant occurrence, that much of the figurative language used by the inspired writers of the New Testament is derived.

The law was a ritual prophecy. Its sacrifices and atonement were symbols, or shadows, of the reality that had yet to be made manifest. While it brought God's authority to bear for obedience, it was not designed for eternal life in the absence of the true offering for

sin, and the true manifestation of divine righteousness, that had been promised from the beginning (Gen. 3:15). It could confer no future benefit, because it was powerless to deliver those under it from death; whilst as for man, the weakness of flesh precluded the possibility of any rendering perfect obedience (Rom. 8:3), until the coming of "one made strong" (Ps. 80:17) who inherited the potential to do so.

Therefore, the atonements of the law were merely ceremonial, producing no real change of relationship or state, although affecting the offerer's standing in relation to the Law. They were prophecies or foreshadowings, of what would be accomplished when the seed of the woman would appear to fatally crush the serpent power.

When, therefore, we find in the New Testament, figurative descriptions of what was accomplished by the death of the antitypical lamb of God's providing, it is necessary to go behind the figures of speech and ascertain the literal meaning. Sometimes this is expressed as through his shed blood; or, by the offering of his body, and again, by means of his death. In a literal sense, the thing signified by these various expressions would have accomplished nothing for us; it is a comprehension of the meanings behind them and our relationship to them, that does so. For example, the literal blood of Jesus cannot affect us today, because it is non-existent; but the doctrinal signification of what the blood represented, and what was expressed by it being poured out, can have a very powerful effect upon our understanding, and our consequent behaviour.

Consider such a familiar statement as 1 Cor. 15:3: "Christ died for our sins." What does it mean? Does it mean that he died as a substitute for us, suffering the consequences of our sins himself that we might go free? If so, then the church doctrine of the inevitable salvation of those who "touch the blood" of Jesus is true, and the Lord's own declaration that it will be those only who "overcome" who will be saved (Rev. 3:12 etc.) becomes illogical.

What does it matter if we overcome or not, if the Lord has paid the penalty of all our sins? If, as a substitutionary sacrifice would require, the debt has been paid in his death, we should go free of any penalty, irrespective as to whether we overcome or not. In other words, salvation is assured

whatever we might do; for has not Christ paid any debt that might be due?

That this teaching is wrong is clearly shown from the very chapter quoted above. For after stating that "Christ died for our sins," the apostle continues: "If Christ be not raised your faith is vain, ye are yet in your sins, and all who are fallen asleep in Christ have perished." Obviously something more than death is required: even newness of life.

A study of the entire chapter, in conjunction with other Scriptures, enables us to perceive that it is because of our relationship to what has been accomplished through the death, resurrection, and glorification of the Lord Jesus Christ, that our past sins are forgiven, and we stand before God accepted in him. And the promise of eternal life, is only valid conditionally upon us continuing to walk as "obedient children" until the end of our probation.

Our Sins And Christ's Offering

But does not Peter teach of Jesus that "his own self bare our sins in his body on the tree" (1 Pet. 2:24)? He does, but the statement does not mean that our actual transgressions were borne in his body! Indeed, that would be an impossibility, seeing that he died nearly two thousand years before we were born, and that, in any case, our sins of omission and commission could not be transferred to the body of another. Would it be fair to do so even by imputation? Does the teaching which claims that God put to death a completely obedient man merely to pay the penalty of sins committed by others witness to the righteousness of God? By no means.

In any case, how could the actual transgressions of others be placed "in his body?" The Greek preposition is *en* and signifies *within* a person or thing. In what sense can it be said that the Lord "bare in his body" on the tree, actual sins such as murders, thefts and so forth? If it is taught that he did, the doctrine makes him an actual murderer and a thief.

And this, of course, is untrue.

What is meant by the statement of Peter? The Lord taught that all actual transgressions are outward manifestations of an inward bias towards sin. "For *from within*, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders etc. . . . all these evil things *come from within*, and defile the man" (Mark 7:21-23). Actual transgression is the result of permitting the "lust of the flesh, the lust of the eyes, and the pride of life," styled by Paul "sin in the flesh" (Rom. 8:3), or indwelling sin (Rom. 7:17), to dominate a person.

Sin in the flesh, is not a separate entity in flesh, of course, but the inordinate impulses of flesh to please themselves. The impulse to please self, was in the Lord as in other men, but he never gave way to it. If he had done so, it would have manifested itself in actual transgression as it has done in all other members of the human race (Rom. 3:19).

The impulses of sin, were in the body of the Lord as in other men, but they were neutralised, or overcome, by a mind that was in perfect attune with that of his Father. Therefore, "the sins" that the Lord "bare in his body" when he was crucified are fitly described as "oursins" because they were identical to the same impulses that

in every other person results in actual transgression; and the Lord died as our representative. A believer, therefore, can identify himself with the Lord, and can view his offering as an example he should try to emulate. He sees him, bearing the same flesh promptings as himself, but dramatising what he must do to overcome them and so live in newness of life. The Lord's sacrifice, as defined by Peter, reveals that the flesh is the seat of transgression, and calls upon believers to figuratively "crucify the flesh with the affections and lusts" (Gal. 5:24), and commence to walk "in newness of life."

When that is done, the mercy of God is extended to blot out, or forgive, sins committed. Thus God is shown to be both just (in that He requires an acknowledgement of sin's flesh as such) and the justifier (through extending mercy and forgiveness) in Jesus (Rom. 3:25-26).

Thus Jesus became subject to all the consequences of sin for his brethren's sake, and suffered the condemnation of sin in his own body on the tree (Rom. 8:3). But death was not sufficient. He rose again to life for evermore, thereby opening up a way to forgiveness and everlasting life for his people.

The statement of Peter, that the Lord Jesus "bare our sins in his body on the tree," literally expresses what was symbolically represented under the Law. For the scape-goat symbolically represented the bearing away of the sins of the Israelites that were ceremonially laid upon him, to a land not inhabited (Lev. 16:21). The Lord has done that for believers, in that, in him, their sins

are forgiven. But to do so, he had to be identified with them, and so become representative of them. Therefore, because he was of our nature, expressions are attributed to him such as "this body of sin" (Rom. 6:6), being "made sin" (2 Cor. 5:21), "made a curse" (Gal. 3:13). Figuratively, therefore, he "bare our sins in his body," he "bare our iniquities," and he "bare the sin of many" (Isa. 53:11).

All these expressions signify that he was manifested in a nature that was identical with that of those he came to serve; the natural promptings of which must be ruthlessly suppressed (crucified) in order that the divine attributes might be revealed therein. Therefore, when we read that Christ "put away sin by the sacrifice of himself," and that in consequence of having put it away, when he comes a second time it will be "without sin unto salvation" (Heb. 9:26-28); we perceive that it could not possibly be our personal transgressions he put

away 1900 years ago. The expressions therefore, relate to sin in relation to himself, in putting off the "body of sin" with which he was burdened in the days of his flesh. Human nature, styled sin's flesh was crucified on the cross, and after resurrection the Lord was clothed with divine nature (2 Pet. 1:4). Therefore, in no sense, can these terms be now applied to him. As a representative sacrifice, as the shepherd of the sheep, he revealed to all humanity the seeming anomaly that since the advent of sin the way to life is through death. What Christ did, believers must attempt. Paul taught that "he died unto sin once" (Rom. 6:10); and in context with that statement, he exhorts "likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11).

The principles of the sacrifice of Christ should be manifest in action, and not merely proclaimed by doctrine.

(to be continued)

DECLINE OF TURKEY AND WAR PREPARATION

Turkey is increasingly agitating Greece with claims of sovereignty over many islands in the Aegean Sea. The fact that Turkey still has some political influence suggests that the "drying up" has not yet finished. At the conclusion of World War I, the Ottoman Empire came to an end, and the nation of Turkey replaced it. However, that also shall disappear ultimately. Brother Thomas in *Eureka* vol. 3, p. 564 writes: "The working of these four powers, the French, Ottoman, Austrian and Papal, in their political transactions with the kings of the earth, and of the whole habitable, contemporaneously with the 'dried up' condition of the Turkish power is the great sign manifested in heaven that the Son of man is about stealthily come in." The gradual evaporation of the Turkish power has been taking place since 1820, and today it is in the last stages. Increased agitation by Turkey could cause Greece to go to war, which may involve Britain and Russia again, as it did in the Crimean War.

Meanwhile these "wars and rumours of war" emphasise the need of armaments among the nations. Because of the increasing build up of the Soviet's military, U.S. companies are hoping for "boom times" in armament sales. Thus the words of Joel 3:9-10 have their application: "Prepare war. . . beat your ploughshare into swords. . ." Thus war has become an industry as it did in the times before the Flood (Gen. 4:22-24). The nations are angry (Rev. 11:18), and previously weak nations are seeking strength (Joel 3). Thus Persia is among the biggest buyers of armaments from USA. To train Persians in the usage of the equipment, some 35,000 persons are employed by USA. They are now seeking to sell more equipment to Saudi Arabia.

W.M.



Communication

(In which the Editor holds converse with readers near and far)

From WIZO

"We hope that you and your friends of the Christadelphian Ecclesia have safely returned from your trip to Israel, and that your stay in the Holy Land was pleasant and enjoyable.

"We were delighted to learn, that despite your very crowded itinerary you did find time to pay a visit to the Raya Jaglom Creche in Tel Aviv which is maintained by Australian WIZO, and were only sorry that time did not permit you to visit other WIZO institutions as well.

"It was indeed kind of you to present the children with yet another parcel of the beautiful hand-made garments you have so often given in the past—the fact that the clothes were handed over personally added to the pleasure they gave. In addition, we are most grateful and deeply indebted to you and your friends for your generous donation of \$300, and want to assure you all that your generosity is greatly appreciated. Please accept our grateful thanks.

"With every good wish for your work"—G.T. (Woman's International Zionist Organisation).

(The above relates to a cheque for \$300 and a parcel of clothing presented to WIZO on behalf of Christadelphians, during the course of our recent visit to Jerusalem—Editor.)

Logos Tour Of Bible Lands

"Sister Jean and I arrived home on schedule after the most wonderful and comprehensive sojourn of the Land possible, this side of the Kingdom Age; let alone the beautiful companionship we found in the group who sojourned in the Land with us. We will never forget it. For us it has been a life-changing experience that we will feel for as long as we live in this normal state. It would be impossible for us to put on paper our true feelings in regard to the tour, and we are indebted to God in His grace for the benefits we undoubtedly received. Your comments on history and archaeology, and the manner in which you co-ordinated the many facets of travel through the Lands of the Bible with Biblical history itself, has created in us a burning desire to strive even harder to do the will of Yahweh and Jesus Christ our Lord.

"You can be assured that Sister Jean and I will be searching *Logos* for diary notes of our splendid journey in the Land of Promise.

"We are grateful that we (from USA) were able to join with brothers and sisters from Canada, Australia and New Zealand in such an experience. The Bible Classes each even-

ing more than equalled the day's observation in the Land, and we have many notes to share with our brethren in Christ here at home. We feel spiritually rejuvenated."

—D.W. & J.L. (USA).

(We are sure that other members of the Group will appreciate your comment; and, furthermore, that they would be pleased to hear from you at any time. At the conclusion of one such group, we commenced a bi-monthly letter to each of the members of it, designed to further their understanding of the Land and the Bible, but, pressure of other matters soon interfered with the good intention. Perhaps some other member of the group would like to do this. Meanwhile, as stressed on tour, the objective of such a tour is to advance our knowledge of the Word, and to better equip us to more effectively labour in the Truth. Your letter is encouraging. Your presence on the tour was a help, and we were sorry to bid you God speed when the time for parting came. We deeply appreciate similar letters received from other participants, and regret that lack of time prevents us answering them personally — Editor.)

Cacophony

"Experiments show that every living entity lives healthier and longer

in an environment of melodious tunes (e.g. the music of Beethoven or Strauss) whereas cacophonous tunes have the opposite effect. It is evident that melodious and harmonious tunes are constructive, healing, reconciling and pacifying, whilst dissonant, cacophonous tunes and noise are destructive, disquieting and promotive of sickness and hostility.

"Similarly to musical tunes, one can divide every activity of man into symphonies and cacophonies, caused by respective vibrations influencing everything simultaneously. Teaching can be either soothing or disquieting. Doctrines tinctured by evolutionism, materialism, Maxism, and much of the other atheistic or philosophic trash that is evident today create cacophonous vibrations in the mind, whereas the sane and sound teaching of the Bible is harmonising as a symphony. We live in a cacophonous environment. Modern music is full of deafening dissonances, literature describes vicious violence and shameless sexual abandonment; paintings and sculpture are ugly caricatures mocking God's beautiful creation.

"There are sinister organisations in the world designed to promote such cacophony. Their work is performed openly in the name of science and personal liberty, leading to licentiousness, debauchery, perversion, senseless strife, strikes and violence. It is claimed that Communism is directed to undermine its opponents morally by alcohol, drugs, permissive-

ness, and politically by economic distress through strikes and sabotage, so that nations become weakened by immorality, mutual strife and hatred.

In that environment we find ourselves. We need to strengthen our spiritual fibre, and to remove ourselves from the distracting and disturbing influence of cacophony. The study of the Word will bring harmonious thoughts: prayer to God will quieten our spirit; and this will induce a state of mind able to resist the influences of this age. Well might the prayers of the Psalmist be on our lips at this time: *Arise, O Lord; O God, lift up Thine hand; Forget not the humble.*

Break Thou the arm of the wicked and the evil man; Seek out his wickedness till Thou find none" (Psa. 10:12,15).

"Oh let the wickedness of the wicked come to an end; but establish the just; For the righteous God trieth the hearts and reins" (Psa. 7:9).

"Destroy, O Lord, and divide their tongues; For I have seen violence and strife in the city" (Psa. 55:9).

—A.O. (SA).

("Cacophony" denotes harshness of sound; dissonance. It is disturbing to the mind, and can induce insanity. Authorities are perturbed at the modern pollution of sound, as the are with the pollution of land, sea and air. Much of the violence and disturbance of today are directly traceable to the distracting influence of cacophony, and many nations are

trying to solve the problem. Recently Israel issued a postage stamp, warning the public against cacophony, and calling upon it to reduce the pollution of noise as much as possible. The incidence of cacophony in this age, however, is in accord with the prophecy of the Bible. It reveals that the croaking of frogs would so fill the political air with their distracting and disturbing noise, as to develop a state of antagonism and war leading to Armageddon (Rev. 16:13-14). Recognising this, and acknowledging the disturbing effect of cacophony, let us avoid the music and literature of the world, and seek the harmonising company of the truth. In that regard, music can help: particularly that recommended to us by Paul: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Such harmony in the heart and mind can resist the cacophony of the modern world with which we have nothing in common.—Editor).

The Virtuous Woman

"I am writing to you concerning a book written by Sister Robert Roberts entitled *The Virtuous Woman*. It was recommended to me, and by chance, a friend lent me a copy, and I am very impressed by this work. I feel that it is better than *The Courts of the Women*, and I would like to see a copy of this wonderful work handed to every sister at her baptism, for, surely, the newcomer to

the faith would be enabled to meet the challenges of modern influences in the Ecclesias on surer grounds, equipped with the wise and thoroughly spiritual counsel of this grand sister in Christ. God certainly favoured Brother Roberts in the wife He guided him to!

"Knowing that your aim is to preserve the writings and spirit of the pioneers, I am hoping that you will arrange for it to be made available today, as I am sure many sisters, including myself, would like to purchase copies.

"Brother Eze replied from Nigeria, and it was very encouraging to me to hear of his childlike, fervent zeal for the Truth. He gave me the address of a sister of the Zumini Ecclesia, a school teacher, with whom I will be able to correspond, God willing. Thank you for forwarding his address. Yours sincerely— I.D. (NSW).

(Sister Ann Pearce, of the Tea Tree Gully Ecclesia, S.A., recently prepared a little book of extracts from various writings for the meditative thought of Sisters, and these were distributed at the recent Tea Tree Gully effort, and at the Sisters' afternoon at the Bible School. We have suggested to her that she might prepare a larger book of a similar nature incorporating some of the writings of Sister Roberts as well as other matters, and this should meet with your requirements. We shall give further details of this project in future issues of "Logos," God willing. We note with interest your contact with those of like

precious faith in Nigeria, and are confident that this will be of great help to the sister concerned. By this means you will be able to influence her to the deeper study of the Word, and so contribute to the development of the Truth in that country. Other readers might like to do similarly, and so assist those who hold the Truth in more difficult circumstances than ours—Editor)

Frustrated

"I am very frustrated at the kind of reasoning that brethren are advancing regarding the interpretation of *The Apocalypse*, and which seems to completely ignore the requirements of both prophecy and history. I say that I am frustrated, but not that I have in anywise lost faith in the sound exposition of Scripture such as is found in the writings of Brother Thomas in *Eureka*, but by the fact that well-versed and apparently very sincere and able brethren are pursuing a course of exposition opposed to that of Brother Thomas. I listened to one prominent brother from England and found that he completely set aside the history of the church from John's day, as well as the historic developments in Europe. *The Apocalypse* was completely divorced from the prophecies of Daniel, and certainly the expositions of our pioneers were set at nought. To my disappointment, brethren both young and old seemed to approve the exposition. It does not move me, but it makes my heart heavy as I observe these sheep led astray by a reasoning that lacks any

sound foundation in history, or in the prophecy of Daniel. It is a sad commentary on our times that there should be such disregard for sound exposition. I feel that a pamphlet setting out the proof texts of Daniel that are reproduced in Revelation, together with the historical fulfilment of such would be appreciated. Certainly it would show that *The Apocalypse* is rooted in Daniel, and would help to demonstrate that the key to the former is found in the latter." — W.H.R. (Canada).

(We share your distress at the contrary ideas that are circulating throughout the Brotherhood, and will give some consideration to the composition of such a pamphlet as you suggest. At the same time, let us commend you for your frustrations. This shows that your heart is in the right place, and you fellowship the same sorrow as did those whom the Spirit commended, as recorded in Ezekiel 9:4, and who "sighed and cried" because of all they heard and saw about them. The Spirit in "The Apocalypse" pronounces a blessing upon those who "read and hear" the words of the prophecy with true understanding. On the other hand, it warns against those who "take away" the power of the book by wrong interpretation of its teaching. A tremendous responsibility thus rests upon those who would instruct as to its meaning — Editor).

News from Rhodesia

"I acknowledge receipt of 200 copies of *Herald of the Coming Age* received

yesterday, and would like to thank you for your kindness in sending them to us. The varied and topical titles of *The Herald* are of great interest, particularly as an introduction of the Truth to the stranger, and we find good use for them in that way. Whilst writing, I would like to advise that in spite of some horrific reporting in the World's Press on conditions in Rhodesia, actual conditions do not conform thereto. The reports are highly exaggerated, and bear little resemblance to truth. In the greater part of the country, life goes on quietly and peaceably, and I would think, probably more peaceably than in most countries of the world at the present time. We are being subjected to terrorist incursions in a few of the border areas, but these seem to be well contained by the security forces. The terrorist forces are doing bestial things to their own (black) people in the border areas, with the sole object of terrorising them. It is only a small part of the international expansion of Communism on a world-wide basis. Business is going on as usual, though some which are dependant upon imports find things slow. Petrol rationing is fairly severe, although cars are still running. The shops are all well stocked, and I cannot say we are suffering any unusual shortages. Meanwhile, in the security forces that are defending Rhodesia, there are far more black people than whites, a fact not generally known or appreciated abroad. The wonderful weather we

enjoy in Rhodesia (which man is powerless to alter) is still lovely, of course! We live in the world, but not of the world, and only take interest in world events in relation to the early return of Christ, which we believe is imminent. We send our united love to the brethren in Australia, and thank you for your kindness." — H.G. Salisbury, Rhodesia

(We have been pleased to forward quantities of "Herald of the Coming Age" each issue as from our readers, whose generosity in contributions make such gifts possible; and we are delighted that they assist the proclamation of the Truth. As to the violence of the age in which we live, and the biased form of publicising news, every nation is afflicted with the problems, and we look to the coming of the Prince of Peace who alone has the ability and power to effect a proper change on earth. Ultimately "glory to God in the highest, and on earth peace and goodwill towards men" will prevail. We look forward to that time with anticipation — Editor).

The Benefits of Trouble

"Some time back, my sister-wife and I had an experience which may be helpful to your readers.

"We were shocked to learn that my wife had to have a major operation. We make it a matter of earnest prayer for strength in order to see the crisis through. As a result we were strengthened through trouble, and experienced the unspeakable power of prayer to help and comfort in times of distress.

Just one week before the operation, we received *Logos* containing an article on *The Benefits of Trouble*. We found it extremely helpful and read it again and again. We typed several copies of it and handed them to others who we knew were passing through trying times. One brother commented: "That just meets our need." A few hours after the operation, I visited my wife, and she declared that she had been greatly strengthened spiritually through the experience. We feel it was through the Hand of God that we received "the benefits of trouble" just when we needed help so much. We cannot speak too highly of this article." — G. (England).

(The experience of life will reveal that the love of God is found in times of trouble, anxiety and need, more than in times of worldly success or pleasure. We can turn to Him at such moments and derive strength in weakness, and an arm of support, that will help us to face that greatest of trials. He does not always remove the trial, but He does provide us with the strength to meet it; and for that we need to seek Him. We then learn that "Sorrow is better than laughter" (Ecc. 7:3), for it can lead us to God, to our eternal salvation — Ed.).

As A Thief?

The Lord Jesus comes not as a thief to them that are watching. He is "the Lord the Spirit" for whom they are waiting and earnestly looking; knowing that he comes when the 1335 years are expired, in "the time of the end," — J. Thomas.

WOMEN OF THE BIBLE

During the course of this volume of "Logos" we plan to consider some of the examples contained in the Bible of women who either helped or hindered the advancement of the Truth in their lives, or the lives of others. The study will highlight those attributes and attitudes which sisters need to emulate, or avoid, in these days; and can assist brethren also, inasmuch as they are part of the multitudinous Bride of Christ. Indeed, the qualities of the virtuous woman, described in Proverbs 31, are set forth for emulation by both brethren and sisters in Christ, when given a spiritual and typical application.

Dangers of the Last Days

In this age of *Women's Liberation Movements*, and the widespread advocacy of a form of child psychology that runs counter to the admonition of the Word, there is a need to restate the Scriptural principles for the guidance of sisters in the modern world, particularly in view of the multiplicity of conflicting counsel that is proffered in connection with family problems. We live in an environment that is becoming increasingly impatient with the restrictions of the Word, and more permissive in that which it allows. Consequently, there is a need for constant reminding of our standards in Christ.

Indeed, it is alleged that in a large ecclesia recently, the Arranging Brethren were called upon to consider requests that

the Constitution be broadened to permit of Sisters assuming the position of "Arranging brethren" in order to advance the viewpoint of sisters in the workings of the Ecclesia. The request was declined, but the fact that it was advanced is indicative of the influence of this age of women's liberation, which is contrary to the teaching and spirit of Apostolic injunction.

In claiming liberty, many seek licence. The liberty demanded by such is contrary to the commandments of Christ, and therefore, instead of setting one free, actually holds people in greater chains of slavery. Christ declared: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). And

Paul adds the exhortation: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). So-called *Liberation Movements*, in defying the principles of Christ, hold their dupes more tightly enchained in sin and death, and lead only to an abiding place in the grave.

Woman's Position

We commence our study with some sound words upon the theme from the pen of Brother Thomas. In *Elpis Israel* (p. 121), under a section entitled *The Foundation Of The World*, he has this to say:

"We hear much in some parts of the world of the political rights and equality of women with men; and of their preaching and teaching in public assemblies. We need wonder at nothing which emanates from the unenlightened thinking of sinful flesh. There is no absurdity too monstrous to be sanctified by unspiritualized animal intellect. Men do not think according to God's thinking, and therefore it is they run into the most unscriptural conceits; among which may be enumerated the political and social equality of women. Trained to usefulness, of cultivated intellect and with moral sentiments purified and ennobled by the nurture and admonition of the Lord's truth, women are "help meet" for the Elohim; and much too good for men of ordinary stamp. The sex is susceptible of this exaltation; though I despair of witnessing it

in many instances till "the Age to come." But, even women of this excellency of mind and disposition, were it possible for such to do so, would be guilty of indiscretion, presumption, and rebellion against God's law, in assuming equality of rights, and authority over man, which is implied in teaching and preaching. It is the old ambition of the sex to be equal to the gods; but in taking steps to attain it, they involved themselves in subjection to men. Preaching, and lecturing, women are but species of actresses, who exhibit upon the boards for the amusement of sinful and foolish men. They aim at an equality for which they are not physically constituted; they degrade themselves by the exhibition, and in proportion as they rise in assurance, they sink in all that really adorns a woman.

The law, which forms a part of the foundation of the world, says to the woman, "*He shall reign over thee.*" The nature of this subjection is well exhibited in the Mosaic law (Numbers 30:3-15). A daughter being yet in her youth in her father's house, could only make a vow subject to his will. If he held his peace, and said nothing for or against, she was bound by her word; but if when he heard it he disallowed it, she was not bound to perform; and the Lord forgave the failure of the vow. The same law applied to a wife. A widow, or divorced woman, were both bound to fulfil; unless their husbands had made them void before separation. If not being subject to God, they had no release.

This throws light upon the (which they confess), be not apostle's instructions concerning blasphemed (Titus 2:4-5). women. "They are commanded to be under obedience as also saith the law." And "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to *usurp* authority over man, but to be in silence." The reason he gives for imposing silence and subjection, is remarkable. He adduces the priority of Adam's formation; and the unhappy consequences of Eve's talkativeness and leadership in transgression; as it is written, "Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Timothy 2:11-14) first. And then, as to their public ministrations, he says, "Let women keep silence in the congregations; for it is not permitted unto them to speak; but to be under obedience, as saith the law. And if they will learn any thing, let them asked their husbands at home: for it is a shame for women to speak in the congregation" (1 Cor. 14:34,35). It is true, that in another place the apostle says, "Let the aged women be teachers of good things;" but then this teaching is not to be in the congregation, or in the brazen attitude of a public oratrix. They are to exercise their gift of teaching privately among their own sex, "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God

An Example For Good or Evil

Christian women should not copy after the god-aspiring Eve, but after Sarah, the faithful mother of Israel, who submitted herself in all to Abraham, "calling him lord" (Gen. 18:12). Nor should their obedience be restricted to Christian husbands only. They should also obey them "*without the word*"; that is, those who have submitted to it, in order that they may be won over to the faith when they behold the chaste and respectful behaviour of their wives, produced by the belief of the truth.

Such are the statutory provisions enacted in the world's constitution at the beginning, with respect to the position of women in the body social and political. Any attempt to alter the arrangement is rebellion against God, and usurpation of the rights of men to whom God has subjected them. Their wisdom is to be quiet, and to make their influence felt by their excellent qualities. They will then rule in the hearts of their rulers, and so ameliorate their own subjection as to convert it into a desirable and sovereign obedience.

A man should never permit the words of a woman to intervene between him and the laws of God. This is a rock upon which myriads have made shipwreck of the faith. Adam sinned in consequence of listening of Eve's silvery discourse. No temptation has proved more irresistible to the flesh than the enticing words

of woman's lips. "They drop as a honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down to death; and her steps take hold on hell" (Prov. 5:3-5). Adam was a striking illustration of this truth, as appears from the sentence pronounced upon him. "Because", said the Lord God, "thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou

shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." Thus, having passed sentence upon the serpent, the woman, and the man, the Lord appointed them *a new land*, and expelled them from the garden He had made."

Having laid down the principle that women can help or hinder the work of the Truth, we plan to advance some examples of the past, and next month, to consider Eve, the mother of us all. We invite readers to contribute to the series.

MY PEOPLE SHALL KNOW ME

In *The Ministry of the Prophets*, Brother C. C. Walker remarks of some of the Israel's rulers who were evil, "They blasphemed the Name continually every day, and involved themselves and the nation in ruin." Paul, in apostrophising the Jews, declared that the name of God is blasphemed among the Gentiles through you" (Rom. 2:24). How was this done? By their transgression of the Law; by their profession of righteousness and practise of iniquity; by their condemnation of sinners whilst sinning themselves. Blasphemy is little understood by people. It is not mere profanity, though that is a feature of it, and far too prevalent today. It is a much wider and more insidious thing, and is found in quarters where many would never suspect it. Name stands for character and purpose. The name of God is not an appellation to distinguish Him from other gods; but is the memorial among men of His character and purpose, as may be seen from Exodus 34:6-7 and other places. The Name *Yahweh* involves future manifestation in a multitude bearing the Divine likeness in character and nature.

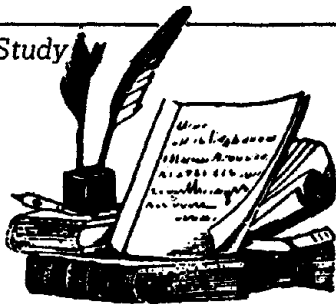
The Name of God is said to be in the angels (Exod. 23:21). They are the subordinate though immortal expressions of the divine character and purpose. Mortals also may be "in God the Father and in the Lord Jesus Christ (1Thess. 1:1), and therefore in the Name. As such, they are expected to reflect the character of God and to conform to His purpose. If they do not do so, but reflect the character of the flesh, and conform to the present evil world, they are guilty of blasphemy, which is really a bringing of discredit upon the Name. Jesus rebukes those who declared that they were Jews but were not, and calls it blasphemy (Rev. 2:9). Paul urged the need to conform to the laws of God, that the Word be not blasphemed.

Where do we stand? Do we turn off the world's seducements of sight and sound, and listen to the still small voice of the Spirit word, or do we conform to the present evil world? Our attitude will determine our destiny.

A.M.

Psalm

17



AN URGENT PRAYER FOR VINDICATION AND PROTECTION

Pressed beyond measure by ruthless and unscrupulous enemies, the Psalmist finds refuge in prayer and Divine communion.

Title Of The Psalm

The Psalm is given as *A Prayer of David*. It shares this title with Psalms 86, 90, 102, 142, all of which are prayers offered to Yahweh in times of stress, and therefore are urgent petitions for help in need.

The word "prayer" is *tephillah* which is expressive of prayer and intercession. A cognate word is *tephillim* which is the title given to the Book of Psalms as a whole. In that relationship, the word signifies a *hymn, a sacred song* as in Hab. 3:1.

Book Two of the Psalms (Pss. 42-72) is rounded off with the statement: "The prayers (tephilloth) of David the son of Jesse are ended" (Ps. 72:20).

Prayer is for both times of need and of rejoicing, and the word is broad enough to incorporate both. In the context of the Psalm before us, it is expressive of the heartfelt pleadings of David for help and communion in a time of bitter trial. The circumstances in which it was composed typified those of Christ, so that it also becomes the out-

pouring of the Beloved's heart to his heavenly Father.

Historical Background

David laments because of "the wicked that oppress me, my deadly enemies who compass me about" (v. 9). He faced dire danger, but found help and relief in communion with Yahweh.

The circumstances of 1 Samuel 23:25-29 provide a suitable background. Saul, determined to destroy David, had bribed some of David's own countrymen to betray him, and advised of his hiding-place, had pursued him with a strong army into the southern wilderness of Judah. David was trapped:

"And Saul went on this side and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed about David and his men to take them" (1 Sam. 23:26).

In the maze of bald hills in this part of the land, two forces could be inaccessible the one to the other, and yet be within sight and hearing. G. A. Smith writes:

"The story of David's narrow escapes become very vivid among

those tossed and broken hills, where the valleys are all alike, and large bodies of men may camp near each other without knowing it. Ambushes are everywhere possible, and alarms pass rapidly across the bare and silent hills. You may travel for hours and feel as solitary as at sea, without a sail in sight; but if you are in search of anyone, your guide's signal will cause men to leap from slopes that did not seem to shelter a rabbit, and if you are suspected, your passage may be stopped by a dozen men, as if they had sprung from the earth."

Pursued by Saul under such circumstances as that, compassed about by a powerful army, and with escape apparently impossible, David was in deadly fear of his life. He had but one hope: divine protection. So he poured out his heart in prayer to God, and was delivered. On the eve of success, Saul suddenly received a message advising that the Philistines had invaded the land. He was compelled to withdraw from David to meet this great threat. Thus, the ways of Providence provided a means of escape for David. Little did the unknown Philistine leader, who ordered the attack, realise that he was fulfilling the will of Yahweh, and moving to the relief of David, who, later, would become a greater menace to the Philistines than Saul. Perhaps the Philistine attack on Israel had been incited by David's defeat of them at Keilah. Be that as it may, their invasion on this occasion provided the very diversion necessary to save David. Through natural circumstances, but nonetheless by Divine intervention, David's prayer was answered.

Typology

In our treatment of the

Psalms, we have seen that David types both the personal and the multitudinous, Christ. The Psalms composed during the early portion of his life, point forward to the experiences of the Lord; those afterwards, tinctured with a consciousness of sin and failure, anticipate the experience of Christ's followers. This Psalm, therefore, is expressive of Christ's own feelings and prayerful utterances. The words of v. 3, though apt enough on the lips of David as an ideal, were fulfilled by the Lord in fact:

*"Thou hast proved mine heart;
Thou hast visited me in the night;
Thou hast tried me, and shalt find
nothing;
I am purposed that my mouth shall not
transgress."*

As the "perfect man" (James 3:2), the Lord accomplished this complete obedience; whereas all lesser mortals seek to do so, with only varying measures of success. Like David, Christ was opposed by enemies from whom he needed protection, and which he received from the Father, until the set time that he had to die. One such occasion was when he visited Nazareth, and the mob thrust him out of the city, and took him to the brow of the Mount of Precipitation, intending to fling him headlong down its steep slopes to his death. But "he passing through the midst of them went his way" (Luke 4:30). Evidently there was a diversion of some kind, and this enabled him to escape.

Analysis

The Psalm is made up of three stanzas (1)—vv. 105; (2)—vv. 6-12; (3)—vv. 13-15. The

thoughts expressed are those of:

- (1)—Desire (vv. 1-5);
- (2)—Danger (vv. 6-12);
- (3)—Deliverance (vv. 13-14);
- (4)—Destiny (v. 15).

Expressing these divisions a little more fully, we have:

- (1)—An Appeal for Justice by one unjustly accused (vv. 1-5).
- (2)—A Prayer for help against an unscrupulous enemy (vv. 6-14).
- (3)—A Request for deliverance from attack, and for the attainment of the promised destiny (vv. 13-15).



(1)—An Appeal For Justice By One Unjustly Accused—vv. 1-5.

The Psalmist earnestly expresses his desire for vindication in the face of unjust accusations. He turns to Yahweh and launches into urgent petition: "Hear," "give heed," "give ear." He seeks the judgment of One who judges impartially. He is confident in the result, for he claims to have set obedience to divine decrees always before his mind.

VERSE 1

"Hear the right, O Yahweh"—The Psalmist is constantly subjected to false accusations; but cannot understand why this is so. He appeals to Yahweh for justification. In this he typed the Lord (John 15:25, cp. v. 18).

"Attend unto my cry"—Rotherham renders this as *my loud cry*. The Hebrew word denotes a shrill, piercing cry, expressive of emotional stress.

"Give ear unto my prayer"—See note on the title of the Psalm.

"That goeth not out of feigned lips"—He emphasises his integrity to One who can read the heart. Rotherham renders: *On lips that would not deceive*. See also margin. Others were claiming that he deceived, that he was a hypocrite.

VERSE 2

"Let my sentence come forth from Thy presence"—"Sentence" is *mishpat*, or *verdict*, and has connotations like "justice" and "judgment." The vindication of the Psalmist rests with Yahweh alone, not with flesh; and to Him he turns with confidence.

"Let Thine eyes behold the things that are equal"—This is an appeal to judge impartially. Rotherham renders: *Let Thine eyes behold with equity*, the idea being, "Let Thine eyes behold the right."

VERSE 3

"Thou hast proved mine heart"—To the Hebrews, the heart is the seat of emotion based on knowledge. The heart is hidden from man, but open to Yahweh. Man can hide the real state of the heart by pretty words and hypocritical actions as did the Pharisees, but Yahweh sees through the disguise to the true state of affairs. The Hebrew *bachan* signifies to investigate, to prove as metal is tried. Despite the trials to which the Psalmist had been subjected, including the hypocritical attacks of his enemies, his heart had remained true with Yahweh.

"Thou hast visited me in the night"—At night thoughts tend to range unrestrained, and a person will appear in his true light (see Ps. 36:4).

"Thou hast tried me, and shalt find nothing"—The word "tried" is *isaraph* and signifies to put to the test so as to purge away impurities (see its use—Ps. 66:10). Only Christ could pray thus in the absolute sense. How, then, could David use such an expression? Only in relation to those allegations of which he was being accused falsely.

"I am purposed that my mouth shall not transgress"—The ideal that David set himself was attained only by the "perfect man" (James 3:2), the Lord Jesus Christ. The Spirit in David thus anticipated the Christ. In thought, word and deed (see v. 4), he maintained his integrity before God.

VERSE 4

"Concerning the works of men, by the word of Thy lips"—Taking the next line of the Psalm into account, the Hebrew is: *As to the doings of man, by the words of Thy lips, I have kept from the paths of the violent*. In regard to his behaviour, as a man among men he had followed the

Word of Yahweh, and had resisted the temptation to retaliate against those who unjustly accused him, and sought to put him to death. In the lips of David, the reference to "the violent" points to Saul; in the mouth of the Lord, it takes account of the leaders of the nation who conspired to put him to death.

"I have kept me from the paths of the destroyer"—See note above.

VERSE 5

"Hold up my goings in Thy path"—The Hebrew is more positive; *My steps have held fast to thy tracks*. "Paths" in this verse is from a different word to that of the previous verse. Here it is *magaloth*, and signifies a deep track or

trench, something like a rut which directs the course of one walking therein. It is from a root signifying that which is circular in shape, so that the idea is that of going round and round in the same track, and not deviating therefrom.

"That my footsteps slip not"—Again, the Hebrew is a positive assertion: *My feet have not slipped*. The Psalmist asserts his integrity before Yahweh in contrast to the accusations of his enemy. The application to David is clear; the application to the Lord more complete. The former typed the latter in his ideals and his experiences, though not always in his obedience.

— H. P. M.

(To be continued)

GARMENTS of GLORY and BEAUTY

"They part my garments among them, And cast lots upon my vesture"—Ps. 22:18.

How many Jews, on that eventful day of Christ's crucifixion, called to mind the words cited above, and stood in wonderment at the remarkable fulfilment of Scripture?

Certainly, we can marvel at the foreknowledge of God, and His power to bring about such things as are written in this Psalm. As we do so, do we also enquire of ourselves, why, in God's purpose, they *parted* his raiment among them, and *cast lots* for his vesture? In fulfilment, John records:

"The soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout" (John 19:23).

The Parted Garment

There are two garments spoken of here: "The soldiers took his garments." Regarding the first garment, it is recorded that they "made four parts of it." This was because the garment was made of four parts. The second garment, the coat, was different: "The coat was without seam woven throughout" (v.23). They therefore did not part this garment, but cast lots for it.

With that in mind, let us recall where other Scriptures refer to a four-part garment.

Aaron the High Priest, wore a garment, called the ephod, of four colours: blue, purple, scarlet and fine twined linen. (Exod. 28:40). It, therefore, was

made of four parts treated separately. Such a garment could be rent apart without tearing the cloth: an ancient practise in time of mourning.

Tamar, the daughter of David, wore a garment of many colours, "for with such robes were the king's daughters that were virgins apparelled" (2 Samuel 13:18). However, when Amnon defiled her, she "put ashes on her head, and rent her garment of divers colors that was on her" (v.19). It was a common sign of mourning.

Joseph also wore such a garment: "Now Israel loved Joseph more than all his children because he was the son of his old age, and he made him a coat of many colours."

Aaron's ephod was the insignia of his high office; Tamar's garment was a token of her virginity; Joseph's coat proclaimed the love of his father; and he was a type of Christ.

Draw the points of interest together in regard to the Lord's garments; and they represent one called to be a priest, a virgin undefiled and separate from sinners (cp. Rev. 14:4), and the beloved of his Father (Mark 1:11).

When Jesus died on the tree, the curtain of the Temple, which divided the Holy Place from the Most Holy was rent in twain from top to bottom. This veil represented the Lord's flesh:

"Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. . . ." (Heb. 10:20).

It would appear that the veil of the Temple consisted of four parts, one being that of fine

twined linen. The other three parts would be dyed as desired, and doubtless pointed forward to the purpose of God in His son.

The Four Colors

Let us consider the colors. The first mentioned is the blue. Concerning this color, Proverbs 20:30 states: "The blueness of a wound cleanseth away evil." The Hebrew word rendered *blueness* signifies *stripes* or *wounds*. Thus: "He was wounded (*blue*) for our transgressions, he was bruised for our iniquities. . . and with his stripes (mg. *bruise*—blueness) we are healed" (Isa. 53:5).

Jesus indeed is the great healer of the spiritual ills of his people. In Mark 2:9 it is recorded that he cured the man sick of the palsy, whilst at the same time linking the miracles with the forgiveness of sins. He enquired of the hypocritical Pharisees:

"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and take up thy bed, and walk?"

Scarlet suggests the blood-shedding of sacrifice: "The life of the flesh is in the blood thereof." "He is brought as a sheep to the slaughter." "Jesus Christ, the lamb that taketh away sin." "Seeing the children are partakers of flesh and blood, he likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." Those baptised into Christ, have been baptised "into his death" (Rom. 6:3; Gal. 5:24), and, therefore, have "put on Christ" (Gal. 3:26).

Now consider the purple. The order given of the colors in the veil is, First—blue for healing; Second—purple for kingship;

Third—scarlet for poured out life. Though the order may be misplaced, we know that it was because the Lord confessed his kingship before Pilate that events led to his crucifixion: "The soldiers mocking him, clothed him with a purple robe, put a crown of thorns upon his head, and said, "Hail, King of the Jews." Could this be the reason the purple is mentioned next to the blue, and before the scarlet? We know that Jesus will not be seen of man as king until he appears as the Lion of the tribe of Judah.

The Ephod Of Purity

There is another thought that throws light upon both the veil and the attire of Aaron the High Priest as a type of Jesus. Aaron's clothes were made for glory and for beauty, which portray the glorious beauty of Christ's character. When we blend the blue of healing with the scarlet of sacrifice, we obtain the purple of royalty. The colors suggest healing, portrayed in mercy, love, longsuffering, compassion and forgiveness. To give life and light to these virtues we must manifest the righteousness of God.

Although the ephod of the High Priest was of these four colors, in many places in Scripture reference is made to a simpler ephod of white (1 Sam. 22:18). This speaks of enlightenment, holiness and sanctification, emphasising the beauty of God's holiness in Jesus Christ our king.

It is recorded: "And David went and brought up the ark from the house of Obedom into the city of David with

gladness. . . and David danced before the Lord with all his might; and David was girded with a linen ephod" (2 Sam. 6:14).

Why was David girded with a linen ephod? Such a garment belonged to the Levitical priesthood! David, however, was a type of Christ, and this act seems to point forward to Christ as king-priest on David's throne (Zech. 6:13). The context of the chapter seems to bear this out, for David is shown bringing up the ark of God to the city of David; and the ark, as we know, is a type of Christ.

Again, in 1 Sam. 23:9, David, in addressing God, is described as using the ephod. On this occasion he did so as a mediator, by which to enquire: again, typical of Jesus Christ.

Is it not reasonable to think of Christ's outer garment as an ephod suggesting God's truth? The garment, symbolising the truth, was parted, or given in part, to four soldiers (Gentiles) who take it north, south, east and west, and so, figuratively, into all the world.

The inner garment, the robe of the ephod, was made of one piece of woven work about eight feet long and perhaps two feet wide, with a hole in the centre for the head to pass through, and a girdle at the waist. The garment was all blue. The unity of the garment suggests the unity of the Truth. The soldier to whom the lot fell by which he inherited this garment could be typical of those who receive the whole truth, and thus are clothed with Christ.

Are the Christadelphians that body?

B.W.R. (Canada).

The Smiting and Healing of Egypt

In the past, Egypt has been both a blessing and a curse to Israel: a factor to be taken into account by Yahweh in His final analysis. Terrible punishment is yet to be meted out to Egypt, to end with an ultimate blessing.

A Base Nation

Egypt figures prominently in Scripture. Ezekiel, in particular (see chaps. 29-32), prophesied against the nation, proclaiming curses that would come upon it. Whatever insipient fulfilment of these chapters has occurred in the past, the ultimate application relates to the latter days. Hence we see in our time, the utter failure of Egypt, to shake off the curses proclaimed upon it.

Colonel Nassar, the Arab leader of Egypt, made no secret of his hatred of Israel. On 6th June, 1955, he made a proclamation concerning the new State, declaring: "Israel will not long exist in the land of Abraham; there will be no negotiations between the robbers and their victims."

His statement was a contradiction in terms. His words acknowledged that the land occupied by Israel was that given in promise to Abraham, and yet he branded Abraham's descendants as thieves for occupying territory that God had given to their forefathers!

On August 31st of the same year, Nassar stormed: "We have sworn an oath before Almighty God that we will drive you (Israelis) out."

Time had proved the futility of his boast. He now lies in his grave with Israel still in the land.

Curse Upon Its Waters

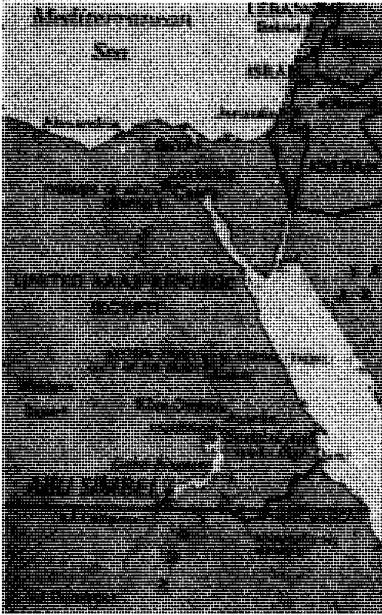
Before he died Nassar refused Israel the right to use the Suez Canal, and initiated a series of projects in Egypt that will spell ruin for her. God declares:

"Son of man, set thy face against the King of Egypt and prophecy against him and against all Egypt. Speak and say, Thus saith the Lord Yahweh, behold I am against thee which hath said, My river is my own and I have made it for myself . . ." (Ezek. 29:3).

"And the land of Egypt shall be desolate and waste; and they shall know that I am Yahweh: because he hath said, The river is mine, and I have made it" (v. 9).

Not only will Yahweh's judgments fall upon this man-made river which has lain waste for years, but the Nile is also to be the target of Judgment by the Son of Man. It is written:

"Behold I am against thee, and against all thy rivers, and I will make the land of Egypt utterly waste from the tower to



Syene unto the border of Ethiopia" (v. 10).

Smiting The Aswan Dam

Syene no longer exists, but the Aswan High Dam stands upon the same ground as that which Syene covered long ago. Of the area, the prophet declared: "No foot of man shall pass through it nor foot of beast shall pass through it, neither shall it be inhabited forty years" (v. 11).

This is a remarkable prophecy that could not be fully understood a generation ago, before the erection of this Tower of Syene, or, as we know it, the Aswan High Dam. This immense dam holds back nearly three hundred miles of waterway, and is sixteen miles wide in places. When the Son of Man destroys it, all that water will fill the land of Egypt, so that there will be no dry land for man or

beast. It is acknowledged that this would be the case if the dam broke, as it will.

The time the country will lie waste is given as forty years; and this is repeated three times for verification and emphasis in Ezekiel 29:12-13. This will form part of the judgment of Armageddon that will rest heavily upon all nations.

For 3,600 years, Egypt has suffered the curse of God that she would remain "a base" nation, "neither shall it exalt itself any more above the nations, for I will diminish them, and they shall no more rule over the nations, and it shall no more be the confidence of the house of Israel" (Ezek. 29:14-16).

In recent years, Egypt has aimed to be the spokesman for all the Arab powers, but it has proved to be the same "broken reed" it was to Israel in the past (Isa. 30:6). Today her boasts are no more than "the weak saying, I am strong" (Joel 3:10).

The Temple At Abu Simbel

When the Aswan High Dam was under construction, it was found necessary to remove the ancient temple at Abu Simbel, and it was carefully rebuilt upon high ground looking down upon the dam. This could well prove significant. Alan Moorhead, in an article in the *Sunday Times* (UK) in 1962, pointed out that this was the Temple built by Rameses II, the great persecutor of Israel 3,600 years ago, in honour of Queen Nefertari. It would be fitting that the Son of Man should destroy this heathen temple when he comes as the greater than Moses to deliver his

Countdown To Armageddon

The Six Days War of June, 1967, and the further conflict of 1973, were not for the self-gratification of Israel after the flesh, but for the consolation of the watchers upon Zion's watchtower who have been promised, that in the end, the "vision shall speak" (Hab. 2).

In these conflicts, Israel has succeeded in the face of overwhelming odds, a foreshadowing of the time when "one shall chase a thousand, and two put ten thousand to flight" (Deut. 32:29-30), when the stone power shall grind to powder the colossal image (Dan. 2:44)

Meanwhile, little Israel has stood against ninety-million Arabs, and by Yahweh's power has survived. Yet she still trusts in the arm of flesh, and must yet learn to put her full confidence in the God of Israel. In the final conflict, she shall be humbled by losing two thirds of her people, whilst the stony head of unbelief will be removed from the final third (Zech. 13:9). Nevertheless, these two wars served to bring the fact of Israel's existence prominently before the attention of all mankind, and particularly, to cause the heads of unbelief to be uplifted in anticipation of the coming of the Lord.

Egypt In The Kingdom

Egypt, too, is to be purged and cleansed, to become a third with Israel and Assyria in the Kingdom, (Isa. 19:24-25). The inheritance specifically promised to Abraham is the stretch of territory that extends from Egypt in the south to Assyria in the north (Song 4:8), comprising some 380,000 square miles, stretching

people of Israel, and to take them back to their own land as it is written:

"The burden of Egypt. Behold Yahweh rideth upon a swift cloud (the cherubic host of the Redeemed), and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (Isa. 19:1).

Like in the day of deliverance from Pharaoh's host, the Son of Man will "smite the river in the seven streams, and make men to go over dryshod . . . like it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11:15-16; Ezek. 29:5).

Much more could be adduced from the past to illustrate the future, but sufficient has been presented to show that we are living in the immediate proximity to the Lord's return. Nevertheless, for good measure, we advance two further illustrations of this.

along a southern boundary some 1,200 miles to the Persian Gulf. This will become the Eden of the east, the Paradise of God of the age to come. At that time, the prophet declares:

“Yahweh shall smite Egypt; He shall smite it and heal it, and they shall return to Yahweh, and He shall be intreated of them, and shall heal them in that day. In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptians into Assyria, and shall serve (Christ) with the Assyrians. In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land whom

Yahweh of hosts shall bless saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance” (Isa. 19:22-25).

In that day Jerusalem will be acknowledged as “the city of the great King,” “the joy of the whole earth.” The Law shall go forth from Zion, and the word of Yahweh from Jerusalem, to heal the nations of their unbelief and antagonism, and weld all mankind into one Empire of nations, at peace with themselves, and with their God.

— A. Pennington (Eng.).

Editor's Note

The construction of the Aswan Dam has not been an unmixed blessing for Egypt. In fact, it has created serious problems that have adversely affected the productivity of both the land and the sea. The building of the Dam was designed to control the flood waters of the Nile so that Egypt should never want for water. However, it constitutes a threat to the nation if it should break, for its waters would so flood the Delta as to destroy such cities as Cairo. The future earthquake, which is to elevate Zion (Zech. 13), and “shake terribly the earth” (Isa. 2), could well destroy this Dam, and bring disaster to Egypt. The reference to ancient Syene (modern Aswan), and the judgments pronounced against it, are significant in view of the modern construction of the Dam.

BOTTLES IN THE SMOKE

What is meant by the statement: “I am become like a bottle in the smoke” (Psalm 119:83)?

The bottles referred to were made of skins, which for convenience were hung up in the dwellings of the poor. The peasantry of Asia, at the present day, keep many articles, both dry and liquid, in such bottles, which are suspended sometimes from the roof, and sometimes against the walls of their humble cabins. Here the bottles soon become quite black with smoke; for, as in the dwellings of the peasantry there are seldom any chimneys and as the smoke can escape only through the door or a hole in the roof, the house is full of it when a fire is kindled in it. Thus the leathern bottles are blackened with smoke, and when empty become parched and shrivelled up. Bottles in such a condition may well be regarded as representing a state of degradation and affliction. A bottle in the smoke would strikingly contrast with the splendid vessels of a royal palace, which were formed of gold and silver, richly ornamented, and brightly burnished; so the condition of the psalmist at the time referred to was one of sorrow, affliction, and persecution. He says: “My soul fainteth for Thy salvation; but I hope in Thy word. Mine eyes fail for Thy word, saying, When wilt Thou comfort me? For I am become like a bottle in the smoke; yet do I not forget Thy statutes.”

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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*
— J. Thomas.



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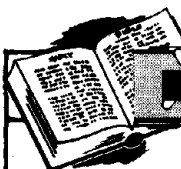
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*Thought For Meditation***HOW DO WE VIEW
CHRIST'S COMING?**

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing"—2 Tim. 4:8.

How do we view the coming of Christ? Do we look upon it with fear and foreboding? It is possible to do so unnecessarily. It has been argued that the uncertainty of Christ's verdict, coupled with the expressions of Scripture relating to the rejected, warrant fear. That is an unfortunate mistake. It is far from Christ's wish that we should dread his presence. Bible revelation is intended to inspire earnest, truth-loving men with confidence. Consider some of the many beautiful Bible promises and assurances: "They shall never perish," "They shall be mine," "He shall change our vile body," "When he shall appear we shall be like him," "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Of what value are such promises and assurances if the friends of Christ are going to fear his presence? We show little confidence in Christ "who died for us" by manifesting such an action (cp. Rom. 8:31-39). As to uncertainty concerning the judgement verdict, this is a fault resting with ourselves and is remediable. If it is a question of not knowing whether we keep all Christ's commandments then let us give greater study to the book of the law. If it is anxiety lest we keep not sufficiently these commandments let us set the mind at rest by remembering that Christ will cast off no one whose life is characterised by a desire to know and to do his will, however feeble and imperfect the result. Let us learn to look upon Christ as a friend who loves us, and let us respond in love towards him, manifested in action, and we need not fear the result. It is only the idle, non-effort-making, wilful sinner that the Scriptures deprive of hope. Let us create enthusiasm in regard to the coming of Christ, and the changes he will effect in the earth. To the humble and fearful heart God says: "Be strong, fear not." Misgiving means the loss of strength—strength which no one can afford to lose in the struggle for life. Let us be strong in faith, and in confidence await the coming or the Lord who desires our salvation, and has done all within his power to accomplish it.

Editorial

CLIMATIC CRISIS

The pattern of human behaviour has strangely altered over the past decade to provide for such a state of permissiveness, of blasphemous repudiation of authority both human and divine, as was predicted by the Lord Jesus (Luke 17:26-30). In addition, political developments likewise are moving in the direction indicated by the plan of prophecy: so Russia is stretching forth her tentacles to embrace nations near and far: intriguing in Africa, inciting trouble in the Middle East, seeking naval bases in the Indian Ocean as far as Indonesia.

And, at the same time, the earth is moving towards a climatic crisis. The pattern of weather-behaviour obviously is changing. Floods, drought, famine and disease are sweeping the earth to such an extent, that meteorologists are suggesting that it denotes some dramatic change in general weather conditions.

Morally, politically and climatically the world faces an epoch of change. Researches claim that within the past few months:

**The world's snow and ice cover increased by between 10 p.c. and 15 p.c.
In the east Canadian area of Arctic Greenland, below normal temperatures were recorded for 19 consecutive months.**

The Moscow region had its worst drought in living memory.

The United Kingdom experienced unique weather leading to drought conditions.

Droughts occurred in Central America, the sub-Sahara, south Asia, China and Australia.

Due to these conditions, the world-shortage of grain is decreasing year by year. Today, stocks held in reserve total no more than a 30-day world reserve supply.

Earthquakes also are increasing in frequency and extent.

Are these things to be reckoned as part of the signs of the approaching end? Certainly Christ listed them as among the things that would herald the God-directed crisis of A.D. 70. He declared: "Nations shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences and fearful sights and great signs shall there be from heaven" (Luke 21:10-11).

A careful consideration of the Olivet prophecy reveals that the events which led to the overthrow of the Jewish State provide a pattern for these times which shall terminate with the overthrow of Gentile political power.

Therefore, the changing pattern of weather behaviour constitutes a further sign of the times heralding the return of Christ.

Logos readers should recognise it as such, and make conscious preparation for his coming.

One of the means by which Yahweh will keep the nations in check in the age to come will be by control of the weather (see Zech. 14:17-19); so it is appropriate that there should be a climatic crisis at present.

Further, it is obvious that the greater productivity that shall be in evidence in the age to come (cp. Isa. 65:17-25), together with the greatly extended longevity of life which will be a feature of the Kingdom age (v. 20), will result from changed living conditions on earth, with, probably, a greatly moderated climate.

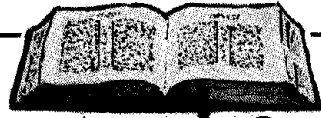
We could be experiencing the early preparations for that at present. The vagaries of weather, together with earthquakes, are frequently used in a figurative sense as denoting war or political turmoil, or military upheavals resulting in the violent substitution of one order of things for another. But they are not always figurative; and it would seem they must be literal when occurring in a list of literal things, as in the verse cited from Luke above.

Unusual weather-storm and literal earthquake have accompanied divine interpositions in the past, as at the giving of the law (Exod. 19:18); the manifestation of Yahweh's power to Elijah (1 Kings 19:11); the crucifixion of Jesus (Matt. 27:54); the resurrection of the Lord (Matt. 28:2); and the liberation of Paul from prison (Acts 16:26).

It is predicted there is to be an earthquake at Jerusalem when Christ and the Redeemed stand upon the Mount of Olives (Zech. 14:4-5; Ezek. 38:20); and another when Rome is plunged into the abyss (Rev. 18:21).

It is, therefore, according to the analogy of things that there should be a climatic crisis among the troubles that darken the latter days as the crisis of judgment approaches. Let us recognise it as another sign heralding the Lord's return, proclaiming, as the midnight hour approaches: "Behold the bridegroom cometh; go ye forth to meet him."

Editor



ZACCHAEUS

THE ADVANTAGES OF DISADVANTAGES

“He sought to see Jesus who he was; and could not for the press, because he was of little stature” (Luke 19:3). Zacchaeus had a great desire, but he was also faced with great disadvantages. He matched determination with desire, and thereby turned disadvantage into advantage. Though, at first sight “advantage” and “disadvantage” appear as much opposed as “yes” and “no,” when faith takes hold of a situation, the former can replace the latter.

The first ten verses of Luke 19 introduce us to a man called Zacchaeus. Three things attract our attention in the brief account of the circumstances: (a)—the place, Jericho; (b)—the centre of interest, Jesus; (c)—the interested, Zacchaeus.

Jericho had a bad name as a city from early times (Josh. 6:26). In the days of the Lord, it was associated with the thieves and robbers, who found in the limestone caves adjacent to it, a ready-made hiding place; and in the travellers who went to and fro from Jerusalem, a ready prey. A well-known example of this is found in the parable of the Good Samaritan.

The centre of interest, at the time, was the presence of Jesus. We read that “He (Jesus) entered into and was passing through Jericho.” A great company was with him. All who had heard of this remarkable man desired to see him. That is only natural. It happens today when

somebody of note visits a city: all who possibly can, want to be there. The same thing happened at Jericho when Jesus visited it: a large crowd gathered.

Among the crowd was Zacchaeus the interested. He, possibly, was the most detested man in that city at the time. He is described as a “publican,” or as the *Amplified Version* puts it: “a chief tax collector and rich.” He collected taxes for a heathen nation, and not for the benefit of the Jews. Even today, tax-gatherers are not among the most welcome of visitors! But, to make matters worse, Zacchaeus was the *chief* publican, and, moreover, he acquired riches out of the job.

Zacchaeus’ Disadvantages

Zacchaeus, however, was consumed with a desire to see Jesus. That was to his advantage, but it was matched with disadvantages. Of all that great throng, he, perhaps, was the most detested

man; looked upon with the utmost contempt; regarded with scorn by the Jews. Everybody — if only because of his position — would push him about, and do all they could to prevent him from seeing Jesus.

There was a further disadvantage which Zacchaeus suffered. We are told "he could not see Jesus for the press; because he was little of stature." He was so short, he could not see over the heads of the crowd; he was so hated, he could not push his way through!

Those were disadvantages. But how did he treat them? Was he disheartened? Was he discouraged? By no means! Though Zacchaeus was but a little man, he had a big will, a firm resolve, and the mind to carry it out. He made his way to the front of the crowd which surrounded Jesus, and climbed up a sycamore tree. And so he began to turn his disadvantages into advantages. Though short of stature, he conquered it by climbing the tree; because he had a bad name, he could ignore the ridicule of the crowd, and ran ahead without affecting his dignity. He thus climbed the tree which no Scribe or Pharisee would have dreamed of doing.

Turning Disadvantages Into Advantages

Consider the situation. The crowd densely gathered around Jesus, different members contending as to who should have the best view; Pharisees and Scribes mixed up with Roman soldiers, big burly men, as well as women and children. On the outskirts there is little Zacc-

haeus, who may have said to himself: "I am going to see him somehow!" And he does. He runs on ahead; he climbs up the tree. And so he obtains the best view of all! He can settle down comfortably whilst others get wearied with standing; he is in the shade whilst they are in the broiling sun; he has a seat whereas they are craning their necks, and dodging this way and that, in their efforts to see; he has plenty of room whilst they are probably treading on one another's toes.

Does not this reveal that we can create great advantages out of disadvantages? Is it not a fact, that frequently the world's great men are those who have had to overcome all kinds of disadvantages? Indeed, it was by overcoming them that their greatness developed. Surely it is better to be short with the will to overcome, than to be tall and never have to trouble about anything! It is just the need of being compelled to take trouble which is really the school out of which genius is developed.

That is the first lesson we can profitably take to ourselves. Zacchaeus might have stayed at home. He might have said, "If I go, I am too short to see." Or, "If I go, they all hate me so, they will only push me about, and prevent me getting near." But he had the desire to see Jesus, and the determination to do so. He ran, he climbed, he overcame. There is always a tree somewhere waiting for a Zacchaeus to climb it. There is always some advantage to counterbalance every disadvantage in the school of experience.

We all fall short somewhere. Some of us may not be quick in understanding; we can make it up to Yahweh in love. Some of us may be short or hasty in temper; we can turn it into devoted service and warmth of feeling. Some of us may be low in position, lacking influence and power; we can give self to Yahweh.

We can, *if we will*, always find something to counterbalance our weaknesses. The story of the Lord reveals that there is always an advantage in every disadvantage. It was the fishermen of Galilee who followed him: they had no sacrifice of social standing to make. It was the poor, the maimed and the halt who sought his gracious pity and his healing power: they had nowhere else to go. It was the poor widow with her two mites who earned his praise for generosity. It was the desperately sick woman, who could not reach him for the crowd, who managed to touch the hem of his garment, and was healed. And notice that of the two men at Jericho who obtained the best views of Jesus, one was short and the other was blind!

Zacchaeus' Opportunity

Let us turn back to Zacchaeus and imagine what the people thought of him. They saw a publican, a tax-gatherer, a coarse common person whose very position invited contempt and hatred. His only comfort was that he was used to it! In the street they shunned him like a leper. The Pharisee gathered his robes around him with a scowl, and shrank from the defilement of contact. Doors were shut

against him; he was not wanted in the homes of the Jews. There was no place for him in their religious assemblies

But was that the true Zacchaeus? Is it not possible that within, there was another man altogether, possessing a feeling of generous longing? Perhaps he reacted against the harsh attitude manifested against him, whereas he would have preferred to have helped others in their need.

And, perhaps, there are many like Zacchaeus today. The doubt and scorn of others makes it hard for them to do right. They need the encouragement of some who are prepared to believe in them. How much good there might be developed in some, if only we seek for it. Is there a lesson for us here?

Consider what the Lord said to Zacchaeus. His eyes passed over the heads of that great crowd, and rested on the little man perched up on the tree. There was a swift, instinctive response to the longing heart, to the being who cherished good purposes. He looked and saw all: the love beneath; the longing unfulfilled; the sorrow that dominated. "Zacchaeus," he called. The crowd became hushed, expectant, eagerly listening. Many, in accordance with their own attitude, expected words of disapproval, of stern condemnation. But no! The Lord continues: "Zacchaeus, make haste and come down; for today I must abide at thy house."

Imagine the feelings of Zacchaeus as he climbed down the tree! Singled out from all that crowd, and in the sight of all, asked to be host to the notable

visitor! What must his thoughts have been? They could have been: "Why, I imagined that there was no chance at all for me, and now, indeed, I can do everything I ever dreamed about, and become all that I ever desired to be." He responded to Jesus with the words: "Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man I restore him fourfold."

How completely he turned disadvantages into advantages. As an intimate acquaintance, he conducted Jesus to his home, whilst many murmured against the Lord: "He is gone to be guest with a man that is a sinner!"

Benefiting From Disadvantages

Many things that are disadvantages from one perspective, can become advantages if looked at from another.

Consider man's capabilities and the difficulties he meets. Strictly speaking, the latter are not disadvantages, but educationally they are advantages. Consider:

Rivers and seas hinder movement: but man has taken advantage of his disadvantages, and has gradually progressed from the coracle used by the early Briton to the ocean liner of today.

The need of better light, led to the discovery of electricity.

Means of transport have progressed from the coach, and express train, to the speedy aeroplane.

Methods of communication have developed from personal speech to the telephone, the telegraph, and the use of radio.

These are advantages develop-

ed out of recognised disadvantages.

There are moral disadvantages also. Sin exists: Yahweh has not prevented it. Our present difficulties and disadvantages in this respect are part of His plan with man, for the working out of greater good. As the writer to the Hebrews says, this good is attained by those "who are exercised thereby."

In fact, disadvantages are opportunities challenging man to measure his power against them. Every difficulty is a call for activity. Every evil is a demand for persevering study and toil: study to discover its cause, and toil to remove it. The greater the difficulties that are encountered, the stronger and better the one becomes who overcomes them.

Let us apply these things to ourselves. Let us determine to grapple with our disadvantages, to overcome them. No doubt, we have many difficulties to contend with: we do not spend all our time at the meetings; we do not pass the whole of our lives with those of faith; our daily life is spent in a world where nearly everything is opposed to the Christ-life. Probably we are ridiculed because of our beliefs; perhaps we are taunted because we do not "run to the same excess of riot" as do others. We find it difficult to resist many things.

These are disadvantages with which we must grapple. How are we going to turn to them into advantages? By recalling Zacchaeus, and many other Bible characters of like temperament. Jesus, Paul, Peter and a host of others we could mention

had great disadvantages to contend with. But—they did content with them, overcame them, turned them into advantages. Like Paul, they counted all things but loss, that they might gain the great prize.

Using Christ To Advantage

To succeed in that endeavour, let us remember what Paul teaches in Col. 2:6: "As we have received Christ Jesus the Lord, so are we to walk in him."

The "walk" of which Paul writes, like any walk, consists of innumerable steps, each insignificant in itself, but which contribute to the attainment of the desired end. Paul used the term as another name for conduct: the practical application of the principles of Christ.

We call it "duty:" common duty; duty with a small *d*; duty in detail.

Our duty, as defined by Paul, is to walk in Christ. Our daily life is to be a Christ-life, ordered and ruled by the law of Christ. Our conduct in the little things of life, is to be motivated by him. He is the way, and he should be the very atmosphere of our life. Whether that be so with us is the test of our discipleship.

In carrying out these principles we shall find that in all walks of life, and for all classes, there can be found opportunities of turning disadvantage into advantage. By so doing we shall discover that the dark experiences of life can be turned into bright moments of triumph. We will be moved to frankly confess that the disadvantages with which we have grappled and turned into

advantages have been the means of making us stronger, nobler, purer, more Christlike. The Proverbs declare: "For the ways of man are before the eyes of the Lord. He maketh level all his paths" (Prov. 5:21—RV).

Again, referring to the strange woman, whose mouth is smoother than oil, it states, "She findeth not the level path of life" (v. 6—RV).

The expression offers much food for thought. Life's path is not normally level. Obstacles, seemingly insurmountable, rear up before us. The road appears strewn with boulders which block the path ahead. As one writer remarked, even when we have crossed the Jordan, there remains a Jericho to hinder.

Nevertheless, we are taught by the Word that there is a God-provided, level path through all our difficulties. Although there are sorrows and trials, mistakes and sins in all lives, our Father can and will enable us to overcome them. He can make the crooked straight, and the rough places plain. So it has always been for His people. When Peter reached the gate of his prison, it opened "of its own accord;" when the women reached the sepulchre, they found the stone rolled away. So it will be for us if we look beyond the obstacles that hinder the way of Yahweh. Let us not be so immersed in earthly pleasures and pursuits that it can be said of us, that we found not "the level path of life." Let us rather pray, "Show us Thy ways, O Lord; teach us Thy paths."

—C. Denford (NSW)

EVE: MOTHER OF ALL LIVING

“Adam called his wife’s name Eve: because she was the mother of all living” (Gen. 3:20). But Eve lived to lead Adam into sin, and so bring mortality to her posterity.

In Praise Of True Beauty

Poets have sung of Eve’s beauty, but the inspired penman is silent on the matter. From a human standpoint, Eve was undoubtedly beautiful—“very good,” Made in the image of the Elohim, and fresh from the hands of her Creator, she could scarcely have been otherwise. Even today when sorrow and sin—those beauty marring agencies—have been for ages at work, beauty in the human form has not become wholly extinct. From the divine standpoint, which would take Eve’s whole design into account, she was too embryonic to be altogether lovely. God-like in form, she had yet to develop a God-like mind before the Creator’s conception of beauty could be fulfilled in her. Under a gaze more penetrating than Rontgen rays comeliness disappears, when that which underlies it is earthly and merely sensual. An Elohistic mind, one which hastens to perform God’s commandments, and to hearken to the voice of His Word, is the type which alone commends itself to God. To those who succeed in cultivating this. He will add an Elohistic body, excelling, not only in strength, but also in beauty. In such, and such alone, will be fulfilled the Creator’s ideal of perfection.

Beauty, which occupies no small place in creation, will ultimately prevail. On account of sin it is now, to the greater number of the earth’s inhabitants, largely in abeyance; they neither exhibit it nor enjoy it. Even the wondrous and varied aspects of nature, the sublime magnificence of oceans, mountains, and torrents; the exquisite colourings exhibited in foliage, petal and plumage, and the grace of forms, animate and inanimate, these are unseen by the drudging million who inhabit the earth; whilst these, in themselves, form no contribution to the beauties of creation. This condition of things will not be for ever. “God hath made everything beautiful in its time.” The time of beautifying the earth’s inhabitants will approach when a sufficient number have shown themselves fit to be perpetuated in undying loveliness. Then God will give “beauty for

ashes," then He will "beautify the meek with salvation." Then the glorious handiwork of the Creator, in all its forms, will be seen and appreciated by those who will in themselves form the crowning portion of the earth's perfectness. Although the word is silent concerning the beauties of Eden and its occupants, it is all aglow with the beauties of antitypical Eden and the dwellers therein.

Marriage in Eden: A Pattern for all Time

Eve was made out of Adam's substance, that the sympathies of each might gravitate towards the other. God evidently instructed Adam upon this point, for he is represented as saying of his new companion; "This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh" (Gen. 2:23-24). God's works are rich in design. He intended the espousal of Eve to serve as a representative marriage, a pattern for all subsequent marriages. Christ and Paul both declare, by reiterating Adam's words, that God's original intention is still operative. In it there is no place for wife hater or husband hater, for polygamist or libertine of either sex. It provides for one husband and one wife living together in purity, love and concord, each devoted to the interests of the other. Many monstrosities have, from time to time, been engrafted upon the marriage relationship, some of which have even been suffered by God. But He will suffer these things no longer. The command has gone forth that the Edenic marriage status must be maintained by those who would receive His favour. (Matt. 19:5; Eph. 5:28-33; 1 Tim. 3:2; Titus 1:6). The modern caricature of marriage, in which two quarrelsome curs are unwillingly held together by a chain, the faithful will form no part in verifying. There will be a "cleaving to" the wife on the part of the husband; involving the renunciation of former earthly ties and influences, and the direction of supreme affection and interest towards the one who has merged her existence into his. The husband being capable of high spiritual attainments, the object of whose existence is that he may yield pleasure to His Creator, the wife will discern that her mission is that of a "help answering to" her husband, and will show a readiness to be helpful and submissive. Those who act not thus, whatever their professions may be, are walking in disobedience to the precepts of God.

Eve's creation and espousal served yet another purpose. They prefigured the creation and espousal of the antitypical, spiritual, multitudinous bride of the greater second Adam, who was to come. In Christ's marriage, failure will be impossible, because oneness of mind between bridegroom and bride will have been previously assured. Those only will be chosen for the honoured position of bride who have, by loving subjection and obedience, shown themselves in deed and in truth to have been "helps answering to the Lord." These will be permitted to become partakers of his substance—bone of his

bone, and flesh of his flesh, a glorious incorruptible bride. The bride elect is now invited to make herself ready by mentally approximating to the bridegroom (Rev. 19:7). "Readiness" which manifests itself in an affection for the things which interest Christ is not hard to gauge. Christ is supremely interested in the truth and its concerns, and so is every sister who is in a state of "readiness." Christ is interested in and present at ("there am I in the midst") the assemblies of the brotherhood, and this applies also to the "ready" ones. Christ manifests love and concern towards the least and weakest of his brethren. The "ready" are striving to do likewise. Christ, in manipulating the earth's affairs, is ever and anon signalling to those on earth concerning his approaching advent. The "ready" are on the look out for his signals, and herald them with joy. Whether those who are called to this great honour are found ready at Christ's coming will depend upon the use they have made of their time. Diligence and application to right methods are essential to success. Pre-occupation and undue attention to the cares, vanities and frivolities of the world will but seal the gates of a second tomb.

Eve In Disobedience

"Thou shalt not eat of it." On the basis of His position as Creator, God has throughout the ages claimed the right to command. "Where wast thou when I laid the foundations of the earth?" Before this argument the righteous man to whom it was addressed was ready to abase himself to the dust. Israel, though with a different result, was similarly appealed to: "Lift up your eyes on high and behold who hath created these things." "I have made the earth and the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet to Me." The reasonableness of the Creator's right to command cannot be disputed. Various expedients have therefore been devised to get rid of His authority. His existence has been denied. Some have pronounced Him unknown and unknowable, whilst others, like the serpent, have tried to prove Him a fraud. It matters little to what extent the mind is willing to deceive itself, it is impossible to get away from God and the great fact of His Creatorship and absolute right to command. "If we believe not, He abideth faithful; He cannot deny himself;" He still gives life and breath, and sustains our being, and at His word the breath has to be yielded. In His hands alone lie the possibilities of life, present or future: "I kill, I make alive." What folly to fight against God!

The mind can picture that subtle serpent standing before simple, uninformed Eve, examining, after the manner of many of a modern philosopher, a few indisputable facts in the false light of his own erroneous guesses. "Living beings," such was the substance of his argument, have partaken of the tree without dying; the Elohim know good and evil, and they die not, therefore in eating thereof you will not die. God has not spoken the truth." Eve proceeded to verify the serpent's statements. She saw no death-dealing qualities lay in the

tree itself, for "it was good for food," and beholding deathless Elohim, she saw that a knowledge of good and evil, which they possessed, did not itself bring death. These premises were quite correct, but the untrue inferences which the serpent drew from them Eve did not attempt to examine. Indeed, she could not. Her only possible way of meeting them was to fall back upon the testimony of God, but the reliability of this was just then a disputed point. How one word from God would have laid bare the fallacy of the serpent's reasoning, and have given Eve the knowledge necessary to rebut it! But the word was not spoken, God allowed Eve to remain in a position in which her only course was to say: "I do not know in what way you are wrong, but God has said to the contrary, and I abide by His word." It is profitable to dwell upon this, because God's methods and principles remain unchanged. It is only time, place and circumstances that alter. God expects the most implicit trust upon a sufficient evidence of His existence and goodness. This Eve possessed. What folly for her to allow a few guesses concerning things utterly beyond her knowledge to move her to give the lie to the living God! Unfortunately, Eve does not stand alone in her unwisdom. The name of those who have followed in a similar course is legion. How many have fallen a prey to the natural man's surmises concerning matters which no man on earth possesses the knowledge necessary to a demonstration of the truth.

How purely disinterested that serpent was! He was trying to benefit, not himself, but humanity! And this disinterestedness is what the serpent mind usually claims. When described by itself to its partizans, it is most upright, sincere, and philanthropic. Good as these qualities are, they can effect little without an understanding of right methods. Apart from a knowledge of man's Maker, and the laws by which his destiny is bound, little can be done to benefit him. In this relation the moral altogether outweighs the physical, and the moral the serpent mind entirely ignores. Let these so-called lovers of man learn the conditions under which their own ebbing breath can be stayed, and they will be better able to help others. It is well that the sympathies be not unduly weighted on the side of the serpent mind. It always has been and always will be antagonistic, not only to God, but to the highest interests of man.

The Trials of Modern Eve

When put to the test, Eve fell, and thus the bright glimpse of Edenic peace, purity and deathlessness faded, to give place, for many a long day, to a scene of turmoil, sin, and death. This, God be thanked, is not to last for aye. But for the present, surroundings of earthborns are an admixture of wretchedness, ugliness, and squalor, tempered by blessing and gifts which served to suggest what might have been. Equally useless it is to expect to restore Edenic harmony in the midst of the present discord. That is an ideal which will never be established this side of the millennium. No amount of fretting and fuming will bring it to pass. The present state of affairs is and must

be, unsatisfactory. God intended it so to be. Vanity, vexation, evil, these are the order of the day. Those who find satisfaction in the present are far away from the eternal purpose which is slowly securing stability, satisfaction and goodness unmixing, as a permanent heritage for man. "Wait! wait! wait!" is the refrain which the Scriptures sound forth to those who hunger and thirst for the possibilities which a contemplation of Eden suggests. The one who keeps nearest to God's commandments comes in closest contact with the present jarring and discord. "Hide not thyself from thine own flesh," and with flesh is associated sin in all its repulsiveness. No man made a more intimate acquaintance with the loathsomeness of fallen humanity in both its mental and physical manifestations than did Christ. And Paul followed closely in his footsteps. What God now requires from mankind cannot be carried out in a bower of roses away from the reach of human kind. If the future is to be secured the disagreeables of the moment must be faced and endured. Christ's opinion of those who, from the selfish motives, look askance at their fellow-mortals, when it is within their power to approach and help them, find forcible expression in the parable of the good Samaritan. "Trust in the Lord and do good:" "rest in the Lord and wait patiently for Him," and "He shall give thee the desires of thine heart."

If salvation is appreciated in the ratio of present suffering, surely women will form the gladdest portion of the joyful community of the redeemed! Eve was first in the transgression, and upon her was laid the heavier punishment. Not only was she to lead a life of toil ending in death, but to her were added the sorrows of maternity, and the sorrows of subjection to man. The weight of these sorrows is only fully known to those who bear them. Had Eve remained faithful, motherhood would probably have been altogether joyous; but she was not, and the consequences of her transgression have come down to her posterity. Maternity, from its earliest anticipation to such time as the cradle remains tenanted, is a period of suffering, anxiety, weariness, self-denial and watchfulness. God's wisdom cannot be questioned therefore take courage ye tired mothers, and remember from whose hand the visitation is received. If meetings have to be foregone, readings snatched, by a brain too tired to be impressed, if the day is ended with wearied limbs, and the morning begun with aching brow, rest in the thought that God knows your evil case, and will not expect beyond your power to perform. Neither will He lay upon you more than you can bear. Though the working of this curse caused Rachel to yield her breath, it was no indication that God had forsaken her. God allows the curse at times to press more heavily on His loved ones than on others, but His object is to draw His loved ones nearer to Him. Whether, in His wisdom, He may see fit to press heavily or no, He has placed it on record that this dreary time shall yield to a time when crying and sorrow shall be unknown. But this salvation is not to be looked for as present-day experience. The curse now reigns, and only those who during this time have manifested "faith, charity, holiness and sobriety," will be permitted

to participate in the blessings ahead.

"He shall rule over thee." Every woman, whether married or not, knows experimentally what subjection to man means. She can only possess that which man permits. The laws to which she has to submit are made by man. If they are cruel and unjust, she is helpless to alter them. The unwise and unscriptural outcry for "woman's rights" is a standing testimony to the operation of this curse. Man has proved himself to be a lord of varying qualities. In some cases he is just and kind, in others cruel and tyrannical. On the whole he has inclined to the latter rather than the former, and has been a relentless administrator of the curse. It is impossible that God should have approved of masculine excesses in this direction. Than Christ, no greater expositor of the law of God has ever existed, and how kind and sympathetic was he in his demeanour towards woman! How quick to encourage her! How willing to shield her from affront! How ready to recognise her service! One little act, on account of the love of the one who proffered it, was to be sounded forth to every generation. Even Gentile and Samaritan women, whom the favoured nation regarded as almost beneath their scorn, appealed not to him in vain. His condescension and kindness to them were such as to cause ordinary men to marvel. There was no lofty talking, nor seeking to overwhelm the mind with a sense of his great superiority (great indeed in his case!) His thought was for his suppliants. And he expressed it in reciprocating their thoughts and meeting their wishes after his own inimitably gentle and righteous manner. One who knew him most intimately was not afraid to venture before him with her domestic troubles, and although she was in the wrong, he paused to straighten matters out for her. Even mothers, with their children, whom other men would have repulsed, he was ready to receive and bestow sympathy upon. This is the greater head with whom ye have to do, ye unhappy women, whose lives are embittered by petty tyranny and oppression. Your present unhappy subjection is but a passing phase. There is a day appointed for the breaking of every yoke, this amongst the number. But a participation in that day depends upon a right attitude now. Patient submission is the only allowable course. This is your test of obedience. See that ye fail not under it.

C. H. J.

RESPONSIBILITIES OF PARENTS

The age in which we live is rebellious and unbelieving, and we have to be on our guard if we wish to be found on the side of the Lord at his coming. The times are Noahic so much so, that the wickedness of the age stems from the very education of the schools. A tremendous responsibility rests upon the parents of young children, so see that their offspring are guarded from the influence of this evil. Let parents make companions of their children, speaking with them of the times in which we live, the evil that Christ predicted would be manifested at the epoch of the end, the need to constantly bear in mind the coming of the Lord Jesus Christ. To that end, the influence of mothers can be particularly powerful, as they have the children under their care for longer periods than do fathers. Above all else, see that family readings are a characteristic of the home, and that the children participate therein.



Communication

(In which the Editor holds converse with readers near and far)

Heaven Going

"Further to the item in *Logos Communications* for August, we have no proof that the 'rock hymning' and 'heaven going' were set forth simultaneously. However, a doctrine of 'heaven going' was propounded by some calling themselves Christadelphians, distributing literature with 'Christadelphian' on it. We have a case where outsiders think we believe that we are going to heaven on the basis of 1 Thess. 4:16-17, which was quoted during discussions. All attempts to persuade this person that there must have been some misunderstanding were totally fruitless, as this person had no doubts at all as to what had been affirmed" — E. H. (NSW)

(In our August number we suggested that the observation of reader E.H. must be extreme. By "heaven going" we thought reference was to the immortality of the soul. However, it is unfortunately true, that some with a mistaken understanding of the Apocalypse, claim that there is a bodily ascent of believers into heaven at the coming of the Lord. For example, the book entitled 'The Day Approaches,' published in England, sets forth the bodily ascent of believers

at the coming of the Lord, based on 1 Thess. 4:16-17. On the basis of Rev. 11:11-12, the author asks the question: 'Have we any reason to expect such a spectacular calling away of God's people? Is there any other passage predicting such an event? Those who know their Bibles will realise that there is indeed.' The reference in Thessalonians is then cited. Thus a wrong concept of the Apocalypse leads to wrong ideas of doctrine, and to the suggestion that believers will be bodily taken to heaven when Christ returns. This, indeed, is most unfortunate, and should be resisted. . . Edit.).

Distribution of the Herald In Nigeria

"I am writing as a request asking you to help us with copies of the following seven titles of *Herald Of The Coming Age*. This will assist us to bring a knowledge of the Gospel to people about us. There are ten different churches here in Aliyi town; and the teaching of the Christadelphians was the last to come. Nevertheless, by God's grace, the truth is moving steadily ahead both here and in neighbouring towns.

"Although most of those to whom we endeavour to proclaim

the Truth had already drunk the poor wine before the good was offered them, God is working to bring some from the tents of error. We have gained a number from the Jehovah's Witnesses. Therefore, I shall be grateful to receive the listed books above if they are still available." — O. E. (Nigeria).

(The liberality of readers permits us to freely answer such requests as the above, and supplies of all titles requested by Brother Ekeoma have been forwarded to him. However, this imposes a serious problem. Obviously Ecclesias need something more than books on first principles, or activity limited to Gospel proclamation. Members in all parts of the world, need contact with the deeper things of God. Accordingly, we have taken the liberty of suggesting to brethren in Nigeria the need for members to make a more detail study of the Word, and we have suggested the use of tapes on first principles with suggestions for Bible marking, for that purpose. We feel that some such study could help consolidate the belief of our brethren, and to that end, Brothet H. Smith of the Enfield Ecclesia, is trying to arrange for some such tapes to be sent. . . Edit).

Britain As Tarshish

"I have been very interested in Bro. Barber's article on Britain as the Tarshish power.

I recently discovered that the few brief pages on the traders of Tyre contained in J. A. Brendon's *The Ancient World* gives further convincing details which can leave us in no doubt as to the identity of the latter day antitype of the Tyrian-Tarshish power.

Consider the remarkable parallels: (I quote direct from the book.)

'The Phoenicians (capital — Tyre) were a maritime people — a race of colonizers — Britain, a great colonial power.

'They made themselves rich and powerful. . . as traders. . . as manufacturers and merchants' — Britain, a mercantile, manufacturing, industrial power.

'Napoleon called the British "a nation of shopkeepers." The Phoenicians were the shopkeepers of the ancient world.'

'It was a small country but very productive' — Britain — small but very fertile.

'The Phoenicians were not content to act only as distributors of their own produce. They imported and re-exported merchandise from all parts of the known world' — The city of London — still the mart of nations.

'They were makers as well as merchants' — Britain, manufacturers as well as merchants.

'As workers in metals and as shipbuilders, the Phoenicians had few rivals' — Britain, renowned for her shipbuilding industry, her mining

houses and base metal industries.

'Also they made beautiful dyed fabrics' — Compare Britain's textile industry.

'The leading cities were Tyre and Sidon. The former built on a rocky island about half a mile from the shore remained an important commercial centre' — Britain, an island power.

'Though not a military people. . . the Phoenicians could be very stubborn in defence' — Britain, a defensive power (Ezek. 38:13).

'They had trading posts and colonies all around the Mediterranean; Citium in Cyprus, Utica and Cathage in Northern Africa, Gades (Cadiz) in Spain were some of her colonies' — Britain had Cyprus, has Gibraltar (off south coast of Spain), and gave birth to America typed by Carthage.

With reference to Carthage we find further interesting detail in Alfred Church's *The Story of Nations*. He tells us that in Carthaginian, which was very similar to Hebrew, the word 'Carthage' is a compound of two words, *Kirjath* (as in *Kirjath-jearim*) meaning 'town', and *Hadeschath* meaning 'new'. So Carthage was known as 'New Town' by its inhabitants probably to distinguish it from the old town Tyre from which its settlers originated. America, the offspring of Britain, is the obvious antitype with its New York and New Jersey." — J.L.(Eng.).

The Judgment Seat

"On reading the article on June Logos, I hardly think angels will mediate

as counsel for the prosecution and defence as Christ only is our Mediator (1 Tim. 2:5). Even in his mortal days, with the power bestowed upon him, 'he needed not that any should testify of man; for he knew what was in man' (John 2:25). And now, with all authority and power vested in him, he will "judge the living and the dead at his appearing. The judgment will not be ponderous, nor time consuming, but quick and just. There will be no mistake, and the angels will separate the rejected from the accepted. At present they are 'ministering spirits, ministering to those who shall be heirs of salvation.' We have the comforting promise, that if we are doing our part, we will not be tried above what we are able to bear. This is part of the work of the angels overshadowing our lives for our benefit. We will fall if we do not lean on God, and His promise to be fulfilled through His beloved Son, Christ Jesus. If the dead are raised immortal, there is no need for the Judgment Seat" — M.R.G. (Scotland).

(It is true that there is only one Mediator — Christ. Nevertheless, the warning of the Lord in Matt. 18:10 would suggest that through him, those angels into whose hands the saints are given, would be able to present a case on the behalf of those in their care. Of course there is complete unity between the Father, the Son, and the angels of heaven; and any work of judgment, any decision arrived at would be endorsed by all. This is what the article

meant. If we are doing our best in faith, we need not fear the results of the Judgment. . . Edit.

Expositor Issues Missing?

"Will you please help to keep the *Expositor* issues flowing to me. It appears that I am late in renewing this verse by verse commentary on the early books of the Bible, and as I have found the contents of such vital interest, I desire that they keep flowing my way. The last issue received by me took the exposition to Exodus 2:6.

"I have been subscribing to the *Expositor* from the beginning and have found it an indepth study of great value, and I want to continue to receive it.

"May I add a further comment: My prayers are that the truth in your printed articles shall continue unfeignedly. As a reader, I concur heartily that the truth should not be tampered with, modernized, or watered down" — D. F. (USA).

(According to our records, all issues of the Expositor have been mailed to you. There were five issues sent in volume 3 — though the total number of pages was the same as in previous volumes — and volume 4 will only be issued quarterly — four issues. But here, again, the total number of pages will be the same as in previous volumes. You will notice, that the first number of volume 4 contains 48 pp. instead of 32 as previously. We are encouraged that you obtain such pleasure from the contents of Expositor. We have found much delight in studying the

matter, and find a joy in sharing it with readers. We found the study and exposition of the plagues — see current issue of Expositor — very exciting as we allowed our thoughts to range over the ideas presented. Truly the Bible is a wonderful book; and we a privileged people to have been drawn to its truth. . . Edit.).

At Manitoulin Bible School

"We thought fondly of you at Manitoulin again this year. However, we greatly enjoyed the company of Bro. J. Ullman both at the school and at home for two nights. It was a reward and pleasurable experience, and left us with plenty of food for thought. We have enclosed a subscription for our neighbours who were recently baptised, and are pleased to advise that we have four others recently immersed. This is most encouraging for our small Ecclesia." — B.J. (Canada).

Trouble in Guyana

"Thank you ever so much for your generous letter which I received a few days ago. I was beginning to think that my letter was lost, or thrown in the wastepaper basket, but now am delighted to learn that this is not so. Our country is rapidly moving towards Socialism and Communism. It is seeking links with Cuba which is joined to Russia, and is anti-Israel in its policy. Our parents are worried about the future of their children, because of a new Governmental policy of National Service.

Young people are now to have military training, and the nation is beating its 'ploughshares into swords' (Joel 3). It is a problem for our Ecclesia.

"Meanwhile, I thank you for sending us *Herald of the Coming Age*. They are helpful in proclaiming the truth, and despite circumstances, we still have those who seek Christ. Though the country is not involved in war at present, there are symptoms of a border dispute that could lead to anything." — D. S. (Guyana).

(Readers' generosity permits the "Herald" to be sent out as indicated above. We pass on Bro. Singh's thanks for those received—which are sent to the Ecclesia each issue. The problem of military service is acute, not only in Guyana, but in other parts of this troubled world—Rhodesia, South Africa. There is need to strengthen members in the faith to resist the conditions of violence, and evil that are erupting in all parts of the world as predicted by Christ in these days of Noah and Lot. It could be valuable for Ecclesia to officially make known their attitude to war and conscription whilst nominal peace reigns. We know that "a time of trouble such as never was" faces this modern world — Dan. 12:1-2 — Editor).

Antichrist in the Apocalypse

"I am pleased that you have acknowledged my suggestion and issued the pamphlet on the Apocalypse. I had in mind a warning to the young generation of today of the danger of exposition

of the Apocalypse setting forth the futuristic theory. I do believe that it is high time we should speak out against it, and show up the weakness of its reasoning as opposed to the sound principles of Truth that constitute Bro. Thomas' exposition.

"I feel it needful to challenge the soundness of these new concepts, and ask those advocating them for a historic and scriptural analysis that accounts for the false church of Christendom, and gives a clear reason for rejecting the stand that our pioneers have taken on this issue. The new theory of the Apocalypse seems to flatly ignore this issue, and is playing into the hands of the Apostasy by so doing.

"The following article is taken from the booklet Bro. R. Abel has published and distributed at the Bible School, and serves to make the point I am pressing, and show where the Futurist interpretation of Revelation is leading to. He writes:

"The acceptance of a view of prophecy which interprets the Antichrist as future removes the possibility of the application to the Roman Church. It also introduces an anonymity about the man of sin which removes any personal sigma, and is therefore more in keeping with contemporary rules of etiquette. The effect of such a belief is to make the Protestant churches (however unwittingly) more susceptible to the ecumenical overtures of the Roman Church. Joint action against poverty, atheism racism, and pollution is quite in keeping with the exterior posture of the

Roman Church as world wide peacemaker, defender of the poor, and mother of Christianity and defender of the Bible. Unity with Rome is now the subject of consideration by Protestant Churches like the United Church of Canada, indicative of the way in which Churches are now caught within the ecumenical embrace of Romanism."

"Are Christadelphians falling into the same trap as the Protestant churches? God forbid! As I discuss the problem with others, I notice that some are indisposed to give these views the attention they deserve; others claim that there is some agreement between the futuristic view of the Apocalypse and that set forth by Bro. Thomas. I fail to see this, and feel concerned at the confusion and drift brought about by the teaching of new ideas" —W. R. (Canada).

(We share your concern at the propagation of a futuristic concept of the Apocalypse that robs the book of its meaning and power. There is a blessing attached to those who grasp its proper meaning —Rev. 1:3—and a grave disservice is rendered when confidence in a proven exposition is undermined. The warning of Rev. 22:19, relates to those who would destroy the true meaning of the Revelation, as much as to those who would discredit the book altogether. Meanwhile the futuristic concept of the Apocalypse is gaining support within the churches, as is evidenced by the widespread circulation of publications issued by Hal

Lindsey and others. For example, his book entitled 'There's A New World Coming'—well written, well produced, sold 700,000 copies in five months at \$2.95 per copy. It leans for support upon the Book of Revelation, and sets forth the futuristic concept of Antichrist and so forth. It refers to the coming of the Lord in such a "catchy" way as could take some unsuspecting believers off guard; but it is as deadly as dynamite. Unfortunately, the same ideas as Lindsey sets forth are found within the Brotherhood among some who advocate the futuristic concept of the Revelation. We need to be on our guard against such an influence. . . . Edit.).

Questions Answered

(A. R. — NSW)

Genesis 6:2. The sons of God who married the daughters of men cannot apply to the angels of heaven, for the reason that the Lord, in Luke 20:35-35, shows that angels "neither marry or are given in marriage." Who then are the sons of God? The term is used in relation to mortal believers. "Now are we the sons of God," wrote John (1 John 3:2). In Exod. 4:22-23, Israel is described as a son of God, and throughout Scripture, similar usages are found. The statement of Genesis 6, therefore, records that there was a spiritual crisis just prior to the Flood, and that believers had so drifted from the separateness to which they were called, that they considered intermarriage with unbelievers, a matter of no account.

CHRIST: As The Atonement

What is meant by the meaning of the word "Atonement" as used in the Scriptures? It is often suggested that it signifies at-one-ment, and therefore is expressive of unity with God. But the Hebrew word from which it is derived does not suggest that meaning. Rather does it denote "covering," but a covering effected through a specific ritual which has a bearing upon the offering of Christ for that purpose.

The Meaning of "Atonement"

The Hebrew word that has been translated into the English as "atonement" is *kaphar*, and means "to cover." However, whilst there are several Hebrew verbs which signify "to cover," *kaphar* is always used to describe those ceremonial purgings by blood-shedding, practised, according to divine prescription, in the Mosaic ritual.

There must be some reason why this particular word was selected by the Spirit in preference to all others. The reason is not difficult to discern when it is learned that this particular word means "to protect," "to purge, or purify," as well as "to cover."

Like all other words, it is used both literally and figuratively. Seeing that transgressions cannot

be covered in the literal sense, as material objects may be; the word, when applied to the covering of sin, obviously is used figuratively, the literal meaning being *to forgive, to pardon*. Hence we read: "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1). The word here is *kacah* and not *kaphar*. It indicates the effect of atonement: the individual's sins are forgiven (Rom. 4:7), and his faith is counted to him for righteousness (Rom. 4:13-22). Such a one has been "clothed" upon, brought under divine protection, and protected from the consequence of his sin, being in the sin-covering name. He has been brought into relationship with the *kipporim*, or means of covering, and the nakedness of sin has been hidden away.

Atonement As Prescribed Under the Law

The Hebrew verb *kaphar* is variously translated in the Old Testament as "atone," "make atonement," "purge," "reconcile," "appease," "pardon," "forgive," "disannul," "be merciful." As a noun it appears as *kaphoreth*, and is applied to the lid, or covering, of the ark of the covenant made of pure gold; and on and before which, the high priest was commanded to sprinkle the blood of the sacrifice on the great day of atonement (or coverings—Exod. 25:17-22; Lev. 16:2-14; 23:27-28).

The word is frequently used in Leviticus, and is translated *atone* or *atonement*, according to the way in which it is used, either as a verb or a noun. The following is a list of the various things for which an atonement was commanded to be made in the instructions given by God to Moses: for the holy place (Lev. 16:20), the most holy place (Lev. 16:16), the tabernacle (Lev. 16:33), the altar of incense (Exod. 30:10), the altar of sacrifice (Exod. 29:36), the high priest before entering the most holy (Lev. 16:6-11), Aaron and his sons at their consecration as priests (Lev. 8:34), the Levites when separated from the other tribes (Num. 8:12), the people of Israel (Lev. 16:24-30), the numbering of Israel (Exod. 30:15), individuals or groups who commit sins of ignorance (Lev. 4:20; 16:30), a defiled Nazarite (Num. 6:11), a man cleansed from an issue of blood (Lev. 15:15-30), a mother after the birth of offspring (Lev. 12:7-8), a man cured

of leprosy (Lev. 14:18-20,31), a house suspected of leprosy (Lev. 14:53).

In several of the above instances, atonement was prescribed for inanimate objects. Why was that? One reason given is that they were defiled by contact with a race that had sinned, and whose mortality and natural bias towards sin, was the result of the original transgression: "The uncleanness and transgression of the children of Israel" (Lev. 16:16). Not only were the people transgressors, but transgressors because they had given way to the sin-bias of their nature: a nature elsewhere described as sin's flesh. Such "uncleanness" was transmitted by contact, as Haggai was taught (Haggai 2:13-14), and therefore the altar, mercy seat, and so forth had to be ceremonially cleansed by atonement before being used for the service of the tabernacle. Moses was commanded to first cleanse the appliances used in approach to God in worship; and then the persons who were defiled by personal transgression.

The Antitype

The atonements under the law were made in various ways, but the covering they effected was only temporary, even as regards the requirements of the law. This is shown by the necessity of their repetition (Heb. 10:1-4). As such they had no justifying efficacy as regards a future life. If no further provision had been made for releasing man from sin, salvation would have been impossible. But God has mercifully provided an effective sin—covering in the

Son of His love, on whom all the typical offerings of the Mosaic ritual converged: "Whom God hath set forth to be a propitiatory (or mercy seat) through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). It should, therefore, be evident that God has provided a covering, or means of cleansing from both moral and physical defilement; from actual transgression, or from the state of mortality that has come through sin. This covering provides for the forgiveness of actual transgression, as well as physical cleansing in the bestowal of life eternal. This latter state is described by Paul as being "clothed upon. . . from heaven. . . that being clothed we shall not be found naked" (2 Cor. 5:2-3). One whose sins have been covered, or forgiven, is in a state of reconciliation with God, and therefore atoned for. One who has been changed from a state of mortality to that of immortality (1 Cor. 15:42—44,53), is at one with his Creator both morally and physically, a partaker of the divine nature, and equal unto the angels that cannot die anymore (Luke 20:36).

The things atoned for under the Mosaic Law, such as the altar mercy seat, holy place, high priest, and so forth, point forward to the Lord Jesus Christ. To those under the Law they foreshadowed that the Redeemer, when he appeared, would possess a nature identical with that of those he would come to save. The type taught, that as a member of the human race, he

would possess a nature that had been made subject to mortality by sin in the beginning, and that from this nature he would need to be cleansed by a change to immortality. Death was the means appointed of God to that end, so that the law proclaimed the anomaly that the way of life was through death.

In Hebrews 9:19-28, Paul links the things atoned for under the Law with the offering of the Lord. He declares:

"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purged with these; but the heavenly things themselves with better sacrifices than these."

Carefully note what Paul is saying. He teaches that the *patterns of things in the heavens* were purged or cleansed by the shedding of blood, or the atoning sacrifice. He then declares that *the heavenly things themselves* are purged, or cleansed, with better sacrifices.

The former *patterns of things* relate to those things atoned for under the law, reference to which has already been made. What, then, are the *heavenly things themselves*? They comprise the antitypical altar of sacrifice, altar of incense, mercy seat, holy place, high priest, and so forth. And to whom do they point forward? To Christ and those in him. Therefore, Paul continues: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself. . . ." He has done so by virtue of the offering of himself, both in life (Acts 2:24) and by death (Heb. 13:20).

The antitype, as fulfilled by the Lord, has been explained by Brother Roberts in *The Law Of Moses* in the following terms:

"The type is before us; the antitype is in Christ. He is the altar, the book of the law, and the other things that come after. The sprinkling of the typical blood on both by Moses prefigured the operation of divine love and wisdom in Christ's own sacrifice. It was a sacrifice operative on himself first of all; for he is the beginning of the new creation, the first-fruits of the new harvest, the foundation of the new temple. He was the nucleus of a new and healthy life developed among men, for the healing of all who should become incorporate with him. As such, it was needful that he should himself be the subject of the process, and the first reaper of the results. Hence the testimony that 'the God of peace brought again from the dead our Lord Jesus Christ, that Great Shepherd of the Sheep, *through the blood of the everlasting covenant*,' (Heb. 13:21), and that by his own blood, entering into the holy place he obtained (middle, or subjective state of the verb) eternal redemption ('for us' is interpolated) (9:12). The Father saved him from death for his obedience unto death, (Heb. 5:7-9; Phil. 2:8-9; Rom. 5:9).

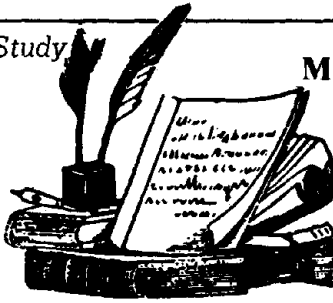
"The common view which disconnects Christ from the operation of his own sacrifice would have required that Moses should have left the altar and the book of the law unsprinkled. These were parts of what Paul terms 'the patterns of things in the Heavens,' concerning which he remarks that it was necessary they should be purified with the sacrifices ordained. The application of this to Christ as the anti-type he makes instantly; 'but (it was necessary that) the *heavenly things themselves* (should be purified) with better sacrifices than these' (Heb. 9:23). The phrase 'the heavenly things,' is an expression covering all the high, holy, and exalted things of which the Mosaic pattern was but a foreshadowing. They are all comprehended in Christ, who is the nucleus from which all will be developed, the foundation on which all will be built. The statement therefore indicates that it was necessary that Christ should first of all be purified with better sacrifices than the Mosaic: 'Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place;' 'not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us' (Heb. 9:12, 23-24)."

"THY WILL BE DONE — Matt. 26:53

The perfection of will which Christ brought to bear upon the work the Father had given him to do, was marvellously illustrated by the above expression of his prayer. When God asks us to submit to evil, it is not that He delights in the triumph of evil, it is that we may be chastened and proved under His mighty hand. "Wherefore," says Peter, "humble yourselves under the mighty hand of God, that He may exalt you in due time." Affliction is only for a moment.

Psalm

17

SAVIOUR OF
THOSE
WHO FLEE

We continue our study of this very moving Psalm, (see page 26), observing that it is Messianic in concept, though historically based upon the personal experiences of David. Beset by proud and pitiless enemies, David sought refuge in the protection and vindication of Yahweh Whom he addresses as "Moshiah Chosim," the Saviour of those who flee.

A Prayer For Help Against An Unscrupulous Enemy—vv. 6-14

In view of help received in the past, David makes an impassioned plea for further assistance in his present danger. He ventures to ask Yahweh to do something out of the ordinary on his behalf. He addresses Him as "Moshiah Chosim," and on the grounds that his enemies are also the enemies of God, he seeks His help to escape them. By graphic figures he illustrates their ferocious determination to destroy him.

VERSE 6

"I have called upon Thee, for Thou wilt hear me, O God"—Recalling previous occasions when God had answered prayer, David, in his present distress, again addressed God, convinced that He will answer. The word for "hear" is *'anah*. It signifies more than a passive listening, and denotes a response. The RV renders the phrase as *Thou wilt answer me*. David addressed his appeal to God, using the title *El*, the Strong One, who has the ability to save.

"Incline Thine ear unto me, and hear my speech"—Brief and urgent were the two pleas: *Incline Thine ear: hear my words*. David did not presume upon God's help, even though He had experienced it in the past; he humbly recognised the privilege of addressing

God, and prayed that He might bend His ear in condescension to hearken to his words. To incline one's ear, is to bend down in sympathetic concentration to listen to the words of one in desperate need. The idea is that of a visitor at the bedside of a desperately sick relation, bending down to hear his voice weakened through his illness.

VERSE 7

"Show Thy marvellous loving-kindness, O Thou that savest by Thy right hand them which put their trust in Thee"—David's need, at the time, was great, and his enemies strong. He pleaded for a special manifestation of divine grace, something out of the ordinary, in which to cope with the situation. The circumstances, most likely, were those described in 1 Sam. 23:27, when David was in retreat from Saul (see outline of the Psalm, p. 23). For their antitypical application to the Lord, consider how ruthless were his enemies, and how fervent were his prayers. Paul wrote (Heb. 5:7): "In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him out of (see Greek) death, and was heard in that he feared." Extraordinary circumstances of grace delivered David out of the hands of Saul, and Christ out of the

power of the grave. Both David and Christ "put their trust" in God, and fled to Him for refuge.

Now consider how completely David's prayer has been answered, and how we share in its provision. He requested a wonder out of the ordinary, in which Yahweh's loving-kindness, or grace, would be manifested to the superlative degree, providing a refuge to which one can flee. The prayer was answered in the provision of the Lord Jesus Christ, the channel of divine grace to humanity, who, himself, has earned the title of *The Wonderful* (Isa. 9:6). Indeed, so appropriate is the provision of the Lord to the antitypical requirements of the Psalm, that some have rendered the line: *Make Thy Holy One a wonder, and a Saviour to those who trust*. This rendition makes the prayer a request for the coming of Messiah, a hope that David had ever before him (Acts 2:25-31).

In the Hebrew, the words *Thou that savest them that put their trust in Thee* are represented by two words only, words which in this context, constitute yet another Divine title: one that can be used in time of desperate need—*Moshiah Chosim*. The first is derived from the verb *yasha*, "he will save," found in the name of Jesus, and therefore denotes *The Saviour*, whilst *Chosim* is a plural word denoting those who urgently and precipitously flee to a place of security, such as a city of refuge. Concerning this provision of the Law, Yahweh declared to Moses, "I will appoint thee a place whither he (the man threatened with death) shall flee" (Exod. 21:13; Num. 35:11,22-28; Deut. 4:41; Josh. 20:2). Elsewhere we read: "The name of Yahweh is a strong tower; the righteous runneth into it, and is safe" (Prov. 18:10). The name of Yahweh, in all its fullness, is manifested in the Lord Jesus Christ (Col. 1:9), who, in the terms of the title now before us, comprises a city of refuge for believers. So Paul exhorts: "By two immutable things (the promise and the oath), in which it was impossible for God to lie, we have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18).

David also prayed that Yahweh should extend Himself to save by His "right hand." The "right hand" of God is frequently used to describe the instrument of deliverance (Psa. 44:3; 98:1). Moses is described as Yahweh's "right hand" by which the people of Israel were

gathered out of Egypt (Isa. 63:12); and Christ is described as His "right hand" to effect the salvation of those called to that end (Psa. 80:17; 110:1,5; Acts 2:33). Who could doubt that this is a Messianic Psalm!

"From those that rise up against them"

—David put no confidence in his own ability to overcome such. See Ps. 5:11-12; 10:12-16.

VERSE 8

"Keep me as the apple of the eye"—This is a Scriptural expression that has found its way into the English language to denote something tender and precious, and is even listed as such in the *Encyclopedic World Dictionary*. But to what, in fact, does it refer? And what constitutes "the apple" of the eye? It is suggested that it relates to the pupil of the eye, a word taken from the Latin *pupilla*, literally signifying *little doll*. The eyes are the most tender parts of the body. By a wise Creator, they have been placed in the skull as to be protected by an encasement of bones. They are set back in a recess, so as to be out of harm's way, where the hands can more easily protect them. He has further guarded them from dust and other harm by eyelashes, eyelids, and eyebrows. An individual's personality shines forth from the eyes more than any other part of the body. The various emotions of anger, pity, love, or sympathy are reflected through the eyes more genuinely than elsewhere. The mouth might smile, or the tongue might speak, but if the eyes remain hard, the true attitude of the individual is thereby revealed.

The phrase, as it appears in the Hebrew, is even more significant than in the English version of the Psalm. There are three words used, all of which are highly significant in the context in which they are presented. The literal Hebrew is *the pupil the daughter of the eye*. The first word is from the Hebrew *'ishown*. It is a diminutive of *ish* (man), and signifies *little man*. Why should such a word be used to describe the pupil of the eye? Because when one looks at an object, a miniature reflection of it is revealed in the eye. In fact, the object looked at will seem to fill the eye. Thus, if the spiritual vision is centred upon the Lord Jesus Christ, he will be seen reflected therefrom. He will fill the eye, and will govern the entire outlook of such a

person. In his desperate need, David looked earnestly towards God, so that his spiritual vision was filled with the realisation that only He could help: and this became the "little man" of his eye. On the other hand, he asked Yahweh to so look upon him, that he become "the little man of God's eye," never out of the sight of Yahweh.

The next word of interest in the phrase, a word that has entirely been left out of the translation of the A. V., is the word *bath* or "daughter." Rotherham, in a footnote, gives the literal significance of the Hebrew: "the mannikin (little man) of the daughter of the eye." Why such a word, in such a context? Because David, like Christ, was representative of a class of persons: those described as the bride of Yahweh, or of Christ. In those cases, the brides can also be classed as daughters: "For thy Maker is thine Husband; Yahweh of hosts is His name" (Isa. 54:5). As such Israel had a claim on her Maker, and through the lips of David, pleaded His help in time of need.

The final word is *ayin*, or "eye." The eye is the organ of sight and emotion. Spiritually, a healthy "eye" is vital (See Matt. 6:22-23), for through it light is brought to the whole body. It is significant, that in the Hebrew, the same word does duty for both *eye* and *foundation*, for as tears well out of the eyes, so water gushes forth from a fountain (cp. John 4:14). The redeemed are referred to both as "the eyes of Yahweh" (Zech. 4:10), and as wells of living water (John 7:38). They are moved with Godly emotion, as well as being repositories of the refreshing water of life.

"Hide me under the shadow of Thy wings"—The fierce protective care of a mother-bird for her young is illustrative of Yahweh's care for His own (Deut. 32:11), a characteristic which was manifested by the Lord Jesus even to Israel after the flesh (Matt. 23:37). It is significant that the figures of this verse, the apple, the eye and the wings are together referred to in Deut. 32:10-11.

VERSE 9

"From the wicked that oppress me"—The word "wicked" is rendered by Rotherham as *lawless ones*. Such a class violently opposed both David and Christ because they treated God's law with contempt. Reference to such an attitude

is made by John in his 1st Ep. 3:4, and there incorrectly rendered as *transgression of the law*. In the Greek, this is but one word *anomia*, and is better rendered as *lawlessness*. The phrase reads: "*the sin is lawlessness.*" The definite article is supplied to indicate the worst form of sin. Nobody "begotten of God" will commit that sin (1 John 3:8), though they may be guilty of lesser sins. Completely impervious to the law of God, lacking any respect for Yahweh, the lawless do not hesitate to treat His servants with violence. David described their ruthless ferocity in the expressions that follow.

"From my deadly enemies who compass me about"—The word "deadly" in Hebrew is *nepshesh*, elsewhere rendered "soul." David's enemies, like those of Christ, were intent upon destroying his very life (1 Sam. 24:11). The metaphor is taken from the practise of huntsmen, who encircle their quarry, so as to provide no means of escape.

VERSE 10

"They are enclosed with their own fat"—The RV mg renders: *They have shut up their heart*. Others: *Their heart is a lump of fat*. The idea is They have no thought or feeling. They "shut up their bowels of compassion" (1 John 3:17; Ps. 119:70). The expression is frequently used to denote prosperity (Ps. 22:29; 92:14), as well as dulness to divine responsibilities (Isa. 6:10).

"With their mouth they speak proudly"—They spake with confidence because they felt that they had their quarry in their power. That was the attitude of the enemies of both David and Christ, until Yahweh moved for their vindication.

VERSE 11

"They have compassed us in our steps"—David found himself surrounded with enemies so numerous and powerful, that he could not extricate himself, without the help of God. The Lord Jesus was in similar plight; but in both cases Yahweh came to their aid.

"They have set their eyes bowing down to the earth"—The RV renders this: *They set their eyes to cast us down to the earth*. In other words: their enemies watched intently for opportunities to overthrow them. This was true of the opposition experienced by both David

and Christ. However, the AV rendition suggests the attitude of the hunter searching for the footprints of its prey.

VERSE 12

"Like as a lion that is greedy of his prey"—Describing the fierce and unrelenting character of the pursuit of their enemy.

"And as it were a young lion lurking in secret places"—Implying the skill and virility displayed by the enemy.

(c)—A Request For Deliverance From Attack—vv. 13-15

Recognising his own inability to cope with the problem facing him, David prays for Yahweh to arise, and figuratively to take up His sword and rescue him from the fierce beasts that threatened to destroy him.

VERSE 13

"Arise, O Yahweh disappoint him, cast him down"—David recognised that the trial facing him was beyond his strength and ability to overcome, and sought the aid of Yahweh to that end. Let us remember that He is an ever ready help in time of trouble. Let us place our confidence and trust in Him as *Moshiuh Chosim*, The Saviour of those who flee to the city of refuge.

"Deliver my soul from the wicked which is Thy sword"—"Wicked" is the same word in the Hebrew as that used in v. 9, but here it is in the singular number. David had in mind one particular enemy who relentlessly pursued him to destroy him: Saul. The RV renders the latter part of the line as *by Thy sword*. The Hebrew merely has *Thy sword*. The RV, and mg of the AV seem to express the correct idea. David called upon Yahweh to relieve him of his enemy by entering the lists against him as a warrior.

VERSE 14

"From men which are Thy hand, O Yahweh"—See margin, and note above.

"From men of the world, which have their portion in this life"—The word "men" in this verse is from the Hebrew *mathim* signifying adult males, with also the implication of mortality. It has been rendered *mortal* (*Hebrew Students Manual*), and as such is in a fit context with the rest of the Psalm.

"And whose belly Thou fillest with Thy

hid treasure"—The reference to "hid treasure" suggests something whose value is not properly appreciated. The enemies of David, and of Christ, were also the enemies of God, yet they were completely dependent on Yahweh for all the things that make up the life that even they desire. See Job 22:18; Matt. 5:45; Luke 16:25.

They are described as being "men of the world," because their aims and objects belong exclusively to this temporal and passing world of mortality, "that passeth away" (See 1 Cor. 7:31; John 15:19; Luke 16:8; 20:34-35; Phil. 3:19, and contrast Ps. 16:5).

"They are full of children"—They have a numerous progeny, so that there are always plenty of "men of the world," and they seem to prosper (cp. Ps. 73:2-3). The confidence of such is in their numbers. Rotherham renders this line as *They must be satisfied with sons*, implying that their very mortality shows that they will have no personal future, and their only hope is in their posterity.

"And leave the rest of their substance to their babes"—This is rendered by Rotherham as *And must leave their abundance to their children*. Again this implies that they have no personal future, a great contrast to the confidence of hope expressed in the last verse of the Psalm.

(d)—A Plea For The Attainment of the Promised Destiny—v. 15

In contrast to "men of the world," who only have an appointed time to enjoy life, David sets forth his hope of life eternal by a resurrection from the grave, and the attainment of the divine likeness.

VERSE 15

"As for me, I will behold Thy face in righteousness"—In this statement, David boldly predicts his destiny. He looks beyond the resurrection when he will be clothed upon with divine nature (Dan. 12:2), and will be able to look upon that which it is impossible for mortal eyes to behold (see Matt. 13:43; 16:27; 1 Tim. 6:15-16).

"I shall be satisfied, when I awake, with Thy likeness"—David looked forward to when he will be made consubstantial with the Lord (See Phil. 3:21; 1 John 3:2-3). The redeemed will then possess the glory (Rom. 5:2), nature (2 Pct. 1:4), and name of Yahweh (Rev. 3:12), in contrast to men of the world,

who having had their day, will remain forever in the grave: "they shall go to the generation of their fathers; they shall never see light" (Psa. 49:19). As Paul contemplated the destinies of both classes he was able to say in truth: "I reckon that the sufferings of this present time are not

worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). The past sufferings and present glory of the Lord demonstrate that truth, and the time is approaching when David in post-resurrectional glory will do so also. —HPM.

you tell on ... yourself!

In a moment of deep stress and trial, a Sister came upon the following poem which greatly encouraged her. Later she learned that the fortitude she had manifested in her troubles had demonstrated to others her trust in the Father, and so there was opened up an avenue for proclaiming the Truth. Now, relieved of her distress through the mercy of God, she would like to share the poem with others.

*You tell on yourself by the friends you seek,
By the very manner in which you speak;
By the way you employ your leisure time,
By the use you make of the dollar and dime.*

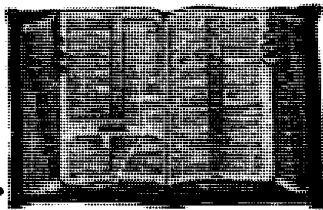
*You tell on yourself by the things you wear,
By the spirit in which your burdens you bear,
By the kind of things at which you laugh,
By the records you play on your phonograph.*

*You tell what you are by the way you walk,
By the things in which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing, as how you eat.*

*By the books you choose from a well-filled shelf,
In these ways, and more, you tell on yourself.
So there's not really very much sense
In trying to keep up a false pretense,*

YOU TELL ON YOURSELF.

Questions Answered



JURY SERVICE

"The article entitled *Our Relationship With The World* published in *Logos* some months back, has concerned me for some time. When I read the article, I thought that some reference would be made in it to Jury Service. Would you please write an article, and publish your view in *Logos* on this subject? Whilst I have been a *Logos* reader for many years, I do not recall any comment on this subject" — M.B. (Qld).

Answer: We have made reference to this matter in *Logos* from time to time, and fully endorse the attitude of Ecclesias throughout Australia, in refusing to serve, on the grounds of conscience. Some years ago, we co-operated in producing a little handbook for the guidance of brethren and sisters, dealing with our relationships with the State including Jury Service. Unfortunately, the book is now out of print. The Central Standing Committee has issued a booklet entitled *Politics, Law Enforcement And Brotherhood In Christin* which the Australian Christadelphian stand in refusing to serve is clearly set forth.

NEBUCHADNEZZAR'S IMAGE

"Let us say at the outset that I am not a Christadelphian, but I have read with some interest some of the works of the founders of the Christadelphian movement, and also copies of *Logos*.

"I appreciate that your time must be fully occupied in editing a magazine of the quality of *Logos*, answering readers' queries etc., but I do hope that you will spare me some of your valuable time to answer a few questions.

"I note from *Elpis Israel* that Dr. Thomas held the view that the image of Nebuchadnezzar's dream refers to the dominion of the Russian Despot, and that he parallels this with Ezekiel 38, detailing the Gogian confederacy which is to fall upon the mountains of Israel.

However, as the image is smitten upon the feet, and the head of the image is Babylon, is not the image rather the final confederacy of the ten kings which give their power to the Beast (Papal Rome) in opposition to Christ, for one hour, before being subdued before the Lord's anointed?

"If the smiting of the image is the downfall of Gog and his dominion, what scope is there left for the further rise of Rome and the ten kings, seeing that Jesus is to rebuild the Kingdom of God upon the ruins of the collapsed image?

"Further, upon what basis can it be maintained from Scripture that the Chaldean of Habakkuk 1:6 is Russia when Chaldea or Babylon elsewhere speaks obviously of Papal Rome?

"References have been made stating that the territories of the powers with Gog can be traced to Russian regions, and that France is mentioned — but on what basis? The only maps I can find do not show Meshech and Tubal as being in Russia, and although I do not say that they do not represent Moscow and Tobolski, for I think they could well do, I would like to see some supporting evidence from Scripture, rather than just rely upon similarity of names.

"Similarly I would like to see some evidence for maintaining that Babylon can be Russia as well as Papal Rome, and on what basis Assyria is also identified as Russia.

"I would be most grateful if you would spare me some time to elucidate and comment on the above queries, which do not seem to me to be particularly well clarified in otherwise clear and logical exposition and reading. References in other writings of Dr. Thomas relative to the above would be appreciated in addition to your comments."

—D.H. (Eng.).

Answer

It is a pity that you are so far away; as otherwise, we would have delighted to invite you to visit us at West Beach, where we could discuss these interesting points face to face. Correspondence, whether by letter or article is not so satisfactory. Moreover, in attempting the latter, we point out that it will not be possible to complete our reply in this issue — and that it will have to continue in subsequent ones.

But first, let us deal with your introductory comment. You state that you are not a Christadelphian, but your letter suggests that you are considering the things put forward by our community. We trust that this is with the objective of testing our claim to set forth truth, and that you are pursuing your search, with the intention of embracing Christ in the way appointed.

An interest in Bible prophecy, and in the signs of the times, is splendid; but it must be coupled with action. The signs indicate that Christ is at the door; and this should constitute a call for action. Knowledge of God's purpose imposes a responsibility to obey His commands. It reveals that the times are urgent and the issues vital. To the man who believes in God and the word of His truth, the signs and prospects are cheering. The signs are such as Christ taught

his disciples to expect as the prelude of his coming; and as far the prospects, though the moment is one of storm and tempest, faith can see beyond to the establishment of the Kingdom to which you refer. What, therefore, more natural for the believer than to do what Christ advises: "When ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh" (Luke 21:28). But to do that, we must assume a relationship, and manifest an attitude, that Christ will endorse at his return. There is a need to put on the sin-covering name of Christ in baptism, and, when that is done, to build into our lives those divine principles manifested by the Lord Jesus, to be able to look with confidence to the future. Let each of us consider our personal involvement in Christ's coming in the light of that.

Destruction of The Image

There are three stages in the destruction of the image: (a) — the breaking of it in pieces; (b) — the grinding of the metals to powder by the stone; (c) — and the removing of this by the wind.

This answers to three stages in the conquest of the nations at Christ's coming.

Bible prophecy reveals that Russia will occupy Constantinople, and so completely "dry up" the political Euphrates (Rev.

16:12), as to bring Turkish independence to an end. This will be followed by a Catholic-Communist confederacy, which shall have the effect of welding into one, the diverse metals of the image. It shall then stand upon its feet.

With the blessing of the Pope, the Russian Gog will move south, through Israel to Egypt. He will then be drawn to Jerusalem to battle (Zech. 14:1), which city will fall to his power. Only the intervention of Christ will save the Jews in the land from annihilation. The Lord, in company with the Redeemed, will supervise the overthrow of Gog's power, and will free Jerusalem from his grasp. The destruction will be so devastating as to break the military might of Russia. The "great city" will be divided into three parts (Rev. 16:19), answering to the military (dragon), religious (false prophet), and political (beast) sections. Russia will head the first; the pope will represent the second; and the common market will answer to the third.

The military might of Russia having been overthrown by the intervention of Christ at Jerusalem (Zech. 14), papal Europe must next be conquered. The nations of the ten horned beast

will prepare to resist the demands, and reject the ultimatum, of the Lord Jesus as King of Israel.

They must then be conquered, and "this honour have all the saints" (Ps. 149). The military contingent of the Redeemed will move against the nations that have resisted the divine mercy, in order to compel their obedience. He shall "rebuke strong nations afar off" (Micah 4:3). "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful" (Rev. 17:14).

Therefore, there will be three stages in Christ's conquest of the nations: (a) — the overthrow of Gog; (b) — the overthrow of Rome; (c) — the overthrow of the political power of the ten kings.

These three stages are represented by the three stages in the destruction of the image.

We make these preliminary notes this month, and will give further consideration to your question (God willing) next month. Other readers who care to discuss these matters with us are welcome to do so.

— Editor

PLEASE DRESS CORRECTLY

A notice for tourists, displayed in the Immigration Department, Penang, reads as follows:

"Malaysia welcomes *bona fide* tourists but not hippies. You are therefore advised at all times to dress, observe and live decently in hotels as becoming a *bona fide* tourist.

"If you are found dressed in sloppy, dirty or indecent clothes, or living in temporary or makeshift shelters, you will be deemed to be a hippie.

"Your *visit pass* will be cancelled and you will be ordered to leave Malaysia within 24 hours, failing which you will be prosecuted under the Immigration laws.

"Furthermore you will not be permitted to enter Malaysia again."



NO PLACE FOR COMPLACENCY

Reports of earthquakes, droughts, political violence, international intrigue, Russian ambitions, Middle East developments, not to mention increasing crime, permissiveness, and blasphemy are so common today that the danger exists of the mind becoming immune to the significance of such things. This can then lead to a state of complacency such as Israel manifested in the past. The Israelites witnessed the plagues poured out upon Egypt, saw the opening of the Red Sea, were led by day by the cloud, and overshadowed by the fire by night; they were given manna to eat, water to drink, and were protected from their enemies. Yet that generation perished through lack of faith. Paul cites such as a lesson for us when he wrote, "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). The example is appropriate to our state. It demonstrates that though we might have knowledge, and may witness miracles (cp. Rev. 16:14), we yet can lack a saving faith. And faith is essential (Heb. 11). The signs indicate that we stand upon the threshold of the return of the Lord Jesus Christ, on the eve of "the time of trouble such as never was" (Dan. 12). Therefore, Paul's exhortation and warning should be heeded by all: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:21). In Yahweh's merciful longsuffering, let us make our "calling and election sure," developing a faith and love such as Christ will want to see in his followers when he returns (2 Tim. 4:8). The signs indicate that the matter is urgent.

British Warning

Both the Prime Minister of Australia and Mrs Thatcher, opposition leader for the UK, warned of the rapid expansion of Soviet naval power recently. Mrs. Thatcher commented: "You ignore the potential risk at your peril." The lion powers are not altogether bewitched by the Soviet's ruse of *detente*; though, when the crisis comes, they will be no match for its power. The British forces will be humbled by those of Russia (Dan. 11:41-44), and will be restrained by Yahweh (Isa. 2:16; Ps. 48:7), as part of the program that "no flesh shall glory in His presence" (1 Cor. 1:29). Gog, having accomplished all that Yahweh has mapped out, "shall be broken without hand" and "shall come to his end, and none shall help him" (Dan.

8:25; 11:45). Meanwhile, the rapid increase in the Soviet power serves as a salutary reminder of our involvement in the purpose of God, both in our personal judgment, as in the judgment of the nations by the saints (Psa. 149:9).

In a recent article in the *Adelaide Advertiser*, Denis Warner reported:

"Peking says that Western Europe is in the Russian sights. Convinced that the Russians have a master plan for world domination, both the policy makers in Peking and the strategic analysts are at continuing pains to warn the Europeans of the danger of detente."

"Detente" is the term given to the relaxing of international tension. It is the title given to Russian plans for "peace." In that regard, it is significant that this was foretold by Daniel 2500 years ago.

Referring to the Russian power established in Constantinople, the prophet declared: "By peace he shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:25). Peking is alert to the impending trouble and crisis; what of ourselves?

Terror Incorporated

Writing under this title, a journalist has revealed the extent of terrorist activities throughout the world, all largely working for the leftist (Communist) aims. He comments: "Whereas once, only individual assassins were able to hire out their skill for fat fees, together whole cadres of professional hit-men are graduating from fully-fledged murder, hijack, and sabotage schools in North Korea, Vietnam, Cuba, Communist China, Russia and most countries of eastern Europe — in other words, from respected members of the United Nations, some of those representatives even sit on the prestigious Security Council." Such is the method by which man would obtain his way — at the end of a gun-barrel. Nevertheless, the violence of this age was predicted, and though we are saddened by evil, we rejoice in the knowledge that it will one day be replaced by a form of rule in the earth, that will reflect the glory of God whilst providing for the welfare of humanity. The earth was "filled with violence" in the days of Noah (Gen.6); and Christ warned that the "time of the end" would see a repetition of such conditions (Luke 17:25-30). We, therefore, rejoice in anticipation of that which the signs herald. Paul predicted the moral conditions of the age prior to the Lord's

return (2 Tim. 3:3), and we see evidence of the truth of his words today. Isaiah prayed for the outpouring of divine judgment upon such a system, stating that only when that takes place will man "learn righteousness" (Isa. 26:9-11; 32:5-6).

The Irish Ulcer

The Irish problem has been a thorn in the side of Britain for many years, and now we learn that the problem has been accentuated through the action of Libya in supplying weapons to Irish terrorists. It is claimed that Libya has done this to embarrass the British government. At the same time, Libya has clearly aligned her interests on the side of Russia, which likewise must find the Irish problem helpful to its cause. Ireland seems to be linked with those countries that will refuse to bow before the Lord Jesus Christ, when he, as Yahweh's representative on earth, shall "roar out of Zion, and utter his voice from Jerusalem" so that "the heavens and earth shall shake" (Joel 3:16). Predominantly Catholic, Ireland will give her allegiance to the harlot, and proclaim the Lord as antichrist. However, she will be brought into subjection by the Judgments of Yahweh (Jer. 25: 31-33; Psa. 2). The violence and bloodshed of the two religious wars at present raging — in Ireland and in Lebanon — is a disgrace to the principles of religion endorsed by the combatants. How different to that "peace of mind which passeth the understanding of man" which the Lord promised, and which we can enjoy as we have communion with the Father and the Son.

Our Concern

Our concern at this time should be with ourselves and our families. World events are such as they should be at the time of the end. We have been warned of them in the Word, and know what they portend. There is a need that we be ready for what the future will reveal, and that we are found educating our children to that end. We await the return of Christ, and the consummation of Yahweh's wondrous purpose to overthrow all governments and bring all the world into subjection to the Lord. Let us exercise ourselves wisely, using the talents we have been given in such a way that when Yahweh arises to judge the world, we may find comfort (Isa. 26:20-21), and glory (Rev. 5:9-10) in the presence of the Lamb.

—W. McAllister (Woodville).

THIS MONTH'S

Bonus Issue

Further suppliers of the *Herald Of The Coming Age* included with this issue, and entitled: "*Israel: Miracle of the Middle East — God's Witness to Humanity*" are available at the following rates for 100 copies:

U.K.—£3.60; Canada & USA — \$7.25; Sth Africa — R7.25; N.Z. — \$ 7.25; Australia \$3.50. Please add postage, and direct order to your nearest Logos agent. Supplies in Canada can be obtained from Bro. A. G. Bull, 1022 7th Avenue, New Westminster B.C., Canada V3M—2J5.

The subject matter of this issue should make a good title for a public address, and special brochures are available at a cost of \$20 per 1000 — including a reply-paid card, and postage.

INTERLINEAR BIBLE

We hope to have available shortly, the complete Bible in Interlinear form, providing the Hebrew text of the O.T. and the Greek text of the N.T. together with a word for word translation in English, and an English translation. This will be issued in a cheap single volume book, or in a four volume edition. Such a production has been hitherto unprocurable — except in portions of the Bible, such as the N.T. etc. To have the whole Bible in such a form should be of immense value to Bible students. We hope to set forth further details next issue.

APPRECIATION

We acknowledge with grateful thanks, the following freewill offerings made which materially assist us to maintain and extend the work already being attempted. The amounts are not listed, but the acknowledgments show that whatever has been sent has been received. We appreciate the "widow's mite" as much as larger amounts.

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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*

- J. Thomas.



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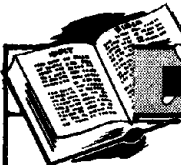
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Pause & Consider

The prophetic Scriptures reveal that *detente* will dull the minds of the nations, and will contribute to their ruin in a “time of trouble such as never was” (Dan. 12:1). Amid such conditions, we make our way as “strangers and pilgrims” in the earth. We should see clearly the transient value of those things for which men strive to the exclusion of the Truth. The purifying of faith under trial will bring far richer rewards than if we gave all our time striving for the “gold that perisheth.” Events in the earth reveal that the consummation of the divine purpose is at hand. Let us, therefore, “lay up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life (1 Tim. 6:19).

W. McAllister (Woodville).

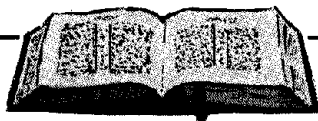


Thought For Meditation

Pray Without Ceasing

No man will reach the kingdom without prayer, and prayer to be effectual must proceed from lips which are sincere and upright (Psa. 145:18). God will not hear men who keep not His commandments' (Pr. 15:29; Psa. 66:18). The prayers of the disobedient are worse than useless: they are an abomination in God's ears (Prov. 28:9). Let us then examine ourselves, and pray simply, fervently, unceasingly. The Bible is full of encouragement in the matter of prayer. Hannah prayed for a child, and got one (1 Sam. 1:11,20). Abraham's servant prayed for a wife for Isaac, and met with a response (Gen. 24). Hezekiah asked for longer life, and received it (Isa. 38). David petitioned help from his enemies, and was answered. Therefore there is power in prayer. But someone may say "I have often prayed, and obtained no reply." What of that? Has not God coupled with his promises an intimation that at times He will refrain from answering prayer? No prayer will be heeded which is opposed to His will (1 John 5:14). Can we not trust God to choose for us in the things that we should receive? Much that is beyond the power of finite man to see and grasp has to be taken into account before his prayer can be answered. We sometimes forget this when things do not go just as we would wish. Let us remember too, that this is a day for walking by faith, and that all prayer is answered in harmony with this divine arrangement.

— A. J.



THE TWO SEAS

As we ponder the many years of our association in the truth, the joy of mutual labour, the giving and receiving of help on our way to the Kingdom of God, we are reminded of John's words: "Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God" (1 John 3:1). The question remains, however, What manner of Christadelphians are we?

The Two Seas Of Jordan

Recently, we were deeply impressed by an article we read describing the Holy Land. The writer declared: There are two seas in Palestine. One is fresh and fish are in it. Splashes of green adorn its banks; trees spread their branches over it and stretch their thirsty roots to sip of its healing waters. Along its shore, children play, as children played when Jesus was there. He loved this sea. He could look across its silvery surface when he spoke his parable. On a rolling plain not far away, he fed five thousand people. The river Jordan makes this sea with its sparkling water from the hills. Men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The same river Jordan flows south into another sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers

choose another route unless on urgent business. The air hangs heavy above its water, and neither man or beast, nor fowl will drink. What makes the difference between these two neighbour seas? Not the river Jordan, it empties the same good water into both. Not the soil in which they lie, not the country round about. *This is the difference:* the sea of Galilee receives but does not keep the Jordan. For every drop of water that flows into it, another drops flows out. The other sea is shrewder and selfish, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop of water it gets, it keeps. The sea of Galilee gives and lives. The other sea gives nothing. It is named the *Dead Sea*. There are two seas in Palestine; as there are two kinds of people in the world.

The Allegory

What a striking lesson! In

every Ecclesia, there are two kinds of Christadelphians: one that receives and gives in return; the other that receives merely to keep to hoard. As in the case of the two seas, so it is with us. The water that figuratively flows into our hearts, is that living stream, even the water of life. It is not only designed to energise our spiritual man at the present, but provide everlasting life in the future. It will do so *if* we make proper use of it.

We have been invited to drink of this water:

“Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat. Yea, come, buy wine and milk without money and without price. Why spend money for that which is not bread, and your labour for that which satisfieth not? Hearken unto Me and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David” (Isaiah 55:1-3).

The Lord explained the qualities of this water to the woman of Samaria. He declared:

“If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water” (John 4:10). . . . **“Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life”** (v.14).

Receiving And Giving

Like the first of the two seas of the Land, we must not only receive, but also give. Let us suppose that we knew of a secret cure for cancer, or heart trouble; would not we feel obligated to tell the world of it? We have such a secret in the Gospel. It

provides a lasting cure for even death itself. It is described as the water of life, and is offered without money and without price. It flows freely from God's word. As we absorb it, we should allow it to course through our hearts, and out to others. Do we give ourselves to such service? Are we eager and unselfish in sacrifice in our endeavour to offer it to others? Or does it remain in our hearts, to stagnate and die, like the Dead Sea in the Land?

The Lord exhorted: **“Freely ye have received, freely give.”** In line with that, the words of the hymn fit perfectly:

*Ye who have the truth received,
By God's grace to you revealed;
Should you dare to keep it back,
Ye the rich reward may lack.*

The parable of the talents illustrates the point we wish to make. Jesus declared:

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and another one, to everyone according to his several ability, and straightway took his journey” (Matt. 25:14).

On his return, the man took account of the actions of his servants in his absence. He commended those who had gained by trading saying, **“Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”**

What a joy to hear such words from the Master! What else would matter in that day? Of what value will seem the things of this life which now seem

so inviting and alluring, in comparison with that which we will receive from the hands of our Lord?

What is the secret of such success? The Sea of Galilee illustrates it: it is found not merely in receiving, but also in giving the living water.

But the water we give must be pure. We receive it pure and holy from the throne of God, and we must preserve it from pollution. Modern conditions show how easily water can become polluted, and instead of being a source of life, become a source of death. What would happen to a city, if those in charge of its water supply grew careless of pollution problems. How many times, in the history of truth, have pollution problems arisen? More than half of the clauses of the BASF would have been destroyed if the challenge had not been resisted, and brethren had refused to have the water of life polluted.

Experience has taught us that carelessness in maintaining the purity of water can cost lives at the coming of Christ. Let us not avoid our duty in that regard in connection with the water of life. Have we done our best to keep it pure from pollution?

The record in Matthew 25 reveals a further way in which we can help circulate this water. A group is represented as being welcomed into the Kingdom, because, as the Lord says: "I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; in prison and ye came unto me."

In context with this statement, the Lord added: "Inasmuch as ye do it unto the least of these, my brethren, ye did it unto me!" Christ will bless those who not only hear, but do (Matt. 7:24-27).

Stagnating In The Truth

Consider again the cause of the curse that resulted in the formation of the Dead Sea. It was not always as it is today. Lot saw the place as green and flourishing. By its shores were a number of prosperous cities, including Sodom and Gomorrah. But they were cities described as "wicked and sinners before Yahweh" (Gen. 13:13). The judgment poured out upon them illustrates that which will be experienced by the wicked. But notice that it was their wickedness, that polluted the waters of the lake that afterwards was called the Dead Sea (cp. Gen. 13:10). God's curse rested upon the land as it will rest upon all those who allow the precious water of life to stagnate in their hearts, so that it refrains from flowing out to those about them.

Further, is it not significant, that the great source of war material known to man is today found in the water of the Dead Sea? This is suggestive of the wages of sin, which is death. Moreover, many fatal diseases are found in stagnant water that is not guarded against pollution: Malaria being one such example. Let us beware of being carriers of death rather than life in that which we offer to others.

Consider the same idea as expressed in the parable of the sower. The same seed fell on

every type of ground, but the growth varied. Some died almost immediately; others lasted a short while only to be choked with weeds of deceit. Such did not lack earth: it had plenty of depth, but also plenty of competition — in the weeds were allowed to flourish.

Our presence at the table of the Lord indicates that our roots are in the earth; but that is no guarantee of real fruitfulness. Weeds must be eradicated to be sure of acceptable growth and finally, fruit.

The Need Of Action

The Scriptures present the acceptable servant of Christ as being a person of action. He is likened to a soldier, fighting the good fight of faith, and laying hold on eternal life; as a runner, looking unto Jesus Christ; as a plant growing in grace and in the knowledge of the truth. The exhortation is to be constant, pressing towards the mark for the prize of the high calling in Christ Jesus.

If there is any doubt as to what is expected of us as servants of the Lord Jesus Christ, think of the example that he left us to follow. Study his life, his words, his humble, loving deeds. Meek and compassionate, he spent all his time and energy helping others. He went about the cities and villages, healing the sick, preaching the gospel. His tolerance for the weak, his disdain for the proud and haughty, his condemnation of evil in every form, outline his life in vivid contrast to that of any other persons who have ever lived on this earth.

Our Saviour is a refreshing, vital fountain-head of living water coursing from the throne of grace, ready to satisfy the thirst of whosoever desires to drink therefrom. Truth did not stagnate in his heart. His words of grace and truth came forth as springs of living water. Even his enemies had to admit, "Never man spake man like this man." As the hymn has it:

What love through all his actions ran,

What wondrous words of grace he spake!

How gracious and appealing is the invitation extended to us: "And the spirit and the bride say come. And let him that is athirst come, and let him that heareth say, Come. And whosoever will let him take of the water of life freely."

There are references to both living and dead Ecclesias in *The Apocalypse*. In some Ecclesias only about 20% are active in the work, which is regrettable. Other Ecclesias manifest a unity of belief and action, and a spirit of love and co-operation. Let us ever strive for the latter.

There will be no shortage of water in the Kingdom of God. The problems of pollution will be over for good. John records:

"And he shewed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the wood of life which bare twelve manner of fruits, and yielded her fruit every month, and the leaves were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle,

neither the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. 22:1-4).

Meanwhile we are custodians of that living water; its purity and availability is in our hands. We must keep it untainted and

fresh, preserving it from the influence of this present, permissive, evil age; and so seeking the crown of righteousness which the righteous judge shall give his approved servants in that day.

— C. Wolfe (USA).

Exposition



ANASTASIS

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? (1 Cor. 15:12). The oft-quoted verses in 1 Corinthians 15 are not only a dynamic statement of the basic principles of the Truth (Christ's death, burial, and resurrection "according to the Scriptures") — they are a splendid example of how that good can come out of evil.

Benefits Of Controversy

Had not the Corinthian Ecclesia been troubled by some denying the doctrine of the resurrection, we might not have received this wonderful analysis of truth. As it was, Paul met not merely a perversion of apostolic teaching, but a *denial* of the basics of a physical rising again from the dead.

Many elements in Corinth contributed to this error. There were the Sadducees, denying any after-life. Some Athenians who mocked. Epicurean philosophers with their principle: "Let us eat, drink and be merry, for tomorrow we die."

Then the Holy Spirit acted to cut out this cancerous growth; but how?

First, by giving resurrection its rightful place as being part of the original gospel of truth — "by which ye are being saved" (v. 2). Then by setting out the implications of this.

We are indebted to Ellicott's analysis of the chapter. He draws attention to the logical reasoning of Paul, moving from one point to another.

■ The doctrine is first proved by historical facts (vv. 1-15).

■ It is then demonstrated as truth by revealing the moral consequences involved in the denial of it (vv. 16-28).

■ Apostolic endorsement of it is shown by actions stemming from a belief in it (vv. 29-34).

■ The analogy of nature is finally drawn upon to provide a practical illustration of it (vv. 35-53).

■ Then follows the song of triumph (vv. 54-57), and words of exhortation (v.

58), appropriate to the glorious hope thus set forth.

Doctrine And Devotion Combined

Brother Thomas wrote extensively upon the resurrection, and we profit by a consideration of his writings. Our intention, however, is to consider the broad panorama, so that by private meditation we might be filled with a deeper faith. It provides a veritable Everest of both doctrine and devotion, that we must slowly climb, to view the glorious vista beyond. Not only will it set forth for us the consummation of our hopes; not only will it enable us to see how we will be united again with those we have loved in the truth and who are now sleeping in Christ; but it will provide comfort and consolation for every difficult situation that we might be called upon to face.

A major point to be emphasized is that it is *Resurrection* not re-creation that is taught. The basic word *Anastasis* denotes in this context *the rising again of that which was buried*.

We like this vital distinction, because it brings us closer to that vast host of sleepers who are waiting the "rising up" again in life. The contrast between resurrection and recreation can be seen when considering the formation of Adam. Then, God took the elements of the earth and made that which had not before existed. But in resurrection, God will call forth those now asleep, whose identities and characters have already been formed, both good and bad. Daniel sets the scene in Chapter 12:2: "Many of them that sleep

in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt."

Those thus sleeping accepted the fact of death, yet in that very acceptance, they echoed the patriarch's faith, "I shall be satisfied, when I awake, with Thy likeness."

The Chapter Analysed

The historical facts are unsailable bastions of truth. Paul begins his evidence with Cephas; then the apostles; followed by the five hundred and more who all saw the Lord at once. What further evidence of a physical resurrection is needed?

On the basis of the historical facts, the moral consequences are considered (vv. 16-28). If Christ be not risen, then it follows our personal faith is void, and those asleep in Jesus are perished for ever. On that premiss there is no future, and hope in Jesus is limited to a brief span of about seventy years measure. In that case, we are of all men, most miserable. The limitations of the present have no compensations in the future. We face perishing, with that never attainable horizon blotted out by death.

But what balm issues from Gilead! See (v. 20) how Paul turns from the deadness of winter right on to the brightness of harvest time, and presents Christ as "the firstfruits" both of those now asleep, and awake.

Then back to Eden, with the spotlight on two federal heads. The first Adam who, through transgression, turned on that

mighty avalanche of death, is contrasted with the last federal head, even Jesus, whose perfect obedience not only dammed up that river, but by his death, resurrection, and ascension to heaven caused the river of life to freely flow.

The statement, *Then cometh the end*, taking us beyond the millenium (vv. 24-28) seems out of place here. One would expect this crescendo at the completion of the exposition. But the mighty rushing wind of Inspiration swept Paul on to make the statement at that point that we might share with him the wonderful consummation. We are given a microscopic view of the labours of the Lord through the millenium, as he puts down all rule, authority and power; and reigns supreme as conquerer of every evil, even death itself.

In v. 26 we are given the obituary of the 7000 years of death's reign. It is supplied in the stark statement: *The last enemy that shall be destroyed is death.*

Yet even more is revealed in the following verses. Here creation reaches its culminating point, for, at that moment of great triumph for the son, through whom such an event was made possible, is himself made subject unto the Father, that "God may be all in all." As finite beings, we cannot begin to understand this state, much less explain it. We can however, look to the past as a guide to the future. When Solomon stood with the nation at the dedication of the Temple, and presented Israel to the Great Architect, we have a type, the merest shadow, of that day of supreme glory

when the King of Kings will present all flesh to the Father in the future Temple in Zion, and indescribable glory will encircle this planet.

To the Apostles, doctrine was not something merely to be believed, but something to act upon. The practical response of belief in the doctrine of a physical resurrection is thus set forth in vv. 29-34. Our circumstances are different to those of the Apostles, but, nevertheless, faith in a resurrection must find reflection in action. Our hope is in the future, and our attitude today must be governed by that fact.

In vv. 35-53, however, we are brought up with a jolt. Our attention is drawn to the entrance of the doubter. A word of three letters, *but*, is sufficient to drag us away from the contemplation of future glory, or of present faithful striving, to the arena of controversy and confusion.

"How are the dead raised up, and with what body do they come?" These faithless questions of doubters are met with the response: "Thou fool (or foolish one)!" As if Paul replied to the disputers in Corinth: "You, who with your own hand sow seed, to ask such a question as that!"

He showed, by the analogy of nature itself, that a resurrection of body is possible, how substantial identity may be preserved in a variation of form. Ellicott comments:

"Notice he does not here *prove* anything, because no analogy can be regarded as conclusive argument. The object of an analogy is to show how a difficulty is not insuperable. So, the fact of a buried seed into flower does not, and

cannot, prove that a man will rise; yet it does show that the objection raised is not a practical difficulty. So, it is verse 37 that sees the light of truth shining forth in that glorious truth: 'God giveth it a body. . .'

“Three central facts here:

a. The seed is sown in the earth — and man is born into the world;

b. The seed dies and decays — and man dies.

c. The seed grows through its very decay — and man rises through death.

“The crux is seen in the fact that identity of matter is preserved amid variety of form; the personality remains the same:

now, in corruption; then in incorruption;

now, in dishonour; then in glory;
now in weakness; then in power.”

We ascend the high slopes of this spiritual Everest in Vv. 50-53. We consider the instantaneous change from corruption to incorruption. Here, alas, some have strayed in preaching the false doctrine of immortal emergence, and we are grateful to Brother Sargent in setting forth a key to this apparent mystery. He wrote:

“Here, Paul is not merely discussing the emergence of a body from the grave — he is speaking about a resurrection to life. So, no need to talk of judgment, and when he said, ‘the dead shall be raised incorruptible,’ he is using *verbal shorthand*, as it were, to contain *all* he had previously said on the act of raising. It is a preparation, as e.g. in the case of David whom God said, ‘He had raised up;’ that raising up was not instantaneous, because it described a process, via the natural body, and all the steps towards a spiritual body, via belief; faith; baptism; and a constant walk.”

A Glorious Future

Thus it can be your hope and mine, to be numbered with those redeemed ones, who will be restored to an even better state than that which Adam had before

he fell. At that day, we shall be more than “unfallen Adam,” we shall be made like unto the last Adam, our blessed saviour, “for we shall be like him.” All the worthy will be there. Those once asleep, will mingle with those still alive, and after acceptance, shall be eternally dedicated to the Father in the final place of worship in Zion. Then shall ascend the united shout of joy:

“Death is swallowed up in victory;

Oh death! where is thy sting?

Oh grave! where is thy victory?”

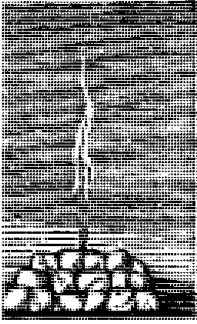
The response will be: “Thanks be unto God which giveth us the victory through our Lord Jesus Christ.”

The final verse forces home the exhortation. Slowly we have descended the spiritual Everest, and Paul uses one word to bring us back to earth and our own responsibilities in Christ: “*Therefore* my beloved brethren. . .”

He includes all the family here. He calls upon each member to observe that because he has contemplated the mighty work of God in bringing forth from the grave those jewels He so values; because he has walked in that wonderful workshop, and anticipated the stages of growth to final perfection, “Therefore be ye steadfast, unmoveable; always abounding in the work of the Lord.”

But why? Because having anticipated the finished product in Jesus, such should know that labour in the Lord is not in vain.

— J.A. Swaish (Wales)



Sin And Sacrifice

MADE SIN FOR US

“He made him to be sin for us, who knew no sin; that we might be the righteousness of God in him” (2 Cor. 5:21). How is this description of Christ to be reconciled with the fact that he was the lamb of God without blemish, that is, without sin?

Meaning Of The Term “Sin”

When Paul wrote that God made Jesus “to be sin for us who knew no sin,” he obviously was referring to the nature of the Lord which was identical with that of those whom he came to save.

Some find a difficulty in this, and try to explain such references in a manner so as not to adversely reflect upon the Lord’s nature. They claim that the expression should be used in the sense of *sin offering*, or that the Lord was “made sin” at the time when he was “made a curse for us” (Gal. 3:13), which they claim was when he was crucified.

But even granting the meaning of *sin offering* as being warranted in this place (which we are not prepared to do), there are other places where the Lord is so aligned with sin that such an explanation will simply not fit. For example, Romans 6:10 declares that Christ “died unto sin once,” and certainly, neither *sin offering* nor *transgression* would be appropriate in such a statement. As to the second explana-

tion, how can the crucifixion of the Lord be identified with sin in the sense of transgression? Does not Paul write that Christ came into the world for the express purpose of dying to save sinners (1 Tim. 1:15)? Was not his offering the culminating point of his life’s service to the Father? Did not he, himself, declare that he received a commandment from the Father to lay down his life (John 10:18)? Did he not explain: “Therefore doth my Father love me, because I lay down my life, that I might take it up again” (John 10:17)? How can an action that is required of God be described as sin!

Truly Brother Roberts wrote: “In submitting to the death of the cross he was not a transgressor, but an obedient Son doing what his Father required of him.”

Reference to “sin” as found in such places as 2 Cor. 5:21 and Romans 6:10, clearly reveal that the word “sin” as used by the inspired penman, does not always mean “transgression of law.” If it did, then it would be

impossible for God, by the sacrifice of His Son, to "condemn sin in the flesh" (Rom. 8:3), or for "our old man (the flesh) to have been crucified with him that the body of sin might be destroyed" (Rom. 6:6). Nor could Jesus have "borne our sins in his body on the tree" (1 Pet. 2:24). How would it be possible for the Lord to bear our actual transgressions in his body on the tree?

What does Peter mean? Although Jesus was "without sin" in the sense of transgression, he possessed a nature identical with that of those whom he came to save: a nature that is the seat and origin of sin: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, murders, thefts, and so forth. . . . all these evil things come from within, and defile the man" (Mark 7:20-23). The same nature that erupts into actual transgression on the part of mankind was possessed by the Lord, but he kept in check its impulses, by drawing upon the strength made available to him from God. In that way his crucifixion resulted in the destruction of the "body of sin;" the "putting away of sin by the sacrifice of himself" (Heb. 9:26); or the destruction of that "which was the power of death, that is the devil" (Heb. 2:14). He conquered the devil in life, and silenced it through death.

For *the devil* is the term expressive of the lusts of the flesh, to which the Lord never gave way. When his body hung lifeless upon the cross, so also

did the desire of the flesh. Having figuratively put them to death in life, he literally did so in submitting to crucifixion. His sacrifice was representative, on our account, graphically setting forth the ideal towards which we must strive. Therefore, Paul taught: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Although Jesus was "without sin" in the sense of transgression, he possessed the nature which is the root cause of sin, which is, itself, subject to death because of sin at the beginning. In this sense, his crucifixion was a putting of death of the "body of sin" (Rom. 6:6), or the destruction of that "which has the power of death, that is the devil" (Heb. 2:14).

How Sin Was Borne By Jesus

Peter taught that the Lord "bare our sins *in* his own body on the tree" (1 Pet. 2:24).

Several points are important to understand. Firstly, the preposition "in" is from the Greek *en*, and signifies "within" a thing. In some way, "our sins" were represented in the offering of the Lord.

Secondly, the Lord was not a sinner in the sense of being a transgressor. He never gave way to the flesh. Therefore, it was by representation only that the words of Peter can be understood. Orthodoxy, of course, say that in some mystical way he actually bore all our sins on the cross, and as a substitute paid the penalty due to sinners who might approach God through him. This is demonstrably unsound, be-

cause if it were true, such should not die at all (orthodoxy teaches the false doctrine of the immortality of the soul), whilst he, having paid the penalty due to sin, should not have been resurrected from the dead.

Thirdly, the plural term *sin* is used, and in some way, "our sins" must have been found "in" the body of the Lord when he was crucified. In what sense could that be said?

At this point, John comes to our rescue, reminding us that sin takes three forms: "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:15). Moreover, he tells us that such as "not of the Father." Here the preposition is *ek* governing only the Genitive case of the verb, denoting the origin of an action or a thing. John therefore is telling us that the threefold forms of sin (*sin* in the plural) into which categories all sins can be placed, did not originate from the Father. From where did they originate? In the beginning, lust was inflamed, or aggravated, by the teaching of the serpent, which thought and taught in accordance with the mind of the flesh unilluminated by God. Though Adam and Eve, before sin, had desires, they were governed by the Word of God, and therefore channelled along a legitimate course. The serpent's philosophy broke the bounds of such, and aroused in Eve the lust of the flesh, the lust of the eyes, and the pride of life (Gen. 3:6). As these took possession of her she was induced to an act of rebellion against God's command.

Since then, the threefold av-

enues of lust, or desire, are part of the natural heritage of flesh. They were found latent in the Lord, as is exemplified by the threefold temptation to which he was subjected, but he never gave way to them. When he died, they died, with him; and as all forms of transgressions are but manifestations of one of these avenues of sin, the plural term used by Peter can legitimately and logically apply to the Lord.

Because the lust of the flesh comprise the seat of sin and are an inherent part of human nature, and because they were first manifested in flesh in that aggravated form through Eve adopting the teaching of the serpent and so leading the way to sin, human nature, in that form, is styled *sin*.

It was not always thus identified with sin, because originally it was called *very good* (Gen. 1:31). But after sin had made its appearance, it was no longer thus designated, but the very reverse. Thus, God, Who before sin pronounced man to be "very good," afterwards declared: "The imagination of man's heart is evil from his youth" (Gen. 8:21). Even the Lord refused the appellation as applying to himself, declaring: "There is none good but One, that is God" (Matt. 19:17).

The following testimonies explain each other:

"God sent forth His son made of a woman" (Gal. 4:4).

"Forasmuch also as the children are partakers of flesh and blood, it became him likewise to partake of the same, that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

"God sent His own son in the

likeness of sinful flesh, and for (on account of) sin condemned in the flesh" (Rom. 8:3).

"He was made sin for us, who knew no sin" (2 Cor. 5:21).

"He put away sin by the sacrifice of himself. . . and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:26,28).

This construction of the language of the Bible enables us to see how Jesus could "put away sin by the sacrifice of himself," as he thereby put off the sin nature, and attained to the divine nature in which the principle of sin does not exist. Consequently, when he returns he will be "without sin," or that "which has the power of death" in his nature. We only have to render the Apostle's words in Heb. 9:28 as they are interpreted by some, to see the folly of their contention. Thus if we are to use the term *sin* only in the sense of *transgression*, we should be compelled to render the statement: "He shall appear a second time without transgression," implying that he was once a transgressor! Or if we use the term in the sense of *sin offering*, we would be compelled to render: "He shall appear a second time without a sin offering," which is wrong, because, as the prophecy of Ezekiel's Temple, and other places, abundantly show, sins will be forgiven in the Age to come through the same offering as they do now. Moreover, at that time, the "one offering" will again be symbolised or represented, by animal sacrifice, as the prophets clearly set forth.

The Two Forms Of "Sin"

It is obvious, then, that the word *sin* is used in two principal

ways in Scripture. It denotes firstly, actual transgression; and, secondly, human nature, as being the source of sin. Human nature is given the designation of sin, because the form in which it is found now, came as the result of sin in the first instance.

Recognising sin in its two manifestations, we are in a position to better understand the important words of Paul in describing our state in Christ. We can understand such expressions as *sin that dwelleth in me, the law of sin which is in my members, sin in the flesh*, and so forth. They warn that human nature, the lusts of the flesh, and the seat of sin, will lead to transgression, or *actual sin*, if permitted to manifest its natural tendencies unchecked.

Of Christ it is said that "he died unto sin once" (Rom. 6:10).

What sin was he related to which he had to die? Only sin in its secondary sense: human nature, the natural desires of which must be silenced, or put to death, in order that God might be served without stint. His death on the cross demonstrates that. It shows to his followers that the way to life is through death, for he served God in dying.

And he did so on a representative basis. For, in context with the statement above, Paul makes the observation: "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2). In what sense are we "dead to sin"? Only in the sense that we have figuratively "crucified the flesh with the affections and lusts" (Gal. 5:24), or have "mortified (put to death our members which are upon the earth" (Col. 3:5),

that is, the flesh. Paul, therefore, continues: "Reckon (take into account) ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). He would have us ever to bear in mind that we have figuratively put to death the lusts of the flesh, that we might render obedience unto God. Those lusts of the flesh are given the title of *sin*, identifying human nature with the latter term. In human nature dwells no good thing (Rom. 7:17-18); and all the evil a man does is the result of obeying the natural tendencies of the flesh. Operating upon the brain, it excites the propensities, and these set the intellect and sentiments to work. In the natural sense, the propensities are blind, and so are the intellect and sentiments. When therefore the latter operate under the impulse of unenlightened propensities, the understanding is darkened because of the blindness of ignorance (Eph. 4:18).

Sin, therefore, is a synonym for human nature. Because Christ came in the same nature as all mankind, he was a fit and proper representative sacrifice for sin; for having been obedient in all things, when he died, his resurrection from the dead was beyond question (Acts 2:24).

The term *sin* then being applied in the Bible to the transgressing nature as well as to the transgression of divine law, we can understand how "the

man, Christ Jesus" could "bare the sins of many" (Isa. 53:12) before they were born. In being born of a woman he was "made sin," thus sharing the griefs, sorrows, and suffering incidental to this evil state, the result of partaking of fallen human nature on the account of mankind being helplessly caught in the grip of sin. He conquered over sin's flesh by glorious obedience in life, and dramatised the success of the conquest by submitting to the death upon the cross. By resurrection to glorious divine nature, he set aside the weakness of the flesh in all of its manifestations, and so triumphed over sin and death, that the Father "gave him power over all flesh, that he should give eternal life to as many as He has given him" (John 17:2).

Paul wrote: "He was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The resurrection was the important element in the victory. Any could die, but only one of the human race has so lived as to conquer death by resurrection. The blood of bulls and goats could not take away sin. It required a human sin-bearer who should successfully resist "its incitements from within and enticement from without," and by dying unto sin and rising again to newness of life, triumph over sin, vanquish death, and thus becoming the "firstborn" of that new creation of sinless immortals that, ultimately, will fill the earth with divine glory.

We regret the non-appearance of our diary, poem (*Disappointment*), and a book review, crushed out through lack of space. There has been some competition for available space in *Logos*, and we have several articles in type.



Communication

(In which the Editor holds converse with readers near and far)

Reminiscences Of Israel

"The *Logos* to hand. I was excited by the illustration of the tour group contained in the centrefold. It was my lot to experience the joy of such a visit, and I shall never forget it, as well as the many brethren and sisters we met in the group. I have enclosed some photos taken on tour which should help your diary. Sister Jean has not received her copy of *Logos* as yet, though she gave you her cheque whilst on tour. She is anxious to commence receiving it. Our greetings to the others we met on tour" —D.W. (USA).

*(Your kindness in sending the photos is greatly appreciated. We deeply regret the delay in forwarding *Logos*, and this has now been attended to. Unfortunately, when in Manila, my briefcase was stolen, the most valuable items being personal notes and requests — such as you made. Sister Jean should by now have obtained her copies of the Magazine. We are so pleased that you gained spiritually from you visit to the land on tour, as that is the object that we have in mind when organising such. . . Edit.)*

A Word Fitly Spoken

"Proverbs 25:11 proclaims: 'A word fitly

spoken is like apples of gold in a picture of silver.' How beautiful is that word! How comforting in those moments of despondency that we experience in our walk towards God's kingdom! How we respond to the sympathy or cheerfulness expressed by others. And let us remember, to offer sympathy or cheer to others in need costs us nothing but the effort. However, it cannot be properly given unless we have a proper feeling for the other. If words of sympathy actually hide a feeling of resentment, they are hypocritical, and known of God as such. Let us make the effort to overcome such an attitude. What is this world's troubles worth compared to life eternal with the Lord. So let us think thoughtfully of each other with true compassion and love in our hearts, caring for each other, in a manner honouring the Lord. We have nothing to lose by so doing, and everything to gain" — R.M. (Qld).

(If there is resentment against another in our hearts, the manifestation of true love demands a real effort. We must give up natural feelings of antipathy perhaps, and some would rather give up money than that! But the effort is well worth while, and brings with it a peace

of mind that passeth the understanding of the natural man. . . Edit.)

God Answers Prayer

"We (my sister and I) thoroughly enjoy reading *Logos* and *Herald Of the Coming Age*, as well as *Good Company*. I found the enclosed poem very helpful, and pass it on to you for the benefit of others:

*He answered my prayer;
Not in the way I sought,
Not in the way I thought
He ought,
But in His own good way and I can see
He answered in the fashion best for me.
And I am glad that I have such a share
In His parental love and tender care
That He answers me, and answers prayer.*
—M.G. (Canada).

Articles For Publication

"We find both *Logos* and *Christadelphian Expositor* interesting and helpful in education and in the strengthening influence of the Truth. By inviting, indeed urging, careful attention to the thoughtful study of the Word, you are encouraging the brotherhood to take the only power that will see us through increasingly difficult times, which, like those preceding AD 70, sees the

love of some waxing, and if not yet cold, certainly lukewarm. Perhaps you might be kind enough to advise us on your requirements for articles submitted for publication." —N.R. (NSW).

(Articles for publication, should be the product of thoughtful exposition of the Word, set forth with an economy of words, and a breadth of understanding. The process should be: study the Word, think upon it, write upon it, reduce your words to a minimum, consider carefully the implications of any statement, type the article out in double spacing with a nice black typewriter ribbon in your machine — and send it along. We shall be pleased to receive any such contributions. . . Edit.)

Family Study

"We derive great pleasure and spiritual gain from your publications, and have been taking the children through Genesis with the aid of the *Expositor* and encouraging them to mark up their Bibles. We reserve every Saturday night for the purpose." —B.H.(W.A.)

(We could receive no greater encouragement than such a statement as yours. There is strength in the Word adequate to combat the evils of the present age. A home based upon reverence for it, and in which the children are encouraged to respect and understand it, is a bastion against the wickedness of this permissive age. As we see the growth of evil and, unfortunately, detect some of its influence within Ecclesias, we become deep-

ly concerned, and re-echo the prayer of John: "Even so come, Lord Jesus," Meanwhile your action is a wise one. In this age of affluence and materialism, the greatest heritage we can give our children is an understanding of the Truth and an appreciation of it. . . Edit.)

Anonymous

"Enclosed is a cheque for \$40 which I wish you to receive as a donation to help in the cost of publishing the various books. It is not much but it will help a little. *Logos* is greatly appreciated in this family" (unsigned).

(We deeply appreciate the generous donation you forwarded anonymously to us which materially assists us to maintain and extend the work being done. We thank you for your brief word of encouragement. . . Edit.)

Apocalypse Epitomised

"You have advertised *The Apocalypse Epitomised* as available. We would love to obtain a copy if it is possible. Unfortunately there is none in our Ecclesial library. We found the booklet: *How Christ's Coming Will Change The World* splendid and encouraging reading; and Bro. J. Hensley's article was also very helpful. In fact, we find *Logos* both interesting and varied in its contents. We receive a thrill reading your "tour" adventures, even though you claim that you are tired of writing them up; so, please do not give up doing so" — T. M.(USA)

(Unfortunately "The Apocalypse Epitomised" is out of print. All copies

in the limited edition we produced were taken up within a month of publishing. The book provides a complete analysis of "The Apocalypse," and verse by verse comments up to and including Chapter 3. We are now preparing subsequent chapters, and hope to issue a further instalment shortly. But, for the moment, we cannot supply any of the previous copies. As to our adventures on tour, we shall try and continue them next issue — God willing. . . Edit.)

The Power Of Persistence

"The purpose of this letter is to offer a measure of encouragement to your workers who assist in producing *Logos*. I recently obeyed the Truth and received the right hand of fellowship. But this was after a long time struggling against the Truth, and demonstrates how that God works in mysterious ways, His wonders to perform.

"I was born to Christadelphian parents who lived in extreme isolation in Nebraska. Because they would have no part in the religious society of the town, the school children would make fun of me. The result was that I became unmanageable, and I was sent away to a girl's correction school. I was, at that age, very bitter and disillusioned with life, and it was twenty-one years before I again saw my father. Meanwhile, my mother had died, and when I found this out, I commenced writing to my father in California. I invited him to come and live with me, but warned

him that whilst I would respect his faith and attitude, I was determined to go my own way. I believed there was a God, and had heard about the return of Christ. But that was about the extent of my religious convictions.

"About 1956, a cousin sent a copy of *Logos* to my father, and he had me order a subscription for him and for *The Story Of The Bible*. However, when they came, I would have nothing to do with them. Nevertheless, one day when I was cleaning his room, I noticed an article that was written by you about your trip to the Holy Land, and being interested in travel, I took it to my study and so enjoyed it, that thief-like I sneaked other copies to continue my rocking-chair tour! I then began collecting *Logos* from the mail box, slipping them out of the wrapper, reading them, and putting them back for the next day's mail. I ventured to read one or two articles, and was drawn to one about the Law of Moses by R. R., and again I removed a book from my father's room, and commenced reading. I became absorbed with *The Law of Moses*. It left an impression on my mind that there was really depth to the message of the Bible. I commenced turning these thoughts over in my mind, as I also gleaned other thoughts you wrote in your four articles.

"Time went by, and illness took its toll on me. But I never lost memory of the things I had read. I sneaked a copy of *Christendom Astray* and then

Elpis Israel from my father's room. My father discovered what I had been doing, and tried to encourage me. But I felt that he was interfering, and withdrew from his advance. He died in March 1973, without knowing that I had ever done anymore to furthering my interest in the Truth. Over twenty years passed before I accepted the truth. My husband, who is an agnostic, but is very understanding, told a friend that he had expected it, but it took longer than he thought it would. I have now a deep love for the truth, and many hurdles to surmount, but with God's help I should succeed, and I have been blessed with an extra strong determination once my mind is made up.

"Another ray of light in my story relates to my best friend and next-door neighbour for 18 years. I had given her several issues of *Herald of the Coming Age*, and after considering them with the Bible, she requested that I teach her the Truth. Because of the need for greater understanding, I was upset to learn that I could not obtain *Expositor* vol. 2 and do hope that you can obtain a copy for me. I also desire a complete volume of the 36 copies of *Good Company*, and would appreciate it if you could obtain copies for me.

"I have another friend who is regularly reading *Herald of the Coming Age*, and is becoming quite interested, so I may be teaching three instead of two. If they only could learn, know and accept the beautiful Gospel mes-

sage, and to appreciate the glorious benefits of being called out for such a purpose. Of course, it is these thoughts that forever keep me mindful of the opportunity I could have lost by my own stubbornness had God not helped me to know the truth. Now, of all the great expectations I have for the future, an extra-special one that is very near and dear to me, and for which I await, is the expression of wonderment and joy that will be on the faces of my parents when we are united again. They will then learn that their prayers were answered — though they thought otherwise. What a great comfort it will be for them to know; what a joy to behold.

"As an added comment, I try to keep at least one piece of the Truth's literature where my husband can get it, and will include the last issue of the *Herald*. He may have a lonesome moment, and take it up some day in secret, and the seed of truth may be planted. God willing. He was very good to my father, and I hope that in time God may have a plan for him in His great purpose.

"Meanwhile, I hope you and your workers will understand that your labour in the truth is not without result. That even so far away in this land of USA, a young sister in the faith, alone in isolation, appreciates your labours. My heartfelt prayers are offered in thanksgiving, both for the help received and your physical wellbeing. I do sincerely hope the time is near for our Saviour's

return. Oh, what a glorious day. I hope this long letter has not bored you, but I desired to share my heartfelt thoughts with you, as your labours, with God's help, assisted me to the greatest experience of my life" — J. B. (USA).

(The above interesting recital surely stimulates all who read it to the value of persistence in the preaching of the Truth. We feel humbled to have been used as a means of bringing to birth a new life in Christ; and we share that pleasure with the loyal co-workers, and readers, whose unselfish labour and generous contributions make this work possible. It is very encouraging in what is often a discouraging and dreary day, to learn of such results as recorded above, and we thank Yahweh for the increase that has come. As to that wonderful moment when the parents of Sist. J. B. will learn to their astonishment that she accepted the Truth, what words can we select to describe it? Surely those of Ephesians 3:20-21: "Now unto Him Who is able to do exceeding abundantly above all we ask or think . . ." In that day, countless redeemed will bow in reverence and joy before Yahweh, as they come to full appreciation of His goodness in their lives. Let us keep our minds on the glorious consummation that it might motivate our actions now. . . Ed.)

The Divine Name

"We find your periodicals, particularly *Christadelphian Expositor*, and *Logos* great aids to the better understanding of the Word of God. With

reference to your comments on Exodus 6:3, I presume to know very little about the Hebrew language, but I am aware that there is no punctuation in the scrolls. Therefore, a suggestion of a brother seems to have merit. He suggests that the last half of the sentence should read as a question: "But by My name Yahweh was I not known to them?" The explanation seems very logical. We pray for the peace of Jerusalem, and for the grace of God to bless us with the quality and quantity of life eternal" — R.A.J. (USA).

(The suggestion that Exodus 6:3 should form a question rather than a statement would solve certain problems, but only at the expense of adding more! For example, if the divine name was known to the patriarchs, why the need to restate it at the burning bush in the manner it is done? And an even more insuperable difficulty: If the name was known by the patriarchs, why did Jacob ask that it be revealed to him, and was denied his request (Gen. 32:29)? We believe that the principles of the Name were recognised, and that God was worshipped by the patriarchs as He who would manifest Himself in people of His choice, without them knowing the Name as it was later revealed. This seems, to us, to solve all the difficulties that admittedly exist. . . Ed.)

A Peanut Farmer For President!

"So much is happening that one almost gives up watching events; but one thing is sure: Matthew

24:37-42 is almost upon us. So let us look up and be ready to speak out firmly against the evil around us. Now we have a peanut farmer as President of the USA! What next? (Dan. 4:17). I have enclosed a few dollars to help in the work" — L.O.R. (Canada).

(You ask, What next? Let us hope that it is a carpenter a s universal monarch! Thank you for your donation. May it help to bring others to the truth. . . Ed.)

The Enemy Within and Without

"Many thanks for a Magazine which shows a little light in the surrounding darkness; fighting the Truth's enemies without, and the fifth-column within. As we take stock of conditions, no wonder Jesus queried whether he would find faith in the earth at his coming. May our heavenly Father bless your efforts; and even so, come quickly, Lord Jesus" — K.M. (Vic).

(The greatest problem to overcome in these closing days of the Gentiles, is the challenge of the world in its habits and thinking. Unfortunately, the environment in which young people live, often rubs off on them, and unconsciously, and unfortunately, they are affected by it. Then we find worldly habits introduced into Ecclesias. There is constant need of vigilance and firm resolve to hold at bay such influences. . Ed.)

Further letters to hand held over until next issue.

MARY: The Studious

“Mary hath chosen that good part, which shall not be taken away from her” (Luke 10:42). References to Mary of Bethany, the sister of Martha, are found in Luke 10:38-41; John 11; 12:1-3; Matt. 26:7.

One of my favourite characters in the Bible is Mary the sister of Martha and Lazarus. Although it has been said that the ideal sister in Christ should combine the meditateness of Mary with the practicability of Martha; I cannot help being touched particularly by Mary's quiet, unassuming manner, and by the love she showed to Christ. This was revealed not only in her attentiveness to his teaching, and her meditative consideration of his sufferings and death, but also in the practical sacrifice she made in order to anoint him with costly spikenard, the fragrance of affection (Song 1:12; 4:12-13).

Mary's Pleasing Personality

We obtain a glimpse of Mary's personality in the record of the death and raising of Lazarus (John 11). Whereas Martha, as soon as she heard that Jesus was come, went out to meet him, Mary remained sitting in the house. This could indicate a shy, hesitating matter, perhaps associated with doubts of personal worth. Martha, the more out-

going, energetic sister appeared to realise that. She went and called Mary, reassuring her, as it were, of Christ's affection, urging: "Come on, Mary, he wants to see you too!"

Then Mary arose quickly (v. 29), or hastily (v. 31), and went to meet Christ. Perhaps she needed that little bit of encouragement to set her emotions free. Certainly she manifested her feelings towards Christ by falling down at his feet; and revealed her love for her brother, by breaking into tears. Did Jesus remain aloof from such signs of "feminine weakness"? By no means. As the mourners wept, so we read that "Jesus wept" (John 11:35). He sympathetically considered the feelings of others, and matched his mood with their's.

Mary's Spiritual Perception

Mary's great strength, of course, was in her extraordinary spiritual perception. This, no doubt, was due to her study of the Word, and her meditation

thereon. She had a greater perception of the sufferings and death of Christ at that stage, than did the others. This is suggested by the Lord's statement in John 12:7. In commenting upon her action in anointing him, he declared: "Against the day of my burying hath she kept this."

How could she have understood what really lay ahead of the beloved teacher, except through meditation upon Christ's teachings, based upon a thorough knowledge of the Old Messiah? Evidently she was a diligent student of the word including the Song of Solomon. This is indicated by her choice and purchase of the spikenard, the fragrance of affection (Song 4:13-14), in order to anoint Christ. She also wiped his feet with her hair, as a type of the bride of Christ (Song. 4:1), laying the symbol of her glory, her hair, at His feet in loving submission to his teaching.

Mary's Practicability

But Mary was practical as well. Having fully understood God's purpose in Christ, she was prepared to act upon it in a practical way. She sacrificed almost the amount that a labourer was paid a year in order to purchase the jar of oil she used to anoint the Lord. This must have eaten considerably into her savings, even if it did not take them all. To do what? What could she possibly do in view of the Lord's approaching death? She knew he must suffer, and she realised that he was prepared to do so. In anointing him, she not only expressed her love for him,

but, at the same time, identified herself with whatever lay before him.

We know from Christ's words that he deeply appreciated her action and the genuineness of her feelings. They were a comfort to him in his sufferings and loneliness: for he was misunderstood in his mission, even by his closest friends, the apostles.

The tragedy of the incident was the attitude adopted by the apostles in regard to Mary's action (Matt. 26:8-10). Their minds were centred on the prospect of personal greatness. They imagined that the kingdom would be then set up, and that they would be elevated to positions of prominence and power. After all, had they not left all and followed him?

There is an object-lesson in this for disciples of every age. Could it not be, that the criticism of the apostles, at the action of Mary, in the house of Bethany, depicts in symbol the recurring situation in ecclesias ever since? How often has an act of tender affection by some, been rewarded by harsh criticism on the part of others! The "whole house" was filled with the savour of Mary's ointment. So the whole of the Ecclesia benefits by those who, in action, display self-sacrificing love for Christ. On the other hand, the cold-hearted form of Judaism that seeks by works devoid of love to obtain a place in the Kingdom of God, neither helps nor encourages.

In course of time, however, the attitude of the apostles changed; particularly when they became more fully acquainted

with Christ's mission. So it is in ecclesias as believers grow to spiritual maturity.

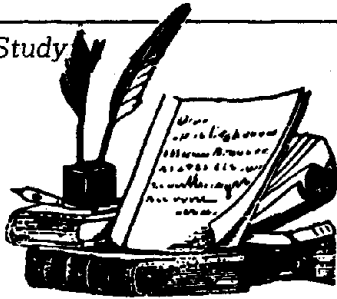
The record states the "Jesus loved Martha, Mary and Lazarus" (John 11). No greater encouragement could be given to any sister to walk in the footsteps of Mary than those words. She revealed many characteristics

that we can try to emulate. Though, like Mary, our attitude may result in misunderstanding, and even rebuke, on the part of some who should know better, let us press on in faith, knowing that an attitude like her's will win the love and approval of Christ in the end.

— I. Dyer (NSW)

Theme For Study

Psalm 18



DAVID'S PSALM OF PRAISE AND VICTORY

Probably the best example of David's poetic genius, and perhaps his favourite Psalm is the one we commence this month. We say this, not because we have any specific reference on the part of David claiming it as such, but found, in almost identical form, in 2 Samuel 22. When David desired to express his gratitude to Yahweh in a song of praise and victory, he did so in the words recorded there, and which find their amended form in the Psalm before us. We shall find the study of it — the longest Psalm in Book One of the Psalter, an exciting adventure in Bible exegesis.

Title Of The Psalm

The Psalm is given as coming from David, and it is prefaced with quite a lengthy introduction:

"A Psalm of David, the servant of Yahweh, who spake unto Yahweh the words of this song in the day that Yahweh delivered him from the hand of all his enemies, and from the hand of Saul; and he said. . . ."

The Psalm, therefore, is the outpouring of David's heart in love and gratitude to Yahweh his Deliverer. David is described as the servant of Yahweh, a significant expression, for at the time referred to, David appears as both King and Servant. As a King, he is shown in his palace (2 Sam. 7:1); as a Servant, he is

described as sitting "before Yahweh" (2 Sam. 7:18-19). The King had been humbled by the magnitude of the covenant made with him, and, as a humble servant, recognised his subordinate status before his God.

The title over the Psalm tells us that this was a *song* that David composed. The word used signifies a form of poetry that gave expression to the rejoicing of his heart, causing his lips to respond with words of praise and adoration unto Yahweh. The Hebrew *shirah* (song) signifies to sing publicly, that others may hear. This, probably, accounts for the variations found in the two accounts of the Psalm; for there are slight emendations in that recorded as Psalm 18, in comparison with the son of 2 Samuel 22.

These changes have exercised the concern of commentators, but unnecessarily so. They have been made, we believe, because of the different circumstances and usages of the songs. In 2 Samuel 22, we have the song as David composed it originally, and offered it in praise unto Yahweh as the expression of his heart; in Psalm 18, we have the same song amended for the purposes of the Temple service. It will be noted that Psalm 18 is dedicated *unto the chief musician* a dedication lacking in the record of it in 2 Samuel 22. Psalms thus designated were given over to the Temple service; and from this, and for that purpose, we suggest that David changed the words of his original song. Thus both the account of the song in 2 Samuel 22, and that included in

the Psalter as Psalm 18, are equally inspired.

We shall note these changes as we discuss the Psalm verse by verse.

Historical Background

The title clearly indicates the circumstances in which the song was composed. It was at the time of David's triumph, when he was at rest in the kingdom, delivered from the hands of his enemies, including Saul.

The inclusion of Saul by name is significant, for he has found a place frequently in the Psalms, but usually without being named. He is the "wicked one" referred to in such places as Ps. 9:5, 16-17; 10:2,3,4; 17:9,13 etc., and appears in the Psalms as typical of the leaders of Judah who opposed the greater than David in the days of his flesh.

Historically, the Psalm draws attention to the time when David received the covenant of promise. The account of this commences with the statement:

"And it came to pass, when the king sat in his house, and Yahweh had given him rest round about from all his enemies; that the king said. . ." (2 Sam. 7:1).

This, undoubtedly, is the epoch referred to in the Introduction to the Psalm. The circumstances reveal a remarkable transition. The Chapter first introduces the reader to the king seated in his palace, and in his prosperity expressing a desire to build a similar suitable edifice to house the ark of God. However, he is not permitted to proceed with his project, but instead is elevated by the wonderful promise that we know as "the covenant made with David." The

condescension of Yahweh in granting this promise so humbles the King that he leaves his palace and makes his way to the ark in its tent (temporary abode). There, as humble suppliant and servant, he "sat before Yahweh." His heart was full of overflowing with gratitude for all that he had received. He reviewed the past in regard to his life, and saw it as prophetic of the future. He recognised his life's history as typical of that of the seed promised him.

Actually, at that point of time, David's battles were not at an end. The kingdom was under his control, he had received the homage of all twelve tribes; but it had yet to be developed into an empire by the subjugation of surrounding nations. And this occupied his time after a short interlude, as the record shows, for in 2 Samuel 8, David is described as being engaged in a war of conquest.

The Psalm fits into those circumstances. Whilst it speaks of past triumphs over domestic enemies (cp. v.39), it refers to battles yet to be won in Yahweh's name (v.3), and of foreign powers that would be forced to submit to the King's authority (vv. 44-47).

But the early difficulties of David's lot were over, and the warrior-king was at peace. The hair-breadth escapes of his flight from Saul, when his life was in hourly peril, and he knew not whither to turn for safety, were finished. The miseries and bitterness of civil strife, through which, though chosen by Yahweh to rule His people, he had to

fight his way to the throne, had been successfully resolved. David had been preserved through every danger; victory had accompanied his arms; he was the accepted king of a united people; the surrounding nations recognised his royal dignity.

And to crown all else, Yahweh's message, communicated by Nathan, elevated, in prospect, the shepherd boy to the highest pinnacle of glory possible for flesh to attain. It opened up a vista of unending majesty and glory for both him and his posterity.

It was at such an hour of his greatest prosperity and happiness, and before further heavy dark clouds of trouble, caused through his folly rolled over to blot out for a moment the prospect of such a splendid future, that this magnificent hymn of thanksgiving and praise was composed. In it David surveys the course of his eventful life, tracing the hand of God in every step, and with heart overflowing in solemn gratitude for the past, and joyous anticipation of the future, acknowledges his dependence upon his God. It is to the loving care and unfailing goodness of Yahweh that the king owes both past and present, as well as the future yet to be revealed.

Typical Prophecy

The Psalm is Messianic. This is shown by the citation of it found in the New Testament. Compare the introduction with the words of Zacharias as he speaks of the significance of the birth of his son, forerunner of Messiah:

"That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear" (Luke 1:74).

Such a statement is an echo of the introduction to the Psalm.

Again, consider the description David gives of God as "the horn of my salvation" (v. 2), in the light of Zacharias' further comment:

"He raised up an horn of salvation for us in the house of His servant David" (Luke 1:69).

In v. 3, David praises Yahweh because, as he says, "I shall be saved from mine enemies." These words are also taken up by Zacharias:

"That we should be saved from our enemies, and from the hand of all that hate us" (Luke 1:71).

Other Messianic references are found throughout the Psalm, and it concludes by the words of praise.

Great deliverance giveth He to His king;

And sheweth mercy to His Messiah,

To David, and to his seed for evermore.

This final statement can only apply at the resurrection of David, when he will personally witness the glory of the promised seed.

How much of this Messianic content of the Psalm was appreciated by David? We believe much more than he is given credit for. We are convinced that David saw his life as a type of his greater son, and because of that composed this Psalm with even greater vigour. We say this on the basis of Peter's comment on the Day of Pentecost:

"David being a prophet, and knowing

that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:30-31).

Peter claimed that David looked forward to the death and resurrection of Christ. More, than that, he also saw that Christ would be preserved from corruption in the grave. David, therefore, like Abraham before him, "saw Christ's day and was glad." He foresaw that the promised seed would "suffer," be "chastened," be put to death, and resurrected to glory (2 Sam. 7:14).

The Psalm before us gives expression to this. Borne out of David's own troubles and strivings, and recording his personal thanksgiving to Yahweh for His overshadowing goodness, it is yet prophetic of what he knew his more glorious son would experience. In the opposition of Saul and his followers, David had suffered the "enmity" of the seed of the serpent (Gen. 3:15), and through his profound comprehension of the Divine purpose, recognised that the seed promised him, the future Messiah of Israel and the whole world, would experience similar opposition.

Thus, as David gave thanks for his personal victories, he, at the same time, provided a prophecy of Christ's strivings and ultimate victory. As in another place where he states: "Thou wilt not leave my soul in hell," and Peter explains that he was really referring to Christ as his glorious antitype, so in the Psalm before us.

In that light, the Psalm is remarkable. As prophecy it foreshadows:

- The Source of Christ's strength — vv. 1-3;
- The extent of his trials unto death — vv. 4-6;
- His resurrection and the wonders that accompanied it (darkness, earthquake, dissolution of the Jewish State etc) — vv. 7-18;
- The divine approval of the son — vv. 19-24;
- The calling out of a people by the Gospel — vv. 25-28;
- The future conquest of the world — vv. 29-45;
- Universal reign and worship — vv. 46-50.

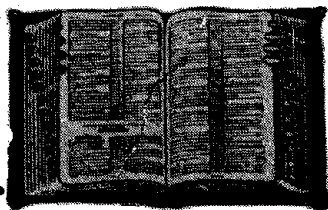
Viewed in this light, the Psalm

is a prophecy of the birth, life, death, and resurrection of the Lord; the proclamation of the Gospel; and the future work and glory of Christ's conquest of the nations and his reign. The life of David typed the life of the Lord, so as to foreshadow the whole purpose of Yahweh in him.

We suggest that the reader, with this prophetic analysis before him, again read the Psalm, as a preparation for a closer look at the verses. He may, perhaps, see more in it than he ever thought possible.

HPM.

Questions Answered



THE TWO FEET OF THE IMAGE

*Continuing our answer to the questions posed last month
(see pp. 60-62).*

The Babylonish Head

Last month, our correspondent made the point:

"As the Image is smitten upon the feet, and the head of the Image is Babylon, is not the Image rather the final confederacy of the ten kings which give their power to the Beast (Papal Rome) in opposition to Christ, for one hour, before being subdued before the Lord's anointed?"

As is appropriate, we consider the head first, and will then move down to the feet. The head of the image is Babylon. This identifies it with modern-day Babylon, the Babylon the Great, of *The Apocalypse*. The identification of

the head of the Image as Babylonian, suggests that the political organisation to be set up in Europe will be Babylonish in thought and motivation. In other words, it will be Catholic in conception, for the teaching and practises of the Roman Catholic Church are Babylonish in concept.

That being the case, we today, some 2500 years after the vision was displayed to the king, can see it developing. What is the unifying power of Europe? Undoubtedly, the Roman Catholic Church. It forms a uniting bridge

between East and West. The largest Communist party outside of Russia is found in Italy; and Rome was the venue of the conference that formulated the Treaty of Rome in 1957 upon which the Common Market has been built. Whatever political organisation develops out of this, it will be dominated by the thinking of modern Babylon.

In Italy, therefore, East and West are joined together. The church cannot afford to ignore either Communism or Common-Marketism. Both wield considerable power and potential: military power in the East, and commercial potential in the West; and through these means, the feet of the image are beginning to form.

The Iron & Clay Feet

We cannot overstress the prophetic significance of what has taken place since the signing of the Treaty of Rome in 1957. Those intelligently watching the signs of the times, must surely see in the division of Europe, and the two blocks of nations that have been formulated, the gradual moulding of the feet of the Image.

For, as yet, the feet have not been formed.

In *Exposition of Daniel* p. 87, Brother Thomas wrote:

"While the head, breast, arms, belly, thighs, legs and toes have all existed the feet have not yet been formed; so that it has hitherto been impossible for the colossal image to stand erect as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the image before the world in all its excellent brightness and terribleness of form; that all men subject to the kingdom of Babylon may worship the work of its creator's power"

Now these words are remarkable for their exactness. At the conclusion of World War 11, Russia moved into eastern Germany, and has remained there in power. Europe was completely divided into two, with the Iron Curtain roughly following the borders of Charlemagne's Empire, when the Holy Roman Empire was established in Europe.

Therefore, since World War 11 Europe has been politically changed, now partly answering to the requirements of the Image. Listen again to Brother Thomas, over one hundred years ago:

"There are but two legs, therefore there can be only two imperial divisions of the dominion in its latter-day, or time of-the-end manifestation. From mature consideration I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image."

When those words were written, Austria headed the Germanic Federation of nations, so that it would be quite legitimate to read Germany instead of Austria.

What is the situation today in the light of that amendment? Exactly what Brother Thomas anticipated one hundred years ago, on the basis of Bible prophecy. Russia in the East, and Germany in the West, are the dominant powers. It is surely significant that whereas Britain (who won the last war against Germany) is in the midst of frightful economic problems and distress, Germany (who was defeated) enjoys a position of comparative economic strength.

Constantinople Must Fall

However, the image is not completely manifested as yet. The elements must be brought more closely together, and the Babylonish brain must govern the actions of its members. This will take time, and, in our opinion, will not be completed until after the return of Christ. We believe that it will be whilst the Saints are at Sinai, and the judgment of the household is proceeding, that Russia will confederate the nations of Europe under one control, and the image shall stand up on its two feet.

In Revelation 13, there is given the symbol of a beast that rises out of the sea, which is given support by the "dragon" (v. 2). In "the beast" and "the dragon," there is set forth the divided state of the Roman Empire, answering to the two legs of the Image. The headquarters of the beast were in Rome, whilst those of the dragon were in Constantinople. It will be remembered, of course, that the capital of the Roman Empire was changed by Constantine from Rome to Constantinople, and this action paved the way for the twofold division of the Empire which ultimately took place.

A careful consideration of Rev. 13:1-5 will reveal that there co-existed the "beast of the sea" with its multiplicity of heads; the dragon; and the "mouth of the beast" speaking blasphemies against God. Historically this was fulfilled when the Roman Empire was divided into various nationalities; the eastern empire with its authority centred in Constantinople; and the Papacy

which was the unifying factor between East and West.

At the time of the end, these three powers are again in evidence. In Rev. 16:13, the dragon, beast and false prophet are mentioned in conjunction with each other. In v. 19, Babylon the Great is divided into three parts, doubtless answering to those three. Therefore, to unite Babylon the Great as one, to draw the elements of the Image together, a military power (Russia) must occupy Constantinople which is able to exert the pressure that "the dragon" did in the past, as symbolised in Rev. 13. This is clearly predicted in Daniel 8:25.

This verse also indicates that it will be when Russia is in possession of Constantinople, that Europe will be finally united in one confederacy, resting upon two feet centred in Rome and Constantinople. Such a manifestation of united power will cause the nations to joyously proclaim "Peace and safety!" which, however, will be shattered by the "sudden destruction" that will be brought about by Armageddon.

The Image then standing upon its feet (and notice that the beast has "the feet of a bear" — Rev. 13:2), shall invade the land of Israel, to be overthrown at the judgment of Jerusalem, called Armageddon. That judgment shall destroy the status of Russia, and will leave the Image tottering on one foot. But as in the past, when the eastern empire fell to the Ottomans, and there arose the two-horned beast of Revelation 13, in which there was found in *Europe* a military

which co-operated with the Pope waging war upon its enemies; so it will be after the overthrow of Gog. The ten horns will give their power unto the beast, to revive the eighth head of the beast (cp. Rev. 17:11 with Rev. 13:3). These European powers will continue to resist Christ, for they "give their strength unto the beast" and "make war with the Lamb" (Rev. 17:13-14), only to be "overcome" as decreed. This will destroy the papal power of Western Europe.

To summarise: the overthrow

of the nations at Jerusalem will destroy forever the authority and influence of Russia; and will leave the Papacy and Western Europe in control. Resistance will be made to Christ's authority but will be ultimately crushed by his power. This two-fold conquest of the nations is illustrated in the prophecy of the Image, in that, first the metals are broken, then are ground to powder, finally they are completely removed. The Image will be overthrown for ever.

— Editor

WHERE WE STAND



We do not know the exact time when the Lord will come, any more than the disciples at the beginning of the Christian era knew when Jerusalem was to be destroyed. The details are not revealed, but we know that we have reached just that point of time when he may come at any day. Every true heart will say with John, "Come, Lord Jesus, come quickly." "Blessed is that servant whom his Lord, when he cometh, shall find watching." Events in Europe, as well as the prophetic time-periods, indicate that the world stands at the epoch of the end. Every sign suggests that Russia is embarking upon a course of imperialism, designed to create "one world" under her control. The Chinese have warned that this is inevitable; and Bible prophecy suggests a lightning attack upon Constantinople. How do we view events? What is our attitude towards them? We are "children of the light" and should not be in darkness. With our attention rivetted upon the prophetic Scriptures, we should be sufficiently alert that that day should not "overtake us as a thief" (1 Thess, 5:4). As we see these events taking place, let us develop faith, for it will provide the security for tomorrow.

The Tragedy Of Communism

Professor Ernst Kollman, founding member of the Red Army, a Marxist, friend of Lenin,

staunch believer in Communism, now an exile from Russia, believes that "the greatest tragedy of the Communist Revolution is that it began in Russia."

"Had it happened in England or Germany," he declared, "as Marx thought it would, then there would have been a good chance of the perfect society evolving."

The perfect society will be brought about by the Lord Jesus Christ, whose teaching Marx traded for Communism (he was the son of a Jewish rabbi). Yahweh decreed 2,500 years ago that Communism would be the driving force of Russia (Ezek. 38:1). The Professor believes Russia is now a threat to the world because it will not allow any weaker nations autonomy. "The countries I fear most for now are Rumania and Yugoslavia. Their relative independence is in great danger. There are active plans for their invasion," he claimed.

Whereas with such a potential threat, others might fear, we can rejoice. It witnesses to the veracity of our beliefs, and to the imminence of the Lord's return (Luke 21:28). The future of Russia has been marked out by the finger of God (Ezek. 39:4). Because of this we can develop a peace of mind such as the world does not experience, as it sees the most terrifying military machine of all time developing in the north.

China's Fear

Since Mao's death, China has manifested greater concern regarding Russian designs. Once fearful of Russian attack against Peking, Chinese strategists now believe that Russia has changed priorities. They claim that Western Europe is in the Russian sights. Convinced that the Russians have a master-plan for world domination, both the policy makers and the strategic analysts in Peking are at continuing pains to warn the Europeans of the real purpose and danger of *detente*. Such warning will fall on deaf ears. Ezekiel informs us that Western Europe will be under the thumb of Russia, when the grand move of invasion into the Holy Land will take place (Ezek. 38:2-6). The Russian master plan for world domination already clashes with a greater master-plan: that of Yahweh's intention to restore the Kingdom of God on earth (Ps. 2:6-8; Dan. 2:44). The Chinese are urgent that invasion is imminent and that "war with Russia is inevitable." They claim "probably not within ten years, but certainly within fifteen."

Let us bear in mind that Christ comes before the attack on the Middle East —

and, therefore, at any time.

Ailing Britain

Britain's economic crisis accelerated by the falling value of the pound is a disaster that has been compared with "Hitler's conquest of Europe, and Britain under air attack." So claimed former prime minister, Mr. Harold Macmillan. He called for an all-party coalition, such as Britain had in the 1930's and during World War II, in order to fight the economic crisis facing the country, and which threatens its political stability. Many desire such a government which will avoid extremes, and work for betterment of the nation rather than that of a party. Though weakened today, prophecy implies that Britain will manifest strength towards the end, withdrawing from the Common Market, openly supporting Israel, and boldly, if ineffectively, opposing the Russian drive into the Middle East. Whatever happens, most of Britain's population are tired of the E.E.C., the pound crisis, racial unrest, and the increasing involvement of Catholics in high places.

Iron-Curtain

While the Chinese are concerned at Russian plans to invade the west, East Germany is worrying about keeping East Germans on their side of the border. So much so, that they have spent \$A. 340,000 per kilometre on a barrier which stretches from the Baltic Sea in the north to Czechoslovakia in the south. The barrier consists of a 9 ft. fence, supported by concrete posts, to which are anchored anti-personnel mines. Beyond the fence is an anti-vehicle ditch fifteen feet wide and six feet deep. The section thus fenced off effectively divides Europe into two as foreseen through the image prophecy of Daniel (Dan. 2). The Iron-curtain roughly follows the ancient border of Charlemagne's empire, so that today there is manifested in Europe the beast, the false prophet and the dragon — a most significant combination (Rev. 16:13).

Nato Complacent

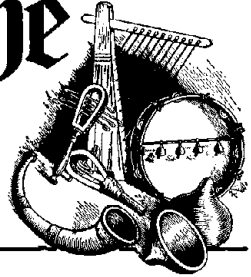
The Supreme Commander of Allied Europe claims "Nato is not ready to face a Russian attack." The commander, General A. Haig declared that peace had made the Europeans complacent, and that only by

extreme action could they hope to be ready when a war does come. Daniel warned that "through peace he shall

destroy many" (Dan. 8:25), and his prophecy is being vindicated day by day in world trends.

(We invite readers to contribute news items for the use of Brother McAllister, in preparation of these notes. Such can be directed to him, via Post Office, West Beach, South Australia — 5024)

Hymns of the Kingdom



The words of Rev. 5:9 — "And they sung" — open to view an aspect of life in the Kingdom. Singing will be a part of our life then. This series will look at some of the hymns of the Kingdom as revealed in the book of Revelation.

The great Voice (Rev. 10-11), the voice of the Alpha and Omega, the Lord Jesus Christ, is first heard instructing John to send the message to the ecclesias in the days of their testing and trial.

The same voice is next heard (4:1) telling John to come and witness a scene which includes the sight of the ecclesia in triumph. The time of testing and trial is then a thing of the past. Nearly two thousand years will have run their course from the time of the vision given to John, until the fulfilment. The sound of singing is heard.

The First song is in two parts, First part:

"Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

Second part:

"Thou art worthy, O Lord, to receive

glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

The Place

This song is sung in Jerusalem, for it is the time when the throne of David is re-established in Zion. Note that "heaven" should read "the heaven," and relates to the ruling places of this earth, and not to the atmospheric heavens, nor the dwelling-place of Yahweh. Those who are uninstructed in this aspect of the Truth will find that Revelation 4 is thoroughly explained in *Eureka* Vol. 2A, pp 1-35.

The Singers

The singers are the redeemed from the Adamic race. The majority of those who will make up this vast singing group are today in their graves. A few are

still amongst the living. "Awake and sing. . ." says Isaiah (26:19), speaking to Yahweh's dead men who "dwell in dust." The amazing wonder of the resurrection of the dead must precede the appearing of this multitude in Zion.

The redeemed are presented in two ways. They are symbolised as the four living creatures (4:6-8), reflecting the manifested cherubic glory. Then as the twenty-four elders (v. 10), reflecting their position as the king-priests of the age to come.

Part One of the First Song is sung by the redeemed as the living creatures, and Part Two by them as the twenty-four elders.

The Subject Matter

The theme of the Song reveals the character of the Age to come. The song is the giving of praise to Yahweh in relation to the manifestation of His glory. Then the "worthiness" of Yahweh to receive all the glory, honour and power of that Age, as His wonderful purpose is openly revealed in the earth.

The Age of *first things first* will have dawned. Note this point — it is Yahweh who is the Great One extolled by the First Hymn of the Kingdom. Later hymns extol the work of the Lord Jesus Christ; the blessedness of the redeemed; the wonder of His mighty works; and the destruction of the apostasy. But the very first directs all thought to the supremacy of Yahweh.

The Theme of the Song

The words of praise involve the giving of glory, honour,

thanks (v. 9). Amongst the immortal singers will be some who would have been present when the events of 1 Chronicles 16 were being enacted. The ark of God had been taken up to Zion by David, and placed in the tent which David had pitched for it (16:1). Note v. 8 — "Give *thanks* unto Yahweh," said David. See v. 27 — "*Glory and Honour* are in His presence." Those who enthused in the excitement of the great day of David's bringing of the ark to Zion, will again enthuse when Revelation 4 becomes reality.

We can involve ourselves in this. Sunday by Sunday we give *thanks* for what has been done for us. We can anticipate with joy the time when our *thanks* will be in the very presence of the Son of God.

The song in its second part involves *worship* (v. 10). The worship consists of an acknowledgement of the *worthiness* (v.11) of the One for whose pleasure all things have been created.

The Identity of the One Upon the Throne

The One upon the throne is not Yahweh in person, but Yahweh in manifestation in the Son. The One upon the throne is the Lord Jesus Christ as the manifestation of Yahweh in spirit nature. The proof of this is plainly seen when it is recognised that the scene we behold in Revelation 4 had already been seen in vision by Isaiah, as recorded in Isaiah 6.

Read Isaiah 6. "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10), and the Revelation

gathers in from the writings of the prophets. Isaiah 6 is one such place.

Isaiah saw the glory of the Kingdom. He saw the earth full of the glory of "the King, Yahweh of armies" (v. 3, 5). This is long after the rejection of the Divine messenger (v. 8), whose message was unheeded (v. 10), and the subsequent exile of Israel from the land (v. 11-12), until the restoration of "the tenth" of the nation (v. 13), which is saved from total destruction by "the holy seed" (v. 13).

In the context of this, Isaiah saw One sitting upon a Throne (v. 1). The One he saw in vision is the Lord Jesus Christ as the manifested glory of Yahweh in the day of his power. Proof of this is in John 12:41. John speaks (v. 37 onwards) of the blindness of the people to the preaching of Jesus. He then quotes from Isaiah 6:10 as the great prophetic utterance concerning the negative response which would exist at the first advent of Jesus. Then he continued — "These things said Isaiah, when he saw his glory, and spoke of Him."

In Isaiah 6 the seraphim unitedly sing "*Holy, Holy, Holy, Yahweh of hosts. The whole earth is full of His glory.*" There is a response to this song — from the posts of the threshold, which are moved at the voice (v. 4).

The posts of the threshold are named in 2 Chron. 3: 15-17 as *Yachin*, the right-hand pillar, meaning "He shall establish." The left-hand pillar is *Boaz*, meaning "In it is strength." "He shall establish it in strength," and when this happens in the coming

day, those who stand forth revealed in strength respond, as the twenty-four elders (Rev. 5:10).

The Unceasing Hymn of Praise

The First Hymn continues as unceasing praise to Yahweh through the millennial age (Rev. 4:8). "They rest not *day and night*," and from immortal lips the adoration of "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," reverberates throughout the Kingdom.

As the Second Hymn, then the Third, and then later hymns take in turn the position of prominence in the singing of the Kingdom, the strains of the First Hymn will blend in harmony with the themes, in such a way that never will the praise to Yahweh cease.

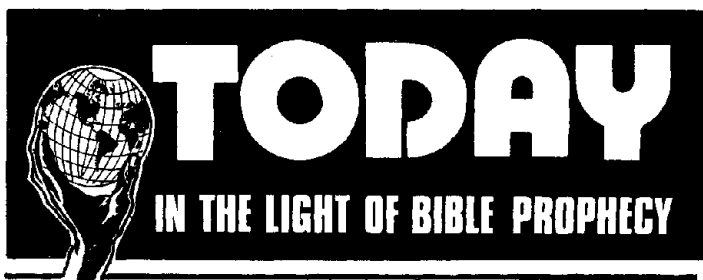
The resting not day and night is so appropriate, as those who sing will have always day and night prayed for the day to come. As Isaiah says (62:6-7)—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace *day nor night*: ye that are Yahweh's remembrances, keep not silence (Heb. *domi*) and give Him no rest (Heb. *domi* "silence") till He establish, and till He make Jerusalem a praise in the earth."

Now, in the time of which we write, the remembrancers have been rewarded with the sight of the Throne established in Zion. And "they rest not *day and night*" in praise.

The present exhortation is implicit — participation *then* will be complete; it must be so *now* in the precious hope we have.

—B. Philp sr.



This is an 8pp booklet of current events in the light of prophecy designed to interest the general public in the Truth. The booklet has been attractively designed for the purpose, and includes an application for free literature. It is offered at the subsidised cost of \$15.00 per 1000 (postage paid) in Australia; or \$20.00 in New Zealand (ordered through Bro. P. MacLachlan). At this price, it is offered under cost, as a service to the Truth, and we ask that money be forwarded with order, so as to save on accounting.

THE HOLY SPIRIT AND THE HOLY SPIRIT GIFTS(Second Edition)

The first edition of this book having rapidly sold out, and the subject continuing to exercise the minds of many, we announce a second edition. In it, a number of typographical errors found in the original edition have been corrected, and an important *Addendum* covering a number of pages has been added. The *Addendum* considers articles recently published within Christadelphia relating to the alleged present-day activity of the Holy Spirit, and shows that these are contrary to the original Christadelphian position. It provides strong Scriptural evidence as to why the modern thought should be rejected. In the course of this, it expounds upon various references in the *Acts of the Apostles* where the activity of the Holy Spirit is the subject of comment.

The subject of the Holy Spirit is one of vital importance. During past months, at least twenty members of the Body outside of Australia have severed their connection with the Movement because of their

acceptance of the doctrine of the present possession of the Holy Spirit. Indeed, a publication recently issued, purporting to represent the official belief of the Body on this theme declares concerning the present operation of the Holy Spirit: "*By His holy spirit God can transform our lives and make better men and women of us.*" In contradistinction to this Christ declared that the truth is designed for that purpose (John 17:17).

It is important, therefore, that a sound understanding of this subject is grasped, and this book can assist to that end. It presents a clear, simple, straightforward exposition, including an explanation of many passages used by some, in support of the contention that the Holy Spirit is the possession of believers today.

In re-issuing this book *Logos Publications* has endeavoured to encourage its widest, possible circulation by subsidising the cost, and therefore offers it for \$1 per copy including postage (England — 70p). At that price, we ask that money be sent with order, so as to relieve us of the time and expense attached to accounting.

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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*

— J. Thomas.



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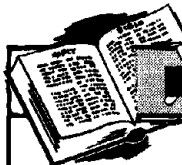
Some 35,000 copies of this 8pp news-tabloid were printed, and the reception has been generous. Copies are supplied in Australia at \$15.00 per 1000 including postage; and in New Zealand at \$20.00.

In New Zealand the booklet is obtainable with a local address thereon from Bro. P. MacLachlan, Algernon Road, R. D. 2, Hastings, New Zealand.

YOUTH ALIYAH FUND

Readers have forwarded contributions to this fund, and it is hoped to present a cheque for \$1000 to the Organisation during our visit to the Land (God Willing) in April this year. We invite Readers to contribute to this project. Contributions can be mailed to Logos Publications, West Beach P.O., South Australia — 5024.

At present the Fund stands at \$256.50.

**BIBLE
READING***Thought For Meditation*

The first thing is to acquire the habit of looking through the verses as it were, and realising to the mind the thought they embody, instead of dwelling on the literary structure of the thing. This requires attentive reading — reading to catch the sense. Without catching the sense, the reading is a barren performance, which may soothe the conscience, but cannot enrich the heart. This catching of the sense is, of course, to be understood in the highest sense — in the sense of seeing what you read with the perspective of reality. This is difficult at first, but becomes easy with practise. The child who cannot at first see anything in its lesson-book for making out the letters, at last forgets all about the letters in the eagerness with which it takes in the story. This is a very primitive illustration; still it lies at the basis of the subject. Perseverance in the thoughtful reading of the Scriptures, with a desire to imbibe the ideas they contain, will be rewarded with facility in their apprehension at last. Bible reading then becomes a pure delight. The mind, liberated from the bondage of mere verses and chapters, soars by means of them in the new world to which they introduce the mind. But perseverance is essential. Let the reading be private, individual, and at the right time of day. Reading with others is good in its place: but cannot serve the purpose of private study. The mind cannot, in company, settle to the subject with that thoroughness of grip that is needful for thorough results. Have your Bible reading to yourself, whatever luxury you may indulge in with your friends or family. And let it be at a time when your faculties are wide awake. To put it off to the last thing, just before going to bed, after your pith has been spent on other things, is not doing justice to yourself or to God. A little extra Bible reading at such a time — such as a Psalm or a chapter from the epistles — is very well as a soothing finish to the day; but to leave your whole Bible reading till then is to attend to it under conditions that almost preclude the possibility of your getting the intended good.

— R. R.

DISAPPOINTMENT

"He performeth the thing that is appointed for me" (Job. 23:14). "Thou hast appointed his bounds that he cannot pass" (Job 14:5).

*"Disappointment — His appointment,"
Change a phrase, and then I see
That the thwarting of my purpose
Is God's better choice for me!
His appointment must be blessing,
Tho' it may come in disguise,
For the end from the beginning
Open to His wisdom lies.*

*"Disappointment — His appointment,"
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That His child accepts unquestioned,
All that from His wisdom flows.*

*"Disappointment — His appointment,"
"No good thing will He withhold,"
From denials oft we gather
Treasures of His love untold;
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.*

*"Disappointment — His appointment,"
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch;
All my life's plan is Thy moulding,
Not one single choice be mine,
Let me answer, unrepining —
Father — "Not my will, but Thine."*

— L. S. S.

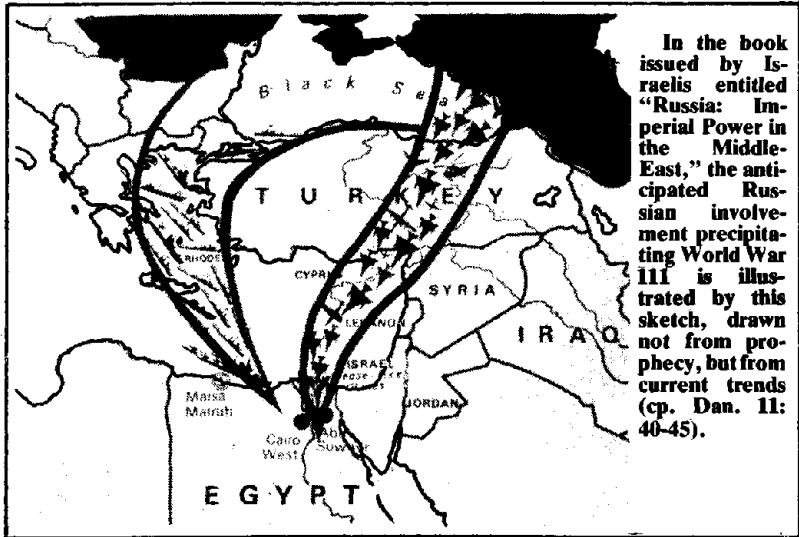


"The king of the North will come storming down on him with chariots, cavalry, and a large fleet. He will invade countries, over-run them, and drive on. . . Like a storm you will come up and onwards, and cover the land with a cloud, you, your army, and many nations with you" — Dan. 11:40; Ezek. 38:9, Jerusalem Bible.

What if Russia were to make a sudden, all-out invasion into Western Europe?

Nato strategy to meet an attack from the East is based on the West receiving an early warning of such an attack — at

least 48 hours. Such "advance notice" would be necessary to enable the Nato countries to move troops and equipment to the vital areas. For instance, Dutch and Belgian tanks would take at least ten hours to reach



West Germany's eastern border; providing there were no difficulties before departure or en route.

Can the Russians be expected to besporting, as to give the West 48 hours' notice of an impending attack? Forlorn hope.

This situation in itself is a dramatic illustration of the appalling lack of unity, strength and organisation in the Nato defence system — supposedly existing to safeguard Western Europe against a military thrust from the East.

At allied headquarters in Brussels there is considerable disquiet at the huge military build-up in Eastern countries. A European magazine has reported: "The facts of the military situation in Central Europe leave no doubt about the Communists' superior capability."

The over-all military situation in Central Europe has been described by one leading magazine as "a frightening scenario."

A Soviet attack at dawn in Western Europe would be around midnight in Washington. One political observer has described the possibilities in such a situation:

"It could take up to an hour to notify the US President and several hours of consultation before any decision to use nuclear weapons could be made. By then West Germany could have been deeply penetrated and the weapons could cause more casualties among civilians and allies than among the enemy. In addition, should Moscow announce it had only limited aims Washington might keep its weapons sheathed for fear of Soviet nuclear retaliation."

A grim picture, indeed, for the West. But the closer the picture is examined, the grimmer it becomes.

There is a growing feeling among Nato commanders that before long the West will have to rely almost entirely on matching the present imbalance by placing store upon the American nuclear deterrent. But just how valid is such logic? Such confidence would only have a chance of being proven right in the event of a nuclear war. But what if Russia were to invade Western Europe, using only conventional armaments, and thus largely ruling out the chances of a nuclear war? The US nuclear deterrent, under those circumstances, would prove to be no deterrent at all.

Capability Of Swift Attack

Lord Chalfont, a British defence specialist, has said: "Détente does not mean unilateral disarmament." It certainly does not to the Soviets — but what of the West? Whilst Nato countries have, for years, been apologetically reducing their military commitments, the Eastern bloc nations have been increasing military expenditure at an alarming 3% to 5% per year. Whilst the East has continued to spend on armaments at an astonishing rate. Nato countries are steadily reducing military expenditure, generally on grounds of economic problems.

During 1975, Britain aimed at reducing military expenditure from 5.8% to 4.5% of their Gross National Product, over a ten-year period. Of all Nato countries, only the U.S. spends more on defence than Britain, with 6.6% of their G. N. P.

Holland, a key member of the Nato alliance, has reduced mili-

Editorial

WHY WE PUBLISHED THIS ARTICLE

Why take up so much space in an article on current events? To impress readers with the significance of the times in which we live. What the world fears today, as it witnesses the rapid growth of Russian power, is exactly what Brother Thomas anticipated one hundred and thirty years ago — in spite of critics who said, and continue to say he is wrong! In the Third Edition of *Elpis Israel*, though not in the current edition, he wrote:

“Russia’s mission is, to reduce all the nations of the Old World, save Britain and her dependencies, into one imperial dominion represented in the book of Daniel by the Image of Nebuchadnezzar. Licentiousness will again break loose, and in the melee the Austro-Papal empire will succumb; the contest will end in the discomfiture of the Continent, and Russia, like a mighty inundation, will overflow the nations, and dash her waves upon their shores, from the Danish Belts to the Dardanelles. Britain will rage, and shake the world with her thunder; but, as in the days of Napoleon, her alliance will be fatal to them that trust her, and only precipitate their fall.”

He also wrote:

“When Russia makes its grand move for the building up of its image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy advent of the King of Israel, will be on the eve of becoming a fact; and salvation 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.’”

The article now before the reader, therefore, constitutes a warning and an exhortation.

The world has been taken off guard. The Psalmist says of the wicked: “He made a pit, and digged it, and is fallen into the ditch which he made” (Psa. 8:15). The nations are caught in a

problem of their own making. Isaiah predicted: "There shall be a bridle in the jaws of the people causing them to err." Jeremiah declared: "The nations have drunken of the wine of Babylon; therefore the nations are mad" (Jer. 51:7). The Lord declared: "There shall be distress of nations without a way of escape" (Luke 21:35). The Revelator reported: "I saw.....the spirits of demons working signs, going forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty" (Rev. 16:14) — and insanity is described as being "possessed of a demon."

The world has gone mad, and is preparing for its own destruction.

Joel, describing the belligerent condition of the nations at the time of the end, said that they would "beat their plowshares into swords, and their pruninghooks into spears" (Ch. 3:10). Russia, today, is concentrating upon the manufacture of munitions at the expense of rural pursuits. Her policy is to purchase grain from other countries, whilst she prepares for war. Thus large contracts for the purchase of foodstuffs have been placed with satellite countries and the West, whilst she continues to prepare the weapons to dominate the world.

We stand not only at the opening of a New Year, but at the time of the end. Individual members, as well as Ecclesias, should make preparation for the consummation of the age. As in the days of Noah, standards are being relaxed, the separateness enjoined upon believers is being obscured, whilst doubtful doctrines are being circulated that can undermine the Truth. Let the reader be warned, and in view of the times make personal preparation for the coming of the Lord. "In an hour ye think not, the son of man will come."

tary spending to a mere 3.7% of G. N. P.

According to General Alexander Haig, now Supreme Allied Commander of Nato forces in Europe, the Russians and their allies have been spending up to 13% of their G. N. P. on a gigantic military build-up.

This is an astronomical figure; but it is a figure which does not stand alone, because there has, in recent years, been abundant evidence to suggest that Russia and the Eastern bloc nations are spending money on military hardware at a far greater rate than would be required for merely defensive needs.

The Soviets are preparing for war. Of that there can be no doubt.

The East has concentrated upon developing military units, of a conventional nature, but capable of swift and mobile striking ability. According to a leading European magazine:

"The Soviets and their satellites no longer field massive but unsophisticated steamer-rolling armies, but are increasingly capable of launching attacks with high mobile and specialised forces on land, at sea, and in the air."

In other words, although the total of a wide variety of armaments is enormous, their attacking strategy is to move well-organised units very quickly and efficiently, much after the manner of the famous "pincer-movement" strategy employed in Europe, during the second world war. This aspect of Eastern military capability is identical to the prophetic words of Daniel, in describing the manner and force with which the king of the North will come against "many

countries." He will "come storming down" (J.B.), or: "the king of the North will *rush* against him." The wording indicates a military machine with a capability of making swift and devastating penetrating strike attacks.

Logistical Lethagy

Lack of cohesive uniformity among Nato defences would cause unbelievable havoc, in the event of an actual emergency. According to General Johannes Steinhoff, a former Nato military committee chief, the twelve armies which form the Nato alliance utilise 13 different anti-tank missiles and 11 different combat aircraft. Nato navies employ more than 100 types of vessels from destroyer size upward, all equipped with 36 different radar systems.

It has recently been revealed that seven countries in the Nato alliance are planning to purchase field army radio systems, which do not have the capacity to communicate with each other. The Chairman of the Nato Military Committee, Mr. Paul Thyness of Norway has publicly announced that this policy was one which "bordered on lunacy." Indeed, one contemplates such an incredible blunder almost with utter disbelief. Imagine seven armies in the field of battle, all fighting a common enemy, and quite unable to communicate with each other by radio! Unless this policy is changed before further commitments are made, "Nato would not be able to buy field systems capable of communicating with each other until well in the 1990s,"

Thyness is reported to have stated.

In view of these frightening revelations, issuing forth from various sources one after another, presenting an array of countless disastrous situations which spell inevitable doom for the West in Europe, several perplexing questions stand out, stark and terrifying: Are there sinister forces at work within the West, and particularly within such organisations as Nato, who are deliberately sabotaging the Western defence capability? Are such actions designed to bring about a deliberate collapse of the West, and the selling-out of Western interests in dedication to the goal of world-globalism, which would result to the enslavement of all nations under a one-world government based upon godless tyranny and suppression?

If this is not the true nature of the position, why does the West continue to do virtually nothing to save itself from destruction? What real defence do they raise as the Soviets continue to amass, with dogged dedication, the mightiest military power the world has ever seen?

Norway and Turkey — Key Weak Spots

The Soviet Union has continued to balk at implementation of the Helsinki agreement requiring troop reductions in Central Europe. No doubt the Russians are procrastinating because of the overwhelming military advantages they now hold and are loathe to relinquish. Doubtless also, Russia's future intentions in Europe do not permit them to

reduce the existing balance of power in that region, now so heavily weighted in their favour.

Their advantages are awesome.

Total Soviet-bloc tank numbers west of the Urals have now been increased to more than 26,000 — compared with 6,000 tanks on the Nato side of the frontiers. The Eastern-bloc tanks are all of standard Russian makes; and to add to the imbalance, the Nato tanks cover a wide variety of British, German and American models, many of them totally incompatible and difficult to organise into a cohesive force. Differing forms of armaments, so that ammunition is not interchangeable, is only one of the many problems facing the West in any attempt to organise their military strength into a united defensive force.

Since 1968, Eastern countries have increased their air force strength by 10%, giving them a total of 4,000 planes, compared with 1,400 combat aircraft on the Western side.

On the ground, the degree of imbalance is almost unbelievable. The Soviet-bloc countries have a total of 58 divisions in East Germany, Poland and Czechoslovakia, with a further 30 divisions in Russia, ready to move quickly if required. A total of 88 divisions. These numbers dwarf Nato's meagre total of 27 divisions.

Under these circumstances, how could the West possibly hope to hold any sort of line against an all-out attack from the East? The West would be powerless to even dent the driving, penetrating advances

which the Russians would swiftly implement.

Additional to the question of imbalance of men and arms, there are tremendous gaps in the Nato defence system.

It is evident that the Soviets could strike anywhere, at will, and successfully penetrate deeply into any areas of Western Europe. But there are two especially weak links in the Nato chain where the West is particularly vulnerable. One is in the far north, where the allies have only a few brigades in Norway, and where, with the decline of British sea power in that area, the Soviet Northern fleet is in a commanding position. The other area of grave concern is on the southern flank where the unresolved conflict between Greece and Turkey lays that area wide open to exploitation by the East. It is a recognised fact that the defences of both Greece and Turkey are not up to what is considered "normal Nato standards" — pathetic as those standards are.

It may well be, then, that an attack from the East will come in a two-pronged sweep: from the north through Norway and Denmark into Central Europe; and to the south, through Turkey. Bible prophecy certainly demands the latter, and implies the former.

The Chinese Aware Of Danger

China has constantly attempted to warn the West concerning the ultimate aims and objectives of the Russians. During the recent visit of James R. Schlesinger to China his hosts made no attempt to hide their scorn for

Secretary of State, Kissinger. The Chinese denounced Soviet-U.S detente as "appeasement" brought about by a "Munich mentality" on the part of the West.

The Chinese have said that war with Russia is "inevitable." The *London Times* correspondent, Peter Hazelhurst, said that this was the message the Chinese gave the visiting British Foreign Secretary earlier this year. "The inevitability of war is beyond doubt," Chinese Foreign Minister, Chiao Kuan-hua, is reported to have told Mr. Crosland. And it is perhaps of particular significance that the Chinese anticipate a "conventional" attack by Russia, rather than use of nuclear force. The West could no doubt retaliate in the event of nuclear war, but would be hopelessly inadequate to fight a conventional war.

These warnings, it would appear, have largely fallen upon deaf ears — but in recent months the Chinese proclamations have been announced with increasing fervour and bluntness. The *Aelaide Advertiser* recently ran an article under a large banner headline: "**Russians Will Blitz Nato Says China.**" The report began with the words: "The Official Chinese Press predicts today that the Soviet Union will unleash a surprise attack on Western Europe." The Chinese had issued a lengthy statement headed: "The new Czars hold Western Europe in murderous bear-hug." The New China News Agency said: "The military menace to Western Europe from the East has increased to the pro-

portions of a peril." The article went on to state quite categorically that the Soviet Union is "closing in" on Western Europe "from land, sea and air." The Chinese claim investigations have revealed that Russia has massed 86% of all her armour on fronts facing Western Europe, including 19,000 units of armour in Central Europe, where they have the shortest and fastest approach into the heart of the West. Up to 75% of Russia's strategic submarines and surface vessels are placed in waters around Western Europe, the Chinese claim — which would indicate a primary intention of exercising a powerful blockade against Western Europe. The Chinese report also stated that the number of front-line aircraft in Eastern Europe has been increased by 40% in the past five years.

The Chinese appear to be very well informed concerning Soviet capabilities and intentions in Europe, and in the rest of the world. And they seem deeply concerned that the West appears to remain largely indifferent to the rapid approach of their own demise.

The Chinese may well live up to their reputation for being inscrutable. But leaders in the Western world, during these last days of gentile power on earth, will no doubt become best remembered for their folly.

Only A Few Minutes To Get Ready

In late September, the U. S. Secretary of the Navy, William Middendorf, claimed that the Soviet Union is producing war-

ships "by leaps and bounds" — whilst the U.S. fleet at present has fewer vessels than before the attack on Pearl Harbour. In view of the obvious and blatant build-up of the Soviet navy in recent years, such a situation as this is almost beyond belief. Certainly it defies all bounds of reason. In effect, the U.S. has been steadily disarming whilst Russia has gone from strength to strength. Middendorf said: "We face a situation that is indeed an emergency." This must rate as very nearly the understatement of the year. But what will the U.S. do to try and retrieve a measure of naval balance with the Soviet Union? All the evidence would point to the fact that the U. S. will do virtually nothing. Until it is too late. The Secretary went on to say:

"In addition to this build-up of naval strength and capabilities, we find that the Soviet Union has been placing strong emphasis on civil defence.....far greater than any time in the past. This has got to be a most ominous trend."

Mr. Middendorf, in the course of this address to the American Security Council, then fired a down-to-earth salvo which should have shaken the entire nation — but which apparently made little or no impact. He said: "We must be on-station in a semi-war situation. We have only a few minutes to get ready." If ever, in recent times, a citizen of the U.S. has blown the trumpet to endeavour to rally his fellow-countrymen in an hour of approaching crisis it is Secretary Middendorf. But what, we would ask, could the unfortunate Americans hope to accomplish in the "few minutes" now left to them?

Even supposing, of course, that the leaders of the nation were disposed to do anything much at all. Whichever way the American citizen looks, his future prospects for national survival appear to be extremely grim.

If the Secretary for the Navy keeps talking in this vein, he may meet the same fate as former Secretary of Defence, James R. Schlesinger, who was bundled out of office because Henry Kissinger — the then power behind the throne of U. S. politics — thought Schlesinger's vocal warnings of U.S. unpreparedness might offend the Russians!

According to the *Annual of Power and Conflict* the Soviet Navy has risen from an almost negligible strategic factor to become the most powerful fleet in the world, in just twelve years. And according to this publication, the "peace program" of the Soviet Leader, Brezhnev, has "yielded important material gains to the Soviet Union in access to Western technology at advantageous credit terms."

West Finances its own Destruction

This later disclosure opens up a line of revelation which is almost beyond belief; namely, the way in which the West has financed the Soviet system — a trend of events which can only hasten the destruction of the West. Whilst on the one hand the Western nations have, for many years, been gradually scaling-down their military expenditure in relation to Russia's incredible development in those fields —

the West has, at the same time, been providing thousands of millions of dollars of financial aid to the Eastern-bloc countries.

The *Financial Times* of May 3, 1976, reported on the degree of heavy borrowing from the West by Comecon. Comecon defines the nine major borrowing sources within the framework of the International Communist system — excluding China and her immediate allies. The article reveals that, within the space of a mere fifteen months — January, 1975 to April, 1976 — Comecon had been supplied with the princely sum of 3,225 million dollars from Western sources. Two other significant statements were recorded in the same article. The first: that Comecon members do not publish details of their balance of payments — which is bully for them. The second: that "most borrowing is still put to undisclosed uses" — an almost unbelievable state of affairs; but this disclosure was then followed by the airy statement that "this is of no great importance." No? Try borrowing a million dollars from your Bank Manager, when he knows you are building an atomic bomb, and see how much finance you get! In fact, try borrowing any amount of money without proper securities and a disclosure of the purpose for which you require the money, and see how far you will get. Absolutely nowhere. But if you happened to be financial spokesman for a Communist country, arming to the teeth against ineffective opposition from the West, then Western financial sources would lend you all the money you ask for!

But this is only the tip of the iceberg. A recent article in *The West Australian* — datelined from New York, and from the well-known Randel Heymanson — speaks of “the soaring indebtedness of Communist countries to Western financial institutions.” And the headlines? **Soviets get deeper into the Red.** There, indeed, is a pun to cause much joviality — in the Communist world. According to Heymanson, the total Communist-world debt to the West rose from 22,600 million dollars to 32,000 million dollars, merely during 1974-75. This figure, needless to say, would include only those transactions which have been made known, and would not include the thousands of millions of dollars which the West has “written off” to the Communist nations since 1945.

There has been “fierce competition” in the West to finance Communist development, according to Mr. Heymanson. In other words, the West can’t get money into Russia fast enough to bring about its own destruction! In this regard, the Export Import Bank of Washington is of rather special interest. Under Harry Kearns, the previous head of this somewhat enigmatic organisation, loans were made to the Soviet Union at six per cent, when Americans were finding it difficult to borrow at nine per cent. In other words, you have to be Communist to receive preferential treatment!

“Come into my parlour,” says the East to the West, “but please be sure and bring your money with you. We need it to bury you.” — The phrase, needless to

say, from the lips of the late Comrade Krushev.

The stark facts are that the West is underarmed, underprepared, and militarily and socially demoralised. Further, the West has been only too pleased to supply the Soviets with vast quantities of finance and technology, which can only result in the rapid growth of the Soviet Giant — the frightening image seen by king Nebuchadnezzar — to the point where the Communist world can demand of the West that they lay down their arms and submit to Soviet world domination.

But before that stage is reached, Yahweh will intervene.

Cloak-and-Dagger Fears

To add to the West’s imposing list of imponderable problems, one of especial significance is the degree of Russian penetration, even now, behind the Nato defences. Under the headline: **Nato fears subversive element**, *The Western Australian* of October 1st ran an article revealing the fears of top Nato officials in regard to penetration into their various systems by Soviet infiltrators. They believe that any East-West war would immediately involve “pro-Soviet politicians, trade unionists, and journalists.” The report states:

“A classified Nato document shows that Nato thinks pro-Soviet groups or agents in a time of tension would commit acts of sabotage against Western military bases and strategic industries such as oilfields and oil storage depots.”

Surely this is obvious! One authority has estimated that the Russians have 10,000 espionage agents at present operating

in Western Europe. They are entrenched in fields of communications, transportation, politics, and even Nato itself. One does not have to be a Rhodes Scholar to realise that, within hours of Russia sweeping over the Western frontiers, Soviet agents and sympathisers in the West would be capable of throwing the entire Western defence system into utter chaos. And in addition to the professionals, imagine the teeming thousands of fellow-travellers in Western Europe who are breathlessly awaiting the moment when the "world revolution" will take a further step forward, by uniting the whole of Europe under Soviet control.

What chance does Western Europe have of survival? Simply none.

Nato, Israel, And A Russian Proverb

On August 30th., *Newsweek* asked two pertinent questions:

"While President Ford was solemnising the status quo east of the Iron Curtain at Helsinki last year, Russia was pouring 10 million dollars a month into the Communist effort to take over Portugal. Is detente simply another word for appeasement? Can it survive if the Strategic Arms Limitation talks fail?"

Those are two big questions facing the West at this time. But careful students of Bible prophecy already know the answers.

At heart, Western European is groping for unity. And it must surely come. According to a document we have in our possession, Henri Spaak, one of the early planners of the European Common Market, and a one-time Secretary-General of Nato, made the following statement in one of his speeches:

"We do not want another committee;

we have too many already. What we want is a man of sufficient stature to hold the allegiance of all people, and to live us out of the economic morass into which we are sinking. Send us such a man, and he be god or devil, we will receive him."

The countries of Europe — both East and West — will get such a man. But he will not be a god: he will be a devil — a diabolos. And in Bible prophecy he has been code-named "Gog" — meaning, "one at the top." And he will certainly be "at the top" geographically, militarily, politically. He will fulfill the desperate wish expressed by Henri Spaak, pronouncing the hopeless plight of the West Europeans, and the inevitability of their being drawn into the orbit of the Soviet system.

The man of Henri Spaak's dream will unite Europe by stealth and by conquest — and he will lead the nations forth into God's Holy Land, in fulfilment of the vision of the Great Image of Daniel's prophecy — there to be brought crashing down by the Stone cut out without hands. Thus will be brought to an end the greatest Master Plan ever devised by man to achieve conquest of the world.

Meanwhile, to the south, the tiny nation of Israel watches and waits. The Israelis are well aware of the possibilities of direct Russian intervention in the Middle East, which would — to all intents and purposes — mean the disintegration of Western defences in Europe. A headline in *The Jerusalem Post* for August 10th 1976 tells its own story most eloquently: **The Soviet Threat to Israel's Survival**. The article concludes on an ominous note:

"The real problem is not whether the

Soviet Union smiles or frowns at Israel. The real problem is whether the Soviet Union is or is not prepared to give up its imperialist ambitions in the Middle East. So long as these ambitions inspire Soviet policies in that area, Israel must view them as a threat to its very survival."

No intelligent person with a knowledge of Bible prophecy would attempt to deny such an assessment of the situation.

Let Christadelphians throughout the world realise that it is later than we might have thought. The "times of the gentiles" have run their course. The stage is set for the final act in the drama of the ages. Russia is poised ready to enter Western Europe and invade the Middle East. And there is nothing anyone can do about it. Except Yahweh, the God of Israel, who will act to deliver His people and rescue His land from the hand of the invader.

But by then Christ will have been in the earth for the

resurrection of the dead and the judgment of his household.

It may, indeed, be later than we think.

How can any power on earth prevent the Soviets from clamping an iron control on the whole of Europe? After twenty-seven years of existence, what guarantee can the Nato alliance give in regard to the security of Western Europe? The cold, blunt answer is: no guarantee whatsoever. The Nato countries know it. And so do the Soviets.

There is an old Russian proverb which is due to find a dreadful fulfilment in the world of international politics. It says, simply: "When you dance with a bear, keep your axe handy."

The West is certainly dancing with the bear. But where is their axe?

—John Ullman

THE "POOR" CHRISTADELPHIAN

The "poor Christadelphian" says, "Yes, I acknowledge that I am poor. I have nothing in myself of any true excellence or value. I have no innate knowledge or wisdom. In my flesh dwelleth no good thing; but I look at the Bible. I see in it the treasury of God's revealed mind. I find in it His glorious purpose; I discover in it His excellent law; I behold in it the light of the knowledge of the glory of God, shining backwards and forwards into the endless ages, and focalising in the Lamb of God that taketh away the sin of the world, now exalted as a prince and a saviour to grant repentance and remission of sins, and presently coming to destroy every enemy and remove every curse. In these things, I will rejoice; in myself, I will not rejoice; in myself, I cannot rejoice; for in this body of death, I groan, being burdened, waiting for the adoption, to wit the redemption, of my body. If you call me "poor," you describe me truly; but you also unwittingly place me in a category which the Lord has pronounced a "blessed" one, and in which, O, Orthodox Objector, you ought to desire to stand. "Blessed be ye poor, for yours is the kingdom of God."

— R. R.



Communication

(In which the Editor holds converse with readers near and far)

Our Privileged Position

"What a privileged position is ours, to be able to observe the preparations of Russia for a whirlwind take-over of Europe and the Middle East! The crushing hug of the bear is disturbing to the world's politicians, but the watching saint can lift up his head with absolute confidence in God and His Word: 'And the Strength of Israel will not lie nor repent, for He is not a man that He should repent' (1 Sam. 15:29) History is about to be repeated in Israel's second exodus. In the days of Moses, Yahweh declared war to the death with Amalek (Exod. 17: 16) — a nation that stands for the flesh. The eternal purpose of Yahweh is the conquest of such. The destruction of Sin is the first priority. This King Saul failed to recognise in his sparing of the Amalekites, hence the rebuke applicable to all who fail to comprehend: 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams' (1 Sam. 15:22). The conflict is between God's right and man's rights. 'Humanism,' and the Rights Of Man flourish under the flag of Democracy: but it does not bring peace and brotherhood to the world, but division" — G.H.(Eng.).

(No matter what our individual problems may be, we are greatly privileged to have the Truth, and thus be able to look out upon a world distracted with trouble, and sinking beneath a burden of wickedness, and yet extract hope. We read of the Lord Jesus: "He will not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law" — Isa. 42:4. All other philosophies and ideologies shall fail, all other politicians shall be discouraged; but the Truth will prevail, and the Lord reign triumphantly over flesh ultimately. . .Ed.)

News From The Philippines

"If I could receive the *Herald of the Coming Age* in bulk for distribution among friends, I feel that I could use the supply to advantage. I therefore appeal to you for assistance in that way. Unfortunately I have not the resources to pay for these supplies, and suffered during the recent earthquake and tidal wave that hit our country." — H. Capiliton (Philippines).

(We forward regular supplies of "Herald of the Coming Age" to Bro. Manzano, and prefer to use one source of distribution. However, we understand that you live some

distance from Bro. Manzano, and will arrange for a regular supply of copies to be forwarded to you. These will be sent free of charge as a gift from Logos readers. . .Ed.)

Ruth

"The series on *Women of the Bible* promises to be a most interesting one. One of my favourite characters is Ruth. I feel that she manifested both courage and faith in following Naomi. She was born into an entirely different way of life, but her love for Naomi caused her to turn from such, and give herself unselfishly to her new associations. How many of us would act as she did for our faith? Would we be so spontaneous or dedicated? Or would we require further time to think matters over? Ruth was rewarded for her love, and received back an hundred-fold more than she gave up. As the Proverbs states she cast her bread upon the waters, to find it return after many days. God does not overlook our efforts of self-sacrifice, but encourages us with blessings on the way, whilst, at the end of the journey, we shall hear words of commendation that shall fill our whole beings with joy. So let us, like faithful, self-effacing Ruth

work whilst we are able, patiently waiting and praying for the coming of our Boaz." — R. M. (Qld).

(It is interesting and significant how that the characteristics of gentle, loving, self-sacrificing Ruth have found their way into the English language. Thus a "ruthless" person is one lacking her qualities. . . Ed).

The Most Blessed Man In Canada

"I am on a pension that demands certain restrictions. But do not think that I am poverty-stricken or in want of anything. God has blessed me with enough for all my needs, plus a big garden I eat from. I maintain a free mailing list, and despite the heavy cost of postage, mail out about 275 items a month. My only excuse for living is to show forth the Truth to others, mainly by printed matter. My experiences in life have been varied: sleeping in box-cars, waiting rooms, working on a farm, piece-work in a factory, for many years a metal pattern-maker; and nearly twenty years retired — but through it all the Lord has so blessed me, I have lacked nothing: have a comfortable home, enough to live on, and, above all — the hope of eternal life in the Kingdom of God, soon to be set up on earth. *No one in Canada is better blessed than I am.* Your brother in hope of redemption, soon — W. L. (Canada).

(I cannot match your length of experience in life, but even so, I have learned that the blessings of Yahweh are revealed more often in reverses, in sorrow, and in trouble,

than in affluence or "success." In adversity, the glorious communion we can enjoy with Him, the comfort of expressing personally to Him our problems, worries, desires — can take the sting out of evil. Circumstances that humble us are good for us. We learn not to put confidence in self, but to seek God. The truth enables us to find blessings in all the vicissitudes of life, if we do what you do — have our minds centred upon the hope of our calling. My life, too, has been varied! A grocer, a farmer, a clerk, a traveller, a speaker, a writer, an editor. I have never been much of a success in any of these fields of endeavour (the mortality among the animals increased whilst I was a farmer! and customers did not seem to like "The Declaration" mixed in with their groceries whilst I was a shopkeeper), but certainly, like yourself, as one looks back, one can discern the hand of God shaping the course of life. May it be that we meet in the Kingdom to exchange further reminiscences! . . . Ed).

Youth Aliyah

"Enclosed please find a donation for Youth Aliyah. I am pleased that you have a tender feeling for the tiny nation of Israel, for I cannot understand how that a lover of the Bible cannot be concerned with the circumstances of the nation. The brethren here were excited at the remarkable rescue of Jewish hostages at Uganda. One news-item declared that a prayer was offered in Israel before take-off, and I do believe that God did help them. He has gathered

the Jews to the land he promised Abraham, and has overshadowed them as the 'apple of His eye.' Surely their full redemption is not far distant (Romans 11). Meanwhile we, through God's mercy are grafted into the good Olive Tree — the Hope of Israel. We know that Israel will accept Christ as his Messiah at his return, whereas the Gentile world will fight against him (Rev. 17:14). Who can brag — whether Jew or Gentile? Paul wrote: 'God hath concluded them all in unbelief, that He might have mercy upon all' (Rom. 11:32). We are glad to be able to assist in donating something for Jewish children in Israel through Youth Aliyah." — B. L. (USA).

(We read of the Jews in unbelief that they are "beloved for the fathers' sakes" (Rom. 11:28) — for the sake of Abraham, Isaac, and Jacob. If that be the attitude of Yahweh, let us beware repeating the scandals that are perpetuated against the Jewish people by antisemitic Gentiles. Unfortunately, Christadelphians are sometimes found doing this, as letters before me now testify. We have known of some who have never met an Israeli in the land, boldly assert the measure of their hard-heartedness. Our experience has been that those in the Land are more greatly humbled by their experience, and more completely changed by their circumstances, than are Jews outside of it; and we bear in mind the fact, that possibly, a third of those in the land will be thoroughly converted by Christ — see Zech. 13:9. It is

significant, therefore, that even the natural seed of Abraham like to discriminate between those in the Land and those outside of it. The former are called Israelis, whilst the latter remain Jews! As to the Youth Aliyah fund, we normally present a cheque for \$1000 to the organization when we visit the Land, at the same time as expressing clearly our interest in the return of the people and revival of the nation. We shall add your money to that already collected, and invite other readers to contribute also. . . . Ed.).

Still Interested And Busy

"I do not know how many more years I will be able to send a subscription to *Logos*. I am 92 years of age, but I am looking forward with faith and hope to the Lord's coming. Meanwhile, can you supply me with 50 copies of *How Christ's Coming Will Change The World* for distribution." — M. H. B. (Vic.).

(*May your experience exceed that of Simeon. He, though old in age, was advised that he would not die until he had seen the Lord's Christ — Luke 2:26 — whereas Paul states that those "alive and remaining at the coming of the Lord" — 1 Thess. 4:15 — shall not sleep if found worthy — 1 Cor. 15:51. We pray that that may be your lot. . . . Ed.*).

Encouragement

"I enjoy the *Logos* and would not want to be without it. I also enjoy very much the accounts of the tours to Israel and other countries that you include therein, and when I read them, I feel as

though I had been there with you all. So please keep on telling us about your adventures. Your comment on Bayambang in the Philippines made interesting reading for me. When Bro. Pedro Jimeno first contacted Sis. E. Banta, after finding a leaflet with her name and address on it, she wrote to me, for we were old friends, having known each other as children. I therefore commenced writing Bro. Jimeno, and I still have the letters he wrote back. He was a fine Brother teaching the Truth to his family and to many others, even though his health was so poor. Rudolfo, his son, carries on with the work in a commendable fashion. We feel the time is rapidly approaching for the Lord's return, and we pray that it will be very soon" — H. D. (USA).

(*Sister Banta first interested us in the work in the Philippines and we had frequent correspondence with Bro. P. Jimeno. It was a great pleasure recently to visit Manila, and to co-operate with the local Ecclesiastics. We plan to do so again during the 1977 Israel tour — God willing. . . Ed.*).

Lessons From Nature

"I notice in this month's issue of *Logos* that there is no *Lessons from Nature*. I hope that you intend to continue the series." — D. R. (Qld).

(*We have replaced it this volume with the articles "Women of the Bible," but could revert to the "Nature" articles next volume if readers prefer this be done. All of them have been written by Sisters. . . Ed.*).

Apocalypse Epitomised

"I feel that I must acknowledge your new booklet on the Apocalypse. My sister wife and I find much enjoyment in these verse by verse expositions, and we both feel that your enthusiastic and energetic efforts in this direction meet a very urgent and necessary need in the Brotherhood today. In return, we hope that our letter will offer some encouragement to you for all your toil over the years.

"Our earnest prayer is that Yahweh will bless and further your efforts while we await that morning that shall dawn without clouds, and the Lord will be set as King upon Zion's holy hill (Ps.2).

"We sorrow that there are those who oppose your labours particularly your insistence upon pioneer writings. Unfortunately, there have been always those who would oppose that which is in the best interests of the Brotherhood to receive. For our part, we find that they draw us closer to the Word, which becomes as a lamp unto our feet. They help us to a better understanding of all that God has been pleased to leave on record for the benefit of His servants in this dark and degenerate world in which His children must live and work out their salvation.

"We hold a *Eureka* Class in our home, and for many years we have made constant use of *The Apocalypse Epitomised*, and find that it assists the understanding of some sections of the Apocalypse. In fact, by use of your book, we sometimes look upon you as a

member of the class!

"How needful it is to study the Word in these present evil days. Malachi provides great encouragement. He wrote of some who 'spake often one to another, and Yahweh hearkened and heard it, and a book of remembrance was written before Him for them that fear Yahweh, and that thought upon His name' (Mal. 3:15). Our earnest prayer is that the day of Zion's glad morning will soon dawn, and that we may be His when He 'makes up His jewels.'" — L. S. (Eng.).

(Sometimes our opponents do us a service by drawing attention to our work, and if brethren are drawn by such advertisements to consider the Word a little more closely — even in an attempt to prove us wrong — good is accomplished. We commend you for the "Eureka" class. There is strength in small groups of brethren and sisters meeting for such a purpose, and we are grateful that "The Apocalypse Epitomised" has been a help to you. We regret that all supplies of the recently produced edition were quickly sold out. We hope to produce a further issue shortly, with greatly extended material. . . Ed.).

Sow Beside All Waters.

"Gentlemen: A friend, the Rev. S. H. introduced me to your material a short while ago, and I am interested in receiving more. Will you please let me know what you have and what the current price is. Thank you" — from Rev. D. P. M. (USA)

(We frequently receive

letters and requests from clergymen, but seldom have one clergyman recommending our material to another! Literature has been sent, and we trust that it may assist in drawing the veil away from the eyes of the applicant.....Ed.).

Carter In Prophecy?

"Another sign of the times is in evidence in the US Presidential elections. I have followed the election very closely, and noted that whereas Mr. Ford declared that the Jews should return the land won in 1967 back to the Arabs, Mr. Carter declared that he would support the survival of Israel. I wrote Mr. Carter and told him that if he would live up to his declaration, he would be elected President. I mentioned that the Bible promises a blessing for those who bless Abraham and his seed, and recommended that the only sound policy is one along Bible lines. Mr. Carter claims to be motivated by the Bible, being a member of the Baptist church. I told him that the Baptists, unfortunately, had drifted from the Truth, and did not today believe what they originally proclaimed. I also declared that the Bible shows that Christ is coming, and perhaps it would be his responsibility to submit the government of US to Christ. He wrote me thanking me for my support, though I told him that as a Christadelphian I do not vote! Now that he is in power, his wisdom would be to extend whatever help he can to Israel" (B. M. — USA).

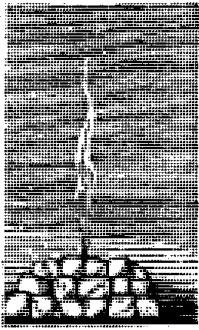
(Whatever Mr. Carter may have said, and whatever policies he has devised, we recall that God rules in the kingdom of men (Dan. 4:17), and events will proceed in the direction He decrees. He has warned against "putting trust in princes, or in a son of man in whom there is no help." He has decreed that there will be a "time of Jacob's trouble" (Jer. 30), and that Israel will be humbled by all her one-time "lovers forsaking her" (Jer. 30:14). Meanwhile, Mr. Carter would be wise to follow your advice, but circumstances may cause him to divert to other ways. The future will reveal this; but, ultimately, God's purpose will prevail.....Ed.).

BASF

"What is your attitude towards the BASF?" — C. W. (USA).

(We firmly believe that the BASF is the only satisfactory basis of Ecclesial fellowship extant among us. In Australia it has been generally accepted, though sometimes it is not implemented such as we would desire. But that is the responsibility of Ecclesias. We believe that it should be accepted, taught and implemented as a basis of fellowship.... Ed.).

"To communicate forget not" (Heb. 13:16). So wrote the Apostle. There is encouragement in communications received from readers. This is so even when they take issue with us — providing it is done in love. Therefore we appreciate hearing of the work of the Truth in any corner of the vineyard. So keep those communications flowing in.



The Priesthood Of The Lord

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In All Points Like His Brethren

In partaking of the nature common to all humanity, the Lord knew of its frailty both by revelation as experimentally. "He needeth not that any should testify of man; for he knew what was in man" (John 2:25). He knew this, because he was "the son of man" (John 5:27), partaking of "the weakness" of human nature (2 Cor. 13:4), though strengthened to successfully resist its temptations (Psalm 80:17).

This was necessary, in order that he might officiate effectively as high priest on the part of his people. An high priest fulfilled a dual purpose: he represented Yahweh to the people, and the people to Yahweh. Christ does likewise. As a complete manifestation of his Father, he "became.....holy, harmless, undefiled, separate from sinners, and made higher than the heavens." As representing the people, "He needeth not daily, as those high priests, to offer up

sacrifice, first for his own sins, and then for the people's: for *this he did once*, when he offered up himself" (Heb. 7:27).

Christ had no sins to die for, if by *sins* we mean personal transgression. He never sinned, for, in life, he "mortified (or *put to death*) the deeds of the flesh" (Rom. 8:13; Col. 3:5). His ministry, therefore, was a living sacrifice of the lusts of the flesh; and his death on the cross placarded, or dramatised the fact (Gal. 3:1). It was something requested of him by the Father, and to which he submitted. He declared:

"Therefore doth my Father love me, because I lay down my life, (that I might take it again)" (John 10:17).

The Greek preposition *hina*, "that," signifies to do a thing in such a way as to ensure the end result intended and expressed. Christ died in such a way as to guarantee his resurrection. As Peter later explained: "It was not possible that he should be holden of death" (Acts 2:24).

Paul adds the comment that the Lord having "become obedient unto death, even the death of the cross," "God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:8-9).

In these places, therefore, it is clearly revealed that the offering of the Lord upon the cross was an important element in his own resurrection and glory. In short, he personally benefited from his own sacrificial death, and therefore it was essential to his own salvation.

"He became obedient unto death, even the death of the cross. Therefore God also hath highly exalted him, and given him a name which is above every name....."

"The God of peace, brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20).

"By his own blood he entered in once into the holy place, having obtained eternal redemption" (Heb. 9:12).

All these references, and others, show that the offering of the Lord was on his own account, as well as on account of others; and that he participated in the benefits received.

It would be quite unjust if he did not; and it is a principle of the atonement that it exhibits God as being both "just and the justifier of him which believeth in Jesus" (Rom. 3:26). The Lord needed redemption from the death-doomed state into which flesh, or human nature, had been brought as the result of sin, and the way appointed was the offering of himself.

After The Order Of Melchisedec

The statement of the Apostle

in Hebrews 7:27 reveals that as the Aaronic priests had to offer for themselves in their official capacity, as well as for the people so also did the Lord Jesus. They, of course, did so because of personal transgression from which they needed forgiveness as much as the people for whom they officiated. He did so because it was the appointed means for his bodily redemption (his character was perfect), and thus was just as necessary for him as for those for whom he died.

Therefore, when the Aaronic priesthood performed its priestly functions, and the individual priests offered "first for themselves and then for the people," they typed the great high priest after the order of Melchisedec, the man Christ Jesus. But it must never be overlooked that there is as much difference between the cases of the Aaronic and Melchisedec priests as between shadow and substance. Christ's "own sins" were not transgressions but the effects of others transgressions from which he had first to be delivered. The "sins" of Hebrews 7:27 should thus be aligned with the "sins" of 1 Pet. 2:24 which he "bare in his own body" on the tree.

This necessitated his offering being "first for himself." He was the first to be delivered, and is, consequently, now, "the first-fruits of them that sleep." He obtained eternal redemption in and for himself, as the original of Heb. 9:12 clearly shows. He was "brought again from the dead through the blood of the everlasting covenant" (Heb. 13:20), language which plainly indicates

that his blood was shed for his own redemption as well as for that of his people. But when he offered for himself he also offered for his people. The two aspects of the antitypical offering were combined in one act, but, though combined, the two relations of the one act are plainly separate. Christ himself was first saved *out of* death (Heb. 5:9 — Gr.), afterward they that are Christ's at his coming (1 Cor. 15:23). There is nothing in this incompatible with the frequent declaration that "Christ died for us." Indeed, all he did was for us. He was born, suffered, died for us. All he did benefits us. Is it incongruous, or wrong, that he, too, should share the benefit? Was he not of our nature? Was not that nature brought under the power of the "law of sin and death" through transgression (Rom. 5:12; 7:23; 8:2)? Did he not share the physical condition of those whom he came to save? Did he not need redemption from its state equally as those whom he came to save? In a very beautiful manner, the doctrine of the Atonement emphasises that God is both just and merciful in all His dealings with mankind.

Paul taught:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

In other words, Christ came into the world to die. He could do that in a way that is unjust, or in a way that is just. If we reason that Christ died as a substitute, and that he had no need to die for his personal redemption, we accuse God of being unjust. Is it

just that a righteous man should die on behalf of others, with no obligation or benefit to himself? Where is there justice in demanding that another die for the sins of others, if conferring no benefit on the principal offerer? But if the benefactor benefits himself, and if it be an element in the salvation of others, that he also gains substantially by his offering, then all can applaud the wisdom, justness, and mercy of the Author of redemption.

Because sin upset the balance of creation in the beginning, the plan of God requires death as the pathway of life. A follower of the Lord is called upon to "mortify the deeds of the body," or *put them to death* as the word signifies (Rom. 8:13; Col. 3:5). This forms part of his "living sacrifice" (Rom. 12:1) by which he will commend himself unto God, and lead others to Him also (Matt. 5:16). Christ's ministry on earth was a living death to the desires of the flesh, summed up in his words to the Father: "Not my will but Thine be done." His life of perfect obedience was "for others," for without it we could not be saved. But was it not also for himself, that he might help others? Without a doubt.

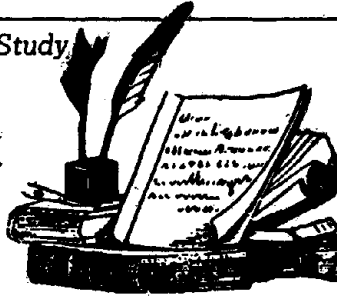
The Law of Moses, the ordinances of which he fulfilled both to the letter and in the spirit, appointed death as the way to life. To fulfil *it* he had to observe the Passover festival; *he* had to acknowledge that deliverance was possible only through death; *he* had to eat thereof. In doing so, therefore, *he* acknowledged that he would personally benefit from the means of

deliverance that had been devised by the Father for the redemption of His people; and in eating thereof, he witnessed that his redemption formed part of

the results that accrued from the offering of the lamb of which he, as the Lamb of God, was the glorious antitype.

Theme For Study

Psalm 18



DAVID'S SOURCE OF STRENGTH

David's praise of Yahweh finds expression in a profusion of Divine titles that are expressive of his source of strength, and, prophetically, reveal the means whereby Christ also overcame the flesh. We, too, in measure, can follow the Lord along the same path of obedience, seeking strength from Yahweh, and finding Him to be all that David did as expressed in the titles he used. This chapter of the Bible uses a greater variety of Divine titles than any other.

A Messianic Psalm

The Eighteenth Psalm is undoubtedly Messianic, yet not predictive of Christ in the same high and exclusive sense as the Hundred-and-tenth. It was written by David in thankful commemoration of the kindness of Yahweh in delivering him "from the hand of all his enemies, and from the hand of Saul." Not only is there a superscription to that effect, but the whole poem is inserted in the history of David's reign (2 Sam. 22), as a document relative to the period. On what principle can we refer to Christ a song in which David speaks of himself, his dangers, his marvellous escapes, the eventual

establishment of his throne and the extension of his reign? On the principle of Biblical typology. The Spirit has selected incidents in the life of David that shadow forth the substance seen in the life of the Lord, and has fitted them into a Psalm that becomes prophetic of Christ in his birth, ministry, resurrection, ascension and future glory.

VERSE BY VERSE NOTES

(a) **The Source Of Christ's Strength — vv. 1-3**

David pours out his heart in thanksgiving unto Yahweh for the strength he obtained in life, by which he was enabled to conquer every difficulty. His experience foreshadows that of the Lord, "the son of man whom Yahweh made strong for Himself" (Psa. 80:17). The warrior-king

saw in God his real Weapons of war and Source of defence.

VERSE 1

"I will love Thee, O Yahweh, my Strength" — The verse (omitted in 2 Sam. 22) is challenging in its form. The verb *love* is the Hebrew *racham*, normally to extend or receive mercies. In *Qal*, however it becomes expressive of strong and tender love, and is rendered by Perowne as *Fervently do I love thee*. David had every reason to do so, for he could look back upon an eventful life: one full of peril and full of mercy, in which the strength of Yahweh had been manifested on his behalf. The word "strength" is from the Hebrew *chazaq*, signifying a strength obtained from help received. David was conscious of that help, as was also the Lord Jesus Christ. His love for Yahweh was more than matched by that of the Lord, who, to an even greater degree, could look to Yahweh as his source of strength: "For God was in Christ, reconciling the world to Himself." There was matchless co-operation between the Father and the Son to produce the perfection of character thus revealed, so providing an acceptable sacrifice for sin.

VERSE 2

"Yahweh is my Rock, and my Fortress, and my Deliverer" — The warrior king describes Yahweh in military terms, illustrating that he placed no undue confidence in the normal weapons of war. To external appearances he advanced against Goliath with a sling and a stone, but, in fact, approached him in "the name of Yahweh of Armies, the God of the armies of Israel" (1 Sam. 17:45). The terms he now uses illustrate that. Rock is *sela*. The word occurs frequently in Scripture as a divine title, always expressing the idea of permanence, of safety as a place of refuge, and of security as a shelter. It is from a root signifying that which is high and inaccessible. It suggests a rocky, precipitous cliff, upon which one might take refuge, or in the clefts of which can be found places of concealment, a safe refuge from danger. Yahweh is likened to such a cliff, for He is Himself immutable and immovable; He is an impenetrable shelter to all that seek Him.

The use of the word is found in 1 Sam. 23:25-28. David, with his followers, had found refuge in a rock (*sela*), but even

that vantage point was not sufficient to save him from Saul, and he had to withdraw from it. He was on the point of being caught by the superior forces of Saul, when an invasion of Philistines made it necessary for Saul to break off the chase, and defend his position before this greater enemy. David was saved: not by the rock in which he had earlier taken shelter, but by Yahweh Who had once again revealed Himself as a Protection for those who turn to Him.

In Song 2:14, the Bride of Christ is represented as hiding in the cleft of the Rock (*Sela*). The Bride is likened to the dove, that finds refuge in such places, immune from danger (cp. Jer. 48:28).

The word is used in Numbers 20:8 for the "rock" from whence came forth water to refresh the people of Israel. Moses was told to "speak" unto the rock and the miracle would happen. Instead, rendered impatient by the criticism of the people, he "struck" the rock, and though water flowed forth, he was punished for failing to carry out the instructions of Yahweh correctly. The Cliff should not have been smitten, as the previous Rock (*Tzur*) was smitten (Exod. 17:5). There is need only to speak to that "Sela," and refreshment will come (James 1:5).

Isaiah, in describing the character of the coming Kingdom, declares that the Lord, as the manifestation of *Yahweh the Rock* shall be "as the shadow of a great rock in a weary land." Here the word is used of a cliff as a place of refuge and shelter from the burning sands of the desert unrelieved by any sign of growth — a "weary land."

On one occasion, we visited the Dead Sea area in the middle of summer. The heat was intense and extremely exhausting. Not only did it stream down from the sun above, but was reflected from the white, salt-coated earth beneath. The only shelter was in a cave in a cliff. We were warned to enter it gradually, as the contrast in temperature was so extreme. We doubted the need of the warning, but found it to be true to fact. Though, in the sun, the temperature was over 150%, in the shelter of the cliff-cave it dropped to about 70% and the relief was intense. An enterprising Jew was even selling cool drinks, chilled only by the temperature of the cliff cave. The Dead Sea area was well known to David. He was familiar with its cliffs and caves but his real Shelter was not in such, but in Yahweh his God.

—HPM

Lemuel's Mother

Education in the Home

“The words of king Lemuel, the prophecy that his mother taught him” (Prov. 31:1). The name “Lemuel” signifies “Devoted to El” and, evidently, was another name for Solomon (cp. 2 Sam. 12:25). She instructed her son in the duties of a king, and the virtues of a true bride; and on both themes provided him with practical wisdom that can be applied in these modern days.

Wise indeed was the teaching which king Lemuel's mother conveyed to her son (Prov. 31:1). Into the contention concerning the identity of king Lemuel or his mother we need not enter. It is sufficient for us to recognise that the words of this exemplary woman bear the seal of divine inspiration. In view of the wholesomeness of such instruction well might the inspired writer of Proverbs enjoin his readers to “forsake not the law of thy mother.” “Bind them,” says he referring to parental admonitions “continually upon thy heart, and tie them about thy neck.”

How do modern mothers stand as touching the instruction which they convey to their sons? Is it worthy of the treatment above described?

The wise mother of the Book of Proverbs sought to brace up her son for the requirements of his responsible position, and to

warn him against the sins which would be peculiar to it. By this example being placed before us it is evidently one which God would have us follow. Ere long, to all appearances, the Truth's affairs will be largely in the hands of the children of the brethren and sisters. Should these coming custodians of God's work fall short in regard to their great privilege and responsibility, let it not be through failure on our part to counsel them wisely.

As a means of discharging our duty let us hold aloft those standards of manly excellence which God Himself has provided. Let us teach our sons that God looks not to faultless clothing and distinguished appearance, or to education and rank, or to powers of oratory. These things are not so much as named in God's list of the necessary qualifications of a tried man. What God requires is a man who has behind him a career

of self-restraint and plodding, humble work. Let us put our sons in the way of serving an apprenticeship in such necessary qualities as industry, purity, vigilance, sobriety, modesty, hospitality, aptitude for learning (from those instructed in the Word) and for teaching (when in contact with the alien, and in the Sunday School). Let us counsel them to be temperate, not given to the love of money and covetousness, or to quarrelling, striving and unseemly contention (1 Tim. 3:2-3). Let us encourage them to be faithful and regular in the ecclesial meetings, but let us not fail to point out in connection with this, that the object in view must be the exaltation of God, and not self, and that the man who reverses the Scriptural injunction to be swift to hear and slow to speak is no blessing to his brethren and sisters.

Were king Lemuel's mother in our midst we may be sure that she would not only emphasise all these matters in the ears of her son, but that she would forewarn, and so forearm him against those sins of the last days which Paul so vividly predicted: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:1-5).

We have only to mention a good man's name, be he prophet

or apostle, to find how rampart is this sin in the world, for the teaching of such is despised. And sometimes it is seen even in Ecclesias. Let us strive to fortify our sons against this woeful sin of these last days by teaching them to respect those, who, from years of exemplary walk in the truth, are undoubtedly good men from the divine standpoint. Let us remember, however, that our sons are not likely to respect the brethren unless they are first taught to revere and listen to their parents. Disobedience to parents, which Paul indicated would be a feature of the last days, is common in these present times. Let us early direct our energies towards securing from our sons dutiful behaviour towards both parents. He who despises father and mother, and those whom God esteems, must of necessity be a despiser of God (Eph. 6:1-4). Clear instruction, firm discipline, combined with loving consideration, will do much towards developing a proper attitude in children.

The Mother In The Home

The mother, who, in the quietude of home, devotes herself to the wise training of her children, performs a part which, for its far-reaching effect, cannot be exceeded in importance. The work will call for many an inward battle between inclination and duty, and will cause many a headache and even heartache. Let us, however, go forward undaunted by difficulties, knowing that we have the strength of God's own authority and His encouragement behind us. Lemuel's mother appealed to her son on the

ground of his kingly office (v. 4). Our sons do not hold this high position, though, in the mercy of God, the gospel can call them, no less than ourselves, to rulership in the age to come. Therefore, as Paul shows, we can appeal to them on the ground of what is seemly conduct for those who will enter upon the exalted position of kings and priests in the Kingdom of God (Rev. 5:9-10). As Paul indicated to Timothy, there is an etiquette divinely prescribed for the "house of God," and it is necessary that this be learnt and observed by those who desire to associate with the immortal royalties of the future.

Guidance In The Choice Of A Wife

How to advise Lemuel concerning the choice of a wife was undoubtedly a matter of grave concern with his mother. She

adopts the expedient of placing before him a word picture of the traits to be found in an exemplary woman. The picture exhibits a large-hearted, generous, industrious housewife, bracing herself up to the performance of service without stint. To her husband she is loyal, to her children faithful, to her employees considerate, with hand stretched forth to the needy. Her whole career is regulated by divine counsel: "She openeth her mouth with wisdom and in her tongue is the law of kindness."

How beautiful to behold is the outcome! Praise by her husband, blessed by her children, and in favour with God: "A woman that feareth Yahweh she shall be praised." A God-fearing woman may have to endure scorn from the unfaithful, but the praise from on high is certain.

—C. J.

THE SPIRIT OF CHRIST

The manifestation of love by us stems from the victory which the spirit of Christ enables us to win. Brother Roberts wrote: "We must be on our guard against the influence of those who come to us with the name of Christ on their lips, but with a denial of Christ in their lives. The saints of God are not of this world either in speech, pleasure, policy or action.

True sheep follow their shepherd. "My sheep hear my voice," declared the Lord. The spirit of Christ is the spirit of every true saint, and it is written that "if any man have not the spirit of Christ he is none of his." The spirit of Christ is opposed to the spirit of the world. The spirit of Christ is a spirit of zeal for God; the spirit of the world has no time for God. The spirit of Christ is a spirit of obedience; the spirit of the world is one of defiance against all submission. The spirit of Christ is a spirit of interest in the purpose of God with the earth; the spirit of the world is one of total indifference to such a purpose, ignoring it completely. The spirit of Christ is a spirit of love, faith, compassion, prayer, and of chaste, dignified and pure speech — and how far away from that is the world of today drifting!

A. M. (NZ)

Hymns of the Kingdom



BEHOLD THE LAMB

The First Hymn of the Kingdom as recorded in Revelation, directs unceasing praise to Yahweh. This article now considers the Second Hymn.

Who Is Worthy?

As an introduction to the Second Song, attention is focused upon a Book (Rev. 5:1). Interest mounts at the question "Who is worthy?" (v.2) to become associated with the One upon the Throne in the unfolding of the mysteries and wonders of the Book.

Interest is intensified (v.3) at the pronouncement that a search of all time and all nations has failed to find one person who is worthy to open the Book. Not one person in all history is revealed as having been perfectly obedient!

The hopelessness of man's sinful state (v. 4) is recognised, and the sound of heart-felt weeping is contrasted with the overshadowing realisation of the Holiness of Yahweh.

The tension is broken! An elder speaks (v. 5) — "Weep not!" But why? Because the Lion of the tribe of Judah can do the work. Jacob (Gen. 49:9-12) was right after all! It was no idle tale, his revelation of what would befall his sons in the last days (49:1). Shiloh (peace) has come!

Shiloh is a *man*, descendant of Jacob and David. But it was said that *no man* was found, in all the earth. What is the explanation?

This man is also "the *root* of David" (5:5), the One from whom David came. This man is Yahweh, manifested in flesh.

All eyes turn (v.6) to behold him, and there is — a man? — a lion? — no, a Lamb, bearing the marks of slaughter. Every eye centres upon him, the Lamb draws near to the One upon the throne and takes the Book out of His right hand (v. 7).

Some find it difficult to grasp this thought. Christ, as the Lamb, draws near to Christ as the One upon the Throne. The thought of the same person drawing near to himself, and taking a book from himself, is found hard to follow.

The difficulty vanishes when it is kept in mind that firstly, the scene is a vision, the symbols representing Christ and the ecclesia in the glory of the Kingdom. When the *actual scenes* eventuate, and the actual ceremonies take place, the ideas

presented in symbol in Revelation 5 to educate and enlighten us now, will then be perfectly understood. The real ceremony will differ from the vision.

Secondly, bear in mind that the vision speaks of salvation received, and the means whereby it was attained. Thus the Lord Jesus is presented as —

The One upon the Throne — the immortal manifestation of Yahweh in spirit nature; salvation received by the Lord Jesus Christ.

The Lamb with marks of slaughter — the manifestation of Yahweh in mortality; the means whereby salvation was attained by the Lord Jesus Christ for himself and for us.

The redeemed will know that the One upon the Throne is there because of his work as the Lamb of God taking away the sin of the world. If John the baptizer (John 1:29) could see a Lamb walking beside Jordan, how much more will the twenty-four elders be able to perceive a Lamb in the presence of the Throne in the events of this coming notable day.

Worthy is the Lamb!

Song Two of the Hymns of the Kingdom is now heard. It is in five parts, and it is important to a correct understanding of the fulness of the Song that we do not isolate the parts.

Part 1: The four living creatures and the 24 elders sing: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

Part 2: An innumerable company of angels sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Part 3: The people of the earth sing: "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever."

Part 4: The four living creatures sing: "Amen."

Part 5: The twenty-four elders sing: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

The words sung by the twenty-four elders as Part 5 of the Song are not recorded in 5:14, but can be determined from 4:10-11.

Thus the redeemed commence with praise to Christ; the angels continue with praise to Christ; representatives of the whole world echo the praise of Christ; the cherubic saints declare "it shall be so;" and the redeemed then in reverence again conclude with the remembrance of the glory due to Yahweh.

Thus the praise to Christ is never to the exclusion of glory to the Father. The great principle of the supremacy of Yahweh is never lost sight of, even in the moments of supremest joy of giving thanks to the Lamb for the salvation obtained through his mighty work.

Song One then is praise to the Father, and Song Two is Praise to the Son, not omitting praise to the Father.

The Ecclesia Sings

Those redeemed by the blood of the Lamb commence the singing. In Part 1 the singers are symbolised as both the four living creatures and the twenty-four elders. As both these symbols represent the redeemed, why are *both* symbols introduced here of the same singers? Because the work of the Lamb is the basis of their redemption (this redemption being symbolised as the 24 elders); and in their redeemed state they go forth to judge the nations (this work being symbolised as the four living creatures). Thus as the twenty-four elders they extol the Lamb, and as the four living creatures they sing "And we shall reign on the earth."

The purpose of their singing is to worship Christ. Today, the ecclesia sings songs concerning Christ, and songs to Christ, such as —

*"According to thy gracious word,
Before thine agony,
This will we do; our absent Lord,
We will remember thee."*

Our praise today is weak and limited. In the coming day the expression of praise and worship to Christ will come very easily to our immortal lips.

The equipment of the saints for their work of singing is stated. They have harps and golden incense bowls. Their posture is stated — prostrate before the Lamb. A posture we must learn to have now in all our relationships in life, in putting the commandments of Christ before all things else.

The New Song

Song Two is described (5:9) as "a new song." The "new song" is a theme of the Psalms and Isaiah of great significance.

Psalm 33:3 (1st use): Those who know the blessedness of forgiven transgression, having their sins covered, and to whom iniquity is not imputed (Psa. 32:1-2), are now called upon (33:1) to "rejoice in Yahweh" and (v. 3) to "sing unto Him a New Song."

Psalm 40:3 (2nd. use): Expresses the joy of Messiah in his deliverance by resurrection (v. 2). Thus the New Song is the song of those who have been resurrected from the dead.

Psalm 96:1 (3rd use): Brings us back to 1 Chron. 16, for this was the psalm sung at the taking of the ark to Jerusalem by David. It is prophetic of the singing of the redeemed, and in such a place as this we are no doubt finding an enlargement of the brief words recorded in Revelation chapter 5. The New Song of Psalm 96 is — v. 1: sung to the Lamb; v. 2: by the redeemed; v. 6: in the sanctuary; v. 7: with the nations enlightened and worshipping; v. 9: the nations having put on the high-priest's righteousness.

Psalm 98:1 (4th use): Speaks of the victory gained.

Psalm 144:9 (5th use): David, rejoicing over the deliverance from Goliath, anticipates the rejoicing of Messiah over the anti-typical Gog of the latter days. David rejoiced to be delivered from "the hurtful sword" of Goliath; the immortal Christ is the match for the world.

This aspect relates to a later Hymn of the Kingdom.

Psalm 149:1 (6th use): Prophetically, the regal glory of Christ is revealed. The saints are redeemed (v.4), and they execute the judgment (v. 6-9). The 74 elders and the four living creatures are here!

Isaiah 42:10 (7th use): This part of Isaiah's prophecy points to the Lord Jesus Christ. v. 1 — "Behold my servant whom I uphold." v. 1 — the whole world is enlightened. v. 10 — "Sing unto Yahweh a New Song, and His praise from the end of the earth." The whole section reverberates with the glory of the age

to come through Yahweh's glorious, resurrected Son.

Thus the new song, is seen to be a term which speaks to us of redemption glory for Messiah, followed by the redemption of his people, and their subsequent judgment of the world. Hence it is "The New Song" which the redeemed sing (Rev. 5:9), when they address Christ.

The majesty of Christ's redemptive work is seen here also, when we realise that although no man was found in the world-wide search for one "worthy," it is out of every nation that he develops this great rejoicing multitude.

—B. Philp snr.

TAKE HEED



The political and moral condition of mankind today warns us that Yahweh's "appointed day" draws inexorably closer. Therefore it is opportune for us to reflect upon the circumstances of our individual lives and our ecclesias. Such examination is constantly needed, lest we allow the world to make inroads. Christ realised and appreciated the difficulties resulting from the pressures of the world and warned us to "take heed" lest we be consumed with "the cares of this life" (Luke 21:34).

The times are both momentous as well as perilous. Momentous because of the divine events which are about to take place. Perilous because we can lose our lives if we capitulate to the influences of the world. Therefore let us grasp hold of the Lord's promise left on record in Revelation 3:5: "He that overcometh, the same shall be clothed in white raiment and I will not blot out his name

out of the book of life, but I will confess his name before my Father and before his angels."

Britains Woes

Ever since Britain took an anti-semitic stance and evoked Yahweh's wrath, her fortunes have deteriorated (Cp. Gen. 12:3 "curse them that curse thee"). The latest economical problem, which some believe is directly linked with Britain's "subsidising" the E.E.C market, may ultimately be the cause of them pulling out.

Scripture shows that Britain is not part of the "beast" of West Europe. In Ezekiel 38, where certain powers of the beast are seen in conjunction with Russia, Britain's role is that of the "old lion" leading the "young lions" (Ezekiel 38:13) against the Invader. This may be a reference to Britain renewing a more direct economic association with her colonies. Such a picture seems in line with scripture.

Arab Finance

While Britain wallows in financial stress, the Arabs are gleefully investing their abundance of money in anything they can, and especially in areas which enable them to influence governments. Recently Iran, one of the foremost spending Arab companies (along with Saudi Arabia) brought a 25% share in the giant German Krupp industrial concern. The Krupp company reciprocated by involving themselves in processing copper found in Iran. However, the Italians were concerned when Libya, the most militant Arab nation, secured a 9.6% interest in the Fiat company for a reputed sum of \$357.7 million!

Such entanglements of interests by Europe and the Middle East is bound to be one of the reasons that will ultimately cause Europe to link together against the Jews long believed to be the cause of all the world's troubles, according to anti-semites. Cp. Joel 3:11; Psa. 83:4, 12, Dan. 2:44.

Syrian Moves

Israel is unsure of Syrians plans for the future. Referring to the two divisions Syria has got in Lebanon, Mr. Rabin, Israel's Prime Minister described them as being "dis-

guised as an inter-Arab force." Although Israel believes Syria is weaker now than they have been because their troops are widely spread, their concern is about Syria's plans for strategic positions in Lebanon. Usually when concern is voiced publicly it intimates that more is known then is revealed in the papers. It could mean that violence will still be within Israel's borders before conditions described by Ezekiel (38:11) are found though true peace shall never come until the true prince arrives Zech. 3:15-17.

Turkish Earthquake

The recent devastating Turkish earthquake is only one of several that caused 1976 to be captioned "the deadliest year since 1923." Significantly the Turkish earthquake synchronised at a time when Turkish political influence seemed to be reviving. Such revival however, is against the decree of God (Rev. 16:12). A similar situation existed last century upon which Bro. Thomas wrote (*Eureka* Vol. 3:550). "To the operation of political and military causes in the drying up of the Great River, may be noted in addition, the depopulating judgments of the Deity himself. In the great Syrian earthquake of 1822 the walls of Aleppo, the capital, were thrown down, and 14,000 buried in the ruins; and at Antioch, and other towns and villages in the province, the sufferings and loss of life were in proportion. In 1821 the Cholera broke out at Bussora, and carried off some 16,000 persons, near fourth of its population"..... Though Bro. Thomas comments at length upon the incident, these few words suffice to indicate for us that it is impossible for Turkey to completely revive. Events, such as the earthquake, though tragic for those directly involved, remind us that Yahweh's plan is rapidly coming to fruition.

Wedlock

The wickedness and the immorality of the days in which we live are evident when we see records such as the following. "For the first time since the records have been kept, more children were born *out of wedlock* than were born

LOGOS

to married women in Washington for the year 1975. In fact 4988 illegitimate children were born as against 4758 legitimate." These figures illustrate the

depravity the world is found in and indicates that we are living in "the days of the coming of the Son of man" Cp. Luke 17:26.

Conclusion

The prophecies which have enlightened our minds and enable us to see the fulfilling plan of God, are a necessary balance to the pastoral and doctrinal sections of scripture. Faith is tempered with them both because its foundation is the revealed works of God, upon which men and women can confidently base their future.

We are therefore assured that Yahweh knows the perils of our times and of our bias toward sin. His purpose takes cognisance of these facts. His justice and righteousness revolve around them. For this reason He sent forth His son, made of a woman, so that "He can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity." In other words the Lord is able to appreciate our failings because he himself was flesh and blood. Paul states of the Lord that "in the days of his flesh, when he had offered prayers and supplications with strong crying and tears unto Him that was able to save from death, and was heard in that he feared," (Heb. 5:2,7). The truth was Christ's life. It should be ours. "Let this mind be in you, which was also in Christ Jesus" wrote Paul in Phil. 2:5. Our endeavours in the "few and evil days" left us, should be to manifest the same love and fervour for the truth as did the Lord. It is not an easy thing to do, and requires strength of mind and purpose and much "prayer and supplication," and sometimes tears. But Paul stressed that it is all worthwhile for he declared that "When Christ who is our life shall appear, then shall ye also appear with him in glory." (Col. 3:4).

W. M. (Woodville)

THE IDEAL

Jesus declared in simple but expressive terms "I am noi of this world," and his whole course illustrates the meaning of the language. He stood aloof from men in so far as they stood away from the divine foundation. He took no part in their movements, patriotic or otherwise. The duties of citizenship he discharged passively as in the case of paying taxes. His attitude towards the world was in the protest and dissociation. He "testified of it that the works thereof were evil," by which he earned hatred and destruction. He had no apologies or spare sympathy for the enemies of God. He pursued a perfectly independent course, as insensible to the censure of the world as he was above their favour. He never took public opinion or public criticism into account. His one simple aim was to do the will of Him who had sent him — a will utterly inconsistent with popularity and favour.

CHRISTADELPHIAN MIDWEST BIBLE SCHOOL

The dates of the 1977 Midwest Bible School have been firmed. They will run from August 13 through the 21st. The Norwood Institute at West Baden, Indiana will once again be the site of the school.

The teachers for the Adult section will include Bro. Fred Pearce, England; Bro. Peter Pickering, Australia; and Bro. Don Styles, Detroit.

Any interested in making early reservations to attend can do so by writing to: Bro. Steve Evans, R. R. # 1, Box 215, Cory, Indiana 47846.

The School this year, once again, generated a contagious enthusiasm that saw many tears being shed when it came time to depart one from another. We long for that day when it won't have to be thus.

We are grateful, first, to our Heavenly Father for allowing us the privilege and the opportunity, and then to all those who made it one of the best years ever; our committee members, the directors and their assistants, the student body and especially the many teachers who gave so freely of their time and energies on behalf of the brethren and their children.

We never cease to marvel at the energies of the teachers in the Adult and Upper-teen sections. Their responsibilities encompass a variety of activities besides two hours of classes each day. A thank you never seems sufficient for these, or any of the teachers for that matter; but when we do know that where more permanent records are kept, a note of their love for the brethren has been duly recorded.

Our teaching staff for the Adult section this year included: Bro. Dennis Gillett, England; Bro. John Ullman, Australia; and Bro. Dick Stone, California.

Brother Julio Scaramastro, Chairman.

Prepublication Notice

THE SPIRIT (A. Crawford)

This book has as its aim the positive exposition of the subject "Spirit" together with other related topics. This exalted theme has long been neglected by the Brotherhood with the result that many hazy and wrong ideas exist today. These ideas threaten the very survival of the Truth in some parts of the world.

There are six sections to the book:

- | | |
|--|-----------------------------|
| a) introduction. | d) spirit gifts. |
| b) general subjects (about 20). | e) inter-ecclesial offices. |
| c) exposition of verses containing "spirit." | f) Word studies. |

These sections are heavily interrelated and cover every occurrence of the word "Spirit" in the New Testament.

The author accepts the Scriptural expositions on the subject by Brethren J. Thomas, R. Roberts, C. Walker, J. Carter. He rejects as unscriptural the modern evangelical theories currently in vogue.

It is hoped, God willing, to publish this book by the middle of this year. It will be about 300 pages, fully bound, printed offset and about the same size and quality as "Wrested Scriptures." The cost will depend on orders but will be quite reasonable for this quality and size of book in these days of inflationary prices.

The pre-publication price will be approximately \$4.00 per copy, plus postage, and orders are invited on that basis to be supplied as soon as the book is off the press. The co-operation of readers in placing orders as soon as possible will greatly aid in the production and publication of the book. Send your order immediately to *Logos Publications*, West Beach P.O., South Australia 5024.

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This periodical is issued bi-monthly, and covers doctrinal and prophetic subjects of interest alike to friends searching for the Truth, as well as those rejoicing in its hope.

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LOGOS CALENDAR FOR 1977

These are now ready, and many of them have already been despatched. The theme for this year's Calendar is *Birds of the Bible*. Twelve birds are illustrated, and the text provides interesting and helpful comments on each of the birds. The Calendar includes the daily readings, and other details of interest and help to Bible lovers. Cost of the Calendar is \$1.75. In order to ensure the greatest circulation of the Calendar, we will mail it free of charge to any address in the world, together with a message of greeting from the sender.

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Psalm 18



Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!
— J. Thomas.



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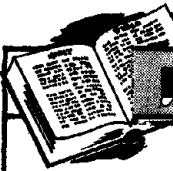
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Thought For Meditation

In The Wilderness

The present condition of the saints was prefigured by Israel's wilderness experience, which must not be confounded with the blessings promised upon their settlement in Canaan. The former comprised elements of great hardship. In connection with both experiences God showed astounding goodness. For about the time of forty years "bare He them as a nursing father in the wilderness" (Acts 13:18, R.V., Mar.). This feature in Israel's experience should be studied and taken to heart by those who are disposed to murmur at the trials and difficulties of the present probationary state. Without the constant recognition of God's goodness in the day of evil there can be no patience, no endurance and no right interpretation of the sorrowful side of life. God's goodness even in affliction to which He subjects His children is, as revelation describes, "excellent," "abundant," "marvellous" (Psa. 36:7; 17:7; Exod. 34:6). Though we may now fail to grasp the beautiful Scripture, "like as a father pitieth his children, so the Lord pitieth them that fear Him," we shall do so by and by. From the antitypical promised land, we shall be able to trace the paternal hand of God in the ups and downs of the journey of it — the vixen wife, the cruel husband, the unkind parent, the persecuting neighbour, the unjust employer, the repulsive disease, the loss of husband, wife or child, will be seen then to have had a divine and beneficent purpose, and to have had a potent effect in the development of that character without which there would have been no entrance into the Kingdom. Although affliction are the natural lot of all men, they are, in a sense, more than natural to the children of God. Paul's "thorn in the flesh" — his base and weak bodily presence — his contemptible speech, were all natural, but at the same time were divinely-used instruments of great importance.



Shepherds and Hirelings

(John 10)

Christ's wonderful analogy of a true shepherd (John 10) follows his discussion with the Pharisees in which he convicts them of blindness and incompetence in dealing with God's sheep (John 9). As hirelings they had cast out the healed man (v. 34), in contrast to the Good Shepherd who had sought and found him (v. 35).

Characteristics Of A True Shepherd

With bold actions and words, Christ dramatically set himself apart from the other teachers of his nation. Whereas they pompously dictated and threatened; he lovingly instructed and comforted. They "cast out;" he "found" and recovered. ("Him that cometh to me I will in no wise cast out" — John 6:37). They "cared not for the sheep;" he "laid down his life for the sheep" (John 10:15), and in so doing became a model for all shepherds, overseers, and elders who would follow him. Doubtless Peter had the "Good Shepherd" in mind when he wrote:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed (or 'shepherd') the flock of God . . ." (1 Pet. 5:1,2).

The true ecclesial shepherd, then, must follow in the footsteps

of his master:

● He must feed others first (Ezek. 34:2).

● He must strengthen the diseased or weak (Isa. 40:11; Ezek. 34:4; Rom. 15:1).

● He must bind up what is broken (Ezek. 34:4).

● He must seek what is lost (Ezek. 34:4,11,16; Matt. 18:12; Luke 15:4-7).

● He must assume a personal responsibility in the face of a threat.

● He must be prepared to protect the flock at all costs:

"Take heed to *all* the flock. . . . remember that I warned you" (Acts 20:28-31)

Characteristics Of A Hireling

The characteristics of a true shepherd are set in contrast with those of a hireling:

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth. . . . The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:12,13).

A hireling *may* seek to benefit materially by his labours, and

this is, of course, a terrible offence (1 Pet. 5:2; 1 Tim. 3:3,8). But, as the Pharisees so amply demonstrated, one may be a "hireling" even if he cares not at all for *financial* profit. He may be a "hireling", for example, in desiring power and authority, or honor and notoriety without responsibility.

He may be a "hireling" if he abandons the flock when the wolf (or false teacher — Acts 20:29) approaches. He thus shows his true character when he saves himself first — subjecting his employer's "investment" to possible ruin. As members of the *one* body, we should fully develop the mind-picture of ourselves as "partners" in the enterprise, not mere employees! The employee is nothing but "hired help," a "hireling" who works for his "wages" and nothing else. (But the "gift" of God, which we hope one day to obtain, is not "wages;" our proper "wages" can only be death — Rom. 6:23). The hireling is not — as he should be — a "partner" or a "partaker," one who expects to participate (the significance of "fellowship") in the ultimate profits of the enterprise.

In the brotherhood, therefore, the brother is, in the final analysis, best off when he cares first and foremost for the welfare of his brethren. When the flock is threatened by a wolf, he will be there guarding it from danger. He will not be troubled by vague apprehensions as to his own standing by so doing. Those who imagine they are "condoning" evil when fighting such wolves

should ponder these words of the Good Shepherd again and again. He calls men to be good shepherds after his own pattern, giving themselves in devoted service and care to the harassed flock, and even laying down their lives for the sheep.

Is our salvation endangered by such an attitude? Let the "shepherds" of the Bible — types every one of the "Great Shepherd" — give the answer:

1. Abraham — whose near kinsman Lot strives with him and then departs (Gen 13:6-8) — nevertheless moves swiftly to save his ungrateful nephew from bondage (Gen 14). Later he even intercedes for him with Yahweh when his life is threatened in Sodom (Gen. 18). Notice that his boldest approach to Yahweh is to beg for the sparing of others (Gen 18:27,28), when it might very reasonably be argued that they do not deserve sparing.

2. Joseph — whose brothers plotted against him and would have taken his life — still found the love to forgive them and take them into his care again when they were in great distress:

"Now therefore fear not: I will nourish you, and your little ones. And he comforted them" (Gen. 50:21).

3. Moses became the great intercessor for a nation which was obviously at fault. His fervent prayer needs no comment:

"Yet now, if thou wilt forgive their sin — and if not, blot me. I pray thee, out of thy book which thou hast written" (Exod. 32:32).

4. David, who ever viewed Israel as his flock, penned the words from his youthful experience which might well be termed

The Shepherd's Manual (Psalm 23). When he might easily have laid the blame upon a stiff-necked nation, and the sword of the angel was poised to continue their destruction, it was the shepherd-king who pleaded their cause:

"Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? (He does not point out that they have done even worse!). . . Let thine hand, I pray thee, be against me" (2 Sam. 24:17).

5. Daniel fellowshipped the sufferings of others. In praying for the nation, he even went so far as to take the burden of *their* sins upon his own innocent shoulders:

"We have sinned," he prayed, "and have committed iniquity. . . neither have we obeyed the voice of Yahweh. . . therefore the curse is poured upon us. . ." (Dan. 9:5-15).

6. And Paul, the greatest of the shepherd-apostles, could wish himself accused for the sake of his brethren the Jews (Rom. 9:1-3), who were not even in Christ as yet!

The Lord declared, "And there shall be one fold and one shepherd" (John 10:16). The day will soon come when the flock will be gathered before the Lord of all the earth. It will constitute his *one* fold — for they will then be treated as *one*. It is then that the true force of the King's question will come home to each one: "What have you done for my brethren? for my sheep?"

We have a responsibility towards each other, and towards the flock as a whole. Let us, by precept and example help to strengthen one another, and the flock, by acting as a shepherd and bringing those under our influence to Christ (John 10:1). Let us not fear the wolf in sheep's clothing, whether he be noted for wrong doctrine or wrong advice, but let us boldly stand up against him in defending the flock. We will then have no cause to fear the indictment of the Good Shepherd against the hirelings who flee to save their own skin with no thought for the lambs who may be ravaged. Boldly, courageously, the wolf will be opposed and driven away and the flock preserved and strengthened as a result. Commendation will be the lot of shepherds who act faithfully thus. Peter declares: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

G. Booker (Texas — USA)

Our Lord Jesus Christ

*The signs are clear
His coming is near,
He'll soon appear
That one so dear.*

*Sin will decrease,
All wars will cease,
Truth will increase,
Through the Prince of Peace*

—Sis. J. B.

words and deeds

*"Be ye doers of the word, and not hearers only,
deceiving your own selves"* James 1:22.

*Words and actions, both together,
Form the sum of human life,
All its loves, and joys, and pleasures,
All our earthly care and strife.*

*Words alone, though grand and truthful,
Are but bubbles floating by,
Blown away by gentle zephyr,
Like the clouds across the sky.*

*Actions speak in accents clearer,
Than the voice of words alone,
Actions have an impress greater,
Than the loudest grandest tone.*

*God Himself displayed His greatness,
By creation's wondrous deed,
And His love is shown in giving
Jesus for our greatest need.*

*Never yet spake man as Christ spake,
Glorious were the truths He taught;
But His kindness and compassion
Stand revealed in deeds he wrought.*

*Let us seal our words with actions,
Through this life — though short or long,
Always doing God's commandments
Always shunning what is wrong.*

*Always thinking thoughts most noble,
Always teaching things most true,
Having as most glorious precept,
"Strive to do as Christ would do."*

Watchman: What of the Night?

THE LATTER DAY REVIVAL of ROME



Modern Europe is formed into two political groups. In the West there is an economic-religious grouping called the Common Market, welded together by the Treaty of Rome; in the East there is a Communist-military power united together by the Soviet. This two-fold division, answers to the requirements of Bible prophecy as indicated herein.

The closing days of the Gentiles are prophetically marked by four important signs which may be stated briefly thus:

- The Papal**Dan. 7:25
- The Turkish.....**Rev. 16:12
- The Israelitish ..**Lk 21:24; Ezek. 38:8
- The Russian.....**Ezek. 38:2,5,6,16,23

These four signs, or developments are resolved into two main channels, represented in Scripture by the little horn of Daniel's fourth beast (Dan. 7:8), and the little horn of the goat (Dan. 8:9). These represent two related powers which will oppose Christ at his coming one after the other. Both will be destroyed by the multitudinous Christ body. Though two, they are closely related and at Christ's coming will be united as one. In type they go back to Assyria and Babylon, noted for their military and religious influence.

It is surprising how that all the

prophecies of the latter days can be grouped under two headings. Consider the following:

The Image of Daniel 2 stood on two legs.

The little horn of the fourth beast is matched with the little horn of the goat.

The challenge of Gog is followed by the resistance of the beast that makes war with the Lamb (Rev. 17:14).

The reaping of the earth's harvest is followed by the reaping of the vintage (Rev. 14).

Consider first the image of Daniel 2. All are familiar with it as a divine forecast of four world empires: Babylon, Persia, Greece and Rome. Familiar, also, with the division of Rome into its eastern and western segments, represented by the two legs of iron. The climax, too, is clear: the smiting of the feet of the image by a stone, and the grinding of it to powder. The reference to the Kingdom of God is obvious, and we rejoice in that glorious consummation.

But what is sometimes lost sight of is that *this image must exist in its completeness in the latter days*. Although the stone falls upon the feet, it is the whole image which is destroyed, and it must exist to do that. It is to stand upon its two feet: answering to the eastern and western divisions of the ancient Roman empire. In other words, there must be a *latter-day revival of the Roman Empire* to support this great colossus. A confederacy of powers that will unite the nations into a modern form of the empire, to terrify the world with its might.

The Papal Little Horn of the Fourth Beast

Daniel's four beasts (Dan. 7) present the same picture of four successive empires. The Lion, Babylon; the Bear, Persia; the Leopard, Greece; the fourth unnamed beast: Rome. It was to the fourth beast that Daniel's attention was mainly directed:

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came" (Dan. 7:19-21).

This fourth beast covers the Roman Empire in all its phases. In Revelation it is shown to pass through the stages of first, the Dragon, then the ten-horned beast of the sea, later the two-horned beast of the earth,

and finally a ten-horned beast with a drunken harlot seated upon it.

Of the little horn that came up and before whom three fell, Daniel was told:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times and the dividing of time" (Dan. 7:25).

Clearly the Papal system is represented here. No other power will answer to the description. Like other powers, it did not spring into existence all at once, but developed over many centuries. But by 610 it received its full power and recognition through the decree of Phocas, the emperor reigning in Constantinople, endorsing the status of the Roman bishop as head of all churches. This Papal power was to continue for a specified time:

| | |
|-----------------------------|-----------|
| One time (year) of 360 days | 360 years |
| Two times | 720 years |
| Dividing of a time | 180 years |

1260 years.

The period is confirmed in Revelation 13:

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months; and he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them" (Rev. 13:5-7).

Forty-two months of thirty days each gives the same period of 1260. When did this period end? If it commenced in 610 when Phocas decreed in support of the Roman bishop, then it ended in 1870. And what happened in that year? Papal power, which had been declining since

the French Revolution, received a staggering blow when the Pope lost the Papal States, and he was shut up in the Vatican. The events of that decline of about seventy-five years are symbolised in Revelation 16:

The first vial — The French Revolution and its effects.

The second vial — The naval exploits of Britain against the fleets of Catholic France.

The third vial — Napoleon's invasions of Switzerland and north Italy.

The fourth vial — Napoleon's conquest of European countries, particularly Austria.

The fifth vial — Napoleon's attack on Rome, as a result of which the Pope was taken a prisoner, and the Holy Roman Empire came to an end.

Later, in the years 1859-69, Garibaldi led his armies in a campaign to unify Italy, which then was divided into small states such as Lombardy, Sardinia, Naples and the Papal States. In

1870 the latter were annexed to Italy.

The year 1870, therefore, was a great landmark in history. Exactly 1260 years after the Papacy received power, the Pope lost his temporal power, and was reduced to an ecclesiastical head. Thus the little horn of Daniel's fourth beast, whose power was to continue for a "time, times, and dividing of time" reached the span allotted by the Spirit of God. Not only did the Spirit reveal to Daniel the power of the Papacy, and the direction in which it would be manifested, but also decreed the time-span as well. The prophecy has proved true to the letter, demonstrating that complete confidence can be placed in the prophecies of the Word. In our next article we will consider the witness of the "little horn of the goat."

—G. Holton (Eng.)

JUVENILE AMUSEMENTS

"There shall yet be boys and girls playing in the streets of Jerusalem" (Zech. 8:5). The playing will be innocent, harmless, and healthful, because it will be under the regime of Christ and the redeemed. There will be no lining up to gain admission to demoralising cinema shows and other amusements, which exalt folly and the baser passions, to the negation of a sober, spiritual mind. There will be no God-defying, immoral television shows to invade the home with their time-consuming, insidious influence. But the Kingdom is not yet. What of the present? Guide your children so that they will not be out of joint with the holiness that is to come with the perfect day. The task is difficult, and calls for discrimination and patience; but it is the duty of parents to grapple with it. Be tactful, and do not expect or exact the wisdom or soberness of years from your little ones. Steer childish recreation into edifying channels. Study the children and not your own gratification. Remember that innocent pastimes may be rendered hurtful by vicious environment. Expand the young understanding by guiding them into healthful forms of recreation, and join them in them. When they go on holiday, let it be in your company or that of your selection or approval.

—A Mother in Israel

Hymns of the Kingdom



A CRESCENDO OF PRAISE

The First Hymn of the Revelation directs unceasing praise to Yahweh; the Second Hymn includes praise to the Son and is divisible into five parts. The first part is sung by the redeemed in praise to Christ, and was considered in our last article. We now outline the remaining four parts of Hymn Two.

The Angels Sing Again of Christ

“Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and glory, and blessing,” the angels sing.

A mighty multitude lift up their voices as one. If the number (5:11) is literal, then in excess of 100,000,000 angels will join in song. And why not? The Temple in which Christ will occupy the Throne will accomodate one million worshippers at a time. But this creates no problem.

Even as the angels announced the birth of Messiah from the heavens above Bethlehem, so they may even utter their glorious voices at the inauguration of the Kingdom from the heavens above the Temple in Zion. The sight — and sound — of a vast multitude of angels in the skies of Israel would indeed be a wonderful experience.

Gabriel, Michael, Palmoni, will undoubtedly be there amongst the great host who will have

superintended earth's affairs for 6,000 years. Prophetically, Psalm 97:7, when “Yahweh reigneth” (v. 1), commands the angels, “Worship him, all ye elohim.” (Compare Heb. 1:6).

As the new superintendents of the earth (the Redeemed) assume their duties, the retiring superintendents (the angels, Heb. 2:5), now lift up their voices in praise to Christ.

They had spoken of him to Eve (Gen. 3:15); and to Abraham (Gen. 22:17). In Babylon they had prophesied the time of his birth (Daniel 9:25); and later told Mary the time had come (Luke 1:31). They sang at his birth (Luke 2:13-14); they watched at his death (Ps. 18:9-11); they were present at his resurrection (John 20:12); and they will rejoice at the inauguration of his millennial reign.

With the joy of a mighty work completed (Psalm 103:20), they can truly sing “Worthy is the Lamb!”

What a wonderful insight into the Divine nature. These sons of God (Job 38:7) feel no resentment that one later to come than they, has attained to a glory greater than their's (Heb. 1:4). No, with the fulness of joy their song ascends: *Worthy is the Lamb*. Lessons for us emerge all the time in this study. These lessons help us to set aside the stuffy pettiness of our natures. Let us learn to think like the Elohim.

A Rejoicing Earth

The blessings and joys of the Kingdom will be shared by all. The people of the earth lift up their voices: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever."

"Every creature. . . ." (5:13) is the all-embracing expression. All participate in the blessings of Messiah's glorious reign.

And what shall I more say? For the time would fail me to tell of freedom from fear, from want, from disease, from oppression, from war, from ignorance, from superstition, which will become the lot of the citizens of the Kingdom.

They will be giving glory to God in the highest, and accordingly experiencing peace on earth, and goodwill amongst men. And because they will understand, at last, how these good things have come to them, they will lift up their united voices in praise to He who sits upon the Throne. This will form Part Three of the Second Hymn.

"Amen"

The four living creatures are the singers of Part Four of Song Two. They sing one word — "Amen." But what meaning is compressed within that one word! "It shall be so!"

Four living creatures comprise the symbol for the redeemed in cherubic glory. This is the consuming power of the age to come before which nothing of the flesh can stand. Sin is consumed by its presence. The mightiest nations are as nothing in the presence of these mighty ones of the age to come.

The saints as the cherubic glory will have consumed to the last atom every point of opposition to Christ and his rule. As the redeemed, and the angels, and the peoples of the earth, lift their notes of praise, the four living creatures know that no discordant voice can be lifted up against the One upon the Throne, and therefore they declare "It shall be so!" Their's is the power whereby this has been achieved in all the earth.

Praise to the Father

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are created."

Once again these words swell in glorious song across the assembled multitudes. The twenty-four elders again worship the Father. The redeemed, in their position as king-priests, remind mankind as this great Hymn of praise to Christ moves grandly on, that even in the joy of

acknowledging all that Christ has done for them, they must ever remember that he proceeded forth and came from God, to Whom worship must ever ascend. He must never be lost sight of in the glory of Christ's presence.

Thus the Second Hymn subsides, and remaining overall is the unceasing note of "Holy, Holy, Holy, Lord God Al-

mighty, which was, and is, and is to come."

The Hymn we have considered, surely breathes the *spirit of joy* which will dominate in the Kingdom. There will be unbounded happiness in the day which is coming. Let us reflect some of this now amongst ourselves.

—B. Philp sr.

THE SUN OF RIGHTEOUSNESS

Soon there will flash across the political heavens a light of unparelled splendour, "above the brightness of the sun" at noonday. The invigorating power of this brilliant orb, however, will not be shed upon all of the earth's inhabitants in the same manner with which, without distinction. God now "maketh His sun to rise on the evil, and on the good" (Matt. 5:45). On the contrary, when the "Sun of Righteousness" shall arise, the light which radiates from his glorious person will shine upon those of the human race *only*, who have, as wise men, sought and found shelter in the name of Yahweh, as in "a strong tower" (Prov. 18:10). To this "peculiar" class "the brightness of his coming" (2 Thess. 2:8) will awaken to terror. Long have they endured the sorrows of the night, and the morning which heralds his majestic presence will be hailed with rapturous delight "when he comes to be glorified in his saints, and to be admired in all them that believe in that day" (2 Thess. 1:10). His brilliancy will never again be dimmed, as it was when he sank below the horizon of life, for now, encircled with a halo of eternal glory, he is destined to shine forth, as the sun in that bright and dazzling assemblage of starry excellencies which will illumine every nook and corner of this terrestrial sphere. Day and night shall men glory in his lustrous presence, because he "*liveth* in truth, in judgment, and in righteousness; and the nations shall bless themselves *in him*, and *in him* shall they glory" (Jer. 4:2). His genial warmth will so permeate every fibre of the human organism, as to inspire a mental and physical growth more in harmony with the *Elohistic* image in which man was at first created. May the heart-inspiring influences of his gentle beams soon enliven our feeble frames, forever "healing" us of the corruptive power that now lurks in joint and marrow, thus affording us the enjoyment of that perfect stability of being which will qualify us for an "abiding place" (Jno 14:2) in our Father's house in the day when Jesus occupies the throne of David, with the sceptre of universal empire in his hand. "For all kings shall fall down before him, all nations shall serve him" (Psalm 72:11).

—G. T. W.

The Locality of the Judgment Seat

It has long been held that the judgment will take place at Sinai, and that this will be followed by a march of the saints from Sinai to Jerusalem, thus fulfilling the prophecies of Habbakuk 3:3 and Isaiah 63. The fact that it has been a long held view should in no way deter us from examining the relevant Scriptures and coming to another view if they demand that we do so. This article is therefore written in a spirit of inquiry and discussion — in an effort to arrive at a Scriptural solution to the question: where will the judgment take place.

Jerusalem

It seems quite astonishing that we should have overlooked the many Scriptures which state directly or indirectly that Jerusalem will be the site of the judgement. Some of the main references are catalogued here:

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all the nations. . .” (Mat. 25:31).

There can be no question that the ‘throne of his glory’ is in Jerusalem. That throne is at the same time a kingly throne. (Lk. 1:32, Zion). “Then shall *the King* say . . .” — as well as a throne of judgment: “And he shall separate them one from another as a shepherd divideth his sheep from the goats.”

This judgment cannot be a judgment of the heathen for two reasons. First, the expression

“all nations” is identical in the Greek with 28:19, where the disciples are commanded to make disciples of all nations. In that context it must mean *individuals out of all nations*, and, we suggest, that is the meaning of 25:32. Second, those who are accepted at this judgment are described as “the righteous” (v. 37). It is most unlikely that unrepentant Gentiles will either “inherit the kingdom prepared for you from the foundation of the world,” or that they will be described as “the righteous.”

“Fear him which is able to destroy both soul and body in Gehenna” (Mat. 10:28).

There are several passages like this, as a glance at the Greek Concordance will speedily show. We all have known, since Sunday School days, that this is a reference to the valley of the son of Hinnom, where a fire was kept burning perpetually. It is a

curious and perhaps significant fact that that valley was just outside *Jerusalem*. It is quite relevant in the context of this argument.

“ . . . Whose fan is in his hand, and he will thoroughly purge his threshing-floor” (Matt. 3:12 R.V).

The verse continues with what is decidedly a stern picture of judgment. It may well be that this is only a figure of speech, but it cannot be a pure coincidence that the temple in Jerusalem is in fact built upon a threshing-floor.

“Then Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite” (2 Chron. 3:1).

In the light of this, it is possible to go further and suggest that the judgment will take place on the temple-site in Jerusalem. This may well have been the idea in Peter’s mind as the literal basis of his statement that “judgment must begin *at the house of God*.” It was certainly at this very site that the hand of the angel of destruction was stayed in 2 Sam. 24:16.

Malachi 3 provides a picture of judgment against the sons of Levi. The site is stated clearly: “The Lord whom ye seek, shall suddenly come to *his temple*, even the messenger of the covenant whom ye delight in: behold, he shall come.” That this is the temple site can hardly be denied.

“And *in this mountain* (i.e. Zion) shall the Lord of Hosts make unto all people a feast of fat things. . . . He hath swallowed up death in victory” (Isa. 25:6). In 1 Corinthians

15:54 the apostle makes use of this very passage to describe the putting on of immortality *by the saints*:

“We shall not all sleep. . . . for this corruptible must put on incorruption. . . . So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

If Isaiah 25 is our guide, then it is plain that this gigantic event must take place in Jerusalem: “For *there* the Lord commanded the blessing, even life forevermore” (Psalm 133:3).

“And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb. 9:27-28). There is an allusion here to Isaiah 25:9 which is more apparent in the Revised Version rendering: “to them that *wait for him*, unto salvation.” Isaiah says “. . . Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” From the previous paragraph, it is clear that Isaiah 25 is sited in Jerusalem. It is very probable therefore that Hebrews 9:28 is also sited in Jerusalem. The whole chapter demands some such background. It is a day of Atonement which is being described; our High Priest has gone into the Holy of Holies and we are awaiting his return bearing the good news that we are saved. What more logical place for him to appear in judgment than in Jerusalem?

From this small section of verses, then, it seems very likely that Jerusalem will be the place where we shall be judged. The words of our magnificent hymn, are very true:

*He shall receive the blessing
Of Yahweh's saving grace;
And righteousness possessing,
Shall see him face to face.
Yes, wondrous things are spoken,
Jerusalem, of thee:
The oath cannot be broken,
And we its joys shall see.*

—W.A. (Birmingham)

Editorial Comment

Against the proposition suggested above, we have the very clear and definite statements that the Lord Jesus, in company with the glorified Redeemed, will make his way from Sinai to Jerusalem to supervise the outpouring of the judgment of Armageddon (see Deut. 33:2-3; Psa. 68:17; Hab. 3:1-3).

To do this, he must first gather them to Sinai, and hence the proposition that the Judgment of the Household, as distinct from the judgment of the nations, shall take place there. Certainly, Sinai provides an ideal place for the Judgment both geographically and historically. It is the one spot in the Middle East that is sufficiently isolated as to provide immunity from the curious gaze of the world, as well as providing the necessary space to accommodate the vast numbers that shall be resurrected for that purpose. Historically, it seems to be a spot that Yahweh has isolated for the purpose of special manifestations of His glory and revelation. From Sinai, the Law was given; Elijah was sent back with further

instructions; and Paul received the outstanding revelations that must have inspired him for the work before him.

Jerusalem is not so well placed. It is in full glare of public attention; it would not provide the space necessary to accommodate such a large company; and it will be the centre of international dispute at the epoch of Christ's coming. As Zechariah predicts: "All nations shall be gathered to Jerusalem to battle" (Zech. 14:1), and to that same site the glorified redeemed will be directed that they might "execute the judgments written" (Zech. 14:5; Ps. 149).

The statement from Psalm 149:4-9 reveals that Armageddon comprises a judgment of the nations. Moreover its focal point will be Jerusalem, illustrating that Jerusalem will be the place of a judgment, though not of *the* judgment of the household.

Scripture therefore suggests that whereas the judgment of the Household will take place at Sinai; that of the nations will be at Jerusalem. The references advanced by our correspondent above, when considered in their context, will find their place in this prophetic intimation. We propose to look at these a little more closely in our next issue. Meanwhile, readers might like to comment upon what is stated above. Discussion on the theme can enliven our conception of the Judgment, and as the signs indicate that it is impending, we do well to think upon it. If this discussion causes some to do that, good can result from it.Editor.

Logos Communication

(In which the Editor holds converse with readers near and far)

Elpis Israel, Eureka & The Statement of Faith

"I am returning with this letter the tape which you kindly loaned me at request a few weeks ago. I would like to say that we have appreciated its message very much, and that its contents have been very refreshing and stimulating in contrast to many things which we have both read and heard of from other parts of the world, including Australia in recent times. The warning that there are those who would call themselves 'shepherds,' whilst leaving the ancient landmarks behind is a very necessary one, and we of this household have been exhorted to hold firm to the precious foundations of our faith. We have made a copy which we shall certainly use again when we are confronted by the dubious writings and teachings which are increasingly coming to our notice"
— D. C. (Tas).

(The reference above is to a taped copy of an address delivered by Bro. A. Pennington in the Bournville Ecclesial hall some time back. The tape is available to any who desire it, from either Bro. Pennington, England, or from Logos Publications, South Australia.....Ed.).

Britain And The Common Market

"Recently *The Daily*

Mirror featured a dramatic headline bearing the caption: 'Go Home' Plea To Britain. The article displayed a photo of the Queen and Prince Philip sitting on their thrones just before the calling of this session of parliament, with the heading across the top: *Europe: Britain Go Home!*

It had been featured on the front page of *Le Nouvel Economiste*. According to the article, a dramatic French demand has been made for Britain to pull out of the Common Market. Britain was labelled as 'the most difficult obstacle, and most frequent cause of paralysis' in moves towards European union. It claims that Europeans, whatever their political belief or nationality are becoming more convinced of this. Apparently, Britain's food imports are costing the Common Market Farm budget a billion dollars a year. Britain is also accused of having discreet trading links with the Commonwealth so that they are able to buy butter and frozen lamb, whilst at the same time, exporting more expensive fresh lamb to Europe. Referring to the recent Market Summit at the Hague, the article commented that the discussions revealed 'that Britain has never really accepted the European idea.

"Such a report shows that Britain could be forced out of the Common Market sooner than we expect. The indications are that more trouble will develop over the Common Market agricultural policy as well as its fishing policy, as the conditions certainly do not suit Britain.

"Further contention in the counsels of the Common Market were indicated by *The Daily Telegraph* which claimed that Britain would block the EEC scheme for migrant education. It alleged that Britain, supported by Germany, was expected to block a Brussels Commission proposal concerning compulsory language education for children of migrant workers, i.e. to learn the language of the country in which they are working."
— H.B. (Eng.).

(We can expect rifts to appear in the so-called Common Market until Britain is excluded or withdraws therefrom. This was the anticipation of Brother Thomas, in relation to her Continental involvement, and we see no reason to abandon it. In his day, there were attempts made to draw Britain closer in alliance with Europe, and though successful for a time, he claimed, on the basis of prophecy, they would prove to be only tem-

porary. So it will prove in these times. One can certainly anticipate a strengthening of Britain before the end in order that she may play the honourable position yet assigned for her in Bible prophecyEd.).

The Mormons and Inspiration

"Some time back I was involved in a discussion with members of the Mormon Church. In regard to the inspiration of the Bible, they presented us with the following problem: 'Those who oppose belief in continual revelation from God and His church (including the *Book of Mormon*) on the ground that the Bible is a complete collection of sacred Scriptures, and that alleged revelation not found therein must therefore be spurious, may profitably take note of the many writings not included in the Bible, yet mentioned therein generally in such a way as to leave no doubt that they were once regarded as authentic, such as the *Book of Jasher* (Josh. 10:13; 2 Sam. 1:18), the *Acts of Uzziah* (2 Chron. 26:22), and the *Book of Jehu* (2 Chron. 20:34).'

"In searching into this matter, I found other similar references in Exod. 24:4,7; Num. 21:14 1 Sam. 10:25; 1 Kings 11:41; 1 Chron. 29:29; 2 Chron. 9:29; 2 Chron. 12:15; 2 Chron. 33:19; 1 Cor. 5:9 (a missing epistle); Eph. 3:3; Col. 4:16; Jude 3; Jude 14. The Mormons drew my attention to Matt. 2:23, which they claimed, makes reference to an O.T. passage which does not exist. I am sure your comments will

be appreciated, not only by myself, but by others who may come in contact with Mormons."—D.G. (Canada).

(Whenever I am approached by Mormons, I enquire as to whether or not the "Book of Mormon" contradicts the Bible. Invariably the answer is that it does not, and their teaching is based upon the Bible. I then state that as I am not sufficiently familiar with the "Book of Mormon" to quote it freely, but am acquainted with the Bible, I will continue the discussion on the basis of the Bible's teaching. This is invariably agreed to. My third point then is to state that the teaching of the Mormons is at variance with the teaching of the Bible. As an example, I cite their belief in the immortality of the soul, and proceed to refute it by reference to Scripture. As they have already admitted that the Bible is the revelation of God, they are compelled to bow to this chain of reasoning which can be pressed very effectively. This method avoids the need of becoming involved in a discussion on the "Book of Mormon" and is of obvious advantage in pressing home the Truth.

What of the Bible references to the "Book of Jasher" and so forth? Were these the products of inspiration? Not necessarily. The Bible makes reference to other literary activity all the time it was produced. Esther 6:1 makes reference to the Persian "book of the chronicles" to which the king had recourse. This revealed the part Mordecai had played in preventing the

assassination of the king (Est. 2:23). Mordecai was elevated by the king, and all the acts of Ahasuerus and "the declaration of the greatness of Mordecai" were written in "the book of the chronicles of the kings of Media and Persia" (Est. 10:2).

That book was not inspired, though Inspiration makes reference to it in confirmation of that which is inspired. That is the case with the other books cited throughout the Scriptures, and to which contemporaries of those times could turn for endorsement of that to which Inspiration drew attention. The Bible indicated that similar records as those of Persia were kept in the archives of Israel and Judah. "The rest of the acts of Jeroboam, and all that he did, were written in the chronicles of the kings of Israel" (2 Kings 14:28). The acts of Jotham were similarly written in the chronicles of the kings of Judah (2 Kings 15:36). These chronicles are not the "Books of Chronicles" which we possess, but contemporary records.

So with the other books quoted. The "Book of Jasher" signifies the "Book of the Upright" and evidently comprised a book of odes in praise of notable heroes of the Kingdom. The citation of it by Inspiration endorses the truth of what was written concerning the incident referred to. Number 21:14 similarly refers to the "Book of the Wars," comprising an historical record of contemporary events, which, as true, endorsed what Inspiration taught.

What of the saying of Enoch (Jude 14)? This

comprised a tradition of the Jews which Inspiration endorses as true by quoting it in correct context. What of Paul's missing epistle (1 Cor. 5:9)? Though possibly inspired, this was not included in the Canon of Scripture, probably because it was irrelevant to the revelation of God. For it must not be imagined that all inspired revelations were included in the canon of Scripture. Believers uttered messages under the inspiration of the Holy Spirit that were not included in Scripture because they had no relevance to that which its Author designed to be recorded for His purpose. The Holy Spirit was given until the complete revelation of God was provided for the instruction of believers throughout Gentile times. Once the revelation was complete it was withdrawn (1 Cor. 13:9-10). Accordingly, the Bible concludes with a solemn warning against those who should add to, or take from, the final revelation (Rev. 22:18-19). The "Book of Mormon" is revealed as a cheat and a lie on two counts: (1) It adds to the Revelation; (2) It takes away from its teaching by setting forth doctrines contrary to those of Scripture.

I therefore suggest that when Mormons again engage you in discussion, you follow this form of questioning: (1) — Q. Does the "Book of Mormon" contradict the Bible A. No! (2) — Q. That being the case, let us reason together on the basis of the Bible. A. Certainly! (3) — The teaching of the Mormons is at variance with the Bible because they allege that the soul is immor-

tal, whereas the Bible teaches the soul dies (Ezek. 18:4 etc.). The mortality of man can then be effectively pressed home supported by the evidence of the Word.

Finally, if you carefully read Matthew 2:23 which the Mormon quoted to you, you will find that it is not the citation of "an O.T. passage which does not exist," as he alleged. The statement declares that the Lord "came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Notice that Matthew refers to the prophets generally, and not to one prophet in particular. He is giving the general teaching of the prophets. "Nazareth" is from the Hebrew "netzer" signifying "branch." Reference to the Lord as "the branch" is frequent in the prophets (Isa. 11:1; Jer. 23:5-6; Ezek. 17:22-24; Zech. 6:9-15 etc.). Again, Nazareth was a place despised (John 1:46), and reference to this also is found in Scripture (Isa. 53:1-3; Isa. 9:1).

Mormons would destroy the teaching of the Scriptures by their blasphemous doctrines and their evil book: they would deceive by their guise of friendliness. They should be opposed forthrightly and decisively with the sword of the spirit, which is the Word of GodEd.).

Criticism

"I enclose my check for payment of Herald Of The Coming Age (50 copies). I enjoyed the article on earthquakes as it has a timely message in view of the many earthquakes that have

shaken the earth in recent times, and which caused such extensive damage and so many deaths. You no doubt had this in mind when writing the booklet. However, as a reader I was not impressed with parts of it. The Gospel was emphasised enough but no real explanation on the cause, effect, history, and probability of earthquakes. You could have done a better job by far, and so provide interesting data calculated to excite a greater interest in the subject. You wrote as though to a brother, and not as to one who has yet to accept the Gospel. I hope an improvement will be noticed in the next Herald. May I make a suggestion? Of all the Heralds I have read as giving strength to my faith, I have yet to see one on baptism. This is a very important subject to consider, and I am sure that a good booklet can be produced on the theme." — J.Z. (USA).

(We appreciate the criticism, though others have commended that particular issue. However, limitations of space force us to condense the matter we include in each issue of "Herald of the Coming Age." We recognise that everything we do can be improved, and we honour the Proverb that says: "Faithful are the wounds of a friend." Thank you for your words of advice, and let us have more of them. Make them as forthright as you like. We do not ignore them, but carefully analyse them seeking to improveEd.).

Confusion

"During my life I have

seen a great many manifestations, and have heard the voice of God in my home quoting passages of Scripture. I am the daughter of a Congregational minister, married to a Presbyterian farmer, and live in a country area where we joined the Methodist church. Both my husband and I were educated Quaker.

"None of these gave me true satisfaction. Your booklets *Herald of The Coming Age* seem to have the answer I have been searching for. I suppose the final truth will come by a persistent search of God's word the Bible. I found the stand at the Devonport show."
—B.E. (Tas.).

(Certainly the above letter from a stranger indicates complete confusion. Yet it expresses a genuineness that is well worth working upon. How frustrating must be such an experience as the writer outlines. How privileged to know and understand the truth and rejoice in the hope set before us. Let us treasure it as our most valuable possession, and with meekness and thoughtfulness pass the message on to others . . . Ed.)

Appreciation

"Loving greetings in the Lord Jesus Christ. Please find enclosed a small contribution towards the publication of *Logos*. I have gained much comfort and great edification therefrom. Your loving sister in Christ Jesus."

(The above unsigned letter is very warming; not

merely because of the remittance enclosed, but mainly because of the simple words of appreciation it offers . . . Ed.)

The Future Temple

"I find myself very weak and in constant need of help from good reading, and therefore appreciate *Logos* and the other magazines that come with it. Recently I completed re-reading Brother Sulley's *The Temple Of Ezekiel's Prophecy*. He spent many years studying the theme, and I feel that his exposition is sound. That being the case, I do not think it a far-fetched idea that when he is raised from the dead, he might be used in some capacity in supervising the building of the edifice he so diligently studied from the Word. Obviously the Temple cannot be built until Christ has returned and fulfils the type of Solomon, and therefore both Ezekiel the prophet, and our late brother will be alive to see the material fulfilment of what was to them both a subject of anticipation and hope." — N.O. (USA).

(We would imagine that Brother Sulley would find no greater pleasure than to assist in supervising the building of the Temple in conjunction with the Lord Jesus Christ and the prophet Ezekiel. This is not a far-fetched idea, but one that commends itself to us as greatly possible. We shall all thrill to see the visible evidence in the earth of those things studied from the Word during the period of probation. . . . Ed.)

Please Cancel

"I am sorry to tell you that I have to cancel the *Magazines* on account of my eyes. Unfortunately I cannot read anymore as I used to do. I have glaucoma in both eyes which have been operated on but not very successfully. I thank my God for the opportunity to have read extensively both the inspired writings, as well as the writings of the brethren including your *Magazines* whilst I was able. I will be 85 in January. Meanwhile, thank you, and may the good Lord keep you in His love and work."—M.C. (USA).

(How important to make use of our faculties in connection with the Word whilst we are able. It is not for nothing that Solomon exhorted: "Remember now thy Creator in the days of thy youth" (Ecc. 12:1). Memory is more retentive in youth, whilst habits can best be changed and moulded in accordance with Divine requirements at such a time (Prov. 22:6). Notice that Solomon includes among the disabilities of age the "darkening" of those "that look out of the windows" (the eyes). Though age has many disabilities it has compensating advantages. True wisdom supplants mere academic knowledge; experience replaces physical stamina; and frequently faith and hope are strengthened. The signs of the times are such that despite the age of reader M.C. she may still witness the coming of the Lord, for his coming is surely close. . Ed.)

MIRIAM

THE PROPHETESS

As a name, "Miriam" comes from a Hebrew root signifying "bitterness," "rebellion;" and as a women, Miriam came to experience both in her life.

Miriam's Upbringing

Miriam was the eldest child of Amram and Jochebed, and as such, the daughter of Godly parents. She was the sister of two of Israel's greatest figures in Moses and Aaron, and according to Josephus, she became the wife of another well-known leader in Israel namely, Hur, a prince who supported Moses at the time when the nation battled with Amalek (Exod. 17:10). This would make Miriam to be the grandmother of Bezaleel, the famous artist who helped construct the Tabernacle (Exod. 31:2). However, Scripture is silent about this marriage, and rather implies that Miriam remained single all her days.

Miriam's early life was spent in the environment of Israelitish trouble and bondage. Egypt, at first the willing host, later, the cruel and oppressive master, finally became the murderer: the would-be exterminator of Israel, the bearer of God's name and the holder of His truth.

Oppression, cruelty and murder, sighing, crying, and groaning, were the sights and sounds

which greeted Miriam's eyes and ears. The practise of idolatry and the gross superstition of Egypt would be familiar to her, and, sad to say, she would have found widespread evidence of this in Israel as well:

"Then said I unto them, cast ye away every man the abomination of his eyes and defile not yourselves with the abominations of Egypt: I am Yahweh your God. But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the abominations of their eyes; neither did they forsake the idols of Egypt" (Ezek. 20:7-8).

Miriam was a witness to that state of things, though not in her home. That the faith was known to the house of Amram, Miriam's father, is obvious from the instruction that Moses secretly received from his mother; and the attitude of both parents to the decree of Pharaoh. In spite of existing wickedness, there was an environment of Godliness in the home of Miriam.

The faith which gave strength to the house in which Miriam was reared to resist the wickedness around will produce like results in these days. The gospel preached to Abraham has no less fortifying power today than it

had then. Knowing these things, let us impart the truth, as did Amram and Jochebed, to our children, that they also may become heirs of the righteousness which is by faith.

Pharaoh's Murderous Decree

Finally the command went forth that every Israelitish baby boy was to be killed. Egypt, in this latest role of Israel's destroyer, challenged the purpose of God. The fate of Egypt as a result of this folly can be read and known of all men. But the natural mind receives no divine lessons. Mankind goes on its own way unheeding of the counsel and warning of Yahweh.

With the birth of their third child, Moses, Amram and Jochebed had to choose between the king's decree and what is right in the sight of God. Faith gave them courage, and they disregarded the decree. The record states: "They were not afraid of the king's commandment."

Neither was Miriam afraid when stationed on the Nile's bank to watch the babe so comfortably housed in the ark of bulrushes. There was no shaking in fear and running away at the sight of the royal oppressor's daughter. With courage and intelligence born alike of her faithful training and her parents' prayers, Miriam rose to her opportunity and approached the princess with the question: "Shall I go and call thee a nurse of the Hebrew women that she may nurse the child for thee?" (Exod. 2:7).

Well done, Miriam! Your courage has, in the providence of

God, restored Israel's future deliverer to the influence and training of the parental home — an absolute necessity for the carrying out of Moses' future mission. Let us, especially those who are young in years, emulate Miriam's bravery. There is much need for this quality in those who would be of service to God. Whether it is in the distribution of leaflets, giving a reason of the hope that is within them, or uttering a firm "No" to temptation without and within, there is need of courage. "Be of good courage," is a constant exhortation of Scripture.

It is not difficult to conjure up in our minds the many interviews which Miriam now witnessed between Jochebed in her position of foster-mother to her own child and the princess. We can also imagine Miriam, as an elder sister, relating to the growing child those incidents which are so captivating to the young — the story of Cain and Abel, of the Flood, of Abraham and his wanderings, of Isaac and Ishmael, of Jacob and Esau, of Joseph and his brethren, and of the wonderful message he left with the people of Israel: "God will surely visit you, and bring you out of this land, unto the land which He sware to Abraham, Isaac and Jacob, and ye shall carry up my bones from hence" (Gen. 50:24-25).

Later, when the promising lad was removed from the righteous home to the wicked court of Pharaoh, we can also imagine Miriam joining in the tears, the yearnings, and the prayers which followed his departure.

Miriam And Moses

Forty years later, Moses revealed that his upbringing in the home produced results. He "refused to be called the son of Pharaoh's daughter" (Heb. 11). Then a further forty years of dreary waiting as the outcome of Moses' premature activity on behalf of his wronged kinsmen, and the slaying of the Egyptian, and consequent flight into Midian. Over what happened to Miriam and her father's house during this time the Scriptures draw a veil. Miriam receives no further mention until she and Moses lead the Israelites in their songs of thanksgiving after the crossing of the Red Sea. She is then given the title of *the prophetess* (Exod. 15:20).

However, from this we can gather that Miriam had not been idle whilst Moses and Aaron had been interviewing Pharaoh and making preparation for the departure from Egypt. Yahweh evidently used her to instruct Israel. There are several illustrations of the divine employment of faithful women when faith had dwindled in Israel. Of these, Deborah who was elevated to the position of judge, and Huldah, to whom the king's highest ministers of state were sent to hear the word of Yahweh, are illustrations. These positions are possibly typical of the exaltation to which women's faithfulness in all ages will lead.

We can gather that Miriam's position was a responsible one, and faithfully carried out. Otherwise God would not have coupled her name with those of her brothers as an evidence of

His care for Israel. Speaking long afterwards, through the prophet Micah, God said: "I sent before thee Moses, Aaron and Miriam" (Micah 6:4). And in a subsequent unhappy incident she and Aaron could say: "Hath not Yahweh spoken by us?" (Num. 12:2).

Miriam's Jealousy and Judgment

The next incident recorded in Miriam's career we would gladly pass over. But we have been told to remember it: "Remember what Yahweh thy God did unto Miriam by the way, after that ye were come forth out of Egypt" (Deut. 24:9). The Bible is a faithful mirror of the characters it portrays. Blemishes, as well as beauties, are revealed. It sets forth in factual truth those whom it describes. There is a blot upon almost all its portraits, and we are able to benefit and avoid the failings of others by sympathetic consideration of these things.

Further, such failures come when we least expect them. Miriam, for instance, was moved by jealousy, and rebelled against the mission of her life to protect and work in partnership with Moses, whom she had greatly helped until that time, when they were on the way to the promised land.

She was led by her fault to criticise Moses because of his marriage to Zipporah. With Aaron she "spake against Moses." In support of their attitude, they said: "Hath Yahweh indeed spoken only by Moses? Hath He not spoken also by us?"

This was true enough, but the motive was wrong. Here were

two of Israel's leaders, moved by envy, seeking to discredit a faithful man whom God had chosen as His representative to the nation. Whatever the pretext it was uncalled for. Miriam may have thought that she ought to have taken precedence of the younger brother whom she had probably helped to cherish and instruct. Whatever the cause, it aroused the anger of God.

The sequel of Miriam's act of folly was the sudden call of the three leaders to judgment. Moses was publicly praised and exonerated; Aaron and Miriam were rebuked, and the latter stricken with leprosy. What a disgrace for this otherwise wonderful woman who had earlier led the women in triumphant dance and song.

Miriam as a Leper

As the divine cloud left the tabernacle (Num. 12:10), Aaron beheld with horror that his sister was smitten with leprosy: the foul disease of Egypt that made the victim look like death, a living corpse (Num. 12:12). The forceful prophetess, who had allowed her feelings to get the better of her, and had given way to envy, was condemned to endure the most humiliating of diseases. Her folly was made evident for all to see.

Moses, that meekest of men, prayed on behalf of his sister, but the justice of God demanded that she suffer for her crime. Her humiliation would be good for her, and a salutary lesson for all Israel. Miriam was put "without the camp," and was banished into isolation for seven days. Her

sin delayed the progress of the whole camp, for "the people journeyed not till Miriam was brought in again" (Num. 12:15). It was a lesson for all. Moses never forgot it. Many years later, when he came to write out the law in respect to leprosy, he mentioned his sister Miriam as an example (Deut. 24:9). Her presumptuous effort to change the leadership of Israel ended in her humiliation and in the vindication of Moses as the undisputed God-appointed leader of the people.

Why should we be especially told to "remember" this circumstance in connection with Miriam (Deut. 24:9)? Not to heap reproaches on her head, we may be sure. What has been recorded was written with us in view (1 Cor. 10:11). Miriam's heart was no different from ours. "Out of the heart proceedeth evil thoughts." Miriam's fault lay in giving place to emotions of envy. We are all prone to do that, and if we nurture this noxious weed, let us not think that because we are not stricken with leprosy therefore we have not been guilty of the crime. We live in a covetous age, an age that tends to promote envy. The very advertisements in the press inciting women to buy; the impulse display of goods in stores; the materialism of the times can stimulate envy and jealousy in the hearts of modern Miriams. Let us all take heed of the example set before us. Let us remember Miriam as exhorted by Moses so to do, and recognise that if we give rein to our evil thoughts, and speak mali-

ciously of our associates, God will hear, and will in time call us to account. When tempted to give way to evil speaking, let us think this thought: What if, at the judgment seat, the one whom I have maligned is praised and I am condemned?

Miriam's Death

Miriam died in the fortieth year after the exodus, and was buried at Kadesh (Num. 20:1). Tradition has it that she was given a costly funeral and buried on the mountain of Zin, and mourned for some thirty days. But of this the Bible is silent. Her last resting place, like that of her great brother, is one of the secrets of God.

The feminine jealousy of Mir-

iam was a drawback in her otherwise commanding character. Let us learn from her experience to keep in check such feelings, and avoid the temptation of trying to grasp power at the expense of losing influence. Miriam had great influence in her sphere as prophetess and leader, but she was not content. She coveted greater influence. Surely we can learn from this incident how injurious it is to be discontented with our lot, and jealously critical of others. If in the day of resurrection we have been admonished by Miriam's fall, and learn to avoid the evil she revealed, probably no one will be more pleased than Miriam herself. Let us learn from the lessons of the past.

C.L.M.

Musings

PRIVILEGE IN CHRIST

"Ye shall be My sons and daughters, saith the Lord Almighty" — 2 Cor. 6:16.

It is the Creator, Owner, Sustainer of the whole Universe who is saying this, both then and, now, to men and women in the flesh. Not *all* men and women, but to "the ecclesia (*called out ones*) in Corinth; and "all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2; 2 Cor. 1:1). They had been *called out* of an intellectual, pleasure-seeking world steeped in idolatry, at a time when *separation* meant greater suffering than it does today. But the condition of sonship is the same now as then.

The context in vv. 14-17 makes this plain. "Be not unequally

LOGOS

yoked with unbelievers. . . Come out from them, and be ye separate." This means separate in every way: speech, habits, dress, associations, loves, marriage, business, aims, ambitions, religion, and so forth. A drastic cleavage, apparent at all times. This is a condition requisite to being accounted "sons and daughters of the Lord Almighty," for "Ye cannot serve God and mammon."

Belief of the truth in purity; baptism into Christ; a life of obedience to God's commands — are the commencing points uniting one to this family of God. Sins are forgiven at baptism, and afterwards if sincerely repented of and rectified; eternal life and every blessing are promised for the future. But is that the sole object, the salvation of the person?

We have to realise that God is the Maker and Owner of all things, with the sole right to have those "all things" contribute to His pleasure and glory. We need go no further than this earth to see the absolute refutation of all "theories of evolution," in the wide variety of life-forms, their adjustments to each other and their environments; the provision of everything necessary for all life-forms; the marvels of food containing proteins, vitamins, minerals, etc. that the machinery of the human body, helped by billions of invisible bacteria, distributes, assimilates, builds into itself — to see the work of a Master Designer.

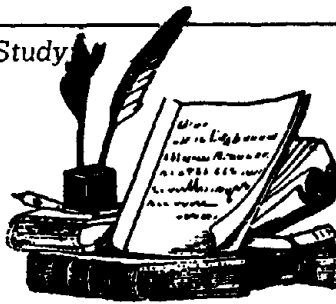
But is it all for the benefit of the creature, even the promise of eternal life? Are we not told: "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for *thy pleasure* they are and were created" (Rev. 4:11)? "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2:9)? As that is true of our duties during probation, will it not be also true of our life purpose if we are accepted by the Lord in the future?

God has made everything, designed everything, not just to give a few mortals a place in His kingdom, but that they shall be His "sons and daughters," *His* family, carrying out *His* work, *His* designs for all eternity. Their existence, their salvation, are *small* contributions to His glory, honour, pleasure. How eternally grateful, how joyously appreciative, how unstintingly contributive to His glory ought such to be!

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. . . Every man that hath this hope in him purifieth himself even as He is pure."

— W. J. L. (Canada).

Psalm 18



DAVID'S SOURCE OF STRENGTH

DAVID'S DEFENCE AND WEAPONS OF WAR

David continues to address Yahweh in terms that reveal his complete trust and confidence in His help. He uses titles that demonstrate the aid that is available to the faithful in the warfare of the truth. Our last article considered portion of v. 2: "Yahweh is my Rock, and my Fortress, and my Deliverer," dealing specifically with Yahweh as the Rock, or Cliff, as the Hebrew expresses it. We now consider the other titles used.

Yahweh was to David, not merely a cliff, but also a fortress. The Hebrew word is *metudah*, and signifies a mountain fortress, encircled with a strong defence. Imagine a high, precipitous cliff, at the top of which, protected by its craggy peak, there is established a well defended fortress. In such a place, a warrior would be immune from effective attack. The Jebusites had such a fortress, and boasted to David that the blind and the lame were sufficient to defend it against attack (2 Sam. 5:6). David manifested no such self-confidence in normal means of defence. His mountain fortress was Yahweh. He looked to Him for protection from attack. In the stress and battle of life, God had ever proved Himself to be a reliable refuge and hiding-place for David. He subscribed to the principle expressed in Prov. 18:10: "The name of Yahweh is a strong tower; the righteous runneth into it, and is safe."

Finally, in this line, David describes Yahweh as his Deliverer. The Hebrew root signifies a means of escape. How often on the point of capture, had David been delivered from the hands of his enemies through the help of Yahweh! From Saul, from the Philistines, from other enemies, even from his son, he had experienced treachery, but his life had been overshadowed by Yahweh, Who had provided a means of escape in the

most difficult of circumstances. He was his Deliverer.

And whilst these expressions were true of David, they were more completely true of Christ, the Messiah, who is never lost sight of in this Psalm. Time and again, the Lord was able to escape from the hands of those who set out to harm him. In Nazareth, when the mob would have flung him to his death down the steep slopes of the Mount of Precipitation, and angrily assaulted him to that end, "he passing through the midst of them went his way" (Luke 4:30). Some diversion occurred which provided him with the opportunity to escape, and he made use of it. Again, when in Jerusalem the people took up stones to cast at him, a means of escape was provided which he used (John 8:59). On another occasion, when he had angered the leaders of the people by describing them as hirelings, in contrast with the good shepherd, and they determined to apprehend him, "he escaped out of their hand" (John 10:39). His time, as he told his opponents on one occasion, "had not yet come," and until it did, their efforts to destroy him were in vain.

Yahweh was to the Lord a means of shelter, protection and escape. He can be so to all who put their trust in Him, though they need to use the opportunities that He will provide. Neither David, nor

the Lord, were exempt from trouble and trial. Nevertheless, in all difficult circumstances they learned to place implicit trust in God, and therefore could view Him as expressed in the titles before us.

David's application of the titles to God, reveal them to be descriptive captions of what Yahweh can become to all those who are prepared to trust Him in their daily lives.

"My God, my strength in whom I will trust" — The divine titles continue to flow from the pen of David as he reviews his life. Yahweh is his God. The word is *El*, and is expressive of power and might. His strength was God derived, because he permitted God to work through him. Paul wrote: "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). We can permit God to work in us, or we can resist His will in that regard. The Lord prayed: "Not my will but Thine be done," and in doing so submitted to whatever his heavenly Father required of him. God becomes our strength, our *El* when we permit His word to motivate us, and shape our characters. He was such to David; and He was such, to an even greater degree, to the Lord Jesus Christ. The Lord's sonship provided a basis for even greater strength, so that it is said of him: "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14). Certainly such a one illustrated that Yahweh was his *El*.

He was also David's "strength." Here the word is *Tzur*, a word frequently rendered as *Rock*. This word is used to describe the rock that Moses was called upon to smite to provide the water of life, as recorded in Exodus 17. The people had asked, "Is Yahweh among us or not?" The smitten *Tzur*, with its life-giving water freely flowing therefrom provided the answer. There was no doubting that Yahweh was among them when such a miracle was in evidence. "And that rock was Christ" (1 Cor. 10:4), for he was "God manifest in the flesh" (1 Tim. 3:16). The people had evidence in the risen Christ that Yahweh is *El* (power). The Christ-rock had been smitten when he was crucified, but as the risen Lord, had revealed himself to be a Rock (*Tzur*) of strength from whence came the refreshing water of life.

The hard, rugged, granite of rocks that Moses saw in the wilderness of Sinai are expressive of that which is immutable,

unchangeable, enduring. Accordingly, in his Song of Witness to the people of Israel, Moses refers to Yahweh as a Rock (*Tzur*) no less than five times — the number of grace (Deut. 32:4, 15, 18, 30, 31). He so used the term as to denote eternal strength and unchangeableness. In all the shifting sands of his life, Yahweh as the Rock stood as something stable and firm. To a people on the march, amid all the hazards of a journey through the desert, it was inexpressibly reassuring to realise that the God in whom they trusted was constant, firm, unchangeable; a sure foundation upon which to build, and a real shelter from the storms of life.

David in similar circumstances used the title frequently (Psa. 18:2, 31, 46; 28:1; 62:2, 7; 78:35 etc.). Whether amid the perils of war, under pressure from attack by Saul, betrayed as he was at times by his own tribesmen, David could lift his eyes from the problems and trials of life to One who was as firm and unchangeable as the granite rocky mountains.

In another place (Psa. 34) he wrote:

"This poor man cried and Yahweh heard him,

And saved him out of all his troubles.

The angel of Yahweh encampeth round about them that fear Him,

And delivereth them.

O taste and see that Yahweh is good;

Blessed is the man that trusteth in Him."

Skilled as he might be with the sling, sword or spear, David's confidence was in his God. He looked to Him as His defence and weapons of war, and trusted not in vain. The Lord Jesus did likewise, and provided an object lesson for all who would follow in his steps. The experiences of both David and his greater son, exhort all others to view Yahweh as did they: "O taste and see that He is good."

"My buckler and the horn of my salvation, and my high tower"—The warrior king placed his confidence in Yahweh more than in the weapons of war which he used so skilfully. "Buckler" is *magen* in Hebrew. It denotes a small shield designed to turn the thrusts of the enemy. By describing Yahweh as his shield, David revealed that he looked upon God as his real Defence and Protection. The *magen* was particularly used to protect the head and the heart,

which gives the title added significance when related to Yahweh.

David also described God as "the Horn of his salvation." This expression is cited by Zacharias in Luke 1:69, and applied by him to the Lord Jesus. It is a particularly significant title. Those in danger of death at the hand of an avenger fled for mercy to the horns of the altar (1 Kings 2:28). When sacrifices were offered they were attached to it (Ps. 118:27). It was also an emblem of power, so that in another place it is written: "There (in Zion) I will make the horn of David to bud" (Ps. 132:17). Yahweh truly was the strength, or horn, of David's salvation.

The Psalmist's third title in this line is "high tower," from the Hebrew *misgab*. This word denotes anything high and inaccessible, lifted up steeply above the plain below, and therefore affording one the ability to view life in proper perspective. Yahweh was like that to David. He figuratively lifted him up above the trouble spots, enabling him in faith to view life from the divine perspective, and elevating him, as it were, to such heights of spiritual grandeur as to provide protection from the attacks of flesh.

That was the experience of David as the type of Christ. In measure it can become that of all who put their trust in Him.

VERSE 3

"I will call upon Yahweh Who is worthy to be praised"—In view of the manifestation of Yahweh to the Psalmist, he expresses his intention to draw upon His help in prayer. In confidence of the result he expresses the worthiness of God to receive praise. The title given to the Psalter is that of *Tehillim*, or *Praises*, and its key word is *Halleluyah* or *Praise ye Yah*. The word "praised" in this verse is from *halal* expressive of enthusiastic praise.

"So shall I be saved from mine enemies"—Again these are words cited in relation to Christ (Luke 1:71). He saved himself that he might save others, and so become the channel of saving truth to all who put their confidence in God.

(2) The Extent Of Christ's Trials Unto Death — vv. 4-5

David types Christ throughout this Psalm, hence the use of the Lord's title in our sub-heading. Having spoken of the

strength derived from Yahweh and the protection afforded him, David now reveals that such did not immune him from trial — it only assured his ultimate triumph. Meanwhile, he experienced trials that brought him down into the valley of the shadow of death.

VERSE 4

"The sorrows of death encompassed me"—The margin gives the Hebrew as the *cords* of death. These were drawn so tightly about the Psalmist, as to cause pain. Both David and Christ were conscious of the death-doomed nature they inherited. The former succumbed to it (Ps. 51:5), the latter conquered it. But in both, as in all others, it bound them so as to cause them sorrow.

"The floods of ungodly men made me afraid"—The term "ungodly men" is *belial*, denoting *worthlessness, wickedness*, and the destruction to which such will be brought. The Psalmist speaks of the "floods of wickedness" that threatened to engulf and destroy him. It is an expression drawn from a condition of things with which the Psalmist would be familiar. The brooks of the land are ordinarily dry. When storms burst, they overflow their banks, submerging the surrounding country, destroying its growth, and turning it into a quagmire (cp. Judges 5:21). The morass thus created, can entrap the unwary, causing such to slip and sink in mud, inducing fear. The term, therefore is expressive of the hidden dangers and traps to which both David and Christ were subjected during their ministry.

VERSE 5

"The sorrows of hell compassed me about"—"Sorrows" should be *cords* as in the previous verse. David in experience, Christ in fact, was brought down to the grave, from whence the Lord arose. "Thou wilt not leave my soul in hell," wrote David, in relation to the Christ. Peter, commenting upon this, remarked of the Lord: "his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31).

"The snares of death prevented me"—In this line, death is personified as a hunter with snares and traps to take the Psalmist. It implies that the enmity

manifested (whether against David as the type, or against Christ as the antitype) was cunningly contrived to destroy. In old English, the word "prevented" signified *anticipated, to go before*. The Hebrew *qadam* has this meaning, denoting *to project, precede, anticipate*. The RV has *came upon me*. The idea is that the enemies of the psalmist were ever present before him, going before to lay their traps, and ultimately confronting him with bitter determination to bring about his death.

The expressions of the Psalm suggest

the tension under which both David and Christ must have lived as they faced bitter and unscrupulous enemies bent on their destruction. They had to be ever on guard, exercising care lest they make a false move and so become entrapped in the snares constantly being laid to catch them. They had to "walk in wisdom" as well as in faith, for often their foes came before them in the guise of friends, hypocritically claiming to help them, whilst, in fact, they sought their disgrace and death.

— H. P. M.



Strangers and Pilgrims

The modern spate of materialism indicates that we live at the time of the end (Luke 17:27). The Lord warned against the false sense of security that possessions induce when he declared: "Lay not up for yourselves treasures upon earth" to the exclusion of those in heaven, because "where your treasure is, there will your heart be also" (Matt. 6:19, 21). The apostle John expanded the principle when he later added: "If any man love the world, the love of the Father is not in him" (1 Jhn. 2:15). The Brotherhood is faced with the danger of the prevailing spirit of materialism rubbing off on to its members. "Treasure upon earth" can cause one devoid of a love of the Word to unconsciously question the need of God. On the other hand we have the example of Abraham. Despite his material wealth, he recognised the transient extent of its benefits, and his need of God. Instead of seeking the world, he confessed that he was but a "stranger and a pilgrim" in it (Heb. 11:13). He laid up "treasure in heaven," and looked forward in hope to greater blessings than material things could grant him. Today, the "perilous

times" of which Paul warned (2 Tim. 3:1) are upon us, so that we need to heed the example of such as the father of the faithful. True sons and daughters of Abraham will manifest a family characteristic that stems from their spiritual parent, and will find its reward in the Age to come. Those found with Christ in that day are revealed as having Abrahamic characteristics, for like the patriarch of old, they, too, are "called, and chosen, and faithful" (Rev. 17:14).

Stargazers

Peter predicted that at the time of the end men will be "willingly ignorant" of the divine will and purpose (2 Pet. 3:3). Instead of recognising the creative power of Yahweh when they gaze into the heavens, Paul says that they "become vain in their imaginations . . . professing themselves to be wise, they become fools" (Rom. 1:21-22). An example of this "wisdom" was recently displayed in a scientific news item (by courtesy Sis. J. Bell). A consultant psychologist at Sydney's Psychological Research Centre completed an astrological chart which claimed that a catastrophic war will start about 1982 commencing in the Middle East "which is the closest area to the centre of the earth, and an historical focus point." Nevertheless he provided some consolation for Australians, inasmuch as he alleged that "it will be the only country on earth to remain neutral."

The prophet Isaiah warned against "star-gazers and monthly prognosticators," and declared that their predictions will reveal them to be as stubble, "the fire shall burn them; they shall not deliver themselves from the power of the flame" (Isa. 47:13-14). Jeremiah likewise warned:

"Thus saith Yahweh, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. 10:2).

Ezekiel, in predicting the world's involvement in war, knew nothing of Australia escaping the vortex of trouble. He implied, with Zechariah, that "all nations" shall be drawn therein (Zech. 14:1). He proclaimed the decree of Yahweh: "I will send a fire on Magog (Central Europe), and

among them that dwell carelessly in the isles; and they shall know that I am Yahweh" (Ezek. 39:6). Surely Australia is among the most careless of those that "dwell in the isles," and why should it escape? If ever a nation has acted with blasphemous indifference to the requirements of God, it is Australia! If ever a nation needs to learn to "know Yahweh," it is Australia! Jeremiah declares: "The slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33). Zephaniah predicts that "all the earth shall be devoured with the fire of Yahweh's jealousy" (Zeph. 3:8). The purpose of punishment is to change the characters of nations, and Australia, in company with all other nations is in for a great shock when the Lord returns. Such will be the fate of all who are ignorant of God's will, and put their trust in the vanity of human devices.

Prepare War!

Several prophecies imply a latter-day increased inventiveness in the development of the most diabolical weapons of war. Joel predicts the proclamation that is today heard among the nations, "Prepare war!" Ezekiel declares that Gog's forces will descend upon the Middle East "clothed with all sorts of armour." John in Patmos describes how that the "spirit of devils" would agitate the nations causing them to "gather to battle" (Rev. 16:14). Man's ingenuity to design ways and means to destroy his fellow man is an amazing feature of these times. He is expert in designing means of murder and warfare. Espionage agents have their own arsenals of destruction, ranging from deadly

poison pens, to containers of nerve gas sufficient to destroy hundreds of people! Under the ocean, at any one time, there prowl at least twenty US and twelve USSR nuclear submarines of enormous destructive potential. The latest US Poseidon class nuclear submarine is over five hundred feet long, about thirty feet tall, and weighs 7700 tonnes. It can stay under water almost indefinitely. Each submarine carries sixteen missiles, each with up to fourteen nuclear warheads, representing some 224 bombs each three times as powerful as the bomb dropped on Hiroshima. Even these submarines are out of date, and it is now planned to launch an even bigger class that will carry twenty-four missiles or 336 bombs! Each missile has an inbuilt computer which has been pre-programmed to hit pre-selected targets. After the missile leaves the submarine, it will automatically release each of its bombs on selected targets. It has been assessed that one single submarine has the potential to neutralise a country the size of America!

But of all nations, it appears that the Soviet has obeyed the prophetic injunction, *Prepare war!* A book recently published entitled *The Soviet War Machine*, outlining the history of the development of Soviet war potential, claims in its Forward:

"Today and for years past, the Soviet Union has so many people planning, designing, developing, and producing armaments that the potentially more powerful Western nations can no longer compete. Increasingly, the newest weapons in the Western countries are attempts to answer Soviet weapons of the previous generation. This is a new situation, but the trend is accentuating it year by year.

"An even more fearsome menace is presented by what the Soviet Union calls 'weapons of mass destruction.' We do not know much about their chemical and biological weapons, beyond the announced fact that these are regarded by Soviet commanders as routine options to be used whenever the circumstances are correct. But we do know quite a lot about the Strategic Rocket Forces, the elite and most exalted of all Soviet services. Ordinary people are not familiar with 'throw weights' and 'megatons' but if they

study these forces they will inescapably conclude that with their planned overkill the Russians could destroy the whole animal life on this planet, and probably ten or twenty times over."

In Patmos, 1900 years ago, it was revealed to John, that at the time of the end, men would have the power to destroy as never before; but it was also revealed to him that the intervention of Christ would prevent them doing so, and, in fact, he would "destroy them which destroy the earth" (Rev. 11:18). How privileged we are, not only to see these signs of the approaching end of the age, but to have the knowledge to see beyond them to the establishment of the Kingdom of God, and so live in hope and expectancy of that glorious consummation.

Boom In Doom

Under a similar caption to this, *Newsweek* recently published an article on "the growing chorus of latter-day prophets," who "once again discern in current events the Biblical signs foreshadowing the end of the world, and the second coming of Christ." The article dismissed the whole "phenomena" as something which psychotherapists could use for "serious study and consideration."

It briefly glanced at the teaching of Seventh Day Adventists, Jehovah's Witnesses and the like. However, we received no mention as being too insignificant. There is, of course, significance in our insignificance; for the Lord declared that "few there be that find" the truth (Matt. 7:14), and described his followers as a "little flock" (Luke 12:32).

The article attributes the growing interest in this subject to the writings of such as Hal Lindsay, whose book *The Late Great Planet Earth* sold 8 million copies since 1970. Another paper-back written by him entitled *There's A New World Coming* sold 700,000 copies in less than 6 months at a cost of \$2.95 each, reaping considerable profit for the prophet! Lindsay views the growth of Russian power, the revival of Israel, the re-establishment of the Roman Empire out of the EEC, etc., as signs of Christ's imminent return. However, he mixes this up with a futuristic interpretation

of Revelation, that has caused him to grasp hold of a theory long held by Roman Catholicism, and ruins his prophetic program. He believes that Anti-Christ will arise as a ruler in Jerusalem, will rebuild the temple and bring an end to current Judaism, and will call upon the world to submit to his rule. This ruler in Jerusalem who will proclaim himself to be Messiah, will, in fact, prove to be Satan who will wage war with the real Christ. Mixed up with this pot-pourri of prophetic error, are more serious mistakes relating to pre-existent trinitarianism, and other doctrines which reveal how false is the so-called gospel now being advanced (Gal. 1:7).

However, the increase in interest in the return of Christ is to some extent a sign itself, because some will dispute such warnings (2 Pet. 3:4; 2 Thess. 1:8, 11), whilst, as in the days prior to A.D. 70, others will be led away in ignorance to false Christs (cp. Matt. 24:26). Paul warned Timothy of the danger of being deceived by errorists (2 Tim. 4:3-4), and exhorted the ecclesia to clearly discern the difference between truth and error (1 Thess. 5:1-2). Ultimately the darkness that enshrouds men's minds will be destroyed by the bright shining forth of the Sun of righteousness (Isa. 60:1-2; Mal. 4:1-2), and the acknowledgment by those left of the nations (Zech. 14:16), of their past blindness. In that day, "the Gentiles shall come unto thee (Christ) from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19). Meanwhile, we, as "children of light" (1 Thess. 5:5) should revel in the vision of the prophetic word. Such works as *Elpis Israel* and *Eureka* can assist us in the better understanding of it. And one thing is certain: the popular works of current theology cannot match the political prognostications of statements found in *Elpis Israel*, which, over a century ago, clearly outlined events that we now see manifested in the earth. It is a witness to us today that the expositions contained therein are sound, and we do well to heed them. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). We best

honour such by taking heed to their expositions.

Italian Concordat In 1929, dictator Mussolini signed a concordat with the Vatican which restored imperial privileges to the Roman Catholic Church in Italy, which had been withdrawn when the pope lost temporal power in 1870. The Church became a state within the state, and was permitted to raise a token army. Roman Catholicism was officially recognised as the State religion of Italy, and Rome acknowledged as a "Sacred City" (cp. Rev. 18:18).

Today, Italy's new government wants to change this. It wants to revise the concordat and remove some of its privileges. It was prophesied by Daniel that the Papacy would be "consumed till the end" (Dan. 7:27), by its revolutionary opponents, at which time, the nations of Europe will give their strength "one hour" to the beast (Rev. 17:12-13), and collaborate with its consort, the Babylonish whore (Rev. 17:5). The present Italian plan which seems to be anti-Catholic should be viewed with suspicion, inasmuch as even the right-wing element (the church party) supports the moves: and any moves which it supports would only be for the strengthening of the church.

We are reaching a crucial time-period in world history. The years 1977-1978 represent an arch of 2520 years since the Persians took the ancient city of Babylon, and we look for the resuscitation of "Babylon the Great" (Rev. 18:2,10). Rome and Constantinople will be reunited in a band of iron and brass (Dan. 4:15), a religious and political alliance that will precede the Armageddon judgment of the nations.

The Russian Bear Returns

Revelation 13 describes the "Beast of the sea" as possessing the "feet of a bear" (v. 2), and from Revelation 17 we learn that the "beast" organisation of the past is to be revived in these times. Preparation for such is obvious in Europe and Russia. Prophecy requires the occupation of Constantinople by Russia as a prelude to the descent upon the Middle East.

Will Russia move? Controversy is current amongst military experts in the US of the real intentions of the USSR, recalling the scare of Russia of the last century. Most experts believe that the Russians will not go to war, but merely "intend to use their strategic nuclear weapons for political purposes to get what they want in the world." But a journalist reporting the controversy summed it up by stating that "since no USA analyst is capable of reading minds, there is no reliable way of knowing

what Brezhnev's real intentions are." Meanwhile, European experts claim that should Russia move, Western Europe would fall to her military control within 36 hours. It is significant that Daniel predicts the "whirlwind" attack of the power of the north at the "time of the end" (Dan. 11:40). Gog will give no warning. At a time when politicians will be mouthing platitudes of "peace and safety" the west will be faced with "sudden destruction" (1 Thess. 5:1-2). Let us not be taken unawares.

Conclusion

Paul warned that shortly before the return of Christ, men would give themselves to all forms of depravity (2 Tim. 3). On the other hand, the faithful, in times past, frequently were found "wandering about in sheepskins and goatskins: being destitute, afflicted, tormented: of whom the world was not worthy" (Heb. 11:38). Though such were despised by the world, they were honoured of God. We do not experience the same opposition as they received, and because of that, we need to exercise care lest we be drawn into the vortex of materialism that has involved most people today. The "mod-cons" of life will not provide us with true satisfaction or happiness. These will be found only in the way of righteousness. Let us learn the lesson of self-sacrifice in our endeavours to serve God in an acceptable manner, as did the so-called "destitute" of Hebrews 11. By doing so we will provide a heritage for the future, for we have the assurance that "they without us will not be made perfect" (Heb. 11:40).

—W.J.M. (Woodville)

The Glory of the Redeemed

Wonderful, indeed, is the future of the redeemed. Imagination gives way in endeavouring to picture it. The saints are to be made in nature like the angels in heaven — glorious and incorruptible (Luke 10:36). They are to be privileged to sit with the Son of God on this throne (Rev. 3:2, 10; 10:6). That we, the poorest and most insignificant of humans, should be related to such an exaltation seems incredible. But any misgivings should vanish in the face of the thrice repeated assurance of the Spirit: "These are the true sayings of God" (Rev. 19:9; 11:5; 12:6). What a reward! Solomon's glory (his riches, wisdom, and fame) was great, but that to be revealed in the accepted will be infinitely greater. The successor of David was only flesh and blood, and his illustrious attainments limited and short-lived. Christ is to be a king who is to live — and not die (Psalm 72:15). The attributes of the Great Eternal are to be vested in him (Rev. 1:13-18). This is the glory which we — if approved at the Judgment Seat are to share!

—A.T.J.

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We aim to personally present a Cheque of \$1000 to the representatives of the Youth Aliyah Movement during our proposed visit to Israel this year, and explain our interest in the future of Israel from the Bible. We invite readers to co-operate to that end by personal donations. We acknowledge \$50 from B.W. (Qld), and currently have approximately \$200 on hand.

ACKNOWLEDGMENTS

We deeply appreciate the spontaneous action of readers in voluntarily increasing the amount of subscription, or in forwarding donations for the work of the Truth during the past months as follows:

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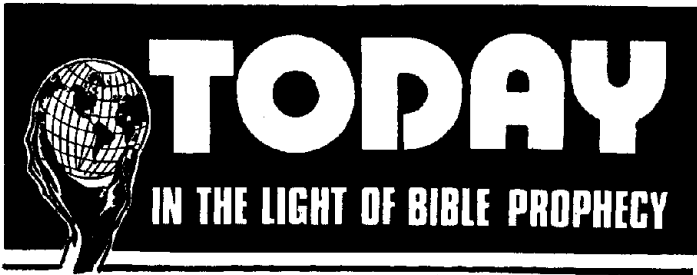
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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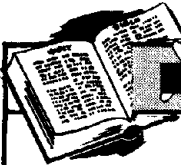
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*Thought For Meditation***AT THE JUDGMENT SEAT**

"We must all appear before the judgment seat of Christ. . . ."

We may escape death (1 Cor. 15:51), but the judgment seat we cannot escape. Nothing will exempt us from appearing before it, for it is divinely decreed that "we must all appear" there. What a congregation will be drawn together in that day! Many will be included who have been in their graves for ages; others who will not have tasted of death. Young and old, rich and poor, educated and illiterate, worthy and unworthy, will be included in the vast assemblage. All there for the purpose of judgment — to hear Christ publicly express his mind as to who are fit, and who are not fit, to live for ever! In context with this important question, how trivial will appear some of the things for which we have striven in times of probation; how important will others appear that perhaps have been ignored for a time as other matters have protruded. We shall then fit things in their correct priorities. How terribly solemn, yet how glorious, will be the occasion! How heart-breaking for some, how heart-rejoicing for others! What tears of despair, what tears of joy, will be shed! What terrible disappointments, what happy surprises will be revealed! Have we not done such and such? some of the rejected will enquire (Matt. 7:22-23). When did we see thee like that? some of the accepted will ask (Matt. 25:37-40). "Depart, ye cursed," are the words to fall on many poor ears, and "Come, ye blessed" on many others. To which of these words will it be our lot to listen? Is it wrong to discuss the question? Is it a mistake to anticipate a "well done?" The Scriptures do not say so. But we must be careful: we must not forget that the verdict will depend entirely on a wise use of the days which make up our little life. Paul exhorts us to "redeem (purchase) the time for the days are evil." Now is the time of probation, we shall have no second chance. Let us make our calling and election sure.

Editorial

The Basis of Faith

The basis of faith is one thing, and Ecclesial rules are another. They must not be confounded. The former is (or should be) a summary of Apostolic teaching concerning the Kingdom of God and the Name of Jesus Christ. It sets forth the principles of "the faith which was once for all delivered unto the saints" (Jude 3). It comes before Ecclesial rules. The latter stands on an entirely different plane, and may vary from place to place according to circumstances. Ecclesial rules are fallible decisions as to what is deemed expedient for the performance of activities and duties imposed upon members. Whilst great care should be exercised in formulating them, they should not be considered as inspired. If they are found to be impracticable they should be amended or rescinded. When they are adopted, they should be loyally kept, even though we may not always be prepared to endorse them. Paul advocated the orderly working of an ecclesia, and censured strife and contention (Phil. 2:3; 1 Cor. 1:10; 1 Tim. 3:3; Tit. 3:2; 1 Cor. 14:33; Col. 2:5). If we feel strongly as to the un wisdom of an ecclesial resolution, we should seek to repeal it in a constitutional way. However, unless it is important to do otherwise, it is best to submit to such limitations.

The Statement of Faith is in a different category. The doctrines enumerated therein comprise the foundations of our faith. It is not sufficient to endorse the Statement of Faith as a matter of policy, its doctrines should be comprehended, studied and endorsed. Indeed, they should be implemented as a way of life; so that its doctrines find expression in action. If a doctrine does not have some impact upon practise, it is not essential to salvation. For example, we teach as fundamental that God is one. In doing so we should acknowledge the unique unity of the Father by the respect and love that is due to One in His position. Our knowledge of God should find its influence in the building of divine characteristics in our lives. The doctrine of the mortality of man should not be proclaimed merely as a fact, but revealed also in action. We should show by our attitude to life that we recognise the transient nature of human existence.

Unfortunately, this is not always so. Even worse than that, corruption is at work in the brotherhood. It has always been so. The Apostles had to continually warn against it. Today, however, we live in "perilous times" (2 Tim. 3:1) that demand the most robust and

clear-sighted faith to counter. False doctrine, or a watering down of the virility of our belief, can be followed by false practise. A lowering of standards in regard to precepts can be followed by a lowering of standards in regard to principles. As Paul remarked (1 Cor. 15): "Evil communication (false doctrine) corrupts good manners" (or proper conduct).

We do not need to endorse an heresy to undermine the truth: we can do that effectively by weakening the point of doctrine; by attempting to make the unpalatable truth palatable to the world about us; by trying to explain away teaching that emphasises the need of separation so essential between the Ecclesia and the world.

That was the way in which the Truth was corrupted in the ages following Apostolic times. Gibbon in *The Decline And Fall Of The Roman Empire* makes this abundantly plain. In regard to the doctrine of the Kingdom of God, for instance, he points out that this was first endorsed as a truth without question, then called into doubt, afterwards treated as allegory, and finally dismissed as erroneous.

Some of the doctrines of the Statement of Faith are being treated in similar fashion today. This may not be done deliberately in an attempt to discredit them, but merely to make them more palatable to the world about us. And it is being done by those who should be foremost advocating the truth without compromise.

In some quarters the importance of the New Testament is being advanced against that of the Old; the Israelitish nature of the hope is being played down, and the foundation of belief based on the covenants of promise not brought clearly into prominence as was once the case. The present possession of the Holy Spirit is being advocated by others, and the power of the Word to transform lives in accordance with Christ's prayer (John 17:17), is weakened by urging the need of the Spirit as an effluence from heaven to teach and to guide. The statement is made in a booklet entitled *Preparing For Baptism* that "By His Holy Spirit God can transform our lives and make better men and women of us." This, to say the least is rather nebulous, and permits two opposing viewpoints of the work of the Spirit to be taught.

So there is blurring of the point of doctrine. And this is dangerous to the future of the Body, or to the future of individuals within the Body. The antidote? A greater, personal familiarity with the Word itself; a greater understanding of doctrine, and a greater determination to implement it as the ways of life. In this, the writings of the pioneers can help. Books such as *Elpis Israel*, *Christendom Astray*, and so forth are a great aid. Let us use them as aids to the better understanding of the Word. There is a tremendous responsibility resting upon teachers in that regard. Paul exhorted Timothy: "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). We can personally play a strong part in rescuing Ecclesias from apathy and apostasy by heeding this advice.



Watchman: What Of The Night?

THE LITTLE HORN OF THE GOAT

Daniel makes reference to two "little horns," the first of which (Dan. 7:8) obviously refers to the Roman Catholic system, and was considered in our last article. We now give attention to "the little horn of the goat" referred to in Daniel 8:8, and which fulfilled an important development in the Divine purpose.

The Ram And The Goat

Daniel 8 provides further details of the Persian bear and the Grecian leopard (Dan. 7: 5-6), but changes the symbolism to a Ram and a He-goat. It also predicts later developments in the Greek Empire and the uprise of Rome.

Daniel saw a ram with two horns, one higher than the other, and the higher came up last. It was seen pushing northward, westward and southward: and therefore it must have come from the east. A goat then made its hostile appearance in the west. It had a notable horn between its eyes, and with this it so effectively attacked the ram, as to break his horns and subdue him. The he-goat then waxed great and became very strong. At this stage, the notable horn was broken, and in its place came up four others. Out of one of these horns came up another "little horn" which accomplished still greater things.

The vision illustrated the development of the Roman power.

The interpretation is angelically given in vv. 19-26, and includes the "time of the end." The ram is identified as Persia, and the he-goat as Greece. The notable horn is the first king, Alexander the Great; and the four horns, the four divisions into which his dominion was divided after his early death.

Then, at the time of the end, another ruler was predicted as arising. He would invade God's land, and oppose the Prince of princes, only to be himself overthrown.

The history of the past is clear. Persia, the second great image-empire, was attacked by the Greeks under Alexander the Great who established the third great image-empire. On his death, the Grecian empire was divided into four parts by his four generals. Two of these parts, the northern and southern, were important to the development of things as prophetically outlined, and are considered in detail in Daniel 11. A third section of Alexander's one-time empire,

known as Pergamum, was bequeathed to Rome. Rome, as an independent horn that grew out of one of the four, and began pushing "towards the south, and towards the east, and towards the pleasant land" (v.9). Eventually it stood up against "the prince of the host," the Lord Jesus Christ, and ultimately "took away the daily sacrifice" and destroyed the Temple as predicted (v. 11).

Rome had entered "the pleasant land" as a friend, but remained as an enemy. At the beginning of this period, the Jewish people suffered keenly as a result of the rivalry between the Syrian and Egyptian divisions of Alexander's empire, for Palestine became the battle-ground of the opposing armies. At last the Jews appealed to the rising power of Rome for help. Help was received, and an alliance formed between Judea and Rome, but this ultimately proved to the undoing of the Jewish people Daniel predicted:

"And in the latter time of their kingdom, when the transgressors (of Judah 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 practise, and shall destroy the mighty and the holy people (the Jews). 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" (Dan. 8:23-25).

The first portion of this prophecy relates to AD 70; the second portion to the Lord's coming in the future.

The "Little Horns" Both Roman

Both "the little horns" of Daniel's prophecy are Roman in character, but they represent Rome in different aspects. The "little horn" of the fourth beast is western and religious in character; that of the goat is eastern and military in character. Following the period of Constantine, the empire of Rome was divided into two, with capitals at Rome and Constantinople: and these became the headquarters of the two "little horns respectively.

The little horn upon Daniel's fourth beast (Dan. 7) was essentially western, and owed its power to the eastern emperors. Finally, Phocas, Emperor of Constantinople, conferred upon it the chief bishopric, thus giving power to the religious horn. The "little horn" of the east, therefore, gave power to the "little horn" of the west, fulfilling Rev. 13:2: "And the dragon gave him his power, and his seat, and his authority."

The little horn of the goat (Dan. 8), called in this place "the dragon," was thus older than the little horn of the fourth beast. It stood for Roman Imperialism: that power which took Jerusalem in A.D.70, and is described by Daniel as "the king of fierce countenance" (Dan. 8:23), and "the king who did according to his will" (Dan. 11:36), a king who "honoured a strange god, a god of guardians," or the Papal system: Rome's principal spiritual authority.

The little horn of the west had its time allotted: 1260 years,

from 610 to 1870. It exerted its power against the saints for that specified time (Dan. 7:25), then lost its power according to the predictions of God's prophetic Word (v. 26). This was accomplished by the removal of the temporal power of the Papacy: a major sign that Gentile times were running out.

What of the little horn of the goat? Are its times likewise allotted? It is reasonable that they should be. Representatives of both eastern and western horns have continued to the present day, each having its course mapped out, and their times defined, by the prophetic Word. Though at present in decline, both are due to rise again, and terrorise the world for a brief space of time before being judged and destroyed by Christ and the saints (Rev. 17:14).

The Little Horn of The Goat Today

What is the modern representative of the "little horn of the goat?" Undoubtedly the power which occupies the territory and city which was once the centre of the military power of Rome: Constantinople. As Bro. Thomas comments *Elpis Israel* p. 392:

"It matters not whether they be pagan Romans, Catholic Greeks, Moslem Turks, or Greek-Catholic Russians, the power that rules in Constantinople and plants its standards in Assyria is the little horn of the Assyro-Macedonian horn of the goat."

It was a principle of interpretation with Brother Thomas, that the modern power occupying a particular territory becomes the representative of the power named in the prophecy. Thus

Britain, taking over ancient Tarshish, becomes the Tarshish of today; Britain occupying Moab, becomes the Moab of the latter days. The interpretation is sound because it is one adopted by Daniel. Thus Rome became "the little horn of the goat" by taking over the territory of one of the horns of the Greek empire.

Accordingly, when the Ottoman power took over the territory and city of the "little horn of the goat" in 1453 it assumed that role. It is significant that the only piece of European territory which Turkey now holds is Constantinople and its environs — as if to emphasise that God allows that power to retain that area to identify her with ancient Roman imperialism.

Turkey: The Desolator of Daniel's Prophecy

The little horn of the goat was unquestionably the desolator of Daniel's prophecies. It was to take away the daily sacrifice, cast down the sanctuary and set up a desolating abomination (Dan. 8:10-13). Daniel 9:27 states that it would be noted for the "overspreading" or series of desolations: "For the overspreading of abominations he shall make it desolate."

According to the prophecy of Dan. 11:31, it was the northern horn of the Grecian Goat, under Antiochus Epiphanes, who placed the abomination that maketh desolate in Jerusalem by setting up a pagan image on the site of the Temple. Later the Romans destroyed the Temple, the centre of worship. Brother Thomas

wrote:

"The subject of this desolation by successive abominations, begun by the old Roman power, is the Holy Land..... The Desolator is unquestionably the little horn of the goat, which in the days of Constantine, transferred its residence and court to Constantinople, whilst its Senate continued to hold its sittings in Rome.....The Daily, or continual evening and morning sacrifice, was taken away to make room for this series of abominations, of which the principal have been the pagan Roman, the Greek catholic, and the Mohammedan; all of them constituents of the Little Horn of the Goat.....Now what is the fact in regard to the abomination in the ascendant? Is it, that the power enthroned in Constantinople, the little horn of the Goat, in the spasmodic grasp of Greek, Saracen, Latin, and Turk, summarily expressed in the terms Catholic and Mohammedan, has been the

desolating abomination of the Holy Land for 1290 years, ending in 1820-3.....The Ottoman Turks possessed themselves of Constantinople under the sixth trumpet, in 1453; and they will be expelled from it under the sixth vial, when "that determined" shall have had its full effect upon them. They were, as Mohammedans, identified with the 1290 years of desolating abomination for a long series of ages and generations; hence being found in occupation of the Holy Land, and filling the throne of the Little Horn of the Goat, or Dragon, at the end of the 1290 years, they have become obnoxious to the wrath, which has reduced their power to the nullity we behold in 1868." *Eureka* 3, pp. 542-5

We shall consider the taking of Constantinople from the Turks in our next article.

G. H. (Eng.).

WORDS TO LIVE BY

John wrote that "in the beginning was the word" or *Logos*. The Diaglott footnote quotes the commentator, Adam Clarke: "This term should be left untranslated for the very same reason Jesus and Christ are left untranslated." As every appellation of the Saviour of the world was descriptive of some excellence in his person or work, so the epithet *Logos* which signifies *word, speech, reason or the faculty of reason* is very properly applied to him.

"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" (John 1:14). He was "foreordained before the foundation of the world, but manifested in these last times for us" (1 Pet. 1:20). He was the word in concrete form, God manifest in the flesh. He spoke the word, fulfilled the word, obeyed the word. He demonstrated its power by revealing that the Scripture cannot be broken, and that its fulfilment is as certain as the rising of the sun. The Apostle shows that complete confidence can be placed in the word. To illustrate this, he declares, God confirmed His promise with an oath, thus establishing by two immutable things the absolute certainty of the fulfilment of it. Therefore, with complete assurance, we can flee to Him for refuge in times of difficulty (Heb. 6:17-18). Thus faith becomes as an anchor to the soul.

The word of God can guide both thought and action. It is "quick and powerful, and sharper than any twoedged sword" and is a critic of the "thoughts and intents of the heart" (Heb. 4:12). Thus the Psalmist declared: "Thy word have I hid in my heart that I might not sin against thee."

Sometimes we need to be wounded by the spirit's sword and restored to the right way. David observed: "Before I was afflicted I went astray, but now have I kept Thy word" (Ps. 119:67). And Paul adds: "By the mouth confession is made unto salvation." How often have we kept silent when we should have spoken, or have spoken when we should have kept silent. The words of the Lord were "spirit and life" (John 6:63), but others are like knives to cut and hurt (Prov. 30:14).

Control of the tongue is extremely difficult. James declared that "if any man offend not in word, the same is a perfect man." The Lord illustrated that quality, and it involved extreme self-control. The Greek word is *enkrateia*, and is inadequately rendered as *temperance*: "Every man that striveth for the mastery is temperate in all things." In fact, he exercises self-control.

A. M. (NZ)

A Housewife's Comfort in the Truth

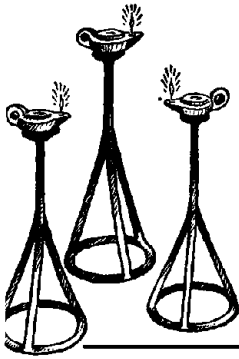
In the absence of an article on "Women of the Bible," we submit this poem for the comfort and edification of sisters. Let all (of whatever sex) remember that a life in Christ can elevate the most menial tasks, even those of home or workshop, into avenues of service to Christ. Consider the words of Paul in the light of this thought: Ephesians 5:22,25; 6:1-10.

*Sometimes I am tempted to murmur
That life is flitting away;
With only a round of trifles
Filling each busy day —
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of a woman's care*

*Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.*

*One day is just like another!
Sewing and piecing well
Little jackets and trousers
So neatly that none can tell.
Where are the seams and joinings —
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!*

*And oft when I'm tempted to murmur
That time is flitting away,
With the selfsame round of duties
Filling each busy day,
It comes to my memory sweetly,
The words of Paul divine
You are living and dying for Christ's sake
In every true work of thine.*



OIL

**IN NATURE
AND IN GRACE**

In this machinery motivated age this little word of three letters is frequently on the lips of men the world over, for it has become a vital human need. It is claimed that the modern world could not survive without oil; and it is certain that we will not survive in the world to come without the oil of the Word. As the Lord drew frequently upon nature to illustrate his teaching, so we can do likewise in regard to this vital commodity — oil.

Source of Oil

Man needed light, and obtained means of illumination through trees rich in oil. The palm, olive and cocoanut trees were the main sources of this supply. The Egyptians constructed oil presses and used oil for many purposes; the Romans, too, used it extensively in their domestic life. Then, in 1860, a city named *Oil City* was established in Pennsylvania, and became the first refining and marketing centre of modern oil.

So evolved the Petroleum industry bringing fabulous wealth to many people. The production increased with the greater need created by the internal combustion engine. In 1956, the production of world crude oil had reached 1740 million metric tons, and since then it has increased dramatical-

ly. In USA alone, over 31000 wells were drilled. Countless wells have been drilled in the Middle East which, it is claimed, holds more than 60% of the world's reserves. Then came the North Sea oil. Meanwhile the search for oil continues around the world.

At one time, I spent many happy years with a company that figuratively swam in oil from Monday morning to mid-day Saturday. The oil was cocoanut oil. Its uses were many. It provided the base of a famous detergent, the flavour for biscuits and sweets, portion of a dental powder, and finally nitro-glycerine for high explosives! For the purifying of oil, the company used the same basic product as is named in the Word: fuller's earth, from which is made fuller's soap (see Mal. 3:2).

Oil As A Symbol

Oil figures largely in the word as expressive of light, joy and gladness. When Jacob, journeying towards Haran, awakened from his dream of angels ascending and descending, he set up a pillar and called the place Beth-el, or *House of God*. He did more than that, and something Esau would never have done: he poured oil on the pillar, and in doing so, showed his understanding, reverence and love for God. Yes, Jacob the supplanter, was one who truly loved God, and expressed that love in oil. No wonder his name was changed later to Israel; no wonder that he, as a Prince, had power with God, for of such is the Kingdom of heaven.

Oil figured largely in the Tabernacle services. Moses was instructed:

"Command the children of Israel, that they bring unto thee pure olive beaten for the light, to cause the Lamps to burn continually" (Lev. 24:2).

The seven-branched Lampstand illuminated the Holy Place, where otherwise darkness reigned, for there was there no manifest glory of God. Brother Roberts wrote:

"Darkness artificially dispelled is the characteristic of that holy place, and we see that same parallel in our present lives; there is no manifest glory of the Lord; that is veiled off by our natures and daily experience. There is light, but it is merely the 'light of the knowledge of the glory of God' lit by the Lampstand of the Word of God. We walk by faith, and therefore by the light of the golden Lampstand, which is sevenfold, intimating its perfection for the use in view."

That light was vital, and it had to be renewed every morning and evening. The Word becomes **in us as oil through which light**

can shine in darkness. **Who, then, can say that the daily reading of the Word is not vital? How sad that it becomes necessary to re-commend the daily reading of the Word to members of our community. Moses was instructed that the oil provided for the Lampstand had to be pure olive oil, "beaten for the light." Tribulation will purify, and so cause light to shine forth more brilliantly in true "sons of oil" (Acts 14:22; Zech. 4:4 mg).**

Aaron's Anointing Oil

Oil is given an honoured place in Psalm 133. We quote the Psalm often, and sing about it also. But do we comprehend its precious basics? It makes reference to an oil of a different kind. Spices were provided for the anointing oil (Exod. 25:6), and special instructions were given for the way in which it was to be compounded (Exodus 30:24-31). An aromatic ointment was thus provided.

In the firm mentioned above where I was employed, were scent rooms where were stored various bottles of scent prepared from pressed flowers, mainly from France. The scent was highly concentrated and extremely expensive. Only a few drops were needed to change a large vat of oil into beautifully perfumed toilet soap. So also with the spices that helped to compound the anointing oil. God appointed what is beautiful and pleasing in nature to instruct man in the principles of divine worship.

The Psalm sings of glorious unity. Need we look far to find

its antitype. Is it not seen in that blessed company anticipated by the Psalmist, dwelling together in the unity of the covenants? Does not that company excell in the lubrication of love? If the truth lacks that lubricant, and is reduced to mere doctrine alone, it loses its true life.

Sometimes, in our association together, we catch, as it were, the odour of that oil: we have a foretaste of what it will be like when that glorious company of Revelation 7 is gathered together. That was our experience in Birmingham when about 2000 assembled in the gathering called together by the Isolation League. The atmosphere was electric, and left one exhausted for days. We felt rather like Peter must have felt on the Mount of Transfiguration when he saw the Lord in glory, and would have like to have retained the vision forever.

It does not need a large meeting to catch that feeling. The beautiful odour of the ointment of truth can, and should, be felt in every Ecclesia, and in every home, where the Truth is found. I have enjoyed the scent of it when travelling with brethren. As soon as one has joined their company, the Word became the topic of conversation, and a sense of unity was established. In such circumstances the beautiful odour of the ointment is apparent, even as that which flowed down Aaron's beard. So we rejoice together in the vital influence of the Truth. It becomes as refreshing as the dew of Hermon, the dew that descendeth upon

the mountains of Zion where "Yahweh commanded the blessing, even life for evermore" (Ps. 133:3).

The Lubrication Of Love

In the house of a Pharisee, the Lord was anointed with oil by a woman described as "a sinner" (Luke 7). Jesus had accepted the invitation to dine, and no doubt a good meal was provided him. But it lacked one thing: the lubrication of love. Steeped in the tradition of his elders, the Pharisee was blind to the qualities of the Lord. There was no sweet odour of precious ointment in what he provided; only the stench of the dead carcase of Judaism.

But the house became filled with a scent of rare beauty. The woman, drawn by the personality of the Lord, had purchased it to anoint his feet, for her sense of personal unworthiness was such that she could not bring herself to anoint his head. The unspoken criticism and harsh condemnation of Simon was answered by the Lord: "My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment." And how much can be read in the word that follow: "Therefore, her sins which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." To the woman he said: "Woman, thy sins are forgiven; thy faith hath saved thee; go in peace!"

That woman was warm in her love, and this drew a love from the Lord that saved her. Surely this can touch the depth of our own experiences as we seek to

walk in the light of the truth. Her story can be ours. Our failings, our sins, are known to Him with whom we shortly will have to do. May it be that the final verdict passed on her may rest on us: "Thy sins are forgiven, for thou lovest much." The warmth of our love for the truth is as the odour of the anointing oil poured upon the head of Aaron, and passing down his garments. The Ephe-

sians, for all their eagerness to defend the truth, were exhorted to regain their "first love" (Rev. 2:5). Let us do likewise, and so imitate him of whom it is written: "Thou has loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9).

—A. Swaish (Wales)



'Wishers' or 'Doers'?

The World is full of wishers. Almost everyday someone can be heard to say "I wish I could do that" or "how I wish I had that." The same sentiment is sometimes heard in the truth. "How I wish I had his opportunities. What I would do. . . ." However, few wishers are sufficiently moved by their desires to endeavour to implement their wishes. Few are doers. This common failure of human nature to "follow through" can become dangerous when applied to spiritual matters. We may be wishing instead of striving. Our hopes become but dreams. We make the possible seem impossible. This is the attitude of the slothful who excuse themselves from labour by saying "there is a lion in the way" (Prov. 26:13; Cp. 6:6).

It was against this apathetic attitude that the Lord exhorted his disciples on the benefit of persistent prayer when he uttered the parable of the Unjust Judge. The woman of the parable did not merely "wish" that she might be avenged, but did something about it and persisted until she had obtained her desire.

Invasion?

The weakness of Nato's West European defences has often been the topic of conversation. Now Nato General R. Close has written a book outlining the deficiencies in their defence system with the hope of something being done about them. He believes, as others do, that a concen-

trated Russian and East German push against West Germany could take the country within 48 hours. He believes Nato could do little about it at the present, short of nuclear war.

The significance of this book to the brotherhood lies in it focusing attention on the political moves in Europe. Both Ezekiel and Daniel record

lightning attacks by the Russian forces against the M.E. allied with most European nations and the Roman Catholic Church (Cp. Dan. 8:24-25). However the record is not clear whether Russia invades Germany and France, or whether they fall politically to the Communist East. Many of the Western European countries are already tainted with communist doctrines, and with a little help from the Roman Catholic Jesuits, the change of sides may not be so hard. Even so the political rumblings herald a change from an otherwise stable condition which has lasted for the last 31 years. Such 'rumblings' warn us that Yahweh is about to shake terribly the earth (Cp. Isa. 2:19; Rev. 16:18).

Noah's Ark

A movie picture with the title "In Search of Noah's Ark" has stirred up controversy amongst American theologians. Their current answer to the alleged discovery of pieces of wood supposedly belonging to Noah's Ark is that the timber belongs to a replica of the ark built by Byzantine Christians as a Shrine. One theologian said "No wooden ark could survive since the time of Noah." As one film critic pointed out, All but fundamentalist theologians believe that the Genesis story of Noah and the flood is no more than a tale and quotes a professor from the 'Harvard Divinity School' who "scoffed" (Cp. 2 Pet. 3:3), "Its from epic legend!"

But imagine if the ark were found! How it would impress the words of Christ in Luke 17: "As it was in the days of Noah so shall it be also in the days of the son of man." But even so-called "Christians" today reject the story of Noah as comments above show. A current theory sweeping the English-speaking religious world reveals that when Christ does return many will react by dubbing him "anti-Christ." In so doing they will bring upon themselves the wrath of God, choosing to remain "willingly ignorant" (2 Pet. 3:3-5).

Mother Church

A recent announcement from Roman Catholic and Anglican sources claims that reunion with the Pope as universal head of the combined

churches is a distinct possibility in the near future. Likewise the relations between the Greek Orthodox Church and the "mother" Papal church is becoming more cordial. This is significant because the Greek orthodox is almost one with the Russian orthodox and their union could be an avenue whereby a smooth transition could be affected when the anticipated alliance of Communism and Catholicism takes place.

We live in momentous times and therefore must endeavour to be amongst those "called, chosen and faithful" (v. 14) who will be with the Lamb when he overthrows the beast and the "Whore." Otherwise the thieflike advent of our lord may catch us unawares (Mat. 24:50-51).

Russia Woos Turkey

The Turkish Minister of Energy, Sebahattin Kilic, recently returned from Moscow having secured promises to finance six major industrial projects as well as future projects.

The deepening financial involvement by Russia in Turkey may one day be the reason used by the Soviets to invade the country. It is significant that the Turks are placing less reliance upon her Nato allies and now spurns America her one-time major source of weapons. The renewed involvement in politics and the apparent resurgence in the declining Turkish economy is definitely a sign to the brotherhood that Christ's return is near (Cp. Rev. 16:12; *Eureka* Vol. 3 page. 546). Meanwhile the rivalry between Greece and Turkey is increasing the strain on America because the US wants to see Turkish concessions in Cyprus before it agrees to a billion dollar defence deal with the Turks. Such problems, weakening the West are likewise strengthening the King of the North, who, one day, will move with whirlwind velocity against Turkey in his bid for world dominion (Dan. 11:40).

Israel

Although many are talking of eventual peace in the Middle East, the terms of implementation are not always acceptable to Israel. The U.N. Secretary-General, Dr. Waldheim wants the P.L.O. to be part of any discussions

regarding peace settlements. However, Israel regards the P.L.O. as a clandestine terrorist organisation and therefore will not bargain with them at all. Meanwhile Egypt and Spain have jointly issued a call for peace based upon Israel withdrawing to the pre-1967 border lines!

In other words, they are trying by diplomacy to neutralise Israel's victories in the wars of 1967 and 1973.

Nevertheless, whilst diplomacy continues, peace of a relative nature is being experienced in the land. Such peace will be shortlived, as the growing global anti-semitism reaches its peak with the invasion of the Russian host. Paul warned the believers of the lulling effect of the peace-mongers, (1 Thess. 5:1-5) as did Bro. Thomas last century. Such peace moves, especially as they refer to Israel and Jerusalem are sure signs of the near return of Christ and our redemption (Joel 3:1; Rom. 11:15).

The world conveniently forgets that some of the territory occupied by Israel in 1967 was previously annexed by Jordan from UNO! This includes the city of Jerusalem itself which Israel

will continue to hold until the crisis of Zechariah 14:1-2. See Luke 21:24.

Prosperity

Recently, a visiting American Economist predicted to an Australian audience that the Western world's economic problems were almost over. He said that Japan and America were the key economies to boost this change. "As these two countries came out of recession first, we expect very high growth rates," he said.

Prosperity, however, is never a boon for cultivating spiritual principles. Sodom was prosperous (Ezek. 16:49-50). So was the earth in Noah's day (Luke 17:26-27). Christ realised the dangers facing the ecclesia of our age when he warned us of the similarities between it and those of Sodom (Luke 17:30). These are the perilous times referred to by Paul (2 Tim. 3:1) of which the saints should diligently "take heed" (Lk. 21:34). He warned a generation that lived in similar conditions: "Wherefore let him that *thinketh* he standeth take heed lest he fall!" (1 Cor. 10:12).

Conclusion

The signs indicate that Christ is at the door. Shall he find a community of self-satisfied wishers? Do we agonise in prayer to the Father seeking for salvation? Paul declared that this shall be reserved for those who "look for him." To such "shall he appear the second time without sin unto salvation" (Heb. 9:28). Looking and longing for Christ are the attributes of those who will be found successful in striving to obtain their spiritual desires. They are the "blessed. . . that watcheth" (Rev. 16:15). God knows our weaknesses and understands our failings in our endeavours to 'overcome.' Strength to implement these endeavours can only come from one source as Paul declared "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Our struggle is epitomised in the book of Proverbs: "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." (Prov. 13:4).

—W.J.M. (Woodville)

INTERRUPTION IN OUR SERIES: We regret the non-appearance in this issue of articles expounding the Psalms, the Atonement, and Travels in Bible Lands. These have been crushed out by other matter, but we hope to restore them in futher issues, God willing.Editor.



Communication

(In which the Editor holds converse with readers near and far)

Jewish Months

"I have tried to list the names of the months of old Bible times. I have *Abib* (Deut. 16:1), *Elul* (Neh. 6:15), *Zif* (1 Kings 6:1); *Sivan* (Est. 8:9), *Ethanim* (1 Kings 8:2), *Bul* (1 Kings 6:38), *Chisleu* (Zech. 7:1), *Tebeth* (Est. 2:16), *Sebat* (Zech. 1:7), *Adar* (Est. 3:13). What of the other months?" — L.P. (Canada).

(Before the exile the individual months were usually designated by numbers (i.e. "the twelfth month"—2 Kings 25:27; Jer. 52:31; Ezek. 29:1). Some are also given names such as "Abib" or "ear month" (Exodus 13:4), "Zif" or "bloom month" (1 Kings 6:1), "Bul" or "rain month" (1 Kings 6:38), "Ethanin" or "freshet month" (1 Kings 8:2). However, after the return from Babylon, they were given new names. (1) Nisan replaced Abib; (2) Iyar; (3) Sivan; (4) Tammuz; (5) Ab; (6) Elul; (7) Tishri; (8) Marchesvan; (9) Chisleu; (10) Tebeth; (11) Shebat; (12) Adar. Some of these are referred to in the Scriptures, and others are found in the writings of the Jews, such as the histories of Josephus . . . Ed.).

Co-operation

"Enclosed find a subscription for somebody who cannot afford Logos.

Please do continue your work, and may God bless it. I greatly enjoy the literature I receive as it is the only contact I have with the truth, as I am in isolation. Your magazine often seems to arrive just when it is most needed. It is so nice to correspond with people on the other side of this wonderful and mighty world, and to realise that God's word is revered in truth there also!" — F.W. (Canada).

(Fellowship in the Truth is a wonderful and satisfying experience. The word signifies "sharing," and involves all aspects of life. It includes sharing of responsibilities, labour, sorrows, joys, and hopes. Though separated by thousands of miles, we are drawn closely together by our common faith. Your letter encourages us as we are glad to learn the Magazine does you. It has been our happy lot on travels to other parts of the world, to enter the home of one who has been a complete stranger, and yet derive the joy and comfort of fellowship around the Word, so that, in a comparatively short time, it seems as though we have known each other for years. We once lived in isolation ourselves, and therefore can appreciate your feelings . . . Ed.).

Nairobi Ecclesia

"Nairobi Ecclesia (Ken-

ya) to which I belong is greatly helped by Bro. Wekati whose efforts brought us to the living Gospel. We meet regularly to study the Word, and read the Bible each day. Many of the brethren work at the same place, and the opportunity to obtain spiritual food during the lunch break. We have Bible Class on Saturday at 2.00pm (E.A. Standard times), and the Memorial Meeting each Sunday Morning. We have commenced door to door preaching of the Gospel in the hope that we might snatch some from the fire. In my opinion, this produces better results than the open air meeting, although we plan to carry out this activity also. We extend to you greetings with love from the members of the Nairobi Ecclesia." — D.G. (Kenya).

Free Gift

"I have been enjoying Logos since 1952, and kept most of the copies. Some I have passed on to others; some I particularly want to keep, but if readers would like any of the remainder to complete volumes, I would be happy to mail them just for the cost of postage. I will supply a list of available numbers to any interested. Incidentally, I was greatly encouraged

by the letter in *Communications* section of a recent issue, entitled *The Power of Persistence*. Perhaps with patience and prayer others may open their eyes to see and their ears to hear if time permits. . D.M. (NSW).

(Any reader interested in the offer above should apply direct to Sister (Mrs) D. Morgan, 58 Tintern Ave., Dundas, NSW 2117, Australia).

To Cancel or Not to Cancel?

"Please cancel my subscription to *Logos*. I do not consider it is worth the paper on which it is printed. Your slanderous accusations and advocacy of retrograde viewpoints are contrary to the spirit of true Christianity. I hope the tone of your magazine changes rapidly."—S.L.D. (NSW).

"Please accept my thanks for the spiritually strengthening material that is produced in *Logos*. I always find it a great comfort to read, and to take one's mind away from the engrossments of the world. My subscription for same is enclosed herewith"—A.S. (Qld).

(The two letters above arrived side by side, and brought their message of rebuke and of encouragement. We regret the intemperate language of the first, and suggest he be a little more specific in his criticism — as we are prepared to listen and take heed; we appreciate the encouragement of the second. . . . Ed.).

Climatic Crisis

"Though it is some time since we met personally, we keep up with news of you through your

magazines. Your Editorial *Climatic Crisis* is most timely. I have felt for so long that this is how the End would be preceded. God works in natural ways to show His strength; and we certainly experience that in the States at present. During the cold spell, Ohio was considered a disaster area, and the Governor requested all residents to lower their indoor temperature to 65 degrees. Many thousands have been laid off as businesses have had to shut down. Schools, likewise, have had to close. The gas supply is short, water pipes have burst, and the problem is such that we could be without light, heat, food and water. Some feel that we should please ourselves as to whether we co-operate with the appeal. What do you think? Thank you for the *Herald of the Coming Age* on Israel. We felt it was an excellent issue."

(The vagaries of the weather are in accordance with what can be expected in the last days. It is obvious that prior to the Flood, conditions on earth were much more moderate than the extremes that since afflicted it, and as the earth returns to that condition, we can expect changes in the weather patterns. It is another sign of the times. We agree, that when the authorities appeal for co-operation, Christadelphians should be the first to comply. It is a Scriptural principle to "obey magistrates," and to submit to the laws of the land where they do not conflict with the laws of God, and we should be foremost in co-operating with the authorities in economics designed to

assist the general public. . Ed.).

Be not Discouraged

"Is it true that you once gave a lecture though no strangers turned up, and at the conclusion when someone commented upon the fact, you replied, 'I did my job!?' I was told this as a form of encouragement. We handed out many circulars in advertising a lecture, and there were no strangers present"—M.E. (Texas, USA).

(I do not remember the occasion, but I do not doubt that it occurred. I have given public addresses to audiences small and large, but really quantity does not matter much. There is often more power in a small meeting than a large one. How many converts are attributed to Noah? Yet he is commended for his preaching (Feb. 11:7). What did his public ministry accomplish? Paul says, "he condemned the world." He "did his job," and will receive eternal life for so doing. Let us not be discouraged. It is God Who is "taking out of the Gentiles a people for His name" (Acts 15:14), and from Him alone will come the increase or "success" of preaching. Then let us to the work irrespective as to results. Let us do so in faith, "in season and out of season," as Paul exhorts (2 Tim. 4:2). It is "out of season," at present as far as preaching is concerned, but faith is manifested if we continue our efforts in spite of apparent lack of results. Our experience is that a few hear and heed. Your action is distributing literature can be pleasing to God and if so, it will bring

its reward, though it may not bring converts. . . Ed.).

Atonement

"With regard to the article on The Atonement in *Logos* p. 51, the word *Atonement*, according to the *Greater Oxford Dictionary* was 'coined' by the Hebrew scholar William Tyndale in 1526 to describe man's relationship with God as a result of the forgiveness of sins. It therefore was first used as stated: *At-one-ment*, and is, it seems to me, a good English translation of the original Hebrew, in that to have one's sins covered is to be at-one with God, since it is our sins which separate us from God.

"The covering under the Law was temporary and incomplete, but Christ gives us the complete covering of His righteousness, which makes us acceptable to God. Hence we have the true *At-one-ment*.

"A similar situation arises in connection with the word *Character* — again, apparently, not a word in the English language at the time of Tyndale's translation, as it is not to be found in the Old or New Testaments. Instead one finds the words *Repute*, *Report*, *Name* (see Prov. 22:1; Ecc. 7:1; 1 Tim. 3:7). We now know this is of Greek origin, meaning an engraving or cutting, but has been adopted to express one's impression of human behaviour.

"P.S. I am always interested to see the articles by my late Aunt and my namesake — C.H.J. and A.T.J." — (A.F.J. — Eng.).

(It is true that the forgiveness of sins restores a relationship with God that has been disrupted through disobedience, and in Rom. 5:11, this is described as "the atonement."

But the Greek word there used is *katallage* which in the RV is rendered as reconciliation, as in the previous verse. This, as you correctly observe, is brought about by the covering, or forgiving, of sins. But the mere forgiving of sins does not create a complete "oneness" with God; that is established, not by the negative principles of forgiveness merely, but by manifestation of the positive divine qualities as we build them into our lives. Reconciliation in Christ commences a process that will end in complete unity (or *at-one-ment*) with God, when we not only manifest the divine characteristics, but also think the divine thoughts. This is only partially possible under present conditions, though it is our hope to attain unto it in the age to come. Hence the Lord prayed: "Neither pray I for these (apostles) alone, but for them also which shall believe on me through their word: that they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me" (John 17:20-21). That is the *at-one-ment* that the writer had in mind in the article to which you make reference. The noun, *at-one-ment*, is often used in the Old Testament for the covering of sins, the forgiveness of them, effected by sacrifice. In that sense, we do not "receive the

atonement" as rendered by the AV in Romans 5:11, we receive the result of the atonement effected by the offering of the Lord: reconciliation.

As to your namesake, it was our great pleasure to correspond with Bro. A.T.J. many years ago (over forty years ago!), and we deeply appreciated the contact with him. We therefore thank you for the enclosures with your letter. . . . Ed.).

HOW THE PEARL OF GREAT PRICE WAS FOUND

A few issues back, in these columns, a sister in the States outlined the interesting incidents that led to her finding the Truth. Through courtesy of correspondent Bro. A.F. Jannaway, we have the newspaper correspondence that led to the Jannaway family (a name well known throughout the Christadelphian world) accepting the Truth. It began in 1874 through a correspondence in the *Evening Standard*, an English newspaper, under the quaint heading of *Christian Dolphins!* The correspondence commenced:

Christian Dolphins

Sir — Your notice of this unregistered sect will probably excite the attention of your readers, and the following particulars may be interesting. There are a good number resident hereabout, and the writer has frequently had conversation with them and their literature put into his hands; they are able people, armed at all points, and difficult to argue with. In many

respects they seem to be like the 'Peculiar People.' It has been reported that they so far agree with Mormonism as to adopt plurality of wives: but it must be added that such as have been questioned do not own the soft impeachment. In other respects your account described them correctly. 'Christian Dolphins,' however, is either a nickname or a joke. 'Christadelphians' is their designation, and the meaning of which is sufficiently obvious.

Yours truly D.D."

This letter was followed by one sent to the paper by an anonymous Christadelphian:

The Christadelphians

Sir — Permit me to give an unqualified denial to the statement of "D.D." in your paper of the 5th inst., that the Christadelphians either adopt or approve of the Mormon practice of a plurality of wives. The fact is, they repudiate it as opposed to the laws of both God and man. It is a mistake to suppose, as inferred by you, that this sect sprang into existence during the past year. It first originated on the day of Pentecost, and its revival in the present generation dates back above 20 years. Its chief tenets are that man is a mortal being; that when dead he is destitute of both life and consciousness; that immortality can only be obtained through Jesus Christ, by believing and obeying the Gospel; that Jesus Christ will appear on the earth a second time to raise and judge the dead, and establish a kingdom which will ab-

sorb and supersede all existing kingdoms and empires on the earth; and that He and all the immortalised righteous will reign over the inhabitants of the world as kings and priests, peaceably and righteously, for a thousand years, at the end of which time the devil, which consists of sin in human nature, not a superhuman being, will be for ever destroyed. — Yours truly,
A Christadelphian (Bro. of Christ).

The correspondence aroused interest, with the following enquiry and answer:

The Christadelphians — A correspondent writes from 154 Brompton-road, S.W., as follows: — 'Can you inform me where publications of the Christadelphian sect can be obtained? If you have not the knowledge, perhaps

your correspondent would be good enough to oblige. — Yours, &c, W. J. Jannaway."

"The Christadelphians." — In reply to a query which appeared in the *Evening Standard* on the 15th inst., asking where publications of this sect could be obtained, Mr. Andrews writes to state that information as well as publications may be had at the Christadelphian Book Depot, 69, Upper-street, Islington at the rear of which is one of the meeting-places, where lectures are delivered every Sunday evening, explaining the doctrines of the sect. In the south of London, similar information may be obtained at 42 Deacon Street, Walworth road!

The next act in the drama was the proclamation of the Truth by the late Brother Jannaway:

TRUTH *versus* ERROR.

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In the above Hall, as follows:—

Exhortation

The Dew and The Fleece

(Judges 6:36-40)

The request of Gideon for a sign to indicate that God was with him did not indicate a lack of faith, but rather a strong faith in the reality of God and His ability to save. Gideon was as justified in asking for a visible sign of God's favour, as were such men as Abraham (Gen 15:8), Moses (Exod. 33:16-18), and Hezekiah (2 Kings 20:8). The earnestness of such men were a contrast to the indifference of such as Ahaz who contemptuously rejected the offer of Isaiah to provide a sign to authenticate the message he had delivered (Isa. 7:11-13).

Signs of God, given to righteous men did more than demonstrate His great power, they also appealed to faith underlining the *significance* of the miracle performed. In line with this, Christ's miracles were not merely to show his superhuman power, they also demonstrated doctrinal principles, revealing his moral excellence, and the spiritual power of God's truth to heal those who are "blind" to its teaching, and "lame" because of sin.

Does the extraordinary miracle, or rather miracles, of Gideon's fleece have a similar spiritual or prophetic meaning? We believe that it does, and offer here the outlines of an interpretation.

The Dew and the Fleece

"And Gideon said unto God, 'If Thou wilt save Israel by mine hand, as Thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and dry upon all the earth, then shall I know that Thou wilt save Israel. . .'"
(Judges 6:36-37).

What was the "sign" designed to teach?

Dew symbolizes the favour of the king, softly descending from the "heavens" upon the "earth" beneath; it is contrasted with the king's wrath, which is as the roaring of a lion.

Thus:

"The King's wrath is as the roaring of a lion; but his favour is as dew upon the grass" (Prov. 19:12).

Dew is associated with the manna (Num. 11:9), by which God brought the blessing of life to the wilderness wanderers. Like the dew, and like the mercies of God, the manna was new and fresh every morning (Lam. 3:22,23). Dew is silent but irresistible, like the angelic army of Yahweh; the whole host of Midian could stand on the hills of Israel, their swords drawn and their shields raised, but the dew of heaven would descend just the same. Finally, and most important, the dew portrays the beauty and joy of resurrection:

"Awake and sing, ye that dwell in dust; for thy dew is as the dew of lights" (Isa. 26:19).

"In the beauties of holiness from the womb of the morning, thou hast the dew of thy birth" (Psa. 110:3).

Fleece is the product of the sheep, or more especially the perfect works of Christ, the lamb of God. The wool or fleece of the sheep becomes a garment for others, even as the righteousness of God in Christ becomes a covering for our "nakedness." This was prefigured in Yahweh's provision of garments for Adam and Eve (Gen. 3:21); quite possibly the coats were of a lamb and included the fleece also. "As a sheep before her shearers" (Isa. 53:7), so was Christ before Pilate and the centurions: silent and submissive to the Father's will in an unpleasant experience.

The First Sign

"And it was so; for he rose up early on the morrow and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water" (v. 38).

Christ's rising up early in the morning produced the water of life, wrung out of his sacrificial offering as a sheep before her shearers. Christ was the manna that came down from heaven with divine favour upon it. This divine favour was further intensified when God raised him from the dead as "the dew of lights," after a sacrificial submission to the shearing process.

The water was stored in a bowl. This is very similar to the storing of the manna in a vessel in the ark (Exod. 16:33, Heb. 9:4; Cp. Rev. 2:17), a visible proof of divine favour and deliverance. Perhaps Gideon used the water thus preserved as a tangible demonstration of God's promised blessing of the 300 warriors as they prepared for the ensuing battle.

The Second Sign

"And Gideon said unto God, 'Let not Thine anger be hot against me, and I will speak but this once; let me prove, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.' And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground" (Vv. 39-40).

The first miracle saw the dew of divine favour and resurrection upon the "fleece" (Christ) only, for he was the first-fruits of them that sleep. But the second miracle finds the dew on all the ground, symbolic of the saints. The symbolism here is comparable to the blood sprinkled upon the altar (Christ — Heb. 13:10), and upon the ground round about (Lev. 4:7; 5:9; etc.), which represented the saints (Rev. 6:9).

LOGOS

Since the ground upon which Gideon placed the fleece was the threshing-floor converted from a winepress (Judges 6:11 RSV; 37), there is evidently a reference to the ingathering of the harvest in that regard, both threshing and winepressing are figures of judgment. In addition the winepress/threshing-floor was a place of hiding from the Gentile armies (v.11), as will be the scene of resurrectional judgment in the future.

The two signs of the fleece and the dew show that the development of Gideon's career is prophetic of God's purpose. These signs of resurrection are followed in Judges 7 by a "judgment" parable (with the selection of the 300 who lapped rather than bowing down), and at last by the typical overthrow of Gog-like Midian, the enemy of Israel (see Isa. 9:4).

The "Fleece" of Psalm 72:6

The word translated "fleece" (Heb. *gizzah*) is literally *that which is cut* — whether it be wool, grass, or hair (from the root *gahzaz*, "to cut or shear"). The identical word appears in Psa. 72:6, where it is translated "mown grass," but might just as well be "fleece." This brings us to consider this Messianic psalm of the kingdom as in some way related to the time of Gideon. Consider the following parallels:

PSALM 72

JUDGES 6-8

Christ the true "One Man," ruling in strength and wisdom, his saints with him as "one man" (1 Cor. 12:12) in spirit and purpose, the anti-typical Gideon and his 300.

1: "Unto the king's son."

2: "He shall judge."

3: "Mountains shall bring peace."

4: "The poor and needy" (Cp. Vv 12-14).

"Break in pieces the oppressor."

6: Rain (not just dew) on the fleece and then on the earth (Notice the order).

9: "Bow....lick the dust...."

10,15: Gold, presents of Sheba.

16: Handful of grain.

16: "The fruit thereof shall shake like (the cedars of) Lebanon."

"As one man" (Jud. 6:16), the man of Yahweh, a man of valour (v. 12): Gideon and his divinely-chosen army.

8:18,19: "As thou art....the children of a king."

Gideon was a judge.

6:2: Dwelling in mountains and dens.

6:15: "My family is poor."

7:13, etc.: The Midianitish oppressors.

6:36-40: Gideon's two miracles.

8:28: "Subdued....lift up heads no more...."

8:24: Gold earrings of Ishmaelites.

6:11: Gideon threshing grain.

7:9-14: The meager "barley-cake" of Gideon and his 300 would multiply greatly in strength, to rout the Midianites.

Considering the epilogue of v.20, Psalm 72 seems to be from David's last days. It might thus have been composed shortly after the incident recorded in 2 Sam. 24, where David numbered Israel — possibly for military purposes. For this presumption David was punished, or more precisely the nation was punished severely. As He

had done with Gideon's 32,000 (Judges 7), so God did again, thinning the proud ranks of Israel's army. Thus God teaches us that He needs not man's numbers to effect deliverance, but can act as "One Man" (or *with* one man) when the occasion arises.

In 2 Samuel 24, on Mount Moriah, an angel met David in a threshing-floor (as an angel had met Gideon). And David (as did Gideon) built an altar to offer sacrifice, and so the threat against Israel was turned aside. We see then the parallel exhortation in these two incidents of history: we are never to trust in numbers to save, but rather in the "One Man," the mighty Yahweh, a majority of one! For the God of Israel can save by many or by few, or even by one — the one man Christ:

Christ as the lamb of God, was brought before the shearers. Other men, in the face of suffering, either confessed their guilt (as David) or complained (as Job). Christ did neither. He remained perfectly silent at the prospect of "shearing" (Isa. 53:7), leaving us an example under trial (1Pet. 2:21-23), and at the same time providing a covering for all mankind.

In Psalm 72, David looked beyond his son Solomon to his greater son, the Prince of Peace (Isa. 9:6), who will bring peace and blessing to a troubled world as the abundant rain upon the fleece and upon the threshing-floor.

The Shearers

"A sheep before her (or his) shearers (or shearer)?" The perceptive reader will notice definite differences between the original statement in Isa. 53:7 and its citation in Acts 8:32:

| Reference | Animal | Pronoun | Antagonist |
|-----------------|-----------------------------|-----------------|--------------------|
| Isa. 53:7 | sheep (<i>rachel</i> =ewe) | her (its — RSV) | shearers (plural) |
| Isa. 53:7 (LXX) | lamb (Gk. <i>amnos</i>) | the | shearer (singular) |
| Acts 8:32 | lamb (Gk. <i>amnos</i>) | his (its — RSV) | shearer (singular) |

The Old Testament prophecy definitely has the female gender: *rachel*, a ewe (Cp. Isa. 53:7 NEB). Perhaps the female aspect simply stresses the passive nature of submission. Or perhaps a clue to its usage is in the sacrificial difference: The sin-offering for a ruler was a male kid, but the sin-offering for *commoners* was a female kid or lamb (Lev. 4:23, 28, 32). The rulers of Israel were not to benefit from the humiliation and suffering they inflicted upon Christ, but the common people, who had heard him gladly (Mark 12:37), were to be cleansed by his offering for sin.

The Greek word *amnos* may refer either to male or female. In keeping with Isaiah's obvious intent, however, the female figure should predominate; as for pronouns, "her" or even "the" or "its" would be preferable to "his."

It appears also that "shearers" (plural) has a significance that the singular word does not, as we shall see. If so, then why are the

Septuagint and the New Testament translations (AV, RSV, NEB) *singular*? Maybe it is only in a general sense, without regard to who or how many are performing the shearing. Therefore a better translation might be "a sheep before (in the face of) *shearing*" or "a sheep to be *sheared*."

The use of the plural, "shearers," seems relevant when the other instances of the word are considered: only four men in the Bible are said to have employed shearers. They are: 1. Laban (Gen. 31:19), 2. Judah (Gen. 38:12,13), 3. Nabal (1 Sam. 25:2, 4, 7, 11), 4. Absalom (2 Sam. 13:23,24).

Not one of the four was spoken of as a shearer personally, but each had shearers working for him. (The Jewish elite class was the "shearer" of Christ, but the actual operation was performed by the "employed" Romans).

Not one of the four mentioned above was a righteous man. In fact, in each case the employer of the shearers had at the time of shearing some evil intention toward a protagonist: respectively, Jacob, Tamar, David and Ammon. These malevolent designs never worked out quite as intended:

1. Laban intended to cheat the promised seed of his rightful property, but Jacob finally left him, taking great wealth and Laban's two daughters.
2. Judah sought only to satisfy his lusts with a harlot, but inadvertently fulfilled the Levirate function and fathered a son in the Messianic line.
3. Nabal boldly and contemptuously denied the rightfully anointed king. For his trouble, however, he lost his life, his wife, and his property.
4. Absalom clothed his royal ambitions in the cloak of righteous vengeance, but the outcome of Ammon's murder was Absalom's own loss of favour and exile.

All of this reminds us very much of the antitypical "shearing" of Christ. Sheep-shearing was generally performed in the spring, at Passover time; it was a season of great rejoicing (1 Sam. 25:2-13; 2 Sam. 13:23-29). But for a certain sort of man it was also the time for theft, lust, greed, and murder. And so the leaders of Israel, at the last true Passover of their nation, blindly plotted to fulfil this unnoticed Scriptural type of "shearing": to steal from the Anointed One his rightful title, to fulfil the lusts of their flesh in attaining political supremacy, to protect their treasured gains, and to murder the supposed rival for the Father's affections. "Now shall the inheritance be ours!" But it could not be, and in the denouncement of the tragedy and subsequent triumph, men like Peter, Stephen and Paul confronted the Jews with the foreordained outcome of their evil intentions:

"Him....ye have taken, and by wicked hands have crucified and slain....(but now) let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:23,36).

"The Just One, of whom ye have been now the betrayers and murderers....(but now) I see....the Son of man standing on the right hand of God" (7:52,56).

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead" (13:29,30).

The words of Joseph to his brethren might well have been those of Christ to his brethren: the lamb "sheared" by wicked hands, but

upon whose "fleece" descended the "dew" of divine favour and resurrection:

"As for you, ye thought evil against me; but God meant it unto good.....to save much people alive" (Gen. 50:20).

— George Booker (USA)

**Apostasy and Division in Israel —
A Warning for Today (1)**

THE KINGDOM IN GLORY & DECLINE

David son of Jesse is an outstanding character in Scripture. More chapters are devoted to his life than to any other individual except the Lord Jesus Christ of whom he was a remarkable type. Furthermore, his life truly mirrors the vicissitudes of life in the Truth. He rose to heights of spirituality in which he typified the life of his greater Son; and yet, like all of us, his humanity was revealed in stark reality when he yielded to carnal desires which caused much suffering for himself, his family, and his nation.

David's Patience

The life of David divides into two sections. Firstly, we have the period of tribulation when he was a fugitive, relentlessly pursued by Saul and the leaders of Israel. This bears a striking similarity to the mortal life of our Lord: "Despised and rejected of men, a man of sorrows and acquainted with grief." It was followed by the Kingship when, as Messiah (anointed one), he reigned over the Kingdom of Israel as God's appointed King.

It is salutary to observe David's attitude towards the Kingship. At no time did he seek to grasp the throne. Twice, when Saul was within his power he declared, "The Lord forbid. . . that I should stretch forth mine hand against him seeing he is the Lord's anointed." Later, when the Amalekite thought he would be rewarded for having (as he claimed) slain Saul on Mount Gilboa the same rebuke came, "Wast thou not afraid to stretch forth thine hand to destroy the

Lord's anointed?" When it became obvious that Saul was dead David made no move to claim the throne until God had intimated he should do so (2 Sam. 2:2) and even then he waited for the men of Judah, and later the men of Israel, to call him to be their King.

David was content to "Wait upon the Lord," to patiently wait for the fulfilment of the promise. We would do well to ponder this attitude of David. How often when confronted with serious Ecclesial issues, do we scheme and plan and take unwise actions as if God is unaware of the problems of His Ecclesia. Let us heed the example of David, who was content to submit and wait patiently, knowing that the Lord walks in the midst of the Ecclesias. As we shall see there was a contrast in this regard between David, "The man after God's own heart," and Jeroboam the son of Nebat "who made Israel to sin."

David's Glory

The climax of the glory of David's Kingship is seen in the events connected with the bringing of the Ark to Zion. For twenty long years the Ark (the symbol of Yahweh's presence) had been absent from the centre of Israel's religious observances. Neither Samuel, Saul, nor David had restored the Ark to Shiloh or Gibeah. The Ark was destined no longer to be associated with the condemned House of Eli. And David, once Mount Zion was under his control, began to see the momentous truth that, "The Lord hath chosen Zion. . .

this is My rest for ever, here will I dwell" (Ps. 132:13-14). The Ark was brought to Zion, and from that point, in a typical sense, the glory of Yahweh went forth as a beacon light to all peoples. This was the glory of David's Kingdom; a shadow of the greater glory yet to be revealed from Zion's Hill under Christ, priest after the order of Melchizedek.

David's Decline

When a man reaches his highest peak he is in greatest danger of falling. This was true of David. He had united the Kingdom: he had brought the Ark into the very centre of Israel's devotions, his army was victorious in putting to flight the hosts of the aliens; he was blessed on every side.

At that point, David took his ease. He faced temptation, and yielded to the physical desires to which human nature is prone. The great transgression of adultery and murder revealed the innate evil of human nature.

The incident called forth the mercy and compassion of our God. But the sin of David, forgiven though it was, had sad repercussions upon David, his family, and the nation. Although our sins may be forgiven, we are not protected necessarily from the results of our misdeeds. This was the case with David. His own family was involved in immorality and murder; whilst from his sons he experienced rebellion and exile.

The house of David became divided into hostile sections, fanning the flames of tribal

disunity throughout the nation, undoing the unity established by David himself. These widespread evils were a result of David's failure, on one occasion, to uphold the holiness of Yahweh. His sin began a series of events which ultimately led to apostasy and division in Israel during successive reigns. How careful we must be in our day to maintain the highest spiritual and moral ideals lest our failures rend the latter day Ecclesia.

Division in Israel

Tribal divisions and jealousies were not a new thing in the nation of Israel. From the time of Moses onwards the nation was often subjected to disunity. The rebellion of Korah, Dathan, and Abiram was partly caused by envy at the privileges of the tribe of Levi. In the days of Gideon and Jephthah, the leaders of Ephraim murmured because they claimed they had not been consulted in regard to wars conducted against Midian and Ammon. The closing chapters of Judges record the evils which resulted in the tribes going to war against Benjamin.

But it is in the days of David that the saddest disunity was manifested. It must be remembered that whereas Saul was from Benjamin, David was of Judah. Many of Judah supported David during the period that Saul was pursuing him, and after the death of Saul there was war between Benjamin and Judah. Whilst these divisions were superficially healed whilst David was strong, it only required one indiscretion on his part to open

up the wounds again. The attempt of Absalom to take over the Kingdom from his father was supported by the dissidents of Benjamin who had never really accepted the Kingship of David. Significantly, it is recorded that the "house of Israel" (i.e. the faction which had supported Saul), allied themselves against David (2 Sam. 16:3-4; 18:6-7). The same expression is used when Sheba, "a Benjamite" revolted against David (2 Sam. 20:1). Indeed, the words which were used on this occasion are almost identical to those of Jeroboam and "all Israel" when they revolted against Rehoboam as recorded in 1 Kings 12:16. Furthermore, the reign of David concluded with the revolt of Adonijah, showing how this disunity was in evidence throughout the nation. It is obvious that the division that took place in the reign of Rehoboam had its beginnings in the days of David. Factionalism, a great tragedy in the Ecclesia of God, was evident in David's last days. It always stems from a failure to manifest the Divine characteristics and attributes. When flesh prevails, division is inevitable. This principle was made obvious in the closing years of Solomon's reign.

Solomon's Typical Reign

Although Solomon's accession to the throne was the occasion of another family feud, he was able to bring about a measure of unity to the Kingdom. Because of his trust in God, and his firm rule, the Kingdom was greatly strengthened and extended. He was

blessed by God with wisdom and riches beyond all others. The glorious Temple erected on Mount Moriah was the means, during his reign at least, of displaying to all nations the glory, majesty, and supremacy, of Yahweh, the God of Israel. Here again, of course, we have incidents which are highly typical. It is worth listing the principal typical events of his reign.

1. He was anointed King before (in the presence of) his father David — cp. 2 Sam. 7:16.
2. He erected the Temple in Jerusalem.
3. Yahweh's Name was exalted before all peoples.
4. Israel's borders were greatly extended.
5. Solomon became the richest and wisest man on earth. (1 Kings 10:23).
6. Peace and prosperity were established in all his realms (Ps. 72).
7. ALL nations respected Solomon and rulers came from the ends of the earth to see the glories of his Kingdom.

These aspects of his reign, will become more evident when "great David's greater Son" reigns in glory from Zion.

Solomon's Decline

But we must remember that types are only shadows of greater glories yet to be revealed; and a shadow was being drawn across the glories of Solomon's Kingdom. In fact, this shadow was of such a density as to threaten to quench the light which had been established in Israel. Developments were taking place which sowed the seeds of greater evils which would rend in two the Kingdom of God. These stemmed from Solomon himself who, despite his good beginning,

began to follow the path of compromise, a path which, will make shipwreck of faith. It does not matter whether compromise takes place in doctrine or daily living, it will have the effect of undermining faith for principles and practise are inter-connected. If our doctrine is unsound, it is bound to effect our way of life. On the other hand, a profession of faith which is merely a formality, and falls short of actions is hypocrisy. Those principles, are seen in the experiences of Solomon and the nation of Israel.

Solomon was anxious to give unto Israel peace and prosperity. In order to strengthen his position politically he sought to secure his southern border by forming an alliance with Egypt (1 Kings 3:1), and following the practise of those days, he married the daughter of Pharaoh. This was an act of compromise, because instead of having complete confidence in his God who had promised to sustain and bless him, he had recourse to treaties of alliance with Gentile nations in absolute contradiction to the Divine commandments. Israel had been told that such marriages would have the effect of turning the people away from God. In 1 Kings 11:1-8 it is recorded that the alien woman Solomon introduced into the Royal Household influenced him to introduce idolatry into Israel including the worship of Ash-toreth and Milcom with all their immoral rites. In a few short years, Solomon personally, and Israel nationally, had completely compromised their faith.

Danger Today

It did not, of course, occur at once: compromise never does. It was a gradual process, but once the initial false step had been taken others soon followed, and spiritual decline set in. We are wise to take careful note of these sad events. We, like Solomon, have inherited a glorious Hope and also, like him, we have been blessed with faithful fathers in Israel. Just over 100 years ago, the Truth was rescued from Gentile darkness through men of faith like John Thomas and Robert Roberts, instruments in the hand of our God. As a result of the prayerful study of the Holy Scriptures, these men realised the need for an uncompromising stand against the errors and superstitions of Christendom. They separated from the unscriptural sects around them, and the Christadelphian Community came into existence, an exclusive and distinctive body dedicated to upholding Bible Truth. Our Brethren of the last century were able to see clearly the need to avoid associations with the world around them, whether politically, ecclesiastically, socially, or morally. World organisations and ideologies were avoided. Friendship with the world organisationally or personally was considered a denial of the principles of separation. But what is the attitude today? Like Solomon we have allowed our *lives* of demarcation to become blurred. We have paid too much attention to plausible, but often unscriptural, reasonings which destroy the principle of separation. Little by little in some

quarters worldly pleasures such as the theatre, sporting activities, and other secular activities have become respectable and fashionable for Christadelphians. Holidays, often, are spent in self-indulgence instead (as used to be the case) of being opportunities for further service in the Lord. But worse still, we have compromised our doctrinal position. We have paid too much attention to "Christian" commentaries and philosophies. Like Solomon we have formed alliances with the Gentiles and the result has been disastrous. Ideas such as the alleged present day activity of the Holy Spirit, the futuristic interpretation of the Apocalypse, Theistic Evolution, a liberal attitude towards some "Christian" communities, a spiritual concept of the Kingdom of God, and a general toning down of our former militant preaching, has result in Christadelphia being regarded by many as simply another sect of Christendom.

In other words we have lost sight of the glorious vision of the Prophets and Apostles which was rekindled by our Brethren of last Century. The result is that in many parts we have a Community which is frustrated, confused, lifeless; which does not know where it is going, and which could disintegrate and destroy itself. The parallel with the closing years of Solomon's reign is obvious and ominous. The Kingdom of Israel, following the apostacy of Solomon, would have been in a hopeless state had not Yahweh intervened. The solution which God provided was

from our point of view, the most unlikely one. He decided to divide the nation, and we see that this division made it possible for the Royal line of David to continue in Jerusalem and Judah

until, following the exile in Babylon, idolatry was completely repudiated by the Jewish people.

A.H. Taylor (Tas.).

(Brother Taylor has recently returned from a world tour in which he actively engaged in Ecclesial activities. He sets forth the warning above in the spirit of Proverbs 27:6: "Faithful are the wounds of a friend. . . ." Ed.).

SEEKING REST

"I will give you rest: Take my yoke upon you"
Matt. 11:21-29

Even in youth this whole passage was a favorite, consolatory passage to me. But I never could understand how "taking a yoke upon" oneself could "give one rest." There seemed to be a contradiction, because a "yoke" implies working, even if in partnership; while "rest" suggests cessation of work. Only a lifetime in the Truth has removed the contradiction. Maybe others have found the answer much sooner.

"Rest" is not merely, or solely, physical inaction or idleness. The promise, "There remaineth therefore a rest to the people of God" does not mean that those who "inherit the kingdom" will have nothing to do. True "rest" can be a mental "peace of mind," whereas anxiety and worry can be more wearying than physical labor. I think this is the sense of Matt. 11:29-30.

Many are "heavy laden" not through trying to amass riches, but because, despite what they think is a life devoted as much as possible to the things of God, they feel they are neglected, slighted, ignored by others. Nevertheless, the reason why they are "heavy laden," and have no comforting "rest" lies mainly in themselves. Their pride in what they are doing demands recognition, and when they do not receive it, they are hurt. Looking for recognition, or praise from other mortals usually brings disappointment and naturally causes unrest in mind.

Those so afflicted are apt to forget two Scripture facts: that "if I yet pleased men, I should not be the servant of God"; and that real recognition and reward comes only from God, and must await Christ's return. Thus their "heavy laden" state may be due to two causes: pride in self that is so easily hurt by present slights; and lack of faith that God sees, knows all, and will rectify all matters in the future.

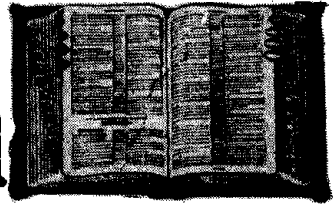
But how does "Take my yoke upon you," which implies labor, even if with Jesus, "give you rest"? Many times do Jesus and his

apostles stress "humility," instead of self-assertiveness, being content with what God lends as being all sufficient for our needs. Physically and mentally convinced that God, Who overrules all things, is giving what is best for us, what is designed to perfect a character acceptable to Him, upon which He can clothe eternal life.

Thus the indifference, even scorn, of others really amounts to nothing, if the "easy yoke" of the Lord Jesus is taken up in obedience to his flesh-crucifying commands. This obedience creates a state of mind that is not "easily provoked, seeketh not her own." To the extent that self is brought under "my yoke," a person will find "rest." Then indifference, even slights, or downright opposition from others, or even adverse circumstances of life, will cease to be "heavy laden." For in humility one will turn in faith to God, content to leave matters in His hands; knowing that "no good thing will He withhold from them that love Him," and "That hallowed morn shall chase away the sorrows of the night." *Hallelu Yah.*

W.J.L. (Canada)

Questions Answered



THE LOCALITY OF THE JUDGMENT SEAT

Last issue, correspondent W.A. of Birmingham challenged the belief that the Judgment Seat will be set up at Sinai, and suggested that Jerusalem will be the place for this. He advanced certain Scriptures in support of his contention, which we consider this month.

Jerusalem?

Matthew 25:31 was cited by "A.W." as supplying proof that Jerusalem and not Sinai will be the place of the Judgment of the household.

In reply, we agreed that Jerusalem will be a place where

judgment will be administered, but not the judgment of the household. It is in too public a place for such a purpose. The crisis of the last days will bring it into full glare of public attention, so that it would not provide the necessary isolation for the purpose of individual judgment and

the bestowal of rewards. Where, in Jerusalem and even including all its environs, would such a huge concourse of people be accommodated? And that it will be a large number gathered for judgment is clearly shown from Rev. 7:9.

The Scriptures reveal two factors that make the suggestion untenable. Firstly, "all nations are to be gathered" to Jerusalem to war (Zech. 14:1); and, secondly, the judgment of the household precedes that of the nations, inasmuch as they become the channel of divine discipline towards them (1 Pet. 4:17; Ps. 149). That being the case, Jerusalem would be a most inconvenient, nay, impossible place as the site of the judgment of the household.

The author of the article published in our last issue, advanced the thought that as it is Christ as King who is represented at the Judgment Seat of Matthew 25:31, it must take place at Jerusalem.

But the reasoning is not valid. Christ is a King today (see Acts 17:7), and certainly will return as one. It will be as King that he will lay siege to Jerusalem, then in possession of Israel's enemies (Zech. 14:1-2), and as King will enter it in triumph.

Thus his Kingship predates his occupation of Jerusalem, and, indeed, goes back to the epoch of the first advent (John 18:33-39).

The article drew attention to the scene of judgment presented in Matthew 25:31, and states: "There can be no question that the 'throne of his glory' is in Jerusalem."

But where is the proof for so dogmatic a statement? Without entering into the question as to whether the scene of judgment depicted in Matt. 25:31, relates to the household or the nations, we claim that the assertion that the term "throne of his glory" relates exclusively to Jerusalem cannot be sustained. It will be agreed that "the throne of his glory" relates to the "throne of David" (Luke 1:32-33). But was David's throne only found at Jerusalem? Was it not once established in Hebron? It was not until David had taken Zion from the Jebusites that it could be said that his throne was established there. So in the future. Christ returns as a King, and the "throne of his glory" will be at the site of his triumph, whether it be at Sinai for the judgment of the household, or at Jerusalem for the judgment of the nations, and his subsequent rule. The Psalmist declared: "He hath prepared his throne for judgment" (Ps. 9:7), and where that throne and judgment is found, there will be manifested His glory (2 Thess. 1:10).

Judgment First At The House Of God

The author then suggests that "the judgment will take place on the temple-site in Jerusalem" (p. 141). His proof for this is 1 Peter 4:17: "Judgment will begin at the house of God."

But the "house of God" to which Peter made reference was not the Temple but the Ecclesia (see John 14:2; 1 Tim. 3:15-16; Eph. 2:21), "Whose house are we, if we hold fast the confidence

and the rejoicing of the hope firm unto the end" (Heb. 3:6). The temple-site is but a small piece of ground, nowhere near the size of a normal sport-oval, certainly quite inadequate for the purpose of gathering together all the responsible into two huge companies for the purpose of pronouncing judgment.

And when would this take place? Certainly not before Armageddon, for the Jews, or the Russians, will then be in possession of the city; and certainly not afterwards, for before the Lord enters Jerusalem, the saints are depicted as being glorified with him, and in his company, for "all the saints" will be with him (Zech. 14:5).

The only relevant reference advanced in the article is Isaiah 25:8. But the reference does not say what the writer suggests that it does. It does not say that "*in this mountain*" Christ will swallow up death in victory," but that at that place, he will "make unto all peoples (i.e. nations, see RV) a feast of fat things," and among the things that the feast shall commemorate will be "the removal of the covering over all nations, the swallowing up of death in victory, the wiping away of all tears from off all faces."

The fact that this feast is prepared for the nations, and not merely the saints shows that it takes place long after the judgment of the household which Peter (1 Ep. 4:17) and other writers show, precedes that of the nations.

We therefore agree that "Isaiah 25 is sited in Jerusalem," but point out that the subject of the

prophecy is the great feast that is to be prepared by the Lord for all humanity, and not the judgment of either the household or the nations.

There is to be a national judgment, as well as a personal one. Nations are to be judged according to "things written in the book," as well as individuals. Some nations are to be assigned to destruction (Isa. 60:12); other nations are to be incorporated into the Kingdom of God on the basis of the Abrahamic covenant, so constituting him a "father of many nations." We believe that Matthew 25 has its application to national judgment as well as individual judgment; and if readers so desire, we are prepared to set forth our understanding of it.

No consideration of the judgment seat is adequate without considering the evidence of Deuteronomy 33:2; Song 3:6; Psalm 68:17; Hab. 3:1-2. These all strongly infer that the judgment seat will be set up at Sinai. If this concept is rejected why is the Lord, in company with the redeemed, shown as approaching Jerusalem from Sinai? How did he get there, and for what purpose did he go, if it were not for the purpose of judgment? Hence our strong belief that Sinai will prove to be the place of the Judgment. Strong objections can be advanced against the use of any other site. Meanwhile, by all means, let us have any questions regarding the subject for in view of the signs of the times we should be preparing for it.

HPM

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ACKNOWLEDGEMENTS

We deeply appreciated the voluntary contributions received from readers which materially assist us to maintain and extend the work of the Truth already being attempted. The following amounts have been received:

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Our appreciation is not measured by the amount donated, but by the spirit in which it is done. It is recognised that often a small donation imposes a greater sacrifice than larger amounts.

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We wish to acknowledge further donations received, and invite participation of readers to that end. It is our intention, God willing, to present a cheque for the amount on hand personally to the Youth Aliyah organisation in Israel during our impending visit there, and explain the cause of our interest in the future of the nation under Christ. We hope to present \$1000, and currently have about \$215 on hand. Please forward donations to Logos Publications, West Beach P.O., South Australia 5024.

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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*
— J. Thomas.



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*Thought For Meditation***SATAN IN THE ECCLESIA**

The Satanic element in an ecclesia, is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocate of the Truth, it has recourse to underhanded and secret influences. Handling the word of the Deity deceitfully, "deceiving, and being deceived," are its characteristics. While inspired with personal hatreds, it affects zeal for the Truth in destroying it, or making it of none effect, by the tradition of its monstrous ignorance and folly. Yet "the Judge of the living and the dead" is profoundly silent save in the word of His law and testimony. There are reasons for this. The Truth as it is in Jesus, is entrusted to the ecclesia, or House of the Deity, which is "the pillar and foundation support of the Truth." The members of this house are held responsible and accountable for their relations to this, as a treasure committed to them to be contended for earnestly, and to be upheld at all hazards, in their day and generation. This house being furnished with vessels of all sorts, some to honour and some to dishonour, the Truth receives a characteristic treatment at the hands of each sort. The vessels fitted to capture and destruction, set forth traditions, or heresies, which nullify the word. If men speak or write upon the things of the Spirit, they are commanded to do so "as the oracles of God;" and if they disobey this injunction, it is because "there is no light in them." Nevertheless, they will give utterance to their folly. This cannot be helped. Fools will be fools, come what may. From these premises, it is inevitable that, as Paul says, "there must be heresies among you." They are permitted to exist, though not approved. Their existence arouses the flagging energies of sterling and faithful men, "who are able to teach others (2 Tim. 2:2)."

—J. Thomas

HOW FIRM IS YOUR FOUNDATION?

“Built on the foundation of the apostles and prophets.” Such is Paul’s description of the position occupied by true believers. Such is the position occupied by ourselves as we gather around the table of the Lord in real appreciation of what it means. It is an entirely different state to that which most people find themselves in during these closing days of the Gentiles. Our fellowship is with those who share a common foundation of strength.

A Faulty Foundation

Most people have no real foundation in life at all. They are content to drift along “taking their chance,” as they express it — which is no chance at all. Others are built on a human foundation, like the Swedenborgians, for example. Emmanuel Swedenborg had dreams — vivid dreams, coherent dreams, but still dreams — the mere tremors and vibrations of the brain pulp inside his skull. They were not like the visions of the prophets and apostles — related to external facts, attested by independent witnesses supported by a powerful body of collateral circumstances, confirmed by miracle, and inwoven with a nation’s history. They were merely the powerful impressions of an insulated brain — like Mahomet’s vagaries — the subjective experiences of a man — a physiologi-

cal phenomenon — a human drift cloud, a reed shaken with the wind. Emmanuel Swedenborg has gone to the grave, and his dreams have perished with him. All who are built on him are built on a merely human foundation — a foundation of sand — no foundation at all.

Others are built on their own opinions, like the Unitarians, who think the Bible a good book in its way, but not to be set up as the guide of their consciences or the standard of their faith. They prefer to be judges of the Bible rather than that the Bible should be judge of them. So they stand, built upon their own opinions, which will prove but a foundation of shadow and mist — no foundation except such as the mirage is to the traveller in the desert.

Others again, a large body of people, like the multitudes that

belong to the Church of England, are built on mere names and words. They are nominally built on the right foundation, but not really so. They say "Bible" but they do not know it or submit to it. They say "Peter," "Paul," "John," "James," "Andrew," etc., with the Papal prefix of "St.," but they had no acquaintance with these teachers, reject what they taught, and live in daily disregard of the commandments they delivered. The names are mere outside labels for a system of things which inside is a mere hollow of chaotic vapour. To be built on words and names is not to be built on the real foundation. The real foundation is the foundation of the apostles and prophets — a foundation consisting of what they declared from God.

A True Foundation

This foundation is in all sense a real and strong foundation. It is a very different foundation from our own feelings and opinions, or from a system of views and observances "received by traditions from our fathers." Let us realise how actual and divine it is from the sample case before us in the reading this morning — the first chapter of John.

The chapter commences, "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." It is a long time since these words were written, but their significance has

not altered with the lapse of time. The truth which they expressed at the moment of utterance is as true now as when they were first inscribed in wet ink on the parchment that received the first epistle of John. Let us strive for a moment to realise what that significance is, that we may see how strong is the foundation on which we are built. The endeavour requires us to go back to the moment when the letter was first written — when the Greek characters were first inscribed at the dictation or by the hands of John, for we may throw away all uncertainty as to whether it was John or not. It is not our century alone that says John: the eighteenth century says John, the seventeenth century says John, the sixteenth century says John and so, back and back, every century right away to the very century when John was living, says John. This is absolute proof that it was John; for it was never known, and is, in fact, impossible that any book or document should be universally imputed to a man who had not written it, back to the very age when he was living.

So it was John that wrote these words. Let us lay this down to ourselves as a fact not to be disputed. We shall see how powerful an element it is in the strong foundation on which we are built. The enemy knows how important the question of authorship is with regard to all the apostolic writings, which is the reason why they try to throw a veil or raise a dust over it by treating it as a doubtful scholastic question of authenticity. It is no

scholarly question at all, but a question of robust common sense, involving the vitallest of issues.

Discoursing with John

Imagine ourselves, then, present at the writing — an old man before us, either sitting at a table writing, or telling someone else sitting at a table what to say. He writes or says "That. . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" — we beg leave to interrupt him for a moment. "Is it really so, John? Did you really hear, see and handle the matters you are writing of?" He would answer, "Certainly"; as the letter precedes to say: "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." We might respectfully interpose: "In what way manifested? Was it a matter of mental illumination which might be delusion, or was it a manifestation outside yourselves that others could have seen?" He might respond, "As I have said, it was something we saw and heard and handled, and therefore outside ourselves." We might reverentially enquire, "What shape did it take?" He might refer us to his gospel narrative: "There was a man sent from God whose name was John (the Baptist). . . . He was not the light, but was sent to bear witness of that light. . . . The Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He said, I am the voice of one crying in the wilderness,

make straight the way of the Lord, as said the prophet Isaiah, and they asked him, why baptizest thou? He answered. . . .

There standeth one among you whom ye know not. . . . That he should be made manifest to Israel, I am come baptizing with water. . . . The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God that taketh away the sin of the world."

Upon which we might suppose ourselves asking: "Then the manifestation was in the form of a personage that actually appeared, and walked, and talked, and ate, and drank?" To which John could only say, "Oh yes; have you heard of the things that happened in Judea 60 ago? You should read the accounts written by the other apostles. It does not rest with me alone; far from it, the things done were done before the eyes of "many witnesses" (Luke 1:2; Acts 13:31). Christ was born in Bethlehem in fulfilment of what had been foretold by the prophets He was born "not of the will of the flesh nor of the will of man but of God." He was the son of God by the power of the spirit upon Mary his Mother. He grew up to be a man, and at 30 years of age was introduced to Israel by John the Baptist, who did not know him, but who had said beforehand that the Spirit of God would openly descend upon the man who was the Son of God. This actually happened, and identified him for us who were disciples of the Baptist. The Spirit of God not only descended upon him but abode upon him,

and impelled him forthwith into a work of travel throughout the land of Israel, in the course of which he delivered such teaching, and performed such miracles as never were seen or heard in connection with man before. I and others were his disciples and travelled with him. We were from the beginning eye-witnesses and ministers of the word. We heard all he said, saw all he did, and handled him many a time. I had the happiness to be loved by him, and leant often on his bosom at table. At last he was taken by the chief priests, whose anger he excited by his condemnation of their ways; and being brought before the Roman Governor on a charge of treason, was ordered to be crucified. He was actually crucified, to our grief and dismay. I stood by his cross and saw him die. His body was given up to two influential men, and deposited in the grave of one of them — Joseph of Arimathea. He had told us all this, but we had not realised it, and we “knew not the scripture that he should rise from the dead.”

Did he rise, then?

Truly: this was the crowning manifestation of that eternal life which was with the Father. He appeared alive to us on the third day, and on many days afterwards by many infallible proofs, and at the end of forty days took leave of us, as he had said in his last words to us he would. He told us He would send the Holy Spirit upon us to abide with us, and direct us in the testimony which he said we should have to deliver in all the world for him, and that the Spirit would

give us power to work works similiar to his as confirmation of our testimony to his resurrection. He said we must wait in Jerusalem for the fulfilment of this promise. We did so wait, and we had not to wait long. In about ten days after his departure, being assembled on the occasion of the Feast of Pentecost, the Holy Spirit came upon us all, and enabled us to speak with tongues we had never learnt, and to perform miracles in attestation of our witness to the resurrection of Christ. From that day to this, we have been busy proclaiming his name throughout the world. Most of the apostles are dead, but you will find the result of their labour in existence in all the leading cities of the Empire and communities of believers in Christ, who meet regularly in his honour and memory, and are waiting for his return from heaven. I am writing to some of them, and this is what I am saying: “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.”

A Strong Foundation

Thus you see, in being built on John, we are built not on John only, but on the foundation of many witnesses — a foundation of fact and truth — a foundation not of one apostle, but of all the apostles, and not only on them, but necessarily also on the foundation of the prophets, for the work of the apostles cannot be separated from the prophets whom Jesus

said he had come to fulfil. Thus the work of the apostles goes back to and embraces the work of God for a thousand years before their day. God's word with Israel from the day He brought them out of Egypt by Moses to the day when the angelic host announced the birth of him, who was the end of the whole work for righteousness to every one that believeth.

So in building on the foundation of the apostles and prophets our foundation is strong. Great is our privilege in knowing these things in a day when impenetrable fog overspreads the religious world! Great also in a certain way are the trials we experience, but greater are the privileges we enjoy. We are despised and detested and denounced for no other reason than that we adhere to the foundation of the apostles and prophets, as against all the shams and subterfuges of the times. It is an unpleasant experience, but we can bear it if we keep our eyes open to the truth. If we take our eyes off the actuality of the truth, we shall cease to be able to bear it, and shall be in danger of being at last among those of whom Jesus speaks in the parable of the sower. "They endure for a while but by and by, when tribulation or persecution ariseth because of the word, they are offended."

Fellowship on the Foundation

John opens before us considerations powerful to strengthen us in our determination to adhere to Christ in the midst of all the difficulties. "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."

The fellowship here referred to is a joyful thing — not possible of being seen in all its significance till the veil is removed that meanwhile separates from the Father's presence. It is a very different thing from the "fellowship" of ecclesial phrase, which is often a sheer endurance and great trial of affliction — as intended for the discipline of the true children. True fellowship is a state of being a fellow of, a state of being in close companionship and congenial intimacy with another. It amounts almost to identity. Association is a pure satisfaction bordering on ecstasy: separation a cause of the reverse experience. The grounds of it lie in identity of view, taste, feeling, principle and aim. It is because there is little of this identity, that there is little of pure fellowship in the present evil state. There may be any amount of association without true fellowship, though true fellowship craves association. There may be nominal fellowship that is sincere enough without being real. The obligations of duty may lead to it without the heart tasting the sweets of it, for lack of the mutuality of the conditions out of which it springs. This is speaking of the fellowships of probation, but this is all preliminary. The true fellowship which the apostles have been sent to create, is that fellowship with the Father

and with His son Jesus Christ, which will be triumphantly established in a multitude upon the earth at last on the basis of incorruptibility of nature. The mind turns to this with solace and comfort in the midst of the terrible evil of the present state. It lies ahead like the bright and hospitable shelter of home at the end of the weary traveller's journey over the storm-swept moor. It is a vision of light and holiness and joy. The "general assembly and ecclesia of first-borns" will be an assembly of picked men and women from every age, who have victoriously fought their way through the obstructions and discouragements that beset the path of righteousness in "Time's dark wilderness of years." Their corporate relation one to another, in the strength and grace of spirit nature, the intensity of divine intelligence, the sweetness of all-prevailing and spontaneous love, and the constant joy of

everlasting life — is so glorious as only to be fully symbolised by the splendour of the New Jerusalem, descending from God out of Heaven, blazing with His glory in all the glowing hues and tints of stones most precious. We can enter into the abandon of delightful imagery, which informs us that "the city has no need of the sun, neither of the moon to shine in it, for the glory of God enlightens it and the Lamb is the light thereof. . . . and there shall be no night there and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." We can heartily join in the exclamation: "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city." May it be our privilege to have a place in that glorious fellowship.

—R.R.

Editorial

The Holy Spirit

Unfortunately controversy on the present day working of the Holy Spirit, and as to whether believers "possess" the spirit in some form, has troubled sections of the Brotherhood. Some are claiming that they receive some effluence from heaven that takes possession of them in some form so as to guide them into truth, and so influence them as to cause their characters to conform to the requirements of Christ.

Some have even gone as far as to claim possession of miraculous power to perform miracle.

When the latter has been advocated, it has sometimes been built upon the former theory, it being one step forward from the claim that we do possess the spirit in some fashion.

The controversy is a challenge to the individual. If possession of the Holy Spirit is necessary to form character acceptable to Christ, it is important that he should see and understand this. If it is not, then he should have a clear understanding of what is required for the development of such a character, and why the Holy Spirit is not operative today as it was in Apostolic times.

The teaching of the Brotherhood in the past is epitomised by the following statement by Brother Thomas. In answer to the proposition: "The apostle says we are saved by the "renewing of the Holy Spirit" (Tit. 3:5), he replied:

"The apostle also says, 'we are renewed by knowledge' (Col. 3:10). In this, however, he does not contradict himself, but rather makes the one phrase explanatory of the other; as if he had said, 'we are renewed by the Holy Spirit knowledge.' The Holy Spirit renews or regenerates man intellectually and morally by the truth believed. 'Sanctify them by the truth,' says Jesus; 'thy word, O Father, is truth' (John 17:17). 'Ye are clean,' said he to his apostles, 'through the word which I have spoken to you' (John 15:3). God's power is manifested through means. His Spirit is His power by which He effects intellectual, moral, and physical results. When He wills to produce intellectual and moral effects, it is by knowledge revealed by His Spirit through the prophets and apostles. This knowledge becomes power when received into "good and honest hearts;" and because God is the author of it, it is styled "the Knowledge of God" (2 Pet. 1:2), or "the word of truth" (James 1:18), by which He begets sinners to Himself as His sons and daughters. "The word of the kingdom and glory to which He invites them. "The incorruptible seed," "the word," "the truth as it is in Jesus," "the word of the kingdom," "the word of reconciliation," "the law and the testimony," "the word of faith," "the sword of the spirit which is the word of God," "the word of Christ," "the perfection of liberty," &c. — are all phrases richly expressive of "the power of God" by which He saves His people from their sins, and translates them into the Hope of the kingdom and glory to which He invites them. The truth is the power that makes men free indeed (John 8:32, 36). Hence Jesus says, "My words are spirit, and they are life." The prophets, Jesus, and the apostles were the channels through which it was transmitted to mankind; and the spirit the agent by which the knowledge was conveyed to them. Hence, the knowledge or the truth being suggested to the prophets by the spirit is sometimes styled "the spirit" (Rom. 2:29). The spirit is to the truth as cause and effect; and by a very common figure of speech, the one is put for the other in speaking of them relatively to the mind and heart of man. So that the phrase 'renewed by the holy spirit' is equivalent to renewed by the belief of the truth testified by the Holy Spirit (John 15: 26; 16:13-14).

Two books have been recently published on this theme, and are advertised in this issue of *Logos*. We recommend that they be purchased and carefully analysed. The book by Brother Pearce provides a well-reasoned exposition of the subject; that of Brother Crawford expounds specific Scriptures relating thereto. The reader can help stabilise the Brotherhood in time of controversy by being sound in the faith himself, and helping others to that end. We suggest, therefore, that these books be not only purchased for personal perusal, but also for the purpose of distributing to others.

**Apostasy and Division in Israel —
A Warning for Today**

JEREBOAM - An Opportunity Lost

“Solomon’s reign was noted for compromise. He lowered the standards of separation in regard to marriage, and by a fusion of truth and error introduced a policy that led to disaster. The whole nation became endangered thereby, and was only saved from hopeless corruption by a God-directed division. Solomon failed to keep the covenant of Yahweh, in consequence of which a portion of the nation was given to his servant (1 Kings 11:11-13).”

Division As Divinely Required

Although division in the household of God is a tragedy, and indicates a failure to uphold the truth, yet it is sometimes necessary, and God has occasionally used it in order to preserve the Truth. That was the case with Israel in the years following Solomon’s reign.

It is an interesting and profitable exercise to trace the use of the word “division” in the Scripture. In fact, the divine revelation commences with it. The first day of Creation saw “division” established between light and darkness: an idea that, spiritually, is fundamental to the divine purpose.

The principle is worked out in the experiences of such men as Noah and Abraham who were called out of spiritual darkness to create communities dwelling in

light. The people of Israel were ordained an “holy nation,” that they might be a lightstand of truth, though in a world of gross darkness. Therefore the prophets proclaimed that there was to be no fellowship between light and darkness, between truth and error. Apostasy destroyed the basis of unity, and division was an automatic consequence. The Lord proclaimed the need of separation and division by declaring: “Suppose ye that I am come to give peace on earth? I tell you, nay, but rather division” (Luke 12:51-53). The preaching of Christ provoked division in his day and since. The principles he set forth will do so within as well as without wherever false teaching is manifested.

Solomon Warned Of Division

Solomon was not only warned

that the kingdom would be divided during the reign of his son, but he himself experienced dissension. Three adversaries rose up to trouble him during the closing years of his life (1 Kings 11). The first was Hadad the Edomite (v. 14). He was taken to Egypt as an infant (v. 17) following the wars of Joab against Edom (2 Sam. 8:14), but returned to his native land upon the death of David to become a thorn in the side of Solomon.

The second was Rezon the Syrian (1 Kings 11:23-25). Like Hadad, Rezon suffered from the effects of David's wars, for it is recorded that he fled from Damascus when David attacked it (2 Sam. 8:3). He subsequently raised a band of men, returned to Damascus, and established the royal house of Aram which troubled both Solomon and his successors until the times of Ahab and beyond.

The record states that both these adversaries were "raised up by God" in judgment against Solomon because of his folly. However, the greatest adversary proved to be one of Israel's own sons: Jeroboam, the son of Nebat, of the tribe of Ephraim, a servant of Solomon.

Jeroboam was an industrious young man; who caught the eye of Solomon, and was placed in a position of responsibility, "made ruler over all the charge of the House of Joseph." This promotion brought him into prominence and provided him opportunities for leadership, which he could use for good or ill. He is described as a man of valour — just the sort of person who would

appeal to dissidents looking for a leader. His activities in that direction, however, were preceded by the remarkable prophecy of Ahijah the Shilonite.

The Prophecy of Ahijah

Whilst Jeroboam was engaged in the work of rebuilding the City of David (contrasting with his subsequent efforts in attempting to destroy that city), the prophet met him, dramatically caught hold of a new garment he was wearing (did that garment represent his office in the service of Solomon?), and rending it in twelve pieces, indicated that it was the Divine purpose to divide the Kingdom, and give ten of the tribes into his charge. Surprising as this message must have been to Jeroboam, the words which followed were even more remarkable. The prophet reminded him of three important principles of which the children of God in all ages must never lose sight.

1. **Israel is a Holy Nation.** It constituted the Kingdom of God, and its way of life must reflect the character and attributes of its Creator. The principles of Truth, Judgment and Mercy must always be upheld by those who were called to leadership in Israel. The holiness of Yahweh must be manifest in word and action.

2. **The Throne of David is to be preserved in Jerusalem.** Jeroboam, as leader of the ten tribes, must recognise and uphold the inviolability of the promises vested in the House of David, and must never strive to destroy it. The ultimate salvation of mankind is bound up in the future son of David, and Israel's rulers must always uphold that truth.

3. **Jerusalem is Yahweh's chosen city** (Cp. Ps. 132:13). God decreed that Jerusalem was to be the centre of Yahweh's spiritual glory. The bringing of the Ark into Zion had been a declaration of that principle which had been

endorsed by the establishment of the Temple on Mount Moriah. Jerusalem, not Shechem nor Samaria, was to be the place of worship, and, humbling though it might be to Jeroboam's pride, he must accept this principle.

The declaration of Ahijah made it clear that if Jeroboam was to be established as King over God's people he, like all those who aspire to positions of glory in God's Kingdom, must manifest humility. He must not seek power for its own sake. Personal ambition must be brought into subjection to the will of God.

Great as were the responsibilities placed upon Jeroboam he was also given some very remarkable promises. Ahijah told Jeroboam that if he proved obedient God would be with him as He was with David, and would build him a sure house as promised David. This promised a place of glory in the future kingdom so that the houses of David and Jeroboam would be associated together in rulership in the age to come. When we carefully consider the implications of this we appreciate the great honour paid to Jeroboam, and the grand heritage he could leave to his seed. What a tremendous opportunity and privilege was offered to this young man of the House of Ephraim! How would he react to it?

Not Glory But Disgrace

The experience of the past could have provided Jeroboam with some sound guidance if he had considered it. He could have considered Saul the son of Kish, a man of great physical stature and outstanding appearance but

one who lacked the spiritual qualities required: one who was proud, arrogant, presumptuous, self willed, and disobedient, and who ended his life in disgrace, slain on the battle field of Mount Gilboa. Did Jeroboam heed this warning of uncontrolled ambition leading to destruction? If so, he soon forgot it.

Alternatively, he could have considered David the son of Jesse, the "man after God's own heart." Here was one who was humble, retiring, patient, repentant, pliable, willing to submit to Divine Providence, and refusing to presumptuously stretch forth his hand against the Lord's Anointed in order to grasp the promised throne. Did Jeroboam consider the qualities of this man? If so, he did not emulate them.

Finally, Jeroboam had before him the living example of Solomon. Here was a man who commenced with tremendous advantages. He had a God-fearing father, was blessed by God as few men have been; was wise, rich and powerful. Yet, at the same time, he was prepared to compromise with the world, and consequently was subjected to Divine judgment. Did Jeroboam consider him?

What course would Jeroboam follow? How would he react to the pressures of daily life? Would he seek to fulfil the promise by faithfulness? Would he, like David, wait upon Yahweh? Would he recognise the inviolability of Jerusalem and the house of David? He had a grand opportunity but did not make the

best use of it.

What of ourselves? Do we sincerely learn from the mistakes of those who have gone before? Do we learn from our own mistakes? Are we inspired by the examples of faithfulness found in the word, or do we simply read the actions of Godly men without being moved thereby? Do we rejoice in our privileged state, pride ourselves in our glorious heritage, without attempting to apply the principles of it? If this is the case we are very much like Jeroboam who, when he became involved in the pressures and problems of life, with its possibilities of power and glory, allowed human pride to control his emotions. The record provides a very sad commentary, and portent of his future actions,

in stating "he lifted up his hand against the King" (1 Kings 11:26).

Unlike David he did not hesitate to lift up his hand against the Lord's anointed; and also, unlike David, he did not patiently wait for Divine Providence to fulfil the promise given, but sought to grasp power, and the glory of the Kingdom, and thereby showed himself unworthy of these things. His epitaph remains as a warning against seeking for glory in our own strength — "Jeroboam the son of Nebat *who made Israel to sin.*" That is the sad caption that epitomises his life's activities. How are we reacting to the opportunities put in our way?

—H. Taylor (Tas.).

SIGNS OF THE TIMES

The perils of these last days grow in intensity as the signs indicate the imminence of Christ's return.

Natural Disasters

Famine, pestilence, earthquake, drought and cold have all been experienced in past weeks. Whilst western USA suffered drought, the eastern side was gripped in an unparalleled cold snap that sapped the economies of the States involved. Such imbalances of nature can be expected (Luke 21:11), and are indicative of divine judgment. It is as if the earth itself groaned under the weight of mankind's sins (see Rom. 8:22). Concerning cold and snow, Elihu observed: "He causeth it to come, whether for correction, or for His land, or for money" (Job 37:13).

Common Market Politics

Common market representatives recently met in London and demonstrated that they were capable of becoming a political force. The EEC agreed that a M.E. peace settlement was needed. This

indicates that a common political policy can be forged by a United Europe under the control of a President residing in Vienna — scheduled to become the UN headquarters in the 80's, and, significantly, the "seat of the beast" (Rev. 16:14). The Scriptures speak of a united policy on the part of the West European powers, which will agree to support the papacy, but which will be destroyed by the Lord (Rev. 17:14).

Self-Destruction

The retiring UN assistant-secretary-general, Mr.S.McBride, recently said that "Humanity is facing self destruction within a few years. I have no reason to believe there will not be a third world war if we continue on the present road!" Elpis Israel (120 years ago), could have put him ahead of the times; whilst Ezekiel the prophet (2500 years ago) supplied him with the headlines of the morrow.

We are greatly privileged to be able to look out upon a trouble world with confidence and hope.

—W.M.

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The Modern Tower of Babel

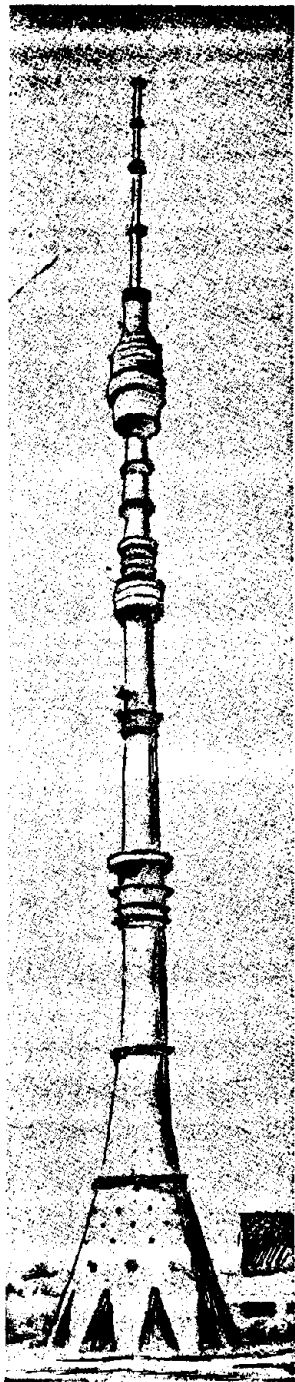
In Moscow today, there stands a tower 1760 feet ($\frac{1}{3}$ of a mile) in height, hailed by the proud Muscovites as the Symbol of New Moscow. This tower was completed in 1967, the year of the six day war when Israel, arch-enemy of the USSR, drove the Gentiles from Jerusalem.

Reaching Unto Heaven

The tower houses a television transmitter which sends images out to the people of Russia as they do obeisance before their TV screens. Known as the Ostankino tower, its revolving restaurant is called 'The seventh heaven', reminiscent of the tower of Babel, built in the distant past, by rebellious man who would find his own way into the heavens. Capable of being seen from any corner of the Soviet capital, more than 1000 people can look out from its viewing platforms at the same time.

The restaurant covers three stories and has three halls named after the decor — the gold, the silver, and the bronze. Compare these with the top three metals of the image seen by that proud ruler Nebuchadnezzar and interpreted by the faithful Daniel as representing the kingdom of men (Dan. 2:31-33).

The tower has 150 "sinews" of steel cable which run down through the thirteen stories under tension, into anchorages in the ground. These "iron legs" terminate in ten anchor block "toes" of reinforced concrete — iron and clay mixed but not cleaving one to the other. Cement is made from clay and coal, products of the earth heated together — a significant mixture. If a meteorite were to strike the lower part of the structure and sever some of these steel cables, the whole tower would topple to the ground like the image in the dream 2510 years ago.



The word *Ostankino* has no particular meaning in Russian but is very similar to the Greek word *Ostrakinos* used in the New Testament and translated as "earthen" or "made of clay" (Thayer's lexicon) as in 2 Cor. 4:7., speaking of man. In Habakkuk 2, a description of Russia is given, as a proud nation, gathering its satellites together as "thick clay" (vv. 1-5). Her enemies who destroy her power are described as those who "rise up suddenly" from the dead, at the coming of Christ (v. 7).

The designer of the tower is Nikolai Nikitin — a word very close to the Nicolaitanes of Rev. 2:6, 15, who were the destroyers of the people, casting before them an obstacle to their true worship of God. In this case it is a television tower in an atheistic society.

Thus, in confirmation of the latter day fulfilment of Ezek. 38:1-7, there stands in the Soviet Union today, a symbol of the kingdom of men, an image of pride in a country bent on world domination and destined to invade the Middle East after it has gathered its thick clay to itself.

The Lord Jesus Christ comes in the spirit of the stone, excavated without hands in accordance with Dan. 2:34-35, to smash to pieces the work of men's hands, to demolish the proud edifice of man's rebellion and to grind it to powder.

The kingdom of God will stand in its place, growing gradually to fill the whole earth and bring justice and mercy upon all mankind. Glory to God in the highest and on earth, peace.

—R.D.B.K. (N.Z.)

PRAISING GOD!

Can we look at the sky on a starry night
Or watch a formation of birds in flight,
WITHOUT PRAISING GOD?

Can we view a tree, or a deep blue sea
Or enjoy the honey made by the bee,
WITHOUT PRAISING GOD?

Can we look at blossoms, blooming in Spring
Or be thrilled by the song, the blackbirds sing,
WITHOUT PRAISING GOD?

Can we think of the Lord, that glorious one
Our Heavenly Father's mighty Son,
WITHOUT PRAISING GOD?

Can we look to the future, that Kingdom in Zion
Where the Lord, the Messiah, in Glory will shine,
WITHOUT PRAISING GOD?

So, if we're true Christadelphians, and Israel's our hope
With strength and with faith, with problem we'll cope,
AS WE OFFER OUR PRAISES TO GOD!

Sis. J. Bourke (SA)

Logos Communication

(In which the Editor holds converse with readers near and far)

Letter to Bob Hawke

"The recent Herald entitled *Israel: Miracle Of the Middle East* is a splendid one. I have spent the holidays preparing envelopes containing copies, and distributing them. I mailed a copy to Moshe Dayan, and another to Bob Hawke, and appealed to them to read it. Our Ecclesial picnic at Avoca Beach took place on Saturday 22nd January. Nearly 3000 copies of *Herald of the Coming Age* were distributed, and after lunch, a meeting was held, and then time allocated for recreation for the young people. We hope the effort will open the eyes of some to see the Truth and to embrace it as a way of life." — G.C. (NSW).

(The enthusiastic efforts of the small group of brethren and sisters at Avoca Beach, assisted by brethren from other parts, are stimulating to others, urging them to "go and do likewise." Noah was commended for his efforts to awaken his contemporaries to the opportunities and responsibilities of the Truth, that they might escape the destruction that was then impending. He performed a valuable service to humanity, whilst fulfilling his responsibility towards God. We in these days, "like unto those of Noah," need to follow in

his footsteps. If Moshe Dayan or Bob Hawke take heed to the word of truth it will save them from the frustrations and disappointments that they today experience, and will continue to do so, and lead them to a new and satisfying way of life. But men in power become blind to the need of God....Ed.).

Curiosity Aroused

"Enclosed please find a bank draft for copies of *Logos* ordered by me. There is an interesting side to this bank draft. In South Africa it is difficult to forward money out of the country, and the Government requires that before it is done the bank enquire as to the purpose of the payment. The gentleman at the bank, on enquiring as to the purpose of forwarding the money out of South Africa was told it was for subscriptions to religious magazines. He then asked what 'church' was involved, and then as to what we believed, as he was interested in spiritual matters. This led to an interesting discussion, and to him accepting from me an assortment of our literature. I also left my address and telephone number with him, and invited him to contact us if he so desire. He had never heard of the *Christadelphians*, though we advertise regularly in the

press, and have been giving addresses in the suburbs of Johannesburg." — H.C. (Sth. Africa).

(Many years ago, "Logos" was registered at the Post Office for transmission as a Magazine. We had quite a deal of trouble from the rather officious man in charge; but the ultimate result was his baptism into Christ. . . Ed.).

Sowing To The Future

"My brother-husband, brother-son, younger son and I live in Maine, in isolation, and look forward to each issue of *Logos* which is read from cover to cover by each of us, and pressed into service for reference afterwards. Each evening we do our readings together, discussing each section as we do so. We frequently use a verse by verse exposition for reference and added understanding. In that regard, the *Christadelphian Expositor* has been useful in our discussion of the first section of the Day's readings.

"After the readings we sometimes discuss one of the Commandments of Christ, and how it should be applied by each of us in this modern world. We have found this most beneficial to all. Living in isolation is difficult, and we miss the Sunday

School and Bible classes. We have, however, been blessed with some very wonderful brethren and sisters of the New England Ecclesias who visit us often, showing their love and care by exhorting, edifying and fellowship. We extend our greetings to brethren and sisters in Australia."—N.S. (Maine, USA).

(Your attitude of reading and discussing the daily portion of "the readings," is to be highly commended. By so doing, you are sowing to the future, and those who do that will reap a bountiful harvest (Gal. 6:8-9). Moreover, you make your home an oasis in the wilderness, or a refuge from the storm. We personally have lived in isolation, and do appreciate the difficulties of so doing. There is a tendency to "let things go." One misses the "sharpening" influence of contact with others of like precious faith for as "Iron sharpeneth iron; so a man sharpeneth the coursenance of his friend" (Prov. 27:17). We recall, too, how encouraging and stimulating were visits we received from brethren. In regard to Sunday School instruction, we can arrange correspondence lessons to be supplied you if you desire such. . . .Ed.).

The Rolling Tide

"The tide of human events certainly unfolds the prophetic picture. Has any political movement so effectively divided the allegiance of mankind as the Communists! Are we seeing the formation of the feet of the Image of Daniel 2

at the present time? They shall mingle with the seed of men." — W.T. (Flor. USA).

(We have no doubt whatever that we are witnessing the formation of the feet of the Image, and that we are living in the epoch of Christ's second coming. Therefore, there should be an urgency in our approach to the things of the Truth, and in our proclamation of the Gospel, in view of the significance of the times in which we live. We try to inject that sense of urgency into "Logos," and try to prepare each issue as though it will be the last! Perhaps some of our enemies share with us that hope! . . .Ed.).

How Much "Good" Is In The Flesh?

"Some months ago, a book was handed to me with the suggestion that I might care to read it. The book, entitled *Great News For The World* was written by an old friend of mine, and is currently being widely promoted.

"In writing of the human race, on p. 35, the author states:

"We still bear within ourselves the signs of both our lofty origin and our tragic fall. Our deep-seated love of fair play is evidence that we were really once created in the image of God. And the way we keep tripping up, failing to play fair, despite our good intentions, is proof that we belong to a blighted sinful race."

Again, on p. 31, he writes:

"A dirty trick is a dirty trick the world over, and in so far as history can tell us, it always has been so."

"On the surface it would appear to me that the above statements are contrary to the teaching of Scripture. John writes: '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' (1 John 2:16). Paul wrote: 'In my flesh dwelleth no good thing, (Rom. 7). Bro. Thomas writes in *Elpis Israel*:

"The law of sin pervades every particle of the flesh and in the savage it is the only law to which he is subject."

If this be so, how can we reason that 'an inherited love of fair play' is evidence that we were once created in the image of God?

"Yet, despite this, I find that I cannot help but ponder the problem presented by the book referred to above, and I must confess that I have given it some thought prior to reading it.

"People who have no knowledge of the Bible and no interest in religion will sometimes go out of their way, at great cost to themselves, to help those in need. Atheists will often acknowledge that it is wrong to steal or commit adultery. Hindus in India, Moslems in Turkey, and aborigines in Australia each have their own acknowledged moral code. In the case of the aborigines, this moral code was in existence before the coming of Captain Cook or William Dampier to this continent.

"The very existence of society, seems to me to be dependent upon the majority of its people being honest. I feel sure

that even a savage, heathen community could not continue for long without some degree of morality, honesty and brotherly respect.

"A phenomenon which has interested me quite a lot in recent years is vandalism. A vandal receives no material gain for the destruction of property in which he indulges. He, therefore, must experience a thrill in doing that which he knows to be morally wrong. But does not that prove that he recognises right from wrong? And as he does not read Scripture, it must come from the family background or community of which he is a member.

"Consider also Jonah's companions on the ship. They worshipped pagan gods and yet manifested moral feelings, for they were reluctant to fling the prophet to a watery grave, and instead rowed hard and prayed fervently to Jonah's God (Jonah 1:13-14).

"Perhaps you would be kind enough to consider these matters in *Logos*, as others may be interested. Paul says that 'brotherly kindness is taught of God' (1 Thess. 4:9), but is it not in evidence where God is unknown? I thank you for answering my letter on Daniel's prophecy some time back"—T.G. (Penola).

(We have not read the book to which you make reference, and therefore are in ignorance of the context in which the statement you quote is found. But as it appears in your letter, it is, to say the least, a strange statement. We see little evidence of man's "deep-seated love of fair

play" but just the contrary. Was it in evidence in Hitler's slaughter of the Jews? Is it in evidence in man's inter-communal relationships as illustrated by politics, business competition, or even in playing cricket?

And what is fair play anyway, as the flesh would define it? The very person who is so voluble in demanding "fair-play," is frequently most condemnatory of God Who destroyed mankind in the Flood, or permits the suffering of today to continue! One would have to have a more concrete expression than that of "fair-play" to consider aright the statement you have cited. Because "fair-play" to the flesh, is generally expressed as liberty of the flesh to manifest itself without being hindered.

And such an attitude is opposed to the principles of God.

"Fair-play" would permit the false prophets of Israel to have a voice: God's way would be to ruthlessly "stop their mouths" (Titus 1:11). In Australia, as you know, "fair-play" has lavished money on aborigines, and permitted them to indulge in drink so contributing to their degradation; God's way would be to restrain and discipline them, and compel them to submit to His law.

"Fair-play" would demand that everybody be called to a knowledge of the Truth; God's way is to "take out of the Gentiles a people for His name."

"You cite another statement that "a dirty trick is a dirty trick the world over." Surely the statement is naive in the extreme.

Paul described the Cretans as being "always liars, evil beasts, slow bellies" (Tit. 1:12). Obviously to such, lying and cheating were part of their way of life; and so it is elsewhere. When we were in Entebbe once, we were officially warned that the Ugandans were natural thieves. Before we left, we had evidence of this, in that some of our goods were taken. Our complaints to the authorities were ignored; in fact, our loss was treated as a joke, as evidence of stupidity on our part, but of skill and cleverness on the part of the thief! It was a "dirty trick" to my way of thinking, but certainly not to the official with whom I lodged my protest. In Germany, Japan and elsewhere, the vilest torture has received governmental approval, on the grounds that the end justifies the means. Surely this indicates very little appreciation of "dirty tricks," when some concrete gain is to be obtained.

And that is the real point of the matter. People philosophise upon "fair-play" and "dirty tricks" when they are not directly involved; but if they are offered some advantage over others by performing "a dirty trick" their philosophy, will be waived in the view of the advantage gained.

It is ludicrous to say that there is a "love of fair-play" inherent in humanity, and that this is traceable to the divine origin of the race. What man received from the Creator in the beginning, was the capacity to comprehend and apply divine principles. It is man's intellectual superiority o-

ver the beasts that separates him from other forms of creation by a barrier that the evolutionary theory cannot surmount.

It is true, as you state, that the aborigine had his own moral code before the white man came to Australia, and it is also true that his association with the white man has resulted in a deterioration of morals on his part. But his original code of laws was designed for his preservation: it was necessary under the conditions in which he lived. His laws, his taboos, his worship were governed by self-interest; and as such were manifestations of the flesh. Without them he would have perished, and therefore they were necessary for his continued existence.

And that fundamentally is the case with every society; and the principle upon which many wise laws are based.

You claim that you have met people who are moral, or kind, but who are not motivated by the Word. That is true. People will band together, help one another, because fundamentally, or subconsciously, they know that if they do not they will perish as a group.

There are, of course, people who are kind and considerate because it is their nature to be so, and who derive a personal pleasure from this urge. But you find the same variation in animals. There are placid and fierce dogs; friendly and vicious horses; and why this is so requires an examination of their environment or genetics!!!

And the same is true of humanity.

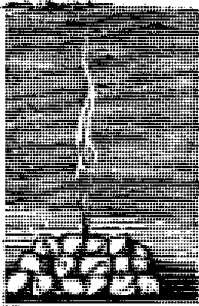
There are what we might call "natural qualities" that are highly commendable, and which the word will develop to a greater degree: the self-sacrificing love of a mother for her child; the protective care of a father for his family; the affinity that is found among brethren in the flesh. These are inherent qualities (found in measure among the lower creation also!) that are necessary for the preservation of the human race. As such they are "good" qualities. But they do not stem from the word but from flesh-likings, flesh-interests, flesh-preservation. They are not to be confused with the "goodness" of which Paul wrote in Romans 7, and which does not relate to the natural qualities of the flesh, but to the manifestation of divine principles and characteristics in life. That "good" does not come from the flesh but from God. In order to build into life the divine principles manifested by the Lord Jesus Christ, one has to seek a help that is outside of the flesh, namely the strength of God manifested in His Word aided by the communion of prayer.

Trace through the word "good" in Romans 7, and you will clearly see that this is so. Paul writes: "How to perform that which is good I find not" (v. 18), and if it be asked to what he is referring, he answers, "I consent unto the law that it is good" (v. 16). The "good" to which the apostle made reference, therefore, was fulfilling the will of God. There is nothing in the flesh that will do that of itself, for the "kindness"

and so forth to which you make reference is subconsciously a matter of self-interest, self-preservation, self-pleasure. To perform the "good" to which he made reference, Paul had to go outside of the flesh, as he states in v.25. Performing the will of God demands that we deny the flesh, for the flesh only performs that which is pleasing to itself; whether the pleasure is found in acts of kindness or deeds of mercy, which bring their own reward or joy; or in obeying the laws of the land because of fear relating to the penalty attached.

You direct us to I Thess. 4:9. Paul there writes: "As touching brotherly love ye need not that I write unto you." Why? Because as an attribute it will naturally manifest itself. But he continues: "Ye yourselves are taught of God to love one another." Here the word for "love" is a different one. It is the verbal form of agape, a word that is unique to Scripture, and signifies such a love as God Himself has manifested towards man through the sacrifice of Christ (John 3:16). There is nothing in the flesh that will cause such a love to be manifested: one must be "taught of God" to comprehend and reveal it.

We hope these brief notes may help your research, but do not hesitate to write again if you want further clarification of it. Meanwhile, we suggest that you write to your friend, the author of the book to which you make reference, in order that he may either clarify or amend his statement. . . . (Ed.).



The Priesthood Of The Lord

Sin and Sacrifice

Throughout the Epistle to the Hebrews, reference is made to Christ "offering as a priest" (Heb. 5:1,3; 7:27; 8:3; 9:25; 10:12). When did the priesthood of Christ commence: whilst on earth or after he had ascended into heaven?

A Special Priest

In expounding the priesthood of the Lord, the Apostle makes the point that "if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law" (Heb. 8:4).

From this, it is reasoned that the priesthood of the Lord did not commence until he ascended into heaven, and that, therefore, the offerings referred to are those of his brethren, and have nothing to do with the sacrifice of himself.

Again, in another place, the Apostle writes:

"For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood"....."For the priesthood being changed, there is made of necessity a change of the law" (Heb. 7:14, 12).

It is reasoned, on the basis of the above references, that since the law continued in force until abrogated by the sacrifice of the Lord on the cross, his priesthood did not commence until after then.

But this, we believe, is reasoning upon a false premise. The priesthood of Christ is not according to the order of Aaron but according to the order of Melchizedek (Heb. 7:11,15).

In Hebrews Paul reasons that seeing the Temple was already served by the Aaronic priesthood, there was no place for another priesthood *after that order* on earth, so that therefore a new one had to be provided, and to do that a change of the law was required (Heb. 7:12). The word used is *metatithemi* which means "to transpose, to put one thing in the place of another," or to *reverse* the previous order.

In fact, there was priesthood established on earth apart from the order of Aaron, for Peter addressed the followers of the Lord as "a royal priesthood" (1 Pet. 2:9). Moreover, when Christ returns, he will act as High Priest on earth, doing so after a special order.

What then of the Apostle's

comment that if he were on earth, he should not be a priest (Heb. 8:4)? The context shows that what Paul meant was that he could not officiate in the Temple on earth after the order of Aaron, and that therefore his priesthood was of a higher order. We read the statement as follows:

“For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things...”

Hence Paul taught that the priesthood of Christ must not be confused with the earthly Aaronic order. Not belonging to the tribe of Levi, Christ could not be a priest of the Levitical order, but he could be, and was, the antitype of that order. The Melchizedec order of priesthood as embodied in him was the antitype of the Levitical order, and it was fitting that priesthood after that order should begin before the Levitical order was abolished.

To do this, the Law was “changed,” or *reversed*, as Paul observes, and what this required we shall presently see.

Typical Foreshadowings

That Jesus Christ was a priest whilst in the flesh, or before his death, and therefore in a position to offer for himself, is evident when the appointments of the Mosaic Law in reference to the Aaronic priesthood are considered. The tabernacle, or temple, was divided into two parts by means of the veil; the first compartment was called the holy place, and the second the most holy. To enter the most holy it

was necessary to pass through the sanctuary or holy. However, before the Aaronic priests were permitted to officiate in the holy place they had to prepare themselves in accordance with the instructions give by God to Moses, as follows:

“And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him and sanctify him; that he may minister unto Me in the priest’s office. And thou shalt anoint them as thou didst anoint their father, that they may minister unto Me in the priest’s office; for their anointing shall be an everlasting priesthood throughout their generations” (Exod. 40:12-15).

For any of the priests to have ministered in the tabernacle without being washed, anointed and properly clothed, would have been presumptuous sin for which the punishment was death. None but the high priest were permitted to enter the most holy, which he did at least once every year. The ceremonies required to fit him for the performance of his exalted functions are given with great minuteness in Lev. 16:2-4:

“And the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times in the holy place within the veil, before the mercy seat, which is upon the ark, that he die not; for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place; with a bullock for a sin-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and he shall be girded with the linen girdle, and with the linen mitre shall he be attired. These are the holy garments, therefore shall he wash his flesh in water and put them on.”

The high priest was forbidden to enter the most holy without first preparing himself according to the Divine directions on pain

of death. He was not to enter at all times "that he died not;" he was instructed to do so "once a year" (Lev. 16:24; Heb. 9:7). That the high priest was required to wash his flesh in water before being clothed with the holy garments shows that his flesh was considered ceremonially unclean, and therefore unfit to come into contact with garments that were clean or holy. What made his flesh unclean? The effects of the Edenic curse which resulted in human nature developing a bias towards sin, and inheriting the state of mortality ending in death. A character pleasing to God can only be manifested by recognising this bias in flesh, and seeking means to overcome it. In addition to his inherited nature, Aaron was personally a transgressor. Hence the necessity for him to be washed in water (a symbol of baptism, which in turn symbolised death to this bias in flesh — Rom. 6:3 — as well as representing the need of "washing of water by the word" — Eph. 5:26), and clothed in garments of holiness to fit him to officiate as a high priest in the presence of Yahweh. Those garments were "for glory and for beauty" (Exod. 28:2), and represented the character that should be manifested by the wearer.

All these things were "patterns of things in the heavens" (Heb. 9:23). That is, they were ritual representations, or divine foreshadowings, of things to be realised in Jesus Christ. He was the antitype of the temple (John 2:19-21); the altar (Heb. 13:10); the sacrifice (John 1:29); the high priest (Heb. 4:14).

Christ was the antitype of the temple through the indwelling presence of the Father by His spirit with which he was filled "without measure" during his mortal days. He was also the antitypical priest passing through the holy place to the most holy, or "heaven itself" (Heb. 6:19-20). The inspired declaration that "the veil" of the temple typified "his flesh" (Heb. 10:20), is proof that the flesh of Jesus was the antitypical veil of the antitypical temple. So long as he was in the flesh he could not enter into the most holy. Before he could enter there he must be "born of the spirit."

In the days of his flesh, however, he was in the "holy place" moving towards the "most holy." Hence he was a priest before his death, and could therefore, offer himself as a sacrifice both for himself and for those "in him." By this offering was "the Jesus-altar purified; the Jesus-Mercy-seat sprinkled with sacrificial blood and the Jesus-Holy of Holies lustrated." Paul comments:

"Seeing then that we have a great high priest, that is passed into (Gr. "dia" — through) the heavens; Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:14).

Paul wrote that the Lord "passed *through* the heavens," not that he passed "into heaven" The "heavens" in question comprise the antitypical holy and most holy, or "the heavenly things themselves" which Paul says were "purified with better sacrifices" than those of animals

(Heb. 9:23).

The Lord, as a mortal priest on earth, was in the holy place; but through death, he penetrated the veil by being clothed upon with divine nature, and as an immortal priest, he entered the "most holy," or heaven itself.

His sacrifice was for the taking away of sin, in order to open up a way of access to eternal life. He "put away sin by the sacrifice of himself" (Heb. 9:26). "This man, after he had offered a sacrifice for sins for ever, sat down at the right hand of God" (Heb. 10:12). To maintain that he was not a priest during his ministry on earth in the flesh in effect teaches that he was not in a position to offer himself as a sacrifice which would neutralise his work of atonement.

The Melchizedek Order Supplants The Levitical

The Melchizedek order of priesthood provided that the legal "firstborn" of a family should act as priest. That was the order established at the first Passover when Yahweh purchased to Himself the firstborn of Israel. The command went out to "sanctify" unto Yahweh "all the firstborn" (Exod. 13:3). At that stage, they constituted the priestly class in Israel.

However, the disobedience of Israel when Moses was in the Mount resulted in the tribe of Levi being appointed in the place of the firstborn (Exod. 32:26; Num. 3:12, 13, 40, 41). In Christ, however, that law is "changed" or *reversed*. In him, as under the Melchizedek order, the firstborn became priests. He has been

elevated to the status of "first-born of every creature" (Ps. 89:27; Col. 1:15), the "head of the Ecclesia," that "in all things he might have the pre-eminence" (Col. 1:18).

As such he is high priest, even though being of the tribe of Judah and not of Levi.

In him, his followers are also constituted "firstfruits" or firstborns (James 1:18; Rev. 14:4), and as such have entered upon a priestly service even though still clothed with mortality (1 Pet. 2:9). That is why the Apostle is able to write (according to the Greek):

"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem...to the general assembly and Ecclesia of firstborns which are written in heaven..." (Heb. 12:22-23).

The Ecclesia of firstborns constitute the "royal priesthood" of Peter's statement, which relates to Melchizedek: for he was both priest and prince of Salem. It is an order that shall merge into immortality, as it did in the case of the Lord Jesus, of whom it is written that he "abideth a priest continually" (or "for the continuance" — the age to come). He was washed and clothed with garments for glory and for beauty; and so also must we be if we would attain unto the priesthood for ever. Christ's offering is a representative one, not a substitutionary sacrifice; it illustrates what is expected of us, revealing that it is necessary for us too "to make our calling and election sure" by following where he would lead.

We reveal ourselves by so doing to be true priests.

The SHUNAMMITE

BOTH GREAT AND GRACIOUS

We consider this month, a woman whose name is not revealed to us. Nevertheless she is described as a "great" woman (2 Kings 4:8), that is, a woman of high rank, conspicuous and well-known. Her very namelessness, however, is indicative of her humility. Despite her reputation, she was submissive to her husband. Dutifully, she did not act on her own initiative, but consulted him in all that she did. Her house was united; her husband and she were one, thus with her it was always, "Let us" (2 Kings 4:10). He, as a wise husband, joined her in her venture, so that the home became a centre of mutual admiration and affection, an oasis of refreshment to those who visited it, and basked in the love that, stemming from the Truth, was reflected there. The example of that nameless couple in Shunem can provide a splendid object lesson for young married couples today.

Her Anonymity

The Shunammite lived in the days of the prophet Elisha (2 Kings 4). Apart from her deeds in connection with the prophet, and the happenings to her as a direct outcome of these, we know very little of her. This is suggestive. The book of the record of our lives will one day be opened. In this we shall not appear to any advantage except as doers of things in the Truth's service. Failing such deeds, blank pages, or pages written with things we would not wish to see, will meet our shamed, unhappy gaze. Let us

try to amend our ways, if we have fallen short in the matters of works, while the remedy is within reach. Truly, there is now no prophet Elisha to whom we can show kindness, nevertheless, as of yore, it is workers, rather than work, that are wanting. There is, for instance, a Sunday School which needs help, there is a Sisters' Class which requires support, there are afflicted ones to visit, the Truth's toilers to assist, and many a Phoebe-like work to be done. Let us not stand idly waiting for what we might consider a congenial task to come our way, or for more

suitable sisters to take the work in hand. If labourers are wanted, it is for us to stand in the breach and do our best.

Her Thoughtfulness

The Shunammite is introduced to us in the terse, inimitable style of the inspired writers: "And it fell on a day that Elisha passed to Shunem, where was a great woman, and she constrained him to eat bread, and so it was that as oft as he passed that way he turned in thither to eat bread." A pleasing sight, truly, to see a woman of position and influence caring for the requirements of one of God's servants. There are many warnings in the Scriptures in regard to the holding of riches, but we can see from the incidents such as this that God is not angry with the rich for being in possession of His bounties, but because they use not their blessings in His service. God has made many precious promises concerning His care for His children (for godliness "hath promise of the life that now is"), and He looks to those who have the means to be the channels through which His provision for His needy ones and the services of the truth generally shall flow. If we fail to act as God's co-labourers in this matter, we are the principal losers. God's bounty to his needy ones will not necessarily be cut off by man's niggardliness. Failing a wealthy succourer in His own household, He can make use of the ravens, or of a poor Gentile widow, as He did in the case of Elijah. None the less, it was a standing reproach against Israel that He

should have done this (Luke 4:25, 26). Subsequent generations could see that to have been afforded an opportunity to receive and minister to a prophet was an honour. God's work is as honourable today as it was in the times of the prophets, for service rendered to Christ's brethren is counted as service rendered to Christ. Let us not lay ourselves open to reproach in this matter. Let us, rather, keep before us the Shunammite's example, and be ready to do good and to communicate, "for with such sacrifices God is well pleased."

"I perceive," said the Shunammite, "that this is a holy man of God which passeth by us continually." How was it, we might profitably ask, that the Shunammite was able to perceive Elisha's relationship to God, whilst others could not — those, for instance, whose serpent offspring (for where parents bless, children do not usually mock) cried after and jeered at him? A godly mind, like all other things that are rooted in God is spiritually discerned. From the standpoint of the natural mind, a righteous man is not only a fool, but a nuisance. We want to cultivate the Shunammite's discernment, and be quick to perceive and support those who are doing God's work. Otherwise we run the risk, not only of standing aloof from helping, but of actually antagonising God's faithful servants. We know the end of the young serpents who mocked Elisha. Some orthodox expositors ask us to look upon this incident as the outcome of Elisha's vindictiveness. If we are

taught of God, we shall know that it happened by the will and mercy of God to serve as an illustration and warning of the destruction that will ultimately overtake all those who oppose His servants in the carrying through of His work. Let us be careful not to judge after the flesh. Let us, rather, keep before us examples such as that set by the Shunammite.

Her Care Of The Prophet

As the Shunammite's perception of Elisha's relationship to God increased, so her desire to serve him grew. Possibly the difficulties of Elisha's position, and the arduousness of his tasks in connection with unfaithful Israel, may have suggested to the mind of this upright woman his need of quietude for study, meditation and prayer — absolute necessities to those who walk faithfully. As a result of her cogitations she said to her husband: "Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed and a table and a stool and a candlestick; and it shall be when he cometh to us, he shall turn in thither." It falls to the lot of some of us to entertain the Truth's labourers. Do we provide peace and rest for our guests? Or do we keep them in a whirl of irrelevant thought and conversation by day, and impose upon them a sharer of their room by night? On the one hand, it means a brother refreshed and strengthened and his work well done; on the other hand, it may mean the reverse, with much ensuring exhaustion and regrets

all round. In proffering hospitality, let us be prepared to let thought and self-denial accompany it.

In contemplating the Shunammite in the erection of the little chamber, one is struck by the different motive which prompted her from that which actuated the rich fool of Christ's parable in his erections. We have seen that the Shunammite had at heart the comfort and necessities of one engaged in God's service. But what about the rich fool (Luke 12:20)? Said he, "I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry." Self-gratification was his aim. We want to go in the way of the Shunammite rather than in that of the rich fool. Whether our means be large or small, let us make the Truth's service and not self-gratification the dominant note in our arrangements. The substance of Christ's lesson was "Be rich towards God," and the wisdom of the lesson is brought into sharp relief by considering the fool's end. God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" We must use and not abuse God's gifts. We are for the present merely strangers and pilgrims, with no absolute rights in relation to God's bounties. The good things that come our way are for our use, which includes being rich towards God. According to our faithfulness in this will God decide whether to trust us with the eternal and unconditional possession of the trea-

sure of the age to come — “If you have not been faithful in that which is another man’s, who shall give you that which is your own?”

Her Reward

God is a God of recompense. The Shunammite, in befriending Elisha had been doing the work of God, and the time came when He saw fit to bestow upon her some recognition of her services. Elisha said to her: “Behold thou hast been careful for us with all this care, what is to be done for thee?” The Shunammite had received a prophet in the name of a prophet, and she was now to receive a prophet’s reward. At the same time God was the actual recompenser, for the gifts which she received were beyond human power to bestow. At the supplication of Elisha, we behold God stooping to recognise service, which after all was only a reasonable duty. What an object lesson! Let us not fail to profit by it. If kindness is shown to us, let us not omit to evince gratitude to our benefactor. If we can only thank, let us not omit to do so. Above all, let us not fail to show gratitude to the God of heaven for the countless mercies which we so continually receive at His hands.

Three signal blessings came upon the Shunammite, each of which was directly traceable to her kindness to Elisha. In the first place she was spared the prospect of lonely widowhood by the gift of a son — for she was previously childless, and her husband was aged. Then the son, having died, was brought again

from the dead. Finally, because Gehazi pointed the Shunammite out to the king as the mother, whose son Elisha had restored to life, the king was moved (after her seven years absence in the Philistines’ country on account of the famine) to command his officers to “restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.”

What comfort there is in the contemplation of the picture. It gives a practical illustration of the fulfilment of promises, relating to the present as well as to the time to come, which abound in the Bible. It shows that God is not unrighteous to forget — that even a cup of cold water given to a disciple is not overlooked. Therefore, sisters, let us take courage. You, whose door is always open to Christ’s homeless friendless ones — you, whose feet are ever ready to spend on errands of mercy, weary not in your labours. The recompense is sure, though it tarry.

Let us, however, not forget that God rewards in His own time and in His own way. A brother once said that he stood aloof from the Truth, because God had acted cruelly towards him. Had this brother studied his Bible he would have seen that affliction is no evidence of being forsaken of God. Even the Shunammite’s blessings were interspersed with sorrow and chastening. Death was allowed to remove the divinely-given son, and although she was blessed with his restoration to life, there followed famine, exile and loss of property. The utmost we can

look for now is blessing, mingled with sorrow. Constituted as we now are, trouble is a necessity. It is difficult at times to fathom in this the way of Providence, but we know that "by the sadness of the countenance the heart is made better." Paul's words must not be forgotten — "If ye be without chastisement, whereof all are partakers, then ye are illegitimates and not sons." The time for full recognition and

favour is still to come. Whilst taking comfort, therefore, from the knowledge that God's favour and help are now extended to those who fear Him, let us keep our eyes well fixed upon the day ahead — the day when there shall be "neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

C.H.J.

Theme For Study

Psalm 18



HELP
IN
TIME
OF
NEED

#1

This Psalm records experiences of David that were typical of those of Christ. Indeed, as we outlined on pp. 85-89, in orderly fashion it moves through the stages of the Lord's ministry from the trials to which he was subjected through to his death and resurrection, the proclamation of the truth, throughout the intervening ages, on to his return and the conquest of the forces of darkness. This month, we consider the verses typical of his death.

Held By The Cords of Death — vv. 4-6

David recalls a time of extreme peril when he despaired of life, but sought the help of Yahweh in prayer. In type it takes us to the Garden of Gethsemane, and to the prayer of the Lord, from which he derived strength to successfully encounter the evils he had to endure. The record states, "there appeared an angel unto him from heaven, strengthening him" (Luke 22:43). Though such a visible theophany will not be experienced by us, the Source of help in time of need, remains the same today.

VERSE 4

"The sorrows of death compassed me"—The margin renders this as "cords of death," and the context suggests that these were so tightly drawn as to cause pain. On several occasions, David was hemmed in with deadly perils, so that it seemed there was but "a step between him and death" as he expressed it on one occasion (1 Sam. 20:3). In such an extremity, his experiences were typical of the trials of the Lord. In describing them the Psalmist personifies death as a hunter with nets and snares to take him. They

foreshadowed the experiences of Christ: "In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him out of (*ek*) death, and was heard in that he feared" (Heb. 5:7). The "cords of death" were tightly drawn around the Lord, but he escaped them through the strength of Yahweh by a resurrection from the grave.

"The floods of ungodly men made me afraid"—The literal Hebrew expresses the former part of this line as "*torrents of wickedness*." The expression is derived from a characteristic of the land. Palestine has few rivers that constantly flow. Most of them are brooks which are ordinarily dry, but become destructive torrents which overflow their banks when a storm breaks. Then the land becomes swampy, and the unwary are in danger of becoming entrapped. David expressed his feelings in these graphic terms as he was faced with the "floods of ungodliness" on the part of those who desired to destroy him, and who were unscrupulous enough to attempt any means. Christ's experiences were the same. A tremendous burden rested on him, because the salvation of the race depended upon the success of his mission. He knew the weakness of flesh which is well calculated to make one afraid, and hence sought the strength of Yahweh. It is recorded of him that "he was heard in that he feared."

VERSE 5

"The sorrows of hell compassed me about"—The word is better rendered as *cords* (see margin and RV). Like the ram caught in the thicket that Abraham offered in sacrifice (Gen. 22), the Lord could not escape the cords of death and the grave. Death was an element in his own redemption as in that of those he came to save, and he could not escape it. On one occasion he declared: "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour!" (John 12:27). It will be noticed that we have turned the second portion of the Lord's words into a question, as in the Diaglott, and we believe that this is correct. The Lord asked the question, could he pray to be saved from that hour? And gave the answer that such was impossible. The request made in Gethsemane, that this "hour might pass from him," is not a

contradiction of this, but constitutes a prayer that he should successfully endure that hour so that it might pass from him. The Lord was bound with cords of hell from which he could not escape, except by a resurrection from the dead (See Acts 2:31).

"The snares of death prevented me"—The word "prevented" is awkward in this context, but originally, in old English, it signified to *anticipate, to go before, to permit*. Thus the RV renders it as "*come upon me*." In the mouth of David, death and the grave are personified as hunters ready with snares and traps to take him. He describes them as having gone before him to entrap him, so that now they might boldly confront him when he approaches. The Lord's experiences were similar. He was not indifferent to the anguish of trial through which he had to go. On one occasion, he told his disciples: "I have a baptism to be baptised with; and how am I straitened till it be accomplished" (Luke 12:50). As he moved towards Jerusalem, he knew that death and the grave awaited him, and that he would be confronted by his enemies when he arrived there. He explained this to his disciples though they refused to believe it (Mat. 16:21). He knew that the cords of death and the grave were so tightly bound around him, that he could not escape from them except through resurrection to glory. The Psalm is expressive of his feelings at the time. We sometimes read of the Lord's trials in a detached way, as though he did not greatly feel the anguish of the moment. It is valuable, therefore, to study such Psalms as this one for it brings us closer to the innermost feelings of the Lord as he steadfastly, courageously and in faith moved towards the crisis of his life.

Assistance From Above — vv. 6-11

Hemmed in by trouble, brought face to face with death and the grave, the Psalmist (whether David or Christ) cries unto Yahweh for help, and by a mighty theophany of power is granted assistance.

VERSE 6

"In my distress I called upon Yahweh"—Prayer becomes more powerful in time of need, providing the distressed with the strength and comfort of communion with Yahweh.

"And cried unto my God"—The

Hebrew suggests continuous and repeated cries indicative of the urgency of the occasion. See the fulfilment in Christ's case — Heb. 5:7.

"He heard my voice out of His temple"

—The reference is to heaven, for no temple was erected on earth at the time. Indeed, the earthly temple was but a symbol of the dwelling place of Yahweh in the heavens. Prayer elevates the prayer to heaven (Col. 3:1; Heb. 6:19-20; 10:19-22).

"And my cry came before Him, even unto His ears"—That being the case, it would not be ignored, even though, in His wisdom, Yahweh might delay to act. In regard to Christ, however, it is recorded, that he was "heard in that he feared" (Heb. 5:7).

VERSE 7

"Then the earth shook and trembled"—In David's experience, the descriptive words that follow describe a terrible storm that broke out over the land, which he recognised as the manifestation of Divine power. The crash of thunder reverberated among the hills, shaking, as it were, their very foundations; the heavy dark clouds of heaven, like smoke out of the nostrils of a wrathful God enshrouded the earth in darkness; fiery flashes of lightning appeared as burning coals of divine anger; the heavens, heavy with storm clouds, appeared as if bowed down with their weight, covering the earth with a pall of darkness, illuminated only with flashes of lightning; the roar of the wind as it swept across the land bent all before it; and, most terrifying of all, the shaking of the earth beneath filled all creation with fear. All this was evidence to David of divine power. Though we are not told of the incident in his life when it occurred, prophetically it pointed forward to the time of Christ's death. The anger of Yahweh at the callous wickedness of Jewry was so great that He shook Jerusalem with earthquake so severe as to damage the Temple, and cause the veil that divided the Most Holy from the Holy Place to be torn asunder (Matt. 27:51).

"The foundations of the hills were moved"—This describes the extent of the earthquake, which affected the hills about Jerusalem.

"And were shaken because He was wrath"—The earthquake was an indi-

cation of Yahweh's anger against His people. The fact that the Lord's death was necessary for the salvation of man, and was according to the "determinate counsel and foreknowledge of God" (Acts 2:23), did not exonerate the Jewish people from the blame of repudiating His teaching and crucifying him. They "by wicked hands" had done this, and so became the "betrayers and murderers" of the prince of life (Acts 2:23; 7:52). Their envy and hatred fulfilled the will of God, but His justice required that they be punished for so doing.

VERSE 8

"There went up a smoke out of his nostrils"—Smoke is indicative of wrath (Ps. 74:1). The term is expressive of Yahweh's breath or *ruach*, spirit, being manifested in consuming fire (2 Thess. 1:8).

"And fire out of his mouth devoured"—Fire is the emblem of Yahweh's consuming wrath (see Exod. 15:7; Deut. 32:22; Ps. 97:3; Heb. 12:29).

"Coals were kindled by it"—Burning coals are symbolic of the fiery messengers of divine vengeance (Ps. 140:10), or the means by which sin can be purged (Isa. 6:6-7). That was the alternative before Israel as the result of the crucifixion of the Lord: the people had either to seek the purging of their sins, or suffer the consequences in the destruction of the nation that would follow. That was the theme of Peter's address on the day of Pentecost. Notice his warning to the people of "blood, and fire, and vapour of smoke" (Acts 2:19) if they failed to take heed.

VERSE 9

"He bowed the heavens also and came down"—When heavy storm clouds blot out the light of the sun, they seem to bow down the heavens by their very weight, and men wait in trepidation the fierce, destructive avalanche of heavy rain. The storm-clouds of political trouble rolled over Palestine following the death and resurrection of the Lord, threatening to blot out the light of the sun: the ruling Jewish authorities.

"Darkness was under His feet"—Behind that storm (whether the literal storm in the days of David, or the political storm that followed Jewry's rejection of the Messiah) there was God. See other

theophanies where Yahweh has made use of "thick darkness" as the RV renders the phrase in this place (Exod. 19:16; 20:21; 1 Kings 8:12; Ps. 97:2; Isa. 64:1). This last reference is prophetic of divine action through Christ.

VERSE 10

"And He rode upon a cherub, and did fly"—The element of the storm: cloud, darkness, lightning, rain, represent the speedy chariot of Yahweh, and are symbolic of His Elohist agents for "He maketh the clouds His chariots" (Ps. 104:3; see also 103:19-22); and "His strength is in the clouds" (Ps. 68:33-34). The invasion of Egypt by Christ and the saints in the future is described as "Yahweh riding upon a swift cloud, and coming into Egypt" (Isa. 19:1). The storm that broke over guilty Judea in AD 70 was the work of Yahweh, in fulfilment of the type presented in the Psalm before us.

"And He did fly upon the wings of the wind"—This describes the storm breaking in all its fury. The wind roars throughout the land, driving all before it, lashing the ocean into a fury, rending the habitations of man, causing fear and terror on all sides. It is seen as an evidence of divine anger. And what of the Lord's day? Wind is used symbolically of armies (cp. Dan. 7:2), and Judea never experienced a more devastating "wind" than the Roman attack upon Jerusalem. The Lord described it as Yahweh "sending forth His armies, and destroying those murderers, and burning up their city" (Matt. 22:7). There is a variation in the Psalm at this place from the expression found in 2 Sam. 22:11. In Samuel it is said that He was "seen" in

the wind; in other words the violence of the storm was indicative of divine power. Here, however, it is said that He did "fly upon the wings of the wind." The only difference in the Hebrew is in one word that looks very much like the other: the insertion of *dalet* ך instead of *resh* ר so that *yera* "He was seen" occurs instead of *yeda* "He soared." The Hebrew is a word often used to describe the sweeping down of birds of prey (Deut. 28:49; Jer. 48:40; 49:22). That, indeed, is what happened to Judea when the Romans advanced against the land.

VERSE 11

"He made darkness His secret place; His pavilion round about Him"—It is only the initiated who perceive divine action in the political storms that occur; to most people they have nothing to do with God, so that they remain "the secret place" of His manifestation. The Psalmist describes how that Yahweh wrapped Himself in the darkness and gloom of the storm, so that His presence was not known of men. They felt His power but could not discern His presence, and therefore could not beseech His face until the storm was over. The verse describes a momentary lull in the storm before it bursts forth in its greatest fury — like the breathing space granted Jewry in AD 70, when the Roman armies unaccountably withdrew, and permitted those who desired so to do to escape the full violence of the attack yet to come.

"Dark waters and thick clouds of the skies"—Ominously suggesting the violence of the storm about to break.

(to be continued)

HPM

Book Review

THE SPIRIT: A GENERAL EXPOSITION ON NEW TESTAMENT USAGE

It is now over two years since Brother Aleck Crawford's notes on the Holy Spirit were published in California, and his latest book is a reorganised and vastly expanded version of those notes, which are now virtually out of print. Those who are familiar with Brother Crawford's earlier offering will know that his views on the important

doctrine of the Holy Spirit are, as he claims in the preface to his new book, "both....Biblical and traditional"; and to that extent this new contribution to Christadelphian literature ought to find a ready welcome amongst us.

The doctrine of the Holy Spirit has been much discussed in our midst in recent years, and to the knowledge of the reviewer it has been the subject of at least six separate publications, as well as of lengthy series in a number of our magazines. Brother Crawford's book has the great advantage of drawing on these documents, and the result is a very valuable work of reference. The bibliography and footnotes in themselves are a good guide to both major and minor sources of the brotherhood's expressed views on the doctrine, and they show how widely the author has researched the materials of his book. The index too will prove extremely useful to readers wanting quick access to information about particular passages of Scripture. The author does not claim to have all the answers, and recognises that he has chosen "a difficult and complex subject" to write about; but he has certainly come nearer than anyone so far to providing a complete survey of Christadelphian interpretation of the New Testament passages at the centre of the unfortunate controversies about the operation of God's Holy Spirit.

The author is to be commended that in this his second book on the Spirit he has done all reasonably in his power to avoid 'personalities' in discussing the views of those who, particularly in recent years, have diverged from the traditional doctrinal emphasis. In his advance publicity notice, Brother Crawford states that the book "has as its aim the positive exposition of the subject," and he concludes his preface with the hope that his notes may "help to develop the Spirit of Christ in us that we may become Spirit beings in that day soon to dawn." These are sentiments that all will echo. And even those who may not agree with all that Brother Crawford writes in this book will admit that the author's approach is circumspect and thorough, as befits such important subject-matter.

Yet the author is not tender towards what he considers to be wrong ideas, some of which, he claims, "threaten the very survival of the Truth in some parts of the world." Such a comment seems extreme, but it comes from a widely-travelled brother with experience of ecclesial life on at least two continents, and it must be given serious consideration, particularly since the book seeks to give substance to the claim. The section headed "Plato's influence" is an example of this. The desire for direct, personal, mystical guidance, so evident in the evangelical movement in recent years, and associated by that movement with the Holy Spirit, is showing up increasingly within our own community, and Brother Crawford points out, in very informative, tabulated fashion, how this view owes more to the pagan philosophy of Plato than it does to the teaching of the Word of God. Similarly, he traces the evangelical notions of "grace" and "faith," and the non-corporeality of God, back to their Greek source. It is in

sections like this, where the writer examines the false doctrines linked with an incorrect understanding of the work of the Spirit, that he makes the reader realise how easily any deviation from the Truth can lead to massive error.

The book has six sections, with the following titles: *Introduction; General subjects; Exposition of verses containing "Spirit"; Spirit-gifts; Interecclesial offices; Word studies*. In the *Introduction*, the author explains that he has chosen to concentrate on the New Testament usage of "Spirit" because "the subject is largely self explanatory in the Old Testament, and the current discussion surrounds the New Testament usage of the word." But having said that, he makes it clear that he does not by any means neglect the teaching of the Old Testament: "The Old Testament must be the basis of interpretation for the New." And he adds this telling remark about the 'New Testament Christianity' of so many of our contemporaries: "They come to the New Testament with an evangelical bias, and impose such thinking upon the text where it does not exist." And he pens a guiding rule for every doctrinal approach to the Word of God: "Any interpretation which fails to harmonize *all* the testimonies of the Holy Scripture must be rejected." This section of the book is taken up with preparing the ground, laying down the author's method of approach, characterising the various views which exist, and outlining his own 'traditional' reaction to them. His reasoning is methodical and well-documented (especially with Scripture references, most of them fully quoted). His *Guidelines to the understanding of Spirit passages* in particular is a valuable compilation worthy of the widest possible circulation: the problems of figures of speech, of New Testament idiom, and of translations, are spotlighted, and the all-important question of context is rightly stressed. The section is rounded off with a couple of pages on *The purpose of the Holy Spirit gifts* which is as clear and concise an explanation of the work of the Spirit in the first century as this reviewer has ever come across.

General subjects, instead of being the miscellaneous hotch-potch it sounds, turns out to be a series of special studies on topics centrally related to the doctrine of the Holy Spirit. "Baptism of Spirit", "being born again," and "Providence and angels" — are some of the themes of this section. The few pages under the headings "God is corporeal" and "Did not cause righteousness" remind us of the ramifications of a correct understanding of the Holy Spirit in other areas of doctrine such as the nature of God, and the process of personal salvation. "Divine assistance," "Guidance and prayer," and "Sanctification" are all of practical help in daily spiritual life, and substantiate the author's claim to a positive approach.

It is the third (and largest) section of the book, however, which makes this such a valuable work. It is called, badly, *Exposition of verses*. A quick count reveals that at least 150 separate New Testament verses are looked at in detail. This perhaps gives some idea of the scope of the book.

The remaining sections of the book are likely to be of interest more for the student than the general reader looking for right interpretations of difficult verses. The longest of these sections is on *The Spirit-gifts*; and for its clear analysis of the first-century ecclesial experience of the Holy Spirit at work, this section can be strongly recommended. It is extended in the shorter section, *Inter-ecclesial offices*, which has many interesting sidelights on the organisation of the early ecclesias during the years of the open manifestations of the Spirit. The final section, *Word studies*, forms a useful adjunct to the book, for the Scriptural meanings of the words looked at ('gift,' 'holy,' 'Paraclete,' 'spirit,' and 'word') are often misunderstood, and such misunderstanding is frequently the starting point of many of the doctrinal errors reviewed by Brother Crawford.

The book does of course have its weaknesses. It is written largely in note form, and though this can be advantageous for certain purposes, it tends to make continuous reading difficult. The English style could have been improved in many places; and it is not always clear where the author is quoting from other writers or where he is using his own words. Nor are all sources of quotations given, though this will only matter to those who may want to complete their own documentary investigations. And bearing in mind that the book is basically an edited compilation, or perhaps better, a distillation of the views of others, it must be said that the author has done well to get so much into a single book and to present it in such a lucid way. Certainly, none of the weaknesses of the book detracts from its value as a work of reference. Its appearance ought to do much good in tying down discussion of the doctrine of the Holy Spirit to a correct understanding of Scripture, and in giving a comprehensive review of what the standard Christadelphian teaching on the subject has been until now. It is, to say the least, a timely reminder of what we as a body are supposed to believe.

Reg Carr (Eng.).

Copies of the above mentioned book are available from *Logos Publications* price \$4.00 plus postage.

LOGOS TOUR OF BIBLE LANDS 1977

This tour is designed as a travelling Bible School to the places visited; the object being to discuss the relevant Scriptures at the very sites where the incidents recorded therein took place.

Places to be visited include India (where opportunity will be made to consider pagan worship in contrast to the Truth); Egypt (including extensive coverage of sites familiar to Joseph, Moses, Jeremiah, during which the group will travel 1000 m. down the Nile); Jordan (visiting Petra, capital of Edom and headquarters of the Nabateans, Nebo from whence Moses viewed the land of Promise, Jabbock where Jacob wrestled with the angel, etc.); Israel (moving over the Jordan in the footsteps of Joshua, and moving up and down the land from Mt. Sinai in the south to Ros Hanikra in the north, including Jerusalem, Haifa, Acre, Sea of Galilee, Megiddo, Mt. Gilboa and so forth); on to Hongkong (where a picture of the world of today, ripe for destruction can be considered, whilst meantime Communism rubs shoulders with the West); down to Manila and the Philippines (where an effort will be conducted in conjunction with the Ecclesia comprising exposition, exhortation and public witness).

The tour is not designed as a sight-seeing jaunt, but as a serious attempt to better our comprehension of Scripture. We hope that each member will profit by the experience, and return to more effectively serve the Truth at home. Attempts will be made to capture highlights of the tour by colour slide and movie film, and these God Willing will be made available to Ecclesias on the return of the group.

CHRISTADELPHIAN BIBLE CAMP

The Bible Camp Committee submits the following report to the brotherhood regarding our activities, both past and for the coming season, if the Lord wills.

We were abundantly blessed again this past year in all facets of the Camp and particularly in the spiritual lessons received. It was a pleasure to see many new faces and to experience a large growth in young attendees.

Items discussed at the business meeting have been reviewed. Those selected as objectives for the 1977 Camp year are; provisions for taping and availability of cassettes of the talks; added accomodation for speakers; improved tables and chairs for the classrooms; and provision of adequate picnic tables. A work weekend for May 21st to 23rd is planned for the Camp.

The Curriculum Committee has completed arrangements for speakers and we are pleased that Bro. Bob Lloyd of California will lead us in *Lessons from the Life of Joshua*, and Bro. Harry Tennant of England on *Talks in the Acts of the Apostles*. The theme of the school will be: *Look up, and lift up your heads; for your redemption draweth nigh.*

W.J. Mac Charles
Sec.

These two books can assist you to a better understanding of the Christadelphian doctrine relating to the Holy Spirit.

THE HOLY SPIRIT AND THE HOLY SPIRIT GIFTS (2nd Edition)

— Graham Pearce

This book expounds the Bible teaching concerning the Holy Spirit, showing how it operated in the early Ecclesia, and why it is not in evidence today. It is a well-reasoned exposition upon the subject. The Addendum, added to this edition, considers some of the teaching of the Brotherhood today that challenges the concept set forth originally, and clearly pin-points the faults of such theorising.

Cost \$1 including postage (Eng. 70p. Sth. Africa R.1).

THE SPIRIT: A GENERAL EXPOSITION ON NT USAGE

This is a large work, bound in cloth, which gives exposition in greater detail, and more belligerently challenges modern theories that deviate from the accepted doctrine among us.

Cost \$5.00

Both the above works are available from Logos Publications, West Beach P.O., South Australia.

We urge readers to avail themselves of these books so that they may be equipped in understanding of the vital doctrine expounded therein.

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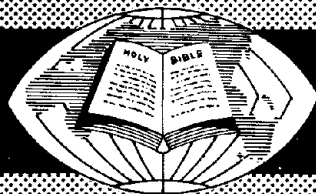
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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*
— J. Thomas.



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Thought For Meditation

LIGHT IN DARKNESS

Christ would have us exhibit the light that is in us, and that, too, not in one particular way, but in all ways. Let there, of course, be doctrinal light. No good can be done without this. A thorough knowledge of the Truth is indispensable to give a man a good start in spiritual matters. At the same time, let us not deal exclusively with the light in that particular form, because it ought equally to be seen in a man's actions. It ought to be seen that he is influenced by the Truth; that he is a different man from what he was before; that his schemes are different; that the whole order of his life is shaped to a different pattern; that all his actions and general manifestations of his character have been moulded and influenced by the knowledge of the Gospel. He should strive to exhibit the light as he who was the light of the world did. He is our example, the firstborn among many brethren, the forerunner, the chief. Whenever we want to test ourselves, to determine the particular line of conduct to pursue in reference to any matter, we cannot do better than to look at him, the author and finisher of our faith, and ask ourselves what he would have done under similar circumstances. Our answer will always be ready to hand, for his life is detailed minutely in the Gospels; all we have to do is to become familiar with these details. The real source of spiritual weakness is non-acquaintance with them. Let the word of Christ dwell richly and there is power to overcome. And it is because people do not keep the company of the Truth that it fails to dwell richly. Let them keep its company, and they will by-and-by see and feel its reality. In plain English — let them give the study of God's book that place in the economy of their lives which they are commanded to do by the Spirit Word.

—R.R.

STRENGTH MADE PERFECT IN WEAKNESS

“For though he was crucified through weakness, yet he liveth by the power of God” (2 Cor. 13:4).

The Tragedy of Christ’s Death

The memorial symbols carry us back in spirit to the greatest tragedy of all time: a death which above all others has left an indelible mark upon history.

Never was a head like his laid low before, nor since. The noblest of the sons of men! The purest, the greatest, the meekest of all the sons of Adam! The highest specimen of the human race that ever lived; whose words have enriched the literature of the world as none other ever have or will: for they comprised precious words of eternal life; whose teachings are the most elevating of any that can be found.

Yet his life was taken away, and he, the light of the world, was hid away in the darkness of the tomb!

And, brethren, such a death! Cruel! Ignominious! Unjust! Wicked in the extreme! Think of the guilt of those who compassed his destruction. A nation — through whose streets he had walked preaching “the glad tidings of the Kingdom of God;” a nation — whose sick he had healed, whose blind he had restored to sight, whose deaf he

had made to hear, whose dead he had raised to life. This nation — because he had dared to wound its leaders with “the wounds of a friend” by warning them of the consequences of their apostasy and wickedness, because he had dared to faithfully set before them the way of life in contrast to their own wretched wickedness; this nation clamoured for his blood, whilst invoking the consequences of their murder in the name of God upon their own guilty heads and those of their offspring!

No wonder, when all the circumstances of the case be remembered (the nation’s sin, and the sinlessness and dignity of the victim), no wonder that the earth quaked, and the rocks rent. No wonder that the sun refused to shed a ray of light upon the scene, but that for three hours an unnatural darkness turned day into night over all the land!

In agony Jesus passed through that period, at the end of which the voice of him who hung outstretched upon the cross was heard to exclaim, “It is finished!” (John 19:30). No hand was there to wipe the death-sweats from his brow; no voice to

pour consolation into his ear; no brave heart to encourage him in the dark valley of the shadow of death.

And so he died, amid the scoffs, and jeers, and blasphemies, and anathemas of those whose good he had ever sought, and whose highest interests he had tried to serve.

The Glory Of His Resurrection

Hurriedly they placed him, with little ceremony, in the rich man's tent. No muffled drums, no solemn music, no tolling bells were heard as he was hurried to the tomb. No armed men carefully guarded the way to the sepulchre lest the slightest indignity should be offered him. No assembly of princes, and peers, and mighty men of earth gathered to do him honour at the grave. No multitudes assembled in their thousands out of sympathy for his untimely end. No costly floral wreaths bedecked his person, and no gilded cars bore him to the place of rest.

No; all this was absent at the grave of Christ. Two Pharisees took him down from the cross and in haste, for the day was nearly done, hurried him to a lonely sepulchre. A clean linen cloth was wrapped around him, and quickly he was put away, and a great stone rolled to the door of his tomb.

Yet despite the tragedy of his death, and the lonely humiliation of his burial, there is no name so potent in the world at this moment as the name of Christ. Despite the rising forces of evil, the name of Jesus has not perished: it lives, ever verdant, ever fresh, and will do while the

stars revolve in the heavens, and the sun gives light to the earth.

Why is this? Ah, there is a reason, or you and I would not be here. *The tomb did not hold him.* It was not strong enough. It could not resist angelic power. It was not spirit proof. "The exceeding greatness of God's power" was manifested, and what can withstand that? It revived Jesus. It awakened the dead. It terrified and scattered the Roman guard. It gave to Jesus a new and endless life. It delivered unto him the keys of death and the grave. That is why we are here. Not only to remember a dead Christ, who suffered what he did through that hateful thing sin, but to remember one who lives, who liveth by the power of God, over whose frame "death hath no more dominion," for it is "fashioned after the power of an endless life;" one who said, "do this in remembrance of me," do this till I come again.

As we ponder the tragedy of Calvary's hill, and the loneliness of the tomb in which the Lord rested for a short time, we learn again that there is no tragedy in life so terrible that it cannot be surmounted with God's help. Adverse circumstances, the defection of friends, the condemnation of enemies, the recognition of one's own failings, do not mean the end of everything. There is power available to us to rise above them all; there is strength extended by which we are able to reach greater heights than ever before. But faith and courage are necessary. It can be done with God's help and our

own determination. Even Paul had to learn that God's "strength is made perfect in weakness," even he had to learn to acknowledge that the divine "grace is sufficient" in all circumstances (2 Cor. 12:9). His "thorn in the flesh" had to remain there because instead of it being a deterrent to the preaching of the Gospel, it aided it. It was a demonstration to others that he was motivated by a strength greater than flesh; it proved to others that they, too, can overcome the disabilities of the flesh, and go on to render acceptable, even outstanding, service to God.

How much more does the empty tomb illustrate that! The very strength, and momentary success, of Christ's enemies, only served to emphasise the power and glory of his resurrection. They employed soldiers to guard the grave, they sealed the tomb, they bribed the witnesses who had evidence of his resurrection; but they could not stand before its power. They were discredited before the multitude whilst thousands were baptised at the preaching of Apostles transformed and revitalised by the risen Lord.

The Wonder Of His Return

In introducing the tokens of his memorial, he declared "Do this in remembrance of me, *till I come again.*" He had earlier said: "For if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." In obedience, in loving obedience, with hope and anticipation, we assemble to break the

bread and drink the wine. Our meeting is a testimony that Christ lives, that Christ will again appear to the glory and joy of those who look for him, and for the establishment of that kingdom of which he is the glorious and immortal King.

Yes, Jesus had a title, too, though no king's herald sounded it forth: "Jesus of Nazareth, the King of the Jews." His honour is not passed, it was not buried in the grave; it has yet to come. "Every knee shall bow to him, every tongue confess that he is Lord to the glory of God the Father." All mankind shall do him homage. Because of that humiliation to which we have referred, because of his obedience to the Father's will, even unto death, "God hath highly exalted him, and given him a name which is above every name."

By all means think of the tragedy of Calvary's Hill, but in doing so, let our spiritual vision take hold of the glory of the future, and see that vast company of rejoicing ones clothed with white robes, and palms in their hands — the symbols of righteousness and victory. Hear them singing their song of rejoicing: "Salvation to our God which sitteth upon the throne, and unto the Lamb (Rev. 7:10)." Where now the ignominy of the cross, the disgrace of the death, the doubts of friends and followers, the loneliness of the tomb, the strength of the soldiers set to guard it, the folly of the nation's leaders who thought to match the strength of God on high! All gone in a glorious triumph shared with those of like

precious faith: those who have likewise walked a similar though smoother path of misunderstanding, opposition, disgrace, persecution, and trial to the glorious victory beyond.

"And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall shepherd them, and shall lead them

unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. 7:14-17).

If we are called upon to bear the cross now, we can share the glory tomorrow. As we contemplate the tragedy and glory of Christ's experience, it can epitomise our own experiences as we follow the shepherd through the valley of the shadow of death, to the glory of a new day beyond: the happiness and joy of his reign on earth, now seemingly, so close at hand. Let us not be deterred by tragedy nor discouraged by trial, but set our spiritual vision firmly upon the "joy set before us," recognising that soon the shadows of the night will fade away in the glory of the dawn of a new day. Christ was not long in the tomb, but his glory and triumph is endless. This also can be the lot of each one who follows him in the path he trod.

A.B.

THE MEMORIAL FEAST

Can we see aside a divine appointment without incurring disastrous consequences and God's displeasure? Those who absent themselves from the Lord's Table should think of this. To refrain wilfully from assembling together on the first day of the week is not only to display a shocking lack of appreciation of the importance and profit of the appointment, but it is a direct insult to Christ. Weariness in this matter is a sign of declension from the Truth. It is not the first step, but one of many along the road which leads to final rejection. It was so in the first century; it is so now. "But supposing I am ill or prevented by unavoidable causes from obeying the command, what then?" Christ does not exact impossibilities. But what he does expect, and will have, is an interest taken in his appointments and an effort made to comply with them. He sacrificed all that we might live; what is the measure of our reciprocal sacrifice on his account? We cannot depend upon his sacrifice, if we are not prepared ourselves to make some effort and sacrifice for the things that are identified with him.

Fruit of Apostasy and Pride

Both Jeroboam and Rehoboam were granted opportunity to render faithful service to Yahweh, and sound guidance to the people. Both failed to rise to the occasion, with the result that greater division and more deep-seated apostasy followed.

Jeroboam's Opportunity

Jeroboam's call to kingship presented him with a great opportunity for faithful service (1 Kings 11:28-43), but he failed to grasp it. He was a leader among men during Solomon's reign, and as the demands of the king became more oppressive (1 Kings 12:4), doubtless many appealed to him to relieve their condition. This was a test of faith to Jeroboam. Would he grasp at power by encouraging their agitation, or would he wait for God to act? The comparison with David is relevant. David was head of a group of dissidents but, when some wanted to murder Saul, he shewed them the right way: he would not slay Yahweh's anointed. Jeroboam, far from resisting the dissident agitation, encouraged it. Insurrection took place: an abortive rebellion against Solomon "the Lord's anointed," and Jeroboam was forced to flee into Egypt where he remained until Solomon was dead.

Egypt is symbolic of spiritual darkness. It is rather significant

of the times that not only did Solomon seek affinity with Egypt, but that two of his adversaries, Hadad and Jeroboam, sought refuge there. Solomon's alliance, however, took place in the early years of his reign, during the close of the 21st Egyptian Dynasty; whereas the sojourn of Hadad and Jeroboam occurred some twenty-five years later, when Pharaoh Shishak had overturned the previous dynasty, and established the 22nd. He reversed the previous policy of friendship towards Solomon, by extending help to his adversaries.

Thus Jeroboam, who had been promised a "sure house" if he remained obedient to the commandments of Yahweh, sought help from the nation which typified spiritual darkness. This policy of expediency was indicative of his state of mind.

Rehoboam's Upbringing

Solomon's reign lasted forty years. It commenced with glory, and witnessed the exaltation of the name of Yahweh amongst

the Gentiles: but a declension set in which resulted in apostasy and idolatry. What kind of home-life and upbringing would Rehoboam have received? The multiplicity of wives did not conform to God's requirements (Deut. 17: 17). The original intention in marriage was that one man and one woman should come together in spiritual and physical unity. In the intimacy of such a marriage-bond, children would grow up as part of a closely knit group, permeated by love, instructed in the ways of God: a token of the spirit of the Kingdom of God.

The Ecclesia is designed as an extension of this same principle. There, young and old work, grow, and worship together in the fellowship of the Word of God. If this family aspect of the Truth is ignored, and the Ecclesia divides into separate groupings, be it based on age, ideology, or personality, it will face a critical situation which could be to its undoing.

So also with marriage. The introduction of polygamy, or of divorce and remarriage, is a breaking down of the great ideal established in Eden, and endorsed by the Lord Jesus Christ. It leaves a mark upon the children of the marriage. The family loses the blessed intimacy of family life where both parents, sharers of the great Scriptural ideals, are able to teach and guide the young in divine principles.

We are not told of the home-life of Rehoboam, but it must have been fraught with difficulties. Among other things

there was the atmosphere of fabulous wealth in which he lived. He would have little appreciation of the problems of those who have less of this world's goods. Perhaps this contributed to his subsequent attitude.

Return of Jeroboam

Throughout his life, Solomon retained firm control of the government, for he was a strong and able ruler. His adversaries were little more than a nuisance to him. He retained control of the situation even though, underneath the surface, there were mutterings of discontent.

But once Solomon was dead, the seething discontent flared into open revolt. Jeroboam was advised of the situation and invited to return and assume leadership of the dissidents. He instantly and eagerly obeyed the summons, and made his way back to organise the revolt.

Meanwhile, Rehoboam made his way to Shechem to be acclaimed king in the place of his father Solomon. It is recorded that "all Israel were come to Shechem to make him king." Perhaps it was a conciliatory move on his part to go north into the territory of Ephraim for this purpose, rather than insisting upon the people coming to Jerusalem for the purpose. If so, he should have pursued that policy throughout.

There is irony in the fact that the assembly which brought division to Israel should have taken place at Shechem. This place, situated between the twin mountains of Ebal and Gerizim, symbolised the great unity that

should have existed within the nation. It was there that Israel under Joshua, according to the commandment of Moses, renewed the covenant with Yahweh (Deut. 27:10; Josh. 24:15, 25). Shechem, as a city of refuge, typified the salvation of God through the Messiah who should come. It was rich in historical allusions to the need of spiritual unity on the basis of the Word of God. It also had its dark moments of history, such as when the sons of Jacob treacherously murdered the men of Shechem (Gen. 34:30), and Abimelech gathered support for his revolution (Judges 9:1-4).

In like manner the Ecclesia can become the place of unity upholding the glorious principles enshrined in the Memorial Name, or it can become the scene of unseemly discord, rebellion, and even murder (James 4:1; 1 John 3:15).

Jeroboam Incites Revolution

Jeroboam was determined to seize power. Frustrated by Solomon, encouraged by the prevailing spirit of revolt, hostile to the house of David, he had long since forgotten the glorious hope which had been set before him by the prophet Ahijah.

And Israel was ripe for the schemings of such a man. There was a desire to throw off authoritarian rulership, similar to the spirit of our age. But little did the people realise that they would reject one form of despotism, only to be brought under the power of an even worse form of it.

But first an approach was

made to Rehoboam:

"Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter and we will serve thee."

Implied in this request is a demand amounting to an ultimatum. "Agree to our request — or else!" There is a strong undertone of rebellion in this statement which was borne out by subsequent events. The incident, and the reaction it provoked, is so similar to the attitudes of our contemporaries and their political schemings (possibly of ourselves?) that we do well to take heed of the lessons presented.

Revolutionaries are not noted for their moderation. The people had requested relief of Rehoboam and when it was refused they became embittered and prone to extremism. They reasoned that the time for arbitration was past, and the time for action had come. How similar the circumstances were to our day! We need to be on our guard. The spirit of Christ is the spirit of moderation. If we lose our sense of proportion under pressure, we are in danger of losing control of ourselves, yielding to the demands of the flesh.

Rehoboam's Reaction

Rehoboam's initial reaction was wise. He ask for time. Then he consulted the elders in Judah. That was excellent. The voice of experience is always valuable particularly in times of Ecclesial crisis. Elders are less liable to extreme reactions than are the young, as this incident reveals. Nevertheless, age does not nec-

essarily denote wisdom. Solomon warned against "an old and foolish king who would not be admonished" (Ecc. 4:13). Age sometimes makes one over-tolerant of wrongs which earlier would have been repudiated. On other occasions, it will condemn everything done by youth, failing to appreciate the problems of those who have grown up in different circumstances.

Rehoboam, however, received excellent advice from his elders. It expressed moderation, sympathy, and tact: "If thou wilt be a servant unto this people this day and wilt serve them...." Such words could well be placarded in the meeting rooms of Arranging Brethren. Those called to Ecclesial leadership must first be imbued with the spirit of service to others, as the Lord exemplified when he washed the disciples' feet. No task is too menial for any Ecclesial servant, no matter how prominent his position may be. Rehoboam's elders urged him to speak softly and kindly to the men of Israel, on the principle that "a soft answer turneth away wrath" (Prov. 15:1).

The tragedy is that this sound advice was not heeded by Rehoboam; he, as a young man, followed the counsel of youth.

The tendency of youth is to become extreme in its attitudes. Rehoboam's associates in that category could be described as militant, radical, and provocative. They manifested an attitude frequently seen today. They considered the attitude of the elders as being too soft, too compromising with the rebels. A

generation gap existed, and this had calamitous results for the nation. Whether young or old we do well to remember that the body of Christ is one; and that we should not allow differences in age to become a barrier to working together. Age should sympathetically bear with youth, whilst the latter should show submissive respect to those who have developed experience.

The decision of Rehoboam to follow the counsel of his younger compatriots was a disastrous one for the nation. The advice was emotive rather than reasoned. Anyone calmly assessing the explosive situation would recognise that there was need for a cooling off period. Militancy in such circumstances can lead to desperate, perhaps irrevocable, decisions which can have permanent ill-effects upon the unity of a community. Perhaps Rehoboam's young advisers thought that as David and Joab, on more than one occasion, had been able to quell the spirit of revolt, so could they. But times had changed, and Rehoboam, most certainly, was not a second David. Moreover, as we know, those events were over-ruled by God. Israel under Solomon had forsaken her spiritual heritage, and division was an inevitable result. Let us, in these days, heed the warnings that are presented to us by this incident, and avoid the ruthless spirit of the age, and faithless attitude to the Word, which can plunge Ecclesias into hurtful and needless division, and undermine the truth as it did in the days of Rehoboam and Jeroboam.

Division In Israel

Rehoboam's answer made division inevitable. The long smouldering embers of hostility to the house of David burst into violent conflagration: "What portion have we in David? Neither have we inheritance in the son of Jesse; to your tents O Israel."

One wonders whether those who uttered those words were fully aware of their significance. They were thinking politically and not spiritually. Every time the Ecclesia is motivated by political or factional principles it heads for trouble. The promises vested in David are the basis of salvation, and those who discredit them jeopardise their future; as the ten tribes did by basing the revolt on such a cry.

Division took effect immediately. Rehoboam made peaceful overtures, but it was too late. His emissary was stoned to death. He then resorted to military action, and assembled an army of 180,000 men, determined to force the northern tribes to submit. But physical might then, or ecclesial legislation today, is no way to establish true unity. Oneness of mind was required for that purpose. However, it is to Rehoboam's credit that when the prophet called upon him to desist from fighting against the ten tribes he submitted to the divine will.

Whilst the division that took place was ordained of God, it need not have been the tragedy it became. Both nations fell into apostasy and were taken into captivity; whereas, if a correct attitude had been adopted by each, they could have continued

in fellowship with each other and with God. If Jeroboam had placed faith in the promises given him by Ahijah, and had recognised the inviolability of David's throne, and had respected Jerusalem as the place where Yahweh's holiness was to be exalted, the breach could have been healed, and the two kingdoms remain in fellowship as one Ecclesia. That was the challenge facing Jeroboam, but he lacked the faith to meet it.

Indeed, ambition and pride blinded his eyes to the great opportunity before him. Instead of seeking the peace of Israel he did his utmost to widen the division. He manifested a belligerent attitude towards Judah, rejected the God-appointed priesthood, and set up the golden calves in Dan and Bethel to avoid the need of the people visiting Jerusalem for worship. Thus political expediency brought him into direct violation of the commands of God. How blind man can become when consumed by pride and ambition! And what a warning to us! This man who was given an outstanding opportunity to serve God ultimately earned the caption: *Jeroboam the son of Nebat who made Israel to sin.*

What of ourselves? Sometimes through clash of personalities, or a failure to exalt God's holiness in our hearts and actions, brethren become separated. If this results from human weakness rather than false teaching, there should be a willingness to work together. Sometimes two lightstands are better than one. When a right attitude is adopted, even division can bear fruit to the

glory of God.

Jeroboam is an example of how completely the power of sin, resident in our nature, can dominate our actions. If we allow it to "reign in our mortal bodies" (Rom. 6:12), we will follow the path he trod. On the other hand, if we allow the Word of God to discipline us, we will find our characters conforming to the image of Christ.

We live in a critical age. The Gentile world is collapsing around us. The Lord will soon return to claim his bride. But the relevant question is, Will we be

personally present to share the glory of that age? The answer depends upon how great is our desire to be there. If it is strong enough it will motivate us to separate from the world, develop the mind of Christ, make us obedient to our heavenly calling. We will then become living exponents of faithfulness, holiness, obedience, loyalty, humility, love and mercy; and we will confidently draw near to the throne of grace, uttering the fervent prayer, "Even so come Lord Jesus!"

—H. Taylor (Tas.).

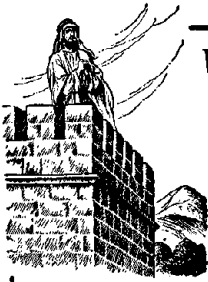
Editorial

WARNING BLENDED WITH COMFORT

In Paul's day, as the Mosaic age neared its end (2 Tim. 3:1-5), there were those who, notwithstanding the warnings of the apostles, gave ear to "evil men and seducers," who, with specious words and fair speeches, drew away disciples after them, deceiving and being deceived. And these, towards the end of John's life, multiplied to "many antichrists."

If this were so in the days of inspiration, we must not blind our eyes to similar possibilities as the "times of the Gentiles" near their end. We have the assurance and comfort, however, that the truth will not be extinguished the second time before the Lord's coming. The Scriptures reveal that the Lord, at his coming, will find some who are watching (Rev. 16:15); some who are waiting (Matt. 25:10), some who will not taste of death (1 Cor. 15:51; 1 Thess. 4:17); some who, in the midst of a general forgetfulness of the Lord's coming, will be "found ready" (Luke 12:37); and, therefore, some who will steer safely through all the complications, snares, pitfalls and dangers of the latter days, and remain steadfast to the end in the one faith and practise of the apostles.

If "some" are to be found of the Lord, at his coming, in this blessed state, it is our wisdom to aspire to be amongst them. To be found so will require the exercise of vigilance and great circumspection. We need to be on our guard, avoiding mere novelty in exposition, or the over-simplification of doctrine in order to make the truth appeal to flesh. The expositions of Brother Thomas: forceful, clear, profound, vigorous, can help to provide that which is necessary in these evil days. Their very vigour stimulates to what is required in making a stand for Christ in opposition to the Noahic conditions of the world obvious on every hand. The Brotherhood neglects such God-provided (though not God-inspired) help at its peril.



Watchman What Of The Night?

THE DRYING EUPHRATES AND FROG-LIKE SPIRITS

The fall of Constantinople in 1453 was an event of great significance to Bible Prophecy. The character of the city was entirely changed. Instead of being the headquarters of the Greek Orthodox Church, as it had been up to that time, it was made a stronghold of Mahomedism. Churches were turned into mosques, and Catholics were given the choice of the Koran or the Sword. Many fled to Russia, and Moscow became the headquarters of the Church. Prophecy shows that Constantinople (Istanbul) under the control of Russia will again support the pretensions of the Papacy.

The Drying Euphrates

The symbol of the drying Euphrates is introduced to us in the 6th vial (Rev. 16:12). The first five vials dramatised Catholic misfortunes in the West: judgments that were poured upon the "little horn" of the Fourth Beast (Dan. 7). The sixth is different: it concerns the eastern horn: the "little horn" of the goat:

"And the sixth angel poured out his vial upon the river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12).

Students of prophecy have for centuries understood the Euphrates, in this place, to represent the Turkish Empire. Tillinghast writing in 1683 declared:

"By the river Euphrates we are to

understand the Ottoman or Turkish Empire. It is called 'the great river' because of the multitude of people and nations therein. The people who at the present time are of all others accounted the greatest are the Turks; who, therefore, and no other are here to be understood: especially as the Euphrates in Rev. 16, by general consent of expositors has reference to the Turkish power."

Today it is difficult to comprehend how powerful was Turkey in the 17th century. The Empire held sway in Asia Minor, a considerable part of Europe as far as Vienna; throughout Arabia, Palestine, Egypt and North Africa. It has "evaporated" to the present extent of its size. The decline set in earnest in 1820.

By every imaginable means Turkey was humbled and reduced. Massacres, plagues, floods, earthquakes, insurrections, and in-

vations all played their part. The most significant loss was that of 1917 when Turkey was driven out of Palestine.

What is the scriptural reason for this "drying up"? Prophecy declares that "the way of the kings of the east" might be prepared. This is rendered "kings that come from the *sunrising*" by the RV, or "kings who are *out of a sun's risings*" according to Bro. Thomas. Who are these kings? They comprise the royal priesthood of the age to come. They are those who will "rise from the dust" at the coming of the Sun of Righteousness (Mal. 4:2). When Christ ascends to his place of rule, these also will ascend with him. The purpose of the "drying up" of the political Euphrates is that the way of the triumph of these kings might be prepared.

The year 1917 was crucial in that regard. It witnessed the Turks driven from Palestine, and saw the termination of the Moslem calendar as far as Turkey was concerned. According to that calendar, 1917 was the year 1335. This is too significant to be a coincidence. It points to the words of Daniel 12:12: "Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days."

With Palestine freed from Turkish domination, the requirements of Ezekiel 38 were made possible. The people of Israel returned in sufficient numbers to constitute it a prosperous country; and another milestone in prophecy was completed.

The Redeemed, the kings out

of the sun's rising, could not come in upon the world scene without Israel being in the land as Ezekiel revealed, and this in turn could not happen until the Turk was driven therefrom.

Nevertheless it is not completely freed from Gentile domination. The symbol of Turkish abomination, the Dome of the Rock, is still there. And it will be further "trodden down" when the Russian takes Constantinople, and wastes the land with the sword, even though he will be opposed by the Prince of princes, to be broken without hand.

Disturbing Frog-like Spirits

Following the drying up of the political Euphrates, John saw three frog-like spirits emerge. The effect of their croaking was to instil a belligerent spirit among the nations leading to war, and in order to do this they are seen emerging from the mouth of the dragon, the beast, and the false prophet.

Brother Thomas identifies the three frogs as the symbol of the Franks who were the forerunners of the French. What John saw, however, were spirits *like* frogs; that is, characteristics that can be identified with the Franks. For an example of the Frankish spirit we cannot have a better case than the French Revolution. This suggests the spirit of dissatisfaction, discontent, the rising of the masses in revolt against their rulers. The French Revolution opened up a new chapter in world history. Today it is governed by the will of the people, the demands of democracy,

socialism, communism. Brother Thomas wrote (*Eureka III*):

"The spirit of the ages is 'the spirit of life from the Deity that entered into the two unburied dead prophets' (Rev. 11:9-11) in 1789. This is a restless, revolutionary, progressive spirit, essentially hostile to the papacy, priestcraft, and all the governments that sustain them. This spirit was widely diffused among the people of Europe in 1848; but intensely active in France, Italy and Germany"

Brother Thomas saw a part fulfilment of the prophecy in the Crimean War (1853), the Italian War (1859), and the invasion of the Roman States (1867). Today, however, the restless, revolutionary spirit that stemmed from the French Revolution is in evidence throughout the world. Communism is in the ascendancy. Many countries have had their revolutions, men are rising against their rulers; agitation is common, as Christ predicted it would be (Luke 21:25-26); and this could flare up into international war, as *The Apocalypse* reveals it ultimately will.

But the prophecy requires that

frog-like spirits should emanate from three sources: the mouth of the Dragon, Constantinople; the mouth of the beast, Vienna; and the mouth of the false prophet, Rome. Kemal Ataturk's policy just after World War I was revolutionary, so also was Hitler's from Vienna, and Mussolini's from Rome. Thus, in recent years, the French spirit of revolution has issued from these capitals. But again, we suggest that these are only examples, and not the complete fulfilment. The prophecy must have a more direct fulfilment leading immediately to the war of God Almighty. From those three centres a warlike spirit will emerge, gathering all nations to battle. Russia will yet play a powerful part to that end. Already she influences eastern Europe and Italy, and ultimately will occupy Constantinople. That will be the signal for war, and the nations will be gathered together to Armageddon for that purpose.

—G.Holton (Eng.).

PNEUMATIC PHANTOMS

The Greek word *pneuma* comes from the Greek verbe *pneo*, to blow or breathe, and therefore signifies first, that energy or power which is breathed forth from the Creator and styled "Spirit," or that *which is breathed* (for Spirit itself is a word of Latin origin, signifying a breathing, from *spiro*, to breathe); second, breath, air, wind, life, mind, and all ideas arising out of these meanings. The word translated "Spirit" in Luke 24:39 ("a spirit hath not flesh and bones") is *pneuma* in most of the original MSS., but Griesbach says some copies have *phantasma*, which is the word in a corresponding passage in Mark 6:49: "they supposed they had seen a spirit (*phantasma*)," that is a phantom. It seems probable that Luke wrote *phantasma*. However, apparition or phantom is one of the meanings of *pneuma* — that which is windy, airy, nothing, an appearance. When the disciples saw Jesus, they supposed they saw an optical illusion, and not the real Jesus. Hence their astonishment, and his explanation.



Communication

(In which the Editor holds converse with readers near and far)

How To Use The Logos Calendar

"I have just received the lovely and informative calendar *Logos* has published. Surely there is a lesson, or an example, or a reflective piece of information in all forms of God's creation, whilst all, in some way or other, reveal some aspect of the glory of the Creator.

"Devoting the calendar to birds of the Bible was a splendid idea. One of the things I missed badly when my hearing became impaired was the sound of the birds, especially in the morning; and what a delight it was when I received a hearing aid, and once again listened in to their cheery conversations! We are enjoying the Scriptural connotations of the birds depicted on the calendar, and we are sure that the subject matter could be well used in a study class.

"I have enclosed my subscription to *Logos* as well as a little additional to help in this epoch of increasing costs. We hear much of the hunger problem, and truly it is great in many lands: but the famine of hearing the Word prevails in every land today. Nevertheless there is still time to increase the harvest, and therefore it is our responsibility to plant the seed. May the heavenly Father prosper your efforts. I

like the words of Paul in 2 Cor. 9:10: "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" — W.T. (USA).

(The Law of Moses placed the birds and animals of creation into categories of clean and unclean in order that discerning Israelites might be able to better recognise characteristics they should emulate and those they should avoid. In that regard, we have spent many hours of profitable study on Leviticus 11, pondering the reason why the various birds, animals and fish were categorised as they are. In that regard, we derived a tremendous amount of help from a book entitled "Animals of Bible Lands" by G. S. Candale, as well as a beautifully illustrated book entitled "Birds of Israel" by P. Arnold and W. Ferguson which assisted us in the compilation of the calendar. We might add that we produced the calendar in a hurry, and if the Lord will, and we produce another one for 1978, we would like to make it even more informative. We would appreciate receiving suggestions to that end..... Ed.)

Locality Of The Judgment Seat

"I am in complete agreement with your Editorial comment on the locality of the Judgment Seat. The ideas put forward by Bro. W.A. are not new. Bro. C. C. Walker opposed the same thing in *The Christadelphian* about fifty years ago.

"A careful reading of *Eureka*, vol. 2, p. 544 will prove most helpful. Bro. Thomas expounds upon the position of the Rainbow Angel (Rev. 10), and how it is acquired, and his comments are very much to the point. He believed that the things connected with the throne of glory, and the *bema* or Judgment Seat relate to different things, and if they are mixed together they cause confusion. Very often, as in Matt. 25, the most important event is stated first, and then the incidents leading up to it. Indeed, this is a principle frequently found in the prophets. We need beware of a too narrow division of prophecy, and, instead, take a broad view of the many statements predicting the development of the Yahweh Name previous to the entry into Jerusalem. As the Song expresses it: "Who is this that cometh up from the wilderness leaning upon her beloved?" (Song 8:5). The answer is the Bride of Christ." — A.F.M. (NZ).

Why Print Divergent Views?

"I cannot understand why you printed the article upon the Judgment Seat. Surely it is obvious that it will be set up in Sinai at the Lord's coming?" G.G. (SA)

(We are firmly of the belief that the Judgment Seat will be set up at Sinai, and believe that the evidence is conclusive that indicates this. As the same time, it does no harm to consider the reasons that cause others to differ from our conclusions: hence the appearance of the article. . Ed.)

No Specific Site

"In reference to the article *The Locality Of The Judgment Seat* I suggest a third possibility which seems to me more reasonable than either of the two suggestions: Sinai or Jerusalem.

"Firstly, it is Scripturally proven that 'we shall all appear before the Judgment Seat of Christ to give account of ourselves, and to receive in the body for those things we have done whether good or evil,' and to be 'rewarded as our works have been.'

"Nevertheless, I believe, that Deut. 33:2-3 relates to the assembly of the children of Israel, the called out of Egypt, separated unto Yahweh to be a special people unto Him, and that Moses reminds the people (the saints) of the mighty acts of Yahweh as He led them by the angel through the wilderness, and, overthrowing their enemies, established them in the Land of Promise.

"I believe, therefore, that it has nothing to do with a gathering of saints

over 3000 years later. Indeed I think it is presumption on any one's part to state a case without proof given by Yahweh, as to the place He will on the day appointed bring judgment to those responsible to it. Psalm 68:7 and Hab. 3:1-3 are also mere presumptions based on a long-held idea, and comprise records of past events as the words suggest.

"Let me then suggest the third alternative. Just as 'no man knows the day or the hour of the coming of the Lord,' which Yahweh alone knows, so, too, I believe He has not revealed unto men the place of judgment. Nevertheless, the Word does provide some clues. In his article *A Crescendo Of Praise*, Brother B. Philp makes reference to the mighty angelic host which, he states, could be in excess of 100,000,000. At present the angels are 'ministering spirits sent forth to minister unto those who are heirs of salvation.' They are subject to Christ to whom God has put in subjection all things, granting him 'all power in heaven and in earth.' As Christ will be the Judge, and as the angel sent to John on Patmos was able to speak in his name, saying 'I am he that was dead and behold I am alive for evermore,' is it not logical and Scriptural to assume that 'when the Lord comes in great power and glory and all the holy angels with him, and he shall send them to the four corners of the earth to gather his elect' that they will act for Christ as his judgment seat, and

that, as a result, the Judgment Seat could be *anywhere the angels sent by Christ appear?* Could not the angel speak for Christ then, as the angel sent to John did? Then having gathered his elect who shall ever be with the Lord (1 Thess. 4:16) the elect could be conveyed to Christ in Jerusalem, from whence the Law shall go forth to all the world (Isa. 2:3). As the Mosaic Law went forth from Sinai; the Law of the Kingdom will go forth from Jerusalem. This seems to me to be a third possibility which has Scripture to support it. I hope these thoughts may be helpful to the consideration of the subject. Yours awaiting the judgment seat of Christ in hope and yet with fear — L.E. (NSW).

(Thank you for your letter which adds interest to the discussion. However, the Scriptures definitely indicate a specific place for the Judgment Seat to be set up. Matthew 25 speaks of the great assize, with two large groups on either side of the Lord: one accepted, the other rejected. Therefore, they will have to be called together for that purpose. Paul teaches that at the coming of the Lord "we shall be gathered together unto him" (2 Thess. 2:1). The Psalmist, referring to the coming judgment, states: "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice" (Ps. 50:5). The reference you cite (2 Cor. 5:10), "We must all appear before the Judgment Seat of Christ," does not indicate a specific place for the Judgment Seat to be set up.)

ment Seat of Christ," implies a communal gathering, for the word "appear" is "phaneroo" and denotes to be publicly revealed for what we are!

These references, and others, clearly show that there is a specific site for the Judgment Seat, and that the responsible are gathered together to it.

Coming to the references to which you refer, and which are cited to prove Sinai to be the place of judgment, please give further consideration to them. Certainly Deut. 33 is based upon an historic event: the calling of Israel out of Egypt to an inheritance in the land of promise, but most certainly the expressions of Moses do not relate to the generation that did so under him. Notice first, that the whole chapter comprises "the blessing wherewith Moses the man of God blessed the children of Israel" (v. 1), therefore, like the blessing of Jacob on an earlier occasion, it is prophetic in its significance, and not historic. When have such words as you find in vv. 13-17 been fulfilled? When has Zebulun called the people unto the mountain to offer sacrifices of righteousness (v. 19)? When has Gad "executed the justice of Yahweh, and His judgments with Israel (v. 21)? When has "Israel dwelt in safety alone," and when has the nation trodden upon "the high places" of its enemies (vv. 28-29)? None of these prophecies have yet been fulfilled. In the early verses of the blessing, it is said of those whom Yahweh led from Sinai that "He loved the people" for they "received of His words" (v. 3). Was that true of the

generation that came out of Egypt? By no means. God was angry with them, as Paul clearly shows in Hebrews 3. He writes that He was "grieved with them," and declared "they shall not enter into My rest."

Therefore, the blessings of Moses were not fulfilled in the generation that came out of Egypt, so that they remain yet to be fulfilled. When and how shall that be done? If Christ is to come from Sinai, he first must go there.

Nor can Psalm 68:17 be set aside as unrelated to the future. The relevant portion is rendered by "The Companion Bible" and others as: "Yahweh among them (i.e. the chariots of Elohim) hath moved from Sinai unto His sanctuary." When did "the chariot of God (Elohim)" do that? It has never yet happened except in type. The subject of the verse, "the Lord," or "Yahweh" (see C.B.) is the "Thou" of the next verse. And who is that? Paul being witness, it is Christ, for he quotes this very verse and applies it to the Lord (Eph. 4:8). Hence Psalm 68 is prophetic of the work of Christ. The Lord is yet, as the manifestation of Yahweh, to move from Sinai to the sanctuary in Jerusalem in the midst of the "chariots of Elohim" — the saints then made "equal unto the angels."

Nor can Habakkuk be set aside by claiming it is historical and not prophetic. It is part of the vision of the prophet of future glory. When has the chapter been fulfilled? At no stage, except as a foreshadowing. Moreover, the Hebrew is

couched in the future tense as the RV shows. The statement: "God came from Teman," should be rendered: "The Mighty One shall come in from Teman." In that regard, we suggest that you read what Brother Thomas has to say upon the verse as contained in "Eureka," or consult our notes on Habakkuk in the book: "Upon The Watchtower." We appreciate your letter and comments, and trust that you might find our answer also helpful.....Ed.)

Excommunication

"I would be thankful for an article on what constitutes excommunication. If an ecclesia refuses the emblems to one from an ecclesia not in fellowship, does that mean that it does not accept the baptism of the visitor as valid? If not, on what grounds would be the refusal of the emblems?" —C.R. (USA)

(The refusal of emblems to an individual does not necessarily mean that an ecclesia does not view the baptism of the visitor as valid, but rather that it believes that the one concerned has placed himself in such relationship to the accepted teaching or practise of the ecclesia as to warrant this action. For example, if one married out of the truth, he or she would be refused the emblems until acknowledgment was made that the law of Christ had been broken by so doing, when the person concerned would be accepted back into the community. Thus the validity of one's baptism in such a case is not called in question. If an ecclesia departed from the teaching of the one faith,

action would be taken against the members of that community, even though they individually may be sound in the faith, because, remaining in a community which has abandoned an essential doctrine, they demonstrate that they do not believe that the doctrine is vital. However, that was not the state of things into which they were baptised, and on acknowledging their error they would be accepted in fellowship again. This procedure is in accordance with Apostolic teaching. In 1 Cor. 5:1-5, Paul calls upon the ecclesia at Corinth to excommunicate a member who was guilty of gross immorality. This was done, and the brother so disciplined responded so correctly that the Apostle recommended that he be received again in fellowship (2 Cor. 2:6-7). Though previously excommunicated, this did not imply his baptism was not valid. It is very difficult to give a general answer to a question that has so many aspects to it as yours...Ed.).

Waiting And Watching

"We are truly living in the days when the signs about us stir our hearts and minds to the realisation that Christ is at the door, and that there is little time left for our preparing to meet him. We do pray that when he comes, he will find us busy in his vineyard, preparing ourselves to meet him, as we show our light to those about us, and sow the seed on ground that it may bear fruit. The time is short, the days are evil, so it behoves us to redeem the

time. My sisterly love to those of like precious faith."—J.N. (Vic.).

(Paul exhorts us to "redeem the time for the days are evil" — Eph. 5:16; Col. 4:5. The word he used signifies "to buy up," and "to set free," thus to rescue or recover from waste. Many people are bored with life today, and this is reflected in their wasteful attitude to time, and their aimless wandering from day to day. You see them lounging in the streets, or sprawled out on public seats. Let young people in the Truth learn to use time effectively in the service of Christ (Ecc. 12:1). Let them set themselves objectives in life and pursue them diligently. Time comes when one regrets many wasted opportunities, many things that could have been done but were neglected. If I were to live my life again — which I most certainly would not want to do! — there are things to which I would apply myself, but it is now too late. One thing I did, however. As a young boy of 15, I determined to know what the Bible was all about; and I have never regretted that decision. It has made my life happier and richer, and enabled me to look with hope to the future. Perhaps if I were creating time, I would put more hours into the day, and more days into the week — but then I would probably have spoiled time for everybody, including myself!...Ed.).

Out Of A Heap Of Rubbish

"I found the enclosed list of titles in a pile of discarded rubbish I was

looking through. Though the person who owned it did not appear to have been too interested in it, I would be pleased if you would send me a copy of each of the titles mentioned. Please find \$1 enclosed to cover the expense involved" — C.S. (NZ).

(The above was a letter received from a friend. It shows that a leaflet discarded is not always lost. Baptisms have resulted from literature that has been thrown in the gutter. Let us sow besides all waters...Ed.).

Antichrist!

"I have enclosed an advertisement for a book on Bible prophecy that claims that President Carter will soon meet Mr. Antichrist. What do you think about this?" — (USA).

(The advertisement reads: "Read the book, 'Jimmy Carter The President.' He will meet Mr. 666 (Antichrist) soon! How will President Carter handle the coming oil embargo? How will he handle the personal Antichrist when he meets him soon? This President will be the most important one USA has ever had: he will meet Mr. 666!" The doctrine of the coming manifestation of the Antichrist as a ruler in Jerusalem who will claim to be the Messiah, is sweeping the States today, and from thence is penetrating into many Protestant churches elsewhere. It is a very dangerous and seductive form of prophetic error, and we have lectured on the theme. We are contemplating issuing a booklet rebutting the theory. Ed.).

gog



The following poem is taken from *The Christadelphian* for 1885. Having read Bro. Ullman's article in a recent *Logos*, I feel that the poem is a good summary. (J.H.).

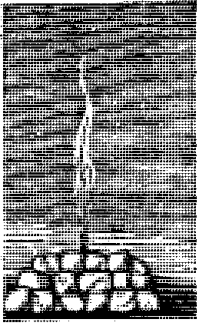
*The "King of the North" like Assyria of old
Will come down like a wolf on the sheep in the fold
The people at rest from the nations made free,
As they peacefully rest by the deep Galilee.
"The mountains of Israel have been always waste,"
But they "dwell safely" in them, hither come without haste
He hath promised to "feed them" in green pastures to lie,
In the land of their fathers, the still waters by.*

*But see, there, a host like a dark cloud appears,
"Horse and horsemen" in armour with bucklers and spears;
Like the bright flash of lightning, the fire from the gun,
Like the deep boom of thunder, the fight has begun.
Mighty army of nations from North, East, and West,
Bent on evil and spoil of the people at rest
Dwelling safely in hamlet, and vineyard, and town,
Till thou like a scourge from the north parts come down.*

*But thou, mighty Gog, great in people and race;
The "Lord God with fury come up in His face."
With power Almighty bids firm earth to shake,
Lofty mountains throws down and all nature to quake.
Ah! behold what a sight, see that dark gathered host,
The bright shields and gay banners that were their vain boast!
How slight to protect them from hail stones and fire,
For the Lord hath come forth in the pomp of His ire.*

*Ah! proud Prince! great colossus! what now is the fate
Of thy legions, base minions who find all too late —
That to strive with the Maker of earth, sun and air,
Is to tempt the destruction all sinners must share.
In the mountains of Israel thy bands are laid low,
"One sixth" only left thee to northland to go,
And the Lord in His mercy and wisdom will show
To the heathen of nations, He reigns now below.*

ORIANA.



STAGES IN THE WORK OF REDEMPTION

“Angel, or beast, or un-Adamic man, could not ‘die for us,’ because the dying was not to be a punishment of the innocent in the room of the guilty, but an establishing of the Divine supremacy in righteousness as the basis of favour in forgiveness in the cause of all such as see, and believe, and submit. The idea may be subtle, but not invisible to spiritual discernment. If only few understand it, it is because the majority judge of it as a transaction between man and man, instead of the high etiquette of Heaven in receiving sinners unto life eternal” (Brother Roberts in “The Law of Moses”).

What Needs Forgiveness?

Brethren sometimes speak or write as though mankind needs forgiveness for sin’s flesh, or as though the guilt of Adam’s transgression rests upon his descendants, and, therefore, they are in a state of alienation from God because of their nature. The Bible does not speak in that way. It shows that men are alienated from God through ignorance, or through wicked works (Eph. 4:18), and it is because of these that they need enlightenment or forgiveness.

Nevertheless, our nature stands as a barrier to eternal life, and will bring us ultimately to the grave there to remain forever, unless brought into a relationship to God’s way of redemption.

Moreover, our nature is a barrier to us rendering perfect obedience to God, even when drawn to Him by the truth. This is because, as a consequence of transgression in the beginning, a bias towards sin was developed in the flesh, which will inevitably produce its fruit in us. There was not so much a change of nature in man, as a change of condition. The flesh was no longer “very good” (Gen. 1:31), no longer “in healthy being,” as Bro. Thomas expresses it in *Eureka*. The bias in the flesh that leads to sin, had become active in man, and now needs to be restrained, disciplined, quelled, otherwise it will inevitably produce its fruit in us. Listen to the words of the Lord:

“He saith unto them, Are ye so

without understanding also?That which cometh out of man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:18-23).

That is the state of the flesh, unilluminated by God. Therefore, of itself, it is not "good," but "goodness" must be put into it. This goodness stems from the Truth which, taking possession of a man's mind, brings to light a new way of thinking contrary to that of the flesh:

"For the thinking of the flesh is death; but the thinking of the spirit is life and peace. Because the thinking of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:6-7 mg.).

The Lord thus taught that the wickedness of the world stems from the flesh, and that his followers must learn to rise above it, so as to discipline and conquer its natural tendency to sin.

How can they do that?

By figuratively following the Lord who has led the way. As an element in his own redemption, he offered himself as a sacrifice. We also are called upon to "present our bodies as living sacrifices" unto God (Rom. 12:1). The difference, however, is this: his sacrifice was perfect, whereas ours, because of personal transgression, is not so. There would be "no profit in our blood" (Ps. 30:9), if we would die on behalf of others, or ourselves. Nevertheless, his sacrifice, being representative and not substitutionary reveals what is required of us. We are thus

called upon to "mortify (put to death) the deeds of the body" (Rom. 8:13), to "crucify the flesh with the affections and lusts" (Gal. 5:24).

In other words, to limit the expression of the flesh to that which the law of God permits. We must learn that life is only possible through death.

Unfortunately, the flesh is still strong, and through weakness we fail to measure up to the standard set by Christ.

It is here where the mercy of God is extended, for after revealing flesh for what it is, He, through Christ, is prepared to forgive us our shortcomings by acknowledgment of the principles set forth in Romans 3:20-26. Therefore, though we do not need forgiveness for the flesh; we do need it for the sins of the flesh. Brother Thomas wrote that our nature "is a misfortune, not a crime," and God imputes no guilt to us because of this misfortune. Our nature is a fact, not a fault, and Yahweh as the great Physician, has provided the means by which we may be cured from the dreadful malady of mortality which we have inherited.

The Destiny Of Sin's Flesh

The bias in the flesh to please itself rather than God is styled "sin in the flesh," because it was developed through sin, and is the root cause of sin. Sin in the flesh cannot be atoned for, reconciled to God, or redeemed, though its possessors may be. It must be "mortified," "put to death," "crucified," and the nature "changed" (1 Cor. 15:51), by the individual being clothed upon by

his "house from heaven" defined by Paul as "mortality being swallowed up of life" (2 Cor. 5:4).

The work of God in Christ is to destroy this principle of evil, or *diabolos*, in the nature of those who will be styled the Redeemed. When this has been done for them, as it was done for the Lord Jesus Christ, 1900 years ago, they will be free from the devil and from the dominion of death, and consequently saved with a great and glorious salvation.

There are three stages in this redemption, as there were three stages of decline in the human pair at the beginning. The stages are mental, moral, and physical. Eve first accepted the doctrine of the serpent, then acted upon it, and finally suffered the effect of it. We must retrace that course if we would find true redemption: we must go through the process of a mental, moral and physical "cleansing." The first is done by acknowledging the truth, the second by applying the truth, the third by reaping the rewards of the truth. Christ told the Apostles that they were "clean through the word" spoken unto them (John 15:3). The cleansing was a mental one, for, at that stage, they were still morally unclean (cp. Luke 22:24). When that word was put into practise, they were morally changed, in preparation for the physical change to take place at the Lord's return.

Thus redemption for us is in three stages: firstly, a change of mind, then of character, finally of nature. Christ needed no change of character, he needed

no forgiveness of sins committed, but he did need a change of nature. And because of that he was involved in the effects of his own offering. Because he submitted to this, "God highly exalted him" by a resurrection to glory (Phil. 2:9); therefore it is written of him that "the God of peace, brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20), which, of course, was his own blood.

It was his perfect character, however, that made his offering efficacious. Because of that Yahweh "did not suffer His holy one to see corruption" (Acts 2:27), nor was it possible (the justice of God being what it is) for "the pains of death" to be "holden" of such a one. The Lord's nature brought him to the grave, his righteous character brought him out of it, and both death and resurrection are essential to our salvation (Rom. 4:24-25). In nature, the Lord represented man; in character, he represented the Father. Therefore, he constitutes a link between heaven and earth: "a mediator between God and man." This is not always appreciated by those who fail to comprehend the significance of his offering, and the atonement. Some see him only as man, and therefore only representing man, and because of this distorted viewpoint, mistakenly believe that it is possible (by application of the word and by prayer) for any son of Adam to attain unto the same perfection that we observe in him. They fail to comprehend that there was in

Christ something that no other human being can claim, for Paul declares: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19), "God was manifested in the flesh" (1 Tim. 3:16), whilst John adds his witness: "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

Concerning what Paul calls "sin's flesh," Brother Thomas has remarked in *Phanerosis* p. 35.

"The Old Man of Sin's Flesh, who is the Devil, cannot be converted. His destiny is destruction; for this purpose was the Son of God manifested that he might destroy the works of the Devil, or the works of the flesh, which are the same things; and forasmuch also as the children (of his Father) are partakers of flesh and blood, he (the Son) himself, likewise, took part of the same that through death he might destroy him that had the power of death, that is, the Devil" (1 John 3:8; Heb. 2:14). Hence the Old Man of the Flesh and his deeds (i.e. the thinking of the flesh unilluminated by the Word...Ed.) are doomed to extirpation from the earth at the hands of Jesus and his brethren. The Devil and all his superstitions of temple, synagogue, and church, whether dissentient or established, are all to be destroyed. Clergymen and Rabbis, philosophers and fools, will not indeed 'go to the devil,' but far better will vanish with him from the earth, which will remain emancipated and blessed for the 'meek' whose heritage it is.

"Here, then, is a New Man created by the Spirit, who is the rival and deadly enemy of the Old Man, generated of blood, of the will of the flesh, and of the will of man. The germ of the New Man is the ideas of God. These ideas are aggregated in what Peter terms 'the knowledge of God and of Jesus our Lord.' If A.B. have this knowledge in him, God's seed is in him: 'The Word of the Kingdom' is there; he knows the True One, and his knowledge leads him into the True One — in His Son Jesus the Anointed; and he comes to know that 'this is the true God, and the life of the Aion'."

To this we add the words of Brother Roberts:

"Salvation is a process that commences with the belief of the truth but is by no means completed thereby; it requires a life-time for its scope, and untiring diligence for its accomplishment."

Summary

Christ has revealed the way, and in doing so has declared: "I am the way, the truth, and the life." In giving himself for the needs of humanity, he benefited from his own offering, for he, too, was in need of redemption from the nature he possessed. God appointed sacrifice as the means of the accomplishment of this: the sacrifice of himself, the sacrifice of flesh. Christ on the cross was really only a dramatisation of Christ in his earthly ministry. He was first a "living sacrifice," and then permitted the flesh to be physically put to death upon the cross. Already, by the strength he derived from the Father, he had put to death the flesh in life, and now, as a demonstration of the righteousness of God, he did so literally upon the cross.

Christ's offering reveals that the flesh cannot effect its own salvation, and that the only way to life is through death. The Law of Moses as well as the Law of Grace taught that principle. It was impossible for the Lord to keep the Law of Moses perfectly without dying, for he figuratively had to put to death the flesh to do so, and was he not the antitype of the very sacrifices that had to be offered "according to the Law?" How then was it possible for him to obey the Law perfectly, without enacting the

very part that that Law revealed in type he must accomplish? Christ did not "suffer the punishment due to sin," as is sometimes alleged, nor did he die that we might obtain forgiveness for sin's flesh, as others have said. He died that a way of redemption might be opened for humanity as a whole through a change of nature; and in order that the sins men commit might find forgive-

ness in their acknowledgment of the principles involved. In benefiting himself from his offering justice was done, and in extending forgiveness to man who acknowledged the principles of the atonement, justice was blended with mercy. Thus through divine grace man is able to rise to heights absolutely impossible outside of Christ. Thanks be to God for His unspeakable gift!

Women Of The Bible

DORCAS

HER DRESSMAKING MADE HER FAMOUS

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. And it came to pass that she was sick and died. . . and all the widows stood by Peter weeping, and shewing the coats and garments which Dorcas made, while she was with them" (Acts 9:36-39).

Her Good Works

Dorcas is among the best known women of the Bible. As soon as her name is mentioned, it brings to mind the picture of a gentle, industrious woman, busily plying her needle for the benefit of others. In consequence, the "Dorcas Class" is a

wellknown institution among us.

The short, yet meaningful record of her appears in Acts 9:34-41. She lived in Joppa, and was named Tabitha, the Jewish version of the Greek Dorcas, meaning "a roe, or gazelle." It is a beautiful name, for the gazelle is a graceful animal.*

* The gazelle is noted for its beautiful form, its graceful movements, its surefootedness, its gentleness, and for its soft but brilliant eyes. It is used in Scripture as an illustration of feminine loveliness. Whether Dorcas was beautiful in appearance, we are not told, but it is certain that she was beautiful in character and personality. Beauty of face is only skin deep, and can camouflage a weak character or a designing mind. But beauty of character, and of personality, the beauty of eyes that light up in comprehension of the truth, or

This twofold mention of her name implies that she was an Hellenistic Jewess: an expression used of Jews who adopted the Greek language, as well as a measure of Greek customs and culture. As a Jewess, Dorcas had knowledge of the true God, and she accepted Jesus as Messiah when the Gospel was preached throughout the land after Pentecost.

The RSV renders "almsdeeds" as "acts of charity," or love. However, *almsdeeds* is really a more expressive word, particularly in view of the significance of the Greek term, for it signifies "works of mercy based on pity or compassion." Dorcas, therefore, was a thoughtful woman, moved by compassion or pity for others. Upon believing the Truth she had turned from Judaism and Greek Gentilism, and having experienced the grace of God in the forgiveness of sins through baptism and the hope of redemption, now, in gratitude sought to become the channel of helpful love to those within the Ecclesia who were in need. She thus gave practical expression to her love of God.

She did not wait for any great or prominent work to come her way and so provide her with

opportunity to do this, but sought out, in an unobtrusive way, a humble service of practical help, that at the time was largely unknown. Evidently having the means to do so, she made clothes for the poor widows in the Ecclesia. In an age before the welfare state, when there was no special security system providing means for the aged and the widowed, and when there was not an abundance of ready-made clothing available as it is today, the garments of Dorcas provided a most welcome relief to those in need, and were greatly appreciated by them.

Her Compelling Character

But her actions went beyond the mere clothing of the poor. The record states that at her death *all* the widows stood *weeping* (v. 39). We cannot genuinely weep for a person unless we have developed a great love for such a one, and on this occasion "all the *widows* wept." The gentle, industrious Dorcas had engendered tender, communal feelings of love in those women, illustrative of the love and genuine concern that Dorcas must have shown to them herself! At her death, they felt a real loss; they were bereft of a

through genuine love of others, is far more appealing, and will hold their affection more permanently than beauty of form or of face. It is possible to dress up a post to look beautiful! And sometimes a beautiful woman is as dull as a post! If a woman finds it necessary to depend upon either beauty or clothing to make a favorable impression on others, the fact shows that she realizes her lack of those personal and spiritual qualities that make for a virile and compelling Christlike character, and, therefore, true and lasting beauty. Beauty of face fades, dependence on dress alone to appeal, leads to frustration, but kindly deeds of love, and a character that reflects Christ is above all competition, and will never fade: it will be retained in Yahweh's Book of Life even though death may claim it for a time. The eyes of Dorcas saw the needs of others, and her hands ministered to their requirements; for both her eyes and hands were motivated by the "hidden man of her heart," which was Christ her Lord.

sister who had sympathised with their problems, and had gone out of her way to assist them. This shows that the works of Dorcas were based on mercy and compassion for those in need in the Ecclesia.

It is significant, that the record in Acts is silent about relatives and friends weeping at her deathbed. This would suggest that she had no relations in the truth. The record only mentions the weeping widows; and the fact that they did so is an indication of the selfless, loving characteristics of Dorcas.

James reminds us that we are called to be "doers of the word, and not hearers only" (James 1:22-25). We must look into the law of liberty, the Gospel, constantly, as into a glass, searching diligently to see what manner of persons we are, in order that we may conform thereto. As doers of the Word, we need to question our motives constantly, ascertaining the genuine reason for our actions. We need to be motivated by Christ, and not merely by desire to be kept busily occupied.

Dorcas knew that salvation was by grace, and she had benefited through the sacrifice of Christ. Like the Cherubim in the Most Holy, she gazed upon the blood-spattered mercy seat, and pondered the meaning of Christ's sacrifice. She probably did this during the many hours she plied her needle making the widow's garments. She came to realise that as he had sacrificed for her, she was called upon to sacrifice for others; and in doing so she sought to identify herself with his

offering by her actions. She devoted her time, energy and resources to His service, using her natural talents in a way she believed he would approve. In a sense, she poured out her blood (life) to the needs of others.

Her Resurrection And Example

Recognising the failings of human nature, Dorcas understood her own great need of the mercy of Yahweh and His Christ. And as a testimony to all those who had come to recognise her acts of faith, she was raised from the dead by Peter. It was a witness to the widows, and to others, of the value of a life of self-sacrifice; it revealed that the Gospel is greater than the garments that Dorcas made; it demonstrated that those who follow the example of Dorcas in her understanding and her actions of love, will likewise be saved out of death.

The example is there for us to follow. Our comprehension of the truth must be followed by wholehearted, self-sacrificing service, based on mercy and compassion. That, indeed, is an understanding of the atonement in action. Whether we make clothes for others in need, bring up our families in the nurture of the truth, extend hospitality to those who are lonely, visit the spiritually or physically sick, guide others to an understanding of the word, let it be done in the spirit of Dorcas, as a service of love to Christ, designed to win the approval of that exalted one whose sisters we are, the Lord Jesus Christ.

I.Dyer (NSW)

GOD IS LIGHT AND IN HIM IS NO DARKNESS AT ALL (1 John 1:5)

“Dwelling in the light which no man can approach unto.” “The Father of lights...” “Holy and reverend is His Name.” He is unsearchable, supreme in power, glory and greatness.

David Hume pointed out two centuries ago, that the gap between the small agitation in the brain which man calls thought, and the measureless intelligence which belongs to God is so enormous, that what one concludes about the other has little real significance, were it not for the vital Christian fact that Christ and the Scriptures reveal Yahweh in terms understandable to man.

God was in Christ reconciling the world unto Himself (2 Cor. 5:19).

The believer learns to know God by knowing Christ and to know Christ is to understand and believe His teaching and to become transformed to His sacred image. He reflected the light and truth that came from His Father. He said, “I am the light of the world.” He expects us to shine as lights in a crooked and perverse generation such as exists today.

We read in *Elpis Israel* (p. 40):

In Jesus then, raised from the dead, incorruptible, and clothed with brightness as when he was transfigured upon the Holy Mount, we behold the image and likeness of the invisible God. When we contemplate him by faith as we shall hereafter by sight, we see a mirror from which the glory of Yahweh is reflected in intellectual, moral and physical grandeur. He that would know God must behold Him in Christ. As Christ said, He that hath seen me hath seen the Father.

So we read in John 1:5: “The light shone in darkness and the darkness comprehended it not.” The majority still do not comprehend it.

Isaiah likened this darkness, or spiritual ignorance, to the literal darkness of Egypt. It is a darkness that can be felt, and which obscures the light of God’s truth. And “men love darkness rather than light because their deeds are evil.”

The sun of righteousness is the orb of everlasting day and the darkness and ignorance of sin ends in a starless night for which there is no dawn. As C. C. Walker writes in *The Ministry Of The Prophets*:—

Zion’s sun no more to go down is Christ; and her moon no more to be withdrawn, is her royal priesthood under him, and whose light is derived from him. Both he and they together are the manifestation of the Father, as it is written “Yahweh shall be thine everlasting light, and the days of thy mourning shall be ended.”

These are they, who being all righteous shall inherit the land for ever, the branch of Yahweh’s planting, the work of His hands that He may be glorified. Under their dominion the inhabitants of the world will learn righteousness and spiritual darkness will finally be removed from the earth.

A.F.M. (N.Z.)

Psalm 18



THE STORM BREAKS

The death and resurrection of the Lord were accompanied by amazing phenomenons of nature. The light of the sun was darkened at noonday; earthquake tore asunder the veil of the Temple, thus affecting the celebration of the Jewish Passover that year; and again, later, earthquake rolled away the stone from the tomb. These physical manifestations of divine anger, foreshadowed the political earthquake and storm referred to by Peter on the Day of Pentecost, that brought the Jewish State to an end (see Acts 2:19-20). This was foreshadowed in an experience of David's, that caused him to write prophetically of it in this Psalm.

The Wonders That Accompanied Christ's Resurrection — vv. 12-18

Yahweh did not look with indifference upon the suffering of the Messiah (whether David or Christ), but moved against those who dared thus "touch His anointed." The death and resurrection of the Lord were accompanied by darkness, earthquake, and finally, by the dissolution of the Jewish State — political earthquake and storm.

VERSE 12

"At the brightness that was before him his thick clouds passed"—See the variation from this line as expressed in 2 Samuel 22:13. Delitzsch renders the Psalm: From the brightness before Him there pass through His thick clouds hailstones and coals of fire. In other words, the storm breaks, discharging itself in thunder, hail and lightning. These are manifestations of divine wrath, and were exhibited at the crucifixion of the Lord by the darkness that covered the earth as predicted by Micah (Ch 3:6), and the earthquake which split the Temple.

"Hail stones and coals of fire"—The latter expression denotes lightning: a manifestation of spirit-power. Whether a storm of hail hit Jerusalem at the time of

the crucifixion, we are not told, but it would have been appropriate. Certainly Yahweh's anger was manifested against His people.

VERSE 13

"Yahweh also thundered in the heavens"—This, too, could have been the case at the crucifixion.

"And the Highest gave His voice"—On an earlier occasion, when the Voice spake from heaven, some misinterpreted it as thunder (John 12:29).

"Hail stones and coals of fire"—cp. v. 12.

VERSE 14

"Yea He sent out His arrows, and scattered them"—Forked lightning are the arrows of Yahweh. Cp. Ps. 77:17.

"And He shot out lightnings, and discomfited them"—The RV has lightnings manifold referring to the extent of the storm.

VERSE 15

"Then the channels of water were seen"—The account in 2 Samuel 22:16 gives "waters" as sea. The earthquake caused tidal waves so that the very beds

of sea and rivers were revealed. This is reminiscent of the Exodus (see Exod. 15:8). It is significant that the offering of the Lord is described in the very same terms, for the word "decease" (Luke 9:31) is *exodos* in Greek.

"**And the foundations of the world were discovered**"—The RV has *were laid bare*. This was by earthquake. Literal earthquake tore open tombs at the crucifixion of the Lord; and political earthquake brought guilty Judea to an end.

"**At Thy rebuke, O Yahweh**"—These were manifestation of divine anger at the wickedness of Jewry (Acts 2:23).

"**At the blast of the breath of Thy nostrils**"—An expression indicating the extreme indignation of Yahweh, as though, in anger, He was breathing heavily. "Breath" is *ruach*, elsewhere rendered "spirit."

VERSE 16

"**He sent from above, He took me**"—There were angels sent to minister unto the Lord both before and after his death. They strengthened him to endure the trials that came upon him, and ultimately supervised his resurrection.

"**He drew me out of many waters**"—The word is found elsewhere only in the repeat of this Psalm in 2 Samuel 23, and in Exod. 2:10 in reference to Moses. Moses was drawn out of water to deliver Yahweh's people, and Christ was delivered from death for the same purpose. For the use of "great waters" as emblematic of danger, see Ps. 32:6; 66:12; 69:2-3. Christ referred to his impending crucifixion as "a baptism" (Luke 12:50), from which, of course, he safely emerged.

VERSE 17

"**He delivered me from my strong enemy**"—David's strong enemy was Saul; but Christ's strong enemy was the *diabolos* (Heb. 2:14), which dominated the leaders of Jewry in his day.

"**And from them that hated me**"—The leaders, dominated by the *diabolos*, "hated him without a cause" (John 15:25).

"**For they were too strong for me**"—Christ conquered with the aid of his Father, without Whose help, the flesh would have been too powerful (2 Cor. 5:19; John 16:32).

VERSE 18

"**They prevented me in the day of my calamity**"—The RV renders this as *They came upon me*. This relates to the capture of Christ in the Garden of Gethsemane.

"**But Yahweh was my stay**"—In every circumstances the Lord leaned upon Yahweh, and not in vain.

The Divine Approval Of The Son — vv. 19-24.

The perfect obedience of the Son ensured his resurrection to life eternal.

VERSE 19

"**He brought me forth also in a large place**"—A "large place" is one free of the restrictions previously endured. As far as the Lord is concerned, the expression relates to his resurrection and glorification.

"**He delivered me because He delighted in me**"—The perfect obedience of the Son ensured his resurrection to life eternal. The justness of Yahweh would not permit that the grave should have domination over him. Peter declared: "It was not possible that he should be holden of it" (Acts 2:24). He was "obedient unto the death of the cross," wrote Paul, "Therefore God also hath exalted him, and given him a name which is above every name." Justice and mercy are beautifully and skilfully interwoven in the atonement effected through the offering of the Lord.

VERSE 20

"**Yahweh rewarded me according to my righteousness**"—This was the basis upon which Yahweh dealt with both David and Christ, and upon which He will deal with all the Redeemed. The Hebrew *gamal* rendered "rewarded," actually means to *treat with*. God treats with all accordingly to their treatment of His way of salvation. David found mercy in a time of need because he had manifested mercy to Saul when he had him in his power.

"**According to the cleanness of my hands hath He recompensed me**"—The Lord's hands were clean, for he always fulfilled the will of his Father; our hands can be cleansed by the forgiveness of those shortcomings of which we are guilty.

VERSE 21

"**For I have kept the ways of Yahweh**"—Even in his sin, David did

this, for he sought the covering of Yahweh (Ps. 32:1).

“And have not wickedly departed from my God”—This Psalm was composed before the great sin of David; but the expression is applicable to the Lord throughout his life. Note how that “sin” is described as a “separation” from Yahweh — “departing” from Him. Notice the same language used for sin in Heb. 3:12.

VERSE 22

“For all His judgments were before me”—The commandments of Yahweh were ever before the minds of both David and Christ; and became the ruling motivation of their characters: in David imperfectly; in Christ completely.

“And I did not put away His statutes from me”—The statutes of Yahweh were ever present to the mind of both David and Christ, even when the former sinned.

VERSE 23

“I was also upright before Him”—The margin alters this to *with Him*. The

relationship of the Psalmist with his God was in sincerity and truth; there was no hypocrisy present.

“And I kept myself from mine iniquity”—The Psalmist (whether David or Christ) claims to have carefully supervised his life so that he might not transgress before Yahweh. As noted previously, the Psalm was evidently composed before the fall of David. It is completely true of Christ in every sense. In that regard, his “iniquity” relates to the bias of the flesh which the Lord ever kept in check.

VERSE 24

“Therefore hath Yahweh recompensed me according to my righteousness”—See v. 20.

“According to the cleanness of my hands in his eyesight”—Hands are representative of actions, as feet are of walk. Christ performed the will of the Father in all things: “Not my will but Thine be done,” was the guiding principle of his life.

HPM



EARTHQUAKE: FROM MOSCOW TO ROME!

By some such headlines as the above, the world was told of the disastrous earthquake that devastated Rumania, the tremors of which were felt from Moscow to Rome. To link two such significant cities of destiny in such a news-item surely must cause the hearts of all Christadelphians to throb a little quicker. The return of Christ will be accompanied by seismic upheavals of an unprecedented extent. All nations will be effected by them, when Yahweh shall arise “to shake terribly the earth” (Isa. 2:21). The first premonitions of this widespread disaster, will be the shaking of the earth which shall accompany the appearance of the Lord on the Mount of Olives (Zech.

14:4). The effect of this will be to terrorise the heterogenous forces of Gog, so that they will turn their weapons on one another in the panic to escape (Ezek. 38:19, 21). The earthquake, as it grows in intensity will split the Mount of Olives in two, and change the whole contour of the Promised Land (Zech. 14:4, 10). An earthquake of such magnitude will be felt throughout the earth; and will set off chain reactions in different parts. "Mountains shall be thrown down, steep places shall fall, and every wall shall fall to the ground" (Ezek. 38:20). Rome shall be devastated, and will be plunged into the abyss (Rev. 18), and all nations will be affected by the disaster. The earthquake will produce vast changes throughout the world. Waters shall flow in places previously desert; "upon every high mountain, and upon every high hill, rivers and streams of waters" shall be found "in the day of the great slaughter, when the towers fall" (Isa. 30:25). We are reminded of these things by the headlines of the press as referred to above. It would comprise an excellent exercise to search the prophetic scriptures for all references to the mighty earthquake of the future. The frequency by which they are occurring today witnesses that we are nearing Christ's return.

Violence

The convicted murderer, Garry Gilmore, who was executed at his own request, has become a "folk hero" due to the efforts of unscrupulous promoters hopeful of financial gain through the sale of "Garry Gilmore T-shirts" etc. A journalist, referring to the ghoulish business recounted Gilmore's past. At the age of 14 he began a career of crime which ranged from petty theft to rape. He took on homosexuality for "kicks." According to a Dr. Brown, "Gilmore killed two young fathers in cold blood and committed every other crime in the book. Most of the other inmates at the prison were relieved to see him dead."

Only in this age of violence, comparable to the days of Noah and Sodom could such a criminal be made into a "hero." This is an age when

"do-gooders" are despised (2 Tim. 3:3), and the wicked are held in high esteem" (Isa. 5:20). Such a state will not be permitted at the Lord's return. Wickedness will be revealed for what it is (Isa. 32:5-8) and will be ruthlessly suppressed to the edification of all (Isa. 65:20).

Carter & Communism

A comment on President Carter's recent experiences in world politics declares: "Plainly the Russians are disconcerted by the Carter style. Not only does this newcomer to world politics refuse to show a proper regard for the rules, he makes up his own rules as he goes along."

However, Mr. Carter's refusal to follow established diplomatic principles could have a similar reaction from

the Soviet. Indeed it could throw up into power a new style of Soviet leadership that could result in one arising who shall become a law unto himself. Gog shall do "according to his will." The diplomacy he will reveal to a startled world is clearly defined in Daniel 8:25; 11:40-45; Isa. 19:4.

Gog may appear as a "newcomer" to the world of diplomacy, but he will be more than matched by a "newcomer" who in turn will startle the world. The symbolic representation of this one is outlined in Isaiah 63:1-4. The question will be asked, "Who is this that cometh from Edom, with dyed garments from Bozrah?" And the answer will come: "I that speak righteousness, mighty to save." He comes with vengeance (v. 4) but also to extend mercy to those who will hear and heed. He will despise and set aside the rules of man, and yet will dispense justice in righteousness (Ps. 2:9-11). The violent he will overthrow with violence (Dan. 2:44; Jer. 25:33), but he will nurture and cherish those who are contrite in spirit (Isa. 26:20-21). He "turned the world upside down" as far as religion was concerned, 1900 years ago (Acts 17:6); he returns to complete the process, and to cause a political earthquake of such magnitude as to unseat all present rulers, and establish his own righteous reign (Rev. 16:18).

Archaeology

We were recently

& The Bible

forwarded a newspaper cutting from N.Z. outlining the discoveries of an Italian professor of Assyriology who believes that he has discovered clay tablets "more important than the dead sea scrolls" and which "support a great deal of the O.T. story." His discoveries were in Elba in northern Syria. Because of his discoveries, Professor Pettirate believes that Abraham came from a different Ur to that of the Ur of the Chaldees (Gen. 11:3). Apparently many of the tablets mention the names of the Patriarchs, and also refer to the destruction of Sodom and Gomorrah. It is significant that as the return of the Lord draws near, "knowledge shall increase" in all realms of life, including the Bible. But that increase of knowledge will not destroy the tried facts of faith. The Bible does not need to rely upon archaeological discoveries to prove its veracity. That is established by the fulfilment of prophecy, the amazing unity of the Book, and the impact that the Truth has upon individual lives. Archaeology is useful to provide the background of the Bible — but so often archaeologists have had to change their opinion as research has continued. Truth does not change; the Bible is the same today as yesterday; and its saving truths just as efficacious to change men's lives as it ever has been.

Our Reasonable Service

In view of clear signs of Christ's coming let us take stock of our position, and ascertain the influence of the Truth on our lives. Let us be motivated by the faithful examples of those of like precious faith, who, in previous ages, "saw" through the vanity of the present to the reality of the future. The manifestations of pomp and pride that are in evidence today as man builds up his power are "temporal," whereas the "things which are not seen are eternal" (2 Cor. 4:18). It is the eye of flesh that cannot see the things to which the Apostle made reference. They are "invisible" to such, but clearly apparent to the eyes of faith. Faith enabled Abraham to see the coming triumph of Christ (Gen. 22:14; John 8:56). He and his faithful household became "persuaded" of these things though recognising that they were "afar off." Their conviction motivated their lives, and provided for them a basis for eternity (Heb. 11:13). Let us give time to the development of such a faith. The time-encroaching activities which may sap our spiritual strength should be eliminated as far as possible. Knowledge has been increased, and speed is at its fastest, but the times do not induce spirituality. Perhaps this is the greatest of the signs of the times. It certainly underlines his urgent exhortation: "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).

W.J. McAllister (Woodville)

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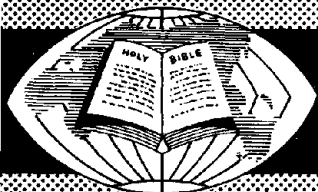
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Psalm 18

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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!
— J. Thomas.



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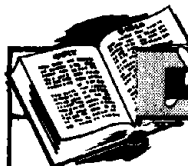
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Thought For Meditation

CHILDREN OF THE LIGHT

“Ye brethren are not in darkness, that that day should overtake you as a thief” — 1 Thess. 5:4.

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

R.R.

Walking With God

Based on Psalm 73 and John 17, this exhortation reminds us of our solemn responsibility to seek the enlightenment of the Word. David wrote: "The entrance of Thy Word giveth light" (Ps. 119:130). Without the Word we walk in gross darkness.

Seeking God's Counsel

The one all-encompassing doctrine of the Scriptures is that of God Manifestation. This expresses the way in which God Almighty of Heaven and Earth is going to reveal His character, ways, nature, and His purpose through His human creation, in order that the Earth might be filled with His Glory (Num. 14:21).

That way demands sacrifice. It matters not where we look in Scripture, every teaching, type, circumstance, or example reveals that our lives and characters can be moulded to conform to the character of God, only by the denial of self-will, by setting aside the desires of our fleshly nature, and substituting for this, the will of God.

How are we going to do that?

Only by creating an incentive to do so, and that can be done only through the influence of the Word. The Lord Jesus Christ himself proclaims this in his beautiful words, couched in the form of a prayer to his heavenly Father: "Sanctify them through

The Truth, Thy word is truth" (John 17:17).

The written word is the only means we have in these "last days" to be able to ascertain what is the "mind and purpose of God" in all matters.

Therefore, when we arrive at a crossroad of decision, let the counsel of the word decide the issue. At such times neglect of reading, or of serious, comprehensive study and meditation upon the written word, will inevitably be reflected in a lack of enthusiasm for the way God would have us go. The keen edge of a spiritual mind can only stay sharp by a consistent application of the word of God.

Let us avoid drifting into the attitude described by the prophet Isaiah (29:11, 12): "unable to open and discourse upon the Word of God, because it is a sealed book unto us." Or like those mentioned in Jonah, "not able to discern between our right hand and our left." On the contrary, we are exhorted to be like those faithful priests of Yahweh who were to be able to

discern "the difference between right and wrong."

Our enlightenment must come from Yahweh, and in our day and age, the medium is the written word. Men down through the ages have attempted to super-impose their ideas on that word, but time has proven them wrong. Even today false doctrines can be carved down to size, when the sword of the spirit is used in skillful hands.

Solomon wrote of this in Prov. 19:21; — "Plans born of self-will fail, but those received from God will stand" (RSV).

Again: "Man's goings are of Yahweh; how can a man then understand his own way?" (Prov. 20:24).

Notice what he is saying here. In the Hebrew, the word "goings" is literally *a step*. Thus, it is not too difficult to see how the figurative meaning is *companionship*, for companions walk side by side, step by step, together.

Again: "understanding" is from the Hebrew *biyn*, which signifies, "to separate mentally, to understand or direct."

Two other translations seem to clarify the message of this verse 24:

RSV — "A man's steps are ordered by Yahweh: how then can a man understand his way?"

Roth. — "(From Yahweh) are a man's steps; a son of the earth then, how can he discern his way?"

Fellowship With God

The Proverb is beautifully telling us that it has always been God's purpose to dwell among, or be manifested through, His human creation. But in order for that manifestation to be effective

it is necessary for man, who is a weak, mortal, son of the earth, to look to his Creator as a Companion, and depend entirely upon Him for guidance, instruction, and knowledge. He will then prove to be an obedient and loyal companion through whom Yahweh can reveal His character and nature.

Those faithful ones who obeyed God in all respects, men such as Abraham and Enoch, had this commendation recorded of them, — that they "walked with God." The Hebrew for "walked" is *halak*, which means to *go on habitually, or up and down*. The implication of that, of course, is that our service and dependance upon God must be a matter of everyday living. It is not something we can turn on or off as we would a light switch. Our service to God must be without ceasing; it must "endure unto the end," if we would be saved. Only through strength developed through the revelation of Yahweh in His word, can this type of service be rendered. And even then, as weak, mortal, sin-prone, sons of the earth, we fail our divine companion — Yahweh. But He is understanding. He "knows our frame, He remembers that we are dust" (Ps. 103:14). Therefore, if in repentant approach unto the throne of Grace, we acknowledge our sins and plead for forgiveness through faith in our representative sacrifice and example, the Lord Jesus Christ, then Yahweh will be merciful and faithful to forgive us our sins, and blot out all remembrance of them.

And so He reaches down and picks us up, and places us on the narrow way to the kingdom. And once again, we have an opportunity to walk as a companion without God, feeling confident in the way we are going, knowing Who is our "Guide and Stay."

So then, in all circumstances of life, we are wise to search unto our heavenly Father for instruction and guidance. Today, that is revealed in the Word alone. Apart from that there can be no wisdom or understanding.

Danger Of Seeking Elsewhere

Even the Psalmist had to learn this lesson. He records his experience in Psa. 73:1-3:

*"Truly God is good to Israel,
Even to such as are of a clean heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the foolish,
When I saw the prosperity of the wicked."*

The Psalmist was envious of the arrogant, because they seemed to prosper. He remarked that the wicked, who completely disregarded God, seemed to grow fat and rich. He could not understand why this was so, though he thought diligently upon it, "Until I went into the sanctuary of God; then understood I their end" (v. 17). Then: "For, lo, they that are far from Thee shall perish" (v. 27). So, through the instruction of Yahweh, he was made to see that that for which he was envious, and coveted, had no real abiding substance to it at all.

He expressed his joyful anticipation in the sure hope which Yahweh set before him:

"Nevertheless I am continually with thee;

*Thou dost hold my right hand.
Thou dost guide me with Thy counsel,
And afterward Thou shalt receive me to glory."* (vv. 23-24).

The prophet Jeremiah faithfully summarized the whole matter in Jer. 10:23, "It is not in man that walketh to direct his steps aright." Without the mind of God directing his way, he will inevitably choose the wrong path.

And Solomon concludes the matter in Prov. 14:12 "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

There is then, a great need to strive to maintain the separateness from the world which is enjoined upon us by the word of God. There is a need to disengage ourselves as much as possible from the evil society of this age. And the lesson the Israelites had to learn in the days of the Judges is just as applicable to us today, — namely, that if we are to preserve our identity as the Israel of God (Gal. 6:16), we must avoid becoming entangled in the society of the Canaanites, the people outside the covenants of Promise. For the hopes and aspirations of this world are not ours. Our spiritual warfare is to avoid compromise with the society in which we live, for our eternal destiny depends upon doing so.

Armed Against the World

The Apostle Paul shows us how to gain the victory: by being covered with the armour of faith (Eph. 6:13-18).

The interesting thing about the

armour which Paul enumerates here for the soldier of God, is that there is only one weapon which the soldier of faith has at his disposal: and that is the sword of the spirit, the Word of God. Also interesting, is that there is no defensive armour provided for the back. The soldier of Christ must not turn his back to the enemy: it is fatal to do so.

The whole armour of God is designed for success. It is provided that the disciples might be able to stand in this present evil age, without being overcome by sin that is on every hand. There is no need to fear the world if we have this armour upon us; there is never any need for us to turn and run from the enemy, to expose our backs.. for says Paul (Rom. 8:14-17, RSV):

"For all who are led by the spirit (word) of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, Abba Father, it is the spirit itself bearing witness with our spirit that we are children of God. And if children, then heirs of God, and fellowheirs (companions) with Christ provided we suffer with him, in order that we may also be glorified with him."

Again Paul writes, (Col. 4:5-6 RSV):

"Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone."

Analogy From Nature

There is a little creature of nature which impresses us vividly, with the lesson of Paul's instruction in Eph. 6.

This little creature, although called a hermit crab, teaches a lesson which is easily applied to those who are not hermits, but

members of a multitudinous body, the ecclesia of God.

This creature of the sea is found abundantly in the warm waters of tropical areas. We discovered it when we spent some time with the brethren of the Fiji Islands.

When born, it has a very soft rather round and long body, that is able to curl up, although when young it is only a fraction of an inch long. When very young it realizes, by instinct, that it must seek a refuge, a covering for it's soft, vulnerable body. It finds this refuge in the empty molusk shells, vacated by their dead owners. Its soft, spiraling body is able to curl and slide right into the empty shell, and it picks one to fit its size, even changing to larger shells as it grows. Its head and legs and pincers resemble that of a crab, though smaller. It has one pincer which is small, and it is able to draw this one right up into the shell with its body. The other one which is larger, is then able to fold across the opening of the shell, much like one would fold their forearm across their face.

In this position, it is almost impossible to extract the little fellow from his shell. He can also use the large pincer as a weapon of offense or defense, and is capable of inflicting a severe pinch if he gets hold of you. Although basically a weak little creature, he has as it were, all the defence necessary to get along in the sea of life.

But what would happen if he became frightened, and lost confidence in the protecting ability of his armour and weaponry? Suppose he left the

security of his shell and turned his back to his enemy and tried to escape? His soft back exposed, before you could wink an eye, he would be immediately devoured by the enemy around on every hand, leaving only his shell and weaponry unharmed and untouched.

Notice what David wrote in Psa. 53:4:

*"Have those who work evil no understanding;
Who eat up my people as they eat bread,
And do not call upon God?"*

As long, as we remain within the confines of our protecting shell, the ecclesia, and continue to wear the armour provided by God, and to courageously and faithfully face the foe, we have nothing to fear. But we must not turn our back on sin. To do so means certain death. The rest of the armour is useless if our back is exposed.

But if we face our foe, and continually, habitually, and without ceasing fight the warfare of faith, wielding the sword of the spirit and seeking Yahweh as our

refuge and our strength, we will gain the victory over sin and death, through Jesus Christ.

We have the assurance of our God that this victory is possible in these emblems on the Table before us.

May it be that in these last evil days of Gentile darkness, we may strive more diligently to become individual cells of strength within our ecclesia, that we may strengthen those things that remain.

It is only by study and prayerful meditation upon the Word of God that this objective can be achieved.

May it be that in the day of our Lord's visitation, which we are earnestly looking for at this time, that we each may receive abundant grace and mercy from our God, that we may be found to be honorable vessels fit for some use in that wonderful kingdom, living and reigning with our Lord Jesus Christ throughout the ceaseless ages of eternity.

D. Tunnell Texas, USA).

Musings

Tribulation

"We must through much tribulation enter into the Kingdom of God" — Acts 14:22

In the days of Paul "tribulation" was a very real experience for the followers of Christ. It was of a *physical* nature, such as when he was stoned almost to death at Lystra (Acts 14:19), or beaten and imprisoned in the stocks at Philippi (Acts 16:22-23). And when we read this passage in these days we understand "tribulation" to mean such active, physical persecution. Consequently most of us are puzzled, because in these days of toleration, few if any experience any physical "tribulation". So, some may ask — "How can I enter the kingdom, when I do not suffer any tribulation?"

But, though for centuries "tribulation" was physical, and very terrible, such as inflicted by the Roman Catholic Inquisition, or the slaughter of the Huegenots, etc., the word does not necessarily, or exclusively, involve physical suffering. And because of this we need to be on our guard, by reason of refusing to suffer "tribulation" in order to "enter the kingdom," because we do not recognize the "tribulation" as such.

The word in the original not only carries the meaning of *affliction*, but also of *pressure*. And *pressure* can take many forms, not only physical, but also mental, moral, social, etc. To "enter into the kingdom," therefore we shall have to resist, overcome, many modern "pressures". They may not appear to be "tribulation;" but may be all the more dangerous because not perceived as impediments to attaining the "kingdom." Many circumstances of life, and our reactions to them, may seem quite innocent, and in no way a "tribulation" that we must resist or suffer in order to "inherit the kingdom."

Our every-day necessity to "provide things honest" by working at secular occupations can build up a "pressure" that will prevent "entering the kingdom" — IF we are not "content with food and raiment," but want ample money for other purposes, so that the "pressure" to earn it overcomes us. The social and material lives and acquisitions of our neighbours are a "pressure" we have to overcome. They have cars, fine homes, boats, cottages, etc., we can get the same, and "enjoy life," if we devote time and energy to acquiring them. But we need exercise care lest in doing so we jeopardise our calling in the Truth.

"Oh, there are many interesting and instructive programs on T.V." — as well as thousands of murders, muggings, adultery, etc. But every minute we spend "watching" is NOT spent in studying the Scriptures, to be better able to "give an answer to every man that asketh thee," or reading the incomparable writings of our brethren Thomas and Roberts for the same purpose; or in prayer, or in visiting, helping, the aged or sick, or even delivering tracts on the Truth. Fishing, idling on beaches in the sun, vacationing, seem very innocent and necessary; but they can become good "tribulations," or "pressures" that can prevent us "entering the kingdom." One can run away from the "pressures" or "tribulations" of modern work-a-day life for weekends or many weeks idling in the sun (how many take *Eureka* with them to study on "vacation"?) — to become involved in terrible "pressures" of social intercourse, of incitements to idleness and worse by the very environment in which we voluntarily enter. A spiritual mind should do more than pray — "lead us not into temptation," and then lay responsibility upon God if we walk into it deliberately.

A long time of observation and experience makes the above not idle words, but really necessary, meant for the good of readers.

(W.J.L. (Canada))

THE LIFE AND TIMES OF JEREMIAH

Jeremiah has been styled "the Gloomy Prophet" or "the Prophet of Doom." Whilst it is true that a large proportion of his prophecy spells out doom to wayward and unrepentant Judah, his book is of tremendous interest and value to us, particularly because of the close parallel between our times and his. His attachment to his country was strong and fervent. Nevertheless he foresaw by the spirit of prophecy the ruin that was coming upon it. He might have made terms with the enemy, and not only saved his life, but have enjoyed temporary ease and plenty; but he chose rather to continue with his people, and to share the disasters that befell them.

His Days Foreshadowed Ours

The extent of desperate wickedness which the Jews manifested prior to their captivity was truly astonishing. They had exhausted all the means that infinite mercy, associated with divine justice, could employ for the salvation of sinners. Were ever a people more highly favoured, more desperately ungrateful, or more signally punished?

The closing days of Judah's times, like our own, saw the decay of society, as crime, oppression, and immorality became rife, and there was manifest abundance of goods and idleness (Ezek. 16:49). The people chose to ignore the messages of God, with their warnings of judgment, and went on their own way oblivious of the

signs around them. Finally the day of Divine judgment came and swept them away: "As in the days of Noah."

The Man

One writer (Laetsch) has summarised the character of Jeremiah as follows: "Jeremiah is an intensely human personality, a man whom we can understand and love, and yet a person endowed with such mysterious power from on high that we at times are overawed by his grandeur. Jeremiah, so humanly weak, and yet so divinely firm; his love so humanly tender, and at the same time so divinely holy; his eyes streaming with tears at beholding the affliction about to come upon his people, yet sparkling with fiery indignation against their sins and abomina-

tions; his lips overflowing with sympathy for the daughter of Zion, only to pronounce upon her almost in the same breath the judgment she so fully deserved. Truly so remarkable and powerful a personality, at the same time so lovable, that we cannot fail to recognise in him an instrument specially chosen and prepared by the God of grace and strength and wisdom."

Jeremiah signifies *Yahweh exalts, Yahweh throws down, or Yahweh launches forth*. He was the son of Hilkiah, the high priest of the time, (this point is disputed by critics but I believe that their objections are flimsy). Hilkiah's name means *Yah is protection*, and truly, as the book reveals, God's protection was especially given to Jeremiah, enabling him to stand as an iron pillar and brazen walls despite the might and multitude of his foes.

He came from Anathoth, a village about 4km north-east of Jerusalem. It lay within the territory of Benjamin and was one of thirteen cities set aside for the priests (John 21:13-19; 1 Chr. 6:57-60).

He was called into the ministry in the thirteenth year of Josiah about 627 B.C. Being very young (1:6), he shrank from the task on account of his tender years and natural timidity. But Yahweh overruled his objections (1:5-8). So Jeremiah undertook the task and performed it with outstanding zeal and energy. In the midst of a crooked and perverse generation, by whom he was continually persecuted, and whom he boldly and fearlessly

reproved, often at the hazard of his life, he faithfully carried out the will of Yahweh.

The Scope Of His Prophecy

He prophesied from the thirteenth year of Josiah 627 BC, to the fall of Jerusalem 587 BC; and to some time beyond he continued with the poor remnant, who forcibly led him to Egypt where he died (tradition has it that he was stoned for rebuking his people's worship of the queen of heaven). Thus his ministry commenced just 40 years before the overthrow and sack of Jerusalem (compare this aspect with Christ's ministry) see 44:14, 27-28.

Jeremiah commences in ch. 1:2, "To whom the word of Yahweh came...." The idea conveyed here is more than just that the word of God was spoken to, and heard by, Jeremiah. The term connotes an influence exercised, a taking possession of, a placing under an obligation. The phrase is used in these senses in 1 Sam. 16:16,23; 19:9,20,23; see also Ezek. 45:16-17 ("prince's part" is obligation, RSV gives "duty").

During all the years of Jeremiah's ministry, the extent of which is described in 1:2,3, he was under obligation to the words of Yahweh. Every one of His words took hold of him, directing his views, his character, his life, his whole being (see 15:15-21; 20:7-18; 23:29).

The word strengthened and sustained him in the performance of that almost superhuman task imposed upon him by God's call.

Though at times the struggle grew very bitter, yet from every

battle with his enemies, from every conflict with his own flesh, from every wrestling with his God, he finally issued forth more than a conqueror. He did so because the word of God pos-

sessed him and held him in its strong and loving embrace, supplying to him strength, endurance, patience, manifested in an increasing faithfulness.

J. Rosser (NSW)

(The above is the first of a series of articles on the life and times of Jeremiah the prophet).



Watchman, What Of The Night?

THE RISING POWER OF RUSSIA

Three times Gog is described as the "Prince of Ros, Meshech and Tubal" (Ezek. 38:2, 3; 39:3), which surely identifies him with Russia. He is also associated "with the land of Magog," which Brother Thomas identifies as Germany. It is therefore of the greatest significance that since World War 2, Russia has occupied East Germany, ringing even Berlin with her power. What of her future movements?

To Dominate Turkey

In ancient times, Magog was the name given to Georgia, in the region of the Caucasus in southern Russia. The identification of Gog with Russia, therefore, would seem to be complete.

Moreover, she is today identified, more than any other nation, with the restless frog-like spirit of revolutionary France. Every country has its Communists working insidiously from within. From Rev. 16:13, we may expect the same Communistic spirit to issue forth from the

mouth of the Dragon: Constantinople, or Istanbul; as it will ultimately from Vienna and from Rome.

Furthermore, on the fall of Constantinople to the Ottomans in 1453, Russia carried on the characteristics of the little horn of the goat. The *Encyclopedia Britannica* records:

"When Constantinople fell (in 1453 to the Turks), the orthodox church continued its life, and found for itself a new Empire of the East, the Empire of Russia. Under Ivan the Great (1462-1505), Moscow became the metropolis of Orthodoxy; Byzantine law influenced his code ... Ivan the Terrible, his grandson,

finally assumed in 1547 the title of Czar: and henceforth the Russian Emperor is, in theory, and very largely in fact, the successor of the old eastern Roman Empire."

So, the little horn of the goat comes into view again. Today the Turk temporarily holds that position, but Russia is shortly to take it, by occupying Constantinople, and reviving the Roman Empire.

It is significant that in both World Wars, Germany attempted to take or dominate Constantinople, but God decreed otherwise. Germany is not the successor to the Eastern Roman Empire, and therefore Constantinople will remain in the hands of the Turks until Russia takes it.

Future Two-Fold Destruction of Gentilism

What of future events? If we know what to look for, we gain confidence as we see events taking shape.

Revelation 14 reveals that there are to be two great overthrows of human systems: the reaping of the harvest (v. 15), and the reaping of the vintage (v. 18). In both instances Christ and the saints are the harvesters, symbolised as the Son of Man upon the white cloud. The first reaping is of the secular power (Gog), and the second of the ecclesiastical (the false vine of Babylon — v. 8). Notice, also, that at the time of the reaping of the vintage, the Christ body (the Temple) has entered the ruling place or heaven (v. 17).

In an earlier article, we saw this two-fold destruction of the latter days, foreshadowed in the overthrow first of Assyria and

then of Babylon. The first is the destruction of the eastern "little horn of the goat" (see Dan. 8:22-25); the second is the overthrow of the westers "little horn of the fourth beast" (Dan. 7:24-27). The first breaks the Image; the second grinds it to powder (Dan. 2:34-35).

Concerning the first, there are three interesting passages:

"And this man (Jesus Christ of Bethlehem — v.2) shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders" (Micah 5:5-6).

"And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down which smote with a rod" (Isaiah 30:30-31).

"Then shall the Assyrian fall with the sword, not of man; and the sword, not of men, shall devour him" (Isa. 31:8 — R.V.).

In these three passages, the northern invader is called the Assyrian because he attacks Israel in the same way as did ancient Assyria, and because he occupies the same territory immediately prior to his descent upon Israel. The situation described thereby is clearly that outlined in Ezekiel 38. When Israel is dwelling safely, and increased with goods, then the Russian Assyrian host descends. The situation is also foretold in Zechariah 14. In both places the deliverance is ascribed to Yahweh: God's fury comes up in His

face, and He is magnified before all nations in the judgment He pours out.

Now Gog, as we have said, will occupy Constantinople before descending upon the Middle East. As such, he will become the latter-day representative of the Little Horn of the Goat. From Constantinople he will confederate Europe under his control, and thus again set up the ancient Roman Empire, with himself as Emperor, Caesar or Czar. Brother Thomas states in *Exposition of Daniel* (p. 61):

“But when the Autocrat gains Constantinople and Russianizes Italy and the West; and having superceded the Ottoman regime in Asia, comes as Gog to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth.”

This will be the Image complete and standing upon its feet. Gog, as the eastern king in Constantinople will give honor to the false prophet in Rome. What a terrific shock to the world to behold the Russian dictator honoring the “god of guardians,” as his predecessor did of old (Dan. 11:38). He will fulfil all that is written in the last few verses of Daniel 11, as the “king who does according to his will.” No less astonishing to the world will be the declaration of the Pope that the Gog of Constantinople is to be acknowledged as supreme political ruler. The Pope, for a time, will assume the lesser position, though in spiritual matters he will be chief.

The Revived Roman Empire

It appears that in the end there

will exist, more or less contemporaneously, all the features of the Roman Empire: the symbolic dragon, beast, and false prophet, with froglike spirits issuing from the mouths of all three. To understand this it is necessary to recall the main historical outline of the Roman Empire. It commenced in Rome; it conquered and took over the northern horn of the Grecian Goat, and eventually all the Grecian Empire. Later, under Constantine, it established the centre of its eastern rule in Constantinople, where it is called “the dragon.” From that centre, the Emperors gave honor to the Roman Bishop. There were Emperors also in Rome at the same time, but the military power was established in Constantinople. Later, the Holy Roman Empire came into existence, with a dual rulership: the Pope in Rome, and the Emperor in Vienna. Those three cities: Constantinople, Vienna and Rome, are to rise to prominence again. But, as in the past, in two stages.

First, with the Russian Gog as chief in Constantinople. From there, undoubtedly, a froglike spirit will issue forth. Gog will “think an evil thought.” World revolution and domination will be his aim, and in the course of that policy, he will descend upon the Holy Land, but “the Holy will be avenged,” or as the A.V. renders, “the sanctuary will be cleansed” (Dan. 8:14). The Lord Jesus Christ, the man who will be “the peace,” together with the saints, will appear on the scene, and the harvest of the heap of sheaves in the Valley of Threshing will be reaped (Joel 3). The

Assyrian will fall upon the mountains of Israel.

Writing of this Assyrian, Bro. Thomas states:

"Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and the East delivered, future events re-open in the West, where only the beast, the false prophet and the ten horns, their Russian Constantinopolitan confederacy being dissolved, remain to be ground to powder, and destroyed by fire and sword" (Exposition of Daniel, p. 61).

It will then be Babylon's turn. As in the past, Assyria gave place to Babylon so it will be again. We remind ourselves of the following dual parallels:

Nebuchadnezzar's Image stands upon two legs.

Both Assyria and Babylon have latter-day manifestations.

The military horn of the goat exists at the same time as the papal horn of the fourth beast.

Gog first, and the ten horned beast afterwards, make war with the Lamb.

The dragon and the beast with its false prophet are manifested in the latter-day.

After the destruction of Gog, the beast of the west with its false prophet will assume leadership and will belligerently oppose Christ. Rev. 17:13-14 will be fulfilled:

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them."

Psalm 2 will be fulfilled. The beast and the ten kings will "set themselves, and take counsel together against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. But the Lord will have them in derision," and "the Lamb

shall overcome them."

Events ahead sound almost fantastic. It seems almost impossible that the Roman Empire should revive again, yet that is the divine forecast, and we see the germ of it forming in Europe today. Reviewing the signs before us, we have:

● **The decline of Turkey.**

● **The development of Russia, with the "proud man" lading himself with thick clay (Hab. 2:6).**

● **The Papacy developing in power since the Lateran Treaty of 1929.**

● **The nations plagued with the froglike spirits of so-called liberty, fraternity and equality, disastrous to national constitutions of the West.**

At what stage of the program will we be snatched away for judgment? We do not know. Brother Thomas believed we should not be here to see Russia take Constantinople. Certainly, before Russia descends upon the Holy Land, the dead and living saints will be called away to be judged. But we do not know when that will be. It could be closer than we think. Let us watch and be ready. A study of *The Apocalypse* can help develop in us the mind of Christ towards the present Gentile world, and cause us to lift our heads in rejoicing as the end approaches. Soon we shall be called to Christ's side as the "seven shepherds and eight principal men" (Micah 5) to deliver Israel from the Russian oppressor and extend the influence of the "little stone" power, until it becomes a "mountain filling the whole earth."

Are we mentally preparing for that great time?

— G. Holton (Eng.).

THE MANNER OF HIS COMING?

There draweth near the day of God,
When messengers are sent abroad,
To gather from the world's bye-ways
All who in these dark evil days,
Holding Yahweh's Word supreme,
Have made a covenant with Him—
That they may judg'd be.

And I am wondering alway;
What will the manner of that day
And its time of coming be?

Will it be in the early morning hours
Before the day has gained its powers
(So strong to draw our thoughts away
From things of God to things of clay)
That in its duties lurk?

Or will the angel's quiet hand
Stay the imperious demand

Of the swift noontide work;
And a grave voice tell me I must begone,
And let the dead with the dead work on?
Or when the evening hour is sweet,
And rest is pleasant and musing meet,
Will the messenger draw nigh?

Or when the darkness covers me
Will the light shine round me suddenly
And at midnight come the cry?

Ah! the time is little; the thought for me
Is, What will the manner of that day be?
If the angel should meet me on the way,
Or come to me in the house, and say:

"The Master is come and calleth for thee . . .
What will the summons be to me?"

What will my heart reply?
Shall I hear it as a longed-for word?
And rise up quickly to meet the Lord?

Or will my spirit quail,
And my heart sink down, with a dread dismay,
A speechless fear, that the Judgment Day
I had watched for, can only be
One of contempt and shame for me?

While tremblingly and pale,
I follow the angel forth to stand
Rejected, at the Lord's left hand?
Forbid it, Lord! Oh grant to me
Grace to follow hard after Thee,
Studying daily Thy written Word,
With purpose of heart to serve Thee, Lord,

And walk with Thee alway,
To let my eyelids look straight on,
Unto the prize that must be won,
Yea, fought for, agonized for. (Ah me!
How the flesh strives for the mastery
How heavy this weight of clay).

Lord help me that flesh to crucify,
Cut off the hand, pluck out the eye,
And having entered Thy straight gate
To lay aside each heavy weight,
And the sin that besets so easily,
Still looking, looking unto Thee

And gathering strength thereby
To meet temptation steadfastly,
As Thou has met the same.

Watching and praying, day by day,
That when the angel comes, I may
Meet him with joy (though tremblingly),
Daring to hope that even I
May have the white stone given me,
May join the glad acclaim,
And with the twelve, twelve thousand be
Clothed on with immortality —
Part of the "Yahweh Name."

Logos Communication

(In which the Editor holds converse with readers near and far)

The Power of Persistence

"I extend greetings to you and your co-workers in Christ. Let me also express my appreciation of *Logos* and the other magazines. I have not missed a copy in the last twenty years, and derive continual help therefrom. The letter from Sister J. B. (USA) headed *The Power Of Persistence* provides a striking example illustrating that we should never become discouraged." (S.B. — USA).

Appeal

"To the Literature Department, Logos Publications. I can't believe it! What you are printing in your books — reads the same way in the Bible! What a blessed relief to read what God and His Son said, rather than what man wants it to say. I can't begin to tell you how thrilled I was to receive your booklets and I have read and re-read each word. For what I have read, I would say you surely know the truth, and I am so very anxious to read more.

Have you any larger books than your booklets? I would so love to have them if you do. Would you please send me at least 3 big books,

it takes so terribly long for mail from Australia to reach us here. If there is a cost, I will gladly pay whatever you need to offset the printing cost. As soon as I receive them I will have the money-order in the mail the following day. Also, if you have a list of your publications, I would appreciate having it also.

Is there a branch of Christadelphians in the U.S.A., or, perhaps one fairly close to Nevada. If there is, it would take less time to get the books, and as I stated, I am so very anxious to receive them. If there isn't, I will just order the books as I am reading the wonderful material that you send me.

Do you by any chance have a book on how the Christadelphians began? I would like that also.

If you could put a rush on my order, I would be indebted to you. I thank you in advance. — B.G (USA)

(We have forwarded the literature required to the writer of the above letter, and have contacted our brethren in USA to make a personal approach. We trust that the seed thus sown may find growth unto eternal life in the Kingdom of God...Ed).

In Isolation

"I am now an old man of 74, bogged down in bills, debts and the cost of living, together with other ills that this flesh is heir to. I am in isolation, and would like to receive information about the breaking of bread for one in that position. Meanwhile, in spite of troubles, we know that the end is at hand, and that the coming of the Lord is near. For that we can 'thank God and take courage.'" — J.W. (White Rock — B.C. Canada).

(We also were in isolation once, and found great help in conducting the meeting on our own, reading one of Brother Roberts' exhortations from 'Seasons of Comfort' as a means of preparation for the partaking of the emblems. We suggest you do likewise. Open with a hymn, prayer, reading of Bible, reading of appropriate exhortation, partaking of bread and wine after giving of thanks, and close with a hymn. You do not have to sing the hymns if you are self-conscious about doing so, but could merely read them. But it is important that you have this weekly reminder of your position in Christ. You will be greatly strengthened by so do-

ing. Other brethren in B.C. will be able to help you by visiting you, or arranging for you to visit them. If we can help you further, please contact us again.....Ed).

The Truth Versus Jehovah's Witnesses

"Thanks very much for your encouraging letter. Yes, you are welcome to reproduce anything you desire in connection with the three circulars which I sent. I have just revised the "Twelve Reasons Why" leaflet on the Jehovah's Witnesses so I will send you a couple of copies as soon as they are printed, God willing. I hope to revise the "Worldwide Family" leaflet too, as it was first produced in a hurry over a year ago.

I have been in contact with several educated Jehovah's Witnesses (educated in what is happening today in the "Watchtower" society), and apparently many thousands have left because of the false date in one of their books stating that the battle of Armageddon would commence in the Autumn of 1975. ("Life Everlasting in Freedom of the Sons of God" pages 26 to 35). It seems that many now are more open-minded to reconsider their teachings.

FREE! "12 reasons why
I am not a Jehovah's Witness!
Write: Arthur Armstrong
22636 Tirenman, Del. MI 48239
or call 278-9157

My wife Susan and I have been placing the advertisement above in the Detroit Shopping News circular with outstanding results. The

past two weeks gave us 56 contacts — and they usually reply to the advertisement by the telephone rather than by writing, which is a point to remember. I told Bro. Ron Abel and he tried the same type of advertisement in the Toronto Daily Star with over 125 contacts. And they are frequently people who are studying with Jehovah's Witnesses, so they are not too brainwashed. I told Bro. Ted Higgs in Florida to try it and he was surprised that his telephone was ringing most of the day! Another young sister tried it in a town near Detroit, and she received 50 replies from an advertisement in the local newspaper. (The advertisement should be placed in the Classified Personal or Notices section).

So it is a method that far surpasses any other type of advertising that I have tried — and we have tried quite a few!

A few years ago Susan wrote and asked you to reprint the "Blood Transfusion" herald which you did — and we used that with significant effect around this area. In J.W. circles it is referred to as the "Blood Booklet!" Now it is time to reprint the other Herald "Jehovah's Witnesses Refuted By The Bible as we are in need of a constant supply of spiritual ammunition. You quote their old "Let God Be True" book. But now their fundamental book is "The Truth that leads to Eternal Life" or the "Truth Book" as they affectionately call it.

The one I have, has been published in 101 languages and totals 84 million copies — so be assured they are saturating Australia as well as the rest of the world with this vicious work.

A few years ago when an Australian brother visited Detroit, he told me that the J.W.'s were not very strong anywhere in Australia (perhaps he meant "strong" in the Truth). However in 1973 the J.W.'s baptized 2,079 in Australia, in 1974 it went up to 3,215 baptized, and in 1975 — 2,725 baptized, so they are active "down under." In fact, the growth of the J.W.'s in Australia is seen in the number of their Kingdom Halls. In 1973 they had 460, in 1974 it increased to 478, and in 1975 a further increase to 503 K. Hall Congregations.

A good passage to use against their teaching that Abraham Isaac and Jacob would be only resurrected to paradise on earth, and *not* to the ruling class is Matt. 8:11 — "*Bui I tell you that many from eastern parts and western parts will come and recline at the table with Abraham and Isaac and Jacob in the kingdom of the heavens*" (NWT). According to the Watchtower Society, the "kingdom of the heavens" is not on earth but somewhere in heaven. I just wanted to mention this argument because I never have obtained an answer from a Jehovah's Witness when I ask them about Matt. 8:11. (Perhaps you could use it in

your Herald reprint if you think that it is good).

We are thankful that a young couple in Rochester, Mich. responded to our advertisement and are now studying with us. They attended the local Kingdom Hall for two years and were convinced that they had found the Truth and so were to be immersed shortly by the J. W. s. But we are grateful to our Heavenly Father that they no longer meet with their old friends, and are doing the daily Bible readings and are rejecting their previous doctrines of Satan.

I trust that this letter finds you in health, and may our Lord soon return. — A. A. (USA)

(We plan to reproduce the leaflet referred to above for use in Australia and New Zealand. . Ed).

Youth Aliyah

I was pleased to have met you before your departure from Israel, and I hope that in the meantime you will have had a pleasant trip and that you are feeling well.

I am enclosing herewith our official receipt for the \$1,000 which you handed to me on behalf of the Christadelphian Friends of Youth Aliyah during our meeting in Jerusalem.

Please accept again our appreciation for your continuous efforts to assist us in educating and rehabilitating needy Jewish youngsters.

With every good wish and hoping to welcome

you again soon in Israel. — S. S.

(A Cheque for \$1000 was presented to Youth Aliyah during the recent Logos Tour of Bible Lands. A further small cheque was given to WIZO, also responsible for the care of Jewish children....Ed).

Mutual Encouragement

"If you could only know the joy, love and encouragement that your paper inspires in me. I write 'yours,' but it really is not 'yours,' as it belongs equally to the many grand helpers that you have in the work, as well as the numerous writers who contribute articles. It is strange, but just a few words I read, makes me write this letter, even though I have written a dozen or more before — but have not mailed them. But a small article in a recent number entitled *Be Not Discouraged* has induced me to do so. The first four words made me think. To be a friend of God! If we could know the love and humility to be such! *Logos* has helped me greatly, and give me a boost each month. I found the articles on the Alphabet of Bible Characters most helpful, particularly the one headed: *Yahweh, The Memorial Name*. But other articles are likewise stimulating. I write this letter because I want you and your helpers to know that we appreciate the labour expended, and derive pleasure and profit therefrom" — K. G. (NSW).

(We are glad that you

finally mailed your letter, and we, too, derive encouragement from the fact that you and others benefit from these labours. Our prayer is that this may be the fruit of Logos. We take the liberty of re-publishing the short article to which you make reference below....Ed).

Be Not Discouraged

The friends of God are few and feeble in our day and generation. We must not be discouraged at this. In the purpose of God, His children will yet be a multitude which no man can number; but in the process of their preparation during all the ages that have elapsed since Adam went forth in sorrow out of Eden, it has seemed good to the wisdom of God to get only a few ready at a time — and that while His children are in affliction, the numerous wicked shall prosper. — R. R.

The Judgment Seat

In a previous edition of the *Logos*, readers were invited to comment on a paper dealing with the site of the judgment seat of the household of faith.

Going back to Gen. 15:13-16 Abraham is told of the future captivity of his people, but 'in the fourth generation they shall come hither again, for the *iniquity of the Amorites is not yet full*' or complete, i.e. when the sins of the Amorites had reached their maturity the judgment of Yahweh would be executed upon them.

In following up this theme, we find the Jews filling up the measure of their iniquity with the crucifixion of their Messiah, the Romans were on this occasion used as the sword of Yahweh's vengeance. In Rev. 14: 14-16 impending judgment on the world is shown as a harvest ripe for reaping.

So for forty years, a people who had been nationally saved by the blood of the Passover Lamb were being prepared in the wilderness for two things: (a) the occupation of their inheritance; and (b) the execution of Yahweh's judgment on the inhabitants of the land.

In a similar fashion, although not necessarily timewise, Spiritual Israel, also saved by the blood of the Passover Lamb out of spiritual Egypt, will emerge from the wilderness of Sinai to claim their inheritance and execute the judgment written.

In his blessing of the people (Deut. 33:2), Moses told them (extra notes from the *Companion Bible*), "Yahweh came (on business) from Sinai and rose up (broke forth as the light) from Seir unto them, He shined forth (in glory) from Mt. Paran and He came (to come with speed) with ten thousands of His saints and from His right hand went a fiery law (an edict, imperial mandate) for them." This victorious array is spoken of again in Psa. 68:17, "The chariots of God are twenty thousand even thousands of

'changed ones.' The Lord has come from Sinai into the Holy Place." (R.S.V.). There follows a picture of a triumphant Royal procession and an acknowledgement of Divine Authority.

Perhaps, also, we can find an echo of these events in the Song of Solomon 3:6-7 'Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Behold his bed, which is Solomon's, threescore valiant men are about it, of the valiant of Israel.' and again in Hab. 3:3-6 'God came from Teman, or the South (margin), and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. — He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.'

The picture generally is one of a vast force of 'changed ones' emerging from the wilderness of Sinai, proceeding towards Jerusalem with speed and purpose to execute Yahweh's judgment.

While it may be true, so far as I know, that we are not specifically told the exact location of the judgment seat, which fact leaves it open for debate, the description of the events mentioned above leave us in no

doubt that the Sinai area is going to be the scene of considerable activity in preparation for the actual conquest of the Kingdom and the judgment of the nations.

If the events of the time of Moses can be lawfully used as a type, 1 Cor. 10:11, we can certainly expect the judgment of Spiritual Israel to occur in the same area. Not all those who were separated by the Blood of the Passover Lamb from the judgment on Egypt accompanied Joshua into the Land, neither will all those of Spiritual Israel who have been separated by the Blood of the Passover Lamb accompany the anti-typical Joshua into their inheritance.

These thoughts may add a new angle into what is an old and vexatious problem. — A.G.D. (Enfield, S.A.)

(The subject of the Judgment Seat may be "old" but to us it is neither "vexatious" or "problematic." We believe that Sinai is the site prepared of Yahweh from the beginning, and that it has been reserved of Him for purposes of special revelation. There Moses received the Law and the Covenant, there Elijah received the revelation that was to empower Elisha the type of Christ; there Paul received the outstanding revelation that was to break the bread of life for Gentiles; and there, too, we believe, the saints will be marshalled for judgment. Accordingly, we endorse your comments above. .Ed.)

The Lord Jesus Christ

GOD MANIFEST IN FLESH

There is a tendency in resisting the false doctrine of the Trinity to go to the other extreme and view the Lord Jesus Christ as merely flesh. He was more than that. He was as proclaimed by Paul: "God manifest in the flesh," and such a description could not be applied to any other person of Adam's race before or since. What that involved and what that revealed is beautifully expressed in the following article.

Christ was more than man. We may overlook this in the efforts which have rid us of the false conceptions derived from "the vain traditions of our forefathers". He was a man, but a man who was the vehicle of a *manifestation of God*, and that God the eternal God even the Father. The manifestation was a progressive one, but real at every stage—fainter at the beginning than at the end, but as real at the beginning as at the end.

"Unto Us A Child Is Born"

The babe that received the adorations of the wise men of the East, and whose birth was that same night angelically signalised on the plains of Bethlehem, was really the manifestation of the name of the Father as the glorified man who felled Saul of Tarsus to the earth with his brightness. The difference was a difference of degree.

The Holy Spirit overshadow-

ing Mary gave the impress, which laid the foundation of the manifestation to be made. But for this impress there never would have appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh in which dwelleth no good thing, never could have yielded such a perfect character as that of Jesus, unless the Father had taken hold of it and wrought it for us into such a pattern. It is "of God that he (Christ) is made unto us wisdom and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

This in no way excludes the fact that the perfect man so made for us was of the same physical nature, and put to the proof, and in "all points tempted like as we are." Without temptation, the perfection of the result would not have been manifest. The best of characters, even among men, are not pronounced or seen

to be the best till they have come through the fire. And it was needful for the perfection of this most glorious of the works of God upon earth, that in suffering, its excellences should be tested and made manifest. But though put to the proof, it was in itself the excellent thing God made it—a pattern of His own character, the exhibition of His own excellence, the interposition of His own power and kindness for the salvation of His people from their sins.

“Unto Us A Son Is Given”

At thirty years of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding fulness, the manifestation entered upon a fuller phase; but it was the same manifestation: the manifestation of God among men: the exhibition of the Word made flesh—a man who was one with the Father—sanctified and sent forth into the world by the Father, for the manifestation of the Father’s name and the accomplishment of the Father’s work.

When his work in the flesh was accomplished — when having, through the Eternal Spirit, offered himself on the cross, without spot unto God (Heb. 9:14), he was raised from the dead and glorified, and transformed into luminous and powerful spirit—substance, the manifestation of the Father’s name was complete, with the result of giving to mankind such a head as their every need calls for—a head that appeals to every sympathy and strikes the chord of our deepest admirations, and evokes our highest praise.

The Mighty God El Gibbor Isa. 9:6

Talk of “heroes”. They are mostly figments of the imagination. The Gentile gods are stucco when you come close to them. The excellences of Christ are such as grow in brightness in proportion to our contact and acquaintance with them. They cannot be exhausted: they cannot be exaggerated.

The fulness of the God-head bodily is the only description that at all approaches an accurate description.

The divine origin of Christ supplies an explanation of every phase in which the Gospel narratives exhibit the Lord Jesus Christ, and every utterance that came out of his mouth. They give the key that is beyond the reach alike of those who consider him to have been a mere man, and those whose theology compels them to describe him as eternal God. They account to us for what appear otherwise to be contradictions. They explain to us why in a man, the department of God is visible; why in sinful flesh, a sinless character was evolved; why in the impotent seed of Abraham, the power of Abraham’s God should be shown; why a man born as a babe in Bethlehem should speak as having come down from heaven; why a man not forty years of age should speak as if he had been contemporary with Abraham; why a man should at once be David’s son and David’s Lord; why a man of our own flesh and blood should assume the authority that belongs to God only, saying “Ye call me Master and

Lord, and ye say well for so I am"; why of a man it should be said that the world was made by him: that he dwelt in the bosom of the Father, and that he was the "image of the invisible God", by whom and for whom all things had been created.

They explain to us at the same time why such a man should say "of mine own self I can do nothing: my Father is greater than I". "I have kept my Father's commandments and abide in His love." "My God why hast thou forsaken me?" They show us that there is only one God, even the Father of our Lord Jesus Christ, and that whatever in Christ's sayings seemed to indicate another God, was referable to the Father in him, whose Son and medium and power he was, and in no way inconsistent with the fact that Jesus was but His Son, in loving submission to all His commandments.

**"Thy Throne, O Elohim"
Psa. 45**

Christ is glorious to us in the converging of all these elements. He is not only our brother, he is our God, as Thomas greeted him (John 20:28). He is not only the first-born among many brethren, but he is their head, their Redeemer, their saviour, their Lord. He is not only a son of Abraham saved, but the God of Abraham incarnate in such a Son, not a forgiven sinner himself, he has power to forgive sins. Without sin himself, we are washed in his blood, though it was blood drawn from our poor sin-cursed stock. Clothed with

strength, crowned with glory and honour, he has known the weakness of human exhaustion, and the bitterness of ridicule and insult. Anointed with joy and gladness, he has a history of sorrow and grief as a perpetual background to his everlasting glory. A Loving friend and powerful God, compassionate Saviour and sinless example, saved man and embodied God-head, a sympathetic high priest and devourer of the adversary—there is no element wanting to the charm of his name.

Not only in power and legal status, but in the intrinsic attributes of his character and nature, Christ stands in that relation to man which justifies the ardent declaration of his servant Paul that he counted all things else dross and dung by comparison. Excellent men are universally admired for what they are in themselves, even though the excellence is not rooted in them, but is a mere organic phenomenon, like the beauty or the fragrance of the rose. But in Christ the excellence we see is rooted in himself by reason of the indwelling of God. "In him dwelleth all the fulness of the godhead bodily" (Col. 2:9).

"Thy Majesty" Psa. 45

Consider his dignity. This comes in all cases with the strength of conscious power and security, and the sense of the lawfulness of supremacy. Men accustomed to power show it in measure, though they are but as the worm in their ephemerality and have no right to authority. But here is one who is rooted in

the eternal Father, and who is the same yesterday, today, and for ever—one everlasting God, and to whom it is commanded that every knee should bow, and one therefore, mantled with the dignity of unapproachable and ineffable power. He showed it all through his mortal days—creating astonishment and commanding obedience by the authority with which he spoke. What must it be now in the strength of immortal life and power? What an unspeakable delight it will be to be permitted to observe the movements and wait upon the commands of such an august Master to whom all power in heaven and earth has been accorded, and at whose beck glad legions of the angelic host wait submissive.

Grace Psa. 45

Realise, too that this unspeakable kingliness of carriage is blended with a grace of purity and a sweetness of kindness never seen in the haunts of man. We get a glimpse occasionally of the beauty of goodness in man but how mixed with inferior elements, and even if approximating for a moment to the grace of the divine original, how incapable of continuance. The human organism cannot long stand the combustion of the heavenly flame.

The power of corruptible man soon burns out, and through sheer weakness of nature, the divine phenomenon collapses. Understand here why royal courtesies are so brief, and the generalities of public men so transient and intermittent. But here

is one in whom the springs of power are inexhaustible: in whom kindness there is no flaw: and in the stream of which there is no check or failure from exhaustion or fatigue.

Terrible Things Psa. 45

The perfection of the character of Christ is seen in every view we take of him. His kindness and sympathy are a healing ocean in which the world will yet bathe to the healing of all their woes; and this phase of his character is naturally attractive to everyone.

But *there is another side*—a stern side—which might seem inconsistent with his meek and lowly side, and yet which is one of the chief glories of his character. How defective would that character be if it had not this other side. How lamentable if his kindness and sympathy were not counterpoised by the faithfulness and firmness essential to justice.

The popular conception of Christ mars him in this respect. He is considered all love—nothing but love. This would be moral weakness, and would fail to constrain the adoration evoked by the perfect blending of all the excellences. The attitude of Christ when he was upon the earth, in the days of his weakness and submission to evil, ought to be sufficient of itself to correct this one-sided idea of him.

His brusque setting aside of domestic relationships and obligations when they come into competition with duty towards God; his unsparing denunciation of Peter as Satan when his thoughts ran counter to the

divine plans; his condemnation of the rulers and teachers of the people, in language which could not be exceeded for heat and severity, are all illustrations of a vigour outside the modern idea of the character of Christ.

But when we go forward to the day of his appearing, how immeasurably is this consideration strengthened. Look at the judgment seat, before which are gathered the multitudes of responsible men and women of all generations, of whose destiny he is the sole appointed arbiter. Consider what is involved in his rejection of the bulk of them: "Depart from me . . . I never knew you." *What inflexible faithfulness! What indomitable firmness of purpose! What judicial vigour and stern executiveness implied in his sentence of a vast and wailing crowd to everlasting death, and their dismissal from his presence.*

Thine Arrows Psa. 45

And when this scene is over, follow him with the phalanx of his loved and loving brethren—

accepted and glorified: follow him to the waiting conflict with the nations of the earth. Contemplate the war of the great day of God Almighty, behold the scenes of violence and carnage, consider the deeds of war and judgment by which he overcomes the confederate hostility of all the world, and treads the winepress of Yahweh's anger, in preparation for the spreading of his imperial pavilions in the midst of men for their blessing. Pondering those Scriptural exhibitions of the work that waits him, we get even a more vivid view than is yielded by his attitude when upon earth, of the mighty and majestic will-power that dwells in the midst of his kindness.

If we are for a moment overborne by the sternness, we are reassured by the recollection that it is exerted on behalf of righteousness, and that none will feel the terrible kindlings of his wrath but those who refuse to "kiss the son" in implicit and revering and obedient trust.

R.R.

THE WATCHMAN'S DUTY

Are all who have "heard" actively engaged in saying, "Come"? They should be. God will not brook a "It is quite useless to say 'Come' — no one will listen." The watchman's message was to be delivered. "Whether they will hear or whether they will forbear." The sound of the "hearers" should have gone out into all the earth. Supposing that all have been faithful to their charge, what a scant response has been the outcome. It has always been thus. In Noah's days only eight were saved out of a whole world. In Israel's journey from Egypt to Canaan only two were deemed fit to enter the promised land. And yet in the aggregate what a harvest will be reaped — a number that no man can number. Not one of the hearers will be overlooked, not one lost. What an encouraging thought. Today, small, despised, and trodden under foot, but in the day that God makes up His jewels confessed by the great Creator before the angels and deemed worthy to be the everlasting companions of His Son. Could there be greater honor?

Hymns of the Kingdom



The Great Multitude

The Apocalypse records hymns that will be sung by various choral groups in the Kingdom. Previous articles in this Volume have considered the first two recorded therein. The first directs unceasing praise to the Father; the second directs praise to the Son as well as the Father; the third relates to the Redeemed.

Redeemed!

The Third Hymn directs attention to the comfort and mercy the redeemed will experience. The Hymn comes close to the heart of each one of us, called as we are to participation in the great assembly in that coming day.

Our Lord was strengthened by his contemplation of the future glory and his personal participation in it (Heb. 12:2). In like manner, we, his brethren, are strengthened by our contemplation of the coming glory.

Our rejoicing then will be as one of a community. The practical exhortation from this is that we should spend our time now, as much as possible, in the company of those who are like-minded in seeking the glory. And so much the more as we see the day approaching!

There are three parts to the Third Hymn. Part One is recorded in Rev. 7:9-10. The Redeemed praise the Father and the Son: ".....and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying: *Salvation to our God which sitteth upon the throne, and unto the Lamb.*"

Service Supreme

The expression, "cried with a loud voice, saying", refers to the act of singing. The vivid language of this Third Hymn speaks of fulfilment of Isaiah's prophecy (ch. 49:1-13). Note the corresponding themes of salvation, and the comfort and mercy it involves.

Isaiah 49

v. 6: Yahweh's servant becomes His salvation to the end of the earth, saving Gentiles.

Revelation 7

v. 9,10: Gentiles out of all nations, kindreds, people and tongues take up the theme of salvation.

LOGOS

v. 9: The redeemed shall feed in the way.

v. 10: They shall not hunger nor thirst, neither shall the heat nor sun smite them.

v. 10: He that hath mercy on them shall lead them, even by the springs of water shall He guide them.

v. 13: A command is given — “Sing, O Heavens; and be joyful, O earth; and break forth into singing, O mountains, for Yahweh hath comforted His people, and will have mercy upon His afflicted.”

v. 17: The Lamb which is in the midst of the throne shall feed them.

v. 16: The redeemed shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

v. 17: The redeemed are led unto living fountains of waters.

v. 17: God “shall wipe away all tears from their eyes,” the eyes of those (v. 14) who have “come out of great tribulation.”

Thus the breaking forth into singing is the “loud voice, saying.”

Isaiah’s words are but one of the many scenes set before us in the Word wherein the prophets anticipate the glory which finds realisation in Messiah’s day of salvation. The glory which today is confined to the written page and the minds and hearts of the faithful, will become actual physical realities in the earth.

It becomes obvious that the Word we delight in now will become as it were, the musical score before us in the glorious singing of the Kingdom.

Mission Accomplished

The notes of praise from the redeemed subside, and the second part of the Third Hymn is heard. Rev. 7:11 reveals that once again the voice of the angels will be heard.

Once again the glorious words — blessing — glory — wisdom — are heard, as the angels sing praise unto God. But added to their singing in this Third Hymn is that mighty word “AMEN.” They preface their singing with “Amen,” and they conclude their singing with “Amen.” Why? Why sing “Amen,” meaning, of course, *it shall be so?*

The four living creatures have already sung “Amen.” In that case, the redeemed having sung of the great intention to reign on earth, with all human power supplanted, then sang as the consuming power of the Age to Come that it would be so!

But in the Third Hymn, when all history from Abel onwards is seen in retrospect as the redeemed out of every age are displayed in immortal glory, the *it shall be so* rings out from the lips of those whose task it was to watch over the sufferers in the days of their pilgrimages.

The angels are capable of remaking worlds; capable of casting down a Sodom by a direct act of power; capable of destroying a Babylon by the indirect power of a Mede. But often they had to watch powerless to help (because faith had to be developed), as in deep tribulation, “many had trials of cruel mockings and scourgings, of bonds and imprisonment, were stoned, sawn asunder, tempted, slain with the sword, wandered in sheepskins and goatskins, destitute, afflicted, tormented, wandered in deserts, in mountains, in dens and caves (Heb. 11:36-38).

In the coming day in Zion, however, with joy the angels behold the great multitude who endured the tribulation, and who will have then received comfort and mercy from the Father, having kept the faith under trial. Thus, as the unseen guardian hand of 60 centuries, the rejoicing angels most fittingly respond, "Amen" — *it shall be so*.

The Blessings of Salvation

There is a prologue to the third part of the Third Hymn, in which the redeemed move into the central position of interest, and questions are asked concerning them.

"Who are these?" "Where have they come from?" Obviously, the answers are known, but the questions are put to focus attention upon what has been accomplished in relation to the redeemed.

The first answer is that these are those who have washed their robes and made them white in the blood of the Lamb. The second answer as to their origin is that they have come out of great tribulation. It is of significance that countries of origin are not detailed, but it simply indicates that wherever they were, they experienced great tribulation.

But now, in Zion, they all experience the blessings of a day of salvation. Five blessings of unspeakable joy are set forth.

The first (v. 15) is that they are ".....before the throne of God." Here is the blessing of *fellowship with God*, everlasting life in the presence of the manifested glory of Yahweh in the person of the immortal Christ.

The *privilege of service* constitutes the second blessing: "....and serve him day and night in his temple." (v. 15).

The third blessing relates to their participation in the Divine Nature: ".....and he that sitteth upon the throne shall dwell among them." They have fellowship with God, and serve Him, because they are individually and collectively *the manifestation of the Divine Glory* (cp. Psa. 68:18).

The fourth blessing is that *the wilderness experience is over*, and the place of the Name has been reached (Exod. 15:17-18). "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." (v. 16).

The fifth blessing (v. 17) records that: "the Lamb feeds leads God shall wipe away all tears from all eyes." Christ *provides and guides*, and Yahweh *comforts His people*.

Encouragement

When the prophet Ezekiel was shown the valley of dry bones and was asked if those bones could live again, he answered God with the words "Thou knowest" (Ezek. 37:3). Appearances were all against such an event happening, but Ezekiel committed the answer to Yahweh. We know, of course, that the answer was that the bones would live again, and in our own generation we have seen the nation of Israel come into existence again.

When the apostle John was shown the glory of the redeemed, he was asked in the vision as to their identity and origin. He, like Ezekiel, replied, "Thou knowest" (ch. 7:14). In reply came words of wonderful assurance. These were they who had pursued the pilgrim path in sincerity, and were delivered in due time out of all their tribulations.

We look within ourselves — appearances are all against such a glorious destiny being ours, but in the light of these wonderful assurances, who could doubt the power of our God to bring us to the Kingdom He has promised?

— B. Philp snr (NSW)

Theme For Study

Psalm
18



CALLING OUT
A PEOPLE
FOR THE
NAME

#3

Psalm 18 is prophetic of the purpose of Yahweh in His Son. If read with this in mind its significance will be better appreciated. We, therefore, repeat our prophetic epitome of it, showing how that it foreshadowed Christ's ministry from his birth to his future glory. All this was typified in the experiences of David, as the man after God's own heart. The suggested divisions are as follows:

- The Source of Christ's strength — Vv. 1-3.*
- The Extent of his trials unto death — Vv. 4-6.*
- His Resurrection, and the wonders that accompanied it, including the dissolution of the Jewish State — Vv. 19-24*
- The Separation of a people by the Gospel — Vv. 25-28.*
- The Future Conquest of the world — Vv. 29-45.*
- Christ's Universal Reign and Worship — Vv. 46-50.*

The Separation of a People by the Gospel — vv. 25-28

He will help His sons: those in whom He finds a reflection of Himself. The Psalm shows that Yahweh discriminates between those who obey Him and those who do not, and overshadow their lives for good or otherwise even now.

VERSE 25

"With the merciful Thou wilt show

Thyself merciful" — The word "merciful" is *chased*, and signifies *loving-kindness*. This is a divine characteristic. It was proclaimed to Moses as part of the Divine character when the terms of the divine name were revealed unto him in a special revelation (Exod. 34:6-7); and it is summed up in the statement by John that "God is love" (1 Jn. 4:8). The grammatical construction of this statement implies that this quality is part of

God's nature: it is incidental to Him to love. But the love in question is not that fleshly sentimentality that passes current in the world for love, but a divine attribute, styled *agape* in the N.T., that sees for the object of it the greatest possible good, even at the sacrifice of the one extending it. Such a love stems only from God, and is brought into being by the influence of His truth upon our lives. Those who manifest it are, indeed, His children; and to them He will reveal Himself as a God of loving-kindness. They have been separated unto Him, and experience that loving-kindness even now; how much more in the age to come!

"With an upright man Thou wilt show Thyself upright" — We meet a very interesting word in this statement; it is the Hebrew *tamiym*, and it is from the same root as comes the word *Thumminim* which signifies *Fulnesses* and is related to the completeness of the stones in the High Priest's breastplate. The word, therefore, signifies, that which is *entire* or *complete*. It implies a man who is fully grown to maturity, not, however, the maturity of flesh, but that of the mind and spirit. The spiritually-minded man is a complete, or entire, man. Those who lack that quality are only half-men: they have the bodies of men but the minds of children. "In malice, be ye children, but in understanding be men," wrote Paul (1 Cor. 14:20). The margin renders the word "men" as *perfect*, or of a ripe age, that is, *mature*. The same Greek word is rendered *perfect* in 1 Cor. 2:6 and elsewhere. The R.V. renders "upright" as *perfect* in the verse before us.

The word "man" is *geber*, signifying a *mighty man*, a *hero*. So our "upright man" becomes a *perfect hero*: a "hero" in the sense that he has won the greatest battle of life in that he has learned to "rule his spirit" (Prov. 16:32). The man who manifests such single-minded devotion, declares the Psalmist, will be repaid with unswerving faithfulness from Yahweh. He need for him fear no future.

VERSE 26

"With the pure Thou wilt show Thyself pure" — Literally this is *With the purified*, or one who has purified himself in the sense of 1 Jn. 3:3—"Every man that hath this hope in him purifieth himself, even as he is pure." The true worshippers of Yahweh recognise the need of them developing the qualities He

manifests, so that He, as revealed in Christ, becomes the ideal of their lives. They are "pure in heart," and as such have the assurance that they "shall see God" (Matt. 5:8).

"And with the froward Thou wilt shew Thyself froward" — In this statement, the word "froward" does duty for two different Hebrew words. The first is *ikesh* and signifies "perverse." It relates to those who are morally distorted, whose hearts are stubborn and rebellious against Yahweh. The second is from the root *pathal*, to "twist, twine, wrest," hence to *wrestle* or *contend*. Whilst God, who shows Himself kind and compassionate to those who reveal His characteristics, He becomes the bitter Adversary of those who are morally perverse. Israel was told: "If ye will not be reformed by Me by these things (i.e. judgments), but will walk contrary unto Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins" (Lev. 26:23-24). The Psalm, therefore, implies that we can "change" the character of God towards us. Paul exhorts: "Behold the goodness and severity of God; towards thee goodness if you continue in His goodness" (Rom. 11:22). Yahweh is a God of goodness or severity according as we respond to His word.

VERSE 27

"For Thou wilt save the afflicted people" — The word signifies those who are influenced by their afflictions: the lowly who have learned humility in the school of suffering.

"But wilt bring down high looks" — Literally, "high looks" are "haughty eyes". Eyes proudly lifted up are one of the seven abominations hated of Yahweh (Prov. 6:17), to be humbled to the dust in due time. There is a variation of this line in the form of the Psalm contained in 2 Sam. 22; it is there rendered: *Thine eyes are upon the haughty that Thou mayest bring them down* (v. 28).

VERSE 28

"For Thou wilt light my candle" — The margin, correctly, has *lamp* instead of "candle." The Scriptures do not refer to "candles" as such, but always to oil lamps. In 2 Sam. 21:17, David is likened to the "lamp of Israel," but he obtained the "oil" for illumination of such from Yahweh (Ps.-119:105). The line in 2 Sam. 22:29 expresses this: *For Thou art my*

Lamp, O Yahweh. Figuratively, "a light" is also expressive of a following, or a line of descent. To blot out David's name in Israel would have been to quench his lamp. Hence, when Israel became divided, Ahijah told Jeroboam: "Unto his (David's son) will I give one tribe, that David My servant may have a lamp always before Me in Jerusalem" (1 Kings 11:36). Therefore, whilst the line in the Psalm can apply historically to David the king, it also does prophetically to Christ. He was granted a posterity. The words of Isaiah are applied to him in relation to the Ecclesia: "Behold I and the children which God hath given me" (Heb. 2:13). Believers constitute the "light of Christ" in the darkened world of today. They are "children of the light" (1 Thess. 5), "the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world" (Phil. 2:15). Paul's words take hold of the very expressions of the Psalm and apply them to the Ecclesia.

"Yahweh my God will enlighten my darkness" — The light of David continued to shine after his death, and will be found doing so at his resurrection. Prophetically, however, the words relate to Christ. His "darkness" was enlightened in the manner expressed by Isaiah: "Yet it pleased Yahweh to bruise him; He hath put him to grief; when Thou shalt make his soul an offering for sin (when the "horror of great darkness came upon him"), he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand" (Isa. 53:10). His "darkness" was enlightened by his resurrection, and the Godly seed that has been granted him since. By this means his name has been kept alive among the Gentiles.

The Coming World Conquest of Christ — Vv. 29-45

In these lines, David speaks as the warrior-king who owes his skill and success to Yahweh. Prophetically, they point forward to the conquests of Christ. David destroyed Goliath foreshadowing the victory of Christ over the Devil (Heb. 2:14). He subdued his enemies, reigning triumphantly as king in Jerusalem; and Christ will do likewise. He proclaims that his victories stemmed from Yahweh, Who also is the Source of Christ's prowess (Jhn. 1:14). David could have had in mind two specific incidents in composing

these words: the overthrow of the Amalekites (1 Sam. 30 — cp. the use of the word "troop," "company" in vv. 8,15, 23); and the conquest of Zion, when the defenders boasted that the walls were impregnable (2 Sam. 5:6-8).

VERSE 29

"For by thee I have run through a troop" — David, foreshadowing Christ, ascribes to Yahweh his skill and success in war. Though, to the flesh, his opponents were far more numerous and powerful than he, he gained the victory through the strength of Yahweh.

"By my God have I leaped over a wall" — David describes in military terms the victories he has gained through the help of Yahweh manifested through the Elohim, or angels. He attacks the enemy, breaks its ranks, rushes its fortified towns, mounts and leaps over the walls that protect them, and captures them. But he recognises in all his success the overshadowing care of Yahweh's "ministering spirits" (Heb. 1:14).

VERSE 30

"As for God, His way is perfect" — It is without blemish, entire, complete. The word for "God" is *El*, expressive of Might and Power in bold relief. Such power is adequate and complete for all purposes.

"He is a Buckler to all those who trust in Him" — The word "buckler" is from the Hebrew *tzinnah* (contrast with a different word used in v. 2 — cp. notes p.154). This was a large shield that covered the whole of the body, giving the warrior ample defence together with complete movement as he engaged an enemy. Goliath's armour-bearer carried such a shield as that (1 Sam. 17:7). It was like a movable fort, and was placed on the ground so that the warrior could shelter behind it. In addition, there was a smaller shield which was used to cover other vulnerable parts of the body, reference to which is found in v. 2. When David met Goliath on the field of battle, both had their *Tzinnah*, or large shield covering most of the body. Goliath's was there for all to see; but David's could only be seen by the eye of faith. Nevertheless, it was more effective than Goliath's, and enabled him to gain the victory: a victory that foreshadowed Christ's on Mount Calvary through which he rose again from the grave.

VERSE 31

"For who is God save Yahweh" — Here the word "God" is *Eloah*, Mighty One. Yahweh is the source of all Power and Might.

"Or who is a rock save our God" — The word "rock" is *Tzur*, a divine title used by both Moses and David. See the use of it in Deut. 32:4,15,18, etc., as well as in Ps. 18:2,31; 92:15. The term, as applied to Yahweh, was first used by Moses, and appropriately so. He could see in the granite rocks of Sinai symbols of the eternity, stability and unchangeableness of Yahweh, Who revealed His purpose to Moses in such an environment. A rock in the desert suggests stability in the midst of instability; a sure foundation in the midst of trouble and doubt. It symbolises the enduring faithfulness and unchangeableness of Yahweh (Mal. 3:6). Yahweh is a Rock, for He is immutable and immovable in contrast to the shifting sands of the desert. He is a shelter and a shade from the blazing sun, such as a Rock affords (Ps. 84:11; Rev. 7:16). He is an everlasting foundation upon which to

build (Matt. 7:24-25). In all the unsettled and troubled period that David experienced during the period that he fled from the face of Saul, he found Yahweh a Rock of support and help. That Rock was ever with him throughout his life. The same word is rendered strength in v. 2 of this Psalm (see notes). In the line before us, David acknowledges that the only true shelter and foundation is in God.

VERSE 32

"It is God that girdeth me with strength" — Here, again, the word "God" is *El*, expressive of divine might and power. The analogy is drawn from the form of clothing then used. In oriental dress, the girdle is essential to all free and active movement; and David found such help in *El*.

"And maketh my way perfect" — The influence of *El* strengthened David spiritually; as it did even more so the Lord Jesus (John 1:14). See note v. 30, and compare the exhortation of Matt. 5:48.

— HPM.



DAYS OF NOAH AND LOT

World events indicate that we have entered the "time of the end" (Dan. 11:40; 12:1), the closing days of the Sixth Vial when nations would be rent with factions, and a belligerent spirit would dominate their relationships (Rev. 16:15). Accordingly, the words of the greater than Solomon in reference to these times deserve careful attention. In Luke 17:25-30 the Lord drew attention to two epochs as parallels to conditions that would exist at the time of his return. He referred to the days of Noah and Lot: two men saved by God out of evil generations. However, in both cases it can be shown that the world had a deleterious effect upon the Ecclesia. In Noah's day, his family alone "called upon the name of Yahweh" in truth (Gen. 4:26). Yet the record of Genesis plainly states that the patriarch had brothers and sisters of the flesh who apparently fell by the wayside (Gen. 5:30). Indeed, the account clearly shows that it was the attitude of the "sons of God," in forgetting the separateness to which

they were called, which precipitated the crisis of the Flood. God would easily have accounted for the rest of humanity if the Ecclesia had remained loyal to His principles, but it is clear from Gen. 6:1-2 that the flesh dominated its members to the exclusion of the requirements of the Word. Lot's record likewise demonstrates the insidious effect the world can have upon the Ecclesia. Though spiritually hardy to withstand the pressures himself, his family could not, and its members succumbed to their environment. Both records are used by the Lord to emphasise the sudden, unexpectedness of the judgment that fell upon the unwary whether in the world or in the Ecclesia. Christ's return will be stealthy and sudden: to the world at large as well as to the Ecclesia. "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 Angry Nations

Several articles to hand indicate the violence of the days in which we live. One refers to the fact that since the end of World War II there have been over 145 wars in various parts of the globe! Surely this is in testimony to the words of Daniel "and there shall be a time of trouble such as never was" because the last thirty years have also been described as "times of peace"! What will the world think when the judgments of God are being poured out upon the wicked inhabitants of the earth (Jer. 25:31-33).

One of the most glaring examples of the violence of the age was revealed in an article dealing with the U.N. recent motion in the General Assembly where war was "endorsed" as an acceptable means of "liberating the oppressed people of South Africa and West Africa." Such resolutions bring to mind quotations such as Revelation 11:18 where we read "And the nations were angry and thy wrath is come . . . and shouldst destroy them which destroy the earth."

Tarshish

A French newspaper recently stirred controversy when it leaked a rumour that when Britain leaves its air base on the Omani island of Masirah in the Persian Gulf the U.S. will take it over. However, a spokesman for the Sultanate of Oman said that there was "no truth in the report" and the air-base would be used by the Sultanates own air-force. However, he said that "if the U.S. or any friend asks for transit rights or refuelling facilities on Masirah we are disposed to grant it." Brother Thomas saw the British military presence being in control

of the Persian Gulf so that routes to India would not be cut off. However more vital trade in the form of oil supplies are now at stake and the area is important for that reason alone—outside of its geographical strategic position.

Israeli Arms

In an age of violence one could expect the munitions industries to be thriving. Such is the position of the Israeli arms trade. Not only is Israel producing weapons with which to protect herself, but this year the nation is expected to export U.S.\$100 million. The Israelis are finding their KFIR jets are popular as well as their sea-to-sea missiles and other armaments. Micah saw the day when war will be a thing of the past and all men "would dwell under their vine and fig tree" (Mic. 4:4). However, until that time, Israel is increasingly becoming confident in the strength of its own are (Ezek. 38), which largely camouflages the "halt" that it nationally holds (the stigma of being Jews, cp. Deut. 38:37). After the time of Jacob's trouble the prophecy of Micah will come to pass, then Yahweh will gather "her that halted . . . a strong nation" because He will dwell in their midst (Mic. 4:7).

Ethiopia

As the time approaches for Russia to invade the M.E., countries prophetically described as Soviet allies but which are today in the Western camp can be seen to gradually be changing sides. Ethiopia was once a staunch U.S. ally having received more than U.S. \$600 million aid over the last 20 years. However, both the prophet Ezekiel (ch. 38:5) and Daniel

(ch. 11:43) declared that Ethiopia will be amongst the cohorts of the king of the north who will meet the Lord Jesus Christ and the saints in battle. The important sign of Ethiopia's change of alliance then is another that warns us of the imminent return of our Lord and Master.

King Solomon's Mines Found In Saudi

The legendary King Solomon's mines, the lost hoard of gold mentioned in the Bible, may have been found in Saudi Arabia, the U.S. government said.

American and Saudi geologists working in a mountainous region between the cities of Mecca and Medina known as Mahd Adh Dhahah—cradle of gold—say they have found evidence that a long-abandoned mine was probably Ophir, the mine that sustained Solomon's wealth.

According to the Bible, about 34 tons of gold was brought to Jerusalem from Ophir by workers in Solomon's Kingdom of Israel nearly 3,000 years ago.

News of the finds was announced by the department of the interior, which administers the U.S. Geological Survey.

Dr. Robert Luce, a geologist with the Survey who was part of the American-Saudi team, said: "Our investigations have now confirmed that the old mine could have been as rich as described in

Biblical accounts and, indeed, is a logical candidate to the lost Ophir."

He added: "We believe that the legendary King Solomon's lost mines are no longer lost."

USGS scientists, who sampled and analyzed bits of the one million tons of mining waste found at the site, have estimated that it once contained easily-mined surface deposits of gold nuggets, wires and crystals, and gold-bearing quartz veins that could be mined with crude copper and stone tools. Thousands of stone hammers and grindstones have been found at the site.

The scientists also pointed out that the area lies on a natural trade route, some 850 km. from the port of Aqaba which was used by Solomon's ships—a long, but feasible journey.

The survey announcement said Solomon's mines may come to life again, for they still contain workable deposits of gold, silver and other metals.

Ophir is identified in various places, including the point where the Gulf of Eilat joins the Gulf of Suez. However among the products obtained was sandalwood which is a product of the coast of Malabar in India. Further proof is required before identifying the site elsewhere . . .

CONCLUSION

The only way that we will escape the ultimate judgments which will be poured out upon the earth is to react like Noah to the warnings given of God. We must endeavour to make our "calling and election" sure. The Father and His son, the Lord Jesus Christ are not unaware of our weaknesses and our environment. Paul says He is a "rewarder of them that *diligently seek him*" (Heb. 11:6) which places the subject of compassion and mercy into its right context—the Father will reward those whom He finds acceptable—those trying to do His will (cp. Rev. 22:12). Christ came not to condemn but to save sinners and Paul aligns him as a priest taken from among men "who can have compassion on the ignorant and them that are out of the way" (Heb. 5:2). Our *response* today to the manifested love of God will stand us in good stead when Yahweh sends His son to take out of the world those who He can (and has) described as being "called, chosen and faithful" (Rev. 17:14). These will be of the type that manifest the same characteristics of Christ and which are briefly summed up by James when he said "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James 1:27). Such are doers of the word and not hearers only (v. 22) and these shall "have treasure in heaven" (Luke 18:22). W. McAllister

EUREKA CLASS

A *Eureka* discussion group meets alternately at Long Ashton, Bristol and Street, Somerset, fortnightly. All are welcome. Further details are obtainable from G. Pearce, Street 43023; B. Hains, Long Ashton 3610; E. Bailey, Bristol 694268; or M. Gates, Ashcott 314. The numbers relate to Telephone numbers in the districts concerned. We earnestly recommend the study of the Word with the aid of *Eureka*. It will consolidate the understanding of the basic principles of the Truth, and assist in developing that vision of the future that can act as an incentive in the Truth's walk.

ACKNOWLEDGING READERS' DONATIONS

We gratefully acknowledge the following donations received recently for the work of the Truth in various avenues of service.

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These two books can assist you to a better understanding of the Christadelphian doctrine relating to the Holy Spirit.

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This book expounds the Bible teaching concerning the Holy Spirit, showing how it operated in the early Ecclesia, and why it is not in evidence today. It is a well-reasoned exposition upon the subject. The Addendum, added to this edition, considers some of the teaching of the Brotherhood today that challenges the concept set forth originally, and clearly pin-points the faults of such theorising.

Cost \$1 including postage (Eng. 70p. Sth. Africa R.1).

THE SPIRIT: A GENERAL EXPOSITION ON NT USAGE

This is a large work, bound in cloth, which gives exposition in greater detail, and more belligerently challenges modern theories that deviate from the accepted doctrine among us.

Cost \$5.00

Both the above works are available from Logos Publications, West Beach P.O., South Australia.

We urge readers to avail themselves of these books so that they may be equipped in understanding of the vital doctrine expounded therein.

TOUR OF BIBLE LANDS (God Willing)

The recent tour of the Middle East conducted by Logos Publications proved very successful. The group of fifty members co-operated excellently together, and returned greatly enriched with their experiences. Many new sites in the Holy Land were explored, to the great delight of some who have been on previous tours. Among these were the Pass of Beth-horon, where Joshua won his notable victory, as the day was greatly extended for him to complete it; and the fabulous Valley of Inscriptions where travellers in ancient times made their way from either Egypt or Sheba to Jerusalem. As they did so, in the manner of tourists in every age, they left inscriptions on the precipitous walls of the canyon in which they sheltered. Inscriptions are found in Greek, Aramaic, and ancient Hebrew dating back centuries before Christ.

Comments from participants in the recent tour include the following:

"Like the clothes from my suitcase, I am taking on a new freshness, and re-adjusting to my normal environment. I am left with a beautiful memory of a very worthwhile experience. To visit Israel was a dream that I thought would only come, when Yahweh bid me, at the time of the restitution of all things. Now I have been able to visit it before that time. I know the tour will be a lasting memory, because the Scriptural pictures will become more vivid with each encounter with the eternal Word. I feel very blessed because of the places we have visited in the Providence of our God. I tender my thanks to you for your ministrations, and appreciate the great value to me that lies in your expositions of the Oracles of God. This is where the benefit of the tour lay for me. In that regard, you ministered to the saints who were with you, and do minister. - J.P."

"Just a brief note to thank you for the recent tour of Bible lands (1977). We were thrilled by our experiences, and trust that now with such a revelation opened to us we may be richer by it, and be able to help others by our experiences. We appreciate now all that you personally put into the tour, which enables us all to get more out of it. If there is another tour next year (God willing) we would like to go again to consolidate what we have seen and considered on this one. We have enclosed our deposits in that regard. We thank you for your help to grasp a deeper appreciation of the Land, and more particularly the Word in relation to it. - J.R."

Plans for 1978 (God willing)

There were some who were unable to be accommodated in our last tour, and we promised that we would try and organise a further tour for 1978 (God willing). Accordingly, we are investigating a shorter tour comprising Jordan and Israel. This will comprise about three weeks, and will comprise a careful selection of sites designed to present a connected Bible record. In that regard it will be a little different to previous tours, and will be even more orientated to the Bible. It will also be conducted a little later than previous tours, after the Australian Autumn Bible School in May instead of before it as on previous tours. This will enable us to avoid the very heavy tourist season in Israel, and should result in easier transport arrangements.

Any interested are asked to immediately forward \$10 (non-refundable) deposit. This money is used in preparation for the tour, and does not commit those concerned with any further responsibility in connection with it, if they desire to pull out. The tour will be limited to 48 to 50 persons, and already we have about twelve reservations. It will leave from New York and from Australia and participants from the American Continent will link up with those from "down under" in the Land itself.

Those interested are asked to write: Logos Tour 1978, West Beach P.O., South Australia 5024.

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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*
— J. Thomas.



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*Thought For Meditation*

Spiritual Athletics

God coerces no one in the matter of well-doing. He makes known His will, and requests compliance. He points out the wisdom of faithfulness and promises to make it possible for us to render it. Then He leaves us to obey or disobey. This arrangement is simple and reasonable. It is the divine method of proving our worthiness or unworthiness of eternal life. We are left for a while to do as we like! But His eyes are not taken off us. This is how the case stands with every one of us. Are we submissive, or are we rebellious? Obedience, let us not forget, means effort, and unless we are prepared to make it, our lot is hopeless. Among the striking figures employed to depict the disposition needful to reach the Kingdom is that of an athlete struggling for victory (1 Cor. 9:24-27). We are all familiar with the sight of a man so engaged. We have been struck with his earnestness and eagerness to win — with his obvious willingness to strain every nerve and sinew, every power in order to become the victor — a few cuts and bruises are nought to him. Such is the figure used by the Spirit to impress us with the kind of mind which we must have if we would be successful in securing God's great prize — the prize of immortal life. The question is, Do we possess this mind? or are we fooling ourselves by thinking — contrary to the plain testimony of the Bible — that because we know the Truth, have been immersed, and have an excellent up-to-date acquaintance with the affairs and doings of the brotherhood, all will be well? Our hearts love to cheat us in this matter! "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."

Exhortation To Faithfulness

**“I BELIEVE GOD
THAT IT SHALL BE EVEN
AS IT WAS TOLD ME!”**

These wonderful words of faith, spoken by the Apostle on the deck of a storm-tossed ship that was heading into certain danger, can act as a lighthouse of courage and conviction in the midst of the present storms of life. Whatever the problems afflicting us; no matter how dark the way may appear, nor how tempestuous the storm may rage, the future is without doubt, even though our future may be governed by our reaction to these trials. God's ultimate purpose will prevail despite present appearances to the contrary.

Despite The Evil of Man's Rule

The Bible is to us the voice of God as much as was the angel's voice to Paul that stormy night (when off Crete), and because of this we are able, like him, to be cheerful in the storm and to ask our fellow-voyagers to be of good cheer also. The sky is dark and the sea is rough, but we are full of confidence as to the issue of the voyage, because we can say, "I believe God that it shall be even as it has been told me." We see mankind sunk in ill-being through their vain attempts to manage their own affairs. We see history one long futile struggle after blessedness among men, a struggle continuing to the present hour, and threatening, by all present appearances, to be interminable. We say, "This will not last." We say, "This age of human failure will come to a

close." We say, "God will interfere; God will destroy the kingdoms of men all over the world. God will set up a kingdom that shall never be destroyed; God will give laws that no Parliament will be asked to sanction; God will set up institutions that will owe no part of their existence to human legislation. God will send Christ to do all this, and Christ will associate with himself in the work the tried and righteous men of all ages past, made immortal and efficient for the work like himself. Under their righteous and irresistible reign, all nations will be blessed; war and poverty will cease; righteousness and universal joy will take the place of the vast clouds of despondency and misery that cover all the earth." We are enabled to indulge in this glorious prospect, and to endure

with calmness the present evil world, because we can say, "We believe God that it shall be even as it has been told us."

Despite The Prevalence of Death

We see death reign with indiscriminating power. The man who fears God sickens and dies, and is buried equally with the man who neither fears God nor regards man. The man whose mind is rich with the golden sunshine of faith, and whose life is beautiful with many variegated compliances with the beautiful commandments of God, descends to *shoel* equally with the man all-blighted and frost-bitten with unbelief, and whose life is hideous with selfishness and unmercy. The man who is a blessing in the midst of his kind, with kindly word cheering the desolate, and more kindly act alleviating the sufferings of weakness and misfortune, who sheds some light in the gloom and causes some soothing in the affliction so far as it is in the power of mortal man — such a man at last becomes food for the worms as well as the human monster who increases bitterness among men by his churlish speeches and merciless ways. We say, "There will be an end to this. Things will wear a very different complexion by-and-bye. There will be an hour upon earth when the grave will give up its dead: when a divine tribunal will be erected: when men shall receive in body according to what they have done." "Then shall ye return and discern between the righteous and the

wicked: between him that serveth God and him that serveth him not." God will cause every man present on that occasion to find according to the way he has followed in this evil state. You will see shame, fear, dismay, suffering, rejection, and disgrace judicially dealt out in terrible tribulation and anguish. Those who have followed wickedness — sent away to ultimate death from the presence of the glorious judge. You will see joy and confidence, glory and honour, beauty and immortality conferred by the same smiling and glorious hand on the beaming multitude of the righteous, to whom the earth and the future, belong. You will then see the meaning of the present trial, present lowliness, present absence of all apparent difference between the righteous and the wicked. Discerning this now, we are able to endure with patience and good cheer. Our happiness is due to the promises of God. We are blessed in being able to say, "We believe God that it shall be even as it has been told us."

Despite the Failures of the Present

We see life a doleful failure in all important respects at present. Youth rejoices: folly makes loud mirth; but age groans, and in much wisdom is much grief. The whole multitude of the living unite at last in a common verdict: "There is nothing in it; I would not live alway." The depressing picture loses its dreariness in the light of the truth. We are able to say to friends around (though we speak in the ears of the deaf),

"There will yet be upon earth a life that is worth living; youth that will not fade; joy that will not wither; strength that will not diminish; pleasure that will not pall on the appetite; personal comeliness, intellectual nobility, and moral loveliness on which the lapse of endless ages will produce no impression. When this gladsome vision is established in all the earth, there will be multitudes to rejoice in the perpetual feast; and you will find nowhere on earth the present dreary spectacle of sad and blighted and ineffective forms of life." "No more curse, no more death," means the disappearance of wan cheeks, lustreless eyes, empty minds, despairing hearts and their causative accompaniments, of empty pockets, squalid homes, unclean persons, and mal-developments of body and mind. "The former things will have passed away, and all things will have become new." We are able to proclaim this joyful news, because we can say, "We believe God, and it shall be as it has been told unto us."

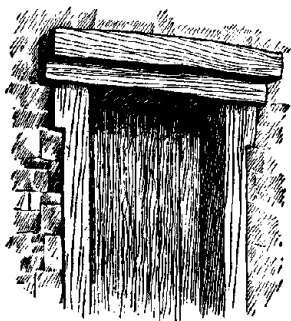
Despite The Burdens Of Today

Finally, we look into our own hearts and lives, and find there many aches, and voids of disfigurements. This body of death is a heavy load to carry about. Our souls cleave to the dust. A murky atmosphere often obscures the sun. Our desires are towards the remembrance of the

High and Lofty one, in whose hand our breath is, and whose are all our ways. We yearn to bless, and see blessed, the blighted population of our fellow-men. We aspire to moral heights and intellectual brilliancies which we can only now and then see afar off, in the rifts of the heavy-laden clouds. In this we groan, being every way burdened and held down. But we are able to indulge in right good cheer in the midst of the gloom. We are able to say confidently, "This afflicted state is but for a moment. The moment of deliverance will come. The Lord Jesus, who is our life, will return to the scene, and in the twinkling of an eye, we shall roll off the burden of corruption and death. This mortal shall put on immortality. The day of cloud will then pass for ever away. The fogs, and mists, and damps, and chills, of this dark night, will roll away before the powerful sunrise, and we shall bathe and rejoice in the clear blue of heaven, over-arching the scene with gladness, to the utmost encircling horizon. Our dim eyes will see; our longing hearts will swell with pure delight in God, our fellowship, all cramped and long-restrained in this terrible night, will burst forth in mighty gladness, on the right hand and on the left, to all the sons of God. O glorious day! hasten thy tardy flight hitherward. "We believe God that it shall be as it has been told us." —R.R.

It is an evil thing to be in love with the present world. It destroys all valour for the truth, and undermines our faith; and it is only by faith that we overcome the world.

—J.T.



The First Passover

The incidents recorded in Exodus 11, 12 laid the foundation of Israel's national existence, and established for all time the cleavage that exists between the people of God and the world.

The Passover is among the greatest events of Israel's history. It effectively separated God's nation from that of Egypt. Moses was told: "Against the children of Israel shall not a dog move his tongue against men or beast, that ye may know that the Lord doth put a difference between the Egyptians and Israel (Exod. 11:7).

Familiarity with the events leading up to that first Passover night, might result in some of the lessons being overlooked. From the moment where "there rose up a new Pharaoh who knew not Joseph," the drama commenced. Pharaoh made the lives of Israelites bitter with bondage; then, as they resisted his demands, he had recourse to genocide. This led to the confrontation between Moses and the despot, with the demand:

"Thus said the Lord, Israel is My son, My firstborn: and I say unto thee, Let My son go, that he may serve Me and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Exod. 4:22-23).

In the nine plagues God's longsuffering is seen. He offered full scope to release Israel; yet they left Pharaoh untouched. One would have thought he would have learned his lesson; but no, and the time came when God's patience was exhausted.

Nine visitations provide the numeral of "finality," or "completion;" there was but one thing left to be done and God did it. He visibly and terribly demonstrated His supremacy in the visitation of the angel of death. Thus far was the background in Egypt.

But what of God's nation? of His national "Son"? See how He proceeded to make that essential "difference" in separating two nations; Egypt to death; Israel to freedom and life.

Type And Shadows

The first Passover was observed in a new beginning of months. Hitherto Israel's year commenced with the month Tishri, or the autumn equinox,

but now it was to be the month Abib meaning *greenness* — the vernal equinox. Hope instead of despair; new life instead of its ending; growth instead of stagnation. How privileged are we in looking back on these events. See how each item of that Passover preparation was a wonderful type of he who later came to Israel, even their Messiah.

Each home in Goshen would take a lamb of the first year, a male without blemish. Those without such would share with a neighbour. After its choosing, it was to be kept apart and open to four days inspection. It was marked down for death, but before eating it, Israel were to take the blood and in a significant manner, were to cover the lintel and door posts of their homes. They were to refrain from painting it on with a brush, but were to strike it on with a bunch of hyssop, which demanded a certain amount of force. They then had to roast the whole lamb, not breaking a bone. In doing so, they actually crucified it, for it was prepared for roasting by means of wooden spits, suggesting the cross.

Israel had next to eat of the lamb with bitter herbs and unleavened bread; with loins girded, shoes on feet and staff in hand; eaten in haste for it was indeed, "The Lord's Passover," to be observed as a Memorial for ever. This word *Passover* can signify *a spreading out of wings*, so as to *protect*.

It is one thing to read of the ancient enactment, but let us put ourselves in the place of the Israelites as they waited in their

homes that grim night. They as God's "firstborn son," had already experienced His protective care in the nine plagues. Now, as they obeyed Moses' commands, under the shadow of death the whole observance cried aloud of the coming sacrifice of the promised Lamb of God.

As they waited hour after hour, Israel was brought closer to God than at any other time. The people stood as those about to be nationally redeemed: freed from the slavery in Egypt, to the glorious liberty that awaited them in God's service. It is noteworthy how Hebrews 11 reveals that it was not only by obedience, but by *faith* that the Passover was kept, even as by faith the Red Sea was crossed (vv. 28-29). So, the blue print in Eden and the voices of the prophets come into focus as we see the crucifixion of the lamb in each home.

Fulfilled In The Antitype

Thus far we have looked at the factual enactments, but how each one cries aloud of the giving by God of His only begotten son; not for Israel only, but for the world.

Now watch the marriage of type and anti-type. That lamb without blemish, chosen and kept apart for inspection for four days, points to Christ's public ministry, for it was in the fourth year when he was taken by wicked hands and crucified. In those years, Israel could look and see that sinless man, as:

"Full of grace and truth" — John's record — Ch. 1:14.

"Without spot and blemish" — Peter's record — 1 Pet. 1:19.

"In him was no sin" — John's record — 1 Jhn. 3:5.

"Who did no sin" — Peter's record — 1 Pet. 2:22.

Christ was the impeccable son of the Father, Yahweh's Fellow.

The Lesson Of The Blood

The blood, was not to be flung on the threshold, but was to be sprinkled on door-posts and lintel, using force. This taught that it would be by the power of righteousness and perfect purity that the Lamb would "take captivity captive." The bitter herbs were to be eaten, speaking of the bitterness of that tree of death back in Eden. The unleavened bread, proclaimed the utter sincerity in which the feast was to be consumed.

How clearly now, do we see how Jesus was the Lamb slain from the foundation of the world.

In Eden, before any of the race of sinners could be produced, it was taught there was to be a covering. God removed the fig leaves of guilt, and replaced them with skins which spoke of forgiveness and redemption. So in the spiritual realm, before ever a new race of immortals could be produced, other blood had to be provided: not of an animal, but the blood of a righteous Saviour.

"Behold The Lamb!"

To me it is highly significant that it should be just one Israelite from all the masses who gave Jesus his true status. John the Baptist did that when he declared: "Behold the Lamb of God which taketh away the sin of the world."

This fulfilled the prophetic words of Abraham to Isaac in saying, "God will provide Himself a lamb my son." We believe John received this truth by Divine revelation, and as fore-runner to the Lamb, Jesus accounted him the greatest of men.

Just as the lintels and sideposts open the way to the natural home, even so does the blood of Christ, displayed by that spiritual House, called the Ecclesia, proclaims the way to life. It can rest on no other foundation.

The Folly Of Pharaoh

In Egypt, the people were induced to look on Israel with favour. They even loaded them with provisions and jewels. Little did Israel think they would be shortly translated into that golden calf which they later worshipped!

As to Pharaoh — what of his uneasy conscience? He had not been told the precise night of the visitation, and was left in uneasy silence. Moses had withdrawn in righteous wrath on his final visit. He was angry that, through the stubbornness of a stupid despot, so many innocent homes would be blasted and so many hearts broken. On the 14th night in the new month, at exactly midnight, God then answered the challenge, and a great cry of anguish ascended. But in the homes of the Israelites there was the "spreading out of wings," to protect His people.

What was Pharaoh's greatest crime? Brother Roberts suggests, that "he doubted God's word."

How completely are we in-

volved in those ancient records? As the Israel of God after the spirit, we look to that day when God will arise and effect that second Exodus, in that time of trouble that is to encircle the world. Our faith rests in that prophecy by Jeremiah 16:16-18.

Then comes the period of national mourning, when Israelites will ask their Messiah,

"What are these wounds in thy hands?"

Then a nation's repentance, that will be the day of our salvation. Therefore as we watch and wait, let our prayer be more urgent: "Thy kingdom come."

But lest we forget how the

emphasis for all time will be laid on the Lamb of God, let us stand with John on the Isle of Patmos. What do we see? Not merely a king with feet on the necks of his enemies; but — "a Lamb as it had been slain."

The more we keep this vision before us, the deeper will be our humility, the clearer will be the motivating vision of the future, the fewer will be our internal arguments and useless questioning, the greater will be our striving to keep purity and peace within the ecclesias. Let us heed the exhortation of John: "Behold the Lamb of God. . . ."

—J. Alec Swaish

The Life And Times Of Jeremiah

THE REFORMATION that Failed

In any serious study of the books of the Bible, or of the men selected by Yahweh to deliver His message to the nation, it is imperative to consider the historical setting and background of that which is narrated or proclaimed. In this article, therefore, we consider the reformation of Josiah in whose reign Jeremiah commenced to prophesy, and the reason why it failed to save the nation.

Josiah's Wonderful Record

Though Josiah's influence on the nation was for good, his family brought it to ruin. The record states:

"Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. He did that which was right in the eyes of Yahweh, and

walked in the ways of David his father; and he did not turn aside to the right hand or to the left. For in the eighth year of his reign, while he was yet young; he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.." (2 Chron. 34:1-3).

It was in the thirteenth year of

Josiah's reign that Jeremiah was called to the prophetic office (Jer. 1:2). He witnessed the stark contrast of Josiah's rule with that of those kings who preceded and who followed it.

Josiah's grandfather, Manasseh, exercised a profound and deep-seated influence for evil on Judah from which it never really recovered. How true it is that evil seems to have greater influence on flesh than does good. It was so in Manasseh's case. His fifty-five years' reign is epitomised in the following words:

"Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other, beside the sin which he made Judah to sin so that they did what was evil in the sight of Yahweh" (2 Kings 21:16).

The Lost Scroll

During his reign, the Scriptures were lost to Judah, for in the eighteenth year of Josiah's reign, Hilkiah discovered a copy of the book of the Law among the rubbish of the re-opened Temple (2 Chron. 34:8,15). It was a book completely unknown to the king and his ministers. Actually, according to the Law, a copy of it should have been written by the king when he ascended the throne (Deut. 17:18 ff), but being ignorant of both the book and the need to do this, the command had been neglected. Now he read the scroll with astonishment and alarm.

Thus for almost seventy years (Manasseh's reign of 55 years, plus two years of Amon's reign, added to the eighteen of Josiah's) the family of God had been denied the Law of Yahweh.

How devastating this would be in any age.

No doubt there were those in the early years of Josiah's reign who were old enough to remember Hezekiah and the Law; but those from sixty years and under would have been ignorant of it. Most were well entrenched in idolatry and lawlessness by the time Josiah ascended the throne.

Unenlightened flesh generally follows its natural inclinations, and wanders out of the way of life (Prov. 21:16). How easily it must have been to do this with no Bible to hand! What a grand privilege is ours to have ready access to the Word of life. With what gratitude we should thank God for His mercy in making it available to us, so that we can read it with understanding and hope! The lesson of Josiah's life should teach us to appreciate the value of the Word, and also the expositions of our pioneers in underlining its true meaning and importance. It should teach us, too, to play our part in leaving a sound heritage of Truth for others to follow, thus preserving the ancient paths, and preventing the ancient "landmarks" from being removed (Prov. 22:28).

Amon came to the throne at the age of twenty-two years. God was good to Judah in that He only permitted him two years to reign. In that short time, however, Amon, by the forms of idolatry he encouraged, played a part in further demoralising and debasing many in Judah. Finally he was assassinated in the palace by his servants. Evidently, even they were sickened by his depravity.

Hidden Influences In Josiah's Life

Therefore, at the early age of eight years, Josiah was suddenly proclaimed king, so preserving the line of David on the throne. One so young, with character unformed, needed protection from the evil influences and temptations that abounded in the prevailing environment. He received that help from someone or ones unnamed, for God had a work for him to do. Obviously, at that early age, he would not be permitted to make decisions that required a more mature mind, whilst, at the same time, he required education and guidance to develop him for the work before him. Regents were evidently appointed who assisted the development of the infant King, and assisted in national decisions.

Nor was the voice of Yahweh silent at the time. The record infers that there was a revival of prophecies. It speaks of "priests and prophets" who later came to the aid of the king (2 Kings 23:2). There were Huldah, Jeremiah, Zephaniah and others.

It would appear, however, that a prime instrumentality in the upbringing of young Josiah was his mother. Her name, Jedidah, is recorded (2 Kings 22:1), possibly because she was so influential in that regard. There were others who would support her in this. There was Hilkiah the high priest, the father of Jeremiah (Jer. 1:1), Shaphan the scribe (secretary of state), the grandfather of Gemariah who protected Jeremiah (cp. Jer. 26:10, 19, 24), the grandfather of

Micaiah (Jer. 36:11-13), Ahikam, Achbor and Elnathan, one of the princes of Judah who later vainly tried to prevent the burning of the prophetic scroll.

Thus there was a minority that was prepared to assist in the spiritual revival of the people. We are impressed by the fact that as Josiah grew in age, he surrounded himself with men of a true religious spirit.

How important to follow the example of Josiah. If we wish to keep ourselves from unnecessary temptation, and to receive sound guidance in the way of right, then we must seek out those who can help us, and avoid those who would do otherwise. Paul wrote: "Do not be deceived: bad company ruins good morals. Come to your right mind and sin no more. For some have no knowledge of God. I say **this** to your shame" (1 Cor. 15:33-34 RSV).

Josiah's Reformation

Early in his reign, Josiah initiated measures of religious reform. They comprised the ruthless abolition of idolatry, and the repair and restoration of the Temple worship. The discovery in the Temple of the scroll of the Torah added impetus to the work of reform, and incited the king to re-institute the solemn observance of the passover.

The account of this is recorded in both 2 Kings (Chs 22,23) and 2 Chronicles (Chs. 34,35). The former records the positive aspects of the reformation as regards the repair of the Temple, re-imposition of the Law, and restoration of the national relig-

ion, given on the background of the negative aspect of the work in the abolition of idolatry. The latter, on the other hand, records at greatest length, and with greatest detail, the solemn Pass-over.

The narrative states: "In the eighth year of his reign, while he was yet young, Josiah began to seek after the God of David his father" (2 Chron. 34:2). Presumably, at that age, the regents permitted him to personally administer the government, and that in his public and official capacity he demonstrated the policy he had decided upon. The statement continues: "In the twelfth year he began to purge Judah and Jerusalem from their idolatry" (2 Chron. 34:3; cp. 2 Kings 23:4-23).

The first year of his purge synchronised with the call of Jeremiah, so that for the next eighteen years (the rest of Josiah's reign), the prophet's ministry had the support of the King. He doubtless received the co-operation also of such as Huldah, Shaphan, Elnathan and other faithful men and women of the times.

The period was critical to Judah's national life; and Yahweh created the conditions amenable to a repentant attitude on the part of the people.

It is worthy to note just how much the discovery of the scroll of the Torah was the motivation behind the national reformation. It was inaugurated by Josiah, and though the people submitted to it, they were not moved by an inner spiritual revival. The Temple Prophecies of Jeremiah

(Chapters 7-10) make this obvious (See also Jer. 3:6 f 8:5 f; 15:6-16), whilst other contemporary prophets also indict Judah for its moral and religious decline (Zech. 3:1 f; Hab. 1:1-2).

As far as the majority of the people were concerned, the reformation was superficial and external. This explains the negative response of Huldah's prophecy to the question posed by Josiah as to whether the threatened judgments outlined in the newly-discovered scroll of the Law could be averted (cp. 2 King 22:14-20).

The reformation, though carried out with fervent zeal and burning desire by Josiah to save Judah from disaster, did not have the full support of the people, and failed to eradicate the evil effects of the previous wicked reigns:

"Surely this came upon Judah at the command of the Lord, to remove them out of His sight, for the sins of Manasseh, according to all that he had done" (2 King 24:3).

"And I will make them a horror to all the kingdoms of the earth because of what Manasseh the son of Hezekiah, king of Judah, did in Jerusalem" (Jer. 15:4).

So thoroughly had the sin of Manasseh permeated Judah's national and religious life, so firmly had it taken hold of the hearts of the people, that as soon as the curb of Josiah's personality was lifted, apostasy broke out afresh in open rebellion against God and His faithful prophets. Therefore God could not turn from His wrath provoked by Manasseh, so that the time drew near when He would fulfil His threat to wipe Jerusalem as a man wipeth a dish, wiping it, and turning it

upside down (cp. 2 Kings 21:11-13).

Josiah died in battle at Megiddo in opposing the might of Pharaoh Necho who had advanced northwards to support the failing Assyrian giant against a new, young, virile Babylon. This was in BC 609, and the result of the battle, though not conclusive, temporarily at least, gave Egypt the unchallenged

control over the fertile crescent.

Such were the conditions when Josiah's family took over the reigns of government, to precipitate Judah headlong into disaster. Josiah's reign of reform was followed by twenty-two years of apostasy and evil that terminated in the overflowing of divine wrath upon Judah and Jerusalem bringing both to ruin.

J. Rosser (NSW)



THE MEMORIAL NAME

"That men may know that Thou, whose Name alone is Yahweh, art the Most High over all the earth" (Ps. 83:18). This is the purpose of Yahweh, and to that end will culminate the present trends and signs in the earth. We are related to that Name. In his message to the Ecclesia in Philadelphia, the Lord Jesus Christ demonstrated his powers of discernment by stating: "I know thy works. Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my Name (Rev. 3:8). To deny Christ's Name is to deny the Name of his Father. Believers do that when they ignore the personal responsibilities and involvements they should manifest towards that Name (Acts 15:14). Those of "little strength," are those who know God and are known of Him, and who find in Him a reservoir of help. They are the humble of the earth, who recognise their lack of ability to perform the Divine will, and therefore draw on Him for their need. Moses was one such. He was the "meekest of men" (Num. 12:3), and was reluctant to do God's bidding because he did not consider himself qualified for the task appointed him. Yet to him was proclaimed the divine Name, and he was appointed to lead the children of Israel out of Egypt. He was told: "This is My Name for ever, and this is My Memorial unto all generations" (Exod. 3:15). The signs that Moses demonstrated in Egypt convinced the people that Yahweh was a living reality, and His word such as could be trusted (Ps. 40:4). The signs so evident in the earth today should have the same impact upon us. They herald the return of Christ when the Name in its fulness will be manifested in the

earth. Those with hearing ears and seeing eyes in this age (like Rahab of old who heard and acted in faith — see Joshua 2:9-10), will recognise this, and prepare for the Lord's return. In doing so they will avoid the danger of "denying the Name."

The Harlot And The Beast

The "harlot" and the "beast" are symbols used in Revelation 17 in conjunction one with the other. The former represents the Roman Catholic Church; the latter, the political organisation of Europe. Prior to Armageddon, the latter will be dominated by Russia, who will move closer to Rome causing "priestcraft to prosper in his hand" (Dan. 8:25).

Two significant announcements were recently made which could contribute to these moves. One came from the Soviet Union; the other from Roman Catholics.

The Soviet Union is reviewing its constitution, and will make fundamental changes to clauses relating to its leadership. Instead of a group of men controlling the country, more power will be vested in one man: initially Mr. Breshnev, the present Secretary of State. A newspaper reporter commented: "Many Western diplomatic observers believe that Mr. Breshnev, by such a move, would hope to put himself on an equal footing with the leaders of Western democracies, especially President Carter."

This change in the Soviet constitution could elevate into power the autocrat of Ezekiel 38, the "cruel lord" of Isa. 19:4, who will exercise power over the Egyptians. All the terms of Ezekiel 38:2 suggest one with unlimited power. "Gog" signifies roof; "Rosh" denotes *Head*; and "prince" is from the Hebrew *nasi* indicating *one lifted up, a governor with supreme power*.

The Roman Catholic pronouncement announced a more democratic policy on the part of the Vatican. A comment by a former press aid to two popes, claimed: "The present power of cardinals and bishops will be replaced by a more democratic administration. The church has become more spiritual, and has changed from its traditional role of 'power politics'." Whilst agreeing that there exists ample scope for the church to become more spiritual, we point out that such an announcement is in accord with Rev. 16:13 which predicts a Communist spirit emanating from the church in conjunction with other centres to draw the nations to World War III.

It is interesting to learn that the aforesaid former press aid is now a member of the charismatic movement in the church. This grouping claims, as do certain Protestant churches that anti-Christ will set himself up as ruler in Jerusalem in a bid to take over political control of the world. The prevalence of this theory, and the manner in which it is being pressed today by both Protestants and Catholics could well be responsible, in part, for the resistance that will be shown to Christ by so-called "Christian" countries, following the overthrow of Russia at Armageddon (see Rev. 17:13-14).

Israel Abandoned Of Her Lovers

In a recent interview, the Austrian Chancellor, Dr. Bruno Kreisky, warned of the danger that Israel faces if she does not quickly move to implement some concessions to the Arabs and Palestinians. Noting that world opinion is now turning in favour of the Arabs and that Israel is looked upon as taking a "hard line" attitude, he argues that America must eventually lose patience. The Americans are known to be in favour of setting up a Palestinian State on the West Bank and the Gaza Strip, which is opposed by Israel. The new Israeli Government, whilst prepared to make some concessions, is adamant against establishing a new nation on the Western Bank. Dr. Kreisky, referring to this, said, "If the Israelis keep on saying, 'No, the Americans will become extremely tired of continuing their fantastic aid. The Americans might say to Israel, 'We will keep on giving you arms and money, but you should accept our advice'." He noted that a recent article by a former US Under-Secretary warned of such a danger.

However, it should be borne in mind that US is moved not by altruistic motives merely in giving assistance to Israel, or any other nation, but by matters of political expediency. The continued existence of Israel is necessary to the maintenance of the *status quo* in the Middle East, whether it be as a barrier to Russian expansion in that area, or to the economic domination of the world by Arab oil.

In fact, neither US nor Britain can afford to allow Israel to be wiped out of existence.

On the other hand, Israel has always manifested a desire for Gentile "lovers" rather than being faithful to Yahweh; and her preoccupation with America is in keeping with her infatuations (cp. Jer. 3:1). Ultimately her trust in the flesh will again bring about Jerusalem's downfall, and Jacob's time of trouble (Zech. 14:1; Jer. 30:7). These tragedies will humble her, and finally cause her to seek the help of Yahweh and His Christ (Zech. 13:9).

Oil Traces In Ashdod Said Good Quality

Laboratory tests of oil traces found at Ashdod recently have shown the oil to be of good quality but there is no indication yet as to the amount.

While hopes for discovering oil in Israel were rising last week, two European prospecting firms confirmed that they were withdrawing from the work in this country because of Arab boycott pressures. One of them already began negotiating the amount of compensation to be paid to the Government for failing to live up to its contracts of oil drilling.

Zvi Dinstein, the Government's adviser on energy affairs, said the next four or five years will tell whether or not there is oil in Israel.

The Government, Dinstein said, has allocated some IL 1,250 m. for oil prospecting in the next four to five years. Drilling, which was done to a depth of 4.5 km. until now, will go a depth of six km., at a cost of IL 500,000 per drilling day.

But Israel has some 15 drilling operations per year, compared to 30 in the U.S.—and this activity we cannot carry on alone—or it would cost more and take us longer."

"We cannot get enough know-how or technical assistance, because the Arabs pressure the various companies to withhold it from us—and they have much influence in this area. Even friends are reluctant to link up with us because of the Arab's pressure. It is, therefore, very peculiar that a certain concern's willingness to become involved with us has met with such objections," Dinstein said.

He pointed out it would take several years to develop a producing well even after oil is definitely discovered—it took the British 10 years to develop their North Sea fields.

Argentina Centre For Anti-Semitic Literature

Argentina emerged as a major world centre for the publication and distribution of Nazi literature, it was reported by Rabbi Morton Rosenthal, director of the Latin American Affairs Department of the Anti-Defamation League of B'nai B'rith.

In a special report to the Jewish Telegraphic Agency he stated that news stands and book stores in Buenos Aires and other large cities in Argentina prominently display classic texts by Goebbels and Hitler in Spanish translations. Books by other Nazi writers as well as contemporary works and pamphlets eulogising Hitler and the Third Reich are also on sale.

Conclusion

The "little strength" of Philadelphia appreciated the significance of the divine Name, and placed confidence, not in themselves, but in the power of Yahweh to save. Thus the memorial Name became "the desire of their souls" (Isa. 26:8 — RSV). They recognised that "what God has promised, He is able also to perform" (Rom. 4:21). The Name became a place of refuge (Prov. 18:10), a habitation to those who sought protection from the influence of the world (Ps. 91:9). Moreover the Name describes a state to which all the faithful hope to attain; for "to him that overcometh, I will name upon him the name of my God" (Rev. 3:12). The signs of the times indicate that the coming of the Lord is near at hand; he comes as a bridegroom bearing his Father's name, ready to bestow it upon his bride. And of her, it is said, "she hath made herself ready" (Rev. 19:17). This is a responsibility resting upon each one of us — particularly as the impending marriage draws closer. Let us be faithful to the Name we espoused at baptism.

—W.J.M (Woodville)

Logos Communication

(In which the Editor holds converse with readers near and far)

Ecclesias in Kenya

"Thank you for the booklets to hand as ordered from you. In turn I attempt to supply to any throughout the Kenyan Ecclesias as well as friends who can usefully use this literature. I have many requests for this material, the problem being one of postage. I have been asked for the booklet entitled *Is Doomsday Our Destiny?* I do not have supplies of this book, and would appreciate receiving some if convenient. Please convey our loving greetings to all brethren and sisters who are in the hope of the coming Kingdom and of reigning with Christ therein on earth. Yours fraternally — P.W. (West Kenya).

(Supplies of the title above, together with other booklets requested by Bro. Wekati have been forwarded free of charge as a gift from Logos readers. . . Ed.)

Encouragement

"Thank you for the wonderful encouragement that I receive from *Logos* and for the effort that you and our family in Christ Jesus have put into it. Whilst the Master tarries we pray that it will continue in like vein to build up wherever it finds a resting place. May our loving heavenly Father be with you and

bless you in your labours." N.M. (W.A.).

(Thank you for your encouragement. We particularly like the way in which you referred to our co-workers in "Logos" as "our family" in Christ. How wonderful it will be when all those of "like precious faith" are united as one family in Christ clothed with immortality. Ed.)

News From Newfoundland

"We have heard that there is a possibility of a North American visit by you next year, God willing. If this is so, is it possible to include a stop here in St. Johns', Newfoundland. We would very much like to have your company and fellowship.

"We now have twenty members in our Ecclesia, and though some weeks we have a poor attendance of strangers at our Tuesday Lectures, we have been encouraged in recent weeks with good attendances. This evening, we had six strangers attend the lecture: *Pagan Beliefs In The Church Today!* Last week we had six strangers listen to the theme: *The Sabbath: Should It Be Kept Today?* There had been some discussion in the local paper on this subject, so we put on a lecture to explain the Bible answer.

We also advertised the *Herald* on this theme, and had some applications for it. We have been running an advertisement for *Christendom Astray* and received two requests. One had replied that having read the book she is very interested to learn more about Christadelphians. She lives around the Bay about sixty miles from St. Johns, and has asked us to call on her, which has pleased us greatly. We appreciated Brother John Ullman's visit last year, and thank you for arranging it. We send our love to you and your workers in the bonds of the Gospel, as we wait for the coming of our Lord from heaven. What a wonderful hope we have; let us be found watching and waiting when he appears." — M.R. (Newfoundland).

(Our present arrangements, God willing, are to visit Ecclesias and the Bible Schools during 1978, and we shall be happy to try and include Newfoundland in our schedule. It is fourteen years since we were last there, and we recall with pleasure the enthusiasm that was manifested by the little group at that time. It is wonderful to know that the Ecclesia has grown, and that interest in the truth remains keen. It is our privilege and responsibility to co-

operate and help where we are able....Ed.).

Russian Naval Power

"What a remarkable sign of the times is presented in the development of Russian naval power. In just ten years, from almost nothing, Russia has built up a first-rate navy which presents an imposing threat to the Western World. Its nuclear submarine force increased from three to seventy vessels, and its guided missile craft from ten to one hundred and seventy.

"Soviet Russia now has four fleets: the Black Sea Fleet; the Baltic Fleet; the Arctic Fleet; and the Far-eastern Fleet. There is also a Mediterranean squadron with its own command and supply system. Truly the "many ships" of Daniel 11:40-45 are ready.

"This, together with the massive land forces of Russia demonstrates that the Image of the latter-days is in preparation; to be broken ultimately by the 'Stone of Israel.' The seventh vial, including the seven thunders, will usher in the Great Day of Yahweh. These judgments will exceed anything the world has ever seen. They will cause all to recognise Yahweh's power and authority.

"We talk about the seventh vial being poured 'into the air,' but there is much more in the phrase than aerial warfare. It suggests universal judgment which will overthrow these who would 'corrupt the earth.'

"But loud as the tumult of nations might be, clear and distinct is heard the 'still small voice' of the

Master speaking to those who have 'ears to hear': "Fear not little flock; it is your Father's good pleasure to give you the kingdom.' Let us thank God and take courage." —A.F.M. (N.Z)

(Some forty years ago a booklet was published denouncing Bro. Thomas' exposition of Daniel 11:40-45, on the grounds that Russia could not possibly be the King of the North because it lacked a navy that would answer the requirements of the prophecy. Today such criticism would not be valid. The strength of the Soviet navy is a matter of concern to all Western powers. We most certainly can take courage from the signs, lifting up our heads in the assurance that our redemption is near....Ed).

Why Christ Has Not Returned

We have found *Herald of the Coming Age* extremely helpful in the proclamation of the Truth. Recently we had a very joyous event with three baptisms, since when we have had several others show an interest in God's message for mankind.

"We are in isolation, but hold meetings in our home on Sundays at 11.00am, and have Bible study on Wednesday evenings, whilst trying to visit the Honesdale, Pa Ecclesia (80 miles south) as much as possible.

"We would appreciate a supply of the *Herald* entitled *God Is One, Not Three*, and would appreciate a catalogue of titles available. We would also like to receive *Logos* regularly. Any further help you may have for us would be greatly appreci-

ated" — G.D.B. (Endicott, N.Y. USA).

(The interest shown in the Truth, and the baptisms that have resulted are most encouraging, and we are pleased to have played a part in this through "Herald of the Coming Age." In several areas throughout the world, a "latter day" interest in the Truth is being shown by some. This is both encouraging and significant. Peter wrote that "the long-suffering of God waited in the days of Noah" (1 Pet. 3:20), and we live in times comparable with those. He further wrote: "Account that the long-suffering of God is salvation" (2 Pet. 3:15). We can consider the so-called "delay" of the Lord's appearance in that light. Prophetically and nationally everything seems ready for his appearing — but he does not return. The "long-suffering of God" is manifested in that His threatened judgments on a wicked world are restrained. Why? Evidently He still has some to be "called out" of Gentile darkness. Certainly, the evidence of renewed interest on the part of a few is indicative of this. Let us not relax our efforts to preach the word....Ed.).

A New Way Of Preaching

"I write an article every week which is published in the country paper, and is reaching a lot of people. In doing so, I use a lot of your writing in the *Heralds*, and the articles have aroused interest. Would you debate in our area if the chance to do so arises? I have been asked to debate by several interested in the Truth,

but not by their leaders. The leaders have criticised the paper in which my articles appear, together with our teaching, but they avoid us personally. Should it come to a debate with such would you take up the challenge? We have the records of your debate with Mr. Lee of the Church of Christ, and feel that something similar would be helpful in our area.

"I have enclosed a copy of the article I recently wrote, and these have caused quite a deal of response. Many people visit me in my Grocery Store, and comment on what they have seen in print....R.B. Ky — USA

(Reader R. B. sent a copy of his article in the country press. It takes up about three 12 inch columns, so that the paper is very generous to him. It is a witness to the Truth, whether or not people will heed. As to meeting a clergymen in debate, we would do what we could for the truth, though we believe that the persistent and consistent proclamation of the Word by voice or pen is the best means of bringing it effectively before the public. Keep up the good work!...Ed.)

Evolution In The Schools

"The enclosed cutting from *The Telegraph* may be of interest to you" — T. H. B. (Staffs Eng.).

(The cutting is headed "Teacher in Cain and Abel test case." It reports how that D. Watson had been dismissed as a teacher of religious education at the 1,120-pupil Rickmansworth Comprehensive School for interpreting the O.T. literally. He refused to teach the theory of

evolution claiming that he had the support of both science and logic in refuting it; and therefore requested that he be permitted to teach the record of Genesis as a literal, factual account of creation. Teacher Watson may find some consolation — if it were pointed out to him — that the Bible, which evolutionists despise, prophesies that the latter-days would see the uprise of those who refuse to accept the account of creation and of the flood, and are "willingly ignorant that by the word of God the heavens were of old, and the earth standing out of the water and in the water" etc. (2 Pet. 3:1-6). It is sad that a religious organisation should favour the God-dishonouring and Bible-destroying unproven and unprovable theory of evolution. But man wants to shrug off responsibility towards God, and therefore favours a theory that permits him to ignore both God and the Bible. Let us take heed that the Ecclesias are not influenced by this aspect of modern thought, and let us see to it that our children are so well grounded in the Truth that they are able to stand up against any such challenges which they may have to meet...Ed.)

John The Baptist And The Holy Spirit

"In what manner was John the Baptist filled with the Holy Spirit from birth (Luke 1:15)."

(John the Baptist showed a remarkable and unnatural proclivity for divine things from the very beginning. The Holy Spirit induced this, and stimulated him in a holy

sense (Eph. 5:18), illuminating, guiding, sanctifying him by separating him for the work before him (see Jer. 1:5). From birth the Spirit set him apart for the wonderful work he was appointed to do...Ed).

Newsletter from Nairobi

"I am sending herewith two copies of our newsletter which I hope will keep you informed of what is happening here ecclesially. Please go ahead and show the newsletter to others if you so desire: we have no objection to that.

"Would you please arrange for your newsletter to be sent to us regularly. Although I get news from other parts, I do not do so from Australia. It is warming and interesting to receive Ecclesial news from wherever brethren are found.

"Let us run the race before us with patience, knowing that the day is far spent, and soon the Lord will come to reward those who have "loved his appearing." — D. G. (Nairobi).

(We were pleased to receive a photo of Ecclesial members at Nairobi, and we reproduced it in "Good Company" last month...Ed.)

The Danger of Permissiveness

"I feel that the permissiveness which is so rampant in the world today is rubbing off on to some within the Ecclesias. Indeed, in some cases, there is no need for brethren to leave ecclesial associations to go into the world, for the world is insidiously creeping into the Ecclesias: its leaven is

apparent, so that there is a very real danger that it might leaven the whole lump. I realise that it is our duty to preach to those in darkness; but I also earnestly believe that it is now time to 'strengthen the things that remain,' and which are in danger of death. Christ warned, 'Shall I find faith in the earth?' Unfortunately, the writings of brethren Thomas and Roberts have been set aside in preference to clerical commentaries on the part of some; whilst others advance doubtful disputations that undermine the Word. Therefore, it is strengthening and encouraging to receive *Logos* with its emphasis upon the writings of the pioneers, and its challenge to those who would challenge the expositions so long accepted by us. Frequently, what is popular passes current for exposition, so that we no longer have to 'suffer the word of exhortation,' for speakers give us only the niceties, afraid to offend.

Thus the ear is tickled, with the tendency of members to lapse into indifference or apathy to the demands of the truth. In this age of earthquakes, perhaps the Ecclesial world needs a spiritual earthquake. In that regard, I appreciated the booklet: *Earthquake: Sign of Christ's Second Coming?* By coincidence, I receive it about the time Turkey was experiencing great upheavals. I pray that God will continue to strengthen you in your campaign for Truth and sound Exhortation to strengthen the feeble knees." — H. H. C. (Eng.).

(That the world is having considerable impact upon Ecclesial life is not only true to fact, but in accordance with the warning of the Lord. He declared that the time of his second coming would be comparable with those of Noah and of Lot when the respective ecclesias were found in almost complete association with the world. There is therefore a need for faithful, forthright, fearless exhortation and exposition — not with the object of condemning, but with the aim of instructing, warning, and guiding. The permissiveness of the world is such that it accepts as the norm, attitudes and acts that would have been considered criminal a few years back — and young Christadelphians grow up in an environment of ruthlessness and wickedness which is accepted as the accepted way of life. The impact is seen on Ecclesial life, and is frightening to those who recognise the danger of such conditions. It deeply concerns us as to what we should do under such circumstances. A voice of utterance has been given us in "Logos," and we feel that we would be lacking in our duty if we did not raise it in warning and protest at some conditions which currently face us. We do not like doing this. We would prefer to be at peace with all. But we recall the words of the Proverbs: "faithful are the wounds of a friend," and we try to act that part to all who receive the Magazine.

Let us strengthen our grasp on the Truth, and close our ranks against the worldliness that will otherwise undermine the stan-

dards set us in the Word. There is need of this both in regard to teaching as in regard to practise. . . Ed.).

The World And The Truth: A Contrast

"It is our privilege once again to renew our subscription to *Logos* and to make a small contribution to further the wonderful work of preaching the gospel. We live in terrible, depressing times, when the news of the day is impregnated with crime, corruption and filth. Therefore it is a joy to receive *Logos* each month, and to be encouraged by the words of Truth, hope and comfort. We look forward to receiving all the magazines issued by you, and read them from cover to cover, and each time we seem to receive the answer to questions that have been puzzling us during the month. We are thankful to be led in the understanding of the Bible through such means; it assists us who are relatively new to the Truth to grow in knowledge and understanding. May God bless your efforts, and may the light of truth burn ever brighter" — R.G (USA).

(We are encouraged by such letters as yours. They remind us, too, of the tremendous responsibility resting upon us in the avenue of labour that has been opened for us. We do not take this lightly, and do appreciate very highly not only words of commendation such as you have offered, but helpful words of constructive criticism capable of improving the periodicals as a last day witness to divine Truth.... Ed.).

PARENTAL OBLIGATIONS IN A NOAHIC AGE

In view of the sharp deterioration of moral standards in these Noahic times, greater responsibility rests upon parents in regard to the upbringing and guidance of their children. Few obligations are of greater importance than these, and few are more difficult to carry out. Young, inexperienced children today are being subjected to pressures, and encouraged to acts of immorality such as was largely unknown previously. The world has become so used to nudity, so tolerant of immorality, so indifferent to the feelings of others, so violent in its demands for self gratification, as to become impatient of restraint. The majority see in the satisfaction of flesh the sole objective of life.

Christ warned that this would be so at the time of the end. He declared that it would witness a repetition of the conditions of Noah's day, when the "way of Cain" rubbed off on to the "sons of God." This "way" had become so much accepted as the "in" thing, that the Sethites were drawn to imitate their doomed contemporaries, and "so perished in the awful flood."

Christ's prophetic words were not spoken to demonstrate his ability to foretell the future, but as a warning to those living at the times indicated. To be forewarned is to be forearmed, but for the warning to be effective, something must be done about it. It is not enough to lament the situation; we must challenge it. In view of Christ's warning, parents should look to the ways of their children; and the home is the place where this education must begin. Elsewhere things have changed. At one time, the discipline of the home was supplemented by that of the school, and the educational system was salutary in the upbringing of children. We remember our schooldays over fifty years ago, when the teacher, a tall, athletic man whose very appearance commanded respect, and whose power of arm enabled him to secure it by the effective wielding of the cane, told us that we were there to learn to become good citizens of the State "fearing God and honouring the king," as well as to be taught academically, and therefore, to round off our education, he had decided to introduce a series of ten minute daily studies based upon the parables of Christ. These, he declared, were indicative of the moral standards towards which we should strive in the world.

What would be thought today of a teacher insisting upon such additional instruction as that! He probably would be mocked at by students, and reprimanded by parents. In our day, however, the teacher was the autocrat of the schoolroom. He demanded and received respect there, whatever may have gone on in the playground!

What of today! Young, impressionable children are taught by the educational system to ignore parental instruction and influence, and to "think for themselves" — as though they are rich enough in experience to do so effectively. They are subjected to a system of brain-washing in the most godless forms of instruction. The theory of evolution has so tinctured all teaching, that there remains little reverence for the Creator, or respect for authority. "Liberated" from responsibility to such, children are subjected to such insidious and evil forms of instruction as must encourage permissiveness. "Literature" is placed in their hands such as would one time earn the publishers a gaol sentence on the grounds of it being pornographic. Sex is discussed in such a manner as to incite illicit conduct. The fruits of such "education" are the immorality, selfishness, and crime which are increasing to such an extent as to become a way of life with young people.

Well over half the offenders in all major crimes in Australia are under 21 years. Recently Police Commissioner. M. Wood, of Sydney declared: "Right across the State, children are showing lack of self discipline in varying degrees. It is time to start to instill a bit of self discipline; it is time for them to be taught to have consideration for others." He declared that in this, many parents are to blame. "In some cases parents are negligent. They do not care where or when children wander off. They are more concerned with other things. Most child attacks can be directly associated with parent negligence."

What can be done? Our children need to be encouraged to resist influences that would draw them from the home or from Christ. They need to be taught to do this unobtrusively recognising that they are in the minority and should not seek notoriety. Their attitude in that regard must stem from the home; and parents need to carefully supervise and instruct the young in the difference between the ways of the world and the ways of the Truth. Firmness needs to be blended with love, and with a sympathetic understanding of the problems facing children. Their minds are only opening out to the facts of life, and they are inexperienced in its issues. Time must be found for the daily readings, and home instruction in spiritual matters. They need to be encouraged in their interest in the Word. Better for them to comprehend the basic doctrines of the Truth than to succeed in some scholastic degree; better to become an apprentice in a workshop than to aspire to a university education with its evil and seductive environment.

A strong family unit based upon a respect for God and His word is the greatest protection against the assaults of a godless world. There is no proper substitute for correct home-training. And this must be done while children are young. The word of God gives abundant instruction on this subject:

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

Far better a few childish tears today, than the bitter remorse, self-incrimination, and hopelessness of a life wrecked in despair by the folly of tomorrow. Again the Scriptures are instructive:

"Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell" (Prov. 23:13-14).

Nevertheless, care needs to be exercised. Paul warns that "fathers of our flesh," in contrast to the "Father of spirits," chasten "after their own pleasure." By that he means, that the chastisement administered by Yahweh is the fruit of outstanding divine wisdom that recognises the problem and knows best how to deal with it; whereas that of lesser parents is exercised according to their limited understanding of what is necessary in the face of circumstances. We often do not know what is best to do, in certain instances, and we turn to others for help, who are often no better equipped than ourselves.

Concerning child welfare, we can learn much from the Word. In disciplining His children, Yahweh never closed the door so tightly that they could not find access to Him, and return to His mercy. The reformation of Manasseh reveals that beyond doubt. Yahweh communicated freely with His people, set before them what He desired, revealed His purpose to them, gave them incentives, carefully warned them of the consequences of disobedience, of turning from Him.

What is all this teaching us? That similar communication between parents and children is essential. Let the truth permeate a home; let parents show a warmth towards it, and a sincerity and maturity in their attitude towards Ecclesial matters, and children, who are always ready to imitate, will take heed. Let parents frankly discuss with their children the dangers that may confront them at school or elsewhere. Let them encourage them to freely communicate in turn. Throw out the television set if one is there. To be forewarned is to be forearmed. Children are constantly pressured by their peer-groups. The temptation to conform to group appeal, demand and image is immense. To counter this, strong positive training in God's way must be given. Let them know what sin is (1 John 3:4), and teach them to respect and conform to the Law of God. Encourage them, too, in their Sunday School activities; to seek the friendship of the children of Christadelphian parents. If they are in isolation, encourage pen-friends of Christadelphian children elsewhere. Use the facilities of the Bible School, "Good Company" Magazine with its competitions, the Sunday School Association with its project work; and manifest an interest in these activities.

Whilst a child's future is largely in the hands of its parents, the child must be encouraged to do something for itself. We recall that not all Godly parents had Godly children. Moses, Samuel, David failed in that respect. The cause of their failure is sometimes revealed, as in the case of Adonijah, concerning whom it is recorded: "His father had not displeased

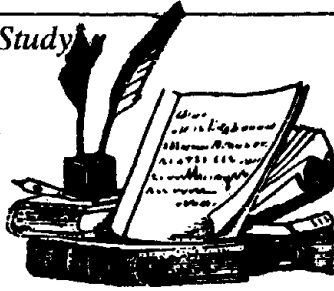
him at any time in saying, Why hast thou done so?" Adonijah was a good-looking, conceited young man (1 Kings 1:6) who brought sadness to the heart of his father.

There is no room for complacency or smugness in the upbringing of children. Sometimes, in spite of all efforts, failures are reported. Though these are often traceable to parental neglect, it is not always the case. We recall that though Yahweh exercised the greatest care in the education of His children, and thoroughly disciplined them in wisdom, many went astray. The cause cannot be attributed to His neglect, but to the stubbornness of those who refused to respond to His guidance and love.

Let us keep all these factors in mind as we give ourselves to the care and upbringing of that precious little congregation that parenthood has introduced into our home. Much can be done to guide children in the way that they should go; and in view of the very dangerous environment of these times, we need to exercise ourselves in so doing.

Theme For Study

Psalm
18



#4
**CHRIST'S
COMING
CONQUESTS**

Commenting upon this section of the Psalm, Brother Thomas (Eureka vol. 1, p. 176) wrote: "In this passage the Eternal Spirit through the prophet speaks of Messiah in the crisis of his controversy for Zion, in which as the head or chief of John's Son of Man, he puts his feet upon the necks of the kings of the earth, scatters their armies like dust before the wind, and becomes Prince or head of the nations in their stead. But this is true also of all the other individual members of this 'New Man.' If the New Adam himself thus makes war upon and tramples in the mire the kings and armies of the Old Adam-nature, he had promised that all approved believers 'in him' — all who are Abraham's Seed by being Christ's — that is, all the Saints shall do the same: and share with him in the fruits of his and their victory. In proof of this the reader is referred to the following testimonies — Ps. 58:10-11; 75:10; 76:12; 82:8; 148:14."

For convenience of readers we again set out suggested sub-headings for the Psalm.

The Source of Christ's strength — Vv. 1-3.

The Extent of his trials unto death — Vv. 4-6.

His Resurrection, and the wonders that accompanied it, including the dissolution of the Jewish State — Vv. 19-24

The Separation of a people by the Gospel — Vv. 25-28.

The Future Conquest of the world — Vv. 29-45.

Christ's Universal Reign and Worship — Vv. 46-50.

In our last article we completed verse 32.

VERSE 33

"He maketh my feet like hinds' feet"—

The hind is noted for its surefootedness and its fleetness; these facilities, in warriors are great aids in the pursuit of enemies (2 Sam. 2:18; 1 Chron. 12:8). In addition, the hind is used to illustrate the Godly man (Ps. 42:1), the spiritually sound (Isa. 35:6), and, because of its fleetness, the giver of goodly words (Gen. 49:21). The application of these attributes to Christ, the antitypical David, is obvious. His surefootedness, his fleetness to do good, the goodly words he spake, all stemmed from God, through Whom he was made strong (Ps. 80:17).

"And setteth me upon my high places"—

See Hab. 3:19. Christ was elevated above flesh, like the hind on the inaccessible mountain tops, and craggy rocks.

VERSE 34

"He teacheth my hands to war"—

Brother Thomas, in his exposition of this Psalm (see *Eureka* vol. 1, p. 175), gives these lines in the present tense: "He is training my hands for war; so that the bow of brass has been broken by my arms." Christ was trained for war by the Word of God, and having won the victory over the flesh, is competent to gain it over the world (Prov. 16:32; Heb. 2:14).

"So that a bow of steel is broken by mine arms"—

This speaks of his strength and ability to wage war. The R.V. renders: "Mine hands do bend a bow of brass." Brass is used in Scripture for the flesh; and this will be brought into conformity with Yahweh's requirements through the warfare of the Son.

VERSE 35

"Thou hast also give men the shield of Thy salvation"—The word "shield" in this place is *magen*, and is rendered *buckler* in v. 2 (contrast with our notes on *buckler* in v. 30). The *magen* is a small shield, designed for quick movement to protect vital parts of the body, and therefore analogous to the "shield of faith" referred to by Paul (Eph. 6:16).

"And Thy right hand hath holden

me"—The right hand is the hand of strength and the position of privilege. The Lord ascended to the "right hand of the Father" (Ps. 110:1), which Peter describes as "being by the right hand of God exalted" (Acts 2:33). By the same power and authority, Christ's foes will be made his footstool (Acts 2:35). David saw this, for he recognised his experiences as typical of the Messiah (Acts 2:29-31).

"And Thy gentleness hath made me great"—

The word "gentleness" can be rendered *condescension*. Elsewhere, the exalted status of the Father and His loving condescension, are inferred in such terms as the following (Ps. 113:4-6; and see also Isa. 57:15):

Yahweh is high above all nations,

And His glory above the heavens.

Who is like unto Yahweh our God,

Who dwelleth on high?

Who humbleth Himself to behold,

The things that are in heaven, and in the earth.

The Hebrew word rendered "great" is *rabah* and denotes an increase. The margin renders the word "Thou has multiplied me." The sense and manner in which this has been accomplished is outlined in Heb. 2:9-13. One man has increased into a multitude: the multitudinous Christ.

VERSE 36

"Thou hast enlarged my steps under

me"—The idea is that ample space has been provided enabling the subject of the Psalm unobstructive movement (see v. 19). In the days of his earthly ministry, the Lord was hemmed in with enemies; that is not the case today, and certainly will not be so tomorrow. Bro. Thomas renders it in the future tense: "Thou wilt cause my steps to be enlarged. . . ."

"That my feet did not slip"—The margin renders "feet" as *ankles*. This agrees with Brother Thomas' rendition in *Eureka*: "my ankle-joints have not wavered."

VERSE 37

"I have pursued mine enemies and

overtaken them”—Brother Thomas, following the Hebrew, renders this in the future tense: “I will pursue my enemies and shall overtake them.” David is not referring to past victories, but future exploits. He recognises himself as type of his greater son.

“Neither did I turn again till they were consumed”—Again render this in the future tense: it is yet to be fulfilled in the conquests of the Lord at Armageddon and its aftermath.

VERSE 38

“I have wounded them that they were not able to rise”—In fulfilment of Gen. 3:15.

“They are fallen under my feet”—His enemies will be completely overthrown.

VERSE 39

“For Thou hast girded me with strength unto the battle”—The conquest of the nations by Christ at his return is an extension of his victory over sin at his first advent. His success in both encounters is through strength of Yahweh.

“Thou hast subdued under me those that rose up against me”—Jew and Gentile both rose against the Lord at his first advent, and both will be subdued by him through the power vested in him by God (cp. Matt. 28:18; 1 Pet. 3:22).

VERSE 40

“Thou hast also given me the necks of mine enemies”—The Hebrew *oreph* signifies the *nape* or *back of the neck*. The name Orpah (Ruth 1) is derived from this, and is applicable to her because she turned back from following Naomi. Accordingly, the RV renders this line of the Psalm as *made mine enemies turn their backs unto me*. This is an idiom signifying the complete conquest and utmost disgrace of the vanquished, as they turn their backs in ignominious flight.

“That I might destroy them that hate me”—This will include those of Israel who will resist the claims of the Lord at his return (Luke 19:27), but more particularly those Gentiles who will continue to resist him, and make ready to continue the struggle against him (Rev. 17:13-14). The future conquests of Christ, as depicted in these verses, have been beautifully summarised in the following terms: “Thus fighting in God’s strength, with God’s weapons, and God’s assistance, he beats, subjects, annihilates all his enemies in domestic and foreign wars.” In

measure, as Peter declared on the Day of Pentecost, David was able to comprehend the significance of the type, and recognise in the words that the Spirit caused him to utter, reference to the future glory of his greater son.

VERSE 41

“They cried but there was none to save them”—This is set in contrast to the time when he cried, and Yahweh extended Himself to help (cp. v. 6).

“Even unto Yahweh, but He answered them not”—Little use the enemies of the Lord crying unto Yahweh; they must first accept his Messiahship. See Ps. 50:14-22.

VERSE 42

“Then did I beat them small as the dust before the wind”—As mentioned above, the verses should be rendered in the future tense, as in *Eureka*, for the expressions relate to the coming conquests of Christ. As fine dust is driven before the wind, so will the discomfited armies flee before the Spirit manifested through Christ and the saints (see Dan. 2:35; Zech. 4:6). The Hebrew has *on the faces of the Ruach* (wind or spirit), and this is how Brother Thomas renders it in *Eureka* vol. 1, p. 175 (old edition. — See also Rotherham). Brother Thomas aligns the expression with the multitudinous Christ, as the “faces of the spirit.” See the reference from *Eureka* at the head of this article.

“I did cast them out as the dirt of the streets”—The parallel line in 2 Sam. 22:43 renders this as “I did stamp (trample) them as the mire of the streets.” This seems more appropriate and evidently should so be rendered here. The only difference in the Hebrew is in one letter daleth ך and resh ך.

VERSE 43

“Thou hast delivered me from the strivings of the people”—The Hebrew *am* is the singular number, and therefore relates to one people, in this case the Jewish people. Accordingly, the parallel line in 2 Sam. 22:44, has “my people.” They strove against the Lord at his first advent, as they strove against David when Saul was intent upon destroying him; but both David and Christ were delivered through the intervention of Yahweh. In Christ’s case, by a resurrection from the dead (Heb. 5:7).

“Thou hast made me the head of the

heathen—The Hebrew is *goyim*, Gentiles. Christ will not only be acknowledged as King of the Jews, but head over the Gentiles.

“A people whom I have not known shall serve me”—Relating to the conquest of all foreign countries both near and far.

VERSE 44

“As soon as they hear of me, they shall obey me”—The reputation of Christ following the conquest of the nations will be such that those remote from the centre of conflict will submit.

“The strangers shall submit themselves unto me”—The word “submit” is *kachash* and signifies that which is untrue, a lie. Like the Gibeonites of old, some nations, having been forcibly vanquished, will pay unwilling homage to Christ the conqueror. The term *strangers* literally signifies *sons of a foreign woman*, no doubt a reference to the harlot of Rev. 17. Thus Catholic countries having been overwhelmed in battle (Rev. 17:14) will reluctantly submit. Should such nations contemplate revolt, they will be dealt with in the manner prescribed in Zech. 14:17-19.

VERSE 45

“The strangers shall fade away”—These are the sons of the foreign woman who give feigned submission to Christ. Catholicism will be entirely eradicated (see Dan. 7:11).

“And be afraid out of their close places”—They will recognise that their fastnesses, the secret places where they will seek refuge, are ineffectual (see Isa. 2:19).

Christ's Universal Reign And Worship — vv. 46-50

The conclusion of the Psalm reaches a point of high triumph and greater rejoicing. Acknowledgment is given to Yahweh as the giver of victory, and praises and thanksgiving are offered to Him because of what He has done.

VERSE 46

“Yahweh liveth; and blessed be my Rock”—The reality of Yahweh as a living God will be apparent when Christ is on the earth again. Today the fact is clouded because flesh still reigns in the earth. The word “blessed” is *barak* from the root signifying *to kneel*, and hence to render reverential praise to Him. “Rock” is *Tzur*, reference to which is found in our notes on v. 31.

“And let the God of my salvation be exalted”—He will be exalted in the earth in that day when mankind will have tangible and visible evidence of His salvation in the multitudinous Christ.

VERSE 47

“It is God that avengeth me”—The word “God” is *El* as in vv. 30, 32. In avenging the Psalmist, He will vindicate righteousness.

“And subdueth the people under me”—Here the word for “people” is *amim*, a plural word, invariably used in Scripture for the Gentiles.

VERSE 48

“He delivereth me from mine enemies”—See notes above.

“Yea, Thou liftest me up above those that rise up against me”—The Psalmist now directly addresses Yahweh in thanksgiving.

“Thou has delivered me from the violent man”—Or “the man of violence” as rendered in the margin, and by Bro. Thomas. This is Paul's man of sin (2 Thess. 2). In David's case, this was typed by Saul; in Christ's case, it was manifested in the opposition and violence he received from the Jewish leaders. The “man of sin” lives on in the Catholic Apostasy.

VERSE 49

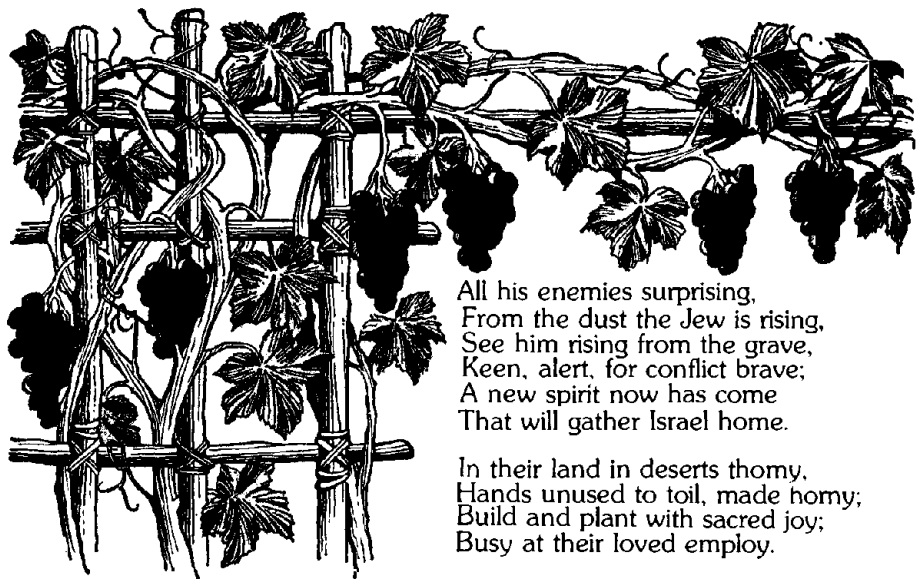
“Therefore will I give thanks unto Thee, O Yahweh, among the heathen”—These words are cited by Paul in Rom. 15:9, and applied by him to the acceptance of the Gospel by Gentiles.

“And sing praises unto Thy name”—This is appropriate, for in the multitudinous Christ then assembled as one, there will be seen manifested physically as well as morally a fulfilment of the promise inherent in the divine name (see Acts 15:14; John 17:20-21).

VERSE 50

“Great deliverance giveth He to His king”—In 2 Sam. 22:51, “deliverance” is given as *tower of salvation*. The literal Hebrew is *Magnifying the salvations of His king*. The reference to “salvations” in the plural could relate to the individual salvation of saints, the complete revival of Israel as a nation, the incorporation of Gentile nations into the kingdom.

—HPM



All his enemies surprising,
From the dust the Jew is rising,
See him rising from the grave,
Keen, alert, for conflict brave;
A new spirit now has come
That will gather Israel home.

In their land in deserts thomy,
Hands unused to toil, made homy;
Build and plant with sacred joy;
Busy at their loved employ.

In the valleys long neglected,
By disease germs long infected;
Many die, but others come,
Eager to reclaim their home.

While the latter rain from heaven
To the land once more is given,
Land, that looked stoned to death;
Feeling now God's quickening breath.

the rebuilding of zion

Mother Zion, they are coming,
From their ghettos, from their roaming;
From their tossings on the sea
Of the Gentiles, back to thee!

What though Ishmael opposing
God's sure plan and settled choosing!
Not a word our God has spoken
Shall be canceled, shall be broken.

And the covenant will stand,
Signed and sealed by God's own hand
To a thousand generations,
Midst the rise and fall of nations.

Like the stars on Mamre's plain,
Israel will still remain;
And the promised land be theirs,
Through the everlasting years.

M.R.

THE FAMILY — YOUR RESPONSIBILITY

Never, since the days of Noah, has there been a more dangerous time for the young. Children are under attack. They are the subjects of experiments by educationalists and others. At a tender age they are thrust into an environment that can colour their thinking for life, and lead them out of the way of salvation. The responsibility to protect them from the evils of the modern world lies squarely upon the shoulders of parents. The problems of today are not new. They were in existence fifty years ago. The difference is that today they are more blatant than previously. But the solution remains the same, and is discussed in the following article.

The Duty of Parents

The position of parents cannot be lightly held. The truth has surrounded it with special duties. The parents' first duty is to provide and properly care for the needs of their offspring. It is scarcely necessary to dwell on this aspect of the question, inasmuch as many influences quite extraneous to the truth tend to keep it to the front. The laws of the country, public opinion, and current literature, all combine to remind parents of their duty in regard to the sustenance and attention to the physical well-being of their children.

But with the moral training of the children the case is different. Upon this the parents' information is almost exclusively restricted to what their own intelligence and industry enable them to

extract from the Word. This situation is not free from danger. Forgetfulness, the pressure of daily cares, or a desire for quietness and ease, may prevent the putting forth of the necessary energy; and the Scriptural bearings of the matter may largely or altogether escape the parents.

God has clearly expressed His will in connection with the rearing of children. It is that they may be brought up to know and to love Him. Concerning Abraham, God said, "I have known him to the end that he may command his children and his household after him, that they may keep the way of the Lord" (Gen. 18:9 R.V.). God addressed Himself similarly to Israel. "He established a testimony in Jacob and appointed a law in Israel, that He commanded our fathers that they

should make them known to their children, that the generation to come might know them, even the children which should be born; who should arise and declare them to their children that they might set their hope in God." It was evidently the apprehension and carrying into effect of God's will in this matter that enabled Joshua boldly to stand up before the congregation of Israel and say: "As for me and my house we will serve the Lord."

God also kept His requirements concerning the righteous training of children to the front in apostolic times by insisting that those who held responsible positions in the ecclesia should have faithful children, or, according to the revised version "children that believe."

In the Mosaic Law, the features to be observed in the training of children are in substance, particularised thus: Diligently teach your children My word; freely talk to them of My statutes; let Me and My words form the subject of conversation at all times, at home and abroad, the first thing in the morning and the last thing at night. Let your children witness your attendance upon my observances. Encourage them to question the meaning of what they see, and be ready with the correct answer (Exod. 10:2; 12:26, 27; 13:14; Deut. 4:9,10; 6:7; 32:46).

In fewer words the same thought is expressed in the apostolic writings: "Bring your children up in the nurture and admonition of the Lord." Nur-

ture conveys the idea of careful, tender instruction, or education. Therefore, to bring a child up in the nurture and admonition of the Lord is to nourish, carefully and continually, the mind with the things of God.

The Necessity of Separateness

Some brethren act (and some even contend) as though children should be brought up without any reference to the truth; that they should be allowed to go in the way of the world, to sip at its pleasures, to attend its religious "services," and be left freely to choose whether they will serve God or not. Such conduct or such a contention could only be urged by those who ignore the claims of the Creator upon His creature. It is a mistake to suppose that man whether he be old or young, may assume an attitude of independence towards God, in Whose hand are his life and breath. It is also a mistake to suppose that the young are without obligation to God. To them it has been written: "Remember now thy Creator in the days of thy youth." Parents should keep this obligation before their children and help them to surrender to it. When God's commandments reach the understanding, there is no free choice in obeying them. It is then a question of either obedience or sin against the light.

Some argue that if children are brought up in a state of separateness from the world, a reaction will set in when they grow older which will cause them to plunge headlong into ways of worldli-

ness. If that idea be sound, then a child who is to be brought up honestly and virtuously, to avoid a similar reaction should from time to time be placed in the company of the dishonest and licentious. Such a notion is opposed to experience. It is inconsistent alike with common-sense and the examples and precepts of Scripture. A child could have no more exclusive bringing up than did young Samuel, who was placed under the care of a faithful high priest in the Temple of God. Yet there was no reaction in his case. Joseph too, must have been brought up to value the world and its doings at their true worth. Removed at the age of seventeen from his father's house into a strange land, he displayed in word and deed, a righteousness which many of his elders might strive to emulate. Whether in Potiphar's house, in prison, or before Pharaoh, his utterances and actions are characterised by an open recognition of God. His integrity, allurements could not seduce, adversity could not blight, and prosperity could not benumb. His faith was not the outcome of a sojourn amongst a wicked idolatrous people. Neither was it the evolution of his own natural mind. Faith has but one source — the Word of God. Joseph's history speaks volumes for the character of the impressions which had been conveyed to his mind in early youth.

If parents would have their children Joseph-like to resist the evil that is in the world through lust, let them not hesitate to

make their children Joseph-like in knowledge by a practical impartation of the principles of righteousness.

The case of Timothy points in a similar direction. Paul testified of him that he had known the Scriptures from a child. Here again instruction in righteousness produced no bad reaction, but rather served to develop a young man, to be Godly almost beyond his years — an example alike to old and young. Surely Timothy's guardians must have recognised that friendship with the world is enmity to God, and have kept their young charge from companions and influences that would have given him a disrelish for the Word and have made him a less apt and perhaps unwilling pupil.

Home Instruction Necessary

A parent's attitude should not be: "I hope my children will give up all these worldly ways and obey the truth some day." Rather should it be "I will guard my children from worldly ways so long as I control them, that their obedience to the truth may not be impeded." The position of the world is one of no surrender towards God. Its spirit is a spirit of rebellion. What is at the root of it? Lust — the lust of the flesh, the lust of the eyes, and the pride of life. The world will invite the children to give lust the rein. And how such an invitation appeals to human nature! On this same principle, an indiscriminate visiting of schoolfellows should not be sanctioned. The parents should do their utmost to prevent their children from imbibing the

spirit that is in the world, even if it involves the sacrifice of otherwise advantageous companionships. The sons and daughters of the land may prove dangerous companions as Jacob and Dinah found to their grief. The world has not advanced in righteousness since Jacob lived. Its doings may be different in kind, but they are not so in character. It is harder for parents to deny the children than it is to deny themselves. But they will have to learn not only to say "No" for their children, but to teach them, as they grow older to say "No" for themselves. To allow the children to have free intercourse with the world is tacitly to teach them that the world is harmless and desirable. This is altogether too timorous a mode of inculcating godliness, and one from which no very great results can

be expected. "Train up a child in the way he should go" is the counsel of the Scriptures. Which is the way to be — in the world and of the world, or, "in the world but not of the world"? It is for the parents to answer. The children of this world set an example of wisdom in the counsel which they give their young in the race for glory — albeit an earthly glory. "Aim high," say they; "hitch your wagon to a star." Sound advice which points out in expressive language, the necessity of adopting the right means for the attainment of an object. Surely if brethren and sisters were wise, they would both direct their children's eyes to the kingdom, and set their young feet in the path that leads to it.

— C. H. J.



significant time periods

Prophetic time periods are always a source of interest to those who long for the Lord's return. And though "the day and hour" of his appearing are not revealed, it is obvious that there is reserved a "set time" when this shall occur. In that regard, the prophetic time-tables of the book of Daniel and elsewhere, when interpreted aright, have much to tell us concerning its approach.

It is our opinion, that the growing influence of Russia in Europe can be aligned with the time-period indicated in Daniel 4:16. In that chapter, the Babylonian empire is symbolised as a large tree under which the nations of the earth shelter and feed. However, a decree from heaven commands the tree to be felled, whilst ordering that its roots be protected with a band of iron and brass. The period given is

that of "seven times" or years.

The prophecy had an initial fulfilment in the personal experiences of Nebuchadnezzar. He was given over to a state of insanity for seven years, during when he was forced to abandon the throne of Babylon, though his right to it was preserved. At the end of that time, he was miraculously restored to health and to power.

According to Brother Thomas, this incident took place in BC 542. But the prophecy obviously requires something more than the historical fulfilment in the experiences of Nebuchadnezzar. The angelic decree called for a "band of iron and brass" to protect the roots of the felled tree: metals that point to Greece and Rome. In what way have the roots of Babylon been preserved by Greece and Rome? The answer must surely be Political in the days of Constantine, when Rome was ruled from two centres: Rome and Constantinople; and Ecclesiastically, when the one-time united Apostasy was divided between the Roman and Greek Catholic churches.

A Bible "time" or "year," is a lunar year of 360 days. Seven times 360 represents 2520 days; and on a day for a year principle, 2520 years. If we calculate this period from the overthrow of Babylon, which the text seems to require, then we have its culmination in the year 1978. But events of recent history seem to point to the year 1977 because many historical events have taken place in such a sequence: Basle Jewish Congress — 1897; Balfour Declaration and the freeing of Jerusalem from the Turks — 1917; Treaty of Rome forming the basis of the Common Market — 1957; Britain withdrawal from Egypt — 1957; Jerusalem occupied by Israel — 1967.

What will happen in 1977-78 that the prophecy seems to require?

Daniel 4 reveals that after the seven times had passed over Nebuchadnezzar, he again came to his senses, and assumed power. And as the record comprises prophetic history, it must have its counterpart at the time of the end. The roots of Babylon are still preserved by Greco-Roman elements, but the prophecy seems to indicate that there will be a revival of its power. Perhaps the culmination of the time-period may witness some significant change in attitude on the part of Russia and Catholic Europe, which may result in the welding together of the feet of the image, preparatory to it standing erect. Perhaps Constantinople may fall to the Soviet. Ten years ago, Jerusalem was occupied by Israelis. A year later Russia tightened her grip on Czechoslovakia. Whatever happens, we are living in momentous times that herald the return of our Lord and Master. Prior to Armageddon, the saints have to submit to the judgment seat of Christ. Prior to Armageddon, the unholy alliance has to be forged between Communism and Catholicism. The trends towards these moves are obvious today. How soon will be the Return?

W.J.M. (Woodville)

Editorial Note

The above article was submitted some time last year, but pressure on our space has not permitted its appearance until now. Meanwhile, political events in this year of 1977 have taken dramatic turns, particularly as far as Russia and Israel are concerned. In regard to the former, the Soviet has announced important changes in its Constitution that give greater power to those at the head (Ros), and these changes may well provide the basis for the ultimate emergence of Gog. In regard to Israel, the formation of a new Government could bring about significant changes there as well. Meanwhile, the Babylonian tree will not flourish properly until the Greco-Roman ecclesiastical elements (the Greek and Roman Catholic Churches) are fused as one; and this may follow the Russian occupation of Constantinople. Indeed, the implications of 1 Thess. 5:1-3 suggest that following the occupation of Constantinople by Russia, the Ecclesiastical and Political unification of Europe and Asia will take place, causing the "peace and safety cry" to be heard.

There is no doubt that we are living in the time of the end (Dan. 11:40), and that Christ could return at any time. What are the indications of the prophetic time periods? We believe that the true solution of many of these time-periods is yet to be worked out. It is a subject that is worthy of further research. The archilles heel of all such time periods that date back to the Babylonish era is the fact that we are not

absolutely sure of the present date of the world. The dating of profane chronology from the days of Alexander on, can be established with more or less certainty, but that is not the case with the Persian periods following the overthrow of Babylon. They are very uncertain, and are not confirmed by corroborative evidence, but the very reverse. There is contradiction as to the length of time of Persian dominance if the generally accepted dates are compared with those of the Bible. For example, no dating of profane history provides an exact solution of the actual period of the "seventy weeks" to the crucifixion of Christ predicted in Daniel 9:24-27. The general dating of the book of Ezra and Nehemiah which provides for a long period of silence between the two books is quite unsound when the facts are considered. As the inspired Word of God, the dating of Scripture is exact, and profane history must conform thereto. This (according to our computation! — yet to be confirmed!) requires a shortening of the length of the history of the world some 38 years, which period of time should be lopped off the generally accepted length of the Persian epoch. This would not affect the general propositions submitted in the article above, but it does mean that we can allow for that additional time in determining the "seven times" of Daniel's prophecy. In other words, an exact Bible chronology, which, of course, would be a true chronology, has yet to be properly worked out. This could provide a most interesting and challenging subject for research on the part of some eager and earnest student with time at his disposal.

HAIL, EMMANUEL!

He comes, Oh, Jerusalem! wake from thy slumbers,
 And shake off the dust that encumbers thy strength!
 The dust of defilement long years have rolled on thee;
 The day of redemption dawns on thee at length,
 The temple shall rise from its ruins more bright,
 And the nations around thee shall walk in thy light.
 He comes! Oh thou daughters of mourning and sadness,
 Awake, and put on thee thy bridal array!
 He comes to restore thee to glory and gladness—
 Rejoice in the message He brings thee to-day;
 'In a moment of wrath thou wert hidden from me,
 But with love everlasting have I loved thee!'

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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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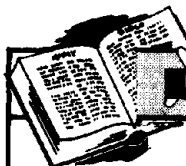
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Thoughts For Meditation

Blessed are the Peacemakers

If we are the friends of God, we shall prove ourselves peace-makers, not peace-breakers. Let us meditate on the following precepts until they find a warm place in our hearts: "Seek peace" (Ps. 34:14; 1 Pet. 3:11); "Live in peace" (2 Cor. 13:11); "Have peace with one another" (Mark 9:50; 1 Thess. 5:13); "Follow peace with all men" (Heb. 13:14; 2 Tim. 2:22). If we are right-minded we shall not pose as conscientious objectors to fighting whilst harbouring a bitter, contentious, quarrelsome attitude towards our brethren. "But do not the Scriptures require us to 'contend' and 'resist'?" They do, but let us differentiate between lawful and unlawful contention and resistance, between a righteous and an unrighteous cause, and between carnal and spiritual weapons. But at all times and under all circumstances peace must be our objective — at home, abroad, and in the ecclesia. A true saint is not, in any sense, a "lover of war" — he is no wrangler — no rowdy. Rather than take part in a mere squabble, or engage in a contest for the sake of animal glory, or mere victory, he will leave the field in possession of an opponent. In the heat of a quarrel things are often said that are a disgrace to the Truth — rash, illogical, un-Scriptural words. Let us avoid strife, and "count the cost" before engaging in war. It is in quiet, calm, and peace, that the Truth prospers, and the new man grows. That God should so constantly and impressively enforce peace is a delightful reflection. It speaks to us of His character, and augurs universal and everlasting peace at last. At the same time, we must not compromise in the search for peace. We shall soon find, if we attempt to do that, that the way of real peace is the way of truth. True peace might require the sacrifice of self; it will never be found where there is manifested the sacrifice of truth.

WANTED! FAITHFUL MEN

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.... This know also, that in the last days perilous times shall come" - Paul to Timothy (2 Tim. 2:1-2; 3:1).

Paul Facing Death

Paul's second epistle to Timothy was the final inspired letter he was ever to write. And it appears evident from the text that the apostle himself was aware of that fact. Death was near. And he knew it.

The epistle was written against a background of pathos and tragedy. As his life drew inevitably towards a violent end, this great man of God brought to mind the labours he had expended in the service of his Lord. During the course of many years he had devoted himself, selflessly and wholeheartedly, to the cause of the Truth. And now, in large measure, his work had been undermined by enemies of the gospel of Christ. The Ecclesias were facing a bleak future, and Paul was agonisingly aware that much of his past work now lay in ruins.

A prisoner at Rome awaiting certain execution at the hands of the swordsman, Paul deeply pondered the catastrophic future which appeared to face the

Ecclesial world. It was typical of Paul's character that in these dreadful and heartbreaking circumstances, his thoughts were for others and not for himself.

Ecclesias had fallen under the pressure exerted upon them by false shepherds. And Paul understood, with characteristic clarity, that the developing crises would only worsen unless "faithful men" could be rallied to the cause of Christ.

It was with these desperate needs in mind that the apostle took up pen and paper to write this final inspired letter.

That he might face the uncertainty of the future with courage and unswerving devotion to the cause of Christ, Timothy would first have to look to himself. "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2:1). The word rendered "strong" more correctly signifies "to be *made strong*" or "to *become strong*." The Greek, *endunamoo*, is derived from *en*, meaning "in" and *dunamis*, which means "power."

The word occurs in Heb. 11:34, where it has been rendered "made strong." Yet, surely it could not be implied that Timothy was not already "strong" in his conviction and dedication to the gospel of Christ? It was not Paul's intention to convey such an impression. His words were rather in the form of a challenge: "I know you are devoted to the cause of Christ, and that you are strong in faith. But to face the enormous problems which I must leave you to deal with, you must seek an even deeper strength than you at present possess." This was a strength that would grow within Timothy as he sought more earnestly the divine guidance that would be available to him from the inspired oracles of God. He was strong in knowledge and faith and wisdom; but he must become even stronger.

Thus, if Timothy were to receive the awesome responsibility of choosing "faithful men" who could help to revive the Truth within the Ecclesias, he must be in a position to pass sound judgment in exercising appropriate preferences. In Ecclesial life this principle has remained unchanged. Only brethren who have a sound and mature knowledge of the Truth, and who have learned to exercise wisdom in divine matters are able to sagaciously guide and guard the affairs of Ecclesias. When Paul departed, for the last time, from the presence of the Elders of the Ephesian Ecclesia, the first words of his final warning were: "Take heed unto yourselves..." (Acts 20:28).

Timothy would receive the

added strength he needed if he sought it through the means God had provided for that purpose. And so will all brethren who are prepared to follow the resolute example of faithful Timothy.

Timothy was to carefully consider "the things" he had "heard" from Paul, and then commit those principles into the care of "faithful men."

The Necessity For Discernment

But what if Timothy had failed to discern the true import in "the things" he had "heard" of Paul? He would have proven hopelessly inadequate for the mammoth task the apostle had set before him. The Lord Jesus Christ told the multitude who were gathered before him:

"In them is fulfilled the prophecy of Isaiah, 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..." (Mat. 13:14-15).

In other words, it is possible to both "see" and "hear" and yet not discern the significance and import of the Truth. It is no wonder, then, that Paul had strongly exhorted Timothy to "hold fast the form of sound words" or "keep as your pattern the sound teaching you have heard from me."

Loyalty to the fundamental soundness of apostolic teaching is a prerequisite to appointing "faithful men" to positions of responsibility for the spiritual welfare of the Ecclesias of God. Thus Timothy had firstly to bring fully to mind the sound foundation of spiritual knowledge which Paul had set before him; and this would become his guide in

assessing the spiritual soundness — or otherwise — of those whom he would consider for the work of assisting him in his efforts to revitalise knowledge and standards within the Ecclesias.

Timothy was commissioned by Paul to seek out “faithful men” to meet the challenge of those times. In the Greek text the expression is in the passive tense. One may wonder why this should be, in view of the fact that they would be committed to the cause of *actively* working with Timothy. Yet, there is every reason why Paul should make use of the passive tense at this time. Why? Because men who would meet these qualifications must be trusted to allow God to work in *them*, rather than consider themselves as a source of strength or power which could be used to the advantage of Christ. They would not be concerned with self, or self-interest. They would, on the contrary, surrender up their will to the Father, that His word might be manifested in them. They would prove “faithful” because the “form of sound words” which the apostles had set before the Ecclesias would be accepted and honoured by them: thus showing to all that the transforming power of the word of God was working in them, causing them to become manifestations — even though imperfectly — of the Son of God (Gal. 4:19, etc.). Only brethren who rose to these standards would be in a position to “teach others also” the “form of sound words” which they had already understood and put into practice in their own lives.

Timothy would have to

squarely face the issues before him. And he would have to willingly accept the fact that meeting the charge Paul was placing in his care would involve him in personal self-sacrifice and suffering. “Thou therefore endure hardness, as a good soldier of Jesus Christ” (v. 3). The word rendered “endure” more literally signifies “to bear up under evil” — and the phrase would be better rendered: “suffer evil *with me*, as a good soldier of Jesus Christ.” The call went forth from Paul’s heart in a way which was at once demanding and touching. Timothy had to understand that to serve Christ in the manner Paul was asking would involve him in many challenges and conflicts. And he must be prepared to face those situations as they might arise. But, at the same time Paul — in this most moving expression — was telling Timothy that he was not calling upon him to do anything that Paul had not already done himself. Paul had suffered evil, as a good soldier of Jesus Christ. Would Timothy stand up and be counted with the great apostle? Would he join in rank with Paul, to face the enemies of the Truth which had gained ground within the Ecclesias? Would he stand forth courageously to guard the flock of Christ, as a true shepherd? In so doing, would he also do everything possible to rally other sound brethren to the cause of Christ, at an hour when Ecclesias were tottering on their foundations. There appears to have been no real doubt in Paul’s mind. But nevertheless the issues had to be spelled out clearly: not

only for Timothy's benefit, but for the encouragement and guidance of others who would later read this epistle.

Three Powerful Analogies

"Faithful men" will not only understand and uphold the Truth in its purity, they will gladly and willingly give themselves, faithfully serving the cause of Christ, suffering for the Truth and for the Ecclesias. Such men will become partakers "of the afflictions of the gospel" even as Christ had done (1:8).

Having, then, commissioned Timothy for the awesome office — in effect — of carrying on Paul's work amongst the Ecclesias, the apostle now drew upon three analogies to stress the characteristics which Timothy must develop, and which must be seen in the "faithful men" whom Timothy would endeavour assiduously to rally to the banner of Christ. Paul set before Timothy a reminder of the attributes of a *soldier*, an *athlete*, and a *husbandman*.

Why should the apostle draw upon these three analogies, in this context?

Because in the case of the first, a man is seen to be setting out courageously to winning a battle; in the second: to winning a race; in the third: to the production of fruit.

Thus, this section of the epistle begins with the words: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (v. 4).

The analogy would point immediately to the soldier of the

Roman Empire, who was expressly forbidden to engage upon any trade or business affairs which would in any way interfere with the total and absolute loyalty he was to render to his King.

The word rendered "entangleth" (Gk., *empleko*) literally means "to weave in." And it is in the passive voice. The phrase therefore defines a man who has elected to give his total loyalty to a King, to war a warfare on the behalf of that Monarch, but who passively becomes caught up in the ordinary, every-day affairs of life, to the point where he is unable to manifest the undivided allegiance demanded by such service. And, needless to say, because of his involvement with other affairs he finds himself either unable or unwilling to fight the battles of the King to whom he had earlier professed his unreserved fidelity. Would such a brother in the Ecclesia qualify for the term "faithful"? Clearly, not.

A soldier, to be successful in his profession, must exhibit certain essential attributes: he must be totally loyal, dedicated, courageous, determined. He must be prepared to use initiative and to make decisions based upon intensive training he has received in various aspects of warfare. In a spiritual sense, these traits must be strongly developed in those whom Paul would define as "faithful men", prepared to give themselves to the cause of the survival of the Truth.

A "faithful" brother — who would meet Paul's requirements here — must seek, above all else,

to "please him" to whom he has surrendered his fealty (v. 4). He does not please himself. In all he thinks, in all he does, he asks himself one question: will his thoughts and actions and objectives be pleasing to the Great King whom he serves?

The attributes of an athlete were next set forth for Timothy's consideration. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (v. 5).

The word "strive" has been rendered from the Greek word *athleo*, which primarily means "to strive for the mastery" and was applied, especially, to professional athletes.

An athlete, to be successful, must undergo a rigorous training campaign. He must deny himself the pleasures of life, and the luxurious living which would quickly dissipate his physical strength. Self-discipline and self-denial are the keynotes to success in the field of athletics. In a spiritual sense, the "rigorous training campaign" is represented in the continual study of the word, and the development of a spiritual mind that will bring an individual to maturity in Christ. A successful athlete will be totally dedicated to his cause. And those attributes must be in evidence in the life of one whom Paul would define as a "faithful" brother who would be suitable for taking up the work which Paul would have wrested from him shortly after penning this epistle. Paul would die. But who would carry on the work? Who would meet the challenges of the times? Who would oppose the enemies of the Truth who, from

within, were destroying Ecclesias of God by corrupting God's Truth? Who would selflessly guard and guide the flock of Christ?

Only those who display the attributes of the soldier, the athlete, and the husbandman.

A husbandman is one who tills the ground with one objective in view: to produce fruit. He labours, often through long hours and with a great deal of back-breaking toil. He must work in all weathers and sometimes under most difficult and trying conditions. Yet, a dedicated husbandman will remain devoted to his cause and will eventually see the fruit of his labours.

Basically, the three analogies fit beautifully together to describe the characteristics which Paul desired Timothy to seek out in "faithful men" who would join Timothy in the battle for the survival of the Truth: The soldier must war valiantly; The athlete must strive in agony; The husbandman must labour industriously.

It is also profitable to consider the differing loyalties revealed in these three occupations: A soldier fights for his King; an athlete strives for himself; and the husbandman expends his efforts that he might produce fruit to the benefit of himself *and others*.

Three negative features are also implied: A soldier must not become entangled in the affairs of civilian life, thus dividing his allegiance; an athlete must not break the rules or laws under which the competition is conducted. He cannot make his own

rules, nor can he attempt to compete upon his own terms and conditions. As for the husbandman, he must not shrink from the industrious labour which will be necessary if he is to produce fruit.

The three analogies which Paul set before Timothy — soldier, athlete, husbandman — were extremely powerful, for they reveal a wide range of characteristics which must be applied in the lives of individuals if they are to become “faithful men” in the service of Christ.

Who Will Respond?

Paul then pressed home the point of it all, by reaching out to touch Timothy’s conscience: “Consider what I say....” (v.7). Timothy was to carefully consider and weigh up all that the great apostle had written to him. All who would desire to respond to Paul’s moving plea must do likewise.

Paul would continue to set an unflinching example to Timothy and all others, so long as he drew breath. “Therefore, I endure all things for the elect’s sake...” (v. 10). This was the attitude of a humble, selfless shepherd, who considered the welfare of the flock of God before himself. And this clear-cut declaration meant that Paul would still remain, serving the Ecclesias and the cause of the Truth, so long as he had life, even though all others might lay down the work and turn away to other things. “Faithful unto death” are words which may be unreservedly applied to the apostle Paul.

Who will follow his example?

To achieve this disposition, it

is necessary to become “dead” with Christ (v. 11). Earlier, Paul had written:

“I count everything sheer loss, because all is far outweighed by the gain of knowing Christ Jesus my Lord, for whose sake I did in fact lose everything. I count it so much garbage, for the sake of gaining Christ and finding myself incorporate in him... All I care for is to know Christ...” (Phil. 3:8-10. cp. Rom. 6:3-8).

Those defined as “faithful” men capable of shepherding the flock of God, are those who identify themselves with the death of Christ. Their great ambition is to serve Christ effectively. They are prepared to “die” to self, so as to live unto Christ.

These words may be set out in this way:

“If we be dead with him, we shall also live with him;

If we suffer, we shall reign with him;

If we deny him, he will deny us;

If we are faithless, yet he abideth faithful;

He cannot deny himself.”

Timothy was instructed to “put” the appointed brethren “in remembrance” of these fundamental principles that they might see clearly the course that is set before them (v. 14).

In the same spirit, “faithful men” were to “shun profane and vain babblings” (v. 16) — an expression which means “empty sounds, sounds containing nothing...” (Bullinger). Mere pious platitudes or sermonising would not lift the Ecclesias out of the bewildering and negative state into which they had been led by false shepherds. Sound, forthright, clear exposition of the word was what was required. In

that great hour of crisis for the Brotherhood, brethren and sisters needed to see the Truth in its pristine purity. They needed to be able to sweep from their minds the confused, doubtful, foggy, muddled, philosophical humbug which had blinded so many to the real power in the living word of God. And only "faithful men" would be able to fulfil such a mission to the Ecclesial world.

Perilous Times Would Come

The "faithful men" who would answer the call of Paul and Timothy must "follow righteousness (which can only be sought upon the basis of a sound knowledge of the doctrine of God-manifestation), faith (which results only from a sound, clear knowledge of the true message of the word of God), love (which can only be practised by those who understand what it means), peace (which results from a mutual conviction concerning the purity of the truth, bringing men and women into a state of oneness and unity of mind where strife and contention is absent)." These four qualities: righteousness, faith, agape-love, and peace, were to be pursued by the "faithful men" together "with them that call on the Lord out of a pure heart..." (v. 22). In such an Ecclesial environment, these comforting and encouraging qualities would be manifested.

But what of those who were then busily engaged in the work of undermining the purity of the Truth, and leading many brethren and sisters towards eternal destruction? They were to be brought back to the teachings of

Christ and the Pioneers of their Community. They were to be re-instructed in the oracles of God that they might come to "the acknowledging of the Truth" — the word is *epignosis* which means "clear and exact knowledge." It is the most powerful word used in the N.T. to express full knowledge.

Those who were now found to be sabotaging the work of the Apostles had initially set forth in the Truth untainted by the philosophies of men. It was essential that they "recover themselves" — or, "come to their senses" (v. 26). They were called upon to face up to the real issues; to forget their pride and self-seeking ambitions within the Ecclesial world, and return to the fundamental principles of divine Truth which they had once known and endorsed. If they did not do so, they would remain without hope. The key word used here (*ananepho*) means strictly "to return to soberness, as from a state of delirium or drunkenness..."

Thus Paul penned this final letter, that he might encourage Timothy — and others — to face the momentous challenges of their times.

But the tragedy behind Paul's plea at that time reached out far beyond his own day. There is an obvious link between the days of Paul and Timothy, and our own day — for, chapter three begins with the words: "This know *also*, that in the last days perilous times shall come..." Attempts have been made to confine this allusion to the day of judgment in A.D. 70, but we do not believe that this is so. In numerous

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BEYOND

*Time is ever onward flowing
Nothing can its course impede,
Cause to hasten, or retard it,—
It can never once recede.*

*Life is but a moving shadow,
Even in its fullest prime,
But a shadow quickly fleeting
O'er the boundless sea of time.*

*Time is like the rolling ocean,
Life is but the flowing tide,
Every day two tidal motions
O'er the ocean's surface glide.*

*Life is like to some bright flowers
Which can only last a day;
When the day gives place to darkness
All their beauty fades away.*

*Every day we see around us
Someone falling to the grave,
And, of all the race of Adam,
None can succour, none can save.*

*But ere long the Lord and Master
Will return with wond'rous power,
And with out-stretched arm redeem us
At the resurrection hour.*

*Then this sad and mournful story
Will be changed to joyous song,
For our frail and mortal nature
Will become for ever strong.*

*Thus we look beyond the sadness
Of this dying mortal state,
Firmly hoping for the gladness
Which the gospel bids us wait.*

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THE FAILURE OF JOSIAH'S REFORMATION

Josiah's reform failed through the folly of his family. He was the last royal hero of Israel. His death was followed by the death of the nation. It was precipitated by the faithless stupidity of his sons who became his successors. Solomon, in contemplating the time when he would be compelled to leave his glory and wealth to his heir, wrote, "Who knoweth whether he shall be a wise man or a fool?" (Ecc. 2:19). They were fools who reigned as successors of Josiah, for they soon undid all the good he attempted to establish.

Jehoahaz: Humiliated!

Following the death of Josiah the people, in an attempt to maintain their independence, chose not Eliakim, Josiah's eldest son (2 Kings 23:36) but the 2 years younger Jehoahaz (2 Kings 23:31). He is the Shallum of Jer. 22:11.

The reason for the preference is not stated, but perhaps the people were aware of the vicious character of Eliakim. In any case, their action was resented by the proud Egyptian king Necho. He summoned Jehoahaz to Riblah where he had set up his headquarters and sent him bound to Egypt where eventually he died. (see 2 Kings 23:33; Jer. 22:11-12; Ezek. 19:1-4).

Eliakim — Jehoiakim: A Covetous Oppressor

Necho imposed a heavy tribute on Judah, and placed Eliakim on

the throne changing his name to Jehoiakim. Woe is pronounced against him by Jeremiah (Ch. 22:13-17) because of his many excesses, his violent oppression, and his dedication to ways of wickedness. The prophet presents a picture of an inordinately vain, ambitious, covetous, bloodthirsty, violent oppressor and tyrant (see 1 Kings 23:37).

The reign of Jehoiakim lasted 11 years and was in every respect most disastrous. As in previous reigns of a like character it resulted in the complete demoralisation of the people (See Jer. 17:1-2; 19:3-8; Ezek. 8:6-18) which spread throughout the whole strata of society (Jer. 23:9-14). Voices were raised in protest, but they were few and largely went unheeded. God had His spokesmen: Jeremiah, Urijah, Habakkuk and Zephaniah, but their warnings were either

ignored, scorned, or so violently opposed as to bring upon the speakers persecution and even martyrdom. (See Jer. 26:10, 11, 20-23).

It was a wretched government, characterised by public wrong, violence, oppression and covetousness. The people were brought to impoverishment whilst the king indulged in luxury. He built magnificent palaces, or adorned towns, by means of forced unpaid labour, bringing hardship and misery upon the people (Jer. 22: 13-18).

During his reign, Nebuchadnezzar of Babylon wrested control of the country from Necho of Egypt. Jehoiakim submitted to him for three years, and then revolted (2 Kings 24:1). However, this only brought further miseries upon the people, for he was continually subjected to pressure and attack (v. 2). It was during his reign that Daniel and his friends were taken as captive hostages to Babylon (Dan. 1:1-2).

Jeconiah: Headstrong And Immature

After the ignominious death and burial of Jehoiakim, Jeconiah his son, (also known as Jehoiachin and Coniah) a youth of 18, came to the throne and reigned for a mere 3 months and ten days (2 Kings 24:8). He occupied the throne when Nebuchadnezzar invaded the land a second time (2 Kings 24:14). It is possible that Jeconiah was involved in intrigues with Egypt, causing Nebuchadnezzar to move against him, and to punish him with captivity.

Indications of scripture are that the Queen mother, Nehushta (*the brazen*, for that is the meaning of her name), the daughter of Elnathan, an influential prince in Jerusalem (see 2 Kings 24:8; Jer. 36:12,25), had considerable share in the policy and events of this brief reign, as well as in that of Jehoiakim, her husband (Jer. 13:18; 22:26; 26:22; 29:2), for she is frequently mentioned in conjunction with the king, and was taken into captivity with him (2 Kings 24:12).

This time the siege and capture of Jerusalem brought severe punishment on the people. All the treasures of the Temple and palace were carried away, the heavier furnishings of the sanctuary being cut in pieces. Thus the word of Yahweh was fulfilled (2 Kings 24:12-13). Many people of note or influence, including Ezekiel the prophet were taken into captivity (Ezek. 1:1-2; 40:1; cp. Jer. 29:1. See also Jer. 22:24-30).

Zedekiah: Cowardly Prevaricator

Nebuchadnezzar appointed Mattaniah; to the throne in place of Jeconiah, and changed his name to Zedekiah. He was Josiah's only remaining son, the uncle of Jehoiachin. His name signifies *The Righteousness of Yahweh* (2 Kings 24:17). Unfortunately he did not manifest the principles expressed by that name.

He reigned eleven years, summarised by the statement of Scripture: "He did that which was evil in the sight of Yahweh."

The record significantly adds: "For because the anger of Yahweh did it come to pass in Jerusalem and Judah, until He cast them out of His presence and Zedekiah rebelled against the king of Babylon" (2 Kings 24:20 literal trans.).

Zedekiah had taken an oath of faithfulness to Nebuchadnezzar (2 Chron. 36:13; Ezek. 17:13), which made his subsequent rebellion all the more culpable. However he first attempted to gather counsellors and helpers around him. Unfortunately, seeing that most of the prominent and capable men of Judah had been taken captive, the task was not an easy one, and the ones chosen were not the best fitted for decisions, that had to be made in those difficult years.

Jerusalem and the temple became the scene of every secret idolatry (see Ezek. 8), whilst the administration of justice was relaxed bringing oppression to the people (Jer. 21:11-12). In international politics Zedekiah became involved in a series of intrigues. Ambassadors from Edom, Moab, Ammon, Tyre and Sidon appeared at his court to deliberate on a combined revolt against Babylon (see Jer. 27 where, in accordance with some MSS., the reference is to Zedekiah throughout).

As pressure increased, Zedekiah deemed it prudent to send ambassadors to Babylon to reassure Nebuchadnezzar of his intention of remaining submissive. Jeremiah took the opportunity also to send a letter with one of Zedekiah's ministers to the exiles in captivity, who seemed to have been in a state of

restless anticipation that their captivity would soon end, warning them to be prepared to remain in Babylon for many years (see Jer. 29:3-14). This was Zedekiah's 4th year (28:1).

False hopes had been fostered by false prophets (ch. 28). Jeremiah had open confrontation with a certain Hananiah, and repudiating his claims of an early release from Babylon predicted his punishment (vv. 15-17).

Meanwhile the embassy to Babylon does not appear to have allayed the suspicions of Nebuchadnezzar who promptly summoned Zedekiah to appear personally at Babylon (see Jer. 51:59).

The closing scene was most pathetic for the king in David's illustrious line: for the nation finally was brought to ruin by the perplexity and vacillation, of Zedekiah, the outcome of his weakness and lack of faith.

The Final Tragedy of Jerusalem

Finally in the 9th year of Zedekiah, Nebuchadnezzar came against Jerusalem, determined to destroy the city. The siege lasted almost 18 months. It was early July and the wheat harvest ought to have been near. But provisions had long since begun to fail. Still no thought of surrender. Zedekiah stayed within the city walls out of sheer weakness of mind: his princes would rather starve than surrender. Sights of horror were daily seen in the homes (Lam. 2:20; 4:10). The famished warriors could hold out no longer: at last the walls were breached.

With a wild shout the besiegers

poured through a breach in the northern walls, slaying as they came, the sword ended the misery of those whom it put to death. High Babylonian officials were set up as authorities in Jerusalem, ready to pass judgment on those who so flagrantly had broken their word. But Zedekiah was nowhere to be found. It was night when the city was breached, and under cover of darkness, the king with a few supporters hurried in the opposite direction. They fled down the rocky ravine of the Kidron, as far as the plains of Jordan hoping to cross the fords and thus elude the Chaldeans. But it was in vain. The Babylonians pursued him and overtook him in the plain of Jericho.

This historic spot, which had witnessed the first victory of Israel when the nation had entered the land under Joshua (of which it is recorded that the walls fell down "in faith") now became the scene of Israel's final humiliation and disgrace.

The fleeing king who had deserted the city and the people he had failed to defend, was captured and sent north to Riblah in the land of Hamath where Nebuchadnezzar had set up his headquarters. This, like Jericho, was also a place of note. It was here that David wrought, by faith, his greatest military achievement (2 Sam. 8). But now, the last king to sit on David's throne was ignominiously dragged before the haughty pagan potentate for judgment. It was a terrible judgment.

First of all his sons were slain before his eyes. They had been foremost in persecuting Jeremiah

(38:6), and now received no mercy from Nebuchadnezzar. Then Zedekiah had his eyes put out and was led away blinded into Babylon, there to live in darkness and to die in disgrace.

Jerusalem was systematically destroyed. The Babylonish soldiers went throughout the city, killing and destroying. The temple was broken up and burnt. All valuables were taken as booty. The walls of the principal buildings were broken down. People were deported to foreign parts.

Thus the kingdom came to an end. It was an extremely sorrowful time for Jeremiah. He felt that his mission had failed. Judah's eye had remained closed to its sin. Like the humiliated blinded king stumbling his way to Babylon, the subjects of his realm stumbled their way blindly in the same direction. Many who had supported the princes in the days of Zedekiah, had *thought* that they were doing right; had *thought* that they manifested wisdom; had *thought* that Jeremiah was a traitor.

Time revealed that he was a true patriot — he had the good of all the people at heart. As a man of sorrow and acquainted with grief, as he saw the captives depart, he gave vent to his feelings in *The Lamentations*. Like Jesus some centuries later, he wept over the city, lamenting the spiritual blindness of the people that caused its fall.

In the stricken city of Jerusalem the haughty Babylonian leaders supervised the removal of the captives. Israel had rejected the counsel of God, and was now sent back to the land

from which Abraham had left at the invitation of God.

The captives had not gone far when a halt was called at Ramah, about 5 miles north of Jerusalem. Here other captives joined the main body, and final preparations for the long haul to Babylon were made.

It was at Ramah that Jeremiah had the vision of Rachel weeping for her children (Jer. 31:15); now he saw the actual fulfilment.

For Jeremiah was also among the captives at Ramah shackled with the other prisoners (40:1). But Nebuchadnezzar, who had heard of Jeremiah, showed kindness to him, and instructed that he should be released. He recognised him as a prophet of *the God*, a man who fearlessly proclaimed the truth, and to him

he showed profound respect (see Dan. 2:47).

So Jeremiah was released to remain with the remnant in the land. But they, too, proved disobedient, and seeking refuge in Egypt were punished as the prophet had warned. So the nation came to an end.

Conclusion

What lesson we can learn from these events! Consider Jer. 23:1-18 and 5:25-31. We are shown the utter folly and danger of false teachers and leaders within the ecclesia. All will be punished, for both those who teach and those who heed, fall into the ditch. Nevertheless a greater responsibility rested upon those who were teachers and leaders, as it still does to this day.

J. Rosser (NSW)

| HISTORICAL BACKGROUND TO JOSIAH'S REIGN | | | |
|---|---|---|---|
| THE FAMILY OF JOSIAH | | | |
| ELIAKIM | MATTANIAH | SHALLUM | JEHOIACHIN |
| Reigned 11yrs 2 Kings 23:34; 2 Chron. 36:4. | Reigned 11yrs. 2 Kings 24:17 | Reigned 3mths 1 Chron. 3:15; Jer. 22:11 | Reigned 3mths. Son of Jehoiachim 2 Kings 24:6-16; 1 Chr. 3:16; 2 Chron. 36:8-10 |
| Called: Jehoiakim 1 Chron. 3:15; 2 Chron. 36:4; 2 Kings 23:34 | Called: Zedekiah 1 Chron. 3:15; 2 Kings 24:17 | Called: Jehoahaz 2 Kings 23:30-34; 2 Chron. 36:1 ff | |
| Mother: Zebudah 2 Kings 23:36 | Mother: Hamutal 2 Kings 24:18 | Mother: Hamutal 2 Kings 23:31 | Mother: Nehushta, 2 Kings 24:18 |
| Born: 634 | Born: 619/18 | Born: 632/1 | Born: 616/5 |
| Enthroned by: Pharaoh Necho. 609 | Enthroned By: Nebuchadnezzar, 597 | Enthroned By: The People, 609/8 | Succeeded His Father, 598/7 |
| Died: 598/7: 36yrs. | Deposed and Deported to Babylon: 586: 33yrs | Deposed by Pharaoh Necho 609/8, 23 yrs. | Dethroned By: Nebu- chadnezzar 597, 18 yrs. |
| His Character: Cp. Jer 22:13-19 | His Character: cp. Ezek. 21:25. | His Character: cp. Ezek. 19:1-4 | His Character: cp. Jer. 22: 24-30 Released and Honour- ed By Evil-Merodach (King of Bah) aged 55yrs cp. 2 Kings 25:27-30. |
| * In addition to Josiah's successors there was a further son — Johanan, only mentioned in 1 Chron. 3:15. | | | |

Logos Communication

(In which the Editor holds converse with readers near and far)

Leah

From Reader M.J. (Ont. Canada) comes the following poem:

*Tears which quickly well
Thy tender eyes to brim,
Do they thus betray
The tender heart within?
Dear Leah, love for Jacob
deep*

*'Twas not his intention
you become*

*His loving wife to keep
Yet God this unwanted
blessing*

*On Jacob did bestow.
He interferes with plans of
men*

*That His wiser plans may
grow.*

*Perhaps that Jacob's sons
at thy knee*

*Should acts of loving-
kindness see.*

*Instructed then in right-
eousness*

*To be the children God
would bless*

*For the price of pottage
not of gold,*

*The birthright to Jacob,
Esau sold.*

*Mandrakes were precious
in Rachel's eye,*

*Could mandrakes ever, O
Leah,*

*Your love for Jacob buy?
The stolen false gods were
not with thee,*

*Recipient of thy sister's
envy,*

*Still the cave of Mac-
phelah,*

*With the patriarchs thy
resting place,*

*And generations later thy
grandson became,*

*Our precious Saviour of
grace.*

Expositor Required

"I have been taking *Christadelphian Expositor* since it was published, but I seem to have lost Vol. 1, No. 4. Is it possible you can supply a copy to complete my numbers? I would like to say how much the *Expositor* is appreciated by us. It has been a great help in private study and in Bible marking. We look forward to its arrival, although we hope the Lord comes before you can complete your project. We send you our best wishes and many thanks for the effort you must make to produce *Expositor*, and we pray it will bring forth much fruit to the glory of Yahweh's Name." — N.T. (Eng.).

(Unfortunately we cannot supply you with the copy you require, However, should any reader have a copy he can spare, we shall be pleased to receive it on your behalf and forward it on to you. We trust that the Lord will return before our project is completed, and, in that regard, we do propose to push ahead with it much quicker than we have in the past. The so-called "effort" to which you make reference is a most enjoyable one. We benefit in preparing the copy more than the reader who receives it — with that comment our

enemies would probably thoroughly agree! . . . Ed).

From The Philippines

"The visit of the *Logos* tour in Manila has been favorably received by the brethren and sisters including the friends who showed interest in the Word of God. We greatly benefited from the visit and meetings, finding comfort and edification not only from the personal contact with the brethren and sisters from Australia, but also through the exposition of the living word through the ministry of the speakers. For a time we forgot our isolation and enjoyed the taste of being a large Ecclesia. At the meeting in Manila members gathered from Bayanbang, Camarines, Norte and Mindanao. We hope, God willing, that other members from the *Vasayas* can attend any future visits in Manila of the *Logos* tour." — A.M. (Manila).

(The visit to Manila was a highlight of the recent tour. In collaboration with the brethren of Manila, with the support of tour members, and also of brethren and Ecclesias in Australia, all costs of advertising, hiring of halls, communal meal in Manila, and travelling expenses of bringing those from outlying districts to

LOGOS

Manila, were covered by the tour, and a small credit balance was left over. We did not want to involve the local brethren or the Bible Mission in any additional expense, and therefore arranged for all such items to be covered. Advertisements were placed in the local newspaper, and circulars were printed at West Beach and air-freighted to Manila (a sample being reproduced herewith). The result was an excellent gathering of members and friends, and keen interest shown by the latter. Many questions were publicly asked, and the meeting continued for two hours. We also travelled to Bay-

anbang, and met with the local brethren, greatly enjoying their enthusiasm, and the ministry of love that they rendered unto us. We are planning, God willing, an even more extensive effort during the forthcoming tour (1978), and if "Logos" readers care to share in this, contributions can be forwarded to "Logos" earmarked for the Philippine Effort.....Ed.).

"Dear Christadelphians, I attended the seminar which your organisation sponsored here in Manila, and I would like to thank you for the reassuring enlightenment that I experienced through you.

"Indeed, I am glad that I came to hear it, and my questions have been amply answered.

"I will be looking forward to meeting your members again, and to reading more of your informative publications. I can only hope that you will include my name on your mailing list. Be assured that more people apart from me will benefit from their important messages.

"Thank you very much indeed, and I wish you success and happiness in your undertakings" — E.L. (Manila).

(Mr. Lapiz was one of many to attend the public meeting in Manila, and

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to

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Do not miss this opportunity of hearing visiting Christadelphian Speaker: H.P.Mansfield expound the Bible so that you can understand it.

literature is being forwarded to him through the Gospel Proclamation Association. We have also written him personally. Ed).

Growth

"Dear Brother Mansfield, Loving greetings in our Lord Jesus Christ.

"I am sorry that I failed to write you sooner to thank you for *Logos*. I have found the magazine a valuable help for Bible study, as well as providing interesting reading.

"I also find *Christadelphian Expositor* one of the best aids in study and research. I have been asked to give several classes in our weekly Bible Class. Currently we are studying Genesis, and your exposition of this book has proved to be invaluable in that direction.

"Thank your for these books. Yours sincerely D.S. (USA).

(The above letter was particularly interesting and encouraging to us, because the last time we recall seeing Reader D.S. was at the Idillywild Bible School, California, as a mere child. Thus "time as an ever rolling stream" moves on; and the children of today are the speakers of tomorrow. How important for such to "Remember their Creator in the days of their youth" (Ecc. 12:1). How vital it is for parents to bring their children up in the nurture and admonition of the Lord, that they may "grow in grace," and in due time take the work off older shoulders who may be wearied with the labour or who have passed off the scene. A tremendous responsibility

rests upon parents in that regard...Ed.).

Rhodesia

"I thank you for your continued support of our efforts in preaching the Gospel by forwarding supplies of *Herald Of The Coming Age*. These are being effectively used in Gospel proclamation. Each Friday we have an advertisement in our Rhodesian paper which covers the country, using a different title of a *Herald* each month, and inviting people to send in for a free copy. We then try to follow these replies up and so create further interest. The *Herald* stimulates a fair interest, but we find few wish to continue their study of the way of life.

"I again confirm that we would find it difficult without supplies of the *Herald*, as due to our very stringent exchange controls we cannot get permission to import and pay for such things, either from Australia or from U.K. We have had some leaflets printed here, but could not produce anything like the *Herald*. We have received this last week a batch on *Israel: Miracle Of The Middle East*, and thank you for them. We are living in very difficult times (as anticipated), whilst the nations and peoples of the world seem to be prepared to believe lies rather than the truth — whether it be political or spiritual; and I expect in that respect things will only get worse until the return of our Lord Jesus Christ" — H.G. (Salisbury, Rhodesia).

(We are pleased that the material means have been placed into our hands to

enable us to forward the supplies of "Herald of the Coming Age," and we are delighted that they are performing such good service. They are forwarded as a gift from readers of "Logos." We also endorse the comment regarding the political and spiritual lies which are features of modern life. Very often the reports of conditions in countries outside one's own are biased and wrong, and are designed to emotionally move people to oppose a certain regime. The very nations that are hesitant to vigorously move against Amin of Uganda, do not hesitate to vigorously oppose the governments of Rhodesia or South Africa, and to make allegations against them which factually are not true. This is our experience having visited the countries in question. Meanwhile, in spite of conditions, we are pleased that the proclamation of the Truth is maintained, and we are happy to continue to support such activities. Ed).

The Divine Promise

Reader M. H. of Devon, England, sends the following little note to supplement the articles on Women of the Bible:

How full of meaning is that delightful promise: "I will be to you a God." It contains the very spirit and life of Christian consolation. It is as though the blessed God had said: "My spirituality is suited to the nature of your requirements; My eternity can become the duration of your happiness; My immutability is offered as the rock of your support; My omni-

presence can be your companionship and your friend; My omnipotence your guardian; My wisdom your guide; My goodness and mercy your treasure; My holiness the fountain of your satisfaction; My justice the avenger of your wrongs and the rewarder of your services; My faithfulness your security; My dominion the basis of your salvation; and My all-sufficiency your portion for ever."

(The knowledge of the Truth enriches our experience, and enlarges the vista of our future beyond all that was previously possible. Let us treasure and use it to that end. . . Ed).

Good Company

"As usual I am guilty of limited correspondence with you until I want something. This time it concerns the Hebrew section in *Good Company*. Unfortunately some of my copies are missing. One contains comments on the letter *qoph* and the other comments on the letter *taw*. As I am intensely interested in the theme, I would appreciate duplicate numbers of these issues." — E.S. (Calif. USA).

(Copies have been sent as requested....Ed).

Good Advice

"Having allowed my subscription to lapse, I have not read a copy of *Logos* for some months. The other day, however, I read portion of volume 42, and the freshness and vigour of the articles really hit me. I shall make a point of not allowing my subscription to lapse again, for we need the

power of the Word to withstand a base and corrupt environment such as the world presents. I have personally profited by the articles in *Logos*, though this was not always the case. When I first embraced the Truth, some of the brethren among whom I sojourned were opposed to the magazine unfortunately. This was due to ignorance, but it did prevent them gaining the benefit that the Magazine provides. However, I had read many of your works, and I knew that despite faults all men possess, the publications issued were designed only for the furtherance of the Truth. I know that you must be under pressure with many things, but I would encourage you to take heart. In the midst of opposition and turmoil let us place our trust and confidence in Yahweh Who knows our circumstances and will provide relief in due time. May the God of peace be with you." — W.D. (WA).

(The Scriptures open out to us a peace of mind under all circumstances, such as passes the understanding of man. Despite the distractions of everyday life, let us seek that peace, and we will find strength to endure. Thank you for your encouragement and your excellent advice....Ed).

Conscientious Objector

"I have recently been under the doctor, and this has restricted my activities in preaching the Gospel somewhat. However, the doctor claims that he will soon have 'the old soldier' well again. In fact, I did serve in World

War 1, in the 28th Battalion of A.I.F., but what a change with the knowledge of the Truth. I was baptised by Bro. Curzon in 1937, 6th December. On 5th November, 1942 I was registered as a Christadelphian Conscientious Objector, appearing before Judge Brian Clancy who also had been a soldier in World War 1. The fact that I had been a soldier came out in the evidence, and Judge Clancy asked had I been wounded in that war. I told him that I had been twice wounded at Bulicourt, France, on 3rd May, 1916. He replied that I had the date wrong as it was the 3rd May 1917 that the battle had taken place! 'I know that to be so,' he declared, 'because I was there!' I based my case on the reading of 2 Cor. 6:14-18, and with the assistance of your brother (Bro. J. Mansfield) was registered. He had helped in conducting my case, and had put me up that day as a test case, having been a soldier of World War 1" — G.C. (Avoca Beach).

(Many an interesting drama took place in the Police Courts as Christadelphians presented their applications — as we personally recall, having acted as advocate for a number of such cases. For the benefit of overseas readers, the Government in Australia permitted senior Christadelphians to act as Advocates for younger members who presented their petitions, granting unto them all the rights and privileges of a solicitor or barrister even though they were not registered as such.



The Hidden Manna

(Exodus 16)

What is the most important day in our lives? Some would say the day of their birth; others, the day of marriage; others again, the day of baptism. But they would all be so wrong. There is but one day for each of us as being the most vital: it is TODAY! Why? Because yesterday is gone for ever; tomorrow may never come; only today is surely ours, vital with its possibilities and its potential for weal or woe.

The importance of *today* is impressed in Hebrews 3 & 4. No less than three times is the word emphasised. In doing so, the Apostle carries the mind back to the day of opportunity for Israel, when it was dramatically brought home to the people that their continued existence day by day, hour by hour, depended entirely upon God. Now, he urged, it is our day of opportunity: "Today if ye will hear His voice..." (Heb. 3:8).

The Wilderness Manna

It is Exodus 16 which speaks of this epoch-making happening. In our youth, we were instructed how the children of Israel were fed with Manna, but with experience we perceive a deeper significance.

As in so many incidents, the scene is set in a background of

contrasts. In the previous chapter Moses sings his song of victory in celebrating the defeat of Pharaoh, and of Egypt's gods. Miriam and her dancers respond to the happy occasion. All seems set fair for further triumphs. And then, suddenly and unexpectedly, Israel finds itself in the Wilderness of Shur, short of water but full of complaints.

How brief is human memory; how soon did God manifest His power in making the bitter waters of Marah sweet! The day of opportunity came and went.

But again sweetness turns sour when the people arrive at the Wilderness of Sin. What a perfect description for this area; for it was the great sin of the people to desire to return to Egypt and its flesh pots.

Once again God takes over, and the people are promised

flesh and bread (Exod. 16:4-8). What transpired is more than history; it comprises one of the most significant types of the way in which our salvation has been achieved, recorded in Scripture. Look at each item as it happened. Six important acts took place in the drama:

1. Before Israel received either flesh or manna, they were given a glimpse of the glory of God.

2. They received flesh first, at even.

3. They received bread the next morning, so there was an intervening night.

4. The one portion of manna that did not corrupt was preserved for many generations, in the Ark.

5. The introduction of the law of the Sabbath was of prime importance in this dramatic story.

6. By no means least, the people beheld the glory, and received food in the wilderness 40 years, before they received the Promised Land.

It is well to concentrate on the type first, before viewing the anti-type. Once the former is recognised, the latter can be a matter of personal application.

It is both dignified and fitting that Aaron, the forthcoming High Priest, should prepare Israel to see what cold print can never describe — even “the glory of the Lord.” (Exod. 16:10). Its brilliance we can never imagine, yet the nation saw it. Having displayed His glory, God reminded the people that their murmurings had been heard, and then told them how He proposed to answer them.

First, God gave them flesh in the quails. These birds are of the partridge family, quite good for food. At even Israel ate the flesh; then came the night. On the following morning they viewed the miracle, which Israel called “manna,” or — “*What is*

it?” The people did not know what it was, and might be said to have lived on a question mark for 40 years. Yet each morning they received their daily provision covered by the dew. When this melted, a small round thing was revealed, like a coriander seed. If they would stay alive, each had to gather it for himself. One has rightly said that “God gives each bird its food, but He does not fling it into the nest!” If they wished to eat, they had to work and through another miracle, each received sufficient for his needs. The manna could be eaten as paste, or pounded and cooked.

One vital command they could not ignore: on the day preceding the Sabbath, a double portion was to be gathered, and this would keep until needed, without corruption. Some have claimed that the manna was the product of the Tara tree, a desert bush which exudes a gum sometimes called manna. But they overlook the fact that this tree only exudes at certain seasons, during March and April, whereas the manna continued throughout the year. What fools these critics are!

It was in this wilderness that Israel received the first lesson in Sabbath-keeping. No less than four times in this chapter (vv. 23, 25, 26, 29) is the Sabbath rest mentioned. Moses instructed the people: “See, for that the Lord hath given you the Sabbath,” and a truly lovely scene is set in verse 30: “So the people rested on the seventh day.”

Later a small portion of manna was preserved in the Ark for the instruction of future generations.

The Hidden Manna

How futile to eliminate the miracle of Exodus, and then read the final reward of the faithful in Revelation: "To him that overcometh will I give to eat of the hidden manna" (Rev. 2:17). Paul reveals the antitype by teaching that Israel ate of that spiritual meat and drank of that spiritual drink, for the Rock which followed them was Christ. We thank Bro. Thomas for his exposition in *Eureka* (Vol. 1, pp. 309-314), and we can but briefly epitomise his words.

Surely we must give thanks for seeing what Israel did not see! "Man," said the Psalmist, "did eat the food of mighty ones." (Ps. 78:25). This, was the flesh by which Israel was sustained, comprising typical spiritual meat, even though the manna was material, and bred worms which caused it to stink. How, then, was it "spiritual"? Jesus tells us. To him the Jews said, "Our fathers did eat manna in the wilderness," to which he replied, "Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven; for the Bread of God is he who, descending out of the heavens, giveth life to the age."

The word became "flesh" in the spiritual meat represented by the flesh and the manna. True to the type, Israel saw in Jesus the "glory of the Lord" in the eventide of the Mosaic dispensation. Isaiah said, "Prepare ye the highway of Yahweh, make straight in the desert a highway for our Elohim." Thus did Logos become flesh; thus did salvation come to us, the Israel of God, in

the eventide of the Gentiles. We too, have seen the glory of the Lord in the face of Jesus Christ; we too have eaten of his flesh in accepting and becoming obedient in the waters of baptism.

But we notice that the manna was held in dewy suspension until the dew from heaven had evaporated. Until then the manna was concealed; and it is so with us now for "our life is hid with Christ in God. When he, (the anti-typical manna) shall appear, we shall also appear with him in glory" (Col. 3:4). Isaiah declares (Ch. 26:19): "Awake and sing ye that dwell in dust for thy dew is as the dew of lights, and the earth shall cast out the dead". They will receive their full awakening in the Spirit's dew, or the gift of everlasting life.

Israel gathered a double portion on Friday; they found none on Saturday. So when disciples gathered the bread from heaven and laid him in the tomb of Joseph of Arimathea, those who later went to look, could no longer find the Son of man. In preparing this article, I discovered what had always been a puzzle to me: why the body of our Lord was not permitted to see corruption? The answer, of course, was in that small portion of manna in the Ark, which saw no corruption in all the travels of the Israelites.

In conclusion we quote words of Brother Thomas: "The night of the Life-manna concealment in the Spirit's Ark is far spent, and the morning of its manifestation is at hand. Jesus the anointed has been 'hid in God,' concealed from human power,

yet at the right hand of power for many centuries. Though once like the daily manna, corruptible, he has been and for ever will continue to be, like the manna in the Ark, incorruptible."

We look for his appearing, that we who are corruptible, may be worthy to be made like unto him, and so eat of the manna that

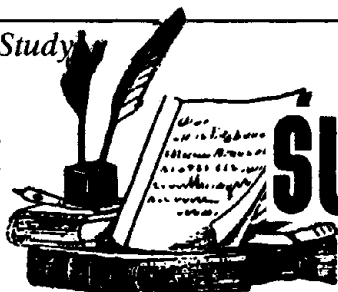
has been 'concealed!' We have the essential vitamins in the Word. God has summed it up in that atomic verse from Micah 5:4: "And he shall stand and feed in the strength of the Lord, in the majesty of the Name of the Lord his God; and they shall abide; for now he shall be great, unto the ends of the earth."

J. Alec Swaish (Wales)

Theme For Study

Psalm

18



SUMMARY

In our exposition of Psalm 18 last issue, the following summary was crushed out through lack of space.

"And sheweth mercy to His anointed" — "Mercy is better rendered as loving-kindness or *favour*. It does not relate to mercy as in the forgiveness of sins, but to the abundant goodness of Yahweh. "Anointed" is *Messiah*: and both David and Christ inherited that title.

"To David, and to his seed for evermore"—The name David applies to both the son of Jesse as to the Son of God. It signifies *Beloved*, and both earned that title from the Father. The "seed of David" comprise those who accept the Truth (Isa. 55:3), and as such they are treated as the seed of Christ (see Isa. 53:10). The word "evermore" is *olam*, signifying the *hidden period*, and applied Scripturally to the Millennium, when the Psalm will have its final fulfilment.

Thus this wonderful Psalm covers the life and labour of the Lord Jesus from birth to the

future age. It warrants the closest study and earnest meditation of those who are Christ's and whose future is outlined therein. Let such study it verse by verse, and ponder it to their individual pleasure and profit. The following provides an analysis.

Summary

How Yahweh Appeared To The Psalmist

His Strength, Hiding place, Fortress, Deliverer, Rock, large and small Shield, Horn of salvation, High Tower, Saviour (v. 2), Illuminator (v. 28), Teacher (v. 34), Perfector (v. 32), Support (v. 36) Strengthened (v. 39), Source of victory (v. 40).

How The Psalmist Responded to Yahweh's Goodness

With love (v. 1), confidence, trust, praise, prayer (v.3), thanks (v. 49). He

1 PSA 19

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acknowledges that Yahweh lives, delivers, avenges, elevates (vv. 46-48), and that He should be revered, exalted, thanked and praised (vv. 49-50).

The Personal Experiences Of The Psalmist

He is surrounded by enemies, the threat of death, floods of ungodliness, snares of the grave (vv. 5-6), hatred, evil activity, calamity (vv. 17-18).

How Yahweh Saved Him

He heard, sent, drew him out of

danger, delivered, supported, guided, and rewarded him (vv. 16-20).

How The Divine Theophany Was Revealed

In earthquake, smoke, fire, tempest, darkness, lightning, thunder, hail, flood, wind, destruction (vv. 7-15).

Why The Psalmist Was Delivered

He was righteous, clean, avoided iniquity, was obedient, upright, alive to his responsibilities (vv. 20-24).

THE GLORY AND INFLUENCE OF THE WORD OF YAHWEH (Psalm 19)

A prominent feature of the Psalms is their appreciation of nature. At least six psalms (8, 19, 29, 65, 93, 104) are superb illustrations of this truth. It is beautifully expressed in the eighth psalm which draws from nature to illustrate Yahweh's future purpose in the earth. It discloses the experience of many hours of lonely meditation spent by David beneath the stars (v. 3), comparing the divine glory manifested therein with that which is yet to fill the earth as the waters cover the sea. The Psalm before us does likewise, with this difference: that whereas the eighth Psalm paints the glory of the heavens as seen by night, that before us does so as seen by day.

The Author

According to the title this is "a psalm of David." The Hebrew word *mizmowr* is from a root *zamar* signifying "to strike," and hence to touch the strings of parts of a musical instrument. The title, therefore, designates a poem set to music, one calculated to pluck the strings of the heart.

And certainly, the Psalm before us can do that. It speaks of the glory of creation by day, as Psalm 8 speaks of it by night. We

need not look for any specific incident in the life of David to establish when it was written. Many a time, as a shepherd, David must have contemplated the glory of creation by night or by day. As he did so, he recognised that the stellar host and the solar day were controlled by law: they obeyed the dictates of a wise and wonderful Creator.

Therefore, it is appropriate that such a meditative, spiritual mind as his should align the glory of Yahweh as seen in His work,

with that as seen in His word.

As David's eyes took in the glory of the former, his mind opened out to the power of the latter. As during the still watches and darkness of night, he saw in the moon and the stars a witness to the existence of God, so he saw in the shining forth of the rising sun, a token of His grand purpose to flood the earth with the light of His truth (Ps. 89:37).

The sun that he describes in the Psalm before us, is the early morning sun: the sun arising over the eastern horizon whose healing beams turn night into day. How glorious is the orb of heaven at such a moment. Many a time in the early morning, has the writer viewed the glow of golden light edging the mass of dark mountains east of Adelaide, and has awaited the bursting forth of the sun in all its majesty, instantly dispelling the gloomy darkness of, perhaps, a sleepless night. Under such circumstances, a troubled mind finds rest, and turns with hope to yet another day.

Some consider the Psalm as disjointed. At first sight it may appear incongruous to join together the majesty of God in creation with the influence of His law so abruptly as is done at v. 7; and so harsh is the division that many believe that the Psalm once comprised two.

But to us there is no disjointedness, no harshness, no real break, but a beautiful symmetry. The Psalmist has before him two books: *The Book of Nature* and *The Book of the Law*. He finds both equally wonderful, equally witnessing to the "glory of El." The heavens are so majestic in

their glory, so vast and magnificent as to be beyond the ability of flesh to search them out. Even today, with all the instruments of science, man is unable to plumb the heavens. The larger the telescope the greater the number of stars there is revealed, so that the further man pushes back into space, the more complex becomes the mystery of creation.

For example, what is beyond space? And for those who doubt the fact of eternity, what is at the end of space if it has an end?

"Where did God come from?" a cynic once asked the writer. "You tell me what is at the end of space, and I will explain where God came from," was our reply. ~~He could not~~ do so, and recognised the point. God is from eternity, and therefore is incomprehensible to flesh. The human mind cannot grasp that stupendous fact anymore than it can measure or comprehend space that embraces infinity.

Now consider that other Book of God: the Bible. Has anybody ever plumbed the depths of its wisdom? Does not the eternal evidence of the Book demonstrate that it is divine? We have spent years in the study of this wonderful Book: yet with all the thought that a limited mind can exercise upon it, despite all the searching of Hebrew and Greek, and verse by verse Bible marking, only the surface has been scratched. The more time we put into its study the greater our understanding, and the more there is revealed to us. We have "marked up" several Bibles, and the one before us as we write has verse by verse notes on every chapter. But have we completely

exhausted its meaning? By no means! At present we are re-studying the narrative of Exodus, and are discovering truths of thrilling significance that previously eluded us. David found the same. "Oh how love I Thy Law, it is my meditation all the day," he exclaimed. And yet he found that all his meditation did not exhaust the possibilities of the word. A little thought therefore, will reveal that it is completely appropriate that one with such a mind as David's should link together *The Book of Nature* with *The Book of Revelation* as he has in this Psalm.

In regard to the inexhaustible mine of wisdom in the Word, consider also Paul's words as he contemplated the "riches of the glory of the inheritance in the saints." Like the scientist who looks into the heavens, he found it impossible to express in words his admiration for God's revelation, or to the depths of truth revealed therein:

"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11:23-33).

He wrote of the "love of Christ which passeth knowledge," he declared that God is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:18-19). In this he was like the Psalmist who wrote:

"For as the heaven is high above the earth,

So great is His mercy towards them that fear Him.

As far as the east is from the west,

So far hath He removed our transgressions from us" (Ps. 103:11-12).

We cannot measure heaven above; nor can we measure the extent of God's love nor the

wisdom of His word. As the heavens cause us to contemplate the miracle of creation so the Scriptures lead us to meditate the miracle of revelation.

In our opinion, therefore, there is nothing incongruous in linking the work of God with the word of God as we have it in Ps. 19.

The Psalm Is Prophetic

But the Psalm does not merely express the wonder of God in creation or in His word: it likewise sets forth the glorious purpose of God. As the Psalmist observed order and design in creation, so he did in the word. As he contemplated the glory of the majestic sun appearing above the horizon and bathing the world in a golden light, he thought of the coming millennial "day," when mankind will be illuminated with the light of truth, and there shall be "glory to God in the highest; on earth peace and goodwill towards men." He saw in the rising sun a physical representation of the glory of the Sun of Righteousness when he shall arise with healing in his beams (Mal. 4:2), and when a new heavens and earth shall "declare the glory of God," and "shew forth His handiwork."

This is the application of the Psalm made by Paul. He cites it to justify the universal preaching of the Apostles (Rom. 10:8). As the sun diffuses light and destroys darkness, so God purposed that the Gospel should be universally proclaimed. Hence Paul's primary application of the prophetic aspect of the Psalm. The complete fulfilment, of course,

awaits the establishment of the Kingdom of God throughout the world, as we shall show in our notes.

The Psalm, therefore, in symbol, shows the glorious future, and directs attention to the wondrous word by which it can be attained. That word should be heeded because of:

Its Author — Yahweh (v.7)

Its sufficiency — it is perfect (v. 7);

Its utility — it converts, gives wisdom (v. 7);

Its infallibility — it is sure (v.7);

Its benefit — it rejoices and enlightens the heart (v.8);

Its purity — it cleanses from sin (v. 8);

Its perpetuity — it endures for ever (v.9);

Its purpose — to warn and reward (v. 11);

Its value — more precious than gold, sweeter than honeycomb (v. 10).

Dominant Divine Title

The Psalm sets forth "the glory of God." The word is *El* in Hebrew and is expressive of God in *Power*. Concerning this word, Brother Thomas writes (*Phanerosis* p. 42):

"As often as this word 'El' passed before his mind, (the mind of the Hebrew), the idea of POWER, might, strength would stand out in bold relief. 'It always,' says Gesenius, 'presented to the Hebrews the idea of strength and power'."

Strength and power are manifested in the works of creation. The One who created the heavens and earth, and Who, by His mighty power, holds the marvellous orbs in place, whilst hurling them through space at tremendous speed, is certainly capable of fulfilling the predictions of His word. His ability to do the latter, is demonstrated by His power in relation to the

former. Therefore the two thoughts are placed in conjunction in Psalm 147:1-5:

*"Yahweh doth build up Jerusalem:
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.
He telleth the number of the stars;
He calleth them all by their names.
Great is our Lord, and of great power:
His understanding is infinite."*

The strength of *El*, however, is not limited to mighty acts of creation, but is manifested through His word, in changing the characters of people. Christ is the channel of such strength, causing Paul to write of certain matters: "I can do all (those) things through Christ which strengtheneth me" (Phil. 4:13), God (*El*) worketh in those of the elect who uses the strength He makes available to them (Phil. 2:13; 1 Cor. 15:10; 2 Cor. 4:6-7; John 17:17), so that the glorious company of the redeemed are described by Him as "the work of My hands, that I may be glorified" (Isa. 60:21).

Therefore, as the literal heavens above witness to the glory of *El* in all His majesty and might, so also will the political heavens of the age to come; and as the word is powerful to change the lives of men now, so its predictions of the future will be vindicated (v.11). This is the theme of David in this Psalm as he draws together the witness of God's work with the witness of His word, and in faith rejoices in that which this did to him — and can do to us.

HPM

THE NAMELESS SINNER

“And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees’ house, brought an alabaster box of ointment.”
(See Luke 7:37-50).

The Pharisee: Self-righteous

In mind let us follow the Altogether Lovely One, into the Pharisees’ house and hearken to his instruction. He spake “like no other man” yet he associated with the despised in Israel, the publicans and sinners, to teach a nation, hardened in self-righteousness, the profound divine lesson, that no flesh can glory in Yahweh’s presence.

Most likely the Pharisee, like many of his class in Israel, was a devout Jew, zealous to maintain the purity of the law unto salvation, and he probably thought he was doing the obscure Nazarene a favour by inviting him to his house. Maybe he was motivated by curiosity, maybe he wanted to give Christ an opportunity to justify himself, whilst at the same time he, the Pharisee, did not jeopardize his obedience to the law. In any case, he treated his guest rather coldly, as Christ later showed, declaring: “Thou gavest me no water for my feet, my head with oil thou didst not anoint...”

However, it is unlikely that the Pharisee even realised his own

self-righteousness, as Christ also showed him clearly. This was achieved through a nameless woman, who eagerly awaited an opportunity to approach Jesus. The record states that “when she knew that he sat at meat at the Pharisees’ house, she made her way in there.” Why she was permitted to enter the house we are not told, but it certainly took courage for a “notorious” woman, one “unclean,” to make her way into the house of a “righteous Jew.”

The Woman: A Sinner

The *Amplified Bible* renders v. 37: “a woman who was an especially wicked sinner.” One naturally expects her to be of the lowest kind in Israel — a prostitute. Yet *The Diaglott* remarks concerning the same verse: “There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a Gentile, and therefore, in the estimation of the Pharisee a sinner and a wellknown one in town at that.”

If she were a Gentile, the

Pharisee acted from misguided religious zeal: if not, from equally misguided moral zeal for God's holiness. In any case, he despised her, and the sight of her tears would not only have been incomprehensible to him, but also irritating and repulsive, seeing he was unable to understand her motivation. The woman, however, had a consuming desire to meet Christ and to make personal contact with him in the manner stated in v. 38: "...and she stood at his feet behind him *weeping*, and began to wash his feet with *tears*, and did wipe them with the hairs of her head and *kissed* his feet and anointed them with the ointment!"

What repentance she showed! what compelling influence the Lord's preaching had had on her! How great was her desire to obtain forgiveness! so she approached Christ in abject humility!

If she were a foreigner, she types those Gentiles to whom the gospel was preached by Paul and who, called out of a state of apostasy, idolatry, and often gross immorality, understood their true position before God and reached out eagerly for His salvation. They did so in greater gratitude, because they knew that He had pulled them out of the mire (1 Cor. 6:9-11). Yet the Jews, convinced they were worshipping Yahweh aright, remained hardened in self-righteousness and thus sinned in the very act of worshipping God.

The Lord: The Teacher

In contrast, Christ showed the

Pharisee that the woman's attitude of humility, self-abasement, love and strong repentance was the only tolerable one in the eyes of Yahweh. He declared: "Her sins which are many, are forgiven, for she loved much — but to whom little is forgiven, the same loveth little." Her sins were open: the whole town knew her to be a "sinner", and treated her as an outcast. This humbled her, causing her to realise her true standing before God, and she repented strongly when confronted with the depth and sincerity of Christ's teaching. In contrast, the Pharisee's sins were hidden beneath an external show of religiosity and self-righteousness. He did not even appreciate his own need for forgiveness; so his love for Yahweh was "small" because he had not experienced His abundant goodness and mercy, in seeking that forgiveness.

This woman, a "notorious" sinner (Moffat's translation), will be in the kingdom, for Christ says in v. 50: "thy faith has *saved* thee, go in peace" — whilst the eternal fate of the Pharisee remains obscure. Let us follow her as an example, knowing that her attitude of repentant humility and warm love was recommended by Christ. Let us "love much" in the truth on the basis of a realisation of our own fallen state before Yahweh, as this woman did. Let us avoid all self-righteousness in worship of God, and in our attitude toward others, whether in the ecclesia, or "outside". Let us do this, even though we may not be so abandoned as they are. If we do not, we may to our great surprise

and dismay, earn the rebuke of the “revelation of the righteous the master, at the great day of judgment of God” (Rom. 2:5).

“Thou blind Pharisee, cleanse first that which is within...that the outside may be clean also” (Matthew 23:26).

I.D. (NSW)



THE GOD OF THIS WORLD

“The god of this world hath blinded the minds of them which believe not, preventing them from seeing the light of the glorious gospel of Christ” — 2 Cor. 4:4.

Human society exists in an environment of make-belief that appeals to the natural senses. It is surrounded by things designed to divert from the realities of life, providing a form of escapism from the inevitable disaster that faces it. The seductive appeal of the flesh, inciting to things that are contrary to the way of God, invades most homes in the form of television. The daily newspaper reveals the latest tally of violence, crime, and corruption, side by side with its glorification of sporting identities, movie “stars,” and other celebrities of society. Advertisements in every form, like the mythical sirens of old, proclaim their magical formulae for a happy life, shouting their claims from newspaper, bill-boards, radio, shop windows, and finally through the impulse buying displays of modern merchandising. They all beckon the public to bow down to the god of self: enjoy life in 1977, make the best out of things, “eat, drink and be merry, for tomorrow we die!”

It requires the conviction of faith to see beyond this phantasmagoria to the eternal realities of the promises of God. It needs sacrifice and dedication to reach out to them. Like Abraham who chose to give up the affluence of Ur with all its opportunities to “get rich quick,” to live in isolation with Sarah. But Abraham “saw my day and was glad,” declared Christ. He saw beyond the present to the glorious future. His faith grasped hold of it and made it a reality. He lost nothing by so doing. He was rich in material things, having vast herds and many servants (Gen. 13:1-2), and could subscribe to Paul’s words: “Godliness

is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). At the same time, he carefully discriminated between what was legitimate, and what was otherwise. He refused the proportion of Sodom's spoils when they were offered him, leaving it entirely to God to enrich him, if it were His purpose to do so (cp. Gen. 14:23). So Paul exhorted the affluent among the Ecclesias, that they were custodians of the material things placed in their hands by God, to be wisely used in His service (1 Tim. 6:17-19).

Abraham saw the promises "afar off" (Heb. 11:13), in a "country" (v.14) which ultimately will have a heavenly constitution in contrast to the fleshly one experienced in the world of today. He was not a citizen of that world, but "a stranger and pilgrim on the earth." He kept apart from the modern environment of his day, realising that it was transient, unreal, unsatisfying, and he allowed a virile faith to motivate his life. How wise that we should do likewise, especially as we see the modern world rushing to its doom. We do not need faith to recognise how limited are the world's objectives, and how temporary its attainments. The "god of this world" has blinded the eyes of them which believe not; let not the same god blind our eyes to the realities in Christ.

Peace And Safety

Never before has the modern world been so preoccupied with the possibilities of "peace" as at present, despite the continuance of wars and violence. President Carter stresses his "human rights platform" as an important step towards amity, whilst Russia proclaims its policy of *detente*. These are signs of the time of the end. Paul declared that the nations would proclaim "peace and safety" as a prelude to the "sudden destruction" that will sweep the modern world into the discard (1 Thess. 5:3); and the prophet Daniel predicted Russia's policy of peace by which the strength of many will be undermined (Dan. 8:25).

Recently, as noted in these columns, the constitution of the Soviet was changed to give greater powers to the President. At the same time, the Soviets expressed their determination to spread the influence of Communism throughout the world *using offers of peace as a means to that end*. Shortly afterwards, Mr. Brezhnev, now the "Autocrat (A.V. "prince" or "dictator")" of Rosh, signed a pact with the French called *A Joint Declaration Of Detente*. In an after-dinner speech

given by Mr. Brezhnev prior to the signing of the pact, he declared: "Peace in Europe, and even more in the rest of our planet, is far from being as stable as one would like."

The "spirits like frogs" are doing their work, and it will not be long before the influence of the "false prophet" will likewise assist the Soviet to that end (Rev. 16:12-14). Paul told the brethren that they were "children of the day and not of the night" (1 Thess. 5:4). In other words, they should clearly discern the signs of the times, and not be deluded by Gentilism in any of its form. Meanwhile, though Gentile darkness increases in intensity, we labour on confident that the day will soon dawn when the darkness will be destroyed by the glorious shining forth of the Sun of Righteousness (Mal. 4:2).

Religious Boom Or Blasphemy?

Sociologists claim that an "up and coming craze of Jesus rock" is thriving because the "US is on the wave of a new religious boom." Apparently young "rock groups" play in churches and in "Jesus Nightclubs" and sing songs which have religious themes.

But such a boom is actually blasphemy. It recalls the "perilous times" of which Paul warned Timothy (2 Tim. 3). He referred to some "having a form of godliness, but denying the power thereof," of certain "creeping into houses, and leading captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." The "boom" of which the sociologists speak, does not lay hold of "sound doctrine" by which one is able to "exhort and to convince the gainsayers" (Tit. 1:9), or to refute those who "after their own lusts heap to themselves teachers having itching ears" (2 Tim. 4:2). Instead it merely panders to the flesh.

Let us recognise, that a "feeling" of wellbeing and personal satisfaction is no adequate substitute for the Truth; the "emotion" stimulated by "music" must not be misunderstood for the effect of the gospel which is "the power of God unto salvation." The Lord taught that the Truth is the channel of sanctification; therefore the stimulation of emotion apart from sound doctrine is to be guarded against.

We mention this because there is a tendency in some Christadelphian quarters to imitate in measure this "boom in religion" by the strumming of guitars and similar instruments accompanied by the "hillbilly" type of song, the words of which are amended to provide a sickly sentimental approximation to Bible themes. To us, such a practise, together with the current "boom" is nothing short of "blasphemy."

Israel And The World

It has been claimed that Israel physically tortures her political prisoners. Obviously the claim is made to embarrass the Israelis in their political relations with USA. They have emphatically denied it as a deliberate fabrication. Nevertheless, the allegations were made at a difficult time for Israel; one calculated to hurt them most. Their new Premier Begin has not been a popular choice with the Arab powers. Among other things it has been prominently underlined that he is a one-time terrorist "with a price on his head." His policy regarding the West Bank and the

territory gained by Israel in the Six Day War has been highlighted out of proper perspective, with the result that there has been a perceptible "cooling off" on the part of President Carter towards Israel. Clearly, the claim of torture of political prisoners levelled against Israel is designed to widen the breach, particularly as Carter believes the human rights issue is an important part of his Presidential "mission." Already the Jews are not happy with conflicting statements on the part of the President: one day supporting Israel, the next day warning that nation. He has hinted at "compensation of Palestinian refugees," and "Israel withdrawing to pre-1967 borders." In fact, he has said so many different things about the Middle East that nobody can be sure of his policies. He has called for a "national home" for the Palestinian Arabs in one breath, and for an Israeli military presence on the West Bank in the next. He has hinted at the need for major territorial concessions by Israel, but has recognised Israel's security needs and has urged a full, final and genuine peace statement — in which there would be open borders and free movement of people and goods across them. And associated with all this has been the threat of withholding economic and military aid to Israel.

Nor is anybody sure of Begin's policy. One day he is reported to categorically reject the concept of giving up the West Bank; but more recently he has indicated his willingness to confer on this and other issues. It is obvious that the Likud Party is quietly modifying its policy in that regard. In fact, Begin can only continue to govern with the support of others who would moderate his policy. Among them is Moshe Dayan, who accepted the position of Foreign Minister under Begin, and now has hinted at certain dramatic new ideas of his own, designed to stabilise relations with the Arabs, which he intends to announce later. At the same time he has spoken of the right of Jews to settle on the West Bank, of the impossibility of withdrawing all the way to the pre-1967 borders.

Some change must take place to bring Israel into the condition outlined in Ezekiel 38, where it is represented as dwelling at peace and in apparent

security, at the time Russia plunges south "to take a spoil and to take a prey."

One thing is certain: out of the medley of policies and counter-policies proclaimed around the world,

the jig-saw puzzle of Bible prophecy is taking shape. We live in significant times, for the indications of prophecy are that Christ returns before the descent of Russia on to the Middle East.

Conclusion

What caused Abraham to think and act so differently to many of his contemporaries? Paul claims that he was motivated by faith (Heb. 11), and he defines faith as conviction. Abraham knew that God is, and that He becomes a rewarder of those who diligently seek Him (Heb. 11:6). He had complete trust in God to fulfil the promises that He had made to him. He was a "man ahead of his time," as the Lord testified (John 8:56). We need to generate the same trust, confidence, faith today, and likewise live ahead of our time. Only by so doing will we recognise the temporary nature of present things: whether they be of pleasure or of pain. Through the same faith as Abraham manifested, we, too, can "obtain a good report" (Heb. 11:39) written up in the *Lamb's Book of Life*. Through this means, with Paul, we can anticipate receiving "a crown of righteousness" reserved for "all them that love his appearing" (2 Tim. 4:8). What can this age offer us in comparison with that? Are we dazzled by the possibilities of ambition, wealth, position, power? Let us see the reality beyond, and reach out for that for which Abraham likewise sought. To do so is to make a sound and profitable investment for the future.

W.J.M. (Woodville)

WANTED FAITHFUL MEN (Continued from p. 328).

places in the N.T., the judgments of A.D. 70 are clearly typical of the epoch of Christ's second coming. Here, then, is a rallying call which should bring a response from all members of Christ's Body at this present hour of crisis.

There was — and is — an urgent need for brethren to react concernedly to the pleading cry of the apostle Paul. "Faithful men" are needed, who will struggle to win the battle for Christ (v. 3); strive to gain the crown of life for themselves (v. 5); and labour diligently to bring forth fruit to the glory of Almighty God (v. 6).

And the real tragedy behind

this heart-rending appeal from the apostle Paul is simply this: There would have been no necessity for this call to go forth, had brethren *remained faithful* to their calling in Christ.

His pleading entreaty has travelled down through the centuries of time. Paul reaches out to touch the Brotherhood today, in these grave and momentous times. Will his voice be heard? And will there be a zealous and enthusiastic response to his call?

Only those whom Paul would identify as "faithful men" will be able to adequately and rightly answer that question in the affirmative.

—J. Ullman

SORRY

We regret the non-appearance of certain articles this month due to over-matter on hand. This includes the Editorial, so that other writers need not feel "put out!" Among articles there is one from A. Forsdike held over for some weeks.

CHRISTADELPHIAN EXPOSITOR

This periodical is now issued quarterly, and is mailed to those who have remitted their subscription. Volume 4 Number 3 is now ready for mailing. It covers the Book of Exodus up to chapter 19, providing some wonderfully interesting material on the life and experiences of Moses.

Should you not receive your copy of this issue, please advise us immediately, so that we may forward it to you, and you do not miss a copy. Each issue can be built up to a complete exposition of the Book of Exodus, and pages are so numbered as to do this.

We have found great help in preparing the material expounding Exodus, and are delighted to share this pleasure with others.

EXTRA WIDE MARGIN BIBLES

Further supplies of Oxford Extra-wide-margin Bibles especially prepared for us are to hand. They have additional width for Bible Marking; and additional pages throughout for the purpose of setting out analyses of individual books.

These Bibles normally sell at \$60, but in order to clear supplies as soon as possible, and enable us to meet the heavy cost of financing the project, we offer them for a limited period cash with order for \$45 Aust. plus postage \$3.00.

Logos agents in Australia have supplies of these books, and we suggest that you approach the one closest to your address, as follows: W.A. — J.Ullman; Qld. — R.Bailey; NSW — J.Alchin; Vic. — M.Islip; or to Logos Publications, West Beach P.O., South Australia 5024.

Supplies of these Bibles are limited, and we recommend that application be made early.

**PROPOSED TOUR
OF BIBLE LANDS (1978)
(God Willing)**



The date and duration of this tour has now been decided upon. We had intended to delay it until after the May Bible School: however, to do so would mean that the tour would synchronise with the Jewish celebration of the Passover, when a very large influx of tourists can be expected, and difficulties exist in visiting sites such as Mount Sinai.

Accordingly, it is now intended to leave, God willing, on Saturday 25th March, and return on Monday morning 24th April. Touring will involve site-seeing in all countries visited, and the alignment of them with the Scriptures. For example, in India we will consider the impact of pagan religion on the people, and its relationship to the Word. This will include some extremely interesting places, such as can assist students or speakers. Among other things we shall learn how that the doctrine of the Trinity is borrowed from paganism: the history of the magi over whom Daniel was placed, and the peculiar form of worship observed by adherents of the sect today. We will also consider the background and history of India in the light of Bible prophecy.

In Jordan, we will visit Jabbok — where Jacob wrestled with the angel — and note its significant position in the land which is of typical significance; Amman where Uriah met his tragic death: portion of the Decapolis visited by the Lord; Kir of Moab — the huge fortress perched on its steep mountain that defied so many invaders of ancient Moab; Arnon where Moses won a miraculous victory, comparable with the crossing of the Red Sea (and we will see why it is so compared); Machaerus where John the Baptist was put to death; Nebo, Dibon, Medeba — all of Scriptural significance.

The tour of Israel will involve all sections of the land, from the ascent of Sinai in the deep south, to the descent by cable-car to the grottoes of Ros Hanikra in the far north. The tour will build on previous tours, and will combine the best of these, with other places to be visited. It will include Gibeon, the Pass of Beth-horon, and comprehensive visits to the south, centre and north of the land.

Reservations require a deposit of \$10, and should be directed to *Logos Tour of Bible Land, West Beach P.O., South Australia 5024.*

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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*
— J. Thomas.



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Thoughts For Meditation

AT THE TABLE

Everyone who realises the position to which we are called in Christ will appreciate the privilege of retiring from the busy and distracted world, coolly and quietly to contemplate those relations of being which are forgotten and altogether ignored by those who are all the while in the busy stream of life. Now this gathering together to break bread is one of those opportunities which Christ has mercifully made compulsory. He has not left it to our faithless hearts and undiscerning eyes, to decide what shall be best in such a matter. He knew how we should be beset, without and within. He needed not that any should tell him what was in man, for he knew, and he gave us a very good indication of his mind in the matter by speaking of a certain class who should receive the word but in whom the cares and pleasures and riches of the world should choke the word, so that it should become unfruitful. He saw the danger to which we are all exposed in the matter, and that danger is not a small or a remote one. We are of necessity in the world, and engaged in its occupations, and the power of these upon our minds is very great, on account of the strength of things immediately seen and heard, and the weakness of mental discernment, and if there were no counteracting influence brought into play, we should be overcome of the world. We should devote ourselves to merely worldly objects, and be governed by merely worldly motives, and inspired by worldly sentiments. This, however, we must learn to avoid.

“This is the victory that overcometh the world — even our faith.”

Editorial

Pleasing God

“Without faith it is impossible to please God,” wrote Paul (Heb. 11:6). How important it is, therefore, that we develop faith! And how best is it done?

To answer the question we must understand what faith is. The Apostle defines it as “the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). Without expounding these terms specifically, we note that they define faith as a conviction of the reality of that which is promised, but which is not yet revealed. It manifests confidence in the future, and thereof sustains the man of faith during times of difficulty leading to that end.

The word “faith” is from the Greek *pistis*. From this word is derived *pisteuo*, frequently rendered “belief” and “believed” in the New Testament. These experiences are developed from the verb *peitho* which, according to Strong, signifies *to convince* by argument true or false. This suggests two things:

- (1) We can have faith in something that is false;
- (2) As faith is closely related to belief, a sound understanding is necessary to true faith.

Granted a true faith, and this must stem from a correct understanding of the Word, how do we go about pleasing God? Men of God will walk by faith, whereas men of the world will by sight. The former will invest in the future by his adherence to the principles of God today; the latter wants an immediate return from what he puts into life. Walking by faith implies an implicit confidence in the utterances of the Bible, despite appearances which sometimes seem to conflict with those utterances. Yet faith is not mere credulity, but a conviction founded on evidence. A credulous man is a simpleton, and God does not favour such. God would have our minds well furnished with reasons for the trust we have in Him. God has provided the material for forming these reasons. It is found within the covers of the Bible, and is illustrated by events taking place in the modern world about us. The moral, social and political conditions of life which are so familiar to us, are predicted in the Scriptures, and our recognition of this fact can strengthen faith. Above all else we have the miracle of Israel. The most superficial comprehension of Bible prophecy recognises that in this we have a most compelling latter-day witness. No one can dispute the predictions of the Word in relation to Israel; no one can dispute the facts of their partial

fulfilment today. In these things we see not merely a vindication of prophecy, but a means of strengthening our individual faith: our conviction of the certainty of God's promises, and the absolute truth of His word.

But that conviction will only come from our knowledge of these prophecies, our comprehension of the Word. Paul taught that "faith cometh through hearing the word of God" (Rom. 10:17). It is a matter of development. Let us not be discouraged by our doubts, at the small modicum of faith we may possess. Doubts will be destroyed, and faith will be strengthened if we care to use the means that God has given us to that end (John 17:17). But the process is a slow one. Confidence in Yahweh is created in the same ways confidence is created in one another. If by experience we know a man can be relied upon, we will trust him. Our confidence in him will be increased as we come to know him more intimately. So with God and the Bible. We need to "know God" in order to manifest that reliance which pleases Him (John 17:3): we need to "search the Scriptures" if we would graduate in those things that will lead to eternal life. This knowledge can only develop through familiarity with the records of the Bible. In this Book, Yahweh reveals Himself to us. We learn of His character, of His ways, of His purpose. We learn to trust Him more as we consider His actions in the past, and find His prophecies vindicated in the present.

Therefore, in faith, therefore, needs effort on our part. The Israelites were styled "children in whom is no faith." Why? Because, as Isaiah declared: they were "children that will not hear the voice of Yahweh" (Isa. 30:9). Therefore they were people of "unbelief," or no faith as the term is better rendered. They had "belief," but not conviction therein; they "worshipped" God but were not motivated by complete trust in him. As Isaiah says elsewhere, they were given a Book, a Bible, but they refused to study it:

"The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned" (Isa. 29:12).

Those who had the ability to read and understand the book found excuse for avoiding doing so on the grounds that it was sealed; those who lacked ability used that as their excuse not to do so.

The result was lack of faith. This displeased Yahweh and it resulted in His subsequent rejection of the nation.

What of ourselves? We have the means of studying that Book and learning of its secrets. The writings of Brother Thomas have assisted to unseal the more difficult portions of it, and ample

aids are available for those lacking ability to read it with understanding.

Indeed, it is essential for us to do so if we would develop in faith and so please God. And if we are not prepared to spend time in developing faith, we shall soon succumb to the pressures of the day. Our eternal salvation, therefore, depends upon what we do with the Book given into our hands, in this or that day of opportunity. This is both a personal and a communal responsibility. Let us give ourselves to the personal study of the Word to verse by verse marking of our Bibles; to daily contact with the mind of Yahweh as revealed therein. And let Ecclesias carefully review their study classes. Are they providing for the spiritual needs of the brethren and sisters? Are the young in understanding being helped as well as those of more advanced knowledge? Is attention given to the first principles as well as to the prophecies? Is the personal, practical application of doctrine as a way of life drawn to the attention of members, as well as the exposition of words, sentences and chapters? The progress or otherwise of Ecclesial study classes should be under the review of Arranging Brethren constantly to ensure that sound, nourishing food is being provided for all in these difficult times. And individual members should respond by their enthusiastic interest in furthering such study. "Talk ye of all His wondrous works," "Remember His marvellous works" are among the exhortations of the Psalms. Faith will grow where these exhortations are headed, but it will wither where they are disregarded.

Let Ecclesias closely consider the study classes associated with the meeting, in order that they may become as oaks in the wilderness of life, helping to strengthen the faith of members in preparation for the return of the Lord, and the consummation of all our hopes.

When we draw together both the fulfilled and unfulfilled prophecies concerning Russia we have an exciting sign of the latter days. Almost in every intimate detail its history has been recorded by the prophets. Today Russia is a world power prowling the seas with her navy, presently making overtures to the Roman Catholics, and exerting pressure on Europe. The Lord declared: "And when these things come to pass, then look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28).

The signs certainly indicate the time is at hand for our Lord's return to prepare the armies of God for that battle of the day of God Almighty. Meanwhile Russia yet has to make more moves into Europe, including an

alliance with Rome and a takeover of Constantinople, but by the time the latter sign is accomplished the Lord will have returned. Then the pride and arrogance of Russia will be brought low. When the Soviets scour Egypt, they shall be defeated by "aviour" (Isa. 19:20) who shall then raise "an overflowing rain and great stones, fire and brimstone" to fall on them in Israel. Daniel concludes: "he shall come to his end and he shall help him." Dan. 11:45. And the kingdom and dominion and the greatness of the kingdom and the whole heaven, shall be in the hands of the people of the saints of most high, whose kingdom is an everlasting kingdom, and all dominions (mg. rulers) shall serve and obey him."

ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong.
To be calm under trial and sweet under wrong;
Then its toiling shall pass, and its sorrow shall cease.....
It shall darken and die, and the night shall bring peace.

One day at a time — but the night is so long,
And the heart is not brave, and the soul is not strong.
Take pity O Yahweh, be near all the way;
Give courage and patience, and strength for the day!

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee.....I never will leave."

Not yesterday's load are we called on to bear,
Nor tomorrow's uncertain and shadowy care.
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient....we walk not alone!
As the day, so the strength that He giveth His own.

—A.F.

CORINTH REVISITED

"The world by wisdom knows not God," Paul declared to the Corinthians (1 Cor. 1:21). Conditions in their city revealed what he intended by the statement. Corinth was noted for a pseudo-intellectualism that manifested itself in the utmost depravity, rivalled only by conditions in the world today. The pressures exerted by such an environment on brethren and Ecclesias were such as is experienced in these times. The advice and instruction of the great Apostle to the Ecclesia in Corinth, therefore, has much to teach us in these closing days of the Gentiles.

In Corinth Today

It is over 9 yers now since I had the privilege of wandering amongst the ruins of the city of Corinth, where the apostle Paul and his co-workers lived and laboured for so many months. The mental picture I have now is as clear as it was then.

We travelled by road from Athens (it is possible that Paul took ship from Athens to Cencrea, and then walked inland to Corinth). It was a 40 mile trip to the ancient capital of Achaia, which was important because it controlled the trade across the narrow neck of land between the Aegean and Adriatic seas. To avoid the perilous 200 mile sailing around stormy Cape Malia, cargo and passengers from the west were off-loaded at Zechaeum and conveyed overland to Cencrea some 10 miles away. Here they were re-shipped

for their final destinations. The same procedure applied in the reverse direction. Corinth straddled the road, and was, in consequence, a wealthy, cosmopolitan trading city, with a mixture of Greeks, Latins, Egyptians, Asians, Syrians and Jews.

Before reaching Corinth we passed over the canal which now joins the two seas. It is four miles long, with the water level twenty-four feet deep and sixty-nine feet wide; sufficient for the vessels of 1893, when a French company finally succeeded (after twelve years' work) in accomplishing the dream of Alexander, Julius Caesar, and Nero (who turned the first sod with a golden shovel). The spanning bridge is one hundred and seventy feet above the water, which indicates the magnitude of the task.

We walked around the Agora

(market place). Here were the workshops and shops, and the dwelling places of those who occupied them. Here, probably, was the tent-making establishment of Aquila and Priscilla, with whom Paul found employment and lodging. Here was the shambles (Greek *Makellon* from the Latin *Macellum*) or meat market, where much of the sacrificial animal meat was sold to the public (it is said that the excavators here found a shop sign reading "Lucius the butcher.") This is the "food offered to idols" of which Paul speaks in 1 Cor. 8:1 to 11:1.

Ahead of us was the Acropolis, the high hill which so commonly dominates city sites in this part of the world. It's summit is decorated now (as is usual) with an edifice of the "mother of harlots." In Paul's time it was the site of the magnificent temple of the goddess of love, Aphrodite, and it is said that more than a thousand prostitutes lived in luxurious apartments there. Is it any wonder that sexual licence, and all the evils of mind and flesh associated therewith, were rampant in Corinth? The problem of 1 Cor. 5 was inevitable, and the Corinthian brethren were ill-equipped to grapple with it, conditioned as they were by their surroundings.

Turning slightly to the right we came to an area marked with a plaque, stating that this was the site of Gallio's judgment seat (Acts 18:12-17). Probably it is correct.

Further to our right we passed by the seven remaining pillars of the temple of Apollo, erected

about 550 BC, witnessing to the paganism of ancient Corinth.

Corinth In Apostolic Times

So we passed on, minds full to overflowing with the events that took place here over 1900 years ago. It was about AD 50 that Paul first set foot in Corinth. What an unlikely place to preach the Gospel! Especially after the disappointments of Athens — for while the philosophers of Athens were empty-headed concerning true wisdom, the traders of Corinth were only slightly less so, and in addition were occupied completely in soul-destroying activities of business and pleasure.

Yet, prosper the Truth did. Maybe the more honourable were sickened by the excesses of those around them — and sometimes "converts" do come because of that. But even some leaders of the Jews heard and heeded (Acts 18:8). It was a mixed community of believers, therefore, that Paul was forced to leave behind, when he left for Ephesus by sea, on the way to Syria (Acts 18:18). He feared for them, and did his utmost to keep in touch, especially using Titus, and to a lesser extent Timothy, as his envoys.

Paul wrote three (some "experts" say, four) letters to Corinth. The first we know of is mentioned in 1 Cor. 5:9, wherein he warned them of the perils of association with the people of the "world" from which they had been drawn and separated. But now he had received a deputation and a letter and he was terribly disturbed. It was AD 54, and he was almost certainly in

Ephesus at the time. There were some from the "house of Chloe," who brought news of divisions of loyalty in the ecclesia: some claimed to follow Paul, some Apollos, some Peter, and some the overall authority of Christ (1 Cor. 1:11-12). There were Stephanus, Fortunatus, and Achaicus, the official representatives of the ecclesia, who brought a letter seeking Paul's help in the other problems the ecclesia found insoluble.

What we know as the 1st Epistle to the Corinthians was the result. It went back with the envoys and Timothy, who was to reinforce Paul's words, and help to supervise their implementation (1 Cor. 4:17; 16:10-11). Apollos also was invited to return, but was not able to do so at the time (1 Cor. 16:12). The letter divides into four principal sections

(1) Ch. 1:1-9 — Opening salutation and prayer.

(2) Ch. 1:10 to 6:20 — Matters raised verbally by those of Chloe and the envoys.

(3) Ch. 7:1 to 16:4 — Matters raised in the letter from the elders.

(4) Ch. 16:5 to 16:24 — Closing requests and salutations.

Concerning Schisms

In the opening section of the Epistle (part 2), the Apostle considers first the evidence of schisms in the Ecclesia (Ch. 1:10 to 4:21). He sets forth the principles of:

(a) The wisdom of the world contrasted with the wisdom of God.

(b) Planting, watering, building with God.

Paul, Peter, Apollos were workers together, each with a task to perform on behalf of the

One Who is all-wise, the sole Giver of increase, the Owner and Builder of the true Temple.

We may be inclined to pass over these matters as having little or no application to ecclesial life today. That surely would be a mistake! How often have "modern" ecclesias thrown into turmoil by internal jealousies, the assertion of the rights of one against another, the following of this leader of thought against another, the consequent formation of cliques leading inevitably to 'schisms'? How pressing is the need for our younger members to spend a great deal of their time in unsavoury surroundings to acquire sufficient worldly knowledge to enable them to make a decent and honourable living later on?

We need to pay attention to Paul's advice and exhortation: to remember that we are all co-workers with God in whatsoever field our abilities may lie; not to be envious of another's talents, remembering that as he has been given much, much is expected of him; to be prepared to give honour where honour is due, and to esteem others better than oneself; to do all in our power to teach our young people the wonder and glory of the wisdom of God's ways, that they not be over anxious for the world's wisdom, which can only prove foolishness in the end.

Evils In the Ecclesia

Paul next deals with flagrant cases of evil among the brethren. These included:

a. The case of fornication.

VERSE 4

"Their line is gone out through all the earth, and their words to the end of the world"—The "line" refers to the measuring line marking the limits of possession (see 2 Cor. 10:16). The Septuagint, however, renders the word as "sound," and this is carried on into Paul's citation of the passage (Rom. 10:18). He quotes the passage to justify the Apostolic preaching of the Gospel throughout the world. His use of the Psalm warrants the figurative application of it relating to the political heavens and earth of the future. The Apostles, as preachers of righteousness, were as "the wise" who shall "shine as the brightness of the firmament;" and "as the stars for ever and ever" (Dan. 12:3). Though inarticulate, natural creation "speaks" of the wonderful design, and the power of its Architect, and therefore provides fitting symbols for Christ and his fellow-workers in setting forth the light of truth (John 1:9). Though the voice of Christ and the voices of the Apostles are not heard today, their influence (or line) extends throughout the earth.

"In them hath He set a tabernacle for the sun"—This implies that the sun has a fixed position within the planets of heaven which thus must revolve around it. As such it is the centre of all the activity of the universe. So it will be with the Sun of Righteousness at his appearing and his Kingdom (Mal. 4:2).

VERSE 5

"Which is as a bridegroom coming out of his chamber"—In natural creation this refers to the diurnal progress of the sun. How appropriate this is to the figurative application of the expression used. Christ is both the Sun of righteousness, and the Bridegroom of the second Eve. As the sun is hidden away from the world until it appears on the eastern horizon, so it will be with the Bridegroom. He shall be hidden away with the elect, until the time comes for him to be manifested unto the nations (Isa. 26:20). The word "chamber" is *mechuppatho* and is better rendered "canopy," or "veil." A canopy erected on four poles which protected the Bridegroom was part of the marriage accoutrements of ancient times (cp. Song 2:4).

"And rejoiceth as a strong man to run a race"—The term "strong man" is *gibbor* in Hebrew and denotes a mighty

man, a hero, especially in war. The expression of the Psalm suggests the action of a strong man eager to prove himself. The sun is as a bridegroom for glory and splendour, and as a strong man for power and heat; and both aspects have application to the Lord.

VERSE 6

"His going forth is from the end of heaven"—The sun commences its journey from the east, and moves towards the west. This, too, will be the direction of the conquests of the Lord. See also Mal. 1:11.

"And his circuit unto the ends of it"—The reference to "circuit" suggests the annual progress of the sun which produces the revolution of the seasons. By this means the benefits of the sun are shared by all the world. It is significant that though, to us, there appears to be variations in the heat of the sun according as to whether we experience summer or winter, that is not the case in reality: the sun is stable in its strength. It is only our situation on earth, our relationship to the sun, that seems to cause this. Now this fact of science is endorsed by the Word, which states that in regard to the "Father of lights" as typified by the Sun, there is "no variableness, neither shadow of turning" (James 1:17).

"And there is nothing hid from the heat thereof"—All the earth profits from the beneficial heat of the radiant sun: as all nations will from the reign of Christ on earth (Zech. 14:9).

(b) — The Revelation Of Yahweh's Power and Purpose In His Word — vv. 7-14

As great as are the works of Yahweh, they do not match the wonder of His word. Natural religion must be supplemented by revealed religion. The former proclaims the reality of God; the latter reveals Him to us and sets forth His purpose. It powerfully affects those who come under its influence by changing their characters.

VERSE 7

"The law of Yahweh is perfect, converting the soul"—"Law" is the Hebrew *torah*. It is from a root *yarah* signifying to instruct, direct, guide. It denotes Yahweh's system of instruction by which men are:

(a) **Taught His will;**

(b) Directed how to work in conformity therewith;

(c) Redeemed and guided along the path of truth to life eternal.

The word "perfect" (*tamiym*) signifies that which is complete, entire, all-necessary. It provides all that is needful for the purpose of "converting" the soul. The word is rendered *restoring* in the margin and R.V. The doctrine of truth refreshes, invigorates, sustains, comforts and encourages (see Ps. 23).

"The testimony of Yahweh is sure making wise the simple"—The title of *Testimony* is given to the ten commandments as forming the basis of the Mosaic Covenant (Exod. 25:1, 21), because they bear witness to Yahweh's will and man's duty. They are "sure" in that they are not variable or changeable. The testimony that they announce gives wisdom to the simple. The Hebrew word *peithiy* is from a root *pathay* signifying that which is open: therefore the person whose heart is open or receptive to the teaching of the law. Such may appear "simple" to the modern sophisticated world, for they accept the truth "as a little child." On the other hand, "the world through wisdom knows not God" (1 Cor. 1). The wisdom it professes is foolishness with God, for it is "wise in its own conceits." Not so the simple, who are humble enough to recognise their own deficiencies, and seek the aid of Yahweh.

VERSE 8

"The statutes of Yahweh are right, rejoicing the heart"—The "statutes" are Yahweh's appointments (Heb. *pikkudim*) rendered "precepts" in the R.V. They relate to the various special injunctions in which man's obligations are set forth. These are "right." The word signifies that which is upright, straight, the opposite of that which is crooked.

"The commandments of Yahweh is pure, enlightening the eyes"—Yahweh's demands are like the pure light of the sun: destructive of the darkness and gloom of night (see Prov. 6:23).

VERSE 9

"The fear of Yahweh is clean, enduring for ever"—In this context, "fear" suggests reverence, awe, submission to authority, respect for the majesty of Yahweh. One of the purposes of the Law was to induce that fear (Deut. 4:10). Such

a fear is the firstfruit of knowledge (Prov. 1:7 — Heb.), and is cleansing in its moral influence, providing a basis for eternal life.

"The judgments of Yahweh are true and righteous altogether"—Yahweh's judgments are His decisions, His ordinances. They are in accordance with Truth and Righteousness (see John 17:17; Deut. 4:8).

VERSE 10

"More to be desired are they than gold; yea, than much fine gold"—The Word of God is a treasure to be sought and prized greater than the finest of gold. Many may subscribe to that principle as a matter of words: but how many are prepared to give practical application to it. Note the teaching of Prov. 3:13-18.

"Sweeter also than honey and the honeycomb"—The Hebrew expression is "honey and the droppings of honeycombs" — the purest honey which drops naturally from the comb. Honey is a laxative, a soother and a strengthener. The Law of Yahweh is similar. It guards against evil, it soothes and it strengthens.

VERSE 11

"Moreover by them is thy servants warned"—The word *nizhar* signifies *clear*; thus to be "enlightened," or to "see clearly." Yahweh's law is illuminative, causing one to clearly discern his natural want of wisdom and the folly of his ways.

"And in keeping of them there is great reward"—See Prov. 22:4; 1 Tim. 4:8; 6:6; Rom. 2:13.

VERSE 12

"Who can understand his errors?"—The personal pronoun *his*, which is in italics, should be eliminated. The idea is, who can properly discern right from wrong apart from the aid of divine Law?

"Cleanse thou me from secret faults"—See Heb. 4:12. The word of God is a discernor (*a critic*) of the thoughts and intents of the heart, and therefore is capable of revealing secret faults.

VERSE 13

"Keep back thy servant also from presumptuous sins"—Wherever the word *presumptuous* is used elsewhere, it relates to proud, overbearing men. The Psalmist prays to be delivered from the oppres-

sions of the proud and godless lest he be tempted to deny Yahweh. See Ps. 86:14; 119:21,51,69,78,85,122 where the same word has been rendered *the proud*. The word "sins" does not occur in the Hebrew text of the Psalm before us, so that the word can be rendered "proud or presumptuous men or enemies." Rotherham renders the line: "Even from the presumptuous keep back thy servant."

"Let them not have dominion over me: then shall I be upright"—David recognised that the influence of ungodly and presumptuous enemies could divert him from the path of righteousness. His prayer is similar to that of the Lord's: "Deliver me from evil." Through weakness of flesh, unjust oppression can often cause a person to do that which is wrong.

"And I shall be innocent from the great transgression"—The definite article is not found in the Hebrew justifying the marginal rendition: *much transgression*.

VERSE 14

"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight"—Words may sound acceptable, but Yahweh alone can judge the heart. Acceptable words which reflect the true state of the heart are like a sacrifice: without spot or blemish. See Ps. 107:22; 116:17; 141:2.

"O Yahweh, my Strength, and my Redeemer"—The line signifies: He Who will be my Rock and my Redeemer. "Rock" is *Tzur*. We met this same title in Ps. 18:31. It is one used most frequently by Moses (Deut. 32) and David, both of whom saw in the timeless rocks of desert places symbols of permanency and power. Such rocks became places of refuge from the storm, or hiding places from the enemy. Yahweh as a Rock

provides a sound foundation upon which to build (see also Matt. 7:24-27). "Redeemer" is *Goel*, a title given to the next of kin whose duty it was to care for one in trouble, to avenge him if hurt, and to sustain him in time of need. Among other things, the Redeemer had to build up the family of his brother if he died childless (see Ruth). How did Yahweh become Redeemer, a Next of Kin to those whom He would save? By revealing Himself in one of human race, and by that means becoming as next of kin to those He would redeem. So "God was manifest in flesh," in the person of the Lord Jesus Christ, and was revealed as the Redeemer of all who would come unto Him through the Lord.

Thus Yahweh is revealed as a Rock to sustain and protect; and as a *Goel* to redeem and rebuild.

Summary

This glorious Psalm, therefore, reveals that though the miracle of creation exhibits the Creator as wise and powerful; His word shows Him to be kind and gracious. The Law instils the fear of Yahweh in the hearts of those exercised by its teaching; but Divine grace draws such to Him in confidence and in hope. As we contemplate the majesty and might of the heavens above, let our hearts meditate upon the greater wonder of that book close to our hands (see Rom. 10:6-10), and the glorious future that is presented by its hope.

HPM

Reflections

"I HAVE BEEN YOUNG AND NOW AM OLD"

The insertion of this short article in a recent publication is from the book *Christadelphian Facts* published by the late Bro. Jannaway in 1921. I still have my copy of this book which I purchased when it was first published.

The article, based on Ps. 37:25, was by Bro. S.A. Garside in a

message to young brethren and sisters. Speaking of the inexhaustible store of the "true bread from heaven," and further showing that it must be recognised that the greater part of one's life is history and cannot be recalled, he pointed out that he had encountered many regrettable experiences, though later he could see that they were all overshadowed by the goodness and mercy of God which had followed him all the days of his life. The greatest privilege was the honour of being permitted to know and proclaim the Truth.

To give an effective message to those who are to carry on the work, demands a Solomon-like wisdom blended with the eloquence of the beloved Apostle Paul. There is a need to give attendance to the reading and study of the Word, whilst ceasing to hear the instruction that causes to err from the words of knowledge. In urging this, Bro. Garside commended the young brethren and sisters to God and to the word of His grace, which is able to build us up, and finally grant an inheritance among all who are sanctified.

I knew Bro. Garside over sixty years ago, as a brother grown rich in experience based upon the Word. He had then attained the three score years and ten mentioned by the Psalmist (Ps. 90:10).

Today, having also reached that state, I can affirm that there is nothing in life so valuable as the Truth. Over fifty-nine years of working for the Truth and waiting for the Lord, enables me to look back to the examples of many outstanding brethren and sisters who have held devotedly to the purity of the faith, and have stood firmly for sound doctrine.

The sound exposition of the Word, revealed in the expositions of brethren Thomas and Roberts, give to us many outstanding messages of courage and conviction for the upholding of the truth today. And now, after hoping, waiting and longing for the return of the Master over so many years, world conditions brighten our hopes, and the time ahead seems short.

Whether or not the publication of *Christadelphian Facts* and *Christadelphian Treasury* by Bro. F. Jannaway can be reprinted, I know not, but if it were at all possible, it would prove to be an outstanding contribution to the present generation. It would enable young brethren and sisters today to appreciate better the spirit that motivated brethren in the past, and help them to recognise how perilous are the times in which they live. If brethren in the past could speak so clearly concerning these matters, what of the position today?

We are brethren and sisters of Christ with a high and noble calling. If we uphold it in faith, it will ultimately bring for us peace and assurance in the life that is to come.

A.D. Forsdike (N.S.W.)

(Some years ago we published a book "Christadelphian Standards" similar to the book referred to above. It has been out of print for some time, though we have received demands for it. We shall investigate the possibility of reproducing it shortly . . . Editor).

14:40), and "let us hold fast the 'traditions' as we have been taught" (11:2 cf. 2 Thess. 2:15).

Our routines may seem outmoded to a modern generation brought up in an empty society where the old values have been lost, and the cry for change "to meet the world on it's own ground and convert it" is heard more and more; but the Truth remains on it's solid ground of conservatism and sound proclamation of doctrine. The methods of Pentecostalism can only be destructive.

At The Table

The next matter brought condemnation, not praise (Ch. 11:17-34). The elders were concerned with the manner in which the *chagigah* love feast was changing. In the circumstances of life of the times, the regular association at the Lord's table was difficult to accomplish for some. There had developed the practice of all the members coming together at a convenient time, partaking of a meal, and then meeting at the Memorial table. In theory it was a fine idea, but in practise it had failed. The factionary groups formed, the rich ate and drank to excess, and the poor oft-times went hungry. Peter (2 Pet. 2:13) and Jude (v. 12) later on mourned that those who had crept in, and who "defiled the flesh, despised dominion, and spoke evil of dignities" were "spots" in these same "love feasts" and were destroying the ecclesias.

Surely Paul had good cause to be concerned.

The same kind of danger is

always present. We are all concerned with the welfare of the ecclesia, and anxious to try differing ideas to maintain the "family" atmosphere that is so valuable. We need to stand aside sometimes and examine the results — are they really doing what we had hoped, or are they becoming the cause of troubles in the near or the distant future?

Gifts Of The Spirit

In yet another area, ecclesial worship was not being transacted "decently and in order." There were many in Corinth to whom had been granted a special "gift" — (Ch. 12:8-10), but many of them had not recognised the overriding reason for the gift they had — it was to be used "for the common good" (12:7 RSV, and others). Especially with the gift of tongues, confusion, even bedlam, was to be found as each tried to outdo the other. No one was edified, and again jealousies and divisions arose as they debated the relative worth of tongues versus healings, versus prophecy, versus knowledge, and so on. Paul was horrified, but for our blessing the exposition of Ch. 12:1 to 14:40 came from it.

We do not possess the gifts, but yet again, the principles remain. There is no place for envy, for rivalry, for "one-upmanship" in the family of God, and whatever talents we may possess are not for our own glorification, but for the welfare of our brethren, to be expounded freely and with humility. Paul asked: "Did the word of God originate with you? Or are you

the only people to whom it came?" (1 Cor. 14:36 NEB).

The answer is self-evident! Then let us all take heed and learn that the greatest of all "spiritualities" is love; and for it, no special "gift" is required!

Dissension On The Resurrection

Chapter Fifteen is the celebrated dissertation on the resurrection. In the AV it commences "Moreover," but it is from the same word rendered *Now* in the other passages, and it is so rendered in many other versions. So it answers another question from Corinth. Not only in matters of morality and of ecclesial order and practice were they in difficulty, but some had even begun to question the doctrine of the resurrection: "How say some among you that there is no resurrection of the dead?" (v. 12). How insidiously do such doubts creep in, and eventually make shipwreck of the Faith! How alert we must be to examine every deviation from that which has come to be accepted among us as Gospel truth! How often in the lifetime of the present senior generation of believers have such "deviations" destroyed the faith of some.

Phillips may not be a reliable translator, but his version of vv. 33-34 is impressive:

"Don't let yourselves be deceived. Talking about things that are not true is bound to be reflected in practical conduct. Come back to your senses, and don't dabble in sinful doubts. Remember that there are men who have plenty to say, but have no knowledge of God. You should be ashamed that I have to write like this to you."

We are not immune to such advice — and to the same criticism.

And we surely need the final exhortation:

"Therefore, my beloved brothers, stand firm and unmovable, and work for the Lord always; work without limit, since you know that in the Lord your labour cannot be lost" (v. 58 NEB).

Ecclesial Collections

One question remains (Ch. 16:1-4). The ecclesia had some knowledge of Paul's desire that the brethren of Galatia, Macedonia, Achaia and elsewhere in the more wealthy Roman provinces should give financial assistance to the poor and struggling brethren of Jerusalem. It was not a new problem there (Acts 6). Did Paul wish them to join in the project? if so on what basis? and how did he propose to have the proceeds delivered?

The answers were in the affirmative. They were advised: "Do it on a regular basis, not haphazardly." You shall send your own representatives, and if you wish, I will go with them."

It is interesting to note that in this matter, as in some, at least, of the others, the Corinthian brethren gave immediate and enthusiastic compliance. Two years later, (see 2 Cor. 9) Paul acknowledged this — but by then he had begun to doubt that they had continued as they had begun (vv. 3-7).

It is well to begin a good work with enthusiasm; it is even more praiseworthy to show the stamina and spiritual fortitude necessary to see it through to a successful conclusion — after the example of our God Himself, Who "has begun His good work in you, and will go on developing it until the day of Jesus Christ" (Phil. 1:6).

E.B. Wilson (Brighton, SA)

LOGOS Communication

(In which the Editor holds converse with readers near and far)

Experience

"I was greatly blessed in being able to visit the Holy Land in the last Logos tour; and to see many wonderful places of interest. From the heights of the Mount of Olives, we looked down upon Jerusalem and saw the city of today, as we also discussed the city of tomorrow. It was a very emotional experience for me, and one I shall not forget. To discuss the Scriptures on the very places where they were enacted certainly helped to bring them to life.

"What a contrast between the poverty of India, the activity of Israel, and the affluence of other places! What wickedness there is in evidence in all parts of

the world. Christ is at the door, and, alone, is capable of establishing righteousness and peace. Our hope and our faith is in Christ, and him alone" — J.H. (WA).

(Though we have visited the Land on many occasions we are always emotionally moved by it. In that regard it is unique. Not only are we conscious that "the eyes of Yahweh are always upon it from the beginning of the year even unto the end of the year" (Deut. 11:12), but, also, "His servants take pleasure in her stones and favour the dust thereof" (Ps. 102:14). The tours are designed to educate in the Truth, and when such does result we feel additionally rewarded for the labour....Ed.).

From The Philippines

"Thanks so much for your letter which I read with joy and hope. We want you to know that we are deeply encouraged and strengthened when we have learned that you enjoyed our reception. If only we have the means we would exceed that, to show that we really enjoy your company (and wish for it) and that we all love you.

"Enclosed are photographs taken before you left. They are quite unsatisfactory because it was not organised. Last year we had a good picture-taking. Anyway there are some more years to come. One of these cost P4.00. So far I have distributed 46 copies. The Brethren like them im-



mensely. Some brought frames just for them.

It is encouraging to note that the days are quickly flying and that they are full of signs and wonders proving the nearness of the Master's return. I am incessantly reminding the Brethren about it and exhorting them to try their best to present themselves holy, blameless and faithful. First of all this exhortation is directed to me. Please pray for us as we all pray for you and the brotherhood. May Yahweh be with you."—R.J. (Bayambang, Philippines).

Family Affairs

"Sincere thanks to you and your helpers for all the strength and encouragement we derive from Logos. I have just finished reading the article *Parental obligations in a Noahic age*. It is a great comfort to have articles such as this to assist us in our efforts to wisely bring up our little ones to Yahweh's praise and honour. The responsibility is immense but there are many joys also.

"There is just one point in the article which I would like clarified. I am sure the writer means that it is better to encourage our children in studying the Word than to neglect the Word for schoolwork. The article states *better to become an apprentice in a workshop than aspire to a university education with its evil environment*. The only danger is that put this way a workshop is implied NOT to be an evil environment. There can be a tendency to think 'We'll make sure our boys become apprentices and

they'll be right.' In fact, workshops are a very evil environment. The major reason for this is that most work done in workshops leaves the mind (and mouth) relatively free. At first glance this sounds like the ideal place for a Christadelphian, but consider the constant exposure to the conversations of workmates who are not prepared to listen to the Truth. There are not many topics which interest such men, so they talk to each other continually about the things of the flesh which we try to exclude from our minds. Add to this the fact that blaring transistors are an accepted way to relieve the monotonous flesh associates with such work, and we can see that it is hardly a situation conducive to thoughtful meditation. In fact, a far cry from the carpenter's bench of Nazareth.

"I have known of Christadelphian parents who have encouraged their children not to do their best at schoolwork using words almost identical to those quoted above. Surely there is great danger in such an attitude. Firstly, we are commanded to 'do all to the glory of God' and doing less than one's best is therefore a bad habit to encourage in children, especially as it is what flesh prefers anyway.

"Secondly, the habit of study needs cultivation. A brain accustomed to only half-heartedly learning lessons finds difficulty giving full concentration to Bible classes and lectures.

"There are many ways

in which school can give valuable training for proper Bible study, and parents can encourage children to see their lessons in this light. Such things as the ability to take notes, comprehension and concentration are essential for Bible study as well as school.

"We are warned in the scriptures that doctrines will be challenged from within the Ecclesia in the last days. Wouldn't it be good training for our young ones to grow up keeping their eyes open for false teachings whether it be from a school teacher or an ecclesial associate? Our children have to go to school so can't we try as much as possible to encourage the attitude of doing it as part of service to God? By such things as doing the Bible readings before homework from school we can stress the true relationship the two have in our lives.

"Please don't think I advocate university degrees for all Christadelphians, I wholeheartedly agree that universities are not a desirable environment. Perhaps aiming for a middle course is wise in this case. Offices certainly have pitfalls but at least most office jobs require a degree of quiet working and few have raucous transistors constantly going.

"If we can encourage our children to view school as a place to learn skills to help in Bible study we can perhaps minimise the dangers of school while putting the good aspects to work towards a great understanding of the Word.

"May Yahweh's bless-

ing rest upon you all as you labour so that we may continue to receive the spiritual stimulation so vital in these last days. —M.S. (NSW).

(We do appreciate the sound advice of much of what you write above. At the same time we wonder whether you appreciate the extent of pressure being brought to bear upon some children in School, and the full iniquity of the modern educational system. The decline of morals that is in evidence today, together with the increase of violence, of crudity, and of crime, can be, at least in part, attributed to modern teaching methods and standards. In S.A., if not in other States — though we believe there is little real difference — the most insidious propaganda is being fed to children, calculated to draw them away from the sound principles and standards of the Truth. For example, in some schools, the children are encouraged to experiment in permissiveness; they are taught to set aside the counsel of parents, or the restrictions of religion, as outmoded, and to think and act "for themselves;" boys are instructed in the art of cooking etc., so as to equip them when they leave school to be able also to leave home, and to set up their own independence without the restraints of home life; girls are instructed in wrestling etc., so that they may do likewise, and at the same time be equipped to defend themselves! The unscriptural principles of women's liberation are inculcated. Literature is given into the hands of

children that would one time be banned as pornographic, and in some cases the teachers take pains to explain the meaning of words and language used therein that in a previous epoch would be limited to the gutter. The frankest of sex education is advocated and taught, and the result is heard in the crudity of language heard in the streets from the lips of youngsters when one is unfortunate enough to over-hear it. Above all else there is a complete lack of discipline, of respect, and of reverence that finds its final harvest in a repudiation of the authority of Yahweh and His word.

You may, indeed, find the same environment in the workshop. Indeed, it is inevitable that you do so, for it is the outgrowth of those things learned in school. But there is a subtle and important difference. In school, the things advanced are done so with all the authority and criterion of a respectable educational system, endorsed and enforced by the authority of the State. It is set forth as something to be admired and inculcated in life. In the workshop, crudity is recognised for what it is: something to be ignored and avoided by those taught in Godly ways. In the school, the child is brain-washed with evil principles in a way that he will find it difficult to resist; for a schoolteacher ridiculing a child in front of his companions (as has happened) is different to when one's workmates do the like. The modern upsurge of immorality, violence, crime, permissiveness can be attributed,

in large measure, to the current educational system, and our belief is that the full harvest of weeds thus being sown has not yet been fully manifested. It is assisting in developing the Noahic and Sodomitic character of modern life against which the Lord warned. Hence we adhere to our advice: "Better to become an apprentice in a workshop than aspire to an university education with its evil environment," though, having read your letter, we would add a rider: "but be selective in the workshop chosen." At the same time, if parents decide in favour of extended education, we have no quarrel with them. This is a matter upon which every individual must be allowed his own choice of action. At the same time, we would encourage the closest supervision over what is taught, and because the source of true education is in the Word, urge that its study and discussion be encouraged in the home.

Certainly, children should be encouraged to do their best whether at work or at play, and your suggestions in regard to their school-work are excellent.

Teach them at home to "refuse the evil and choose the good" in their school work and thus to follow in the footsteps of the child Jesus (Isa. 8:15). I greatly doubt, however, that the average child will be greatly aided in the study of the Word by modern teaching methods. The school-room has greatly changed since the time when I (and perhaps you!) went to school, and distraction rather than concentration seems now

to be the order of the day! I must also confess that I did not receive "valuable training for proper Bible study, by attending school, but from instruction in the home. And this entirely divorced from school work. We did the readings, my father asked questions and explained the Bible to us in a simple, direct manner, and this drew me to the Word. His obvious sincerity and enthusiasm stimulated my interest to the Scriptures, and his encouragement warmed my attachment to them. Schooling helped by teaching me to read, adding to my general knowledge, and impressing upon me (frequently quite forcibly!!) the reality of discipline. As to schools today assisting to develop "the ability to take notes, comprehension and concentration..." It may be so, but I doubt that the modern system gives much help in that direction. In fact, there is a general lament today from the business world that modern educational standards are not providing such fruit. When a child is encouraged to use an adding machine rather than his head, there will follow a lack of concentration and a great dependence on Mechanical means of help. Even in my experience of school life (half a century ago — tell it not in Gath!), normal schooling did not help much there. I left school at 14 (the age of leaving then), and, subsequently I trained myself to take notes, and to learn the power of concentration and study of the Word. This followed an interest in the Word, stimulated, in large mea-

sure, by the home environment and example given me by my parents. And my experience is not unique. The Truth is the universal educator. I have seen a number of people embrace the Truth who have been barely literate, and yet it has caused them to develop talents they never imagined existed previously. I do not decry knowledge of any kind; in fact, I admire it; but I do not believe that the modern educational system is designed to educate but only to experiment. But "let every man be fully persuaded in his own mind."

Finally, whatever our circumstances, let us heed the exhortation of the Apostle "to be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world" (Phil. 2:15)Ed.).

News From Kenya

We have deeply appreciated receiving copies of the Ecclesial Newsletter from Kenya. The following comment regarding events in neighbouring Uganda where rules the infamous Amin is to the point:

"The ink had not dried upon our previous Editorial before evidence of the spirit of the religious 'frog,' and, indeed, of the other two, surfaced upon the waters.

"Archbishop of the Anglican Church in Uganda was dead. At the All Saints Church, members of all other sects assembled to mourn with the Anglicans. We do not

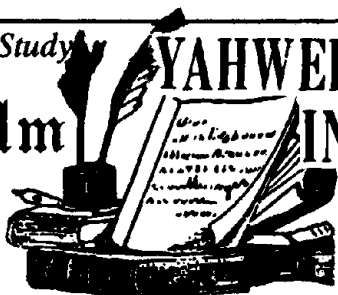
need to remind you of remarks made and continue to be made jointly by Church leaders and politicians on this issue. They are fulfilling prophecy, and we are bound to give thanks unto God.

"However, it is a shame for any professing man of God to proclaim that President Amin should be assassinated by CAU. Those who allow such sentiments to govern them are children of the devil (John 8:44). They are murderers!

"Is God dead that He cannot see and judge? Must CAU or UNO speak for the church of God? When Christ, the prophets and apostles were murdered did the survivors appeal to the world to intervene on their behalf? Did they not rather pray to God for those in prison (Acts 12), and rested in hope in the assurance that their sleeping brothers would rise again in the last day (1 Thess. 4:13)?

"But the churches have shown that they have departed from the faith. They have no hope at all. They are of the world, and therefore the world hears them. What is the purpose of the current trouble? To fulfil prophecy. To gather nations for the battle of the great day of God Almighty.

"In the face of this, Christ asks: 'Will not God vindicate His elect, who cry to Him day and night? Will He delay long overtime? I tell you, He will vindicate them speedily. Nevertheless, when the son of man comes, will he find faith in the earth?' (Luke 18:7-8). E. Wekati (Kenya).



YAHWEH'S MAJESTY IN HIS WORKS AND WORD

As our Introduction to this Psalm illustrated (see pp. 343-346), David compares the evidence of Divine majesty and wisdom as exhibited by Creation, with the wonders of the Divine mind and purpose as revealed in the Word.

The Division Of The Psalm

The Psalm is divided into two sections:

(a) — The Revelation of Yahweh's glory and majesty in nature, foreshadowing His future glory in the earth (vv. 1-6);

(b) — The Revelation of Yahweh's power and purpose in His Word proclaiming the glorious future (vv. 7-14).

A key to the real interpretation of the Psalm is provided in Romans 10:18, where Paul cites it in relation to the preaching of the Apostles. He obviously saw the references to the atmospheric glory above as typical of the political heavens and earth yet to be set up on earth in which will "dwell righteousness" (2 Pet. 3:13; Isa. 65:17-18). As David contemplated the majesty of the heavens by night, and the glory and power of the sun by day, as it commenced its journey of light across the vault of the firmament above, his mind meditated upon the "new day" yet to be manifested, when the Sun of righteousness will shine forth in glory from a cloudless political sky (2 Sam. 23:4; Mal. 4:1-2).

VERSE BY VERSE NOTES

(a) — The Glory Of Nature As Foreshadowing The Glory Of The Future — vv. 1-7

As nature reflects to the glory of El, so will His political creation of the future.

VERSE 1

"The heavens declare the glory of God"—The Hebrew is emphatic present: "The heavens are declaring the glory of El." Their's is a continuing witness. The wonderful order of the heavenly bodies proclaims the fact of Design in creation; and Design provides a compelling argument in support of the existence of an intelligent and purposeful Creator. Why is there life upon the earth, and yet none upon the other planets? The argument of design reasons because an intelligent Creator has a purpose with the earth (see Num. 14:21).

Creation not only proclaims the wisdom of Yahweh, but also His power: His ability to accomplish His designs whatever they may be. Hence the word "God" is *El*, the God of Power and Might: the One Who is able to accomplish His purpose.

In addition to the literal use of the term *heavens*, David also recognised its use in a political sense. Moses had addressed the government and people of Israel as "the heavens and the earth" (Deut. 32:1), and David took the same theme upon his lips, proclaiming that the establishment of a "new (political)

heavens and earth" in the future was "all his salvation, and all his desire" (2 Sam. 23:3-5). Doubtless he meditated the record of Genesis, and realised that as Yahweh had produced order out of the primeval chaos, so He will do so politically in the age to come. That, indeed, is the theme of "his last words" recorded in 2 Sam. 23:1-7.

As we contemplate the glory of the heavens above, with all its mysterious power, order, and regularity, let us also meditate the grand future of Yahweh to establish among nations "glory to God in the highest, and on earth peace and goodwill towards men." The thought has been beautifully expressed in the words of the hymn:

*What though in solemn silence all
Move round the dark terrestrial ball?
What though no real voice nor sound
Amid their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing, as they shine,
"The Hand that made us is divine"*

"And the firmament sheweth His handiwork"—Whereas "heavens" relate to the illimitable distances of space which, during the night, are lit up with innumerable stars, each of which is a sun in its own right, governing its own universe, "the firmament," is the great expanse above, which divides the waters above, from those beneath (Gen. 1:6-8). The "waters above" denote the clouds of heaven; those "beneath" are the rivers and the seas of the earth. As symbols, the former denote the saints in glory, drawn out of the waters of the earth, and elevated into positions of eminence. Thus Moses likened the teaching of such to the dew, the light rain upon the tender herb, and as the showers upon the grass (Deut. 32:2). In the age to come the "waters above" will extend their, fructifying influence by emptying their water upon the earth beneath.

VERSE 2

"Day unto day uttereth speech"—The verb is from the Hebrew *naba* which signifies to *gush forth* in abundance, like the waters of a swiftly flowing stream. That teaching is apparent at the dawn of every new day, for it heralds the Divine purpose to provide a future political day of glory: a Day of Yahweh extending for "a thousand years" (Mal. 4:1-2; 2 Pet. 3:8). As the golden dawn chases away the

sorrows of the night, so will the Millennium. Meanwhile, the absence of Christ as the "Light of the earth" is accounted as "night" (see John 9:4-5; Mic. 3:6).

"And night unto night sheweth knowledge"—In Ps. 89:37, the moon is accounted as "a faithful witness in heaven." To what does it witness? To the reality of the sun: for its silvery light is but a reflection of that orb of the day. When the sun is hidden from human sight, its glory is partially seen in the moon, which therefore witnesses to its existence. The shining moon, therefore, proclaims the fact that there will be a tomorrow, and therefore "sheweth knowledge" of the purpose of God with the sun. That is the type presented by the Psalm, as Paul interpreted it. In the absence of the Sun of Righteousness, the Ecclesia, as the Moon, witnesses to his existence by reflecting his glory, and proclaiming the gospel, that there will be a future day. Its silvery light illustrates the principle of redemption whereas the dark of heaven's vault from out of which it shines, suggests the darkness of Gentile times in the midst of which the Ecclesia must shed its light (Phil. 2:15; Isa. 60:1-2).

VERSE 3

"There is no speech nor language"—As the light of the sun and the glory of the moon are exhibited in every land under heaven, so the proclamation of the Truth has leaped the barriers of speech and language, and has drawn out of "every kindred, and tongue, and people, and nation" individuals who have responded to its influence.

"Where their voice is not heard"—The words in italics can be eliminated, and then we read: "No speech, nor language, their voice is not heard (yet) their line is gone out into all the earth." There is no audible voice from the orbs of heaven above, yet their influence is profound; the voices of the Apostles are not heard today, but the impact of their teaching continues to move individuals throughout the world. The Lord made reference to those who "believe on him through their (the Apostles') word" (John 17:20), whilst, in *The Apocalypse*, he described the result of this as "a great multitude, which no man could number, out of all nations" (Rev. 7:9).

b. Brother suing brother in the courts of law.

Even in Corinth, where immorality and prostitution were raised to the status of a religion, it would not be known that a man should take his step-mother! "And yet," says Paul, "there is such a case among you, and you take no action!"

It was evident further that personal animosities had caused such degeneration in the ecclesia that one brother was prepared to go to law to obtain redress against another brother for a real or fancied wrong.

How right Paul had been to worry over them! Would there be a similar justification for him to worry over us?

Perhaps not for exactly the same reasons, but for "similar" reasons, surely he would. The questions concerning marital relationships are becoming more frequent and more complex, and as a body we are becoming more uncertain and more divided in our endeavours to cope with them. A weakening of our position is discernable — how far can we allow this to proceed before disastrous results accrue? The influence of their environment brought about such a disgusting action at Corinth. Today the old accepted standards — engendered by what Bro. Thomas calls the "policeman" presence and influence of the Churches are under attack and losing the fight. Will we go down with them?

That one brother should take another brother before the courts of the land is unthinkable. Or is it? That the situation

should even develop where such an action could ensure is unthinkable. Or is it? Perhaps we all need to sit down and quietly meditate again on the injunctions of the Lord Jesus and of Paul:

The Lord — If you come to the Table, and there remember that your brother has a complaint against you, lose no time in moving for a reconciliation, even if it hurts (Matt. 5:22-24, 33-42 compare Psa. 15:4-5)

The Lord — to Peter's question "how oft shall I forgive my brother? till seven times?" — "I say not, till seven but until seventy times seven" (i.e. without number — Matt. 18:21-22).

Paul — "Why do you not rather take wrong? Why do you not even suffer yourself to be defrauded?" (1 Cor. 6, 7).

No one can pretend it is advice that would be easy to follow, but that it is a Divine injunction none of us can deny.

Personal Problems

With Chapter 7, Paul turns to the letter from the ecclesia: "Now, concerning the things whereof you wrote unto me." This word *now* seems to be the introduction to the main questions asked (Ch. 7):

"Is it right for a believer to marry?"

"Should married believers separate?"

"Should a believer married to an unbeliever separate?"

From the nature of this question it seems evident that there were those in Corinth who, sickened by the moral degradation in the community, had gone to the other extreme, and advocated complete separation of the sexes: that all believers must remain single, or if already married, must become as though they were single.

Such is the manner of human

nature (and we see it in disputations within the ecclesias now as then) "extremes beget extremes." How urgent that we keep our own attitudes under constant examination!

Paul's answer is a mixture of Divine command and an elder's advice:

(a) Divine command (vv. 10-11): Marriage is a Divine ordinance, and not to be cast aside. But if the marriage should break down, and separation follows, remarriage is not possible.

(b) Advice given "by permission" (better rendered "by way of concession" in RSV, NEB, Diag, Phillips) — if an individual can remain single, and devote his or her whole energies to the service of the Lord, "it is good that they abide even as I."

However, Paul reminds the brethren that every one "has his proper gift of God," and they who marry enter an honourable estate, which is to be maintained in its purity. This applies even where the partner is an unbeliever; and, indeed, the believing partner then has an added responsibility, to sanctify the marriage by an unblemished behaviour. Who knows that good may come of such an attitude? (vv. 1-9; 12-17).

The abundant evidence of so many unhappy marriages in the ecclesias today testifies to the urgent need for Paul's advice (and the Divine command) even now.

In Ch. 7:18-24, Paul digresses somewhat — or perhaps it was a question asked, even though it does not show up as one. The vexed problem of circumcision had come up. The answer: "it means nothing." True circumcision is the "keeping of the commandments of God" (a lesson he would repeat to the

ecclesias of Galatia — Gal. 5; 6:12-16).

Verses 20-24 deal with a problem that must have faced many in Corinth, where there were many slaves, and many in occupations to which some might object. The real force of it is lost to us, but the principle is clear: "Be content with what you are, and with such things as You possess; and serve the Lord, for you all belong to Him."

Further Thoughts On Marriage

The second clearly defined question and answer is from vv. 25-40. It is related closely to the first question. The particular point seems to be that mentioned in vv. 36-38: "Is it right for a man espoused to a woman, not to take her in marriage?" Again, Paul gives his "judgment," having no specific command and from the Lord. The answer is in line with that given before, but a new feature is added (v. 26 RSV): "I think that in view of the impending distress (Paul foresaw the persecutions to come) it is good for a person to remain as he is." "The time is short." (v. 29). Married or unmarried, live as though this day will be your last, and attend upon the Lord without distraction.

Meat Offered To Idols

Except for the inserted ch. 9, Ch. 8:1-11:1 considers the third main question, and a difficult one it was, in the environment of Corinthian society: "What are we to do about food which may have been offered to Aphrodite, or to some other idol? Must we make diligent enquiries, and

refuse it if we cannot obtain a satisfactory answer? And what about our attitude when we are an invited guest in an unbeliever's home? How should we regard the food placed before us?"

A specific answer is provided in Ch. 8: "You have knowledge concerning idols; you know they are but wood or stone, and can accomplish nothing. Therefore you are right in saying that it matters not at all whether the food you eat has been offered to an idol, or not. But, brethren, there is much more than that to consider, for love may dictate a different action. What of the simple-minded among you, those who honestly feel that to partake of such food is an offence against the spirit of Christ? Or of those who look to you as an example, and who, by your actions may be led astray? Would you have it on your conscience that you were the initial cause of their downward slide to destruction?"

There is much for us to learn here, especially those among us who claim to be "strong," to have "knowledge," to understand the "liberty" we have in Christ. It is always true that knowledge can "puff up," give a sense of superiority, or tend to develop an insensitivity to the situation and viewpoint of others. But love always "builds up" (RSV), the one who has both knowledge and love is an invaluable member of any ecclesia, and surely is well pleasing to the Father. So the strong must always consider the babes and the insecure, and temper their attitude and their actions to

strengthen them and not to tempt them. To do otherwise draws the strongest condemnation: "Ye sin against the brethren; ye sin against Christ."

Chapter nine has been referred to as an "insertion." In reality, it seems to be Paul's justification for the apparently reckless boast of Ch. 8:13: "If meat make my brother to offend I will eat no flesh while the world standeth." In essence, he says — "Think of all the rights and privileges I could claim as an apostle of the Lord. "I brought you to a knowledge of the Truth. Could I not, therefore, justly claim maintenance from you? Even worldly considerations demonstrate this: the soldier, the vinedresser, the herdsman, alike were recompensed for their labours. And in spiritual things it was the same: the Law provided a lesson in that the labouring ox must be permitted to eat of the corn, and the ministers about the Temple lived by, or were fed from, the Temple offerings. Yet among you, declared Paul, I worked for my living (Acts 18:1-3). Again "Have I not the right (as others) to the comfort and consolations of a wife? But I have denied myself that I might be completely unfettered in my service to you, and 'for the gospel's sake'. See how I have striven, and fought, and battled my own desires (vv. 24-27); do you doubt I would even do as I have said?"

Lessons From the Past

Chapter ten expands the answer of Ch. 8. From the exodus and wilderness wander-

ings of the Children of Israel Paul draws his exhortation. Israel had experienced the blessings of Yahweh: yet they had failed. Take heed you Corinthians do not fail also! And he reinforces his advice in Ch. 8 from vv. 23-33: "All things may be lawful, but all things are not expedient." Why? not because they would hurt Paul, whose spiritual strength was sufficient, but because they might hurt his brother, who was not so strong. So he rounds off his advice: it is quite in order to eat whatever was placed on the table, without asking questions, but if another should be offended because it was "offered" food, then it was right to refrain, that his conscience should not be harmed.

The principle still holds good.

But we must not pass by the remarkable statement of vv. 16-17 and which in reality is the basis of all the advice Paul gives concerning this matter:

"The cup of blessing which we bless (Diag. for which we bless — *eulogio*, i.e. give thanks) is it not the communion (RSV "participation" — *koinonia*, i.e. a *sharing together*) of the blood of Christ? The bread which we break, is it not the communion (*koinonia*) of the body of Christ?"

Because we share this one loaf, we *are* one loaf — we are the Christ-body. How can we partake, then, of the "loaf" the world offers? (v. 21). We must learn with the Corinthians, the reality of our separation from the world, and the fact that all we say or do has it's reflection on the whole family of God, through

Whom, and in Whom, we have fellowship together. Like Paul himself, we must learn to seek not our own advantage, but the advantage of many, that they may be saved (v. 33 RSV), for that is what Christ, pre-eminently, did (Ch. 11:1).

Status Of Sisters

Then follows (Ch. 11:2-16) a consideration of the next question raised. Evidently the letter detailed the current practice in the ecclesia and asked if it were correct. A challenge had come concerning the status of sisters in ecclesial worship, and the decrees Paul had given earlier were under attack. A spirit of rebellion had arisen among some of the sisters — they were demanding equality of right to speak in the assembly, and some were discarding the hair-covering normally worn at that time, as an assertion of that equality. The brethren were holding out; but was it mere *male chauvenism*, or was it really Scripturally required?

The doctrinal justification for his "ordinance" Paul makes abundantly clear. But it is the other aspect of the matter which concerns us at the moment — the human penchant for rebellion, the desire to overthrow authority, and the wish of "every man to do that which is right in his own eyes." The manifestation of such an attitude on the part of one person disrupts the harmony of ecclesial life; when several join in the action it can destroy an ecclesia. Let all things be done "decently and in order" the apostle later on exhorts (Ch.

A Saviour of Life ... and of Death

When we consider the record of our life from day to day, we are impressed with the sense of defeat rather than that of triumph in conforming to the image of Christ set before us. What, then, did Paul mean when he wrote the words: "Now thanks be unto God, Who always causeth us to triumph in Christ" (2 Cor. 2:14)?

Not Our Triumph But God's

We do not always triumph, nor does Paul claim that we always do! The original text provides an alternative rendition, and in doing so sheds a ray of light:

"Now thanks be unto God, Who always leads us in His triumph."

What a vast contrast in the two renderings! In fact, the statement is a key thought to all that follows in the chapter. But to what is Paul alluding? Surely, the imagery in the Apostle's mind as he penned the words to the saints in Corinth was that of a royal celebration. He knew of those triumphal processions of the Roman Emperors. He had heard, and perhaps had seen, how the Conqueror rode along the *Via Sacra* in his chariot, followed by his troops and prisoners: captive kings and princes with all the trophies of victory. On that triumphal march, fragrant clouds of incense accompanied the monarch, rising from fixed altars or wafted from cen-

ters. Then, having reached the foot of the hill of the Capitalone, some of the prisoners were led off to execution, whilst others were pardoned and freed.

This provides the background to Paul's statement. It is interesting to reflect, that in A.D. 51, almost at the very time Paul wrote those words, the latest triumph in Rome had been solemnised by the Emperor Claudias, in honour of the victory of his General Ostorius over the Britons. In that hour of Imperial triumph, a prisoner named Caractacus together with his family had been spared by mercy of the Emperor, had passed from the ranks of those "doomed to perish," to the ranks of those who were "saved" — and freed.

In the verse before us, therefore, Paul likens us to prisoners led by God in *His* triumphal march.

Paul next states that He "maketh manifest the savour of

His knowledge by us in every place." This seems a reference to the incense which played so important a part in the triumphal march of a Roman General. It is just here, that Paul finds a counterpart to his own ministry. He claimed to be a *thurifier*, or incense bearer in the procession of the Conqueror. Take all his epistles, add them up, and what are they? Whether they are compounded of prayer or praise, thanksgiving or warning, they comprise "clouds of incense," bearing to all round the glad tidings that the Conqueror had indeed manifested Himself. They set forth "the savour of His knowledge," Whom to know, is life eternal (John 17:3).

The Christ Contrast

In verse 15, we arrive at the heart of the matter. We listen keenly as Paul proceeds to declare that we are a sweet savour of Christ, both "in them that are saved *and* in them that perish." "To the one we are the savour of life unto life, to the other the savour of death unto death." It is here that Paul turns to the more ominous aspect of the Roman march of triumph. He reminds us that many who appeared in that march were on their way to death: each step they took brought them nearer to the hour of doom. Can we see how this, too, has its counterpart in the triumphal march of Jesus? Paul does not shrink from the principle. In his belief in the final righteousness and mercy of Christ, he is quite content to leave the final destiny of all men to his just judgment; yet, at the

same time, he will not fail to do his part as "the incense bearer," and so let the "sweet savour" of the knowledge of God be wafted to all men through the words given him to utter. This thought explains the underlying meaning of the imagery of the savour of death unto death.

Still keeping the imagery of the triumphal march in mind, Paul wrote of the widely differing impression and effect which the odour of the incense would work in the two classes of prisoners. To some — those shortly to be freed, that sweet incense would smell like the breath from Paradise, with its presage of life, health, and above all — freedom. But what of those who walked step by step, unwillingly, to their execution? That same odour would seem sickly and pestilential, coming up as from a charnel-house, having in it the very savour and foretaste of death — leading only to death in its final issue.

The Incense Bearer

Small wonder Paul concluded this panorama of life and death in saying, "And who is sufficient for these things?" Who can feel qualified for a work involving such tremendous issues?

Why did not Paul draw back at this time and preach no more? We may hear his answer when he said that it was no other than God Himself who had made him "an able minister of the new covenant, for our sufficiency is of God."

Maybe we reach the innermost kernel in his thoughts, in the final verse, which literally drips

sadness: "For we are not as many who corrupt the Word of God"; more accurately: "We are not, as the greater number..." It is comforting to us, in these barren days, to note that Paul belonged to a minority movement. Interesting, too, to find that the word *corrupt* was taken from the current practice in those days of inn keepers to adulterate their liquors, and offer to the passing traveller rich wine — so called, which was found to be sadly watered down.

Is not that the crime of nominal christendom today? The very vitals of the gospel have become a strange mixture of ancient philosophy and human guile? It is relatively few who carry the *thurifier*, or incense torch which Paul bore aloft as he marched onwards.

We note with sadness the tendency of a new generation in the Ecclesias to ignore the works of their forebears, yet what is the basis of our preaching? Is it not the incense wafted from the writings of Brethren J. Thomas and R. Roberts? Or is it that sickly odour and decay which rises from current outpourings from our so-called educational system?

Between the two is a great gulf. One leads to life — the other to eternal death. Let us therefore, be warned! The subtlety of modern philosophy is as deadly as was that of the serpent who beguiled our first mother.

The one and only antidote to this is suggested by Paul in the final verse:

"But as of sincerity, but as of God, in the sight of God speak we in Christ."

I always recall the beauty of that word *Sincerity*. I remember how my old teacher in Sunday school brought a glass full of clear honey to class, and said, "This is what Paul meant: look at it; taste it; for here is beauty; clarity; health giving food."

We have the inexpressible honour of following in Paul's steps. What shall we fill our "incense carrier" with? Philosophy, or the unadulterated Word? Let the Word be our incense, and with God's help we will bear it all the days of our life.

Like those who marched in the Emperor's procession, we too are prisoners, for we are all under death's dominion; but what saith Zechariah? "Turn ye to the strongholds, ye prisoners of hope." (Ch. 9:12). It is in the last word we see the promise of final deliverance. Like the majority of those around, we may be prisoners, but unlike them, we are prisoners of *hope*. At the last day, when the great processional march of the ages is halted, we shall witness the greatest of all dramas in the parting of the ways. The just Judge himself will decide the division. With Paul we shall realise the full meaning of the scene which he brought to the attention of the Corinthian brethren, and with our own nostrils, we shall inhale the sweetest of all scents if we hear the invitation of the Chief Thurifier saying:

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

J. A. Swaish (Wales)



**RUSSIA IN
PROPHECY
AND
CONTEMPORARY
HISTORY**

Signs of Christ's coming are clearly visible — not among the stars over our heads, but in the heavens of prophetic discourse — the upper sphere of human affairs — among things and Governments and States. The Scribes and Pharisees could read the state of the sky, but could not discern the signs of the times, as the Lord told them. So it is with many now — they have no discernment of the real signs which have been telling us for many years, as they tell us louder and louder each month, that the Lord is at the door.

SAVED BY BLOOD

To an outsider, it would have appeared as though it was the blood upon the doorways of the Israeli homes in Egypt that saved the inmates from the firstborn deaths. But we are divinely informed that the blood was but the token of Yahweh's grace (Exod. 12:13). Obedience stemming from faith in the promise of God was the prime requisite. Yahweh had manifested His power, and the sufficiency of His ability, in the signs and plagues wrought upon the Egyptians. Believing that "He is" they placed themselves in His care, confident that He would "become" a Rewarder of those who diligently sought Him (Heb. 11:6). That is faith; and it was faith that gave power to the Passover, and saved the Israelites from the threatened destruction (Heb. 11:28-29). Faith is still efficacious to save today.

After they were thrust out from Egypt, the Israelites were informed of the special relationship offered them by God. They could become "a holy and peculiar people" (Deut. 14:2), with high privileges stemming from Him. The ordinances of the Law, and the constant shedding of blood as the token of the need of dedication in life (Lev. 17:4) should have caused them to ponder Yahweh's purpose with them. Especially in view of Yahweh's declaration that He is the God of Abraham, Isaac and Israel. This, alone, should have caused them to have enquired as to what purpose God had in fulfilling His promise to them by bringing their children under the law.

But they failed to ask the question, and rather than being saved by blood, they were cursed by the Law which commanded its shedding (cp. Exod. 24:6-8). Though they received the Law by the "disposition of angels," they did not keep it (Acts 7:53). As a result, their "carcasses fell in the wilderness" because of disobedience through disbelief (Heb. 3:17). We, upon whom the end of the ages has fallen, should take heed to such examples. So exhorted Paul (1 Cor. 10:6,11). Today, the signs of the times heavily underline the urgency of his appeal.

The Russian Sign

One of the most overt signs of the time of the end is the rapid rise of Russian power. In the preface to *Elpis Israel*, Brother Thomas wrote:

"When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact. . . ."

Never before in the history of nations has a country amassed such power in such a short space of time as has Russia. Today it has a navy which challenges the strength of USA on the seas, an air-force that can match anything that the West can provide, and more military equipment and armed men than the combined forces of European Nato! And all this has been developed in the space of a few years.

Consternation In The West

The opening statement in an article in the London

Daily Telegraph is worth quoting: "At last the horrid but now inescapable truth is dawning on the British public that the country and the Nato alliance are facing an utterly unprecedented and terrifying defence gap."

The author was referring to the overall military superiority of the Soviet forces. Militarily the Warsaw Pact is numerically two to one in men and aircraft, and three to one in tanks and artillery. Because of the size of Russia's nuclear capability, especially to retaliate, Nato is now concerned in that any conventional war could easily be won by Russia without any side using nuclear weapons through fear of obliterating each other. The author poses what he calls "the 64,000 tank

question": "Why does the Kremlin impose its unremitting arms' burden on its peoples?" And he answers his own question by describing Russia as "a totalitarian expansionist world revolutionary empire." The article aims to awaken the world to the inevitability of war with Russia, and concludes: "Those Soviet arms are not just going to rust away."

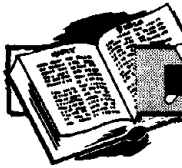
All this would be frightening if we did not understand the truth. The prophets, long ago, described the aspirations and ambitions of the Russians to establish a world empire only to "come to their end with none to help them" through the conquest of the Lord Jesus Christ.

Ezekiel

Ezekiel saw the extent of the political strength of the

Russian. He described the ability and status of Gog, the prince-dictator of Russia, to exercise power over Europe (Magog) as well as numerous other countries. Most mentioned can be easily identified, such as France, Turkey, Persia, Ethiopia and Libya (Ezek. 38:2-5).

Even more significant, many of these countries are prominent in the world's press at present, and manifesting trends in conformity with the prophecy. France has a very powerful communist party, and recent events have demonstrated how that a country can change allegiances overnight. Ethiopia once a USA ally, is now in the Soviet camp as prophecy requires. Persia is also linked with Gog; and whilst that power has not yet fallen to Russia, it is inevitable ultimately. What a bonus to Russia this will be, for Persia is reputed to be the largest M.E. spender on armaments. She has huge financial resources, not to mention the wealth of her oil-fields.



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