

LOGOS

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Contents

Introduction to Vol. 45	1
'Ye are Bought with a Price	4
The Potter and the Clay	6
When Will Christ Come?	10
Question Answered: Nature's Lesson	14
Logos Communication	15
Guided by the Master's Hand	19
Appointment of a Pope	23
Poem: Those Who Laboured In Word and Doctrine	28
As in the Day of Midian	30



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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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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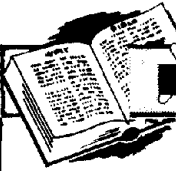
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A Chat With Readers

INTRODUCTION TO VOLUME FORTY-FIVE

With the commencement of this new volume, we remind readers that subscriptions are again due. We try to keep the amount as low as possible, but some money is necessary to meet the rising cost of paper, printing, postage and so forth. To give the reader some idea of what this means, our postage bill for the past twelve months was in excess of \$12,000.00, or an average of \$240 per week. When to this is added the cost of production, it will be realised that only by subsidising actual expenses, and by the willing voluntary labour of those who give their time and effort to the work, has it been financially possible for us to maintain this service to the Brotherhood.

Of course, "Logos" is only one of various avenues of service. We produce some 30,000 copies of each issue of "Herald Of The Coming Age", the circulation of which results in a large volume of correspondence from interested friends. Indeed, one edition of "Herald Of The Coming Age" entitled "War With Russia Is Inevitable" (by Bro. J. Ullman) totalled a printing of over 100,000 copies. And during the past year we launched a newspaper devoted to current events in the light of prophecy, entitled "Today" of which some 35,000 of each issue is produced.

Readers will appreciate, therefore, that a subscription is more than a payment to a magazine: it is, in addition, a donation to the work of the Truth: it strengthens our hands to perform a service that has helped many along the pathway to the Kingdom of God. In that regard, we remind them that

they who give quickly, in effect give twice, for the early payment of money relieves us of the pressure of bookwork, permitting more time to be given to literary and editorial duties, as well as other facets of the Truth's service.

Due to increased postal charges and other rising costs, it will be necessary to set a higher figure for the basic subscription rate. Accordingly, we have made the rate \$6 Australian. However, if any have already remitted the previous rate, do not be concerned: your account is marked as paid in full! However, we have enclosed an order form with this copy of "Logos", and this has been sent with all copies mailed. If you have already paid your subscription and receive an order form requesting payment, please ignore it. However, if you pay twice, do not worry! The additional payment will go into the work of the truth.

That is also the case with books purchased through Logos. We list prices at rates cheaper than those recommended by the publishers, but, at the same time, the sale of these books (see back cover) does mean a further source of income to offset the heavy costs with which we are faced each year. We, therefore, appreciate the assistance of Ecclesial librarians and readers in that direction.

There are some who cannot afford "Logos" and its related periodicals but who would like to receive both it and them. We are happy to supply the Magazines free of charge to all such. This is possible through the continued liberality of those readers who do not limit their contributions to the subscription rate. We are anxious that all who desire the Magazine should receive it, and we urge any who cannot afford to pay the price suggested, not to be hesitant about applying for it. At the same time, we feel duty bound to those who liberally subsidise this work, to use the money that they provide to the best of advantage, and therefore, we require all who are on our free list to renew their application annually.

A short note, indicating that the periodical is being received and is still desired, would be appreciated, and will ensure the continuity of copies being mailed.

The policy of "Logos" is to maintain the standards of the Truth both doctrinally and otherwise in a world of declining standards. We do not think it sufficient that brethren deplore the decline: they need to challenge it. By building up the pressure within, they can the better resist that from without. They need not be apologetic or hesitant about the truth. The fulfilment of prophecy today testifies to the veracity of the things believed by us. There is no doubting the fact of Israel's revival; of Russia's growth; of the Noahic conditions; of the gradual formation of the feet of the Image of Daniel 2 so that it may stand upright. And, therefore, no doubt about the truth concerning the return of Christ and the ultimate establishment of the Kingdom of God upon the earth. We need to press these doctrines, these demonstrable truths, vigorously and forthrightly in the world of darkness in which we live. There is a need to "contend earnestly for the faith once delivered unto us"; and "Logos" is dedicated to that end.

At all times, however, the Editorial Committee sees the need of carefully selecting the articles published so as to ensure a balanced diet of spiritual food each month. We try to blend prophecy with exhortation; exposition with practical advice on living, or words of encouragement from our pioneers. Our "Communications" columns witness to the interest of readers; and we delight to hear from them. In fact, whilst many write the Editor in appreciation of "Logos" let them bear in mind that their words of thanks should broaden out to those helpers whose liberally given voluntary labour make the issuance of the Magazine possible.

So we commence another year in this service. We little thought, some forty-five years ago, when with comparative

light-heartedness, we took up our pen, that such a long road lay ahead of us. The work has led along a pathway of intense activity in the service of the Truth, bringing with it its measure of pleasure and pain. The pleasure has been in the growing understanding of the Word of God, and the joy of co-operation with others in its extension; the pain has been the adverse and often bitter experiences that all, in measure, are called upon to endure.

But the pleasure has exceeded the pain; whilst both have helped us to recognise the reality of God and the joy of communion that the Truth unfolds. And now, as we commence this new volume, we wonder what it will reveal! Will we complete it? Will the Lord's coming interrupt it? One thing is sure as we look about us: we stand at the very threshold of the greatest events in all history; and as we consider this, we join with John in his prayer: "Even so, Come Lord Jesus!"

W. M. G. G. G.

Musings

'Ye are Bought with a Price'

(1 Cor. 6:20)

Few seem to realise the true and full meaning of this Scripture. One can buy a very elegant piece of furniture, and enjoy and use it; but it is dead, has no conscious response to the requirements of the owner. Even a pet dog, though alive and able to disobey; though recognising, perhaps with affection, its owner, can give little in return for its every want being supplied.

But believers baptised into Christ stand in a far different and superior relationship to God, Who made and owns them; and to the Lord Jesus Christ who "laid down his life for his friends". The context of the passage before us, as well as other places where the same idea is expressed, shows it has relation to the then current practise of buying and using "bondservants" or slaves. Whether alive at the time of purchase, or born whilst the parents were slaves, all the ambition, property, and will of such became subject to that of their masters. The allegiance, service, affection, respect that such may have shown to former owners now belonged entirely to the new purchaser. In the

southern states of USA before emancipation of the negro slaves, the families of the slave automatically became the property of their owners: the slave-owner could use the boys and girls born into slavery as he desired.

This is the meaning of our heading passage: "Ye are not your own". At baptism a believer must leave the service of self, sin, the world around, everything he formerly enjoyed (if necessary), and transfer all to God. This involves far more than "putting your religion on with your Sunday clothes", "breaking bread", "attending meeting", "placing a dollar or so in the collection", "faithfully executing the duties of ecclesial appointments", "entertaining visitors", or "using the car to take others to the meetings". All this is necessary and praiseworthy. But the words of the Master, used in another context, apply: "These ought ye to have done, and not leave the other undone".

In Christ, "the slave of the Lord" (Rom. 1:1) has no longer the right to consider his time, energy, money, property, and so forth, as being his to enjoy as he would like in comfort and pleasure. In fact, in our relation to God, we never did have that right. Even before baptism, God, by creation owned us, providing us with life, food, clothing, shelter, means and so forth (Matt. 5:45); though we may have been ignorant of the facts. But now, of our enlightened "free will", we have become "bond-servants to Christ". Our time is not our own to do as we please.

The question is asked: "What hast thou that thou didst not receive?" The answer is: "We brought nothing into the world and it is certain we can take nothing out". All our time, ability, means come from God. Therefore our minds should question every act or desire. *Should I spend God's time watching T.V., listening to a radio, basking on a beach, enjoying many apparent "innocent" pleasures? Should not our relaxation be governed by God's word? A "vacation" to the Lord Jesus meant "all night in prayer to God". Our relaxation should be in accordance with His will. What would happen if the sun decided on a three weeks' vacation and went someplace else?*

Should I spend God's money on that unneeded addition: a summer cottage, a boat, a finer home, more glamorous furniture? Should I give the wonderful abilities of mind and body that belong to God on merely getting a living better than needed, or in the pursuit of a hobby that gives personal satisfaction only, instead of increasing in the knowledge and fear of the Lord. Do I really thank God from the heart for His use of such expositions as those of our pioneers? Cannot I find further uses in God's service to utilise the talents that belong to Him and which He has lent to me as a good steward of His manifold grace (1 Pet. 4:10-11)? In short, how dedicated is my service to the Lord who has purchased me for Himself? These are questions we all should be asking.

W.J.L. (Canada)

"For the wages of (slave-owner) Sin is death; but the gift of God is eternal life through (slave-owner) Jesus Christ our Lord" (Rom. 6:23).

Are You A Vessel Of Honour Or Dishonour?

The Potter



& the
CLAY

“In a large house,” declared Paul, “there are vessels of honour and of dishonour.” If we are malleable to the Potter’s moulding fingers, we will find ourselves among the former; but if not . . . Hence, “The word came unto Jeremiah from Yahweh, saying, Arise, and go down to the potter’s house, and there I will cause thee to hear My words . . .” (Jer. 18:1).

The Moulding Hand Of Yahweh

Through His prophet Jeremiah, Yahweh constantly warned Judah that it faced devastating judgment at the hands of the Babylonians. The only way to avert this was by the people humbly responding to the entreaty of God, and turning to Him in the spirit of truth. To illustrate this, the prophet was sent to the house of the potter to consider his work, and the spiritual lessons contained therein.

The work of Yahweh as a Potter goes back to the record of creation: “And Yahweh Elohim *formed* man of the dust of the ground, and man became a living soul” (Gen. 2:7). Three elements are present in this statement: earth or clay; shaped or moulded

by the divine hand; a vessel completed to the satisfaction of the Designer. In the formation of Adam a vessel had been made according to “the image” of the Deity; now it was necessary to fill it with “His likeness”; for to that end had it been first fashioned.

In this, as in many other lessons, the natural is the basis for the spiritual. The significance of such passages as Isa. 29:16; 45:9; 64:8; Jer. 18; Rom. 9:20 etc., can all be traced back to Gen. 2:7.

Jeremiah obeyed the command of Yahweh. He made his way to “the potter’s house” in the valley of Hinnom, and there he found the potter “working at the wheel”.

In a simple yet profound manner, a lesson was to be drawn from the realities of every-day life.

The Potter At Work

Jeremiah observed the potter at his work. He saw that he concentrated his efforts upon the object of his occupation, giving careful and exclusive attention to it. But his efforts were not always successful. In some cases, "the vessel . . . was marred in the hand of the potter . . ."

Nevertheless the potter persevered. Jeremiah watched him closely. He did not cast the lump of clay aside impatiently, but conscientiously and resolutely attempted to remould it into the desired shape.

By this action of the potter, Yahweh would have His people remember how He had persisted with them. This illustrated that their God was "merciful and gracious, long-suffering and abundant in goodness and truth . . ." (Exod. 34:6). Like the potter He was prepared to place His people back on the wheel, making every effort to remove imperfections and remould them.

But for that to succeed, the "clay" had to prove pliable in God's hands.

In its natural state, clay is of little value. Shapeless, lifeless, unattractive, it has "no form nor comeliness". Yet it may, in the hands of a master potter, become "exalted and extolled" (Isa. 53:2; 52:13).

When clay has become shaped by a potter and then heated to the correct temperature, a remarkable change takes place, so that the transformed substance develops a different set of physical properties. Moreover, the change which takes place virtual-

ly guarantees that the article may be preserved endlessly.

When all the stages of manufacture have been completed, well-made and properly fired pottery is, in effect, indestructible. Thus there is presented in this analogy a wonderful type of eternal life: the "earthen vessel" being changed, through the fire of trial, to live forever (2 Cor. 4:7; 1 Pet. 1:7; 4:12).

The clay itself may be formed and reformed, time and again, so long as it retains sufficient moisture. But once the clay has passed through the fire of the kiln its shape and design becomes permanent. Therefore, if the potter critically examines a piece of his work after it has come from the kiln, and finds it sub-standard, he can do nothing further with it, but simply cast it aside.

The potter begins his work by first purifying the clay. He cleanses it from impurities, and then adds the correct amount of water to give it the proper consistency to make it pliant. This latter was generally achieved by treading the clay under foot. The symbology of restraining the flesh to bring it into conformity to the will of God is quite evident.

Every phase of this work depended upon the skill of the potter. Any lack of concentration or misjudgment could mean failure. But where can one find a potter of greater skill than Yahweh, the God of Israel? His mastery is beyond dispute; all He requires to fulfil His purpose is pliant clay.

The people of Judah were called to consider the challenging

words of Yahweh: "Cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel" (v.6).

The nation had to learn that though its capital was Jerusalem, and the place of worship, was the Temple, these were not unassailable sanctuaries, affording them assured protection. It had to be reminded that Yahweh was able to "tear up, knock down, destroy . . ." and that if a nation "does what displeases Me, refusing to listen to My voice, I then change My mind about the good which I had intended to confer on it . . ." (v. 7, 10, 11).

God Will Not Preserve The Ungodly

The Jews reasoned that Yahweh was bound to protect His Temple, else He would be devoid of worshippers. This, however, was an illusion. The Temple was only fit for God's glory to dwell therein if He were honoured and worshipped in the spirit of the truth. Jerusalem was only worthy of preservation if its inhabitants remained faithful to their calling.

Accordingly, the great master Potter made a further earnest appeal to His people: "Return ye now every one from his evil way, and make your ways and your doings good". Opportunity was still there. The Potter still sat at his wheel. He was prepared, again, to make up the clay and remould it.

But the entreaty fell upon deaf ears. "They, however, will say, 'What is the use of talking? We prefer to do as we please; we

mean to behave, each one as his wicked heart dictates' ".

They would not surrender themselves to the guiding hand of the Potter.

A lesson was drawn from the snow of Lebanon (v. 14). It is always to be found upon the summit of the mountain, so that the waters which flow therefrom never dry up. But the people of Judah were not prepared to acknowledge that Yahweh was always present, like the snows of Hermon; nor did they consider that the truth of His word continues to flow, like the waters which cascade down the sides of that majestic mount. Had they paused to consider, they would have been compelled to admit that God is ever-present, and that He is immutable in His ways. Therefore, as His children, they should have striven to imitate His characteristics.

But they would not consider. "My people hath forgotten Me", Yahweh sadly announced (v.15). As a people, they had abandoned the lofty heights of divine wisdom for the "vanity" of the things of the flesh (v.15). Therefore, "I will scatter them . . . in the day of their calamity," He declared (v. 17).

The people rejected such an indictment (v. 18). They plotted the destruction of Jeremiah, piously stating that the truth would prosper with the disappearance of such a troublemaker as the prophet. They not only rejected his words, but did so with an air of religious zeal. "We still have the truth!" they indignantly claimed. They did so, however, as a people hardened

in sin, who rejected the moulding hand of Yahweh the Potter.

The reaction of the prophet was acute. Earlier in his ministry he had pleaded with Yahweh that He should not bring severe judgment upon the nation. But now, out of a need to uphold God's righteousness, the prophet implored Him to reject the people. He viewed the issues with greater clarity, from Yahweh's point of view. "Deal thus with them in the time of Thine anger", he declared (vv. 19-23).

Human Will And Responsibility

It has been suggested that if we are merely clay in the hands of the Potter, human effort is of little moment: He will do with us whatever He wishes. But such an argument evades the issue. The question is, Are we malleable clay in the hands of the Potter? It is not a question of what Yahweh will do: He has declared what He wishes to do to the clay He desires to work upon. The point at issue is whether we will submit to His guiding hand?

On the other hand, it has been propounded, that individuals, once they have accepted the Truth, have no control whatever over their destiny: they can only become what God makes them; some for glory and others for shame. This is a perversion of the Truth. Yahweh desires only that we might become reflections of Himself, that He might bring us to His kingdom. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ . . ." (I Thess. 5:9). Moses endeavoured to impress the same lesson upon Israel: "I

have set before you life and death, blessing and cursing; therefore *choose life*, that both thou and thy seed might live . . ." (Deut. 30:19).

This is the great truth demonstrated in the analogy of the potter and the clay. It is for people to acknowledge Yahweh's right to do as He will with the work of His own hands, that He might be glorified in His creation. So that if those who have been brought to a knowledge of the Truth are not being moulded to conform to the divine character, it is because of their own perversity, and not to any lack nor neglect on Yahweh's part.

What happened in the days of Jeremiah? People drew away from Yahweh, and from His word. Through dereliction, they became careless of their responsibilities to God. They commenced their downhill slide towards national oblivion by compromising the elements of the Truth which they should have honoured. They became hardened in their attitude towards it, and, in consequence "past feeling" (Eph. 4:19). No longer did they patiently submit to the guiding hand of the master Potter.

Not so Jeremiah. He stood for the truth in its purity. He proclaimed it; defended it; refused to compromise it; courageously opposed those who would have led the nation to ruin by discarding its vital principles.

Yet he was rejected by his brethren.

Why?

Because they preferred their own comfortable philosophy of religion, refusing to yield com-

pliantly to the guiding hand of the master Potter.

They were destroyed through error. And indifference. And pride. This led them to resist the divine correction, and to the destruction of the nation.

Yet Yahweh never desired it so.

So Paul concludes:

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them

that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work” (2 Tim. 2:19-21).

— J. Ullman (W.A.)

Times And Seasons (1)



When Will Christ Come?

Paul declared: “Through faith we perceive that the ages have been thoroughly adjusted by God’s command . . .” (Heb. 11:3 — Diaglott). Scripture also states that there is a “set time to favour Zion” (Psa. 102:13), “a set time when He will judge with equity” (Psa. 75:2 — RSV), and an appointed “Day of Yahweh” (2 Pet. 3:10). That we are nearing that time, the signs declare. What else can we learn from the time periods of Bible prophecy?

A Principle Of Interpretation

In view of the teaching of Daniel 12:4 that at the time of the end knowledge would be increased and would be better understood, it seems appropriate that on-going reappraisals of the prophetic time periods of Scripture be undertaken. As years pass by without the second advent of our dear Lord, we readjust our

earnest anticipation and hope and pray that the current year may bring with it the gathering of the bride to the groom. If the years that pass do not witness the dawn of millennial day, they can at least be utilised as valuable keys of interpretation to the further understanding of the prophetic time periods. History, after all, is the infallible interpre-

ter of prophecy, and who would deny that recent history has proved of the greatest significance in the affairs of the Jewish nation? Is it not very reasonable then, that a close analysis be made of these recent outstanding events with a view to their reconciliation with Daniel's prophecies? In so doing, it may be that a pattern will emerge, and our hopes for the early return of the Master will be given a substantial boost. It would seem that the prophetic expositions of our pioneer brethren are in great measure ratified by such a consideration: if not in respect to their expectations of the precise time of the Return, certainly in their application of the prophecies and their nomination of significant dates. Because their expositions were made as far back as the mid 19th century, they were clearly disadvantaged by over a century of history yet to elapse before the advent, a century that has proved the most meaningful in nearly two millennia. If however we build on the sound foundation they provided, the last few years can provide the most exciting proof of God's involvement with His people, and furnish clear evidence of the imminent establishment of the Kingdom.

The principle upon which this exposition rests is that a day in the prophetic time periods should be understood as being representative of a year. We believe this to be a safe course to adopt, and even if scripture were to be our only guide there is ample evidence of the reasonableness of this interpretation.

The dubious reader is referred to Num. 14:34; Ezek. 4:5,6; Luke 13:32,33; and Jonah 3:3,4 as a sign of the Lord's three year ministry and the judgment that followed after 40 years. The greatest proof of the propriety of the principle lies however in the precision with which terminal dates accord to their respective prophetic periods. Let independent judgment be passed after a consideration of the ensuing material.

We must briefly consider some idiosyncrasies of our dating system before continuing, as some of the time periods are of greater duration than our "Christian" calendar and therefore require that some of our arithmetical calculations take account of the transition from the years BC to years AD. In all these cases it will be necessary that one year be added to the apparent terminal date. While, for example, the addition of 6 years to an event in 3 B.C. would suggest termination in 3 A.D., it will on reflection be calculated to be in the 4th year A.D. A similar adjustment must be made for every calculation involving transition from one era to the other. Whether or not Christ was actually born in A.D. 1 (and it seems most likely that he was not) is without import in this study. All that need concern us is that the year of Rome 754 was thought by a Roman abbot of the 6th century to answer to the year of Jesus' birth and was fixed by him as the year after which Christian dates should be reckoned. This year therefore equates to A.D. 1, from which this present dispensation is dated.

Time Periods Of Daniel's Prophecy

There are six time periods specified in Daniel's prophecy. The seventy weeks prophecy has application to the first advent and sacrifice of our Lord, and is beyond the scope of this investigation. A period of 1260 years is twice portrayed (7:25; 12:7). It is also featured five times in *The Apocalypse*, making seven Scriptural occurrences in all. Such a period is exactly half the duration of the 2520 years (4:16) which in turn is made up of seven "times" i.e. seven periods of 360 years. An association with the covenant number, the seven days of creation and seven thousand years of mortal man's habitation of the earth is obvious, and the significance of the number seven as being indicative of spiritual perfection might lead us to expect cleansing or purifying events to occur at the termination of these periods. A further parallel can be drawn between the seven times (2520 years) of Daniel, and the Divine decree of punishment pronounced upon Israel involving "seven times more" (Lev. 26:18). Jesus' words of prophecy concerning the treading down of Jerusalem until "the times" of the Gentiles are fulfilled would appear to have their basis in the time periods of Daniel. Perhaps it should be to Jerusalem then, that we look in anticipation of events that could be said to have cleansed the city in some way at the times of prophecy termination. The other periods to which our attention must turn are 2300 years (Dan. 8:14), 1290 years (12:11) and

1335 years (12:12). In analysing the application of these periods we will take particular note of the contexts in which they appear.

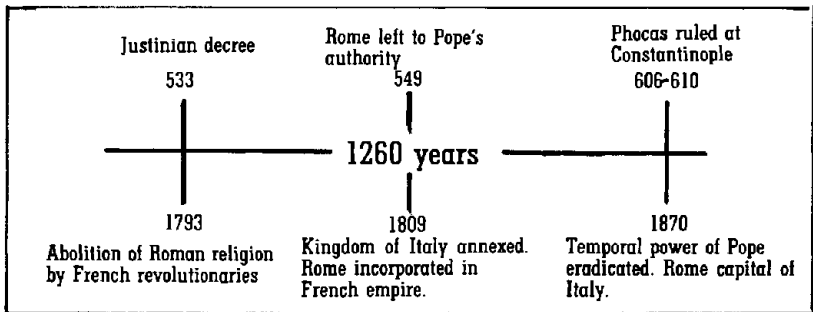
The seventh chapter of Daniel has as its theme the vision of four beasts. Particular reference is made to the little horn that arose out of the fourth beast and the blasphemies and persecutions that distinguish it. We have long identified the little horn power as the Holy Roman Church. No greater proof of this interpretation could be given than the exactness with which it has conformed to prophetic requirements. Dan. 7:25 states that "he (the Roman Church) 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 (the saints) shall be given into his hand until a time and times and the dividing of time." In other words, there is here a clear indication that the false prophet would exercise power to subjugate the faithful disciples for a period of three and a half times, or 1260 years. Readers of Bro. Thomas' expositions will be familiar with the remarkable fact that the most outstanding events in the acquisition of secular power by the ecclesiastical Roman system are separated by exactly 1260 years from the various dates that witnessed its progressive decay. Whereas in 533 A.D. there was made the infamous decree by the Emperor Justinian affirming the Roman Bishop's universal supremacy in spiritual affairs, 1793 heralded a new constitution and

LOGOS

the abolition of the Roman religion by the French revolutionaries. Whereas in 549 A.D. Justinian left Rome to the Pope's authority, in 1809 the Emperor Napoleon annexed the ecclesiastical state of the Kingdom of Italy, suppressed the temporal sovereignty of the Pope and incorporated Rome with the French Empire. Until the beginning of the 7th century the Bishop of Rome laid claim only to ecclesiastical sway, but during the rulership of the Emperor Phocas at Constantinople from 606 to 610 A.D. an imperial edict was issued elevating the highest office of the church to Universal Bishop, or Pope — the supreme pontiff of the state religion. By 1870 the last vestige of Rome's temporal power had been eradicated. The Franco-Prussian War of 1870-71 resulted in the defeat of France, the evacuation of

Rome by the French troops, and the consolidation of Rome by King Victor Emmanuel II as the national capital of a United Italy. So antagonised by the occupation of Rome was the incumbent Pope Pius IX that he refused all the King's overtures toward reconciliation, and no meeting ever took place between the two sovereigns. Wonderful indeed is the capacity of the Most High to order all things in final favour of the saints, and, in this respect, to "take away the false prophet's dominion" after exactly 1260 years.

The Romanists in the meantime, have "neither repented of their works, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:21) and the church awaits her destruction at the brightness of the Lord's coming (2 Thess. 2:8).



(To be continued).

B. Day (Vict).

The prophetic word is a light that shineth in a dark place. The heart of man is this dark place. The Word signifies not only dark, but "squalid and filthy." This is a man's mental and moral condition, squalid, filthy and dark, by nature — a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure Word, termed by Paul "the light of the glorious gospel of Christ" shine into him.

NATURE'S LESSON

"Whilst I accept Paul's teaching that sisters should have a head covering at the Ecclesial meetings for worship, I cannot understand Paul's comment: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" How does nature teach that lesson?"

Many customs spring up that are no deeper than passing fashion. Some may be in good taste; others in bad taste. Christ's followers should discriminate accordingly, and tend only towards the former. A fashion that is in bad taste, should be avoided.

The wearing of inordinately long hair by brethren is in bad taste. Paul shows that when it is allowed to grow long, so as to imitate that of a woman, the fad goes beyond that which is permissible. It ignores the requirements of God as expressed by the Apostle; it denies the fact of creation as shown in nature.

The Apostle describes the fad as "a shame" that even nature teaches. How does it do that? It is a fact of nature that a woman's hair grows much longer than a man's even if he never cuts it. Thus nature has bestowed upon women longer hair. For what purpose? Paul states that in order to indicate that their heads should be covered! "Her hair is given her for a covering," he declares. The word here is *peribolaton* and denotes something thrown around one, such as a mantle or a veil. So nature has given woman a covering, and Paul claims that this is to teach sisters that when they come before God in communal worship they should "be covered" (v.6). Here the word is *katakalypto*, and signifies to cover completely. Her natural God-given covering, therefore, is to remind her to "cover" her head when at worship.

Thus nature endorses Scripture. Paul declares that a woman's hair "is her glory". Part of her glory is that her head is covered as a token of submission. The gentle submission of a wife unto her husband "as unto the Lord" (Eph. 5:26), is an acknowledgment of the status of the Father and the Son, and adds to her spiritual glory.

When Paul state: "Doth not nature teach us?" he shows that the command is greater than mere taste: more than a prohibition against following transient fashion, or a fad. He teaches that to refuse to conform to his command, comprises a refusal to acknowledge God's authority as expressed in the Word, and endorsed by nature. After all, when Paul states that the wearing of long hair is "a shame" his statement should be heeded; it comprises a divine law. Further, inasmuch as God has made women to naturally grow long hair, so long hair becomes her.

The reason for this is set forth in 1 Corinthians 11; and, significantly, in context with Paul's exposition of the tokens of communion at the Table. The Apostle reasons that it does not become a man to cultivate long, flowing locks (this is what is meant by "long hair"), for in doing so, he is only trying to imitate women who are set in subjection to man, and therefore the fad lacks propriety. A man that seeks out to imitate women in the length of his hair is defying nature. He cannot properly compete for his hair will not grow as long as a woman's, and therefore he should have it cut (1 Cor. 11:6-7). In seeking to imitate women, he is setting aside the God-designed positions of the sexes, and this is a shame to him. What is beautiful in a woman, becomes unpleasantly effeminate in a man. Long hair on a man does not add to his attractiveness, to his masculinity, but the reverse. The basic design of such a fashion, as well as the wearing of masculine clothes by women, is an attempt to break down the essential differences between the sexes, and nature itself teaches that this is wrong and is a shame to those of either sex who seeks to do so.

Logos Committee



COMMUNICATION COLUMNS

In which the Editor holds converse
with readers near and far . . .

At The Sisters' Class

"As the environment in which we live becomes increasingly evil, with immorality and violence becoming a way of life, and even the Ecclesias being troubled by doctrinal issues, declining standards, and so forth, we are comforted by the realisation that soon Christ must be in the earth.

"We have been encouraged in this at our Sisters' Class. The 'Sisters' Pages' in *Logos* have helped in that regard. We would appreciate their continuance if possible. Meanwhile, we have searched through back issues for suitable articles for our class, and have chosen four by Bro. Tony Newton on the theme of *The Family*.

"Perhaps you could help clarify 1 Sam. 25:31 for me. Abigail is represented as saying: 'When Yahweh shall have dealt well with my lord, then remember thine handmaid.' What was Abigail asking for? Certainly not for financial reward, as she had a wealthy husband, and knew from bitter experience that money does not bring happiness.

"I have meditated over the verse, trying to place myself in the circumstances, and have developed and rejected several ideas. One such, is in considering the incident as a type of Christ

and the Bride. When we go against the wishes of family, and make a stand for Truth, acknowledging Christ as our Saviour and submitting to baptism, we are, in a sense, asking that he will deal kindly with us, and be merciful to us in our weakness (v. 28). Then, when he comes as king to reign as Yahweh has promised (v. 30), he might remember us, and send for us as a loved and cherished Bride for himself (vv. 39-40). Following this idea through, see how readily and speedily Abigail left all behind her of her 'old' life and 'hasted' to go to her bridegroom (v. 42). May we also, on the day we are called, run with joyful steps to our Lord, and not be concerned for the material things of life. When Abigail went so gladly, it was not to be married to a king, and be elevated to a position of honour. That came eventually, but at the time David sent for her he was still a hunted fugitive; so that Abigail showed courage, faith and love. Truly, she was a remarkable woman! God willing, I shall look forward to asking her what happened later on in her life with David, and even how she came to be married to Nabal in the first place!" — S.C. (N.Z.).

(Whilst the relations between David and Abigail

can well represent the type of Christ and his Bride, I hardly think that she was seeking marriage in her appeal as recorded in v. 31. All that she was doing there is requesting of David that he recall the incident of how she prevented him shedding innocent blood when he is elevated to kingship in the land. At that stage, she had no idea that Nabal would die, and she would be free to marry, and I am quite sure that her modesty would be too great for her to think of marriage with David even if she were free. All she requested was that the King should sometimes recall with gratitude the service she rendered him in stopping him stooping to acts of vengeance unworthy of him. In her subsequent marriage to this man whom she had learned to respect, esteem and love, she received a greater reward than ever she thought possible. Her experience in that regard illustrated the principle stated by Paul in Eph. 3:20: "Now unto him that is able to do exceeding abundantly above all that we ask or think . . ." Our Lord is able to do that for us, and, accordingly we learn to respect, esteem and love him.

How did such a woman come to marry such a man as Nabal? In those days marriages were often arranged, and so became

marriages of convenience rather than marriages of love. Many learned to love their partners after marriage, as in the case of Isaac and Rebekah, so that "arranged" marriages were not necessarily evil. In fact, in the majority of cases, they were better than the so-called "love" marriages, where two rush into marriage without properly assessing the qualifications of the other. For true love is something that is indefinable, and which develops and deepens after marriage. However, there has been many a sister in Christ who has found herself married to a Nabal because she did not take counsel of her parents or others. And if that sister is strong in spiritual qualities, she will remain with her "fool of a husband" (Nabal means "fool") as long as possible, rather than following the way of the world and "walking out" of the home because of incompatibility. Let such remember that the bride of Christ does not always reveal a compatibility with her husband — but he does not leave her because of that. In fact the relationship of husband towards wife, and of the submissiveness of wife to her husband, reveals in the home, and in a practical way the principle of the Atonement. (See Eph. 5:25,22) . . . Ed.).

Violence

"Have you noticed the illustration on the stamp you used on the letter to me? The woman is pointing the gun at the man! Whatever next!!! I am not critical, only pointing out yet another sign of the times" — S.C. (N.Z.)



(As "in the days of Noah" violence is rapidly becoming a way of life. It is induced by the so-called "performing arts" as depicted on the stamp. Its worst form is in TV which brings violence into the home. Those who have the spiritual wellbeing of their children at heart will think twice before introducing this worldly form of entertainment within the domestic circle. Meanwhile, let us assure you, we had no choice in the use of the stamp. In that regard, as in rising cost of the mails, and the inefficiency of the service rendered us, the Postal authorities in Australia (to use a colloquialism) "point the gun" at us. You ask "Whatever next?" Well, today, unfortunately, in real life, the woman on the stamp would press the trigger! How privileged we are to have the Truth, and to be enabled thereby to look beyond the present state of things to that which shall replace it when "the glory of Yahweh shall cover the earth as the waters do the sea . . ." Ed.).

Request For Publications

"I am writing to request any odd copies of *The Story Of The Bible* that you may be able to supply me; in particular,

vols. 11:2 and 12:6. I possess all the other copies relating to the N.T., and desire these two copies so that I may complete the set, and bind them in a more permanent form.

"If you do not have the copies, perhaps you could advertise for them in *Logos*. I will be much obliged if you could do this for me.

"Whilst writing I wish to express my disappointment in that you have not prepared bound copies of *Expositor*. I have volume 1, but decided not to continue with it, but to await the bound volume. Now I find I cannot obtain these. Is there no possibility of publishing these excellent aids to Bible study?

"Finally, may I record my thanks for your efforts in producing *Logos*. I have been receiving it regularly for the past 14 years, and have found it extremely edifying. Have you thought about a further speaking visit in England?" — D. W. (U. K.).

(We have no copies of *Story of the Bible*, but if some reader has the copies you desire, they may mail them to you (Address — D. Willey, 2 Gymore Close, Selly Oak, Birmingham 29, England). As to your other questions: We hope to reproduce *Genesis* in book form; and to republish the *Story* similarly. Both projects are on our planning table. As to a further visit to England, we hope to visit that country next year, God willing . . . Ed.).

Divorce And Re-marriage?

"Could you please

answer a question: Can a divorced and remarried person be baptised and accepted in fellowship if such were done before learning the truth?" — M.B. (USA).

(We believe that Paul has answered this difficult question. Without subscribing to the idea that divorce and remarriage is an acceptable procedure for those who are "in Christ", he does state in a context relating to marriage: "Let every man abide in the same calling wherein he was called" (1 Cor. 7:20). This would mean that divorced, remarried persons having come to an understanding of the Truth, and embracing it, could be received in fellowship. What was done, was done in ignorance, and therefore to be treated in different fashion to a deliberate repudiation of Scriptural teaching (see 1 Tim. 1:13). To demand more than this does not, in our opinion, conform to Paul's statement to the Corinthians . . . Ed.)

The Bible For Russia?

"Time goes swiftly by! We have now returned to Vermont USA. Living on the Virgin Islands was an unforgettable experience. We preached the word, and it was well received, although no one took on the name of Christ. However, the truth's literature was given out, and we pray God will grant an increase.

"We love to receive Logos and enclose our check for it.

"Australia sounds an interesting place. How many Ecclesias are there on the island?

"Do you think you would like to participate

in mailing small portions of Scripture in Russian to the USSR? I have enclosed a section of Matthew. If you care to do this, taking care to carefully seal the envelope, I will send a package of 24 letters and names. People in Russia thirst for God's word. Some envelopes require two air-mail stamps, so please weigh it carefully. May God bless your labours." — D.H. (?)

(We would be happy to co-operate with the venture outlined in your letter, but you omitted to send your new address! Consequently we do not know how to contact you! If you should see this comment, please write to us immediately. Meanwhile, we are trying to locate your address. The Russian project sounds interesting . . . Ed.)

Pressure Of Daily Living

"Please enter our subscription for Logos and Expositor, and accept the balance as a donation to the work.

"So much is happening so fast that it is almost hard 'to see the forest for the trees'. The birth pangs are coming closer, and this sea of humanity needs the calming presence of the Prince of Peace, and the birth of his righteous government. How important for us to be vigilant; how blessed we are to witness such exciting signs.

"Thanks to all involved in Logos Publications for much time and effort put forth in so many ways. Sharing the Hope of Israel — J.J. (USA).

(Your analogy of birth-pangs and the birth of a

new world order is very relevant. It is used by Paul in illustrating the signs of the times (see 1 Thess. 5:1-2). It is significant that there are three developments in the pangs of birth, and they answer to the three developments of human international relationships. World War 1 saw the emergence of Communist Russia, and the Balfour Declaration inviting Jews home; World War 2 was followed by Russia as a world threat and the emergence of the State of Israel; World War 3 will witness Armageddon and the birth of a new era under Christ. In that regard, and in view of current pressures, there is great encouragement in the Lord's comment: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:21). Let us keep our spiritual vision on the manifestation of that Man, and we can have joy in spite of the pressures of life . . . Ed.)

Christadelphians In Israel

Our attention has been drawn to *The Jerusalem Post* and to an article entitled *Christian Zionism*. It contains the following comment.

"Protestantism encompasses a wide variety of fellow-travellers, some of whom do not even recognize each other as such.

Addressing a group of visiting Christadelphians recently, I made the usual comment about Jerusalem being sacred to the three great monotheistic religions. At question time, a leader of the group asked: "What are the three great monotheistic religions? I know about Judaism and Islam — but what is the third?" It appeared that I had put my foot in my mouth: the Christadelphians hold that the main Christian churches have forfeited their claim to monotheism through their Trinitarian doctrine.

"The Christadelphians are one of 80 significant Protestant churches in the U.S., which in turn have hundreds of offshoots. It requires widespread knowledge and expertise to sort them out and keep up with them."

The article then discusses various groups including SDA, JW, Pentacostalists and Dispensationalists. It points out that SDA's are not monotheistic — they teach the doctrine of the Trinity. The JW's are not truly sympathetic — they teach that Lucifer is in full command of the Jewish people. The Dispensationalists believe that all Jews will perish under anti-Christ, except for 144,000 who will survive. Others hold "that whilst Jewish suffering is a penalty for the rejection of Jesus, the Land of Israel is still promised to the Jews. God will save His people and, with the Second Coming, the Jews will recognise Jesus as Messiah." The State of Israel is not in itself the ultimate of Bible prophecy, but sets the

stage for it."

From this it would appear that the presence of Christadelphians in the Land, and their discussions with the Jews do not go unnoticed or unheeded. It is our normal custom to arrange for discussion nights in Israel when on tour in the Land, and also to present our views to those in responsible positions with whom we normally meet. . . Ed).

Results Received

"Many thanks for your booklets, *Herald Of The Coming Age*, which I thoroughly study. May I apply for *A Declaration Of The Truth Revealed In The Bible?* Also your *Key To Understanding The Bible?*

"May I ask, what Bible of the many do you advise.

"Also is there a Christadelphian treatise which sets out the Truth in full?

"I have examined the submissions of the *World Counsel of God* (Armstrong), and also the *Jehovah's Witnesses*. I am of the opinion that both present much which is good, but it would seem error is present, together with assumptions and suggestions which do not tie up with true Biblical teaching. On the opening pages of your *Herald* entitled *Introducing The Christadelphians*, I notice your comments regarding Billy Graham and Hubert Armstrong and the Watchtower Sect. I am in agreement. Have you any representative in Coober Pedy? I pass on your booklets after perusing them to one or two people much interested in

Christianity. I assure you that these are worthy people" — L.J. (Coober Pedy, S.A.)

(We receive a number of letters such as the above, which indicates that the circulation of literature advertising the truth is not without effect, even in these Noahic times. This may be of encouragement to those who expend themselves and their money in the distribution of literature. For those of other lands, Coober Pedy is a very isolated town in the far north of South Australia with little contact with other places. The requests of the letter will be attended to by correspondence, and if successful, personal contact will be made with the correspondant. . . Ed).

Invitation From Kenya

"I am very pleased to let you know that we are receiving safely the parcels of booklets and *Logos* from you, and that we deeply appreciate what you are doing for us. I would also like you to pay us a visit in Kenya if possible during 1978." — P.W. (Kenya).

(The parcels of literature forwarded to Kenya come as a gift from readers of Logos who contribute moneys to that end beyond the amount of subscription. I deeply appreciate your kind invitation to visit Kenya, but such is impossible this year. I have already had one overseas trip, and are due for another before the year is out. Nevertheless, I will keep your invitation in mind, and if possible, will try and visit you some time in the future, God willing. . . Ed.).



Guided by the Master's Hand

Two factors that are against us in our search for the import and beauty of the Divine Writings are these:

1. We must read a translation.
2. We do not know the circumstances or the practises of the times in which the Writings were made.

Teaching By Illustrations

It is a real joy when we are able to search out something of the depth and beauty of a matter which has escaped us in many years of daily reading of the Word.

Like Jesus before them, the apostolic writers were influenced by, and used as illustrations, the events and circumstances of their lives. For example:

1. Jesus and his parables:

(a) The Rich man and Lazarus — a Jewish fable used to confound them (Luke 16:19-31).

(b) The Sower and the Seed — in all probability as he sat and watched a farmer spreading his seed (Matt. 13:1-23).

2. Paul:

a. The Grecian Games — training, striving, running, boxing, the corruptible crown (1 Cor. 9:24-27).

b. The soldiers who surround him, and to whom he was chained — the words of command passed down the line (the *paraggelia* 1 Cor. 1:18; 2 Tim. 3:3-4) the soldier's armour (Eph. 6:10-17).

c. The influence of Luke: the medical terms found in his later writings i.e. "sound" "wholesome" (i.e. *healthy*); 'doting' (i.e. *sick diseased*) (1 Tim. 1:13; 6:3-4).

The word that caused these thoughts to arise will be disclosed later; but first, reference must be made to the matters that arose from it.

The Paidogogos

The import of the word translated "schoolmaster" in Gal. 3:24-25 is fairly well known, but still probably not fully understood by most; so that the full impact is missed. And many would not know that the same word is translated "instructors" in 1 Cor. 4:15. (these being the only 3 usages of it).

In the Greek household (later copied by the Romans), the *paidogogos* (*pais*, child; *ogogos* leader) was a slave into whose care the upbringing of a boy was entrusted from the age of 7 to

17 (14 with the Romans). Despite his lowly station, he had complete authority as regards the lad. He was charged with the responsibility of having him trained in every aspect of life: academic, physical, moral, spiritual. He escorted him to and from his school and training grounds, and supervised his education.

The idea had merit, but it often fell down because of human failings. Generally, the slaves chosen were old or infirm, and not capable therefore, of productive labour in other fields. The best of them were conscientious, imperious, and severe (as was the Law of Moses); the majority failed in their duties through neglect, or trained the lads in unsavoury habits. Again, the boy himself often was intractable (as Israel was), or resentful of a slave having control of his every action.

When the boy became of age, he became his own master, subject henceforth only to the influences of his natural father. To signify this, the Roman lad put on the *toga virilus*, the outer garment that signified his manhood, and his acceptance of its responsibilities.

The analogy could not be more apt. Paul says of the Law, it "was our schoolmaster (*paidogogos*) to bring us unto Christ, — but after that faith is come we are no longer under a schoolmaster (*paidogogos*)." The Law was a fine *paidogogos*: faithful, and just, and good, but its charges were disobedient. Nevertheless those who were obedient and faithful had grown to an honour-

able maturity, and had been enabled to "put on" the "toga" of faith; to "put on" (Diag. *be clothed with*) Christ (Gal. 3:25-27), and to accept the privileges and responsibilities of sonship in the house of God, their Father.

These features emerge:

1. It is a poor translation that makes the *paidogogos* the schoolmaster. Rather, he was the child leader who conveyed the child to the schoolmaster. And this, undoubtedly, is what Paul had in mind.
2. The reference in Gal. 3:24-25 has no direct bearing today. It related only to those who were Jews, and had been brought up under the provisions of the Law of Moses.

What is the message for us? Paul gives us the lead in the only other usage of the word (1 Cor. 4:15-16). Here he moves on into post-baptism ecclesial life: "For though you have ten thousand instructors (*paidogogoi*) in Christ, yet you have not many fathers: for in Christ Jesus I have begotten you through the Gospel. Wherefore, I beseech you, be ye followers of me." The allusion is plain enough: as the Law was a *paidogogos*, so now were the leaders of the ecclesia, who were charged with the responsibility of supervising the education and spiritual growth of the 'children'. But pre-eminently Paul was their spiritual father, and it was his example they were wise to follow.

We look now at other Greek words related to the same matter. Our youth has been escorted to school by his *paidogogos*. Here he has been handed over to his teacher (*didaskatos*) for his academic training, principally to write and to read. The methods used are

instructive. Basically, the teacher taught by illustrations and by examples; by the use of patterns, models, impressions on wax tablets, writings and drawings to be copied. The two words Paul used are:

1. *typos*; meaning "a type; a model; an impression made upon a soft material by striking it with a harder one."
2. *deigma*, meaning "a specimen; a sample."

Both words are used with the prefix *hupo* meaning "under" or "before" — thus making them to indicate

1. *hupotyposis* — a type, a sketch, set forth plainly under (before) the eyes, for copying.
2. *hupodugma* — a sample, an exhibit set forth under (before) the eyes, for copying or for warning.

Tupos occurs sixteen times; *hupotyposis* twice:

Tupos:

Titus 2:7 shew thyself a pattern.

Heb. 8:5 the pattern shewed thee in the mount.

Rom. 6:17 that form of doctrine delivered you.

1 Cor. 10:6 these things are our example.

1 Tim. 4:12 be thou an example.

Acts 7:43 (Israel's) figures made to worship them.

Rom. 5:14 Adam — the figure of him that was to come.

1 Cor. 10:11 these things — for ensamples.

Phil. 3:17 ye have us for an example,

1 Thess. 1:7 ye were ensamples to them.

2 Thess. 3:9 make ourselves an example.

1 Pet. 5:3 being ensamples to the flock.

John 20:25 (twice) the print of the nails.

Acts 23:25 (Lysias) wrote — after this manner.

Acts 7:44 (Moses) — the tabernacle according to the fashion he had seen.

Hupotyposis

1 Tim. 1:16 (Paul) a pattern for them who believe

2 Tim. 1:13 that form of sound words.

Deigma occurs once only; *hupodeigma* six times.

Deigma

Jude 7 (Sodom) an example, suffering vengeance

Hupodeigma

John 13:15 (Jesus) I have given you an example.

Heb. 4:11 lest we fall after the same example of unbelief.

Heb. 8:5 (priests) serve after the example and shadow of heavenly things.

Heb. 9:23 the patterns of things in the heavens.

James 5:10 (prophets) an example of suffering.

2 Pet. 2:6 (Sodom) an ensample of those who follow.

Predominantly, *typos* is used of things worthy to be copied; while *deigma* seems to have been used with a broader connotation, covering, as the definition of the word stated, "an exhibit for imitation or warning." But *deigma* is the word used by Jesus in one of the two references to him directly as our example; when, on the occasion of the washing of the disciples' feet he said to them: "I have given you an example that you should do as I have done to you" (John 13:15).

If he had used the word *typos* we would expect to have disciples washing each other's feet. But he used *deigma*, and the lesson becomes clear. Jesus was not calling for a literal following of a pattern, as Moses and the tabernacle. He was giving an illustration, a sample of what he requires of his disciples in the matters of humility and service.

Nowhere in Scripture is Jesus referred to as our *typos*! Remarkable, is it not? We can emulate others; we can show ourselves as worthy of emulation by others; we can be warned by the failures of others: but the

standard set by Jesus is so far above us as to be beyond our reach.

Yet notwithstanding this, as we learn from our last Greek word, we are enjoined to try; not by our own efforts only, but with the help he is able and willing to give.

We turn to this word via Hebrews 8:5, and the Hebrew word to which it leads us. Hebrews 8:5 quotes Exod. 25:40: "See saith he, that thou make all things according to the pattern showed to thee in the mount." The word "pattern" here is *typos*. In Exodus it is *tabnith*, the Hebrew equivalent of *typos*. *Tabnith* is found 20 times in the Old Testament, and it is defined as "building," "form," "pattern."

The references are:

- pattern* — Exod. 25:9 (twice), 40; 1 Chron. 28:11,12,18,19; Josh. 22:28; 2 Kings 16:10.
likeness — Deut. 4:16,17 (twice), 18 (twice)
similitude — Psa. 106:20; 144:12.
form — Ezek. 8:3,10; 10:8.
figure — Isa. 44:13.

In this study we are concerned only with "pattern" in Exodus and 1 Chronicles:

Exod. 35:9 Yahweh to Moses: "Let them make Me a sanctuary . . . according to all that I show thee, after the pattern of the tabernacle, the pattern of all the instruments."

Exod. 25:40. Yahweh to Moses: "Look that thou make them after their pattern, which was showed thee in the mount."

Now Moses of necessity had to draw plans for others to follow in fulfilling these injunctions. How did he do it? No man could possibly have done it unaided, taking into account the intricacy of the measurements and design.

The answer assuredly is in 1 Chronicles 28:12,19:

verse 12 — David gave to Solomon "the pattern of all that he had by the Spirit" (mg. 'the pattern of all that was with him by the Spirit.')

verse 19 — "All this," said David, "Yahweh made me understand in writing by His hand upon me, even all the works of this pattern."

Yahweh's hand upon David's hand (and upon Moses' hand before him) guiding it in the way it should go! This leads us to the word we have been alluding to *hupogrammos* found only in 1 Pet. 2:21. It means "an under-writing; a copy for imitation."

"For even hereunto were ye called, because Christ also suffered for us, leaving us an example (hupogrammos), that ye shall follow in his steps."

When I went to school, we had the use of copybooks to teach us the formation of letters. A line of words, beautifully written, and underneath it two lines, between which we copied as best we could, what had been written above.

It was a system that went back to Greek civilisation before the time of Christ! As W. Barclay says, the *hupogrammos* was a teaching medium in Greek primary education. When the Greek boy was handed over by his *paidogogos* to his *didaskalos*, he was made to use an exercise "copy" book of a soft wax in a shallow tray (the common writing paper was papyrus, but it was much too expensive for children to practise on). The 'pen' was a stylus, usually of wood, pointed at one end for writing, flat at the other end to smooth the surface of the wax.

Training was progressive:

1. The teacher wrote a sample line in the wax, then placed his own hand on his student's hand, and guided the stylus along the grooves of the writing.

2. After some practice, the child would be able to do it himself, still following the teacher's grooves.

3. The teacher next drew two lines below his own writing, and the student copied the teacher's writing between those lines, hopefully with increasing skill.

So says Barclay, "The Lord Jesus does more than give us an example. As the master's hand guided the scholar's first fumbling efforts, so he guides us; as the groove kept the scholar's pen within the boundary, so his grace directs us. He left us not only a dauntingly perfect *hupogrammos*; he constantly helps us to follow up."

When we look upon the emblems that memorialise this man, and think of the perfection of his character and the magnitude of his sacrifice for us, it becomes abundantly clear why Jesus Christ is not referred to as our *tuos*. He is so far above our capabilities that he cannot in this sense be an example for us to follow by our own efforts. Paul, Yes; but Jesus, No.

Yet we need not be discouraged. He is our *didaskalos*; he is also our *hupogrammos*. It is for us to allow his hand to guide ours along the "groove" he has drawn for us, to keep within the lines he has established, to improve day by day the standard of the copy we struggle so hard to make.

E. Wilson (Brighton)

*Elpis Israel
In The Light
Of Today*

*Though the election
of a new pope
no longer dominates
the headlines of
the world's Press,
we believe that the*

APPOINTMENT



of a POPE

circumstances leading up to his appointment are extremely significant in the light of Bible prophecy, and that they warrant consideration by those interested in the signs of the times. It is proposed, therefore, in this and future articles, to give some attention to this theme.

Death Of A Pope

In *Elpis Israel*, Brother Thomas makes this observation:

"Though the Lord hath a long time

held His peace, He hath not been un-mindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions, from the over-

turning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the 'sure word of prophecy'. *Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of God.* . . . It is God to Whom all things are subjected: 'for He ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men' (Dan. 4:17). This is the reason why men and women with so little wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without 'setting on fire the course of nature'. When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world." (pp. 322-323).

In view of this statement, the death of Pope Paul, and the elevation of the Cardinal of Venice to the title of Pope John Paul, is of significance in the development of the time of the end.

It is obvious from prophecy, that the papacy is to play a decisive role in the final development of things; and it is equally obvious, from current events, that its movements are in conformity to that which might be expected from the prognostications of the Word.

It is claimed that the new pope has assumed the title that he has, because he intends to follow the lines laid down by his predecessors. If that is so, it is important that we know something of the policies of the previous popes, if we would comprehend the signs of the times in relation

thereto.

That of pope John was liberal in the extreme. He flirted with Communism, and drew the church much closer to the Soviet. In doctrine, and church organisation, he broke with tradition when his policy required it, not only introducing many "reforms" during the period of his prelature, but also proposing to introduce others. He gave greater support to Jewry than any of his predecessors.

Paul had a more conservative approach. Nevertheless, his reign resulted in significant, and sometimes ominous, developments and crises within the papal church. World trends were also strong and difficult during the period of his rule, so that the church had to try and rapidly adjust itself to these as it was able.

Paul's death has left a heritage of problems for the present pope to solve. Mainly these are of four categories: economical, political, doctrinal, moral.

Economical Problems

The papal church has fabulous resources of wealth: the accumulation of two thousand years of money-making in the religious sphere.

If the value of church property (realty and otherwise) were to be assessed it would run into many billions of dollars. But in addition to its real estate of church buildings and so forth, it has resources of liquid assets amounting to some \$3 billion.

In the control of this money, as in other matters, the pope exercises dictatorial power. Whilst he may have recourse to advisers,

and certainly discusses the problems of the church, or proposed papal policies, with those appointed to assist him, the final decision becomes his alone.

In 1929 the church made a great advance. Dictator Mussolini of Italy, signed a concordat with the pope by which the temporal power of the papacy, that had been terminated in 1870, was restored. At the same time, Mussolini agreed to pay \$2.4 million reparations for the Italian Papal states seized by the Italian Republic in 1870. Thus the church again became wedded to a state, and its temporal power restored in part. A branch of the papacy, called *The Special Administration Of Holy See Property* was set up to handle this money. It was aided by another organisation of the church called *The Institute For Religious Works*. By the late sixties, the annual budget of the Vatican lay between \$25 m. and \$40 million; and its investments ran to more than \$4.8 billion.

Paul, persuaded that Europe was heading for a total eclipse of its autonomy, and desirous of preserving the finances of the church, decided that it was time for a change. He was advised also of a coming period of recession and inflation, that the running expenses of the Vatican had increased enormously, and that some Vatican-controlled companies were experiencing heavy losses. Moreover, in 1968, the Vatican lost its six-year battle with the Italian fiscal authorities, and was penalised.

Afraid of the future in Europe, faced with mounting losses in Ca-

tholic controlled industries, and now forced by the Italian government to make heavy payments, Paul sought the help of a prominent financier to take control of papal finances: a man by name of Michele Sindona.

For a while all seemed to go well. Sindona manipulated the finances at his control with assurance. Heavy funds were transferred from Europe to USA. Then, out of the blue, disaster struck. Illegalities were reported, and an inquiry instituted into Sindona's dealings.

In 1973, and for two further years. Paul received news of disaster after disaster. Vatican losses were huge. Reports persist that they may have exceeded the billion-dollar mark. But before any tears are shed for the papacy (notorious for robbing the poor to make the rich richer), it should be remembered that even with those huge losses, its remaining liquid resources amount to some \$3 billion!

The greatest loss, however, was in the credibility of the papacy, and of the administration of Paul himself. Though he had decreed that bishops should retire at the age of 75, he personally, resisted retirement, doubtless desiring to put the papal house in order before he did so. Death has robbed him of that opportunity.

Political Problems

Pope John moved closely towards Communism. Paul did so also, but not to the same extent. The growth of Communist in Europe, particularly in France and Italy made it necessary for

the church to come to terms with the ideology if it were to retain its role in world affairs. Moreover, the greatest growth of the church in recent years has been in East Europe, in Communist dominated countries. Accordingly, it is claimed "Paul's policy was to favour the Left and extinguish — not even tolerate — the Right".

Paul's openness to the Left became evident in a series of moves all over the globe. He received President Tito of Yugoslavia on a state visit. The Hungarian Minister of Foreign Affairs also paid a visit to Paul. Paul persuaded Cardinal Mindszenty to leave his asylum in the USA Embassy in Budapest and remove to Vienna, to reside in the old Austro-Hungarian Seminary, which was a boon for the Communist Government of Janos Kadar. For Mindszenty has been a thorn in the flesh of the Marxist state. He also arranged for representatives of the papacy to travel to Moscow for talks, and later conducted them with the Communist Government of Czechoslovakia.

Paul did not disapprove of the association of Cardinal Silva Henriquez with the Chilean Marxist dictator, Salvador Allene; not even when Silva joined Allende on the public platform at May Day celebrations. Again, when the White Fathers Missionary Congregation decided to withdraw its personnel from Mozambique in protest against the colonial rule of the Portuguese, Paul approved of the action.

His policy was given support by other prominent Catholics in

Communist dominated countries. In June 1977, the Bishops of France issued a statement which though declaring: "Marxism and Christianity as philosophies are incompatible", also indicated that as practical politics demanded it, Catholicism will co-operate with Communism, and, indeed, welcome Marxists in government.

In the edition of the Vatican's *Osservatore Romano* for September 9, 1977, the statement is made:

"It is obvious that even a mere participation in power by the Communist parties in some Western countries such as Italy, France, and possibly Spain would make a substantial success for the Soviet Union. . . . But as things stand, the hypothesis does not seem remote from reality. Nor can one see how the USA could oppose an action carried out in line with the self-determination of peoples."

In other words, this statement implies that the Vatican would respect the decision of the people in bringing Communists to power, and that the USA should do likewise! In other words, Communists in power can be assured of the co-operation of the papacy.

Paul revealed his mind most significantly in his *Apostolic Letter* published in May 1971. In view of the political trends throughout the world, he therein called for a new regime in the future. He wrote of liberation theology, and claimed that no progress can be expected in religion until a new economic regime was evolved and installed. As things stand, this means a choice between Capitalism and Communism, with the pope implying that the former has failed dismally. The choice, therefore,

must be for Communism unless some other compromise can be found. In another *Encyclical Letter* issued about a year later, he declared that "it is necessary to invent fresh forms of democracy". The terms of his *Letter* suggest the possibility of a new departure in the future, with a real reapproachment with Marxism in Europe and Latin America.

As the Roman Catholic Church has a membership of over 700m, the trend towards Communism constitutes an ominous one for the Western countries. Support for this trend is becoming stronger within the church. Since becoming pope in 1963, Paul made more Cardinals than any pope in history, and among them are a considerable number who are influenced in favour of Communism. For example, in the 36 localities in Italy where completely Marxist governments rule locally, there is no real friction between Communists and Catholics. On the contrary, the prevailing social and political conditions help their friendship, drawing them more closely together in a common cause. Thus Archbishop Casaroli Vatican expert in Communist politics and Vatican Emissary to Russian satellites as well as to Moscow, manifests

cordial relations with all Communist governments in Eastern Europe. Paul himself did not hesitate to receive Russian government representatives, and to submit to Russian pressures in matters such as the Mindszenty case, where he thrust the Hungarian Cardinal into obscurity at Russian insistence. Indeed, there is in existence, several Italian born organisations that openly proclaim as their purpose the formation of an alliance between Marxists and Catholics. Reports to hand indicate that these organisations are flourishing in Italy.

All of which is most significant in view of Bible prophecy. Daniel (Ch. 8:25; 11:38) clearly predicts a latter day alignment between Communism and Catholicism, but implies that this shall take place when Russia is entrenched in Constantinople.

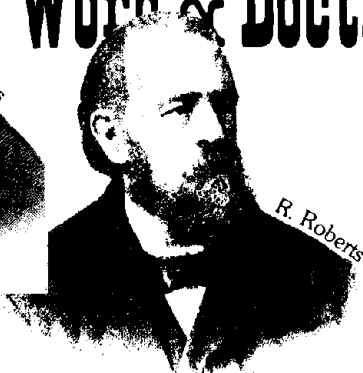
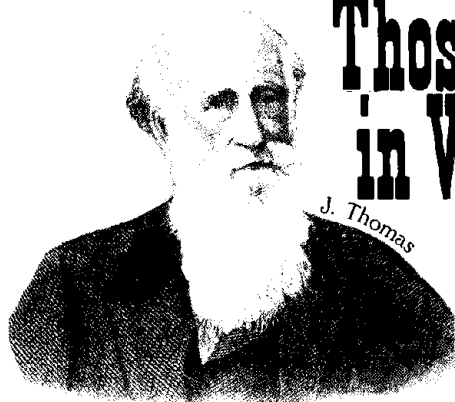
In addition, *The Apocalypse*, and Paul to the Thessalonians (1 Epis. 5:1-2) strongly hint at this. Therefore, the moves of the Catholic Church are significant, and the trend indicated above is in accordance with expectations. We hope to refer to other problems of the papacy which can have bearings upon the future in subsequent issues of *Logos*.

HPM

THE PAPACY: DESTINED FOR DESTRUCTION

The Roman beast, at the crisis of its destruction, is the Papal phase of the beast; and therefore the eighth in the history of the changes in the forms of government that the Roman system has passed through. It may be well here to repeat the enumeration gone through a little way back, for another purpose: — 1. Regal; 2. Consular; 3. Dictatorial; 4. Decemviral; 5. Tribunitial; 6. Imperial; 7. Gothic, Kingly; 8. Papal. Now suppose these phases of Roman power were represented by separate beasts, as is done in several similar cases, the Papal phase would be the eighth, and would be the one that goes into perdition, seeing that it is under the Papal phase that the fourth (Roman) beast of Daniel's vision is to be destroyed. R.R.

Those Who Laboured in Word & Doctrine



And what do you think of our pioneers?
Were they wise brethren with good sound ideas?
Expositors of the prophets like Daniel and John,
Ideas well founded or ideas gone wrong?

Men like John Thomas who sought out the Truth,
Carved it from heresy and set it aloft
Got the truth going, well based on the word.
Are some of their teachings just a little absurd?

Our brother R. Roberts who took up the spade,
And helped with the building and foundation laid,
There were also brethren Charles Walker and John Carter too,
They worked in God's vineyard as they chose to do.

Those and others all laboured to extend that great word
With doctrine in action their loins they did gird.
And what do you think of our pioneers?
With the way they interpret, have you a few fears?

That great work *Eureka* expounds things which were,
And those of the present and those yet to occur.
All from the Apocalypse John Thomas thus cull'd
Things hidden for centuries but now unfurled.



Also, in depth much scripture he explained
Thus from this work can much wisdom be gained.
Or does praising this work make you very irate,
"Cause brethren don't realize it's right out of date".

Nazareth Revisited, another great aid,
In which an outline of Christ's life is portrayed.
Of course *Elpis Israel* is excellent for proof
That what we do hold is indeed very truth.

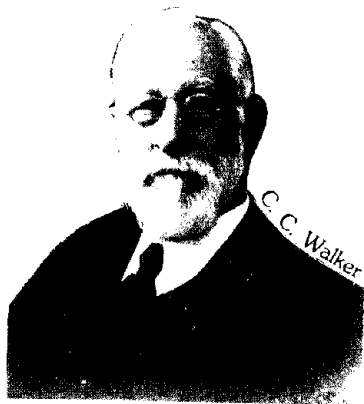
Phanerosis, God's names and titles expound
And show how to Yahweh all glory resound.
There are many more works such as *Christendom Astray*
That have given us the light, that have shown us the way.

What do you say? These books you don't read?
Well, what are the books upon which you do feed:
These works have withstood much attack and abuse,
Why have you not read them or put them to use?

Perhaps you feel they're not modern enough;
On doctrine too strict, on churches too rough?
Perhaps its now time to take stock of ourselves,
And take down these books from out of their shelves.

Read through their pages for in them are found
Aids to the scriptures, and thoughts most profound.
The works of our pioneers never neglect,
For they show the truth for Yahweh's elect.

Peter Niven,
Sydney, Australia



AS IN THE DAY OF MIDIAN

In previous articles (see last volume) we saw how that Armageddon is prefigured by many incidents recorded in Scripture. Thus, in every age, Yahweh has set forth before His elect, the great national crisis that will culminate in the establishment on earth of His Kingdom. Accordingly, in speaking directly to Gog, He is represented as saying: "Art thou he of whom I have spoken in old times by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ezek. 38:17). We continue our studies with a consideration of the subject as depicted by Isaiah 9:4 "As in the day of Midian . . ." What did that "day" reveal? And how does it apply to the present and to the future?

Invasion

In his "Immanuel prophecies", Isaiah records the victories of the promised son upon whose shoulders the government of Israel will ultimately rest (Isa. 9:6). He is depicted as the antitypical Gideon, who with his "faint but pursuing" three hundred warriors, put to flight the innumerable hosts of Midian. Isaiah's prophecy, therefore, justifies a re-appraisal of Gideon's victory for it forms the pattern of future events, both as relating to ourselves, and the world about us. It shadows forth the overthrow of Gog and his confederate forces at Armageddon.

The incidents are recorded in Judges 6 to 8. The account opens with the sad though familiar words of the book of Judges: "And the children of Israel did evil in the sight of Yahweh . . ." Having turned from Him, Yahweh permitted their enemies to

gain the ascendancy over them. On this occasion, He gave them up into the hands of Midian for seven years (Jud. 6:1). The Midianites, with their confederate allies, swarmed over the borders of the land, pillaging the harvests and herds of the Israelites, driving them from their homes and cities, so that they were forced to take refuge in the dens and caves of the mountains, or the coverts of the water gullies. Appropriate to the damage they caused, the Midianites are described as being "like grasshoppers for multitude; for both they and their camels were without number" (Jud. 6:5).

It was a time of extreme trouble for the Israelites, anticipating the future crisis depicted in Jeremiah 30:7. Indeed, in all the details revealed, there is a foreshadowing of present events. Israel today dwells in the land "without walls, having neither bars nor gates" (Ezek. 38:11). The nation "dwells safely" (con-

fidently) therein, and the future may see an intensification of this. But the people occupy it, as they did previous to the invasion of the Midianites: in unbelief of the truth in Yahweh and His redemptive purpose. And as God disciplined them then, He will do so in the future. The rest and confidence of modern Israel shall be shattered by the tumult and confusion of war and invasion. Like the Midianites before them, the Gogian host will swarm down over the land bringing death and destruction in their train. Israel, as well as the Gentiles, must learn that purity is the basis for true and lasting peace. In its absence, "there is no peace for the wicked" (James 3:17; Isa. 57:21). Because Israel (and the world) seeks peace without purity, it not only eludes the nation, but the latter will be disciplined for seeking it in wrong channels. Yahweh through Ezekiel declares in context with the invasion of Gog that "His people of Israel" will "bear their shame and all their trespasses whereby they have trespassed against Me, *when they dwelt safely* in their land, and *none made them afraid*" (Ezek. 39:26).

The "rod" of discipline (see Isa. 10:5) will be the invasion of the latter days' Midianites. Gog will "think an evil thought", and will say, "I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely . . . to take a spoil" of the people which "have gotten cattle and goods", and who dwell strategically "in the midst (Heb. *navel*) of the land" (Ezek. 38:11-12). At that time, as in the days

of Gideon, Israel will be overwhelmed by the strength of the confederate forces of Gog bent on destruction.

Gideon As Judge

Gideon's name means a *hewer-down*. It denotes someone who fells a tree, but it also signifies the work of a warrior. Yahweh had raised up a man who was to type the greatest warrior of all time: the Lord Jesus Christ: one who will *hew-down* the apostasy and all its works.

Having demonstrated by a series of miracles, that Gideon could rely upon His help, Yahweh gave the judge his commission. Following instructions, he drew to his side a large army out of the northern tribes of Manasseh, Asher, Zebulun and Naphtali, the areas specifically referred to by Isaiah in his prophecy (Isa. 9:1). Some thirty-two thousand men rallied to the aid of Gideon, which must have been most encouraging to the judge, even though he did not possess weapons to arm them!

But Yahweh, knowing the vanity of flesh, commanded Gideon to reduce the number. He knew that otherwise Israel, probably, would boast that "their own hand" had saved them (Jud. 7:2).

Every detail of the incident is significant. The large company of people gathered together before Gideon at "the well of Harod". *Ein Harod* signifies *Fountain of Trembling* or *Fear*; and that describes the state of the majority of people thus assembled. They did so in fear. And that conformed to the type, for they shadowed forth those who shall be drawn to

the Judgment Seat. And, unfortunately, most were not in a fit state to do battle with the enemy in the name of Yahweh.

Gideon was told that there were too many with him for Yahweh's use. There will be too many gathered at the Judgment Seat of Christ, requiring a weeding out of undesirable ones, and fulfilling the words of the Lord: "Many are called but few are chosen".

And who shall be "sent back home"? According to Gideon's experience, it will be first "the fearful and the afraid" who will turn back (Jud. 7:3). They were in that state because they lacked sufficient faith to gain for them the victory (1 John 5:4).

Which means that we must try to rise above such a state. How do we do that? John answers:

"Herein is our love made perfect, that we may have boldness in the day of judgment" (1 John 4:17).

Faith plus love will overcome the problem. If our faith finds development in a genuine love of God manifested in doing His will, it will drive out fear of the Judgment Seat. Love, however, is not mere emotional sentimentality, but the sacrifice of self to serve another. God will never drive away one who loves Him in that way, in truth and in deed. In His goodness, He will perfect their characters, and grant them eternal life. In recognition of this, Paul wrote:

"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).

We will only learn to "love his

appearing" as we learn to love the Lord himself.

Weeding Out Undesirables

Twenty-two thousand cowards left Gideon, leaving only ten thousand remaining. Two-thirds thus returned home: an ominous number (see Zech. 13:8-9).

But those ten thousand men were all warriors of faith, unafraid of the outcome of battle. Surely they were all fit to go with Gideon. But no! Something more than faith is needed to serve God aright, and to win the battles of the Lord. Gideon is told:

"The people are yet too many; bring them down unto the water, and I will try them for thee there . . ." (Jud. 7:4).

A test is imposed upon them. They are led to the water and invited to drink. The majority put their heads down to the brook to drink of its refreshing water; but three hundred exercise great caution. Knowing that they were in enemy territory, for the Midianites were encamped at nearby Moreh, they carried the water to their mouths with cupped hands whilst their eyes looked towards the plain where the enemy was encamped in strength. They were not only men of faith, they were men of watchfulness or vigilance also: a characteristic highly commended by the Lord (Matt. 24:42; 25:13; Mark 13:33-37; Luke 21:36; 1 Cor. 16:13; 1 Thess. 5:6; Rev. 16:15). It is not blind faith that will save us; but an intelligent, faithful vigilance, based upon an understanding of the Word.

W.J.M. (Woodville)

To be continued

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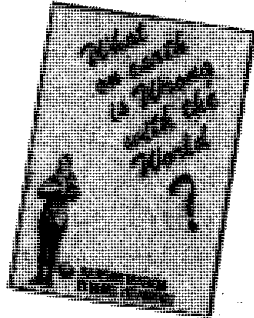
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Contents

→ Let us Not Sleep as do Others 33
Commandments for Royalty 36
Measuring Time Periods 39
The Seal of Life 43
Why was Christ Baptised 46
Logos Communication 47
Poem: The Handmaid of Yahweh. 51
As in the Day of Midian 52
Hannah: Who sought Motherhood 54
The Camp David Medal & Peace
in the Middle East 56
Musings: The Art of Sitting Still... 58
Problems that Plague the Papacy.. 59
How long were the Days of Crea-
tion 62



*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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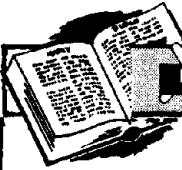
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A Chat With Readers

LET US NOT SLEEP AS DO OTHERS!

The Apostle's appeal comes home with telling force in these days when the signs clearly indicate the approaching end of the age. The world is asleep to the significance of this, although it is awake to the many problems that press so heavily upon it: population explosion, pollution of sea, land, and air, declining standards, drug addiction, violence, international antagonism, the threat of nuclear war.

But, ignorant of the purpose of God, made uncomfortable by the insoluble problems that afflict it, the world closes its eyes to the inevitable crisis and seeks an avenue of escapism in an over-indulgence of pleasure or business.

Christ warned that this would be so. He declared: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and care of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34-35).

Paul adds his warning. In expounding upon the signs of the times, and reminding his readers that they are "children of the light, and children of the day", he urged that the day of the Lord "should not overtake us as a thief". We should be alive to the significance of the times in which we live, alert to the realisation that Christ is at the door. The apostle exhorted: "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).

Events are taking place so rapidly, as to take any of us off guard. Consider two such incidents: the death of the Pope, and the signing of a peace agreement between Israel and

Egypt. Both events were completely unexpected. Both events are of greatest significance.

When we write that they were unexpected, we mean as occurring at the moment they did. For some years we have advocated that prophecy requires an element of peace in the Middle East, and an alignment between Communism and Catholicism. And we believe that the incidents that have taken place at Camp David and in the Vatican are preludes to those developments.

It is not our intention to comment upon these incidents at length in this place. We hope to do this in specific articles expounding the themes elsewhere. But surely the implications are beyond doubt. Ezekiel describes Israel at the epoch of the Return as "dwelling safely in their land, and none making them afraid" (Ezekiel 39:26); "The Apocalypse" treats at length with the political alignments of Catholicism at the time of the end.

The implications of the sudden and unexpected death of the Pope are yet to be made manifest. But the signing of the Israeli-Egypt agreement at Camp David is tremendously exciting.

These events, together with other trends, emphasise that we are living in the shadow of the return.

But Christ comes as a thief, as a midnight robber. He will steal upon the world taking it off guard. In like manner will he come to many in the brotherhood. But not so to faithful brethren and sisters. To these he will come, not as an unexpected and unwanted intruder, but as a looked-for and longed-for friend. Their attitude will be one of expectancy, although they know not the day or hour of the event.

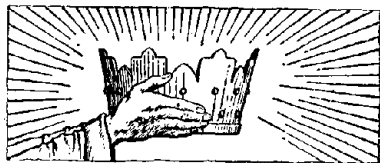
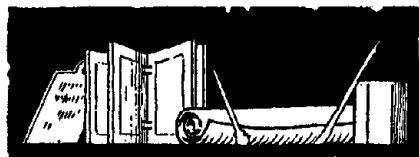
What is our attitude? Are our thoughts fixed on Christ's return? Are we ready and waiting to give him a welcome? Are we confident that when he comes he will account us as his friends?

In answering these questions let us not deceive ourselves. It is possible for us to believe that we are the friends of Christ when we are nothing of the kind. The Scriptures describe the bitter disappointment, the staggering humiliation, of those who will have been so deluded (Matt. 7:22-23). To avoid such a calamity, let us engage freely in self-examination. It is the only course that will save us. Christ's friends are restricted to those who keep his commandments (John 15:14). His commandments relate equally to life at home, in business, and in the ^{Church} ecclesia. In that regard we need to overhaul our actions, and see that they conform to what is required. Let us keep the world at bay, and so study the Word that it motivates our actions. We will then maintain a vigilance that is necessary in these closing days of the Gentiles. May God help us to be obedient to Him in all our ways so that we may not be put to shame in the approaching day of our Lord's appearing. Paul's exhortation is appropriate to the times: "Let us not sleep as do others; but let us watch and be sober" (1 Thess. 5:6). Three important words. "Sleep" in such a context represents a living death: the person is not dead, but unconscious to his circumstances and environment. "Watch" denotes a state of wakefulness, of vigilance. Not merely "watching" but awake and alive to all that is going on. "Sober" signifies a state of intelligent reaction to conditions. It suggests complete freedom from credulity or unbalanced excitability, so that a person manifests stability in action. Our conduct can determine our destiny in these closing times of the Gentiles. Let us heed the exhortation of the Apostle: "Let us sleep not as do others; let us watch and be sober."



The Example Set By The Lord

COMMANDMENTS



for ROYALTY

Christ denied himself, but lost nothing by so doing. Though humiliated and crucified as a criminal, he rose to glory, honour and power; and received compensation for everything that he sacrificed in order to serve his God. The very site of his humiliation 1900 years ago, is yet to become the scene of his glory. The very nation that denied him then, and demanded his death, will yet humble itself before him, and acknowledge his royal dignity. Those who follow in his footsteps likewise shall find compensation in the Age to come. That, indeed, is the lesson of his life in the example set us.

The aged Moses was addressing his flock for the last time before taking his departure:

"When thou art come into the land which Yahweh thy God giveth thee . . . and shalt say, 'I will set a king over me' . . . thou shalt set him king over thee, whom Yahweh thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee . . ." (Deut. 17:14,15).

How pathetically these words echo down the corridors of Jewish history. We recall the great prophet Samuel, rejected by a people he had served faithfully, because they thought they *must* have a king "like all the nations"! "They have rejected Me, that I should not reign over them" was the assessment of Yahweh (1 Sam. 8:5,7). They shunned Yahweh Who had se-

lected Himself to rule over them, and they chose a man who proved to be a "stranger", a foreigner in his understanding and affections. And when Saul was displaced, still the people persisted in their rejection of the king whom Yahweh chose. We think of the rich fool Nabal ("Who is David?" — 1 Sam. 25:10), of the revolutionary Sheba ("We have no part in David" — 2 Sam. 20:1).

And finally we come in our thoughts to the Roman "Pavement" in Jerusalem — where the king chosen by God above all others stood forth in the presence of his subjects, crowned with thorns: "Behold your king!" (John 19:14). These were not the words of Pilate alone; they were God's words also. And to put the

capstone upon their long history of rejection of the kings of God's choice, the fickle multitude cried out as though with one voice: "We have no king but Caesar!" (v. 15). Finally and conclusively the nation opted for a "stranger" to be set over them, and so it was, and so it has been for nearly 2,000 years.

Four Requirements Of Royalty

But let us go back to the words of Moses in Deut. 17 — the commandments for the king. These prohibitions were apparently set aside by most of Judah's kings, and especially by Solomon. But how well they were fulfilled by Christ:

(1) "He shall not multiply horses" (contrast 1 Kings 4:26): The horse was the basic instrument of ancient warfare — the Biblical equivalent of the tank or airplane or missile. Horses were "vain things" (Psa. 33:17); they could not be the security of a king whom God chose:

"Some trust in chariots, and some in horses: but we will remember the name of Yahweh our God" (Psa. 20:7).

It is never recorded that Jesus owned or even rode upon a horse. When the time came for his revelation at Jerusalem as king, he chose instead to enter the holy city in a symbolic gesture of meekness, upon "a colt the foal of an ass" (Matt. 21:5; Zech. 9:9).

(2) "Neither shall he multiply wives" (contrast 1 Kings 11:3): Jesus understandably was not married; his mortal life was to be a short one. There would be no time for the proper development of an intimate relationship with

even one woman, no time for the rearing of a family. Nor would it have been true love for Jesus to subject a wife to the sorrow of widowhood and then permanent separation from her husband. "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord" (1 Cor. 7:32). Jesus' work was to be all-consuming; the otherwise lawful indulgences of ordinary men were not to be for him.

(3) "Neither shall he greatly multiply to himself silver and gold" (contrast 1 Kings 10:14-23): Probably no other man lived up to this standard better than Jesus. And he who had not where to lay his head instructed his disciples in the same philosophy:

"Lay not up for yourselves treasures upon earth . . . but lay up . . . treasures in heaven . . . for where your treasure is, there will your heart be also . . . Ye cannot serve God and mammon" (Matt. 6:19-21,24).

(4) "He shall write him a copy of this law in a book . . . and he shall read therein all the days of his life: that he may learn to fear Yahweh his God, to keep all the words of this law . . . to the end that he may prolong his days in his kingdom" (Vv. 18-20). The three negative commandments for the king are followed by a last great positive commandment.

We may confidently suppose that we have found here the task which occupied much of those "hidden years" of Jesus, from twelve to thirty. The young prince was preparing himself to be a king; while the time of his ministry to Israel was relatively short, the time of his preparation

*to keep
faith
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millions*

*No sword
pates put
up the
sword*

was *eighteen years* — five to six times as long. Most likely Jesus wrote out his own copy of the prophets and psalms as well as the law, and memorized them also! The man whose name is “The Word of God” could scarcely have done less. Of him David spoke prophetically:

“Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart” (Psa. 40: 7,8).

Reaping The Reward

There are other references to these commandments for the king which also have to do with Christ. And, surprisingly, we have in them a contradictory picture of Deut. 17. In Rev. 19 Christ appears from heaven to assume his throne: He is riding upon a white horse (v.11), and followed by the armies of heaven upon *a great number* of white horses (v.14). His reason for returning is to claim his bride — and that a *multitudinous* bride (the saints — v. 8). And in Rev. 21 is shown the results of his victorious war: a “city” of unsurpassed wealth (Vv. 11-21).

The one who in his mortal life refrained from the multiplication of horses, wives, and wealth is seen as finally possessing all three in great abundance. They are the gifts of his Father. The faithful son who resisted temptation in the wilderness is at last rewarded. He who saw all the

kingdoms of the world and their glory in a moment of time (Matt. 4:8; Luke 4:5) refused to strive for their attainment by worldly means. Instead he cast himself upon the beloved Father, Who had simply said:

“Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession” (Psa. 2:8).

And why should God bestow upon Jesus all the accoutrements of a king? The answer is found in a comparison of Rev. 19:11,13 with Deut. 17:18-20:

“He was called Faithful and True . . . and his name is called The Word of God.”

This man was the only king to write the law of God perfectly upon his mind and his heart — to make it the guide of every moment, the basis of constant prayer. Here was the only King to acknowledge *always* the sovereignty of a greater monarch. And thus the Greater Monarch will finally acknowledge him, and give him a name above every other name, that at the name of Christ every knee shall bow and every tongue confess. Those prerequisites that kings have always fought tooth and nail to multiply to themselves will be Christ’s by right. Of all the world’s royalty, Christ alone will prolong his days to eternity upon his throne and rejoice in his seed forever (Deut. 17:20; Isa. 53:10).

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“It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us.” (2 Tim. 2:11-12).

Measuring Time Periods



Whereas the previous article set forth a principle of interpretation and provided some application of it in the time limits of Daniel's prophecies, the following article commences to measure certain of the epochs there set down which stretch forward to modern times.

The Fall of Jerusalem: 1917

Various aspects of the history of God's land and people are treated by the prophecies. The 1260 years of Daniel 7 have obvious spiritual application concerning, as it does, the enmity between opposed religious systems, the apostasy and the truth. On the other hand, the 2520 years or seven times, of Daniel 4, appears in a context of political contest. The vision of the great tree growing in the midst of the earth has to do, on Daniel's own authority, with the dominion of the Babylonians (v.22). If the Kingdom of Babylon is seen as being representative of the Kingdoms of men and of contrasting type to the Kingdom of Israel which it had decimated, there is an application of the 7 times (2520 years) to be made to that era in the history of the world when gentile dominions would hold sway, and Israel would be politically subdued. Such an interpretation is suggested by the visionary fact that whereas the "great tree" was to be hewn

down, the "stump of the roots" was to be left in the earth "till seven times pass over him" (v. 23).

Clearly the most difficult facet of prophetic exposition of this kind lies in the determination of commencement dates. It is necessary that we review the possibilities, bearing in mind that it is a common Scriptural principle that more than one application may be made. In suggesting starting dates we will pay careful regard to the sense of the chapter themes and the times of the visions. In doing so there are four outstanding events which stand apart as being particularly politically significant to the times. They are all pertinent to the uprising and downfall of world dominating powers.

Although the conquest of Judah and captivity of Jerusalem was achieved by the Babylonians in stages extending over a period of years, it is said that the first tribute from the king of Judah was forthcoming in 604 BC. That then would signify the beginning

of subjection of the Jews to a Gentile power, and therefore suggest itself as an appropriate time of beginning.

In conformity with the visionary destruction of the tree, Babylon itself suffered defeat at the hands of the Persians under Cyrus some time later. The recorded date of this event varies with the source of information. Bro. Thomas proposed 542 BC: the majority of historical political commentators prefer 539 BC. Whichever we choose, we cannot be certain, for profane history is imprecise about this period. Chronological records were not maintained with purpose until the times of the Ptolemaic Empire some two hundred years hence. We can however use the event as a time of beginning without being specific in nominating a particular year.

In adding the 2520 years of Dan. 4:16 to 604 BC, 1917 is presented as a year of prophecy. We are all intently aware of the outstanding events of 1917 — the incumbent armies of Islamic Turkey were driven from Jerusalem by the advancing Allied armies of General Allenby in the most amazing manner. The Turks had a long standing tradition that they would hold their holy city until a prophet of God came against them in battle. Incredibly, Allenby's name in the Turkish dialect can be represented as *Allah-nebi*, or "Prophet of God". The fact struck fear and awe into the hearts of the occupiers, and the city surrendered without a shot being fired. In compliance with the admonition of a friend who was a reader

of prophetic exposition, the General paid regard to the greater Conqueror who would come after him in far greater glory, by humbly walking through this Jewish city of his conquest.

Were that the extent of Prophecy fulfilment seen in 1917, believers would have sufficient cause for delight. But more! As Bro. Thomas had so accurately foretold, it was the British power that prepared the way for the Jewish resettlement of the land, and 1917 ratified his prognostication. In that year, "The Balfour declaration pledged British aid for Zionist efforts to establish a home for world Jewry in Palestine. It gave great impetus to the movement that eventually resulted in the establishment of the state of Israel" (*Encyclopaedia Britannica*).

And so, 2520 years or seven times, separated the downtreading of Judah and captivity of the Jews in 604 BC, from the first major event in the 20th century saga of the ingathering and restitution.

Computing With The Moslem Calendar

But there is a further prophetic link in Daniel that points to the significance of 1917 and it is equally in keeping with the events of that year. Daniel 12:12 makes mention of a period of 1335 days/years and appears in the general context of a militant subjugation of the land, and specifically of an abomination that desolated the temple site (v. 11). Mention has already been made of the cleansing act of 1917

whereby an apostate state/religious power was driven from the holy city. Now when we look for the inception of the abomination, we are brought back in history to 622 AD. This was the year in which Mohammed professed angelic visitation, the Koran was formulated, and the Islamic calendar commenced. It would seem entirely fitting then that 622 AD be applied to this prophetic time period as a starting date. In what more appropriate sense could the application be made than in converting the 1335 years to lunar years — they being the basis of time expression in the Islamic calendar that commenced in that year? Lunar years comprise 354 days as against the more familiar solar, which of course, number 365. A quick arithmetic calculation will reveal the equation of 1335 lunar with 1295 solar years, and when added to 622 AD will lead the enquirer, again, to 1917. Can any of us doubt that the Father has forever had a set time to favour Zion, and indeed that the time has come? (Psa. 102:13).

This line of prophetic exposition is not new, and has in fact appeared in a number of earlier Christadelphian expositions*. There seems however to have been little recent emphasis placed upon the role of the Islamic faith in conforming to Daniel's description of an "abomination that maketh desolate" (Dan. 12:11). In neglecting this aspect of prophecy, we may well be denying ourselves access to a clue that dissolves the

seal of the book and reveals what shall be in the latter days. Certainly we are not developing a principle of exposition clearly announced by our Bro. Thomas.

A Succession Of "Abominations"

While it is true that the reference Jesus made to the "abomination of desolation" in the Olivet prophecy has obvious application to the Roman armies, we should not confine our thinking to a single abominator in analysing Israel's history and all who have oppressed her. Bro. Thomas explained that the Roman encirclement and destruction of Jerusalem "was the first of the series of abominations of desolation that overspread the Holy Land . . . 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" . . . (*Eureka, red. ed. Vol. 3B, p. 151*).

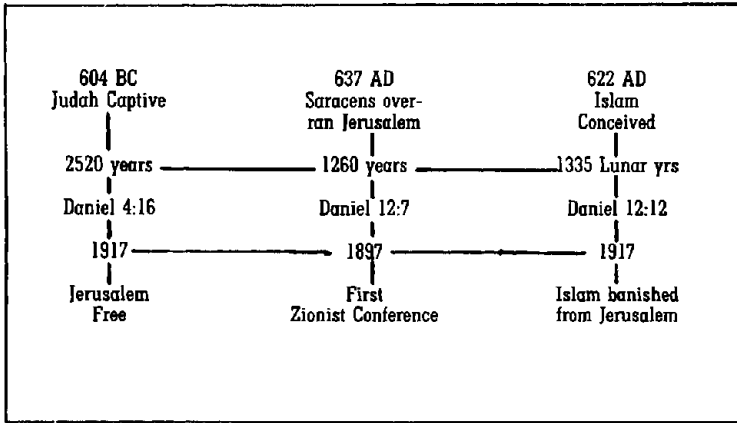
It is worth noting that "abomination" in both Hebrew and Greek carries with it the idea of idolatry, and so could apply equally well to a physical subjugation of the land, and a spiritual desecration of a holy site. The relevance of this fact will be discerned in a late application that rests on these fundamentals. There are, it seems, three "abominations" recorded in Daniel. Dan. 11:31 can only be a reference to the Greek idolatrous practices forced upon the Jews

(* Appx, *The Book Unsealed*, J. Thomas. *Apocalypse and Gospels*, p. 71 F. Bilton).

LOGOS

by Antiochas Epiphanes in BC 168. His abominating influence extended to suppressing the daily sacrifice and placing a Greek idol upon the altar. Dan. 9:27 is un-animously accredited to the works of the Roman armies under the command of Titus, when in AD 70, they destroyed the temple and caused "the sacrifice

Jewry and an offensive intrusion to its holy city. 1260 years later, in 1897, the first positive step in the modern era was taken towards the emancipation of God's people (Dan. 12:7). In that year of the world's first Zionist conference, Theodore Herzl said "What I have done today is to establish a Jewish State. If I



and oblation to cease". Finally Dan. 12:11 clearly has a similar strong connection with Jerusalem, and particularly the temple site. It was to this holy place that the Islamic apostasy trespassed, and the year 622 AD heralded the inception of that system.

In testing the verisimilitude of this presentation, it is reasonable to bring history forward as witness. In tracing the development of Mohammedanism, it can be established that the capture of Jerusalem was effected by Omar 1, the second of Mohammed's Successors (caliphs), in AD 637. That year can be seen then to have signalled a subjection of

spoke those words aloud, I should be laughed to scorn; but I am certain that *in fifty years from now*, everybody will see I am right". It is a fascinating aside to note the exactitude with which Herzl's proclamation was verified. Everybody did in fact see that he was right exactly fifty years later, when in 1947 the United Nations proclaimed its support for an independent Jewish State. But the main fact to be appreciated here is that the years of Islamic growth do seem to be separated from the years of progressive cleansing of the Holy Land by the periods particularised in the twelfth of Daniel.

B. Day (Vic.)



Does the ungodly environment of today depress you? If so, do not despair. There is hope in the very feeling of depression you experience, as the vision of tragedy and triumph given to Ezekiel the prophet reveals.

Tragedy

Ezekiel chapters 8/9 records one of the most dramatic parables of Scripture. The chapters should not be divided, for they tell one story; and over both could be set the captions *Tragedy* and *Triumph*.

First the prophet, in vision, was taken to the Temple in Jerusalem, and shown the terrible state of idolatry into which the leaders of the nation had fallen:

"Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from My sanctuary? But turn thee yet again, and thou shalt see greater abominations" (Ezek. 8:6).

And see them the prophet did! He was shown the priests of Yahweh, worshipping with censers in their hands, but bowing in reverence to all kinds of abominable creatures that were portrayed upon the Temple walls (v. 10-11). He saw their women-folk, likewise involved in the same awful transgression, sitting and weeping for Tammuz, the god of fertility (v. 14). To crown that

debauch, he observed twenty-five men with their backs turned insultingly on the Temple, prostrating themselves in worship of the sun (v.16).

Are we surprised to hear God's commentary upon all this? To learn that He would give them over to the Gentiles, that "though they cry in Mine ears with a loud voice, yet will I not hear them" (v. 18)?

So the sky ominously clouded over with divine wrath, and we almost hear the roar of thunder as Chapter Nine opens with the decree of heaven:

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand" (v.1).

The prophet's attention was then drawn to six angels, five of whom are angels of death. They advance on the city with grim intent: every one with his destroying weapon in his hand.

Yet, as ever with God's dealings with man, the situation is not without hope. Have we ob-

served the final messenger? He is quite apart from the rest, for he carries no lethal weapon. He is easily distinguishable, because he is clothed in white linen, and has on his side a writer's inkhorn.

Just as the weapons in the hands of the others would perform *their* grim tasks, so the pen held by the final messenger would fulfil a mission of mercy.

Five were appointed to administer punishment unto death; the other was given over to preservation unto life. The divine commission is given unto the five:

"He said in my hearing: Go ye after him through the city, and smite: let not your eye spare, neither have ye pity".

But why?

"He said unto me, "The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood (violence), and the city full of wresting of judgment; for they say, Yahweh hath forsaken the earth, and Yahweh seeth not" (v.9, mg).

In the terrible execution of divine judgment neither age, sex nor position would save.

The tragedy of it all was its needlessness. Those people enjoyed the privileges of the Truth: they had been called to life, but instead chose death.

Triumph

The only thing that would save, was an attitude of mind that deeply cared for the things of God. This, to Yahweh, was the dividing line between life and death. And so precious was it to Him that *before* the five destroying angels were sent on their terrible task, the final angel was instructed to call out of the evil, those whom God would save. In

the grim hour of Judah's disgrace and judgment, the omniscient eye of Yahweh saw those few in Zion, who, like righteous Noah, manifested an attitude of integrity in spite of prevailing wickedness. For them there was comfort in their sorrow:

Hast thou long a watch been keeping,

Waiting for the promised day;

When full joy shall end thy weeping,

Chasing all thy fears away?

Then lift up thine head on high,
Thy redemption draweth nigh.

It did so for those few who cared for the things of God in the days of Ezekiel the prophet. For, before judgment fell, the sixth angel sped through the city to place a mark in the foreheads of those who would be preserved from the judgments of the other five:

"Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (v.4).

The word "mark" signifies a sign, a token. It was placed upon the forehead because those so treated "thought upon the things of God" though they became depressed in mind by all the ungodliness they saw and heard about them. They "sighed and cried because of the abominations that they saw and heard".

Unfortunately, there were so few of that kind in the midst of the people at that time, that whereas five angels were required to punish evildoers only one was required to mark those who were otherwise. And yet we are reminded by that, that God

sees all, and He vindicates those whom He will claim as His own.

It is no idle exhortation of the Psalmist when he declared: "Wait on Yahweh; wait patiently for Him, and He will give thee thine heart's desire". How many weary months had that little band in Zion remained sick in heart at the prevailing idolatry? How often had its members been tempted to take justice into their own hands, and punish those about them who were otherwise, maybe, even some of their own family circle? But now, at last, their faith and patience were to be vindicated and rewarded.

Distinguishing Marks

Despite the judgments of God, in time another vile system came into existence whose headquarters are in the Vatican. That system in imitation of God's action, also has its "mark". It is made in the "forehead, or in the hand" of the worshippers of the beast (Rev. 14:9). In the *forehead* because its devotees are to think as Rome would have them think; in the *hand* because they are to labour for Rome as its ministers bid them do.

Brother Thomas states that the word used for "mark" in this place is *the charagma*, and it denoted the state of slavery to which its followers were reduced. "It was the common practise for slaves, soldiers and the like, to bear the imprint of those who claimed absolute control of them." He further wrote:

"The Spirit predicted that the beast of the earth would distinguish itself by a certain character, sign or mark, as the symbol of its faith and power, which it would impose under the

severest penalties, upon all objectors, upon every soul without exception under its dominion".

Though the Spirit did not declare what the characteristic symbol would be, time has revealed it; for when the bishops or popes were appointed, "the sign of the cross" was the symbol used, either on their hands or foreheads. The *charagma tou theriou* or "mark of the beast" denotes subservience to the anti-Christ system of the Papacy. But, as in Ezekiel's day, it is matched by those who bear the sign or "seal of God" in their foreheads (see Rev. 7:2). As in Ezekiel 9:4, the emblem is combined with the ideas of ownership, security and destination: the persons so sealed being secured from destruction and preserved for life. That "seal" is the Father's name "written in their foreheads" (Rev. 14:1), and which caused them to "sigh and to cry because of all the abominations committed". Being mentally inscribed with the revelation of God's purpose incorporated in His name, they find the ungodly state of society today completely depressing, and long for the coming of the Lord.

For the moment those with the "seal" are few in comparison with those who have the "mark". A few thousand brethren and sisters scattered throughout the world comprise the former; whilst over seven million Catholics are claimed by the Church: each bound as a slave to its owner, by virtue of the impress of the *charagma*!

And what is our state as wearing the "seal"? Do we look on

with indifference at the state of the world? Or do we "sigh and cry because of the abominations" seen and heard on every side, and ardently pray for the coming of the Lord? The more closely we draw to God, the clearer we discern the prevailing evil, and the greater will be our desire for the coming of the Lord. We remember, too, that in Ezekiel's day, the godless environment adversely influenced some who should have known better: who were the appointed priests of Yahweh, but had been drawn by circumstances to turn their backs upon His teaching.

What of today? It is depressing enough to witness the evil state of the world about us; how much more so when its influence is found within the Ecclesias! "Blessed are they that mourn," declared the Lord, "for they shall be comforted." Let us bear in mind that Yahweh heeded the sighing and crying of the few in Jerusalem in the day of His great wrath, and He sent His angel to mark them for salvation and preservation.

In the midst of our depression we can look with confident longing to the dawning of the Sun of Righteousness who shall destroy the darkness of Gentile night. The signs show that the day is near at hand, and for this, like Paul on the storm-tossed ship, we can "thank God and take courage". Meanwhile, the destinies of those who are marked with the *charagma* of the beast, or *sealed* with the name of God are expressed in the statement of Revelation 18:2,8,20:

"And he cried mightily with a strong voice saying, Babylon the great is fallen, for strong is the Lord God Who judgeth her. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her!"

In that day, those who sigh and cry now will find consolation. They will recognise the reality of the statement of Paul:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4).

Let us manifest the attitude of those who have the "seal of God" in their foreheads.

J. A. Swaish.

WHY WAS CHRIST BAPTIZED?

The reason Christ was baptised is to be gathered from what he said to John the Baptist when John objected to baptizing him: "Thus it becometh us to fulfil all righteousness" (Matt. 3:15). The act of baptism was righteousness because God commanded it (Luke 3:2; John 1:33). Jesus was "obedient in all things"; therefore in this.

If it be asked why baptism was commanded, a needless question is raised. Still, it is a question that can be answered so far as the wisdom of God has condescended to explain His procedure on this matter. Baptism is exhibited by Paul as a symbol of death and resurrection (Rom. 6:1-6). Death and resurrection is the process by which God proposes to save dying man. It was seemly therefore that the ordinance by which man is initiated into that salvation should bear the symbolical impress of that process. It has also a moral import that stands related to the physical. Sin is the cause of death. Baptism is a ritually-enacted death and burial to sin, as a preliminary to the rising again to life eternal — "freed from sin."

Though Jesus was not a sinner, he was made subject to a sinful state of things in being born of a mother who was mortal because of sin; he was born into that state that he might heal it in death and resurrection: "When he died, he died unto sin once" (Rom. 6:10).

Because of this, it was appropriate that he should commence his public life with an act that figuratively exhibited the process by which he was to become the Saviour of his people. R.R.



LOGOS COMMUNICATION

Three Men On A Mountain

"This is the heading given by the *Adelaide Advertiser* to the conference between Mr. Carter of USA, Mr. Begin of Israel, and Mr. Sadat of Egypt. Nearly two thousand years ago three other greater men ascended a mount to discuss the future of Israel, and to view the glory of He who is to be ruler of the wonderful Kingdom of God. They, too, discussed principles of peace: the peace for which mortal man seeks, but which will never become a reality until that time when the Lord Jesus Christ, the Sun of Righteousness, will arise to lighten this earth with his glorious and powerful presence." — S.A.

(Thank you for your news-cutting. As things appear at going to press, the efforts of Messrs Carter, Sadat and Begin could well lay the foundation of that state of peace in the Middle East to which Ezekiel refers, but which, he declares, will be disturbed by the "sudden destruction" of war when Russia moves south. . . Ed.)

"Herald Of The Coming Age" Distribution

"Do you know that if you include the words: *To the householder* on the label of a *Herald*, together with the statement *Postage Paid Australia*, you can have these mailed throughout a specific area for a slight cost. The question is, How do I go

about doing this? Do I obtain the wrappers from you? Can you arrange at West Beach for this to be done? I ask these questions because the local post-mistress could not give me information how I am to do this." — G.C. (NSW).

(We are currently evolving a system whereby this may be done either through us, or through your local post office. We are using the Woodville Ecclesia for experimental purposes in that regard. The members have agreed to thoroughly cover the Henley Beach area with 10,000 "Heralds", and we are preparing special letters, advertising matter and labels for this purpose. When completed, we will send you a sample — and anybody else who may be interested. . . Ed.)

Kenyan Newsletter

"We thank you for the reading matter you continue to send us, and which we find helpful. We are doing very well, as we slowly move through the wilderness of life. The articles in *Logos* have assisted us greatly in that regard. Unfortunately, we have been compelled to cease production of the *Kenyan Newsletter* through circumstances beyond our control. Nevertheless we hope to resume it again as soon as possible. Yours fraternally" — D.O.G. (Nairobi, Kenya).

(We found the "newsletter" very interesting, and trust that you will place us on your mailing list as

soon as it resumes publication. Meanwhile, we are pleased that you derive pleasure and profit from the periodicals we send you. . . Ed.)

Request From South Africa

"In our last issue of *Herald Of The Coming Age* you advertise a special edition of *The Declaration*. Could you please forward me a copy. Thank you also for the two batches of *Heralds* which you sent me for free distribution to interested friends; and hoping you will continue with this service." — N. Tshawe (Transkei, Africa).

(Through the liberality of readers we are able to maintain this service to you and others, and trust that the distribution of the "Herald" produces fruit to the glory of God. . . Ed.)

Responsibility

"Another year nearer the Kingdom of God, if we should be found worthy of such honour! However, let none of us presume that it is so, or the day may not be one of joy, but of rude awakening. What little we do compared to what the Captain of our salvation accomplished! How small are our trials compared to those of the worthies of old who wandered in dens and caves of the earth. Sometimes it seems as though the affluence of this age, and to which I am not a stranger, could prove our greatest test, and the most dangerous

of snares in our paths. It is so easy in comfort and plenty to imagine we are in fine spiritual shape. But it can be delusion! Let us take care. Your brother in the Hope" — C.M. (NZ).

(Affluence brings responsibility to use those things granted us of God to best advantage. Brother Roberts wrote in "The Commandments of Christ" (No. 59): "Riches are dangerous; if they come to your hand, turn them into safeguards and friends by using them liberally in the Lord's service, whose stewards we are (1 Tim. 6:10,17-19; Luke 12:18-21; 16:9-13; 1 Pet. 4:10)." Having experienced the great depression before the war, we have never lost the habit of being careful, and trying to make a dollar go as far as it can. And whilst placing no great store on the accumulation of money, we have learned to live as frugally as possible, and to deplore the wastefulness of this age of careless affluence. We recall that Joseph taught Egypt in a time of affluence to store up for a time of need: let us do that in both spiritual as well as material things . . . Ed.)

Why Alternate Renditions?

"I have been a little behind in my reading of *Logos*, and on reading a recent exhortation therein I was disappointed to find Scriptures quoted in a modern translation. I turned up the AV at the places quoted, to find that to me the wording was clearer and better. Otherwise, I liked the article. It emphasised the need of courage and

steadfastness in the keeping of the Truth. Will Christ find many holding the faith in that way at his coming? May he come before conditions get worse than they are, is our prayer." — M.G. (Scotland).

(We echo your prayer. We live in very evil times, when people can be deluded by circumstances. May Christ come soon to relieve the world of its burden of trouble. Meanwhile, let us bear in mind Peter's words (and we cite them from the A.V.): "Account that the long-suffering of our Lord is salvation" (2 Pet. 3:15). The delay in Christ's coming is an opportunity to put our house in order, and so "make our calling and election sure". We note your point regarding modern translations, and agree with you. The A.V. is generally accepted, the other renditions need to be used with great reserve. The fact that the reading of a particular verse of Scripture sounds better in another translation, and perhaps agrees with what we think the inspired writer wrote, or should have written, is no guarantee that it is more correct, or more explicit. The translations and versions of the Bible that have flooded the Press during this century have provided many a trap for the unwary. Very often they are not true to the original. In that category can be placed "The Living Bible" of the Protestants, and "The Jerusalem Bible" of the Catholics . . . Ed.)

Blasphemy

"Thought you might be interested in the enclosed

taken from the *Van-couver Sun* daily paper. It shows the abysmal depths of ignorance to which the 'Christian' church has fallen, and the heights of absurdity to which it has climbed! And, of course, the extent of its blasphemy." — H. B. (Canada).

(Thank you for the news' cutting entitled Towards Writing A His And Hers Bible. It reports on one of the most impudent pieces of blasphemy that it has been my unfortunate lot to read. The reporter attended a panel assembled to discuss the publication of a new edition of the Revised Standard Version of the Bible.

It claims that "a sizable portion" of the audience listening to the panel was "disappointed to hear" that the new edition will contain no reference to God as Her."

It states that "William Holladay, one of the 24 scholars now working on the new edition, said there would be no 'Hers' or 'Shes' because translators must be faithful to the gender of pronouns in the original Greek and Hebrew." However, "all secondary sexism introduced by translators were being removed from the RSV expected to be published in the mid-1980's, but he opposed removing pronouns used for the Lord altogether because that results in excessive repetition of the word God."

The report continues: "Mr. Holladay and Schuyler Brown of the American Bible Society argues, that the Bible must be read in its historical context, and when The Lord's Prayer begins 'Our

Father . . ." that is representative of Jesus' mentality and that of a Near Eastern male-dominated family of his age."

"Mr. Holladay said that the debate over sexism in the Bible today is reminiscent of the mid-19th century controversy over references to slavery in the Bible. Paul's Epistles contain repeated injunctions to women to obey their husbands and to slaves to obey their masters."

The report illustrates the pressures being brought to bear on translators of the Bible to conform to modern fads and fancies particularly in regard to women's liberation (so called). Let us remember that Yahweh has "magnified His word above all His name" (Psa. 138:2), and treat it with the reverence it deserves. Great care needs to be exercised in using modern translations because they are frequently governed by bias . . . Ed.).

Please Don't Take My Bible!

"I submit the enclosed poem, *Please Don't Take My Bible* for possible inclusion in Logos. This is a true story, put to verse, that I heard about whilst at Bible School. The thing that sets this story apart from other similar incidents (robbery) was the brother's concern for his Bible. I am sure that others would like to read of this remarkable experience" — D. Fisher (USA).

Here is the poem:
Brethren, dear brethren,
we who await the near
coming of the Lord —
Do we realize that violence
is now king?
The mostly we are spared

conflict and persecution,

There is he in our midst
whose body attests an unworthy beating.

The evening was bright
and exactly right
For weekly Bible study
class in Pasadena.

One, then two cars pulled
defily 'long the curb —
Each driver alighting,
sword of Truth in hand,
Neither one knowing that
danger lurked there.

Our sister had just entered
the building

When dear Brother Hanson
saw this man, well
dressed, approaching
from the shadows.

Quickly the stranger became
an attacker —

Snatching all monies,
making a face bloodied,
beaten sore, and Brother
Hanson crying
forth,

"Please — don't take my
Bible."

Yea, the Holy writ warns
days will get worse,

Men will tread God's
Word underfoot

Before that day comes
when sun and moon
withdraw their light.

Should any of us face
conflict, even households
robbed,

May we so reply, "Take
my silver and my gold,
But please, please don't
take my Bible."

— Dolores Fisher

Christ's Death and Resurrection

"You will doubtless receive several letters refuting your Wednesday passover theory which is based on a wrong application of Exod. 12:3. Israel had to take every man a lamb, but the lamb had not to be killed until the fourteenth day of the month at even, thus keep-

ing the passover on the second sabbath.

"Bro. Thomas (*Eureka* vol. 1, p. 451) says of Constantine: 'He directed the sacred observance of the Lord's day, to which he adds that of Friday also, the day of Christ's crucifixion.' Bro. James Carter of *The Testimony* has given us the traditional view (published in *Logos*) which is the right view and supported by Scripture. The Passover could not have been slain on the tenth day of the month in 'the midst of the week.'

"Your writings are very helpful, but one cannot always be right on non-vital matters." — T.R. (Eng.).

(I have not based my conclusions on the day of the original Passover, but upon facts revealed in the N.T. which conform exactly to the type found in Exodus. I agree with you that the Passover lamb was slain on the fourteenth day of the month, but Bible chronology is explicit that the fourteenth day of the first month of the first sacred year was a Wednesday, not a Saturday as you assume. This is shown by reference to Exodus 16:1. The people arrived at the Wilderness of Sin on the 15 day of the second month, and they murmured at the lack of food. They were promised manna in the morning (v. 12), and were to gather it for six days, and then observe the sabbath rest. Hence that 15th day of the second month must have been a seventh day of the week (in fact, the Sabbath rest had not then been commanded). There are thirty days in a sacred

month so that the 15th day of the second month (a Saturday as we call it) when traced back brings us to Wednesday, 14th day of the first month — the day upon which the first Passover lamb was offered. It is appropriate that the antitype should conform thereto. Thank you for your letter which is appreciated. We have included a calendar for you . . . Ed).

S	18	25	2	9	
M	19	26	3	10	
T	20	27	4	11	
W	14	21	28	5	12
T	15	22	29	6	13
F	16	23	30	7	14
S	17	24	1	8	15

Herald Of The Coming Age On Radio

"Some time back I wrote you concerning our efforts in Radio Broadcasting in the New York Metropolitan area over station W.V.N.J. I explained that we have been using the *Herald Of The Coming Age* almost verbatim for that purpose, and I apologised for not asking your permission to do so first. We are confident, however, that you would agree that the proclamation of the Truth is necessary in these days, and I now write to advise you that we have sent you a cassette copy of our broadcast for your approval. The cassette records the *Herald* entitled: *The Certainty And Significance Of Christ's Resurrection*.

"Currently we are in process of recording the issue entitled *Earthquake*, and we do hope that our efforts meet with your approval, for then we become partners in a joint effort to warn the

world of impending disaster, as well as the ultimate establishment of the Kingdom of God, and the personal hope of life eternal. On behalf of the Radio Committee — E.F. (USA).

(We are pleased to be considered a partner in such important work — cp. Phil. 17 — and thank you for the courtesy of advising us of what you are doing. We shall listen to the cassette with interest, and will appreciate any information regarding the results of your efforts . . . Ed).

Perilous Times

"These few items all appeared in the London *Daily Telegraph* in this last week, and I thought that they would be of interest to you. Here we have divorce, remarriage, pre-marital sex, praise of the Catholic Church, the immensity of Russia's power, and I don't know what else! The Roman Catholic archbishop claimed, as reported in the Press, that the English law that barred Catholics from the throne 'was as if a catholic monarch would be a fundamental danger to the British Isles or Commonwealth!' Little does he know. I expect you have had in your own press all this furore about the marriage of Michael of Kent and Baroness von Reibnitz. The latter had her former marriage 'annulled by a papal court'. It leaves one speechless — here are the signs, so welcome to us, speaking of Christ's return, and yet so saddening, because of the moral decline on all sides. The world is read-

ing of it all, whilst remaining ignorant of how abominable it all is in God's sight. We thank God that He has a purpose with this earth, and that He has revealed it to us, How great the despair would be if He had not. — B.W. (Eng.).

(We appreciate the news cuttings you forwarded us, for apparently, there is more complete coverage of world events in the *English Press* than there is in the *Australian*. The decline in morals is disturbing, but is in accord with the warning of Scripture (2 Tim. 3:1-5; Luke 17:26-30). The most disturbing factor is that the things you mention, particularly divorce and remarriage, become so common as to be taken for granted, and accepted as the regular order of things. Then the danger is that they become imitated within Ecclesial circles: so marital and domestic problems within the Body are on the increase, and this is a danger sign to the Brotherhood. The immediate cause of the crisis in Noah's day was laxity of marriage among the sons of God (Gen. 6:1-2), and, regrettably, a similar state is developing today. We recommend a very conservative approach to the problems. The unfortunate fact is that when a more liberal approach is adopted, a precedence is established which some act upon, perhaps to their own condemnation ultimately. Malachi states that God "hateth putting away" (Mal. 2:16). We need to view the current trends in that direction with the same measure of dislike . . . Ed.).

The Handmaid of Yahweh

"I am Thy servant, and the son of Thine handmaid", the Spirit of Christ is represented as saying through the Psalmist (Psa. 116:16). Accordingly, when Gabriel told Mary that she had been selected for the great honour of bearing the son of Yahweh, she, in faith, replied: "Behold the handmaid of the Lord; be it unto me according to Thy Word" (Luke 1:38). Later, she lifted up her voice in a song of praise (Luke 1:46-55), in which she acknowledged "the low estate of His handmaiden" (v. 48). In her song, Mary drew largely upon the song of Hannah (1 Sam. 2). It is significant that Hannah concludes her song by making reference to the King and Christ (anointed) of Israel (1 Sam. 2:10), at a time when no king had been appointed. Indeed this is the first time in Scripture that the title of Messiah, or Christ, is used in connection with the promised Saviour. Therefore, in her song, Hannah revealed herself to be a prophetess indeed, seeing beyond the rivalry of her adversary Peninnah, and the work of her son, to a greater rivalry between the two women of the Apocalypse and the triumph of the King Messiah — the theme of Mary's song.

Her words were so gracious and simple:
"Behold the handmaid of the Lord,
Be it unto me, according
To Gabriel's glorious word."

Mary arose, and in haste did she travel
All the way down from Gallilee,
Into the hill country of Judah,
Her cousin Elisabeth to see.

Elisabeth heard Mary's greeting,
And the babe in her womb did leap;
Elisabeth was sure she would always
These words, in her heart, firmly keep.

Today, as we pause and consider
These words from handmaidens of God,
We will observe many lessons,
If we, in their footsteps, have trod.

Hannah's words in the first book of Samuel
Were the model for Mary's we see.
Many thoughts in her prayer are there cited,
From the Psalms of the son of Jesse.

Yahweh doth magnify my soul,
And my spirit doth rejoice;
He hath seen the humbling of my heart,
And I hearkened to His voice.

He that is mighty doeth great things,
And Holy is His name,
His mercy to generations extend,
His strong arm will know fame.

For soon the mighty of this earth
Will tumble from their throne;
The lowly then be lifted up,
To be taken as his own.

The hungry, too, shall filled be,
The wealthy empty go,
The barren joy in fruitfulness,
Through He from whom all blessings flow.

I will be glorified in Israel;
I remember those of old;
To Abraham and to his seed,
Will blessedness unfold.

Sisters then, walk prayerfully;
Though often we may fall,
Safe shall we be through trial and care,
If we on our Saviour call.

Trusting always in His mercy,
Pray this shall then be our reward:
"Thou steadfast and faithful handmaiden,
Enter into the joy of thy Lord!"

Sister Fay Pitt.

AS IN THE DAY OF MIDIAN

(Continued)

By the test imposed upon Gideon's men at Harod, Yahweh demonstrated that vigilance as well as faith is required in the battle of life. A great victory was effected through the three hundred men who manifested both characteristics: a victory that foreshadows Armageddon.

All the ten thousand with Gideon were faithful; but only three hundred were sufficiently vigilant for his purpose. Yahweh chose as Gideon's army the three hundred men whose alertness qualified them for the work in hand. It was a tiny band to be matched against the innumerable and powerful enemy: one small enough to demonstrate beyond all quibble that the victory was not their's but Yahweh's. Those who will make up the army of the antitypical Gideon in the age to come, likewise will be those who manifest similar characteristics. They are described as "called, faithful and chosen" (Rev. 17: 14) that being the process by which they will be accounted worthy. They will be those who today are not only faithful, but also alert and watching, always mindful of the enemy within themselves (cp. Prov. 16:32).

The Victory

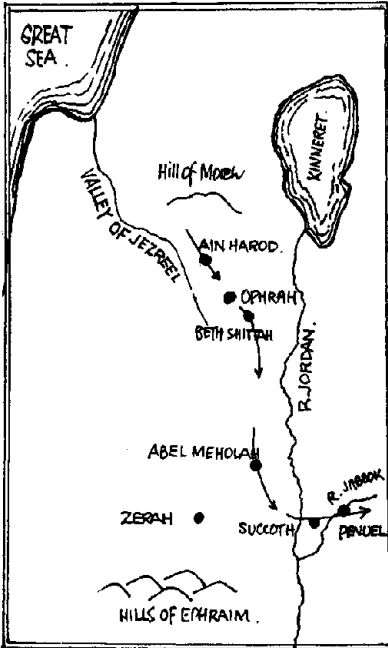
With his small band (which

even lacked the normal weapons of warfare), Gideon prepared to meet the vast confederate army of the Midianites. However, Yahweh, ever mindful of the weakness of flesh "does nothing" until He has "revealed it unto His servants" (Amos 3:7). Gideon is invited to creep down to the camp of the enemy to spy out the situation. There he overheard two men talking about a dream which one of them had. The interpretation of the dream increased Gideon's confidence in God, for the man remarked: "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all his host" (Jud. 7:14).

Encouraged by the dream, and instructed by God as to the strategy of the attack he is to launch, Gideon divides his men into three companies. Each is armed with a flaming torch, an earthen pitcher, and a trumpet.

The torch was placed inside the pitcher to diminish the light, so as to preserve the element of surprise. But at the appropriate moment, when the three hundred had secretly and silently crept to the outskirts of the camp of the Midianites, the trumpets were

attempt to escape, the confederate forces turned their swords on one another, as Gog's host will do likewise (cp. Ezek. 38:21; Zech. 14:13). As the multitude fled, Gideon and his men "stood every man in his place" (Jud. 7:21), but the news of the rout quickly spreading throughout the land caused those who had returned home to join in the attack, and pursue the fleeing host south-east to Succoth, some 35 miles distant. So Zechariah, describing the antitype, remarks that "Judah also shall fight at Jerusalem" (Zech. 14:14). The defeat of the Midianites was caused firstly by the surprise attack of the 300 selected Israelites (spiritual Israel), and afterwards by Israel after the flesh. The broken earthenware pitchers, revealing a light within, surely suggests the manifestation of divine glory on the part of the faithful in the age to come.



Sketch-map of Gideon's amazing victory: type of Christ's victory over Gog.

sounded, the pitchers were broken, and the torches presented an appearance of moving fire (a symbol of the spirit — Gen. 15:17) surrounding the host. Then was heard the battle cry of the faithful: *Cherav Yahweh Oolegideon*: "The sword of Yahweh and of Gideon" (Jud. 6:18).

The surprise attack by Gideon and his army caused panic amongst the host of the Midianites. In their fear-stricken

Not a single man of Gideon's three hundred was slain in the battle. They hastened after the fleeing Midianites "faint but pursuing" (Jud. 8:4): a wonderfully descriptive definition of a faith that rises above every problem and, succeeds in spite of every difficulty. Gideon's faith (Heb. 11:32), and his success against the Midianites qualifies him as a type of Christ in his campaign against Gog. His three hundred men followed his example, as we, too, are called upon to "mimic" Christ (1 Cor. 11:1). The Lord courageously and faithfully stood up against the great enemy, finally "destroying him which hath the power of death" (Heb. 2:14) within him-

self. In so doing, he qualified to overcome sin in the flesh as politically manifested in Gog's forces. The characteristic of Gideon's army, "faint but pursuing" is suggested in the words which Christ constantly used in his last message to the Ecclesias: "To him that overcometh . . ." (Rev. 3:21).

The circumstances of Gideon's amazing victory are used by Isaiah to shadow forth the impending triumph of the Lord. Having considered the former, we are in a better position to compare it with the latter as set forth by the prophet, and this we propose to do in our next article.

W.J.M. (Woodville)

Her Graciousness Is Worthy Of Emulation

Hannah

WHO SOUGHT MOTHERHOOD

Her sorely-fretted sorrow gave way to the greatest joy as she gave birth to her son, and proclaimed the goodness of Yahweh in one of the greatest songs of Scripture.

Her Devotion

Hannah's name signifies *grace* or *graciousness*, and her husband's name means *El has acquired*. Like Ruth and Boaz, they were a faithful couple in the midst of an unfaithful nation. As the record shows, (1 Sam. 1/2) Hannah had a wonderful understanding of God's plan, in an age when His word was not honoured.

Both husband and wife desired to worship Yahweh in sincerity. In fact, the whole family went up to Shiloh yearly to offer sacrifices. But the record states: "And the sons of Eli were there . . ." (Ch. 1:3). These evil men corrupted the priesthood and the people through their wicked practises. Indeed, their behaviour dishonoured Yahweh's name, and discouraged the

people of their worship. It caused shame and heartbreak to those who were faithful. It must have been distressing to Hannah who so ardently desired to glorify Yahweh through her offspring.

Her Yearning

But "Yahweh had shut up her womb" (Ch. 1:5), so that she had no son to offer Him. Doubtless this was to teach her to rely upon God completely, and to ponder His word more deeply. For she had much to put up with. Consider the strain of the domestic situation at Ramah. Peninnah, who must have been jealous of Elkanah's great affection for Hannah, possibly ridiculed Hannah's dedication to the things of Yahweh, perhaps pointing out that obviously God had cursed Hannah in denying her offspring, whereas Peninnah had been

blessed so completely: she had a large family.

Poor Hannah! We can imagine the suffering under provocation, as year after year she continued to express patiently, often with tears, her love and trust in Yahweh, and her confidence in His purpose with Israel as promised to the Fathers. She continued thus, even though she was denied that which was the main hope of every woman in Israel: to give birth to a son that might lead to the promised Saviour! What trials she endured. Yet she bore them in humility because, like few in Israel at that time, she understood what the Law really stood for.

Her Triumph

This is demonstrated in her song (Ch. 2). It opens with words of jubilant praise and deep gratitude that can only spring from a faithful heart. She manifests therein amazing insight into the character and the thinking of Yahweh (cp. vv. 3-9). She expresses the divine mind in contrast to that of flesh; sets the eternity of God's purpose, alongside the transient nature of man. Her words foreshadow the character of the Lord Jesus Christ, in opposition to the Judaism of those who brought about his death.

"For by strength shall no man prevail", she sang (v.9). This epitomises the principle of God manifestation. Unfortunately, the nation failed to learn the lesson of Yahweh's name. It did not understand what is comprehended in the statement: "I who will be Mighty Ones". Instead, man asserted himself, expecting to

succeed by the exertion of will power, or in the exercise of a self-gratifying, external form of religion. Hannah knew the fallacy of such. She looked beyond the present to the coming of the Christ King (v.10) proclaiming her confidence in this hope at a time when there was no king in Israel.

Peninnah, in contrast, lacked discernment of Yahweh's will as is shown by her provocative, unspiritual attitude towards Hannah. Though blessed by Yahweh with offspring, she did not really understand the purpose for which such were granted: that the seed of the woman, promised in Gen. 3:15, had to come into the world to crush the head of the serpent, i.e. the carnal mind. Her attitude, based on the flesh, revealed that its thinking remained unchanged in her, and likewise in her children, of whom we read no more.

But Hannah types the second Eve, the bride of Christ, the faithful wife who co-operates with her husband in the things of Yahweh, genuinely sharing his love for the Truth. Her attitude is reflected in Samuel who lifted a whole nation out of spiritual decadence, and political anarchy.

Let us, like Hannah, desire to glorify Yahweh both personally, and through our children, that they with us may reflect to the glory of Yahweh, seeking the greater king than David, the Lord Jesus Christ. And let us do this in the spiritual wilderness in which we spend our days at present, so similar to the period of the Judges.

— I. Dyer.

THE CAMP DAVID MEDAL

Commemorative medal to mark the historic signing
of the Camp David agreement.

PROPHECY OF THE END OF DAYS BECOMES REALITY

A historic epoch reaches its climax at this time, as the three far-sighted leaders banish the enmity of generations and open the door of a new era.

The world stands silent at this historic moment!

The medal was struck in order to commemorate this great, historic hour. It is being distributed in Israel and throughout the world.

Description:

The three religious symbols, the Star of David, the Cross and the Crescent, appear interlocked on the medal, as a symbol of co-existence.

The symbols are not whole — they complete each other, and in so doing create a new symbol in which all components have equal importance.

For thousands of years, Eretz Yisrael has been the geographical focus of the beliefs of millions of people. Only now, for the first time, are their hopes for the realization of co-existence approaching fulfillment.

Thousands of years of strife have not uprooted their belief — this symbol, in which each component forms and completes the others, is a symbol of new hope for our generation — peace!

NO MORE WAR, in Hebrew, English and Arabic, is inscribed around the medal.

The reverse side bears the likeness of the three

leaders representing three peoples and three religions: President Carter in the centre — as the uniting factor — flanked by Begin and Sadat. Their likenesses are not shown separate but blending into each other. Each is shown with an inscrutable expression, looking with common purpose in a common direction.

The historic meeting of Carter, Begin and Sadat is a high point in the new spirit, and symbolizes the realization of a dream which once seemed so unattainable; and as a basis and connecting thread, "Camp David Meeting, September 1978" is engraved around the medal!

Sales:

The medal will be sold in Israel and abroad, simultaneously, for a short period. Sales at the prices shown will continue until October 1, 1978. The number of medals issued will be restricted and the figures will be published when sales end.



NO MORE WAR!

The Tel Aviv Coins and Medals Distribution Co.

PEACE IN THE MIDDLE EAST

We cannot over-emphasise the significance of the summit meeting at Camp David. The above advertisement for medals struck in

Israel to commemorate the event, shows how the Israelis view the result.

But how does God view it?

The medal depicts the Star of David, the Cross and the Crescent interlocked together; but Bible prophecy reveals that there is no future for Israel locked together in such company. As Balaam declared, "the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). A shortsighted policy grasps at a peace that provides no future, for only the Prince of Peace can supply that.

The caption *No More War* is inscribed on the Peace Medal in Hebrew, English and Arabic. The answer of Scripture to the boast is: "When they shall say peace and safety; then sudden destruction cometh upon them. . . ." (1 Thess. 5:3). It is significant that the words are inscribed in three languages; because 1900 years ago, the caption over the cross described the Lord as King of the Jews in three languages: Hebrew, Greek and Latin. The two latter have been replaced by English and Arabic; and we await the time when they shall give way to Hebrew (Zeph. 3:9).

For some years, even before the days of Nasser, when Egypt was so closely aligned to Russia, *Logos* claimed, on the basis of the Word that there must be a change in the policy of Egypt; that it would turn to the west, and become antagonistic to Russia. In 1947 we published a book entitled *War With Russia Is Inevitable* (the title has been used for many similar booklets since then) in which this was plainly set forth.

The present trend of the nation of the Nile is both interesting and exciting as a sign of the times.

But how much more so is the state of Israel. In our own lifetime we have watched the Jewish people return, seen the revival of Israel, visited the freed city of Jerusalem, and traced with greatest interest developments in the Land that herald the time of the end.

And now there are hopes of peace in the Middle East, and confidence is placed in Egypt. But the voice of the prophet echoes down the corridor of time, urging Israel against leaning too heavily upon flesh in its pursuit of peace (Isa. 30:1,7-9). Indeed, Ezekiel warns against an attitude of mind that places too much store in this. He speaks of Israel's iniquity and trespass "when they dwelt safely in their land, and none made them afraid" (Ezek. 39:26; 38:11). The context shows that this relates to the latter days (Ezek. 38:16), and that the rest and repose in which Israel shall boast will be shattered by the lightning attack of Russia into the "land of unwalled villages".

So once again Christadelphia is alerted to the significance of the times. It behoves each one to appreciate where he or she stands in relation to the Lord's return.

P.M.

"Redeem the time, because the days are evil" (Eph.5:16)

THE ART OF SITTING STILL

*“Serve God acceptably with reverence and godly fear”
— Hebrews 12:28.*

Today, things once considered sacred are no longer treated as such, except by Yahweh’s servants.

Standards of conduct have been lowered, and recommendations of restraint are resisted by the so-called wise of this age.

In view of such conditions, we take comfort from the Master’s words:

“I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

Humility is necessary in order to please Yahweh. Abraham manifested this when he described himself as “but dust and ashes” in His sight. All lasting relationships are based on respect.

In that regard, Brother Thomas set a good example. Concerning him Brother Roberts wrote:

“In private he reminded us of Christ by a gravity of deportment that was mixed with urbanity, and a dignity that was sweetened by unfeigned humility; a quiet penetrating depth of intelligence, unweakened by the least approach to frivolity; a cordial interest that was free and natural in all things connected with the Truth.”

Paul, in describing Christ as our high priest, listed characteristics manifested by him which we should attempt to emulate: holy, harmless, undefiled and separate from sinners (Heb. 7:26). Exhortations are couched in such language: “Be ye holy in all manner of conversation . . .” “Be wise as servants, harmless as doves . . .” “Blessed are the undefiled who strait are in the way . . .” “Come out from among them and be ye separate . . .”

Some who join our community from outside, occasionally complain at the lack of reverence in our Ecclesias, and especially the high level of noise oftentimes heard in our gatherings, particularly at the Memorial Meetings. This was excused once in the following terms: “True the meeting is a little noisy, but as carefree children are the main cause, cannot we show our love for them by putting up with this?”

But love is not licence. It is obedience to the law which brings to light the real liberty. Most of us would discipline children who thoughtlessly interrupted our sleeping hours by needless noise; how much more should we control these lively spirits in time of worship!

The art of sitting still is no mean attainment; and it needs to be instilled in our children when necessary. The Proverbs speak frequently of the need of restraint in such; and though modern child-care philosophy may challenge this, we are assured that the Author of the Bible “needs not that any should testify of man; for He knows what is in man” (John 2:25). Never before has the incidence of child delinquency been greater than it is today, when so much licence is granted unto children. Let parents in the Truth take care. Meanwhile:

“Yahweh is in His holy Temple; let all the earth keep silence before Him” (Hab. 2:20).

— A.F.M. (N.Z.)

Problems that Plague the Papacy

With dramatic suddenness, death has removed Pope John Paul, and the cardinals have again assembled to appoint a successor. The new Pope inherits the problems which were the heritage of his predecessors; but now they are aggravated by the circumstances of his appointment.

Doctrinal Problems

Our last article commented upon the appointment of Pope John Paul, and outlined some of the problems which he inherited from the previous Pope. His elevation was a surprise appointment. Contrary to general expectations, he had been elected with little delay. It seems obvious that in view of the serious problems facing the Papacy, he had been appointed to his position as a caretaker Pope, a Pope of transition, to maintain the policies of the popes before him until the church could come to terms with itself.

His election, claimed the Catholic Church had the endorsement of the Holy Spirit. To that extent, therefore, it was considered as the infallible decision of heaven! If that be so, who removed him from his office? Certainly, if the appointment was by decree of the Holy Spirit, as claimed, so must his death have been!

What was the cause of death? Remarkably, it is claimed that he was in good health when he took up his position. Perhaps his heart gave away under the strain when he came to contemplate the magnitude of the problems facing him. But certainly the comments from *Elpis Israel* on p. 24 of our last issue are relevant.

The problems facing his successor are great and ominous. Our last article outlined two: the economical and political issues. The former is embarrassing; the latter is compromising.

But even greater than those problems are the doctrinal and moral questions that trouble the church, and which have to be solved. At present it is faced with schism that could erupt into open division. The problem erupted in 1969. Paul promulgated a new official text for celebrating Mass, the *Mass Ordinal*. This replaced the one that had been authorised by Pope Pius V in 1570, and used ever since. It did away with the

Latin Mass, and this did not please many of the Traditionalists within the Catholic Church, who already looked somewhat askance at the liberal ideas introduced by the Pope. Though the new Mass was endorsed by the Vatican, its use was challenged by powerful priests and prelates, to such an extent that it threatened to divide the church. With the agitation both for and against it, Catholics began to range themselves on the two opposing sides: those for Paul's Mass and those for the old Mass.

Foremost among those who bitterly opposed the new Mass was Archbishop Marcel Lefebvre of France. He categorically refused to conform to the new decree and publicly proclaimed his opposition to it. On November 21, 1974, he published his first public manifesto declaring the Vatican Council false, the Pauline Mass illegal, and the teaching of Bishops who supported it erroneous.

This raised a furore. It made public, division of thought within Papal counsels. There are three such. The Traditionalists who resist change: they are cardinals, bishops and priests of the right. The Progressivists who seek for change: they are those whose political thinking is strongly tinged with the left. The majority of Catholics who are centre of these two extremes.

But as the popular world trend is for more liberal concepts, Paul favoured the latter, and his new Mass was indicative of this. Moreover, church membership is increasing mainly in countries where Communism holds sway,

such as East Europe; or where poverty is rife, such as South America; and therefore, the Pope tended to more liberal concepts.

Lefebvre's opposition is great in strength and virility. By 1976 he had acquired five chateaux in France which he used as new seminaries to train over one hundred new recruits in what he claimed is the true Catholic doctrine. He did not separate from the church, as did Luther, but continued to agitate against the liberalising policy of the Pope and others from within. He published a biannual newsletter in which he propagated his stand. And as his movement grew, he founded more seminaries in other countries, including the USA. Congregations became numbered in their thousands and the church was suddenly confronted with a revolt from within that threatened to rival that of the Reformation.

There was an attempt to suppress Lefebvre, but it was not successful. A commission was appointed to restrain him, and he was publicly condemned, but he fought back vigorously. He toured Catholic centres to gain further support; he ordained priests; he preached against the traitors of the faith in terms so lightly disguised, as to make it clear that he included the Pope in that category.

His agitation was successful to this point, that instead of suppressing him, he was followed by his imitators. For it was not only the Latin Mass that Paul had replaced (and that against the will of the majority of the Bishops in

the Second Vatican Council); other Catholic institutions and beliefs had been weakened without any real opposition from the Vatican administration. These included the Rosary, the devotion to the Eucharist, the value of pilgrimages to the holy places of Christendom, fidelity to the Pope, the Catholic interpretation of the Bible, and other elements of the Catholic religion. It is said that Paul encouraged the Third World group; and that he went more than the symbolic extra mile in accommodating Communist regimes in Eastern Europe.

In 1967, Paul ruled that all Bishops in the church, on reaching their 75th birthday, must offer to resign. But when he reached 75 in 1972, the growing problems of the church, made it obvious that resignation on his part was fraught with difficulty. Indeed, even at 80, resignation was out of the question. But infallible as he may claim to be, the pope cannot resist death. Paul died, whilst Lefebvre and his followers remain alive; and the problems of the church still await solution.

John Paul was appointed as a temporary pope, but death has removed him as well. Today the new Pope faces the same problems in an accentuated form.

Moral Issues

The church is also distracted by moral issues that threaten to tear it apart. These relate to the practise of family planning, the marriage of priests, the growing demands for relaxation in the laws of divorce and so forth.

In these areas, Pope Paul sided with the Traditionalists. And in doing so, found opposition, not merely from some of his priests, but from growing numbers of lay people as well.

The Future

Pope John Paul was appointed to the papal throne to give time for the church to consolidate its position in coming to terms with its doctrinal differences, and with modern trends and demands. But death removed him from office, and now the Vatican must again consider its policy. Whether the extremists on the right and left can be contained so as to co-operate together remains to be seen. What is certain to happen, even though papal policy may decree some delay, is what the Scriptures predict concerning the Catholic Church in its alignment with Communism.

We plan to consider that in subsequent articles. We believe that the world is moving towards a state of things once considered impossible, but *which Bible prophecy has led us to expect.*

Meanwhile the "impossible" is taking shape in world affairs. To illustrate what we mean we cite the *Sydney Daily Mirror* (1/3/71). It reported:

"Pope Paul is expected to visit Russia this year. His trip to Moscow could be part of a twelve day whirlwind tour of Communist countries".

The following month on 3/4/71, the foreign editor of the *Adelaide Advertiser* in commenting upon the visit of President Tito of Yugoslavia to the Vatican, as the "first Communist Head of State to do so", stated:

"This meeting, in fact, is not an

event in isolation. It forms part of a pattern of growing Catholic-Communist reapproachment which could prove one of the most significant influences in the shaping of world history during the remainder of this century."

The Editor claimed that if this action heralded a closer collaboration between "the world's most powerful church leader" and "a political system that makes atheism an act of faith" anything is possible "even an Arab-Jew alliance."

As an indication of something completely impossible, he wrote:

"Let's hop aboard a Time Machine, set the dials at April 3, 1991, and see what the news of the day has to offer. "From Cairo comes this despatch:

'After signing a Treaty of Friendship with Israel today, Egypt's President said the two countries looked forward to an era of mutual trust and co-operation.'

"Incredible, you say. Too fantastic to contemplate. Quite so."

In the article, he claimed two things were impossible: A Catholic Communist agreement; an Egyptian-Israeli pact. But Bible prophecy has decreed both happenings, as we have constantly emphasised, and they are taking shape before our eyes. We live in significant days. They proclaim: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments. . ."

HPM

HOW LONG WERE THE DAYS OF CREATION?

Are the days of creation week to be computed as ages, or as days of twenty-four hours? Does a normal week provide sufficient time for God to accomplish all that He did as recorded in Genesis 1?

Controversy

For over 3000 years, men of God have believed the obvious and literal meaning of the account of creation recorded in Genesis. Holy men of old rested on each sabbath believing that it had its origin in the final day of the first week, and viewing it as a memorial of creation. They accepted the Genesis account on its face value.

No record is found there of "ages", but only of days.

Why is this concept rejected by a so-called "enlightened" age?

Where did the idea of "ages" spring from to replace the days of Genesis?

Since the time of Darwin, controversy has raged between Bible "literalists" and evolutionists. The theory of evolution (which demands a greater credulity than does a Bible faith) seeks to provide a natural explanation of Creation, and succeeds in undermining confidence in the Scriptures.

Placing his trust on the explanation of various fossils and so-called evolutionary processes among living organisms, and closing his eyes to the evidence of the Bible to be believed, the

evolutionist claims vast epochs of time stretching over millions of years to account for creation, and rejects the simple statements of Scripture as gross superstition.

He is opposed by those who accept the Bible as the inspired Word of God, and true in every particular.

Between these two extremes, a third group has arisen. It accepts both the Bible, and the ideas of evolutionists. But it claims that the former does not really mean exactly what it says. Members of this group conclude that Moses either misunderstood what was revealed unto him, or that his words are misinterpreted. They capitulate before the claims of evolutionists because they are set forth dogmatically with an appearance of great learning, whilst they view the Bible as somewhat out of date, or uncertain in meaning. Trying to blend Scripture with a pseudo-science, they advance the idea that the seven "days" of creation were actually seven "ages", throughout which occurred a God-guided process of evolution.

What proof is there that God created

LOGOS

the present order of things on this earth in six literal days? What difference does it make whether one believes in "ages" of creation or in literal days?

Is it not obvious that if we call in question the Bible record of creation, whether by interpretation, or by rejection of the narrative, we reject the authority of the Word which God has magnified above His holy name (Psa. 138:2)? Does not that undermine confidence in the whole Bible?

Let us read the record, and set aside all doubts. Is not this teaching obvious? Is it not apparent that the theory of long epochs of time results from two reasons: (1) Reluctance to accept the obvious meaning of the Word? (2) Pitiful ignorance of the account itself?

What The Record Teaches

The Bible claims: "In the beginning God created the heaven and the earth." This relates to the original creation. The next verse refers to a pre-Adamic destruction that overcame the earth, until darkness spread over its ocean-covered surface. Then follows the record how that the forms of creation were renewed during a period of six days.

On Day 1, light penetrated the dense clouds that swathed the earth in darkness. On Day 2, the clouds were separated from the waters of the earth, and an expanse between both was formed. On Day 3, the earth made its appearance above the water, and vegetation sprung into being. On Day 4, the sun became visible through the thinning clouds, and towards evening, the moon and stars appeared so as to rule the earth. On Day 5, birds and sea-life were created. On Day 6, animals made their appearance, and finally, man was created. Day 7 was reserved for rest and worship. The work of creation was completed in a week.

In denying the conclusion, we are told to note that no specific close is mentioned in regard to Day 7 (Gen. 2:1-3). All the other days are limited to "an evening and a morning", but this expression does not follow the last day.

Why?

Because, some teach, *the seventh day is not yet ended*, and therefore is already almost six thousand years

long; proving that the seven days are seven epochs of time.

The Seventh Day Did End!

But the seventh day did end. Does not Gen. 2:2 state: "He (God) *rested* on the seventh day from all his works"? The *past tense indicates something that is brought to completion*. Thus the record states that the period of rest was finished; for it does not say that "God *is* resting from all His work".

Other references support this conclusion: "The Lord . . . *rested* the seventh day" (Exod. 20:11). "God *did rest* the seventh day from all His works" (Heb. 4:4).

Contrary to the conception that God's seventh day of rest continues, the Lord stated: "My Father worketh *hitherto* (even now) and I work" (John 5:17). See also:

"This is the work of the Lord God of hosts in the land of the Chaldeans" (Jer. 50:25). "The tables were the work of God, and the writing of God graven upon the tables" (Exod. 32:16). "Joshua and the elders . . . which had known all the works of the Lord, that He had done for Israel" (Josh. 24:31).

These references show that God's period of rest most definitely came to an end.

God hallowed the seventh day of the week by giving it to man each week as a memorial (Exod. 31:17). He did so because He also rested on that day.

The Witness of Nature

The Bible declares that the mouth of two witnesses, confirms all evidence as truth. We have already supplied more than two witnesses, and we now advance further evidence, to leave no doubt in the minds of those who diligently study God's word.

Consider that plants were created on the third day, and yet the sun did not appear until the fourth day! If those days were long epochs of time, say even 7000 years, it means that the plants had to continue for that period without the sun to help them! Under such conditions, plants would not survive.

Further, Insects were created on the sixth day. Seeing many plants need insects for pollination, how did they continue for 7000 or more years without that help? The *Encyclopaedia Bri-*

tannica states that bees, wasps, butterflies and moths cannot exist without honey or nectar bearing plants. Nor could the plants exist without the insects to pollinate them! Yet they had to do so if the days of creation were long epochs of time! If the trees and plants that need these insects were created during the third epoch of time, and the insects on the fifth, they must have existed for nearly 21,000 years without that essential aid!

It is necessary to accept God's account of creation with a child like faith, or lose confidence in His word. Evolution will not mix with the divine revelation, any more than iron will mix with miry clay.

What Does "Day" Denote?

The word *day* as used in the Bible often represents an indefinite period of time. Indeed, the Hebrew *yom* is translated both "day" and "time". But in every case where numerals are used to denote first, second or third day etc, the context shows that a day of 24 hours is intended.

The Scriptures speak of the "day of vengeance", the "day of adversity", the "day of temptation", much the same as we use the term today to mean a time or season. Yet when the word is specified, such as the "fourteenth day of the month" (Lev. 23), the "seven days" of unleavened bread, or the "fifty days until pentecost", the word can only mean defined periods of 24 hours each.

The term *yom* can also denote daylight in contrast to night, such as when the Lord referred to three days and three nights in the heart of the earth, or his statement: "Are there not 12 hours in a day?" (John 11:9).

Symbolically, a day may represent a year (Ezek. 4:6), or "a thousand years" (2 Pet. 3:8), but the context governs such usage.

Reference is sometimes made to Gen. 2:4 to prove that "day" can represent a longer period than 24 hours: "in the day that the Lord God made the earth and the heavens . . ." It is argued that the term "day" in that statement obviously comprises at least the six days of creation, and therefore represents a period of time. But the argument is not valid when applied to the specific days of crea-

tion, for there they are designated as "first day", "second day", and so forth; whereas here "day" is supplied without the qualifying numeral, and can properly signify "time".

The Obvious Meaning

Exodus 20:9-11, which relates the days of creation to the sabbath rest, contains the word "day" five times. Are we to understand, that in the third and fourth occurrences of the word, it relates to long epochs of time, whilst in the other places it reverts to a day of 24 hours? Yet that is what we would have to accept if the days of creation were epochs of time! Surely, if the term was to be used in that fashion, in such a context, the Hebrew word *dor* "age" would be used, as in Job 8:8: "Enquire, I pray of thee, of the former age".

Let us also consider this fact:

If God had created light on the first day, and then waited 1000 years or 7000 years or more to form the firmament, surely He would have rested then! Certainly, He would not have had to wait for the seventh day to do so. This same observation holds good for the following days.

And, finally, note that each day is described as having evening and morning, night and day, darkness and light. What do they relate to in the imaginary epochs of time?

Moreover, bear in mind that it is the sun that is described as dividing light from darkness, day from night. How are we to interpret that, if each day represents 7000 years! Did the sun cease to shine for half that time?

Nowhere in Scripture does God imply that He took anything but a natural week of seven ordinary days to bring order and life to this earth. In view of His omnipotent power, why should He require any longer time for the purpose than He Himself has stated? Mortal man requires longer. Give him all time, and he could not accomplish a tithe of Creation's work. But not so almighty God. Let us turn from the fog of human doubt, and rejoice in the light of divine truth and revelation; admiring the handiwork of God, and praising Him for all that He has done, as well as for that which He intends to complete in the future.

B. Muscalo (USA).

LOGOS TOUR OF BIBLE LANDS

The final details of this tour are now nearing completion. It is planned (God willing) to incorporate touring in Egypt, Greece, Israel, Jordan, as well as the Far East; and will also include a special effort with our brethren in the Philippines. We desire to make it clear that the tour is designed to increase the understanding of members in the Scriptures. Special preparations are being made to that end, so that the sites visited and the commentaries given will have a definite educational basis as far as the Word is concerned. Participants will benefit if they give themselves to research in the Word before leaving. With commentaries given on the very place where the Bible history of the past was enacted, and during the evening sessions, the tour becomes a travelling Bible School. The organisers of it will be most disappointed if every member thereof does not advance his or her understanding of the Scriptures as a result of the tour. Highlights of the tour will include a visit to Patmos where the Apocalypse was given John, tours of Athens, Thessalonica, Philippi etc. which witnessed the ministry of the Apostle Paul: and, of course, one of the most comprehensive visits to the Holy Land attempted, with complete touring in Jordan and Israel including the Sinaitic Peninsular. Further details are available on request. Meanwhile, Ecclesias would do well to commission any of their members joining the tour to prepare sets of colour slides for use in Ecclesial or Sunday School work.

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In addition to supplies of *Herald Of The Coming Age* (over thirty different titles), we recommend the following books:

PREACHING THE TRUTH — This book is attractively produced in clear, easily readable type. It presents the Truth in narrative form, reciting the experiences of a Christadelphian preaching "the truth as it is in Jesus". This involves him into personal discussion and public debate, all of which are graphically described. Then, when certain ask for baptism, an examination is conducted, and the baptismal service described. This is an excellent book, with illustrations and cover in colour to add to its attractiveness. It sets forth the Truth in an easy, narrative form, and is an admirable book to hand on to interested friends or Sunday School Scholars. Price \$1A or 60p.

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THE CHRISTADELPHIAN INSTRUCTOR — Questions and answers on the system of truth revealed in the Scriptures. This is an unamended edition of the Instructor as issued by Brother Roberts. Originally designed for Sunday School instruction, we have found this book excellent to place in the hands of interested friends as providing a background to the teaching and organisation of Christadelphians. On several occasions it has played an important part in bringing such a knowledge of the Truth. We suggest that parents might use it for instruction of their children where it is not used in the local Sunday School. Price: 50¢ or 35p.

THE GOSPEL IN SONG — This book is most attractively produced, and gives the text of Handel's Messiah, as well as a commentary upon it, drawing attention to the Scriptural teaching concerning the Messiah. We have attempted to produce this book in such a way as to provide dignity to the subject expounded. Price: 25¢ or 18p.

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THE EXPOSITOR

The next issue of *The Expositor* will commence a verse by verse exposition of The Book of Leviticus. This is a part-publication project, and recipients, by retaining their copies can build them up into a complete exposition of this book in depth. *The Expositor* is issued quarterly, and subscription rate for the next volume (commencing next issue) will be \$4 in Australia and \$5 overseas. Many readers express disappointment at being unable to secure back numbers of earlier volumes (expounding Genesis and Exodus); we suggest that they avoid disappointment by ordering their copies of the new volume now (English price £1.30).

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Contents

How Well Do We Know God?.....	65
Religious Minorities in Israel.....	67
Armageddon Foreshadowed.....	68
Further Time Periods.....	72
The Glory of Creation.....	77
Logos Communication.....	79
Though Dead Yet Speaketh (R. Roberts).....	83
Days of Destiny.....	84
Paul: The Tentmaker.....	86
Ye Must Be Born Again.....	89
The Path of Probation (Poem).....	92
Appointment of a Pope.....	93
Significant Times.....	96



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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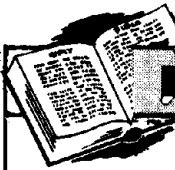
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HOW WELL DO WE KNOW GOD?

The signs of the times are excitingly interesting, so that they understandably and properly engage our attention. For us they signify, not merely the imminent return of the Lord, but the setting up of his Judgment Seat. "Judgment begins at the house of God" warned Peter (1 Pet. 4:17). And this subject needs to engage our attention. Are we ready for it? Enthusiasm for the signs of the times, keenness in checking on the fulfilment of prophecy in our day, will not bring salvation to us, unless we "know God" (John 17:3). To "know God" demands more than head knowledge. We may be able to repeat, without mistakes, every Scripture which bears on the subject of God, and yet be lacking in the thing essential. We may be able to "speak with the tongues of men and angels," and "understand all mysteries, and all knowledge", to expound every detail of the Apocalypse, and yet fail utterly in what is vital to salvation.

What, then, is needed? A form of knowledge which will manifest itself in action; a belief that will motivate our lives in the performance of God-appointed works; a practical, living faith, that will grow and extend like the mustard tree to which Christ referred.

Upon this point the Scriptures speak decisively. "Hereby we do know that we know Him, if we keep His commandments," wrote John (1 John 2:3). It is as simple as that. Christ declared: "By their fruits shall ye know them". And John again: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (1 John 2:4).

It is possible to be a student of the Word, and yet dam up its influence, so that it fails to manifest itself in doing. A person then becomes a "hearer of the word, and not a doer", a person of promise but not of performance, denying the basic principle and purpose of the Truth. God is not as interested in telling us about the Kingdom, as in changing us for the Kingdom; and whilst the motivation for the latter stems from the former, it is possible for us to give ourselves to mere study whilst failing to implement in action what we know should be done.

Bible history bears out this fact. "The sons of Eli were sons of Belial; they knew not Yahweh" (1 Sam. 2:12). They knew His name, and the process of worship; but they did not "know" Him experimentally — and that is what the word means. They did not surrender themselves up to His teaching, so as to reveal His characteristics: therefore, as priests, they were useless. Of disobedient Israel, God said: "My people are foolish, they have not known Me" (Jer. 4:22). On the other hand, of faithful Josiah, the contemporary of Jeremiah, Yahweh declared concerning his good acts, "Was not this to know Me?" (Jer. 22:15-16).

In the light of this definition, can we claim to know God? Are we prepared to sacrifice self in order to do His will? Sacrifice is always painful, but it is pleasing to Yahweh and produces fruit, and, in its outworking, is pleasing and satisfying to the one manifesting it.

Of course we need the Word, and we need to study it carefully. The organ of conscientiousness needs divine guidance. Every faculty with which man has been endowed will, unless scripturally controlled, prove itself an "instrument of unrighteousness" (Rom. 6:13). Without enlightenment the organ will permit what it should disallow, and disallow what it ought to permit. Conscientiousness, in the days of his ig-

norance, made Paul "a blasphemer, and a persecutor, and injurious" (1 Tim. 1:13). Christ referred to the mistakes men can make in the name of God when they remain ignorant of His will, when he said: "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me" (John 16:2-3). Well may the Scriptures cry: "Cease from thine own wisdom."

Therefore, as we take heed of the signs of the times, and recognise that the age is drawing in, let us meditate upon our own responsibilities to manifest obedient submission to the requirements of Scripture. Our day of opportunity is limited; and Christ is at hand.



RELIGIOUS MINORITIES IN ISRAEL

Some 13% of the population of Israel are not Jewish. All minority religions have full rights. The main communities are:

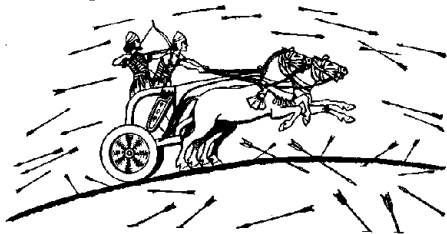
a. Christian. Nearly 75,000 Christians are found in Israel, over 60% of whom live in the towns and this percentage is growing steadily. There are 24 Christian sects but over 90% of the Christian population are Greek Orthodox (22,000), Greek Catholic (25,000) or Roman Catholic (16,000).

b. Moslem. There are over 328,000 Moslems in Israel, served by four Moslem Religious Courts. Some of the monies from the Custodian of Abandoned Properties are utilised for the religious needs of the Moslem Community. The State contributes directly to the building of new mosques.

c. Druze. Several years ago the 35,000 Druze in Israel were recognised, at their own request, as a separate religious community. They govern their own religious affairs.

d. Karaite and Samaritan. These Communities are also assisted by the Ministry which provides for their religious requirements. Karaites number approximately 10,000 and they perform their own marriages. There are 400 Samaritans in Israel, who also perform their own marriage rites.

Armageddon Foreshadowed



AS IN THE DAY OF MIDIAN

(Continued)

Our last article claimed that Gideon's conflict with the Midianites typed Armageddon. Authority for this is Isaiah's statement which compares the future judgment of nations with "the day of Midian" (Isa. 9:4). The "zeal of Yahweh of hosts" will overthrow all opposition, and establish the "Son given" upon the throne of David, bringing judgment, equity and peace to all mankind.

Christ's Mission In Prospect

Predicting the future overthrow of the oppressor "as in the day of Midian," Isaiah declared:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of Yahweh of hosts will perform this" (Isa. 9:6-7).

This statement of the prophet, brings to glorious consummation his Immanuel prophecy (Isaiah Chapters 7-12). And to grasp how completely that prophecy foreshadowed the life and ministry of the Lord, consider its background. Portion of it, from Isaiah 8:9 to 9:7, sets down the purpose of God in Christ in complete and wonderful sequence. Notice this development in his prophecy; and trace its orderly development with the sequence of the ministry of the Lord set out below:

- | | |
|---|-------------------------|
| a. The message of John Baptist | Ch.8:13 |
| b. The ministry of the Lord Jesus | Ch.8:14 |
| c. The refusal of Jews to heed..... | Ch.8:15 |
| d. The Lord's education of the disciples | Ch.8:16 |
| e. The Lord's reliance upon Yahweh, and Yahweh's rejection of Jewry | Ch.8:17 |
| f. The setting up of Ecclesias | Ch.8:18 (cp. Heb. 2:13) |
| g. Religious controversy with the Apostasy..... | Ch.8:19 |
| h. The appeal of the faithful to the Word..... | Ch.8:20 |
| i. Blindness settles upon Israel in dispersion | Ch.8:21 |
| j. Distress of Jewry among the Gentiles | Ch.8:22 |
| k. The people in the land to see a great light | Ch.9:1-2 |
| l. The joy of the resurrection..... | Ch.9:3 |

- m. The overthrow of the oppressor at ArmageddonCh.9:4-5
 n. The victor identified.....Ch.9:6
 o. The world-wide establishment of his ruleCh.9:7

It is seen from the above epitome, that this section of the Immanuel prophecy gives a progressive outline of the Lord's past, present and future labours, consummating in the establishment of the Kingdom under his rule.

The Ecclesia (see Heb. 2:13) is depicted in controversy with the Apostasy during the Lord's absence; whilst scattered Jewry is found "cursing their king and their God, and looking upward" (Ch. 8:21).

Coming Glory

Thus the opening verses of Isaiah 9 are inseparably linked with those of the previous chapter, and sweep on to predict a time of conquest and of glory. At the time of Isaiah, the northern tribes were found walking in apostasy, soon to be swamped by the Assyrians, and swept from their land. As it had happened in Gideon's day, so it occurred again: "The children of Israel did evil in the sight of Yahweh; and Yahweh delivered them into the hand of Midian" (Jud. 6:21).

However, this state of spiritual darkness was not to remain. Through Immanuel (Cp. Isa. 8:8; Matt. 1:23), the darkness would be destroyed, the people delivered, and the throne of David restored.

Therefore, Isaiah's ninth chapter announces that in spite of all Israel's trouble, including the darkness of her spiritual state,

and the despair of her dispersion the nation would not be without hope. Notwithstanding the troublous times into which the people would be brought, and the great wickedness they would commit, there was "hope in their end". As the RV renders v. 1: "There shall be no gloom to her that was in anguish". As Moffatt renders portion of the verse: "Formerly He humiliated the land of Zebulun and the land of Naphtali, but now has He honoured the region of Galilee's seas . . ."

Thus the prophet immediately switches from the picture of gloom and darkness caused by Israel's waywardness, to a time when the nation will be made honourable in Yahweh's eyes. Significantly, the area mentioned, is that from where Gideon drew his army, thus underlining the analogy of Armageddon as a "day of Midian", and again showing that the great Judge was a type of the Lord Jesus Christ. But Isaiah predicted a greater glory than that which Gideon obtained for the people.

In view of the work of Gideon as a type of Christ, and of Isaiah's prophecy of Immanuel, it is of greatest significance, that the Lord's work was mainly in the area of Galilee. Matthew records:

"Jesus . . . dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of

Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:13-17).

Light Begins To Shine

In the preaching of the Lord, light commenced to shine in the darkness of Galilee; anticipating a greater shining forth of glory that shall be revealed at the establishment of the Kingdom. The people saw the Lord Jesus, who was the "true light" (John 1:9), and so Isaiah's prophecy was verified to that extent. He had declared:

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Though all did not recognise the fact, there was Immanuel (*God with us*) walking in the midst of them. And, for a time, until he ascended into heaven, his followers saw him as "the light of the (Jewish) world" (John 9:4-5).

Therefore, it was true of Christ's first advent, that the people saw the light; but how much more so, will it be true of the future, when the full shining forth of light will destroy prevailing darkness (Isa. 30:26), and the words of Isaiah 60:1 will be fulfilled:

"Arise, shine, for thy light is come, and the glory of Yahweh is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but Yahweh shall arise upon thee, and His glory shall be seen upon thee . . ."

That, indeed, is what the pro-

phet is telling us also in the chapter before us. Let us read it from the Revised Version:

"In the former time, He brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time He hath made it glorious by way of the sea beyond Jordan, Galilee of the nations . . ."

In the "latter time" the people who today, "walk in darkness," will see the great light of Isaiah 60, and will rejoice in the manifestation of glory that shall then be revealed.

The "latter times are now upon us, and the signs indicate that we might expect the shining forth of the promised "Light", the rising of the "Sun of righteousness" (Mal. 4:1-2), at any time. Then, the people who today "walk in darkness", will see the great Light of Isaiah 60, and will rejoice in the manifestation of glory that will then be revealed.

Significantly, modern Israel, constituting a people "gathered out of the nations" (Ezek. 38:12), may well be described as "Galilee of the nations" (Isa. 9:1).

The Joy Set Before Him

Isaiah speaks of a nation multiplied and rejoicing before its Deliverer (v. 3), and in the subsequent verses he describes the cause of joy. Accordingly, each of the following verses (Isa. 9:4, 5,6) is prefixed with the conjunction: *For* (because):

"For thou hast broken the yoke of his burden . . ." (v.4).

"For every battle of the warrior is with confused noise . . ." (v.5).

"For unto us a child is born . . ." (v.6).

These three "fors" give us the cause of rejoicing. But before the epoch of victory and triumph predicted takes place, there is

cause for even greater joy. This will be through the resurrection that shall have taken place. We recall that *before* Gideon gained his great victory, there was careful selection made of the warriors gathered to his side; so that of the 32,000 present, 31,700 were sent back; whilst the victory was won with the aid of the meagre three hundred who remained.

A similar choice will be made in the age to come. Isaiah refers to those "dwelling in the land of the shadow of death" upon whom will shine a great light (v.2). Surely, in this statement, there is foreshadowed the resurrection of those who will be with the Lord in the day of his triumph.

And the resurrection must precede Armageddon. Judgment must "begin at the house of God" (1 Pet. 4:17), and from there broaden out to involve both Jew and Gentile, as the subsequent verses of Isaiah's prophecy show. The saints will be with Christ as he moves against the nations then assembled at Jerusalem, for their honour is to assist him in his conquests, and to "execute upon the nations the judgment written" (Psalm 149:4-9). In order to do this, they must be drawn out of the "land of the shadow of death" to reflect the great light of immortality that shall shine upon them from the presence of the Lord.

The resurrection of saints, will be followed by the complete resurrection of the nation of Israel. As is usual in many prophecies of the Scriptures, the glory is described before revealing the means by which it will be

obtained. This is the method used by Isaiah. He describes a scene of joy and rejoicing, with the gloom and darkness of previous verses dispelled. Moffatt renders v.3:

"Thou (Immanuel, see mg. A.V.) hast given them gladness, and an ample joy; in thy presence they rejoice like harvesters, as men rejoice dividing plunder."

Another rendition has:

"Increase dost Thou the exultation; magnify wilt Thou the rejoicing. They will rejoice before Thee as the rejoicing in the harvest, as they are exulting in their apportioning the loot." (Concordant version).

However, the Hebrew is as the A.V. which presents a contrast: "Thou has multiplied the nation, and not increased the joy." It is always better to interpret according to the actual reading of the text, before searching out alternate renditions. Let us take the statement as it stands, and apply it to circumstances in these last days.

Is it not true that Yahweh has "multiplied the nation"? Undoubtedly. Israel has not only revived, but has multiplied in the land.

But has true joy increased? This must be answered in the negative. Israel has experienced trouble in the land, but it will not always do so. There is a time of joy coming, when they will rejoice *before Yahweh* as in the day of harvest. They have not reached that state as yet; for spiritually they are not sufficiently attuned to the things of Yahweh to do so "before Him". However, the time is rapidly approaching when they shall indeed do so; and the reason for this is given in the next verse which is prefixed with the

qualifying conjunction *for*, or because. But that cause of joy we plan to consider in our next article. W. McAllister (Woodville)

Times And Seasons (3)

Further Time Periods



All forms of human rule are subject to divinely imposed limitations. Paul taught that God "hath determined the times before appointed, and the bounds of the habitations" of the nations (Acts 17:26). In a dramatic manner, contemporary events have revealed the truth of his words.

The 2300 Year Period

In contradistinction to the Kingdom of God which is an everlasting Kingdom, all the Kingdoms of men must decay; and, as the vision of the image revealed, Babylon was to give way to a succeeding power. Cyrus 11 the Great of Persia inherited the Median Empire in 550 BC, and proceeded to lead the Persians to victory over Lydia, Ionia and Babylonia between 542 and 539 BC. He thereafter brought much of Central Asia under his control.

Persia's dominion, too, was bound by the limits of Divine determination, and it finally fell to a more powerful national beast. The next empire to emerge dominant on the world's stage was the Grecian. It was led by one of the greatest generals the world has ever known: Alexander 11, "The Great". In Spring 334 BC

he set off on his celebrated Persian expedition, and in the winter of 334-333 he conquered all of western Asia Minor. His campaigns however were brought to an abrupt conclusion in 323 when he died suddenly, apparently as a result of "surfeiting and drunkenness".

Daniel 8 foretells the conflict between the two horned ram, representing Persia, and the Greek horned goat. The latter is established as the victor and it is in the person of Alexander that history supplies the actor for this preordained role. Dan. 8:14 presents the 2300 year time period immediately following the prophet's expressed consternation concerning the transgression of desolation brought against the Jews and their city (v. 13). If these 2300 years are dated from the year the "goat smote the ram" (v.7), as the context would

Babylon

(Mede Persia)

Grecian

seem to demand, we must pre-
sent 334 BC as the time of begin-
ning, and 1967 as the time of the
end. Both years saw war: the
former, the Battle of Granicus at
which Alexander first asserted
his superiority over the Persians;
the latter, the Six Day war, in
which Israel defeated her Arab
antagonists — and freed Jerusa-
lem. The victors in both events
were numerically inferior armies
whose casualty rates belied the
significance of the campaigns.
According to Alexander's bio-
grapher, Arrian, the struggle at
Granicus cost the Macedonians
only 115 men. We are all familiar
with the odds set against Israel in
1967, and can only conclude that
success resulted "not by might,
nor by power", but by the Al-
mighty's Spirit (Zech. 4:6).

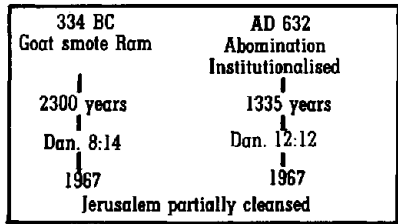
**Further Applications Of
Prophetic Time Periods**

As in the consideration of the
previous time period, we are not
forced to rely on a single pro-
phetical application in establish-
ing a creditable date of fulfil-
ment.

In reverting to the historic
establishment of the Islamic
faith, our attention is turned to
the next sequential date of im-
port following 622. In 632
occurred the death of Moham-
med and with it the establish-
ment of the Caliphate, the mon-
archical system whereby the
aggressive nature of Islam was
perpetuated. This institutiona-
lised the religion initiated by
Mohammed. The Muslims soon
thereafter extended their power
through Arabia, and overran
Iraq, Syria, Egypt and signifi-

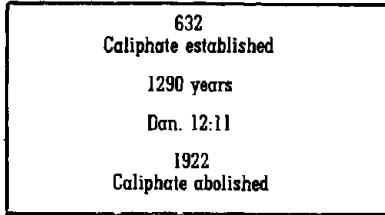
cantly, Palestine. The first in-
vasion of Palestine came in the
same year, AD 632, with the in-
cursion of the Saracen armies.

Accepting that date as termi-
nal, and adding to it the 1335
years of Daniel 12:12, 1967 again
emerges as a year of prophecy. If
there had been no involvement
of the latter day proponents of
Islam in the events of that fateful
year, we could afford to be re-
ticent in allowing this applica-
tion. But the facts are otherwise.
The Moslem Arabs were not
only defeated, but lost sovereignty
over the Gaza Strip, the Sinai
Peninsula, the Golan Heights,
the West Bank, and — Jerusa-
lem. Is it not fair comment to
claim that 1967 heralded a partial
cleansing of the sanctuary? Is it
not to Jerusalem that we should
look for proof of the Father's
omnipotence in determining the
affairs of His Creation?

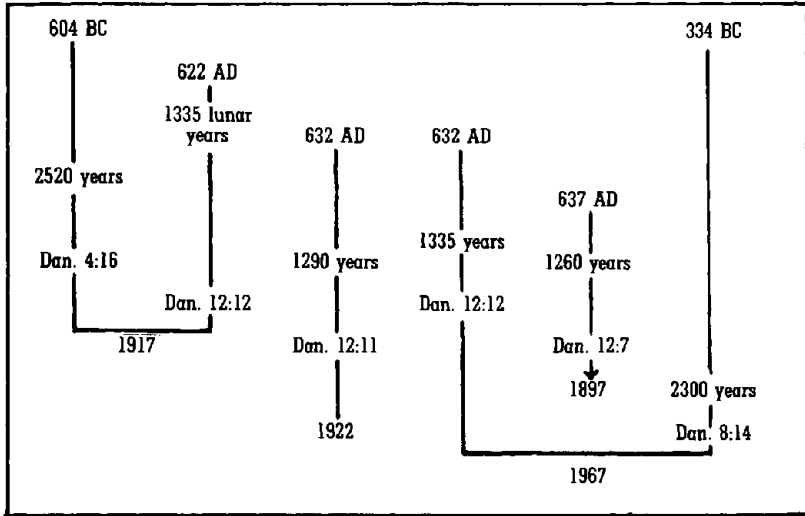


A further verifying application
remains. The year 632 ushered in
the state system of the Caliphs;
1922 ushered it out. In 1922 the
last Caliph abdicated, and Tur-
key was declared a republic.
Readers will be quick to appreci-
ate that the period separating the
establishment and dissolution of
the system of the abomination is
1290 years, the time period deli-
neating its tenure in Dan. 12:11.
If any further indication of the

significance of 1922 should be desired, let it be recalled that in that year the Balfour Declaration was ratified by the League of Nations.



A graphic summary of our progress to date can be presented thus:



The value of this form of study is emphasised by Daniel (ch. 2: 20-22) thus:

“Blessed be the name of God for ever and ever; for wisdom and might are His: and He changeth the times and the seasons; He removeth kings and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him”.

Bro. Thomas wrote:

“From these premises we may conclude that, as the Lord has revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; that our affections be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error, and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame. It is our own fault if we are not ‘light in the Lord’. He has plainly set before us what is happening in our day, and what is yet to come. Hence while the priests of the State Church are drowsily exclaiming, while war and political murders abound, ‘Give peace in our time, O Lord!’ — and while peace

societies are with infidel voices crying ‘Peace and safety’, they who take heed to the prophetic word ‘know before’ that the hour of God’s judgment is come, and that destruction is at the door”.

1978

In the spirit evinced by our beloved Bro. Thomas then, let us proceed to consider applications of these same time periods that testify to the criticality of these

present years. In doing so, we should appreciate that we find ourselves now in a favoured position and one of great advantage over early Christadelphian expositors. What to our pioneer brethren of the 19th century were numerous alternative starting dates, have now, by history's determination, frequently been reduced to only one possibility.

The seven times of Dan. 4, could, for example, have been dated from a number of events about the time of Nebuchadnezzar's reign. The year BC 610 has been tendered before, it being thought to be the 1st year of Nebuchadnezzar's power. A terminal date of 1911 does not now however seem fitting. In retrospect we can conclude that this period should not be dated from the inception of Babylon's greatness but rather, its dissolution. The date of that event, as previously declared, is somewhat uncertain, but can fairly safely be stated as being between 543 and 539 BC. The Persian overthrow of Belshazzar certainly satisfied the "hewing down of the tree" spoken of in Dan. 4 (vv. 14-16; 23-25; 33-34) and would bring forth the termination of the seven times between this year, 1978, and 1982. Could it be that the world is about to learn the lesson impressed upon Nebuchadnezzar so long ago? Will the lethargy of men be suddenly interrupted by an admission that "the most High rules in the Kingdom of men"? Do only months separate the world from its judgment?

None of the material presented in this article is of the writer's

own origin, and a terminal date of 1978 for the "seven times prophecy" was suggested as far back as 1920 in the Appendix to Dr. Thomas' *The Book Unsealed*.

Until recent years it could very reasonably have been said that a number of starting dates could be appropriate to the 2300 years prophecy of Dan. 8. But, as with the seven times prophecy of chapter 4, the years have again caused most to be dismissed. Verse 8 makes mention of a specific event about which there is considerable testimony, and the date of which is widely agreed upon. It is the breaking of the great horn, i.e. the destruction of Alexander's power. The end of Alexander's campaigns came with his premature death in 323 BC, and in dating the 2300 years from that year, 1978 is again brought to our attention. It must be stressed that in arriving at this date, the expository principle remains consistent, the contextual theme is honoured, and the starting date clearly suggested by the prophecy itself. It is amazing that 1978 should recommend itself on two separate counts as being so significant. Equally impressive is the realisation that not only the political and military faceted prophecies point to 1978 as a year of prophecy, but so also does the spiritual.

The dominance of abominating influences is limited by God's almighty hand, and just as the Romish beast has suffered a curtailment of secular power, so we can expect the latter day abomination of Moham-
medanism to finally be reduced

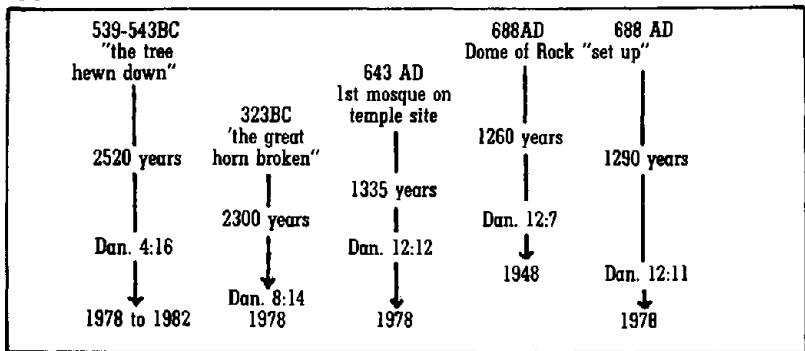
to insignificance. It has already been shown how prophecy has determined the times of Islam's reverses in Jerusalem (1917), Turkey (1922), and the land itself (1967). In perusing dates of significance in the uprise of Islam beyond those of 622, 632, 637, 643 and 688 particularly stand out. Whereas in 632 the Saracens invaded the land, and in 637 Omar captured Jerusalem, it was in 643 that the temple site itself was desecrated by the erection of a temporary mosque of wooden construction. Forty five years later, in 688, this edifice was replaced by the imposing and still surviving Dome of the Rock. It does not seem unreasonable to propose these years as being the times at which the abomination that maketh desolate (desecrates) was set up in totality (Dan. 12:11). In doing so, and adding to them the 1335 years and 1290 years of Dan. 12:11 and 12 respectively, 1978 is again determined in both instances. Our expectations and aspirations can only be heightened by an appreciation of these propositions. The early answer to the prayers of believers over long centuries is apparent. "Next year in Jerusa-

lem" takes on new meaning to the ecclesia of God in the knowledge of His current activities amongst the nations. We can rejoice in the conviction that His purpose will soon be achieved, when "the whole earth (will) be filled with His glory: Amen, and Amen" (Psa. 72:19).

As if to yet further verify the basis of this interpretation, the 1260 years of Dan. 12:7 when added to 688 AD, brings the period to an end in 1948, the year of Israel's re-emergence, "when the dispersion of a part of the holy people (was) brought to an end" (Dan. 12:7 Rotherham).

So much fits so well in the application of the time periods to the events we have considered. So many of the prophecies have been ratified in an undeniable manner. It is by the application of traditional Christadelphian principles that their appreciation is possible. We would be foolish indeed to dismiss a logical development of these principles and not take notice of a multiple indication of this very year as one of great significance.

This portion of the exposition can be graphically summarised as follows:



By year's end we will know whether events will have borne out expectations. We make no claim of certainty — our reasoning is so inadequate, albeit that God's Word is all sufficient — but we are sobered by the seeming significance of the current year. Even as this article was being prepared, the Israelis have pushed north into Lebanon and extended their control to the Litani River. In the meantime Egyptian/Israeli peace talks have taken place. How these adventures will conclude we cannot tell, but it would be no surprise to learn one day soon of a further avenging of the sanctuary. Whether this might be a literal or spiritual cleansing is indeterminate, but the destruction of the

infamous Dome of the Rock must be seen to be a likely fulfillment. "Time will tell", but we do see signs of God's involvement with His people and His land, and we do understand the times to which we stand related. The end will shortly be, and Daniel will stand in his inheritance at the end of the days (Dan. 12:13). If we are enabled by a consideration of these things to increase our longing for our Lord's return; if our steadfast expectation of his revelation in glory is strengthened, we can face the day of judgment with great confidence and joy. "Every man that hath this hope in him purifieth himself" (1 John 3:3).
"Even so, come, Lord Jesus"
 (Rev. 22:20). B. Day (Vict.)

(This year has already witnessed startling events in accordance with Bible prophecy. The signing of the peace treaty with Egypt could lead to the state of things in Israel described by Ezekiel as "they shall dwell safely in the land, none making them afraid" (Ezek. 39:26). That condition must develop before Gog descends; though Christ returns before that event. The second amazing development is the sudden death of the "caretaker" pope, and the appointment of a Cardinal from behind the Iron Curtain to his position. This can well play a part to forging the Communist-Catholic confederacy which Bible prophecy requires at the "time of the end". The year 1978 is turning out to be most crucial in the development of the divine purpose . . . Ed.)



THE GLORY OF CREATION

*"O Yahweh, how manifold are Thy works,
 In wisdom hast Thou made them all,
 The earth is full of Thy riches."*

In the beginning at creation, it is recorded that "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). What a rejoicing it must have been when these angelic beings witnessed this vast earth filled with light and life at the command of the Creator of all things! The Psalmist marvels at the grandeur and detail, the perfection and completeness of God's work in creation. He shows that through the word of Yahweh the heavens were made, and that by the same word, His "new creation" is being moulded according to His will.

In another place, the Psalmist states:

*"The heavens declare the glory of God,
And the firmament showeth His handiwork."*

Part of the glory is His mercy, for He causeth the sun to rise on the evil and on the good, and sendeth rain on the just and unjust. The great lights of heaven shone forth with His glory: "The sun to rule by day, and the moon and stars to rule by night." God controls nature, and we who depend so much upon it, are entirely dependent upon Him for the means of existence.

Wherever the Psalmist cast his gaze: from the mountains to the valley, from beasts of the field to the fowl of heaven, from the grass for cattle to the cedars of Lebanon for beauty, he saw the Divine Hand manifestly displayed. God, the Creator, dominated the scene as the lifeless earth of darkness was illuminated and caused to bring forth life, until the climax was reached when man was created "in the image and likeness of God".

Left to himself, however, man's knowledge is limited to what he sees around him. It is only by taking heed to those things revealed in God's word that he can rise above the earthy and reflect God's glory; for, under natural conditions, it is "not in man to direct his own steps aright". But God's glory is revealed in nature, in spite of the curse that was imposed on it as the result of sin. Thus the Psalmist could utter only praise, rejoicing in the wisdom and glory of the Designer of it all, Who shall endure for ever. He saw creation displaying evidence of Divine glory, reflecting a beauty far transcending anything man can produce.

Man, however, in his folly, turned from God, and sinned. A warning for us to seek the wisdom which comes from above, doing all to the glory of God, and with His ultimate purpose in view. By so doing, man can even now reflect in measure the Divine glory first mentally then morally, in anticipation of the perfection that will be revealed in the Age to come.

How privileged we are to have this hope, and to recognise that we live at a time when it must soon be manifested in reality. How glorious will be the earth in that day! How completely will nature then testify that "the Hand that made it is Divine"! With the curse removed, God's creation shall reveal even greater beauty in that Eden will be restored.

As we contemplate the greatness and beauty of Yahweh in nature, we can echo the words of Scripture: "He doeth all things well"! The wisdom and power seen therein demonstrates the ability of the Creator to save to the uttermost. As the Psalmist contemplated this, and expressed his feelings in words of praise, so, too, can we: "O Yahweh, how manifest are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches". Let us thus "talk of His wondrous works", and thank Him for His goodness to us.

— Sis. J. Elton (Cumberland)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Preaching The Truth In Indonesia

"Thank you for your continued support and quick action in fulfilling our requests. The leaflet: *Introducing the Christadelphians* was particularly useful to our work. We have to be careful with some of the titles which are contrary to Government Policy here in Indonesia, which is pro-Arab and also forbids criticism of any religion. However, we find a lot of interest among our contacts, particularly in Middle East subjects — so we send to those who specifically request them.

"We would be pleased to receive the enclosed order for *Herald of the Coming Age*, and also *The Declaration*. We have *The Declaration* in Indonesian." — P.K. (Indonesia).

(We are pleased to cooperate with you in your valuable work of preaching the Gospel, and are glad to be able to send you the free literature you require. This is sent as a gift from "Logos" readers who have contributed financially to that end. . . Ed.)

Studying The Acts Of The Apostles.

"Our sisters' class desires to study the *Book of Acts* but find there is no publication that deals with it. If you have a book that would be helpful to that end, I would be pleased to receive

copies." — B. W. (USA).

(We have contacted Bro. I. Leask, P.O. Box 1111, Wandsbeck 3631, South Africa, and have asked him to assist you. He has written an extensive treatise on "The Book of Acts" and will contact you, we are sure . . . Ed.)

News From Nigeria

"This acknowledges receipt of the booklets *Herald Of The Coming Age* that you have sent us. In carefully studying their contents, a true believer of the Lord must agree that his return is imminent. The whole world is in a state of turmoil, and mostly here in Nigeria. The people are drink-drunk in the Lord's cup of wrath. Seeking the truth of God's word is largely dead; whilst everybody is acting according to his or her right without caring for others. Lust of the flesh, lust of the eyes and pride of heart is ruling Nigeria today. All desire to become princes and to rule. Therefore, I thank God, for your efforts in forwarding such booklets as the *Herald*. May He bless you and us all. We report that some continue to study with us, and are gradually seeing a little light in this world of darkness. Meanwhile, keep fit in the Lord." — O. E. (Nigeria).

(Conditions in Nigeria must be almost as bad as conditions in Australia!

Here, too, the people are abandoned to their own vices. Present conditions, indeed, are like those of Lot's day. May the Lord come soon is our constant prayer. . . Ed.)

Request From Germany

"Brother T. G. received *Logos* for many years. As he could not read the English he regularly passed his copies on to me. Now he is very seriously ill, but I would like to continue to receive your periodical. Is that possible?" — W. H. (Germany).

(We are delighted to arrange for you to do so, and copies are now being mailed to you. We are always pleased to learn of the progress of the Truth in your corner of the vineyard . . . Ed.)

Television?

"We have just been discussing the problems of TV. We have not a set, but realise that once young children commence school, the problem becomes more acute. Why haven't we a set? We answer the children honestly, and explain why as far as their level of understanding can grasp it. We also find that a dolls' house, or a cuddly teddy-bear is just as good for entertainment. However, the appeal of such will not last for ever; and we find increasing number of Christadelphian homes succumbing to its influence. Do you think it may be helpful to instruct

some as to how they should use it? Do you think that video-tapes in the homes may be a good means of countering the influence of television? They are becoming much easier to obtain. How would you like to graphically present aspects of the Apocalypse on video-tape? Whilst we do not advocate owning TV, we feel that education in the use of such would be of profit to many. What do you think?" — E. H. (NSW).

(I believe that TV is the greatest menace of the age. If parents value the spiritual education and eternal salvation of their children, they will avoid it like the plague. Without doubt, we are living in days comparable to those of Lot — the Lord himself being witness. What was the matter of greatest concern to Lot, the thing that adversely influenced his contemporaries and his family? We learn that Lot's soul was vexed "in seeing and hearing" of things about him. (2 Pet. 2:8). He was disturbed by a form of Sodomite TV, and its evil influence was reflected in the moral decline of the city in which he dwelt. I could not afford TV in my house because, being fond of drama, I would be drawn towards the unwise use of it. Therefore, I keep the temptation away from me, and I am better for that. Education in the right use of it will avail nought. The flesh being what it is, people would be drawn away from the Truth's influence through it. It is recognised as an evil influence by the world that has invented it. It is said to be the greatest cause of insecurity in

children, in that it does not permit them to settle down. Their attention is held to the set by experts who are skilled in the art. And as the average TV program moves from subject to subject; from crime to comment, and from news to nudity, so it does not permit the mind to settle down in meditative thought. What is true of TV is likewise true of Video-tape. In fact, it is my opinion that the value of all forms of tape-talks and the like are seriously over-rated. People are listening to tapes rather than studying the Word; and that is not good. Instead of taking Elpis Israel down from off the shelf and reading themselves rich, they listen to a taped talk. This means that they do not exercise their minds to the extent necessary in studying a book.

Let us get back to meditative reading: both in regard to the Scriptures, as also the writings of the pioneers that can help us to understand the Scriptures. I was recently at a Bible School in California, and the question was raised as to the advisability of TV in the home. I gave my opinion in accordance with the above, and was agreeably surprised to learn that the chairman (from Canada), and the other two speakers (from Britain) all supported my comments. None of us on the platform that day owned a TV set! How many more in the audience would be in that category? Set your face against these worldly forms of entertainment. They are seductive and evil in their appeal and influence. Instead, we suggest you educate yourself

and your family on the healthy spiritual fare to be found from enjoyment of God's glorious creation, or from His word. You will read yourself rich by so doing. . . Ed.)

Expositor Required

"I have recently commenced to take *Logos*, and look forward to receiving it each month, with its encouragement for those who value the Truth in these days when the signs so clearly show that Christ is at the door.

"I also have obtained from Bro. Cherry all copies of *The Christadelphian Expositor* that he is able to supply me, and I am hoping that you may be able to let me have the missing issues. These are all of volume 1 and 2, and volume 3 No. 5" — K. Thompson, 49 Tennyson Rd., Luton, Bedfordshire, U.K. LU1 3RS.

(Unfortunately we cannot supply any of the missing copies you desire, but perhaps some readers may assist. In that case they can advise Bro. Thompson at the address above, both of copies they can supply him with, as also the cost of same . . Ed).

Thanks To The Staff

"I want to thank you and your staff for the production of *Logos*. Its appeal is forthright and clear. I have only been in the truth a few years, and I find it very helpful. This is the case also with your book: *Ezekiel's Prophecies Of The Restoration*. I have been most impressed with this book, and it has helped me in watching the signs of the times with understanding. Since you wrote the

book, there has been a change in the attitude of the Arab powers towards Russia, in accordance with the anticipation of your book and it is clear that conditions in the Middle East are gradually taking shape as anticipated by the prophets of old. We need to be ready for the Lord's return, and the practical advice to that end, contained in other articles in *Logos* is most helpful. We dispensed with our TV some time back. The licence ran out, and the TV packed in, and we did not renew either!

"One item that causes me distress is the opposition to the use of the divine name on the part of some. I have enclosed an article from another magazine, and would appreciate your comments on it." — J.H. (Eng.)

(Your letter came — somewhat delayed — whilst we were overseas, and hence its delayed appearance. We commend your study of the Word. Prophecy is given, not merely to tell us what will take place, but to forewarn us of conditions we shall have to endure. To be forewarned is to be forearmed. Thus as you study prophecy, extract an exhortation also. In regard to the article The Use Of The Divine Name the lapse of time would make an answer at this stage somewhat inappropriate. The criticism of the use of the Name is quite unwarranted. So also is some of the reasoning advanced. For example, the writer states: "As followers of Christ can we do better than follow the example of our Lord and his apostles? We turn to

the N.T. for guidance. And we search in vain for the Hebrew form of God's name . . ." In answer to that we point out that the N.T. (whether read in Greek or English) is a translation of the original. It is comparable to reading the A.V. or other renditions of the O.T. We do not find the divine Name used therein: but does that mean it was not used by Moses, David or the prophets? By no means. In fact, as we know beyond doubt, they used the Name. And that is true also of the Lord and his apostles if you sift out the facts. We are more than justified in using the Name because of the divine commendation of its use (See Psa. 34:3-4; 68:4; 20:7; 45:17; Mal. 1:6), but let us not use it to merely flaunt before others, or to incite to controversy. It should be used with reverence, taking care that we honour it by so doing. The Lord used it in that way (see John 17:6,11,26), and prayed: "Hallowed be Thy name." Malachi the prophet commended those "who thought upon His name". Let us avoid controversy as much as possible whilst rejoicing in our knowledge of the name, and the great privilege that we enjoy in being "taken out of the Gentiles a people for the Name" (Acts 15:14) . . . Ed.)

Appreciation of The Bible School

"Let me say how much I enjoy *Logos*. Whilst I was in isolation, it was most encouraging to receive it so regularly: it was like a breath of fresh air in the spiritually arid sterility of outback

Australia. And even since I have been associated with a large Ecclesia, I continue to appreciate its monthly visits. We need the constant injection of the Truth as we live in the midst of a sick society of arrogant flesh, particularly in the environment of a large city. Indeed, how blessed we are to have been called out of such a state! How important to allow the Word to motivate us!

"In addition, I would like to thank the committee in its organisation of the wonderful Bible School we enjoyed during September at Rathmines. Indeed, Yahweh has blessed us greatly in providing such a beautiful atmosphere of learning and fraternising. I believe that one of the immediate blessings of the school is the spirit of unity which permeates many of the Ecclesias I have recently visited.

"I have enclosed my cheque for *Logos* and trust that you are able to maintain the vigour, forthrightness and clarity which is typical of its contents. But above all else, may the Lord soon return and reveal that Yahweh's Word has prospered whereunto it has been sent in developing fruit meet for repentance." — C.Y. (SA).

(We try to maintain standards both as regards the Bible School and the Magazines. The co-operation of participants and readers to that end is deeply appreciated . . . Ed.)

Practical Help

"My wife and I are pleased to provide a further contribution to the work of the Truth

through Logos Publications, and a bank cheque is enclosed. Your efforts towards maintaining the purity of the Truth in the face of growing attacks from within the Brotherhood are greatly appreciated. We not only make donations from time to time, but we also remember you in our prayers." — Anonymous.

(We deeply appreciate your material and spiritual support of our efforts on behalf of the Truth, and were greatly touched by your action and words — particularly those relating to your prayers. The power of prayer is great. Paul not only prayed for those to whom he wrote, but also requested the prayers of brethren on his own account (Rom. 15: 30). We therefore thank you for your thought in that regard . . . Ed.).

Who Was Lemuel?

"Could you please tell me who king Lemuel and his mother were?"

(Lemuel signifies "devoted to El (God)" and seems to be another name for Solomon. In that case, his mother would have been Bathsheba. Bathsheba was the mother of four sons (1 Chron. 3:5), and though Solomon was not the oldest, he was appointed to the throne. Though Bathsheba gave birth to four sons, Solomon particularly was the "son of her vows" (Prov. 31:2), for his birth was predicted by Yahweh (1 Chron. 22:9). Evidently, Solomon was given to David and Bathsheba by Yahweh as a token that their sin had been forgiven: hence his name which

signifies "Peace". He had another name, Jedidiah, which means "Beloved of Yahweh" (2 Sam. 12:25), and evidently a third name, Lemuel, or "Devoted to El". There seems to be a message in the use of these names, for when one is devoted to God, he will become beloved of Yahweh, and the result will be peace . . . Ed.).

The Destiny of Man

*In the beginning there was God;
He created the heavens and earth.
He made the trees, the flowers, the sod,
And to birds and animals He gave birth.*

*The sun with flashing brilliant beams,
Rising bright o'er hill and sea,
Glistening on clear mountain streams,
Brings joy to you and me.*

*In the beginning all was good,
And man walked straight and tall;
And all creation understood,
Man's dominion was over all.*

*This world was very lovely then,
With flowers, and trees, and fruit,
No weeds, or grubs to bother them;
Till man became a brute.*

*He could not discern the morning dew,
On glistening pastures green;
Or rippling breeze on ripening grain;
The lessons remained unsewn.*

*He would not keep Yahweh's laws,
So death struck his abode;
And pests, and weeds appeared because
Man's greed became his code.*

*The beauty of the violet,
The wattle on the bough,
He had no time to appreciate,
His mind sought riches now.*

*The beauty of the Mountain side,
Trees climbing to reach the sky,
Were lost upon this man of sin,
Yahweh's will then passed him by.*

*Today streams are dark and undrinkable,
The sun obscured by smog's cloud;
Ten years from now are unthinkable,
Already men cry out aloud!*

*Creation's real beauty has gone,
Polluted by folly of men,
But God soon again will send His son,
To destroy the destroyers then;*

*And cleanse this earth from filth and sin;
And renew all that is good;
And chosen men will then begin,
To live just as they should.*

— Ornum.

(The above poem was sent to us "by Ornum" but was misplaced. In publishing it we echo the prayer, Even so, come, Lord Jesus! . . . Ed.).



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Roberts*

It belongs to the old man of the flesh, and not to a state of subjection to the precepts of the Spirit, to demand "apologies," and humble slanderers. Christ requires of us to take bad usage of hand or lip unresistingly just now. (1892)

Jesus said "Resist not evil," but this command is qualified by precepts that modify the extreme construction that some would put upon it . . . That which appears beyond our liberty at present is the resort to any mode of defence or vindication which involves the subjection of others to violence at our hands. (1889)

The stress of controversy always leads to apparent extremes. But men of eyes can see, and hypercriticism can never be silenced. Things come level afterwards, like a rolling vessel which seems as if she would go over in the storm, but steadies with the subsidence of the storm. Even in the Scriptures, one truth is sometimes insisted on to the apparent exclusion of another: e.g. Paul's faith *versus* works; acceptance *versus* the judgment seat, etc. (1895).

Effective singing is a good accessory to a spiritual assembly. It gives wings to the mind in its endeavours to realise the great things of the spirit. There was splendid music in the temple; splendid music among the angels who announced the birth of Christ; splendid music (there will be) among "the redeemed of the Lord when they come with singing unto Zion;" and there is no harm in our having a little of it now in connection with our cherishment of "the blessed hope" (1871)

People who make themselves so busy in propagating personal calumnies have forgotten that men who "backbite with their tongues" (that is, speak evil against others in their absence), and who "take up a reproach against their neighbours," are among those of whom it is declared beforehand that "they shall not ascend into the hill of the Lord." For ourselves, we can bear it, in the knowledge of our innocence of all the things imputed to us; but the reckoning will be a heavy one for our detractors, unless the prayer is heard which Christ prayed for his enemies: "Father forgive them, for they know not what they do" (1897).

It is a sad sight to see religious leaders undermining the Bible, and delighted crowds giving them hearty countenance. But the sight is not unintelligible, nor will it last long. (1892)



Men who reject the Biblical account of the Flood are either deceived or very wicked. This appalling event has been endorsed by Christ as a fact, and he has drawn from it many solemn lessons for you and for me.

Setting Priorities Right

Christ describes Noah's contemporaries. He tells us that "they did eat, they drank, they married wives, they were given in marriage" (Luke 21:27).

Some have asked, are not these exercises legitimate? Do they not come within the lawful routine of life? The reply is, Yes, provided they are performed with God in mind, and on the lines He has laid down. The mind He requires is expressed by Paul: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

In this the ante-diluvians failed. God might have been a myth and His commands non-existent, so far as they were concerned. They were mere children of the flesh, moved by their sinful passions. Ignoring God and His Word, they fell into every kind of excess, and at last brought upon themselves their merited fate.

In other words, the contemporaries of Noah had not set their priorities in proper order.

They gave themselves to legitimate pursuits without giving God His rightful position in their consideration of things. We can fail in the same way. Let us be on our guard, and give our first considerations to God.

Man is dependent upon divine guidance. It was intended that he should be. Even in his primeval state he went astray through neglecting it. Far more likely is he to do so after millenniums of wrong doing.

"It is not in man that walketh to direct his steps" (Jer. 10:23).

"There is a way which seemeth right unto a man, but the end therefore are the ways of death" (Prov. 14:12).

If any in Noah's day did learn this lesson, they soon forgot it, but the probability is that none tried to learn it, with the result that they became an evil generation fit only to be swept from God's fair and beautiful earth.

"God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually" (Gen. 6:5).

"And the Lord said, I will destroy man whom I have created from the face of the earth" (6:7).

Further details of the world's sin are given. All flesh had corrupted "God's way," and evil doers had "filled" the earth with violence (6:12,13). Brief though these allusions are they speak to us of universal apostasy, of rebellion, of unbelief, superstition, immorality, selfishness, brutality, and every other form of ungodliness.

Righteous Judgment

Great was God's patience and long-suffering. Through Noah He pleaded and threatened. Space was given for repentance, but all was of no avail. The people persisted in their disobedience.

But the day of grace ended (as it always does in the case of obstinate evil doers), and terrible was the sequel. The ark, God's place of refuge for the righteous, was finished, and the deluge started — "the fountains of the great deep" were "broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."

Imagination fails in picturing the happenings of that time of judgment — the remorse of those who had despised their day of opportunity — the unavailing tears — the cries and shrieks of the drowning multitudes. It was too late — the door of the ark had been shut!

"Noah only," says the sacred record, "remained alive, and they that were with him in the ark" (7:23).

Why was the patriarch exempted? God told him — "For thee have I seen righteous before Me

in this generation" (7:1). What is righteousness? The same then as now — right-doing, that is, believing and obeying what God has said and commanded.

Through "faith," we are told, the patriarch was victorious in his prolonged trial. It enabled him to proclaim his message of righteousness for 120 years, not only in the face of jeers and scoffs, but in the absence of any encouragement in the form of converts (2 Pet. 2:5; Heb. 11:7).

The Example

Noah stands before us as an example in these closing days of the Gentiles. Let us keep our eyes fixed upon it. This brings us to the greatest of all the lessons which Christ has drawn from the Flood:

"As the days of Noah were so shall also the coming of the Son of man be" (Matt. 24:36,39).

In the days we are now living, the evidences of this are too apparent to need arguing. The point to note is that our days, in God's estimation, are as ungodly as were those in which Noah lived. The nations are hopelessly corrupt — socially, religiously, politically.

God has not changed. This generation, no less than the patriarch's stands related to God's retributive judgments — not to the overwhelming waters of the Flood, but to the sword, pestilence, earthquakes, hail, fire, and brimstone (Isa. 24:20-23; 66:15; Ezek. 38:20-23). "The slain of the Lord shall be at that day from one end of the earth even unto the other." Already these coming events are casting

their shadows before. We have witnessed bloodshed in war; the loss of life in premonitory earthquake rumblings, affecting even Jerusalem. We have seen the red hand of Bolshevism at work, and have had a foretaste of other destructive social forces.

As in Noah's day, an ark — the great antitypical ark — is before mankind. Who will be admitted to its refuge? Not the world, not even all the brotherhood. Those only will find admittance who have been "faithful and wise" — those who have ministered to Christ's household the pure nutriment of the Word (Matt. 24:45). Those who have been smiters of their fellow-servants — who have been the purveyors of the wisdom of the

world, of clerical lies and the poison of "higher criticism" — will have their "portion with the hypocrites: there shall be weeping and gnashing of teeth" (verse 51).

Nothing but a faithful watching will prevent so great a calamity. Noah "walked with God," and this is what we must constantly endeavour to do. We must cultivate God's mind. "If we walk in the light as He is in the light," we can enjoy His fellowship — not otherwise (1 John 1:6,7).

Most men prefer not the company of God, and for this reason judgments will ere long burst unexpectedly upon them. Let us see to it that we are ready.

A.J.

"An House Not Made With Hands"

PAUL

THE TENTMAKER

(2 Corinthians 5, 6, 7)

Paul was not only a man of faith, but a man who laboured with his hands. He told the elders of Ephesus: "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" (Acts 20:34). His daily work formed the basis of powerful spiritual lessons with which he impressed the brethren.

Paul The Practical

Brother Roberts, in *The Bible Companion*, wisely linked together the three chapters of Corinthians above as the N.T.

reading for one day. This is appropriate, for they bring us into the realm of a Paul we little think about: not Paul the Apostle; nor Paul the prisoner of the Lord;

but Paul the practical: a man who laboured with his hands.

Let us sit with him as he begins another day. His work-room is full of goats' skins, for he is a skilled craftsman in one of the world's oldest trades: that of Tent-making.

This trade commenced from the beginning, for Genesis 4:20 describes Jabal as "the father of such as dwell in tents". Abraham and his household dwelt in tents. Israel did also, for Balaam saw the tribes in their tents in military array. Whilst, in the very centre of the nation, there was the abiding place of Yahweh in a tent (2 Sam. 7:6).

So Paul is engaged in a most honourable and lucrative occupation; and we watch him inspecting the goats' hair with which he will construct a fitting dwelling for either rich or poor. For those tents were called "houses of hair", and were so constructed as to stand against all rigours of heat or storm.

Our brethren today might well envy Paul and his working conditions! Their labour is often one of monotony and boredom, and they are at the mercy of both shop steward and union! But not Paul the tentmaker! Nor are there "customers' complaints" for him to deal with, for his work is of the best. There is variety, also, in what he makes, for each customer is different from the last: one requires a family tent, with separate rooms; another needs a smaller dwelling; some need tents as temporary places of shelter; others require them to be more permanent. Each explains what he wants, giving

variety to the everyday labour of the Apostle.

Paul The Spiritual

Small wonder that the Holy Spirit inspired Paul to use the natural things in which he laboured as a basis for the spiritual. His daily work was to him a "parable", and as he laboured to prepare those man-made dwellings as places of temporary abode, his mind and his talk easily moved into the realm of the spiritual.

He does so in the chapters in Corinthians referred to above. He writes of "that house not made with hands, eternal in the heavens" (1 Cor. 5:1). This is more than a mere statement of fact. It is an expression of his great faith. Through all his trials, whilst dwelling in his temporary shelter (the flesh), he ever contemplated that other house: the abiding structure which will never be taken down.

How expressive is verse 2: "Wherein we groan". Have we experienced such feelings? Perhaps poor health? Or desperate circumstances? The loss of loved ones? Being betrayed by those we trust? Paul knew it all, and with it the anxiety of the constant labour of the Truth. He groaned: "earnestly desiring to be clothed upon with our house which is *from heaven*".

No false doctrine here! No escape of a supposed immortal soul to realms of bliss above! Paul's house, like ours, is one which "comes *down from heaven*", when, in the twinkling of an eye, we shall be changed.

No man, but Christ could give

us this eternal dwelling; no animal's hair could provide this wonderful covering. The house Paul sought will come from God: "Now He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit" (v.5).

Paul The Confident

Then that glorious word of confidence (v.6): "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

A false Christendom has given these words a meaning which Paul never intended. He is not theorising on heaven-going at death, but two states of our life on earth. At present, we are absent from the Lord, for he is in heaven. But Paul, looking beyond death ("absent from the body"), and seeing to the glory of the resurrection spoke of being "present with the Lord" (v. 8). Then will all receive in body the things done now, whether good or bad (v.10).

In v.17, the parable becomes even clearer: "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." He views himself, not only as a skilled craftsman, but as someone even higher: an "Ambassador for Christ". And as an Ambassador represents his Sovereign, so did Paul as he went about his task of reconciling men to God. In that regard his workshop is so busy that he has no time for tea breaks. Time, for him, is limited and very precious.

Thus Ch. 6 opens with labour.

"We are workers together with God", Paul exclaims. This suggests co-operative labour which cannot but be successful. The practical outworkings are listed in the following verses: "Giving no offence in anything" — there were no loose stitches in Paul's tents! There were firm places to receive the poles on which those houses of hair would be suspended. The house of God is stable, supported by the many things listed by Paul in his subsequent words from "patience" in v. 4 to the statement: "As having nothing, and yet possessing all things" (v.10). There were firmness and endurance in the things established by the Apostle.

Paul As An Example

It is our day of opportunity to labour as did the Apostle. But in so doing, a word of warning is heard: "Be ye not unequally yoked together with unbelievers". We might be compelled to associate with such at our work bench, and have to endure their blasphemies. But let us keep our distance. Let us not become yoked to such: in religion, marriage, politics or ways. There is no real fellowship for us with such. Listen to the questions posed by Paul:

What fellowship hath righteousness with unrighteousness? None!

What communion hath light with darkness? None!

What agreement hath the temple of God with idols? None!

What concord hath Christ with Belial? None!

Remember, advised the Apostle, just *who* you are, and *whose* you are:

"For ye are the temple of the living

God; wherefore come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you; and ye shall be My sons and daughters, saith the Almighty."

Thus the Fatherhood of God is seen to be conditional upon making our position clear in separating from the world. He is not the Father of all. And care should be exercised to make that clear in our meetings to proclaim the Truth to the world about us.

Chapter 7 completes this triune unbroken cord of truth. Therein Paul refers to two cleansings: "Let us cleanse ourselves from all filthiness of the flesh and spirit . . ." (v.1). We can understand the first; but what of the second? Commentators explain that Paul is referring to idol worship with its associated lewd practises, such as were taken as a matter of course in the days of the Apostle.

Some in Corinth were guilty of such practises, causing Paul to exhort as a final stitch in the tent-covering he is making:

"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death".

We say *Amen* to that, and pray that our visit to the workshop of Paul the Tentmaker will be profitable to us in the weeks ahead. We are, of all men, most privileged. We, too, have our personal workshops in which we can "work out our salvation" stitch by stitch. Let us, then, give ourselves to the task, "casting all our cares upon Him, for He careth for us". Then, as one poet has said:

*The cares that infest our days,
Shall fold up their tents, like the
Arabs,
And as silently steal away.*

J. A. Swaish

Exposition

"YE MUST BE BORN AGAIN"

Christ's statement to Nicodemus puzzled that wise man. It is a declaration of profound significance, worthy of closest attention, as this article reveals.

A Difficult Saying

Christ's words above are well known. They must rank among the greatest sayings of him "who spake as never man spake", and whose words have a significance that will never be fully plumbed or comprehended by frail, mortal mentalities.

The statement comprehends the wonderful purpose of God-manifestation. To that end, God

has selected members of Adam's race to be the subjects of divine begetting, in harmony with His declared purpose proclaimed from the foundation of the world.

That purpose was expressed in the Memorial Name given to Moses at the bush: *I will be whom I will be*. This, declared Yahweh, "is My memorial for a generation of the race". Upon the basis of that all-embracing

not commit sin; for His seed (God's seed) remaineth in him; and he (or that that is born of God) cannot sin because he is born of God".

This harmonises beautifully with Christ's utterance: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" and, therefore, cannot sin because "begotten of God".

The question then arises: What is the germinating principle that eventually leads to "birth"? Peter answers that question for us: "Being born again, not of corruptible seed (of the flesh) but of incorruptible (an emanation from the Spirit), by the Word of God, which liveth and abideth for ever" (1 Pet. 1:23-25). And then follows (as in Christ's discourse with Nicodemus) the contrast between natural and spiritual birth:

"For all flesh is as grass, and all the glory of man is as the flowers of grass. The grass withereth and the flower thereof falleth away: but the Word of the Lord endureth for ever. And this is the word which, by the Gospel, is preached unto you".

It is clear, therefore, that the power which brings a "son of God" into being is the Word of God. Therefore, the manifestation of a child of God is impossible apart from that Word in accordance with God's declared purpose: *I will be whom I will be.* Thus Christ declared: "No man can come unto me except the Father Who hath sent me draw him". And James taught: "God did visit the Gentiles to take out of them a people for His name" (Acts 15:14).

It is, of course, evident, that such a "begetting" must develop into a "birth". Indeed, this is God's process of bringing into being a "generation of the race". Such an one can then say with the Psalmist: "Thy word hath quickened me" (Psa. 119:50), or given me new life. Paul wrote: "And you hath He quickened who were dead in trespasses and sins" (Eph. 2:1).

How does God sow the seed? Paul declared: "It pleased God by the foolishness of (the) preaching, to save them that believe" (1 Cor. 1:21). The process is through "the preaching of Christ crucified". This, to the natural man, is foolishness, but becomes "the power of God and the wisdom of God" to the believer. So Paul again wrote: "I am not ashamed of the Gospel of Christ, for it is *the power of God unto salvation* to every one that believeth" (Rom. 1:16-17). From initial belief it moves on "from faith to (more) faith"; all as the direct result of "preaching the word of truth of the Gospel". Thus the seed that germinates in the heart of a believer is the word: called by Peter "the incorruptible seed". So Paul wrote: "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

This part of our subject is summarised in the words of John:

"As many as received him, to them gave he power (right) to become the sons of God; even to them that believe on his name; who were born, not of blood, or of the will of the flesh, but of God" (John 1:12-13).

H. Madeley (Eng.).

(A further instalment of the above exposition is planned for our next issue.)

Name, through an intelligent belief in the truths involved in it, God declared that *He will be* the progenitor of a multitude chosen from Adam's race.

How can the Almighty, the Omnipotent, accomplish this? Is it possible for us to be-come (i.e. come *to be*) sons of God? "Great is the mystery of Godliness", declared Paul. It was "great" in its manifestation in the person of the Lord Jesus Christ (1 Tim. 3:16); how much more in those of like nature who cannot claim, as he did, immunity from personal sin?

The way was revealed by the Lord to Nicodemus in the statement: "Ye must be born again". That great teacher, however, was taken out of his depth by the utterance of these five words, the longest of which contains only five letters, but the profundity of which is beyond human measure. The beauty contained in this wonderful declaration, we hope to discover as far as our limited capacities will permit.

Nicodemus could not rise above "the flesh"; whilst Christ refused to descend to fleshly reasoning. As he said later, "The flesh profiteth nothing; the words that I speak unto you are spirit and are life" (John 6:63).

Nicodemus enquired: "How can a man be born when he is old?" Christ replied with the statement: "That which is born of the flesh is flesh", He then went on to explain that the birth of which he was then speaking had nothing to do with the flesh as far as its origin is concerned. As far as the flesh is concerned, Job's words are relevant: "Who

can bring a clean thing out of an unclean? Not one!"

Nicodemus was nonplussed by the statement, and even more so when the Lord likened the birth of which he speaks to the wind. Nicodemus, that clever "ruler of the Jews" could make nothing of it.

And yet he should have known of these things. He was gently reproved by the Lord for his ignorance: "Art thou a teacher (for that is the correct meaning of *Master* in this context), and knowest not these things?" Christ might have added: "This is the great truth that God has been trying to teach His people throughout the ages; and yet you, a professed 'teacher of Israel', know nothing about this great rebirth: the doctrine of God-manifestation in Adam's descendants." Nicodemus' lack of understanding demonstrated ignorance of the practical outcome of a belief in those "exceeding great and precious promises" that enables believers "to become partakers of the *divine nature*" (2 Pet. 1:4).

The natural man still asks: "How can these things be?" Our endeavour will be to show how the Scriptures elucidate this wondrous scheme of "re-generation" — vital to eternal salvation.

Essentials Of Birth

There cannot be birth without begetting. And that spiritual birth is possible is shown by the statement of John: "Whosoever is born of God . . ." (1 John 5:18); "He that is begotten of God . . ." "Whosoever is born of God doth

The Path of Probation

Pilgrim! *Walk carefully* — danger is near,
Work out thy journey with trembling and fear,
Snares from without, and temptations within,
Seek to entice thee again into sin.

Pilgrim! *Walk humbly* — exult not in pride,
All thou hast is by our God supplied;
He holdeth thee up, He directeth thy ways,
To Him be the glory, to Him be the praise.

Pilgrim! *Walk cheerfully* — though the dark storm
Fill the bright sky with the clouds of alarm;
Soon will the clouds and tempest be past
And thou shalt dwell safely with Jesus at last.

Pilgrim! *Walk steadfastly* while it is light:
Swift are approaching the shades of the night;
All that thy Master hath bidden thee to do,
Haste to perform, for the moments are few.

Pilgrim! *Walk prayerfully* — oft wilt thou fall,
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,
If thou art clad in the armour of prayer.

Pilgrim! *Walk joyfully* — trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory, and this thy reward,
“Enter thou into the joy of thy Lord!”



Appointment of a Pope

Once again the Catholic Conclave has met and elected a Pope. This time the cardinals have appointed a man young enough to occupy the Papal throne for years to come, and thus implement a policy of compelling influence on the Church and on the world. Pope John Paul II may prove to be the Man of Sin whom "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

The Significance Of The Appointment

Roman Catholic cardinals recently met in Conclave to elect a new pope. On 16th October, 1978, it was announced that they had appointed Cardinal Wojtyla (Voytilla) of Poland as the new Papa of the church.

In announcing the decision, the Cardinals stated: "This is the greatest thing that has happened to the church for one thousand years". This was no chance remark. It was the statement of very shrewd men. They have done their homework, and in the light of that, they compared the present fortunes of the church with their counterpart of one thousand years ago.

To them the future looks particularly bright.

Let us, also review the past. In A.D. 559, the Roman Empire of the West had been eclipsed, and in fulfilment of Rev. 8:12, remained like that for 240 years. The Church, however, did not remain inactive. It made overtures to the Eastern Empire under Justinian, as well as to the rising power of France in the West. Its efforts did not go unrewarded. Emperor Justinian had devised a plan to restore power to the Roman Church. He wrote a book of Pandects, a digest of civil law, designed to give the Pope complete power over the Eastern and Western Churches. This was in A.D. 533. The papal dominion was to last 1260 years (Rev. 13:5); and, faithful to the prophecy, at the end of that period, the French

Revolution caused a decline in the strength of the papal "sun".

The Emperor Phocas followed Justinian's policy in supporting the papacy. In A.D. 610, he gave teeth to the Pandects of his predecessor. And again, after an exact arch of 1260 years, the Roman Catholic Sun went into an eclipse, and the temporal power of the Papacy was terminated in 1870 (Rev. 16:10).

Development Of The Holy Roman Empire

With the decline of the Eastern Empire, headed from Constantinople, France came to the aid of the Roman Catholic Church. It brought into the orbit of the Roman Sun, ten other nations covering the area of Western Europe. This became known as *The Holy Roman Empire*. It is dated from the accession of Charlemagne in A.D. 800 when the Papal Sun shone with a brilliance hitherto unknown. As a reward for military support received, Pope Gregory crowned Charles Martel (Charlemagne) King of France, Supreme Pontiff of the Roman Catholic Church. In 962, Emperor Otto of Germany threw in his weight, with the church, and a Rome alliance came into being, as a result of which, ten Catholic Nations formed a Common Market, excluding all from "buying and selling" to that grouping of nations, that had not the "mark of the beast" as foretold by the Lord (Rev. 13:15-18).

Though Rome lost its temporal power in 1870, the war of 1939-45 was followed by the formation of another Common

Market through the Treaty of Rome motivated by France and Germany. This was in 1957, exactly 1335 years from the beginning of the Moslem era in 622 (cp. Dan. 12:12). Other nations have joined this organisation, and when, in two years' time, Spain and Portugal also join, the ten toes will be upon the feet of the Image as required by the prophecy of Daniel. Then, for the first time in history, the Image will stand upon its feet, poised and ready to invade the Middle East to be opposed by Christ at his second coming.

France, true to its tradition, has remained the main street of the Roman Empire, and is destined to assist in bringing the King of the North, and the Common Market Holy Roman Empire into conflict with the West in the Middle East. Christ, however, shall intervene by pouring out the judgment of Armageddon (Rev. 16:12-16).

Development of The Church

For several decades now, the Roman Catholic Church, as the Mother of Harlots, has been reviving from the decline of 1870. A great impetus was given to its development by the formation of the Common Market as the result of the Roman alliance. Since then, there has been momentous stirrings among the Popes. Since Pope John the power of the church has increased steadily. Though it no longer can use the Inquisition, it is using politics as an effective means to gain the same ends.

Pope John, it is said, was a benign, fatherly man who ap-

pealed to the emotions of his followers. He called for an Ecumenical Year for the whole of Christendom throughout the world, in an attempt to attract the daughter churches of Protestantism back into the Papal fold. The world witnessed the horrible spectacle of Dr. Ramsay, Archbishop of Canterbury, embracing the Pope in public: an act inconceivable to a "protestant" since the Reformation.

Pope Paul followed in the Pontificate. He was a shrewd and brilliant scholar. He pursued the same course as his predecessor in the holy see, but with the kind of austere authority which made it clear to all that if the Protestant churches want unity, it must come on the terms of the Papacy.

Pope John Paul 1 succeeded Pope Paul. His pontificate lasted only five weeks, but during that time he accomplished much. He had the same benign fatherly image as did Pope John, yet combined with it a jocular manner which appealed to the crowds, such as no former pope had displayed. He attracted politicians, priests and people from all over the world. He dispensed with the age-old Papal coronation, and was acclaimed Pope at a mass performed by himself outside of "St" Peters in view of many thousands of spectators. It is claimed that over 800 millions throughout the world witnessed the event. This was a democratic and seductive gesture.

The appointment of Cardinal Wojtyla as Pope was announced by the Cardinals on October 16, 1978. They declared: "This is the greatest thing that has happened

to the church for a thousand years". They doubtless had in mind the possible unity of the old alliances, with even a greater and wider fulfilment. Named Pope John Paul 11, he is the first non-Italian Pope for 450 years. Coming from Poland, the Cardinals could see a future drawing together of church and state with Communist countries of the Russian alliance.

Pope John Paul 11 is a very clever man. In taking the names of his three predecessors, he has expressed a willingness to continue their policies. He has the affability and benign exterior image of Pope John and Pope John Paul 1. He has the scholarly ability of Pope Paul. He is only 58 years of age, and to quote one news-paper, he is young enough to live to the end of this millennium (*Birmingham Mail*).

A. Pennington (Eng).

Editorial Comment

We had proposed, ourselves, to continue on this subject following our last issue, but the above article arriving in time, we felt it good for readers to view the present Papal developments from an English viewpoint.

We add one or two points, and propose following up this important and interesting theme in our next issue.

It is obvious, that Pope John Paul 1 was appointed by the Conclave as a caretaker pope. He was faced with many problems such as we outlined in previous articles, and the church needed consolidation within, in order to face up to the developments without. Among other trends, it

was faced with rebellion from within on the part of many of its authorities who see in Communism a desirable philosophy upon which the church can and should build. His age was such that, under normal conditions, a new election would have been necessary in a relatively short period of time, when, it was hoped, the church would have healed the breaches within, and consolidated its policy with the forces without.

But the church was not given the time to do that; and death claimed him.

A further caretaker pope would have been incongruous, and therefore Karol Wojtyla, Cardinal Archbishop of Cracow was appointed to the position. In Australia he has been acclaimed as "a man to shake the world". The Conclave broke with tradition in appointing a non-Italian Pope, but that was expected. What was not expected was a Pope from Poland; a man who has hovered between the East and the West, and comes from a government that the people would not have freely chosen: a

man who is skilful in negotiations with Russian Communism.

He comes from the working classes of Poland. As a young man he was a factory worker: the first Pope to be appointed to the position from Poland. As a cardinal in Poland, he served under Cardinal Wyszynsky who was bitterly opposed to Communism, and suffered (even from the Papacy) for his stand. One Australian Catholic has summed up his appointment in the following terms:

"Cardinal Karol Wojtyla's appointment is an almost insulting rejection of the man who bore the heat of the political blaze (i.e. Cardinal Wyszynsky). But Catholics believe that the Holy Spirit influences such decision. If this is so He has given the world a basically conservative man, highly intellectual, a Pope who is versed not in in-bred Vatican diplomacy but in the prudent decisions that are necessary in the world that is out to destroy you (i.e. the Communistic world). At first hearing I was appalled at this appointment. On rethinking it, it is the most bold and exciting thing that Christianity has done in my time." (The Bulletin).

We will consider, in our next article, the course of things laid down for the Papacy in Bible prophecy. — HPM

SIGNIFICANT TIMES

We have witnessed the death of two popes within two months, and the demise of John Paul 1 has saturated the atmosphere with tears and woe. The Cardinals of England had declared him to be "God's choice", but his short reign of 34 days proved otherwise. At his funeral, Rome had four days of unprecedented storm: continuous thunder, lightning, flood-damage, and widespread confusion. Possibly an omen!

Obviously John Paul 1 was the wrong choice for Yahweh's purpose. The conclave of Cardinals had made a mistake, which they have now corrected with the election of John Paul 11. This new pope is a skilled Marxist, one who can help forge Europe together. Rome's own comment upon the appointment was that "a bridge of reconciliation has now been built between Polish and West German Catholics".

Yes, the bridge is forming to unite the two legs of the image: east and west, with his feet and toes a mixture of iron and clay. What wonderful days we live in! Let us watch and "keep our garments," for he who will destroy the Man of Sin with the brightness of his coming, is near at hand. Are we preparing our minds in harmony with Yahweh's purpose? We are to assist in pouring out the final vial of judgment upon Babylon the Great as predicted in *The Apocalypse* (see also Psalm 149). The present world should have nothing for us: our minds should be fixed with faithful anticipation on "the joy set before us" at the advent of the Lord.

G. Holton (Eng.).

ACKNOWLEDGMENTS

Youth Aliyah Fund

It is proposed, God willing, during our tour of Israel in 1979 to present cheques to the work of Youth Aliyah including \$1000 for the general fund. We invite readers to contribute to this intention, and acknowledge the following donations: Anon.\$5; G.H.(SA); D.M.(NSW) Christchurch Ecclesia (N.Z.).

We also acknowledge with deep appreciation the generosity of readers who have extended the amount of their subscription in order to assist in other work of the Truth in which we are engaged. We thank the following, for amounts received:

USA: F.W.; R.G.; W.McC; J.C.; J.H.; R.P.; B.R.; C.M.; E.C.; H.F.

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MILESTONES TO THE KINGDOM 1978

We are currently preparing for printing this review of 1978 by Brother G. Pearce, of England. Approximate price will be 70 cents, but firm price will be announced later. Last year, some Ecclesias purchased in bulk for distribution to all members so as to alert them to the significance of the times. In that case, we recommend that orders be lodged early, so that they may be despatched as soon as the book is produced.

BOUND COPIES OF LOGOS

Supplies of *Logos* vol. 44, bound, are now available at \$9 plus postage. The volume is nicely bound in maroon cloth covers with the title in gold on the spine. A bound volume of *Logos* makes a valuable and permanent addition to a Christadelphian library. Supplies are limited.

WHAT ABOUT A STUDY OF THE LAW?

The next issue of *Christadelphian Expositor* (almost ready for despatch) will commence a verse by verse exposition of *The Book of Leviticus*. This provides opportunity for personal study of the sacrifices as required under the Law. The *Expositor* is a part-publication project, and subscribers, by retaining their copies, can build them up into a complete exposition of the book in depth. It is issued quarterly, and subscription rate for the next volume (commencing next issue) will be \$4 in Australia and \$5 overseas (England = \$1.30; Sth. Africa R.5). Copies will be mailed only to those who have specifically ordered the next volume. If you have omitted to do this, please do so immediately, and avoid disappointment.

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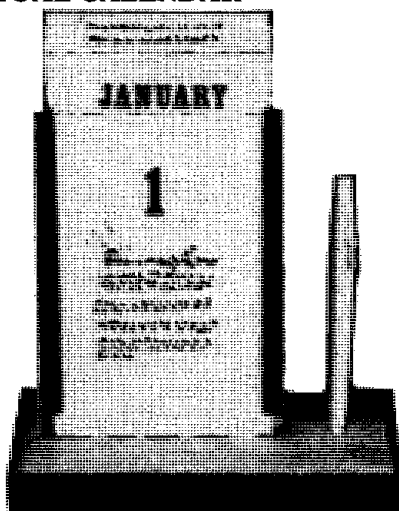
Some time back, an English reader of *Logos* forwarded to us an idea for a perpetual calendar, and invited us to use it. We passed his suggestion to other members of our Committee, and unfortunately his letter became mislaid. Should this notice meet his eye, we would appreciate it if he would make contact with us.

We have amended his idea to an extent, and produced the *Logos Perpetual Calendar*. With the exception of the pen, which was specially made with the required colours for the *Calendar*, the whole of it (including the wooden base and stand) has been made by Christadelphians.

The response of those who have received their calendar has been most gratifying. One pleased receiver expressed himself as follows:

"I have possessed the book *The Commandments of Christ* for several years, and retain it in my Bible Bag. My objective is to read it regularly so that the commandments of the Lord may constantly be impressed upon my mind. But, alas for human frailty, I seldom do this: I overlook its presence. But with the commandments so clearly expressed on the calendar, I cannot overlook them. I find that as I change the date each day, and a new set of commandments is brought to view, I meditate briefly upon the words before me. Hence, the calendar (which is much more attractive than I imagined it would be) will perform a most valuable service in my life. I am determined to change the date each day, and give a few minutes meditation upon the commandments thus brought to view."

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Contents

Project for 1979	97
Faith: Shadow or Substance?	100
The Lamb of God	104
Development Necessary for Sonship	107
Ethiopia and Russia Sign Friendship Pact	110
Logos Communication	111
Paul's Early Labours	115
Isaiah's Day of Midian	119
Will the New Pope Extend the Power of the Papacy?	123
Our Future Hope	127
Poem: Anticipation	128

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*Jesus Coming Last Day Sciff's question
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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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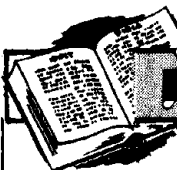
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A Chat With Readers

PROJECT FOR 1979

Bible prophecy strongly implies that prior to the descent of Russia upon the Middle East, Christ will return to raise from the dead, and call believers to judgment. Today world events indicate how near such may be to the coming of their Lord, for a Russian invasion of the Middle East is by no means an impossibility, as the world itself witnesses. Napoleon saw the Middle East as the key to world domination, and attacked Egypt and Palestine in an attempt to wrest those countries from Turkey. It was to become the spring-board of an attack upon South Russia and East Europe, whilst another pincer attack would be driven into West Europe from France itself.

He failed because the outpouring of the second vial (Rev. 16) destroyed his communications by sea.

But if the Middle East assumed such strategic importance then, how much more does it today. Not only is it the bridgehead of three important continents, but it also is the key to the oil wealth of the world. The West fears a Russian attack upon the Middle East, and that is really the motivation of President Carter's attempt to weld a united front between Egypt, Israel, Saudi Arabia and Jordan. So we see events ripening to the crisis predicted by Ezekiel, Daniel, Joel, Zechariah, and, indeed, all the prophets.

Not only so, but the division of Europe into two blocs of nations, answers to the requirements of the feet of the Image seen by Nebuchadnezzar the king. Eighty years ago, Brother Thomas declared that "the feet have never yet been formed"; but today they are in process of formation.

And other signs there are in plenty. The past year has witnessed pacts of agreement between Russia and Ethiopia, Libya, and Afghanistan. It has witnessed agitation in Persia stimulated by Soviet agents, so that at the time of writing the Shah holds but a tenuous hold upon the Peacock Throne. These are nations familiar to us because of reference to them in connection with Gog

or the King of the North (Ezek. 38; Dan. 11).

Thus stirring events have taken place in the year 1978, well justifying the expectations of some, that it would prove a significant year.

It suggests that we are living at the epoch of Christ's second coming, and that the prospects for the year before us are that it could occur at any time. How important, therefore, for us to do what Hezekiah was told to do in the face of possible death: Put your house in order. We are living on borrowed time in that regard, and we need to remember the exhortation of Peter: "Account that the longsuffering of the Lord is salvation." It is our day of opportunity; and we are reminded that the times are comparable to those of the days of Noah.

What precipitated the Flood? Not the universal wickedness of the sons of Cain; not the widespread violence into which they had plunged the world; not the imagination of the thoughts of the hearts of such in rebellion against God. Not the attitude of the Cainites at all, but the action of the Sons of God in turning away from the principles of separateness to which they had been called.

In other words, the crisis of the Flood was precipitated by a social problem that adversely affected the Sons of God in their marriage relationships with one another. And as the signs indicate that we are living in times comparable with those of Noah's day, it is important that we bear in mind this warning from the past. Problems of a social nature are increasing within our community, and are of a nature that should not occur in a society that claims to be motivated by the Word of God. The simple requirements listed by Paul in Ephesians 5,6 are adequate to solve any domestic problem that may arise. If wives submit to their husbands "as unto the Lord"; and husbands love their wives "as Christ loved the Ecclesia" and sacrificed himself on its behalf (Eph. 5:22,25), where is there room for the separations and divorces that are occurring. Are they not the result of those responsible ignoring, or defying, the specific instructions of the Spirit-Word. We are told that Yahweh "hateth putting away" (Mal. 2:16); that is, He hates separation, and not only divorce. And surely, if we have respect for the Word, if we love the Lord our God, we will avoid

such; we will put up with much before we will do something that He "hates". We are so dependent upon the mercy of God, that we should be prepared to extend mercy to others; particularly towards those who actually have a claim upon our love, consideration and mercy.

We claim that the doctrine of Atonement is essential to salvation; and we are insistent upon it being understood correctly. In fact, we can manifest the doctrine in our relationships in the home. The husband is called upon to love his wife "as Christ did the Ecclesia, and gave himself for it". Here is opportunity to manifest the Lord's sacrifice in our attitude in the home: to give up something for the sake of helping another; and to do so, not in the full glare of public witness, but where God alone can see it. And the wife is to be submissive to her husband, as though as to Christ; and here again the attitude of obedience is displayed. Where these principles are manifested there will not be the social problems among us that exist at the present. One partner might blame the other, and in the accusations made, and may be able to support them with undeniable proof. But if we are an husband, should not forgiveness be manifested as Christ is prepared to do for the Ecclesia; and, indeed, died that this might be possible? And if we are a wife, should not there be submissiveness shown in love to the husband, recognising this a measure of obedience to Christ?

Of course, there are circumstances that are intolerable, when demands are made on one or the other such as are beyond what is legitimate; but these are not normal. Sometimes pressures are brought to bear by unbelieving partners that are beyond the possibility of compliance if one is to "obey God rather than man", but usually, as Peter is careful to explain in 1 Peter 3:1-6, a blend of affection and tact will overcome even those problems.

We feel that the time has come when Ecclesias should make it clear that they are not prepared to condone actions that negate the principles laid down by Paul to the Ephesians, and that it should be clearly stated that the principles of the Truth need to find a practical outworking in the home as well as in doctrinal understanding. It is becoming increasingly evident that brethren and sisters when faced with a crisis in the home are following the

way of the world, and are impatiently severing a bond that should be maintained. This causes distress in the home itself, in the Ecclesia, and weakens our witness to the world. Moreover, as God "hates putting away", it jeopardises the eternal salvation of those who use a Gentile means to right a wrong.

Other social problems likewise are causing concern. The rebelliousness of young children, the form of education to which they are subjected; the relaxation of discipline which the world advocates are likewise causing problems and concern. Meanwhile, Christ is at the door. The signs witness to that fact. The "longsuffering of God" provides us with the time to prepare for that wonderful event. Let each of us take stock of ourselves, and "put our house in order" in view of the issues that may face us at the judgment seat, perhaps during the New Year we have entered. Let us make this our project for 1979.

W. H. W. W.

Practical Application Of Truth



Shadow or Substance?

Faith can be either shadow or substance: a mere theory, a few doctrines set forth systematically in a Statement of Faith forming rules of association; or it can be the motivation of life itself; the dynamics of all efforts and ambition. Such a faith as that "cometh from hearing the Word of God" (Rom. 10:17), stimulated by diligent thought and action given to the things thus heard. Abraham is described as the father of the faithful; his life provides an incentive to his children to do as he did.

Abraham's Faith

THE experience of Abraham is a striking illustration of what the Lord meant

when he said: "Unto him that hath, shall be given". Abraham had much, and God gave him more. But what was it of which

Abraham possessed so much? Was it just a personal belief that there was a true, living God of the heavens in contrast to the lifeless idols of Ur? We believe that his faith was greater than that! To see just how much more it was, we need to look at that splendid definition of faith in Hebrews 11:1: "Now faith is the *substance* of things hoped for, the evidence of things not seen, for by it, the elders obtained a good report".

This defines Abraham's faith. It had substance, and was not merely shadow. *Shadow faith* is but the confession of a belief in the existence of God, without being particularly moved thereby. It is a faith that believes in God without necessarily believing God. On the other hand, *substance faith* is such an avowal of those things which God has promised, as to cause them to become the motivation of our lives. There is a wide gulf between the one and the other. In fact, it is the main cause of that isolation between all those who hold the *faith of Abraham*, and those who merely have faith in God as such.

The first example of this *substance faith* is recorded in Genesis 12. It reveals how the faith of Abraham had progressed from mere shadow to substance; for note, it was his faith in the precious promises made to him that was the energising force of his *spiritual existence*, causing him to "depart, as the Lord had spoken to him". Later, as recorded in Genesis 15, those promises were again given substance, for when the angel promised a seed to Abraham, the

statement is made: "And he believed in the Lord; and He counted it to him for righteousness" (v.6).

Had Abraham, at that time, been called upon to write out his "statement of faith", he would have produced a very interesting document. What if we did likewise, listing those things for which we are prepared to really sacrifice! Would we be prepared to do what Abraham did for the things most surely believed by us?

The Strength of Abraham's Faith

THE strength of Abraham's faith is illustrated by the incident recorded in Genesis 22. His faith had not lain stagnant since he had left Ur, but had grown in greatness. And now, on Mount Moriah it was tested to the utmost. Abraham's obedience to the command to offer up his son demonstrated that he had *substance faith* and not merely *shadow faith*. With confidence he declared to Isaac: "My son, God will provide Himself a lamb for a burnt offering". And so they went "both of them together"; a twin partnership in a faith that was then made "perfect through works" (James 2:22-26).

Pondering the incidents of Abraham's faith, Paul occupies ten verses of Romans 5 to illustrate its strength. He shows us a man who in simple belief of the promises of God, held on to that belief in the face of a medical impossibility. "He considered not his own body now dead when he was about a hundred years old, neither yet the deadness of Sarah's womb". Instead, "he was

strong in faith giving glory to God". Such faith is indeed staggering, and so Paul uses that very word to describe it. "He staggered not at the promise of God through unbelief". Instead, Abraham saw life in the dead womb of Sarah; and in so doing, he paid the utmost homage unto God of which a human being is capable: that of believing Him in spite of all. For what is the sum total of the Gospel, but a promise by God to bring life from the dead!

Joined To Abraham's Faith

BUT in his exposition of Abraham's faith, Paul does not leave the patriarch in splendid isolation; he links all believers with that golden chain of belief with the words: "Now it was not written for his sake alone, that it (righteousness) was imputed to him; but for us also, if we believe *on* Him that hath raised up Jesus our Lord from the dead".

Notice that one small word emphasises the measure of Abraham's faith. Paul did not use the word "in" (for that would be only *shadow faith*), but he used the word *on* which implies *substance faith*. Notice that Abraham "believed God" (Rom. 4:3; James 2:23), not merely "believed in God". And this difference is the measuring line between a pseudo-faith and a real-faith. The Judgment Seat will distinguish between the two classes, for true righteousness stems from a true faith.

It is *substance faith* that connects us today with Abraham. But how strong is the link that

holds us personally to him? The Lord warned: "When the Son of Man cometh, shall he find faith on the earth?" The Lord will return to find plenty of faith, but of what sort? Will it be merely faith *in* a God; or that precious faith that leans *on* all the promises of God?

Challenge To Faith

WE feel that this exhortation is necessary today because of new ideas being superimposed on the Statement of Faith by certain well meaning members. One hears the Gospel of *humanism* advocated. It is urged that we, as a community, should be more actively allied with many national efforts established for the relief of suffering peoples throughout the world. But whilst we are called upon "to do good unto all" surely we do not have to ally ourselves with the world to do so.

Let us listen to the warning words of the Lord. He declared that the last days would witness "distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25), but does he recommend that we should set about correcting them? No! He did not add the words: "And when ye see these things, then actively ally yourselves with all who seek to mitigate that dreadful situation". He called upon us to recognise that Christ is the only source of hope for the world or for us, and to act accordingly: "When these things begin to come to pass, then look up and lift up your heads, for your re-

demption draweth nigh”.

The longsuffering of a patient God has been great indeed; but that divine patience will one day be exhausted. He has done all that He could do, in offering salvation unto humanity, but what reception has His invitation received? In spite of His word circulated throughout the world, and the signs that vindicate its message, men turn their backs on His teaching, and blaspheme His holy name.

Yet some criticise God because He keeps to His word. He offers salvation on His terms alone; and if we want redemption we must accept them, and not manufacture terms of our own. Christ will return at the time He has determined, and not at that time convenient to flesh. Some talk as though God should have stopped the flood waters on the twentieth day to enable all those who had changed their minds in the meantime, to swim out and enter the ark! He did not do so then, and will not act differently in the future. But it is fatally easy to be generous with other people's property; and, in a measure, that is the attitude adopted by some who advocate the *humanistic* theory in relation to the Truth.

If they are so concerned that we, as a body, should take a

more active part in relieving international distress, let them answer this heart-searching question: How far have I laboured, in my own area, at home, to offer the gift of eternal life to those who are suffering from a hunger far more desperate and distressing than physical famine? How many in the street in which I live, have been made cognisant of the Promises of God, whereby He has guaranteed to bring salvation unto men? How many doors in my own suburb have I knocked upon, offering the inmates the imperishable riches of God's Word?

Let us put all things in their correct perspectives. Abraham did so, for his faith dictated that he should do so. He left Ur, he left his father's house, in obedience to God's command. He realised that by saving himself he would be instrumental in saving many others; and that involved separation from his previous way of life, and the companions he once knew.

Faith dictated his actions: a *substance faith* in the promises of God. Only in walking such a path shall we make contact with Abraham, and like him, reveal the elements of a righteousness that will stand us in good stead in the age to come.

— J. A. Swaish

THE POPE AND POLITICS — The Pope has discussed alleged human rights violations in southern Africa with four black nationalist leaders in a secret audience. The black leaders later said the Pope expressed great concern with the alleged violations in white-governed countries. It is claimed that this is the first “bold political act” of the Polish-born Pontiff. It will not be the last. *The Apocalypse* represents the Papacy as triumphantly assured of itself at the epoch of its destruction (see Rev. 18:7).

The Lamb of God

Christ is referred to as "the Lamb" frequently in The Apocalypse. As such he is displayed as conquering the beast, destroying the forces of evil, disciplining the world in righteousness. Why use that title in such a relationship? Because it emphasises the principle of self-sacrifice, and because a person who learns to conquer self is equipped to conquer the world.

**Christ's Sacrifice:
Representative Not
Substitutionary**

It is impossible to overestimate the value of Christ's sacrificial work. The Calvary cross was but the crowning event of a whole lifetime of crosses and crucifixion, endured in the interests of the mission of love, which gave him birth, and in the dutiful discharge of all the obligations which rested upon him as one "made under the law", and with the object of being eventually constituted the "end of the law for righteousness to everyone that believeth." His was the initial obedience by which the work and wages of the first man's transgression were for the first time reversed in favour of righteousness and life. It was the greatest work ever accomplished by mortal man. The salvation of the world depended upon his sacrificial foundation. As a mat-

ter of words every one will admit this, but theoretically admitting it, they seek to dismiss it from the sphere of further practical recognition.

In fact it is but few that care, much less strive to realise the practical intention of Christ's work, as bearing on their own part in the preparation for eternal life. Orthodox representations have veiled from men's eyes the true application of Christ's work of faith and labour of love to their own case. Regarding it as substitutionary, it is but a natural consequence of such a doctrine, that it should be regarded as a "finished work", to which it would be next to sin to think of adding anything on their own behalf. That Christ finished the work which was personally given him to do in the days of his flesh, no one would deny; and that he laid a foundation of "hope toward God" for the hu-

man race such as no other man could lay, no one enlightened in the Scriptures would question; but that this excludes any individual participation in the experience by which this result was reached is contrary to fact. If that were so, we should read nothing in the epistles about "filling up that which is behind in the afflictions of Christ" (Col. 1:24), neither should we meet with such promises, as "they that suffer with him shall also reign with him" (2 Tim. 2:12).

It is manifest beyond all gain-saying that Christ's sufferings were exemplary as well as propitiatory. But it is only natural for the old man of the flesh to blink the eye at the mention of suffering — he can do with the sufferings of Christ as sufferings endured by another for his benefit, but he has no Pauline ambition to "fellowship his sufferings", or to be "made conformable to his death" (Phil. 3:10). This is a fellowship, the mere "natural man" has no taste for; he has a decided preference for "non-conformity" in these particulars. But the man of the flesh is not so wise as he thinks he is — his wisdom in these directions is a very shallow and superficial thing. It is a matter upon which he has "no understanding", and wants none. He concedes, in this case, that "ignorance is bliss, and that it were folly to be wise"; so he turns upon the more "even tenor of his way", vainly trusting that mere creeds, and not deeds, will be a sufficient recommendation of him to the clemency of the "Judge of all the earth."

Such is the deception which

but too many practice upon themselves in the name of Christ — some in an out-and-out sense, and others in less degree, but scarcely less fatal in its ultimate issues.

The Way of Wisdom

The only way that merits the description of wisdom, is the way that seeks to make itself acquainted with every detail that is recorded of this wonderful "lamb of God that taketh away the sin of the world." Take your seat by him as he discourses upon "law and gospel" on the mountain. The promised "teacher of righteousness" has arrived — confessedly so, for, said Nicodemus, "we know that thou art a teacher sent from God"; and so we read that after he had sat down; "he opened his mouth and taught."

Just listen to his first eight notes. Here we have the whole scale from which the sweet music of chastened grief and holy joy was subsequently developed to such surprising perfection. See the "showers of blessing" wherewith he seeks to water the mental land of Israel, upon which there has been no spirit-rain for four hundred years. Now he gives us Heaven's light direct, upon the most momentous subjects that could possibly engage human attention — straightway, as the foundation of all his deliverances he indicates, as with divine authority, and as by the breath of the Spirit of God, the principles upon which alone men may hope to commend themselves to the saving consideration of the Creator. The men in whom these principles exist as a law of life he

pronounces blessed — blessed because of the glorious realisations to which the practice of them finally leads up. By a few strokes of the mental pen he records his mind at once upon the nature of true discipleship, and the qualifications which are the indispensable passports to the Kingdom of God. And out of these two comes a third realisation, for by these things he portrays in advance the character of the future immortal “kings and priests” who are destined in due time to “reign on the earth”.

Characteristics of the Blessed

First among the blessed are the “poor in spirit”. What is meant here is illustrated by what we find in the Psalms and the prophets, thus: “He saved such as be of a contrite spirit”; again, “a contrite heart, O God, thou wilt not despise”; again, “I dwell with him that is of a contrite and humble spirit”; and again, “to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word” (Psa. 34:18; 51:17; Isa. 66:2; 57:15). Now this word-trembling condition of contrition and “repentance toward God” underlines all the other practical graces of the Spirit. It is the first layer as it were in the work of the Truth. Theirs is the kingdom. Next, “they that mourn” are a blessed people — they that mourn for Zion, and are grieved for the affliction of Joseph, or they that mourn the absence of Christ, or that mourn under the bereavement and sorrows incident to this mortal state in connection with the loving service of

the truth. There is comfort for them at hand.

Next, the meek are blessed: these are they who “resist not evil”, they who when smitten upon one cheek turn the other also; they are the sheep and lambs of the flock as distinguished from the horn-pushing goats. The reward of these will be the earth.

Next, we have those who “hunger and thirst for righteousness”. These are scarce, but valuable as gold, when you can get hold of them. Fulness will come to these one day — they shall be “filled with all the fulness of God”.

The next blessed are “the merciful”. These are plainly merciful men in all the affairs of this present life — mercy is one of their distinguishing characteristics. These shall obtain for themselves at last what they have been in the habit of showing to other people.

Next in the list of blessed brethren and sisters is “the pure in heart”. This expresses a snowy white inner man — sincere motives and holy affections. Their reward is great — with upright Job they shall “see God”.

We have next the peace-makers. These are a golden order of men. True peace consists in the healing tranquility that springs from the recognition of pure doctrine, and personal injuries forgiven, or of the “peaceable fruits of righteousness” developed by the application of the sword of the Spirit. Peace-makers are those who are eminent in the application of the principles leading to these results. In due time they shall be

made "children of God's" immortal house.

The last blessed are the "persecuted for righteousness sake". These are thorough lovers of righteousness and justice — such as trouble and trial can neither burn nor drown. Christ specially encourages these to be glad and rejoice in the day that their name is falsely cast out as evil among men. Their reward is great — the kingdom awaits them in the distance, with all its appointments

of "glory, honour and immortality."

Now Christ was all these things in himself, and he asks us not to pick and choose, but to seek earnestly and agonisingly that all these elements of a divine life may find a place in our practical recognition, and become the abiding ornaments of our faith, and the spirit-jewelled lustres by which we seek to "adorn the doctrine of God our Saviour" (Titus 2:10) in all things. A.B.

Exposition: "Ye Must Be Born Again" (2)

Development Necessary for Sonship

As in the natural so in the spiritual, there can be no "Son of God" apart from begetting, quickening, birth and development. If there is failure in any one of these, the birth of the spirit will prove abortive.

The Need Of Development

IT is the latter of the above-mentioned processes: that of development, growth, progression which the subjects of the birth are so apt to neglect, in consequence of which there is a failure to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ". There is an unfortunate tendency to minimise the value of partaking of the

spiritual nourishment that the Father has abundantly provided for His children; and we are confident that this is at the root of any laxity that today exists in the brotherhood. It always has been so; it was so in the days of the Apostles. The writer to the Hebrews saw cause to chide his readers with being "dull of hearing" (Heb. 5). They had not "developed" in Godliness as they

should have done. They were stunted in their spiritual growth. Satisfied with elementary principles, they were backward in their spiritual perceptions, and unable to clearly discern right from wrong, because they had not exercised their senses in the Word of righteousness.

The Word of God comprises the only source of food upon which a Son of God can grow; but in addition, there is need of exercise in the spiritual gymnasium, that spiritual strength may be developed. And because those to whom he was writing had not exercised their minds sufficiently, the Apostle had to refrain from expressing himself upon the more profound themes of divine revelation, such as those relating to Melchizedec. His readers had not developed to the stage when they would be able to appreciate the ideas and principles he would have loved to have expounded. And so, today, we are the poorer as a result of their lack of development.

The Need For More Than Milk

IT is fatal spiritually for those who should have reached a stage in their growth when they should be partaking of strong meat, to find that they are still contented with the milk of first principles; more so than it is for babes in Christ to endeavour to masticate the "strong meat" of divine truth.

There is no stagnation in the development of a "Son of God", but there is such a thing as decadence and death. Thus Peter, having shown that "the incorruptible seed of the Word of

God" (1 Pet. 1:23) will bring a spiritual life to birth, proceeds to draw the parallel from nature of an infant's eagerness for its mother's milk, as an indication of how eager one should be for spiritual nutriment who has "tasted that the Lord is gracious". He speaks of the "un-adulterated milk of the Word" by which an infant in Christ is able "to grow thereby". Substitutes will not satisfy; the "milk" weakened will not produce proper growth; and if it is spoiled by false theology it will prove nauseating. The infant is best developed by its parent's life-giving effluent.

And so Peter shows that there can only be one result from those who are the *genos* of God, the *chosen generation* of v. 9. They are designed to "show forth the praises (margin *virtues*) of Him who hath called them into His marvellous light". Or, perhaps, in context with our subject, we may be permitted to say: "Him who hath called them into being".

Peter then explains that "fleshly lusts" have no part in the spiritual development of one who is a "new creation" in Christ Jesus. He has laid aside malice, guile, hypocrisies, envies and evil speaking, for such have no part in that which has been begotten in him by the Word. As Paul wrote to the Ephesians:

"You hath He quickened (made to live) who were dead in trespasses and sins" (Eph. 2:1).

We were quite at home in the flesh at one time, and were "the children of wrath" even as others. But God, who is rich in

mercy, revealed His love for us, in that He "quickened us together with Christ". His object is that we should become constituents of His household "being builded together for an habitation of God through the spirit" (vv. 19-22).

In another place, we are told that it is not every heart that is capable of receiving "with meekness the engrafted word", for "all men have not faith". The seed will only germinate in suitable soil. Hence Christ's parable of the sower and the seed (Matt. 13). There are "stony places" and "thorny places", and there is "good ground": "he that heareth the Word, and understandeth it; which also beareth fruit and bringeth forth an hundredfold, some sixty, some thirty".

There are those to whom "the preaching of the cross is foolishness". There are those who will not "humble themselves and become as little children", and, therefore, the Kingdom of God will not be for them. There must be a "new beginning":

"If any man be in Christ, he is a new creature (a new creation); old things are passed away; behold all things are become new".

So the R.V. renders the statement of the Lord: "Ye must be born *anew*". The new man in Christ, begotten of God, must "come to the birth", and God has ordained that he shall be "born of (*out of*) water".

The Practical Outworking Of Truth

THE longer we live in the Truth the more we appreciate the beauty and the sublimity of this arrangement. It ac-

complishes so much if the subject of it is truly converted by the Word: it washes away past sins, it is the means by which a believer "puts on Christ" and is "covered by the garment of righteousness", it is the way to reconciliation to God.

Whereas previously he was estranged from God through disobedience, the conscious active life of an obedient "Son of God" commences at baptism, which Paul describes as "the washing of regeneration" (Titus 3:5): the means whereby one is generated anew, or "born again". The baptised believer is a *new creature* manifesting a spiritual life in a mortal body. His action is a public "profession before many witnesses" that he has put to death the old man, that henceforth he will not "serve sin" (Rom. 6:6). So Paul exhorted:

"Likewise reckon ("consider" or live as though you were) yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof". "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:11,23).

From baptism (birth of water) all through the pilgrimage towards the Kingdom of God, two elements are at war: the "old man" born of the flesh which would drag us down to eternal death; and the "new man", the "son of God" which if fed, nourished and strengthened will ultimately receive the gift of God, even eternal life.

Paul experienced this warfare, but he was determined that sin should not be enthroned in his heart, but that by the grace of

God he would subdue it, in order that Christ should reign there. Nevertheless he bemoaned the fact that:

"I am carnal, sold under sin. For that which I do, I allow not; for what I would, that I do not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good . . . I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind . . . O wretched man that I am, who shall deliver me from this body of death? I thank God through Jesus Christ our Lord . . ." (Rom. 7:14-24).

We, like Paul, are engaged in this same fight to the death with Sin, and as the spiritual man gets stronger, energised by the word, it will gain the ascendancy over the natural man. The child of God will then develop upon right lines.

Paul enlarges upon this in Romans 8:

"To be carnally minded is death; but to be spiritually minded is life and peace . . ." "If we live after the flesh we shall die (eternally); but if we through

the Spirit (word) do mortify (put to death) the deeds of the body, we shall live (eternally)." "For as many as are led by the spirit of God, they are the sons of God".

Such characters are the creation of God, having been "begotten by His word", born again in the "washing of regeneration", found walking in active life as "sons of God" by the "spirit of God's word dwelling in them." Therefore they are sustained in close relationship to the Father, and are "able to cry, Abba Father; the spirit itself bearing witness with their spirit that they are the children (progeny) of God" (Rom. 8:15).

Nevertheless, the full manifestation of those sons of God is yet in the future. In the meantime, the whole creation is groaning and travailing to "bring forth" those who having been "begotten by water" await the birth of the spirit.

H. Madeley (Eng).

(A further instalment of the above exposition is planned for our next issue).

ETHIOPIA & RUSSIA SIGN FRIENDSHIP PACT

The *Sydney Morning Herald* of 22/11/78 advises that Ethiopia and the Soviet Union signed a friendship accord pledging long-term Kremlin support for its ally in the Horn of Africa. This consolidates the two-year-old alliance forged when Moscow went to Ethiopia's aid in its war with Somalia-backed forces in the Ogaden.

Cuban troops and Soviet advisers co-operated with Ethiopia in driving Somali forces from the Ogaden desert last year. The two Communist states are also reported to be involved in Ethiopia's latest offensive against rebels in the northern province of Eritrea. It is claimed by Western diplomats that the new treaty is Moscow's political reward for the backing it has given Ethiopia.

The treaty is vitally significant in view of prophecy. Previously Ethiopia was closely welded to the West from which it received valuable help. Prophecy, however, required that Ethiopia be with Russia at the time of the end (Ezek. 38:5; Dan. 11:43), and the stage is now set for that to happen. Another sign of the times.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

"Time Like An Ever Rolling Stream . . ."

"The poem on p. 364 of *Logos* impressed us. As the evening shadows of our lives draw longer, we are enabled to look back over the years, and realise that we have performed less in the Vineyard than we had intended. Yet, as the poem continues:

While the daylight lingers,

*We will work as we may,
Nor waste the remaining
moments,*

*Regretting a misspent
day.*

*And when the day is
ended,*

*We may welcome the
setting sun.*

*But then we look for
the dawn of the day*

*When the Sun of Right-
eousness will come.*

"Today we clearly see the signs of that glorious consummation, and are enabled to "lift up our heads for our redemption draweth nigh" — E. & M.R. (NSW).

Appreciation

"I thank you for a wonderful little magazine; made so by the Truth's material contained therein. Please also send me one of the *Logos Perpetual Calendars*. I thank you for your services" — E.B. (NSW).

(Your Calendar has been sent, but we are still awaiting supplies to fulfil all orders on hand. If readers experience any de-

lay, supplies should be through shortly . . .Ed.).

The Diaglott

"It was a grand pleasure to meet you at the Idyllwild Bible School to fraternise together around the Word. I find both *Logos* and *Expositor* grand aids to the better understanding of the Scriptures. Do you consider the *Diaglott* a good translation? I heard a brother speak strongly against it, claiming that it is not even good Greek! I would like your opinion" — D. W. (USA).

(I have considered "the Diaglott" a great help; but then, with all such works, I compare it carefully with the facts of the case. I do not know what the critic would mean by it not being good Greek. Certainly, there are other Greek manuscripts, and some of these others are rated higher than that which Benjamin Wilson used. But those are matters over which experts argue. Meanwhile, there is a tremendous amount of good to be obtained from the use of the Diaglott. To give a more searching criticism, or answer to criticism, I would have to know more about what was said . . .Ed.).

Donation

"Enclosed is a remittance for your work in the Truth. May it continue until our Lord's return. The contribution is from

a group of brothers and sisters meeting in Rosefeine La., USA" — J.L.C. (USA).

(We deeply appreciate the generous action of readers by such donations, and trust that the work performed is in accordance with their desires. We join with you in your hopes that the work may continue until our Lord's return; and in that regard, we hope that it does not exist beyond the present volume. . . .Ed.).

Our Children At The Judgment Seat

"A recent discussion with a prospective sister who is quite concerned about her two small children's welfare if and when she and her husband are taken to judgment, reminded me of an article in *Logos* published some time back. A search has failed to find it. Can you help?" . . . L.M. (USA).

(We cannot help with back numbers of Logos beyond the last volume, unless you purchase bound volumes. But let the prospective sister rid her mind of her concern. Yahweh has invited us to address Him as "our Father", and in so doing, has reminded us that He knows our feelings as parents, and will not overlook them. In every one of the manifestations of His goodness and care, He has thought of the children. "We will go with our

little ones," Moses told Pharaoh, and not until they were permitted to leave, did the nation leave. The angels told Lot to search out for his children and flee the city. So throughout the examples of the Word. When we are taken to the Judgment Seat, our children will be with us. Moreover, the Scriptures are not silent of their future destiny. Notice, in Ezekiel 47:21-22, that when the Land is divided among the tribes of Israel in the age to come, there will be Strangers among them who will inherit it with them. They are not born Israelites, for they are described as "strangers"; they are not immortal, for they "beget children". Who are they? They are not normal Gentiles, for such are driven from the Land. They can only be the children of living believers at Christ's return, who will be given additional care and protection. The reference in Ezekiel, of course, relates to a time about fifty years after Christ's return, giving opportunity for them to develop to maturity, and so enter the kingdom as mortals. As such they will live long lives, and could inherit eternal life at the end of the thousand years. However, notice that though they may be the children of believers,

they cannot presume on their position as such, but must, of themselves, embrace the principles of righteousness (Ezek. 44:9). Our present-day responsibility, is to bring up our children in the understanding and discipline of the Word. No greater duty imposes upon parents than that; particularly in this age of relaxed social discipline (2 Tim. 3:1-5). If we "sow to the spirit word," we will of it reap a wonderful reward . . . Ed.).

Incongruous

"It is bewildering to me to see wives and children, teenagers and young brethren and sisters at the study classes, whilst many of the older brethren are absent, and are seen only on Sundays. This leads to a lack of communication, so that one is reluctant to seek the advice of such in regard to spiritual and personal problems. Certainly, it widens the 'generation gap', and helps to form groups and cliques that are divisive in their influence. On the other hand it is sometimes bewildering to see older, spiritually experienced brethren, performing menial tasks in the Ecclesia whilst the platform is dominated by younger, inexperienced speakers, so that the exposition of

the Word lacks depth . . ." — I.D. (NSW).

(We share your bewilderment. An Ecclesia needs the experience of age and the virility of youth, to work effectively. When both are harnessed together in a service to the Lord, great good can result. A brother of experience is worth listening to, even though he may not be eloquent. And we remember that Moses was not eloquent. In the days in which we are living there is a need to close up the generation gap; and for each section of the community to recognise its avenue of usefulness, and perform it. Let not the youth despise those who are experienced; nor let age look down on youth. Let both co-operate together for the good of the community as a whole . . . Ed.).

Braille Literature Required

"I would like to obtain your special edition of *The Declaration* and would be pleased if you would forward it to me, as I have two people very interested in the Truth. Unfortunately one is blind, and I have to read the Bible to her. I do not suppose you have any of the Truth's literature in braille such as *Key To The Understanding Of*

SORRY: WE HAVE BEEN READING HEBREW TOO MUCH

As you know, Hebrew reads from right to left, not left to right as in English. And in our last issue we included a little exercise in the difficulties this presents. P. 91 of the article *Ye Must Be Born Again* should be on p. 90, and p. 90 on p. 91 — after which the article reads quite well. We apologise for the mistake and thank the many readers who have pointed it out to us.

— Editor

The Scriptures. If you have, I would appreciate receiving it.

"Incidentally, should I send money to the USA address, or to Australia?" — L.O.R. (Canada).

(We do not have literature in Seattle, but we appealed to Bro. H. Ceiley who is blind, and he has supplied us with some. This we have forwarded to you for your use, and we trust that it may assist your friend to grasp the Truth with greater fulness. In regard to payments of magazines in Canada or the States, please forward to Logos Publication, P.O. West Beach, South Australia 5024, with your personal cheque, as we can cash such. . . Ed.)

Story Of The Bible

"I read where you intended to put *The Story of the Bible* in book form. Have you done so yet? If not, could you let me have back numbers? I have listed the ones I want." — E.D. (USA).

(We hope, God willing to re-issue "Story Of The Bible" in book form, but have not had opportunity to do this yet. Unfortunately, we cannot supply you with any back numbers, as we have none remaining. . . Ed.)

Death of Bro. Larsen

"It is with heaviness of heart, I write to let you know the falling asleep of our beloved S. Larsen recently after a short illness. He was laid to rest, and now awaits the day of resurrection. We pray that the day may be soon, and that we will all be gathered into the presence of the Lord shortly.

"Bro. Larsen will always be remembered for his love and devotion to the Truth. He was an example of faithfulness and of service. I miss him badly, after two and half years of happy married life together. He was a tower of strength to me, and will be sadly missed by the brethren who knew him. Meanwhile I hope to carry on the work that he did so well, and will act as librarian to the best of my ability with the help of brethren at Durban.

"My love in the Lord to all of you, and the many friends throughout Australia who will sorrow with me in my sad loss. Your sister in the Truth — H. L. (Sth. Africa).

(We knew Bro. Larsen well, and co-operated with him when we were in South Africa, and in supply of literature from Australia. God buries His workmen, but the labour must proceed until the coming of the Lord. We commend Sister Larsen for continuing to assist in a labour in which her late husband in the Truth found such pleasure. . . Ed.)

Comfort

"I have not written to you before; but felt I must say how I enjoy *Logos*, especially the items on prophetic events. They really build one up. I suppose that all who are widowed look for that tremendous comfort.

"I recently heard a public address in which the speaker claimed that more Jews would return before the advent of the Lord. He said that many are quite satisfied to re-

main in the countries of their dispersion, and that God will send more 'hunters' to send them back. What are your thoughts on this? Would the reference of Isaiah 19:24, which speaks of Israel being a third with Egypt, have any bearing upon the matter?" — W.H. (NSW).

(More Jews may return to the land, certainly; though I feel that a mistake is made if we await that event prior to Christ's return. There is a lot to happen after the Lord is in the earth, and the significance of events is such that he could return at any moment. The world is ready for its judgment; are we? The reference in Isaiah 19:24 does not have application to the present, but to the future, when the Kingdom will be established in its glory, and Israel will constitute the main third between Egypt and Assyria. Those two powers represented the Kings of the south and north of ancient times, and in this prophecy relate to the two great divisions observable among Gentile nations. They will be converted to Christ by his divine judgments, and will be incorporated into the Kingdom of God, both giving humble allegiance to Christ. . . Ed.)

Herald Appreciated

"I have just finished reading your booklet: *Jerusalem, Centre Of Future World Rule*. It is a wonderful booklet, and I believe what is written therein. But why is it so plain to some and not to others? And why does not Christ come sooner, and save all the bloodshed and misery of the

day, and what the Bible predicts will come to pass? When Christ reigns in Jerusalem, will mortals be able to speak with him? There are many questions I would like to ask, and hope you can help me understand them." — C.L.W. (an interested friend — NSW).

(The above letter is typical of some we receive, indicating the value of spreading a knowledge of the Truth with the aid of booklets etc. . . Ed.).

Significant Days

"Without doubt the times in which we live are significant for those with 'eyes to see' the hand of God in world affairs. Seldom has it been more apparent than now. Yet I do feel that, in general, instead of our fervour, devotion, and activity rising in proportion to the signs of the times, it is cooling, or falling away.

"I feel that we can learn some sobering lessons from Israel in its journeying from Egyptian slavery to the Promised Land. The people soon forgot Yahweh; yet He gave them signs and wonders which clearly showed that 'He is, and that He can become a rewarder of those who put their faith in Him' (Heb. 11:6). Israel forgot soon after passing through the Red Sea; they did so soon after leaving Sinai. Yet everywhere they had evidence of God's power and goodness. Israel constantly tested Yahweh until, as recorded in Num. 14, their rejection of God was complete; and God delivered them over to perish in the wilderness. May we not be like faith-

less Israel!" — N.R. (WA).

(This is an age of testing, comparable to those of the times of Noah and of Lot. And the testing takes toll of those in the Truth as well as those without. Let us strengthen ourselves in the Word, that we might become a cell of activity in our individual Ecclesia. Our example for good can be powerful. The trouble is with flesh, which in its weakness soon forgets. Christ is at the door. Let us keep our minds on that fact, and by the strength derived from the Word, we will win through. .Ed).

The Final Volume of Logos?

"I enclose a further remittance to cover any balance that may be due on my account due to the increase in Logos subscription. Please excuse the oversight on my part. May it be that next year will see the need for no subscription, and no magazine, due to our Master's return." — B.B. (NSW).

(We certainly can say "Amen" to that — for more reasons than one! — Ed.).

Herald Of The Coming Age Desired

"We have been advised that you no longer intend to include *Herald Of The Coming Age* with Logos, and I am concerned about this. I know that it is the postage bill that concerns you, but I feel that the outline of doctrine and prophecy contained in the *Herald* is valuable to your readers. May I urge you to make the change and

send the *Herald* even though you may have to discontinue *Good Company*. In this age, your readers need every help they can get, and in that regard the *Herald* is valuable; and I believe that there is a great need of it today. I therefore urge upon you to reconsider your decision, and to change your mind." — L.L. (W.A.).

(Our problem is that once we reach a certain weight in the Magazine, our postage bill advances greatly — and the "Herald" just takes us over that weight. We also face increased postal costs in 1979 which is going to add to our financial burden. In view of the wide circulation of the "Herald" to Ecclesias, we felt that those interested could obtain copies from their local meetings; but we do also recognise that it is valuable arriving with "Logos". A further suggestion made to us is that we place a certain monetary value on forwarding the "Herald" with "Logos", and give readers the opportunity of obtaining both at an additional charge. But as quite a number already have voluntarily increased their subscription anyway, this would now be difficult to do. We have decided therefore, in view of letters such as the above, to include both "Herald" and "Good Company" with "Logos", so that all magazines will go out as before. If any desire to increase the amount of subscription to cover this, we will appreciate their co-operation. It is pleasing to know that the periodicals are appreciated. . . Ed.).

HIS EARLY LABOURS



It is an interesting and profitable exercise to endeavour to place oneself in the times and circumstances in which the events of Scripture took place. Of course, it is not possible to do so completely, and whatever our own conceptions may be, they will be wrong in some areas. Nevertheless, even with that knowledge, there is much to be gained by trying.

The Times of Paul

We plan to set about the task of following Paul and his companions around the ancient Roman world. We do so knowing that our endeavours to read between the lines of Scripture may not always prove successful, and that others may come to differing conclusions. As there is no doctrinal matter involved, this is of no consequence.

It is considered that Saul of Tarsus was born around the year we know as A.D. 1. He lived during the reigns of 5 Roman emperors —

Augustus B.C. 32—A.D. 14

Tiberius A.D. 14—37

Caligula 37—41

Claudius 41—54

Nero 54—68

In all probability he was converted in A.D. 33, and is thought to have died in A.D. 67 or A.D. 68.

For most of this time, Christi-

anity was tolerated in the Roman empire, and it was not until the Great Fire of Rome in A.D. 64 that the mad Nero used the believers as a scapegoat, and that organised, brutal persecutions began on an official basis. Travel was comparatively safe, with well-constructed and well-protected highways and with ships plying the Mediterranean in great numbers all through the year except in Winter.

Early Years of Paul and Barnabas

The young Saul no doubt had his early school years in Tarsus. The events of later years seem to make it almost certain that while at school he met another young Jew from Cyprus, and that they became rather more than casual acquaintances — probably friends. Tarsus was the nearest mainland city to the island of Cyprus, and it was the logical

place for the young Joses to be sent for his higher schooling. (Joses is the Greek form of Joseph).

Later, both Saul and Joses (Barnabas) made their way to Jerusalem to pursue their chosen careers: Saul to study at the feet of the great Gamaliel as a Pharisee; Joses to join his married sister; and apparently to enter the business world. He came to own a block of land.

Now about 30 years of age, they were the witnesses of strange events in Jerusalem: events which had completely opposite effects on them. Saul became a bitter, hate-filled opponent of the new religion that began to make itself felt in the city; Joses was one of its first converts.

Some interesting questions arise. The sister of Joses was the mother of John Mark (Acts 12:25). Her house became the refuge and meeting place of the disciples after the Resurrection and Ascension of Christ (Acts 11:12 — also Mark 16:14; Luke 24:23; John 20:19?). Was John Mark the man carrying the pitcher of water? — (normally a woman's work, was this a pre-arranged signal?) — and the "goodman of the house" would be his father? And was John Mark the young man who fled naked from the Garden (Mark 14:51)? If these questions can be answered in the affirmative they throw considerable light on the influence that surrounded Joses as compared with those that surrounded Saul.

And how important these influences are in the lives of all of us! Certainly, pre-disposing traits of character in the individual must be recognised but the fact is undeniable that there was almost no chance of Saul becoming a disciple of Christ, but every chance that Joses would. The principle still holds good — "evil communications corrupt good manners." (N.E.B. — "bad company is the ruin of good character");* again — "can a man take fire into his bosom, and his clothes not be burned?" (Prov. 6:27).

Joses did become a disciple — was there ever a more wonderful disciple?

"And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 4:36-37).

But this was only a beginning.

Paul's Early Life In The Truth

After Saul's conversion, we know he went into Arabia for a short time (40 days?), then returned to Damascus for 3 years (Acts 9; Gal. 1) — which brings us to A.D. 36-37. Then he journeyed back to Jerusalem, where he was met with distrust and fear. "But Barnabas took him, and brought him to the apostles. . ." (Acts 9:27). Why Barnabas? The indications are that the answer goes back to their days together at school.

Saul again was forced to flee, and then returned to his home

* Or "false doctrine has an adverse influence on a good character" — which is more in line with the context . . . Ed.

town of Tarsus (Acts 9:30). And the ecclesias had rest (v.31). Meanwhile Barnabas continued his work in Jerusalem, until (Acts 11:22) he was sent north 300 miles to Antioch in Syria where the Truth was prospering.

“And when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.”

Who more qualified was there to give such advice? — “For he was a good man and full of the Holy Spirit and of faith” (Acts 11:22-24).

Antioch was the third city of the Empire, with a population of around 250,000 and Barnabas soon found that he needed help. Saul was at Tarsus, where he had been for seven or eight years. What had he been doing all that time? It is one of the unanswered questions! The man who had risked his life in Damascus and Jerusalem would surely not be idle in Tarsus, yet there is no record of an ecclesia there. But he answered the plea of his old friend and brother, and they laboured together at Antioch from perhaps A.D. 45-47 except for a brief visit to Jerusalem with famine relief (Acts 11:19-30; Gal. 3:1-3).

Labouring With Barnabas

But was this the visit of Gal. 2?

Opinions vary, but it does appear that it was, and if so, we now have the first mention of Titus the Greek, “my own son in the common faith,” converted in all probability either in Tarsus or in Antioch, and now a servant of the ecclesia at Antioch keenly interested in the welfare of the poor amongst its members. On their return, they brought John Mark with them (Acts 12:25).

And now a further chronological puzzle occurs. When did the episode recorded in Gal. 2:16-21 take place? Evidently before the Jerusalem Conference, which established the position of Gentiles in the Ecclesia: and certainly before the second Missionary Journey began.† So it seems likely that Peter was at Antioch when Paul and Barnabas returned there after the first Missionary Journey. And it shows up a weakness in the character of Barnabas. A “good man,” a gentle man, a kind man; he hated dissension, and did not have the courage to stand against the strength of Peter (who had himself shown his own weakness, to lead others astray), and, says Paul, even Barnabas “was carried away with their dissimulation.” It is a sorry story that has been, and is, repeated time and time again in the ecclesia.

† We differ from the writer in this regard, and firmly believe that the visit to Jerusalem recorded in Galatians 2 was that of Acts 15. Otherwise, if the Titus test case had already taken place (Gal. 2:3), and Paul’s field of activities had already been examined, acknowledged and endorsed (Gal. 2:7-9), of what use was the Jerusalem Conference? Its decisions had already been conceded, and surely Paul’s earlier experience would have been advanced if it had already taken place! The obvious teaching of Galatians 2 is that the visit took place fourteen years after Paul’s conversion in about A.D. 37 (when Aretas was king in Damascus), whereas the persecution of Acts 12 took place in A.D. 44 on the death of Herod Agrippa. We make this note at this place, knowing that the writer will appreciate the comment, even if he does not agree with it! “Let every man be fully persuaded in his own mind”! We may revert to it later. . .Ed.

The first Missionary Journey (A.D. 47-49; Acts 13 & 14) followed, with "John as their minister" — as far as Perga, when he returned to the annoyance of Saul (now called Paul).

Then the visit to Jerusalem for what has become known as the Jerusalem Conference (Acts 15). Paul and Barnabas again together, returning with the decision of the Apostles, and their testimonial "our beloved Barnabas and Paul" (Acts 15:25).

But their companionship was almost at an end. How sad it is when brethren, sincere and strong in the Faith, fall out over matters not related to doctrine, but rather to personalities or prejudices! The work was agreed upon, the preparations made, but:

"Barnabas determined to take with him John, whose surname was Mark. But Paul thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them that they departed asunder one from the other; and so Barnabas took Mark and sailed unto Cyprus; and Paul chose Silas, and departed" (Acts 15:37-40).

Who was right? It scarcely seems to matter — but yet it does, for these things too are recorded "for our learning". It is evident that Paul at this time still retained something of the old Pharisaical Paul within him — something of the old hardness, impatience, and determination to "look neither to the right nor to the left" to "see black as black and white as white," and to make no allowance for the circumstances and uncertainties and weakness of "lesser mortals." And such are not unknown in the

ecclesia today! But to his credit, we know he did not cast Mark away for ever. It is refreshing indeed to read in Colossians 4:10: "Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas" — the young man who "went not with them to the work", now facing danger as the friend of a man imprisoned for the Faith; and in Paul's last letter to his beloved Timothy (2 Tim. 4:11) — "Take Mark and bring him with thee; for he is profitable to me for the ministry." A great man admits his errors, makes redress where possible, and presses on with the work.

And Barnabas? With all the beauties of his character, he too had his weaknesses. Why he chose his reluctant nephew to the extent of breaking the marvellous association he had with Paul, we cannot know. Was it just family loyalty, or did he foresee the loss of John Mark if he were rebuffed? We can thank God it turned out to be the right decision.

Ecclesial life faces such problems continually, especially in the relative positions, desires, and aspirations of old and young. Is it right for the elders to push on, or to restrain, the enthusiasms of the young? And the young, keen workers, who become impatient with the staid, old-fashioned methods of their elders — are they justified? It requires much patience and understanding with both groups to find the correct answer — but especially with the older ones, whose experience should fit them to make wise decisions.

So Barnabas departs from the

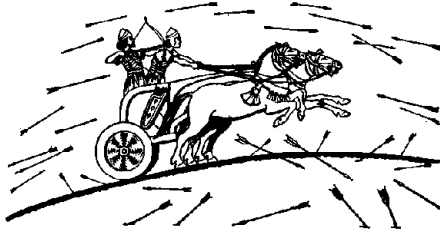
Scriptural scene, but we may be sure that as long as life was with him he worked for his Lord, unselfishly and lovingly. Tradition has it that he lived the rest of his

days in Cyprus.

Surely there awaits for him that "crown of righteousness," that fadeth not away!

E. B. Wilson.

Armageddon Foreshadowed



ISAIAH'S DAY OF MIDIAN

Our last article considered Israel's future joy, when Israel shall "joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil" (Isa. 9:3). The problems of today shall give place to the wonderful apocalypse of the Lord's presence in the earth.

Order of Events

From our vantage point of history supplemented by our scriptural knowledge, we are enabled to interpret and grasp the drama outlined by Isaiah's prophetic vision. His words penetrate into the future, to the "day of Midian" (v.4), and describes "things which be not as though they are" (Rom. 4:17). Let us, through divine eyes as it were, look back through history, from the other side of Armageddon.

The order of events described in vv. 2-5 are in reverse of their literal accomplishment. That is, before Israel can experience joy (v.3), their oppressor must be removed (vv. 4-5); but before their oppressor is removed, their redeemer must

appear, for he, alone, has the power and ability to redeem.

The Office of the Redeemer

The office and commission of this one is described in vv. 6-7. Rejected of his people at his first advent, he ascended to heaven to "receive for himself a kingdom" (Lk. 19:12). It was "for which cause", as he told Pilate, that he had come "into the world" (Jn. 18:37). His titles as described in this place are five-fold. He is the "Wonderful, Counsellor, El Gibbor, the Father of Eternity and the Prince of Peace". Upon his shoulders is to rest the government of the entire globe, the power vested in David's throne, and to be centred in Jerusalem.

But when he returns to the earth what will he find? The world ready to give him the reins of power?

By no means. Even his own people dwell in their own land today in unbelief of his Messiahship. Their trust is in the political alliances that cause them to dwell "confidently" (Ezek. 38:11 mg) "without a king" (Hos. 3:4). Because of this, Yahweh will allow them to fall into the hands of their enemies once again, in order that they may bear "their shame and all their trespasses whereby they trespassed against me, when they dwelt safely in their land and none made them afraid" (Ezek. 39:26). Their attitude today, is one of confidence in the flesh, ignorant of the purpose of God in Christ Jesus.

Rise of the Oppressor

However, their peace is but as the stillness before the storm. Russia, the latterday anti-typical Assyrian power growing in might and pride, is the "oppressor" mentioned by Isaiah (v.4). Ezekiel saw the invasion of Israel in "the last days," and prophetically was caused to voice the question of Yahweh! "Art thou he of whom I have spoken in old times by My servants the prophets of Israel, which prophecied in those days many years that I would bring thee against them?" (Ezek. 38:17). The spirit answers, "Behold it is come, and it is done, saith the Lord Yahweh: this is the day whereof I have spoken" (Ezek. 39:8). The "day" referred to is the *day of Yahweh* (Isa. 2:12; Zech. 14:1).

Russia Invades the Land

The invasion of Israel is described minutely by many prophets. Daniel describes the political preparations and intrigues prior to the invasion which culminate in a rapid attack from the north. He will come like "a whirlwind with chariots, and with horsemen and with many ships; and he shall enter also into the glorious land" (Dan. 11:40-41). Initially Russia completes her southern drive by capturing Egypt (v.42), then returns and establishes a centre of command in Jerusalem (v.45), and an autocratic rule. This will cause the Egyptians to groan under the bondage of the Russians, whilst other remarkable circumstances that occur, will cause them "to cry unto Yahweh" (Isa. 19:20).

Words fail to describe the fear and panic these events will cause throughout the Western World, as Russia prepares for its long expected drive for world conquest.

The Oppressor is Vanquished.

But it is at this time that another power enters upon the scene for which its Ruler has prepared for so many years. The Lord Jesus Christ and the saints, having commenced their campaign of war from Sinai, meet the Gogian host at Jerusalem. Lifted up in pride because of their past successes the Russians will engage this strange power, the intelligence of which they will have already received "from the East" whilst in Egypt (Dan. 11:44). The awesome weaponry and fire-power of the Russian confederacy will be no match for divine

power wielded by Yahweh Sabaoth (Christ and the saints in military manifestation). "Pestilence and blood, rain, hailstones, fire and brimstone" will smash them down, whilst an earthquake of unprecedented extent will rip the Mount of Olives apart, causing "the earth to reel to and fro like a drunkard" (Isa. 24:20; Zech. 14:4). Horror upon horror will meet the armies of Gog. Those left standing will experience a terrifying plague, probably due to the unbearable heat blown upon them by Yahweh. Their flesh shall consume away, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths (Zech. 14:12). Isaiah declared that the "battle of the warrior is with confused noise and garments rolled in blood" (v.5). And in the midst of all of this confusion and panic, the mingled armies of Gog's allies will turn their weapons one upon another, as Israel's enemies did in the days of Midian, adding to the complete overthrow of the Russian host (Zech. 14:13).

Israel Rejoices

What a change of heart will come upon Israel then. Well may we ask what will be the cause of their joy in that day. The previous gloom and depression of the people will be changed into wonderment and joy at the miraculous deliverance. They will return to the war-torn land under the protection of Christ and the saints, to establish themselves in twelve cantonments as in ancient times (see Ezek. 48). Every heart will give vent to emotions that

only those circumstances could evoke.

Meanwhile, the abandoned possessions of the invaders will be gathered and burned: "They will be fuel for the fire" (Isa. 9:5). Ezekiel declares:

"They that dwell in the cities of Israel shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, and bows and arrows, and the handstaves and the spears, and they shall burn them with fire seven years: So they that shall take no wood out of the field, neither cut down any of the forests for they shall burn the weapons with fire: and they shall spoil those that spoiled them and rob those that robbed them said the Lord Yahweh" (Ezek. 39:9-10).

Thus Israel will have cause to joy "as men rejoice when they divide the spoil" (Isa. 9:3).

Enlightenment of the Nations

After the immediate climax of Armageddon, and the joy of the destruction of their enemy, Judah will at first mourn. Well might the people do so as they recognise their past blindness, and realise that their forefathers actually crucified their Messiah! God will "Pour upon them the spirit of grace and supplications: and they shall look upon Me (Yahweh) whom they have pierced, and they shall mourn for him (the Lord Jesus) as one mourneth for his only son" (Zech. 12:10). Their past ignorance, stiff-neckedness, and rebellion will cause shame and repentance. God declares "then shall they know that I am Yahweh their God . . . Neither will I hide My face any more from them: for I have poured out My spirit upon the house of Israel, saith the Lord Yahweh" (Ezek. 39:28-29).

Thus will come to pass Isaiah's prophecy: "The people that walked in darkness have seen a great light: they that dwell in the shadow of death upon them hath the light shined" (Isa. 9:3). The evidence of such blessing will be seen when "it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying 'We will go with you: for we have heard that God is with you'" (Zech. 8:23). A day of joy will thus dawn upon the people of Israel.

How privileged we are, to be able to look out upon a troubled

world, and yet extract joy. Paul wrote to the persecuted brethren of Thessalonica: "Rejoice evermore" (1 Thess. 5:16). By so doing, he showed that they have the power to see beyond the depressing circumstances of current existence, to the great future that awaits the Israel of God — both spiritual and natural. The signs of the time should stimulate such a joy in us. We are wise to seek that vision of the future that faith may be strengthened to gain for us the victory: for "this is the victory that overcometh the world, even your faith."

W. McAllister (Woodville)

To rightly divide the word of truth is, first to study it without bias, or subjection to uninspired authority, or antiquity. Attend to what is written, as a child listens to a story. Study history, and ask questions, and be thankful for all the information you can get, even if you have to pay for it. While you are engaged in this pursuit, do not imagine that you are a workman. It is not easy to become a workman in such an age as this.

WHY WE REPUBLISH THIS ARTICLE

Originally published in November, 1958 above the initials E.P. (Editorial Postulation), our attention was drawn to it by correspondent R.S. of England. He wrote: "I was reading an earlier number of *Logos* last week and came across a very exciting article covering the extension of the power of the Papacy. The article was in Volume 25 No. 3 and was written some twenty years ago. Considering recent events in Rome, I feel that to re-publish this article could only benefit and excite interest in the Brotherhood. This is only a suggestion, but I feel that to insert the original publication date could do nothing but good."

Accordingly, we have done as requested, so that readers may be able to compare our thoughts on the elevation of Pope John with those relating to the recently elected Prelate.

— Editor.

"Eureka" in the Light of Today

Will the New Pope Extend the Power of the Papacy?

"It is true, that she (the harlot of Rev. 17) sitteth upon many waters, or peoples, who acknowledge Mistress Roma as the Queen City of the Ecclesiastical world. She is not without recognition as Queen even in America. But it is not true that she will never experience the sorrow of widowhood . . . When the Lord Jesus Christ shall be King in Israel on David's throne, shall Rome and the Roman State be the married wife of the Name of Blasphemy styling himself, and being styled, 'the Vicar of Christ,' and who undertakes to make Christ, in flesh and blood, by mumbling a few words over a wafer? Rome no widow! Always to have popes for husbands of the church! A strong delusion, which the judicial annihilation of the Harlot can alone dispel."

—"Eureka," vol 3, p. 633.



Rome's Hidden Policy

"She saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow'" (Rev. 18: 7). These words characterize the attitude of the Papacy at the epoch of its destruction. Whatever attitude might be adopted openly, whatever words of charity, peace, or goodwill might be uttered, the hidden, secret desire of the church is to assume again the power that once was hers, when she not only exerted a spiritual influence for evil over millions of people, but a real political or temporal power as well. That power was wielded ruthlessly, brutally; and it is "in her heart," though perhaps not stated outwardly, to control it again.

In past ages, Rome has possessed both the will and the power to dominate the "bodies and souls of men" (Rev. 18: 13-margin). She has enforced this by torture and bloodshed, so that when, in due time, her crimes and infamy will be revealed for all to see and wonder at, there will be discovered, in this so-called "Christian" Church, "the blood of prophets, and of saints, and of them slain upon the earth" (Rev. 18: 24).

Some one hundred and sixty years ago, the French Revolution and wars of Napoleon, administered a blow to the Papacy from which it never fully recovered (Rev. 18: 1-11). No longer did it retain the power to command armies in the

November, 1958

THE LOGOS

field, and direct them against heretical powers, as it once had. Weakened beyond all recognition, in 1870 the Temporal Power was formally taken from the Papacy, and by Declaration it was proclaimed that from henceforth Rome must concern itself only in the realm of church, or spiritual, affairs.

Knowledge had been growing; freedom of thought and speech were influencing great bodies of men, and loosening the despotism that Rome once had on the minds of her dupes. Questions were being asked, the infallibility of the church was being challenged, the shackles of priestcraft were being thrown away. The pity of it was that in their repudiation of the church, many also repudiated the way of Truth, and turned in their quest for the chief good, to such false political philosophies as Communism and the like.

A conflict of ideas broke out, but the war was not limited to doctrines. Those who had suffered from Rome, turned in anger upon their tormentor. Stimulated by Communism men turned on Rome in all parts of Europe. In the words of Scripture: "The ten horns (representative of European powers) shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17: 16).

But Rome, having tasted the sweets of power for so long, has not lost the desire for it again, merely because a greater liberty of thought is exercising the minds of men and nations. Gradually she has come to see the need to meet the changing situation, and the requirements of it. Her policy has become more pliable over the years, and she has been ready to negotiate where once she refused to do so; so that in some countries (such as Poland) the two extremes have met, and Communism and Catholicism have co-operated one with the other.

Meanwhile, the Papacy has never lost sight of that which she looks upon as her right—universal power. "In her heart" she desires it, and her secret policy is to obtain it. The facts of this have been set before the reader in previous articles in "Logos."

Rome's Intrigues

Rome has lived through all vicissitudes of history. She has witnessed the rise and fall of nations, she has seen epochs come and go, she has outlived violent opposition, she has seen indignities heaped upon her popes, her places of worship, her teaching, but, hoary with age, she has survived it all, and claims the title: "The Eternal City."

THE LOGOS

The so-called Holy See, has its eyes in every part of the world; her priests report back to headquarters the progress or otherwise of the movement in their particular sphere; she has her own political representatives in most lands. For what purpose? For the benefit of the individual country, or the benefit of the Papacy? To state the question is to answer it. History and Scripture combine to show that Rome knows no limits or principles in her seeking of power. In the past she has compromised with those whom once she denounced if such were able to help her to power. And prophecy shows she will do so again. Daniel clearly reveals that we can expect a coalition between Moscow and Rome (Dan. 8:23-25; 11:36-40). When this occurs, men may well re-echo the cry of the past: "Who is like unto the beast? Who is able to make war with him?" And the reason for the cry: "There was given power unto the beast . . . and a mouth (the Pope) speaking great things and blasphemies; and power was given unto him . . ." (Rev. 13: 5). This will be the time spoken of by the Apostle Paul, when men, seeing the vast power wielded by the Dragon, the Beast, and the False Prophet in conjunction (Eastern and Western Europe aligned with the Papacy—Rev. 16: 13), and believing that in the common policy laid down by such diverse influences, there will exist the elements of world peace, will proclaim with relief: "Peace and Safety!" — only to find "sudden destruction" coming upon them (1 Thess. 5: 1-3).

In other words, Bible prophecy suggest that there will be a resurgence of Papal power towards the end. It will not be anything like that what it was in the Dark Ages, but it will be sufficient to represent a great influence in Europe. She will use the other nations as steps to power, for at the epoch of her destruction it is said: "All nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the (clerical) merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18: 3). Against such a one, the Lord will manifest himself in belligerent anger. He will be revealed: "In flaming fire taking vengeance of them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1: 8), "consuming with the spirit of his mouth" that Wicked One who claims to be the "God of the earth" (2 Thess. 2: 4, 8; Rev. 11: 4).

Will the New Pope Aim for Power?

It seems, therefore, that a prelate must come to the papal throne with the virility and political skill to advance

November, 1958

THE LOGOS

Rome's interests. Is the new Pope capable of doing that? We know not his qualifications in that regard, but if reports are true, it does not seem that he has the capabilities to do this. He is already beyond the allotted span of life, being 77 years of age, and reported to be of a kindly, retiring nature. That may be true, or it may be a mere gloss, but one can hardly imagine a man of such years playing a virile part to extend the political influence of the church.

It is suggested, however, that the present pope, Cardinal Roncalli who has adopted the title of John 23, has been elected because his age assures that he will not remain long upon the papal throne, and meanwhile the church can prepare for the battle ahead. The "Advertiser" of recent date carries an article by A. R. McElwain and published from Rome, suggesting this thought. It includes the following statement:

"The theory is that the Cardinals have, in effect, elected an 'interim' Pope during whose reign, expected to be reasonably short, the College of Cardinals can be brought up to strength and then left to face up to any drastic changes in papal policies and traditions it might consider desirable to meet the problems of the modern world, and Communism in particular."

It could well be, therefore, that death could cut short the reign of the present Pope permitting the elevation of a more belligerent and energetic representative of the Man of Sin, to implement the policies suggested by Bible prophecy prior to the manifestation of the Lord Jesus at Armageddon. This does not mean, to use a common phrase, that the Lord will "delay his coming." There will be no delay in the true sense of the word, for he will appear "at the set time." But he comes first to his saints, and will be "shut away" with them for some time before his manifestation to the world (Isa. 26: 20). It may well be, that many of the more dramatic developments of the prophetic word (the confederation of Europe, the coalescing of Rome and Moscow, etc.) will take place during that time. Christ, it seems, comes before Armageddon, and, perhaps, before the taking of Constantinople by Russia, which event seems to precede the domination of Europe by Gogue. During this time the influence of the Papacy could steadily rise, fulfilling the requirements of Rev. 18: 3.

Be that as it may, the reigning Pope will receive his dues from the Judge of all, and the Eternal City will come to its end, never to rise again.

The Ascending Smoke

Meanwhile, does not it appear passing strange to Roman

THANK YOU!

We deeply appreciate voluntary contributions forwarded by readers over the normal rate of subscription. This materially assists to maintain and extend the efforts already being made for the furtherance of the Truth. We acknowledge contribution received from the following:

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Youth Aliyah Fund

We plan (God Willing) to visit Israel and personally present a cheque for \$1000 for the assistance of Youth rehabilitation in the land. At the same time, we will take opportunity to stress our interest in the future of Israel. We acknowledge with thanks the following contributors:

Anonymous; G.D. (SA); D.M. (NSW); Christchurch Ecc.

Philippines Special Effort Fund

We plan (God willing) to visit the Ecclesias in the Philippines during the course of our proposed tour, and to engage in Gospel Proclamation work. We acknowledge the following donors of contributions to that end: G.A. (NSW); P.E.W. (Qld); Brighton Ecc.; G.C. (SA); C.H. (NSW); Boolaroo Ecc.; Lismore Ecc.

MILESTONES TO THE KINGDOM

No. 2
— Illustrated

Following the enthusiastic reception of Brother Pearce's review of world events in 1977 published at the conclusion of last year, we have produced a further review of 1978 comprising an outline of events based on Bible prophecy.

The book is slightly larger than last year's review, and deals with the significant world trends over the last twelve months. They relate to Russia, Israel, Egypt, the Vatican, Europe and so forth. The writer again emphasises the significance of the times in which we live, and the need of readiness on the part of all members. A section deals with the responsibility of Bible education of the children in the home in order to develop a counter-resistance to the worldly pressures becoming daily more evident.

Last year, a number of Ecclesias arranged for distribution of the

book to all members as an end-of-year exhortation; and we recommend that similar action be taken this year.

Last year *Milestones To the Kingdom* sold out very quickly, and many readers were disappointed to learn that they were unable to obtain copies. Already demand has been heavy for this second number, and we recommend that readers apply immediately to the following centres for copies:

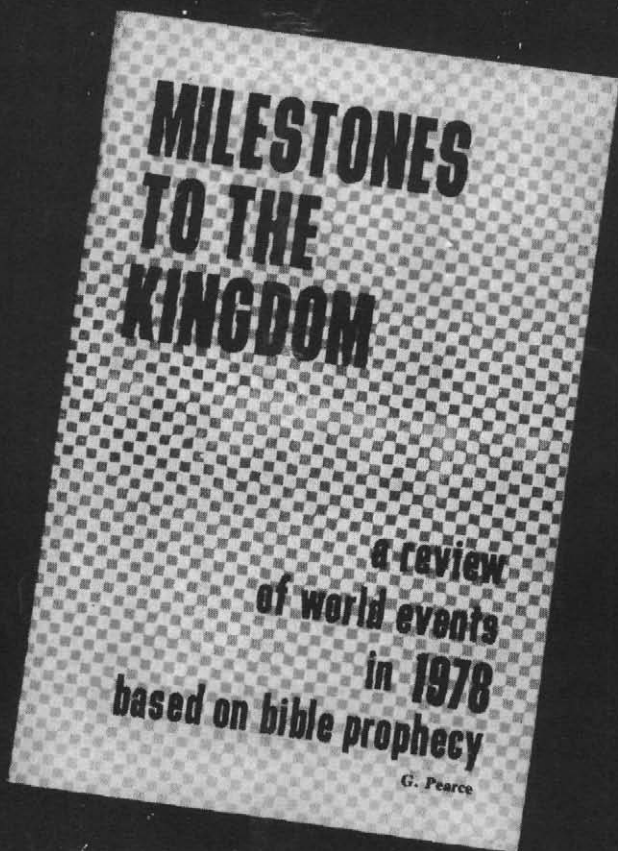
USA: T. Graham, 9278 Nevada Ave., Chatsworth, Ca. 91311, USA. Tel. (213) 882-2039. Price \$1 (plus local postage).

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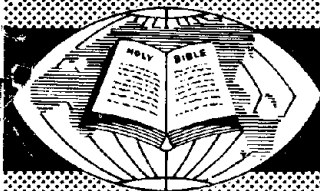
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Contents

Editorial: The Unceasing Battle of Life.....	129
Seeing Clearly.....	132
At the Crossroads.....	136
Poem: Awake, Jerusalem, Awake!.....	138
The Diet for Spiritual Develop- ment.....	139
Though Dead, Yet Speaketh! (Comments from writings of Bro. Thomas).....	142
Logos Communication.....	143
The Changing Role Of The Papacy.....	147
Persian Problems And Pro- phesy.....	152
Fellow-Labourers With The Apostle.....	155



*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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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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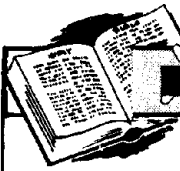
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*A Chat With Readers***THE UNCEASING BATTLE OF LIFE**

Each one of us is engaged upon a life and death struggle. The success or otherwise of our efforts to resist or succumb will affect our eternal destiny. Life is dependent upon us recognising our greatest enemy. He is found within. The Scriptures speak of him as the "old man" of the flesh in contradistinction to the "new man" of the spirit. Both are mental. The one is born of the flesh; the other of the Word of God. The "old man" is "natural" to us. It is developed by the thinking of the flesh. The "new man" is developed only by willing effort — by a determined and continuous surrender of self to the Spirit's teaching. These two men are inveterate enemies. They represent the thinking of the flesh, in contrast to that mode of thinking generated by the Spirit-word (Rom. 8:5-8). The former leads to death; the latter to "life and peace"; the former is "enmity against God", and that so completely, that one governed only by it "cannot please God" (Rom. 8:7,9).

There is not, and cannot be, affinity or love between these two thought-processes. They are at war with each other, and the mind is the field of battle. When we die, but not before, the conflict ends. Meanwhile, we are called upon to take such action against the "old man" as calls for thought, for firmness, and for much moral courage. We are commanded to "put off the old man" and to "put on the new man" (Col. 3:9-10; Eph. 4:22,24), to "walk not after the flesh, but after the Spirit", to "cease from sin and to practise righteousness". We are to curb, regulate, control, the thoughts and passions which nature, unenlightened, suggests and prompts.

We shall sometimes fail, but this should not discourage us. God does not exact impossibilities. "He knoweth our frame; He remembereth that we are dust" (Psa. 103:14). He is well pleased if we show a willing mind, a mind delighting in His law, though in its struggle to do right it is greatly impeded by the weakness and sinfulness of the flesh.

However, the battle will be made more difficult, and our success more remote, if we feed the carnal mind, instead of the mind of the spirit-word. In that regard, we raise a note of warning against the use of television. That instrument of unrighteousness is the medium that experts use to instil in its devotees dedication to the flesh. With the greatest seductive appeal it will draw us away from the things of God. Our children will be glued to its image, and will learn from its instruction to give rein to the things of the flesh. Even the world is warning against the over-use of television; so what should the attitude be of those interested in their eternal salvation! As the signs multiply about us proclaiming the imminence of the Lord's return, we should, in the year before us, make every attempt to "make our calling and election sure". This requires sacrifice. And in that regard, the television should be the first to go. It is a very dangerous influence in the home. It breeds insecurity, violence, immorality in children. According to Television survey-taker A. C. Nielsen, children under five watch an average of 23.5 hours of T.V. a week. Today's typical high-school graduate has logged at least 15,000 hours before the screen — more time than he has spent on any other activity except sleep. At present levels of programs, he will have vicariously participated in 18,000 killings, innumerable acts of lesser violence, and witnessed acts of immorality once considered pornographic. He concludes that television has become perhaps "the most potent influence on belief, attitudes, values and behaviour of the young. Michael Rothenberg, a child psy-

chiatrist at the University of Washington, after a most comprehensive survey concluded: "The time is long past due for a major, organised cry of protest from the medical profession against what, in political terms, is a national scandal".

Certainly, the television represents the greatest of all modern inventions most calculated to develop the mind of the flesh. Therefore, it is the greatest enemy of God and man. Designed by experts in the field of fleshly seduction, the television in the home is the greatest single influence for developing a frame of mind that stands as a barrier to the attainment of eternal life in the age to come. If parents value the future of their children, let alone their own future, let them sell their television set if they have one, and develop the habit of family readings and discussion of the Word of God.

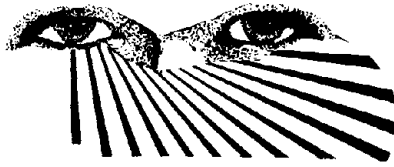
But remember, that even here, they are in competition with the world. They must make the reading of the Word attractive and interesting to the young minds of their family. This requires taking some time to personally meditate upon the Word, and then warmly discussing or explaining it to the other members of the household.

By these means a people will be prepared for the Lord even in these Sodomitic times. And when we refer to the present as Sodomitic times, bear in mind that Lot found himself vexed "in seeing and hearing" the things that he did (2 Peter 2:8). What he saw and heard, we can see and hear today through the medium of television. Because he remained in the evil environment into which he had wandered, he lost his family. We can do worse than Lot by introducing Sodom into our lounge-rooms per medium of the television.

The signs show that Christ is at the door; let us make preparation to that end.

J. J. Mansfield

Practical Application Of Truth



SEEING CLEARLY

There is very much in our daily life at present to pull down the structure of faith reared in our minds by the word understood and believed. A built-up state of mind is a comfortable state of mind. The opposite state of mind is a tormenting state of mind — the being uncertain or in doubt with regard to anything important to us.

Dust on the Glasses?

THE built-up state is a thing of conditions; that is, it is the result of powerful reasons before our mind. To feel the built-up state strongly, we must see clearly the reasons that produce it. When sight is dim, people put on glasses to improve the sight. This we do in the present case by the reading and rehearsal of the facts connected with the truth of God. But sometimes there is dust on the glasses. In this case the sight may not be much improved — perhaps made weaker. The first thing is to rub off the dust.

The dust takes various shapes. One form of it is connected with our own individual feelings. We are all burdened in mind and body — some in one way, some in another. Each man knows the plague of his heart, and the distress of his own particular infirmity. In this connection we are liable to make two mistakes. We

are liable to suppose that other people are not afflicted as we are, because we do not feel other people's troubles, and because those other people, if they are of the truly civilised stamp, act habitually on the commandment to hide our troubles. But the second mistake is the more obscuring kind of dust. And that is the mistake of allowing our troubled feelings to make us think the truth less true than when we are comfortable and bright. We must take firm ground against ourselves here. We must say to ourselves, Now, remember, the truth in no way depends upon you or your feelings. It was true before you were born, and cannot be altered in any way by what you may feel, but remember that the truth is a thing outside of you altogether — a thing independent of you. In a sense you have nothing to do with it. Your feelings belong to those native infirmities of constitution which entitle you to disown them, and

say, "it is no more I that do it, but sin, that dwelleth in me." Your dull and tinged feelings are mere dust on the glass, which you must wipe off while you try to look at the great and glorious things of God.

Life Is A Vapour

Next, you are liable to have your vision impaired by altogether inaccurate views of the nature of life. The world looms large in your eye, as a bright, active, living, reality, and the Bible is apt to seem a very insignificant thing by the side of it. In this, things are not what they seem. You must educate yourself to pierce through misleading appearances. The world is not so real as it seems. What does James say? "Our life is but a vapour that appeareth for a very little time, and then vanisheth away". We know this to be true in the individual case. Follow any man's life long enough, and it bursts and disappears like a bubble in the water at last. There is no exception. Now, if this is true of one life, it is true of the millions of lives that go to constitute the world, only that it takes a little longer time to see. It is all a picture that is passing. There is no reality in it. You can feel it very strongly sometimes. The other day, I picked up a faded yellow book, the printing of which had gone brown with age. It was written and published over 200 years ago. It was the autobiographical memoirs of Sully, the Prime Minister under one of the French Henry's. He gives an account of the various questions and personages involved in the diplomacy of the times. When he

wrote the words that are now musty and yellow with age, all those persons and questions were the important realities of the moment, exactly as much so as Gladstone's and Harcourt's and Balfour's with their Home Rule Bills, Local Veto proposals, Employer's Liability, etc. And now there is not one of them to be found upon the face of the earth. They have passed as clean out of sight and calculation as if they had never existed. It will be so with our own generation in due course. It seems real for the moment; it is not real; it will soon have vanished. It is part of intelligence to discern this. It enables us to see the truth in its own real character.

How much more powerful is this consideration when it comes home upon us in the sudden removal of a brother whom we loved, as in the case of brother S. last week. He was at work on Wednesday week, and now he lies cold and still at home waiting that ceremony of internment which it will be our duty to perform tomorrow. He was not an old man; he was a young man, only 26, the very last we should have expected to lose in this sudden way. It shows the youngest are never safe, and that, therefore, as regards the rest of us, who may be getting on in life, there is always the possibility of the curtain dropping upon the finished drama of our life any day. That is, the time lying ahead may be very short for us, in any case, in any event. We are watching the signs of the times; but if we go off like brother S., the Lord will hurry upon our vision

without another token, and we shall find ourselves before His judgment seat without another opportunity. It will seem so to us if we die, however long in actual time it may be. In such an event, the great and busy world around us will seem to burst into nonentity in a moment like a gigantic bubble. This is no fancy. It is a matter of fact always impending.

We are always on the verge of this great change, and we never know when it will descend upon us. How unwise then to act as if the world around us were stable. How wise to act as brother S. acted, earnest, active, diligent in the things of God. How unwise to say as some people say, "Wait a little, by and by, I will give my attention to the things that belong to Christ." By and by? There may never be a "by and by" for us. The Bible Word is always "Now." Who can be sure he will be alive next week? Who can be sure but that the world will have passed away by then for us as it has for brother S.? There was no waiting for the end of the 1335 for him. And who knows how near a similar ending of all present things may be to any of us.

Thus we can rub off the dust that usually prevents the clear perception of the relative proportions of the life we now live in the flesh, and the life from which we are never further away than the few days we may have to live. We are thus enabled to look more clearly and with a more earnest attention at the things exhibited in the scriptures of truth. Those things are in a very living form. The Bible is not a dreamy

speculative book. It is a record of fact and experience throughout, whether in the exodus from Egypt or the work of the apostle Paul. Through such an active living medium is God revealed, and His will and purpose expressed.

A Clear-sighted View Of Life

There is one expression made use of by Paul in explaining the object of the work of Christ, upon which I desire to fix special attention, as propounding a truth which is not generally received, yet which becomes glaringly true when the eyes are fully open, and the recognition of which is of the utmost help in our passage through the difficult life of probation. I refer to the statement, "He gave Himself for our sins that He might deliver us from this present evil world." Paul by the word of inspiration here declares the present world to be evil. Most men proceed upon the hypothesis that it is not evil, but "the best of all possible worlds" to use a phrase greatly current among the "wise" of these modern times. We are all liable to share this impression more or less, because we are all such poor judges of what a good world is, and are all so naturally in sympathy with what is in vogue with flesh and blood — like Peter, "savouring not the things that be of God but those that be of men." But even with all our natural bias in its favour, we are bound to discover that the present world is an evil world that cannot be cured by man. Let our experience be long enough, and we shall infallibly come to the days when we shall say, "I have

no pleasure in them." That is, we shall find out that the flower of life that looks and smells so beautifully in youth is a withering flower, and even in its unwithered state is not the beautiful thing it seems. There is an amount of weakness and pain and ineffectiveness of all kinds and failures and disappointments that are incompatible with a good state. We find that in ourselves we are not so good as we wish to be, nor have we the wisdom and understanding and clear-sightedness and memory which are essential to a state of true well-being. Our day is clouded; our plant is blighted; our light is dim; our strength is small; our faculties most limited, while all around us we see the ocean of immeasurable power and wisdom. Neither in ourselves nor our neighbours can we find the satisfaction for which we yearn. Our life is well called the days of our vain life. Only give us long enough, the brightest and strongest at last endorse the verdict of the wisest of men "all is vanity and vexation of spirit."

If such is our experience of individual life — if we find our state an evil state individually what shall we say of the human race collectively? What shall we say of the world as organized socially and politically? Here it is essentially, radically, manifestly and oppressively an evil world and nothing else. The great mass of mankind are lacking the most elementary conditions of well-being. Even the supply of the common necessities of life is pared down to the most demoralising minimum. What marvel

that they lack those higher conditions of mental culture and goodness which are only attainable with needful leisure and guidance. The population is not happy. It is not good. It is not intelligent. It is degraded and unkind to an extent little dreamt of by merely natural philanthropists. It is an ungodly, wicked, brutal, evil world, which can be seen only in its true character when compared with the angels to whom the human world originally belongs, and to whom Christ says the world to come will be assimilated.

The Futility of Anxious Care

The work of Christ is to "deliver us from this present evil world." It is well to accept the fact, once for all, that the world in which we dwell is an evil world, and that we cannot alter it, either individually or collectively. It will save us much futile work and disappointment. It will interpret our own experience correctly to us, and put us into the right relation to the drift of things. It will keep us from the attitude of bootlessly looking for good that can never come now. It will lead us to accept cordially and heartily the position to which the Gospel invites us as "strangers and pilgrims, passing the time of our sojourning here in fear" — fear of being implicated in the universal corruption — fear of coming short of the Divine favour. It will lead us to set that light store on the things which are seen and temporal, which Paul recommends, and which Christ commands. "Take no thought (i.e., anxious care)

saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek), for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:31-33).

The glory of the truth over all systems of human wisdom lies here that while it most frankly and plainly declares the evil nature of the time in which we live, it tells us the reason of the evil in the current departure from God, and it gives us a pledge of another time to come when there shall be no evil — for which time it bids us to labour in submission to God in the way He has made known. Human wisdom has to admit the evil, but offers no explanation of it, and as for the future, can only surmise that it

will be what the past has been, or at the best can only utter an indefinite nebulous notion to the effect that there may be a better state in some "far-off time" of which we can know nothing, either as to its nature or as to our individual relation thereto. Human wisdom leaves us in utter darkness: Divine wisdom brings us into glorious light. And the matter so stands that there can be no question as to which is really wisdom. For while human wisdom is the mere irresponsible maunderings of human ignorance, Divine wisdom is the authenticated utterance of eternal power, "by many infallible proofs" "at sundry times and divers manners." It is no affair of tradition or opinion of speculation; it is an affair of accomplished and visible facts and achievements that cannot be blotted from the history of the world.

R.R.

"We look not at the things that are seen, but at the things that are not seen: for the things that are seen are temporal, but the things which are seen are eternal (2 Cor. 4:18).

Questions We Must Answer

AT THE CROSSROADS

The event which took place on the highway to Damascus had far-reaching consequences. It has directly or indirectly affected the lives of many since that time. For who can read the beautiful letters of Paul and not be thrilled by their powerful preaching. Or moved by their simple logic.

It all began on a day, nearly 2,000 years ago, as Saul of Tarsus rode his splendid horse along the highway. He was accompanied by a small company of followers, and they were on their way to Damascus to arrest, "Christians," bind them in chains, and cast them into prison. These were followers of one called Jesus Christ. He had been put to death on a cross, but his Disciples now declared that he had risen from the dead. Saul was incensed by such talk. He was determined to suppress and punish those heretics. Armed with letters of authority from the High Priest, with firm resolve, and zealous anger, he rode toward Damascus. Suddenly his company was terrified by a brilliant blinding light that shone down from Heaven. The startled horses reared, and Saul plunged to the earth. Lying there in the dust, bewildered and frightened, he heard a voice from heaven: "Saul, Saul, why persecutest thou me?" And Saul, still sprawled out on the highway answered, "Who art Thou Lord?" The Voice replied, "I am Jesus, whom thou persecutest". Trembling, Saul again asked "Lord, what wilt Thou have me to do?"

It is noteworthy that Saul only asked two questions. "Who art Thou?" and "What wilt Thou have me to do?" In that brief moment, Saul of Tarsus had been converted. Again the Voice spoke, "Arise and go into the city, and it shall be told thee what thou must do."

As Saul rose from the roadway, dusty and dishevelled, he discovered he was totally blind. His men had to lead him by the hand to Damascus. But Divine provision had been made before-hand. A disciple, named Ananias was directed to go to a street called Straight, to the home of Judas, to minister to Saul and to restore his sight. So Saul again could see: this time both physically and spiritually. After spending certain days with the disciples, he began immediately to preach in the synagogues that Christ is the Son of God. Imagine the utter amazement of the Pharisees and his former companions at this complete reversal. A bitter enemy had become a staunch defender. Saul of Tarsus had become Paul, the prisoner of Jesus Christ.

We, too, at one time or another come to a cross roads in our lives. There is a sudden illumination and Jesus stands revealed. "Who art Thou, Lord?" we cry out in our hearts. The answer is crystal clear. "I am Jesus, who died on Calvary's cross for the remission of your sins".

This is the moment of truth. How do we reply? Do we say, as Saul did, "Lord what wilt thou have me to do?" Or do we vacillate and waver? We must make a choice. There is never any middle ground or area of neutrality on our service to the Lord. We are either a friend or an enemy. We are either for him or against him. We are either a believer or an unbeliever. In short, we are either a Paul — or a Saul —

E.R. (USA)

awake JERUSALEM awake!

Awake, Jerusalem Awake! the Lord will comfort thee!
Now from the dust thy garments shake, arise in majesty!
Thy light is come, thy sun shall rise with healing in his rays;
Thy land shall be a paradise, and echo ceaseless praise.

Refrain

Jerusalem! O Jerusalem! the world thy King shall own,
When Yah restores thy diadem, and Shiloh takes the throne,
The bandress that has veiled with night the lost of Israel's
fold

Will be replaced with gospel light, when Gentile times are
told;

When El's elect in Zion reign, thy morning shall begin,
Their mercy will remove the stain of Jacob's crimson sin.
The cup of trembling from thy hand, Yahweh will then
remove.

And spread o'er thy forsaken land the mantle of His love;
The barren plain shall bloom again, the famine flee thy
shores,

For peace will aid thy husbandmen, and fill thy threshing
floors

Thy watchmen eye to eye shall see, when God shall Zion
bring;

Good news of good shall swiftly fly on everlasting wing:
The voice of crying there shall cease, while praises thrill the
skies;

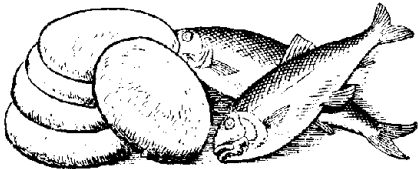
For health and gladness will increase as vanquished error
dies.

Redeemed, redeemed, but not with gold, thy ransomed
ones return,

With awe the Gentiles shall behold thy holy incense burn;
Unto thy palaces, ye heathen, all nations soon shall flow
To seek and serve thy royal Lord, in homage bowing low.

C.B.

The Diet for Spiritual Development



The point needs emphasising today, that unless the spiritual child grows to a measure of maturity, there will be no hope for the birth of the Spirit at the coming of the Lord.

Seeking God's Help

Writing of the Truth, Paul told the Corinthians: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). The subjection of a Son of God to mortality and to the infirmities of the flesh, is for the purpose of perfecting character; and if we succeed in allowing the Spirit-word to dominate our mortal bodies, we, as the "creation of God", will be emancipated eventually from "the bondage of corruption into the glorious liberty of the children of God". For "he will change our vile body, that it may be fashion-

ed like unto his (Christ's) glorious body".

Meanwhile, we who have been "begotten again" by the word of Truth, cannot feel "at home in the body" because of the continual warfare being waged between the "natural" and the "spiritual". Therefore "we groan within ourselves waiting for the adoption (*sonship*), to wit: *the redemption of the body*". The difficulty is to "wait with patience for it".

All this might sound foolish to the natural man because he "receiveth not the things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are

spiritually discerned". In this, "the foolishness of God is wiser than men" (1 Cor. 2:14). God's methods for the development of those ordained for eternity have always been considered foolish to the natural man. Way back in Isaiah's day, the "scornful men" of Israel were ensnared by God's simple methods of tuition, and their dignity was outraged to such an extent that they cynically exclaimed: "Whom would He teach knowledge; and to whom would He impart instruction? To such as are weaned from the milk, as are kept back from the breast? For it is command upon command; command upon command; line upon line; line upon line; a little here, and a little there" (Isa. 28:9-10 — Lowth's translation).

Israel's leaders did not realise the truth of what Christ afterwards proclaimed:

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

If the leaders in Isaiah's day had but realised it, this was the only way of attaining unto "the rest" and "the refreshing", but "they would not hear". Therefore, "the word of Yahweh was (indeed) unto them line upon line; line upon line; a little here, and a little there; that they might stumble (at it) and fall backward, and be broken, and snared and caught". Is it not written: "He taketh the wise in their own craftiness"? So the Lord Jesus prayed:

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto

babes. Even so, Father, for so it seemed good in Thy sight".

The very method which is a cause of stumbling to the one class is just the method by which "babes in Christ" can grow into the full stature of men in him.

The Art of Excelling

Even in earthly attainments we know the same principle applies. If we wish to excel in any branch of study or art we have to begin at the beginning, and by constant application and concentration, graduate unto a degree of perfection. But some who recognise this in temporal things, kick against it when it comes to matters of spiritual attainments, which are of far greater importance.

But the "Child of God" will not object to this divine curriculum: his faith is sufficient to enable him to realise that He that begat him knows what is best for him.

Israel's Example

God had a national son which was born unto Him in the Red Sea, being baptised into Moses in the cloud and in the sea. They ate of the "Spiritual Food" and drank the "Spiritual Drink" which God provided for them (1 Cor. 10:1-4).

The food provided them was most suitable for the wilderness conditions, but they murmured against it; they complained: "Our soul loatheth this light bread" (Num. 21:5). They longed for the flesh, fish, cucumbers, melons leeks, onions and garlic of Egypt.

"Of the Rock that begat them they were unmindful, and had

forgotten God that formed them." They were the most privileged of people (as are God's children today), and were fed with the "Corn of Heaven" (Psa. 78:24). Their diet was "Angels Food" (Psa. 78:25), but they did not appreciate it. God's sons today are given food typed by the manna, namely the "Word of God". It is a heaven-given food, highly nutritious for heaven-borns, and the *only* spiritual-imparting diet extant. That "Bread" of which Christ was the living manifestation is *The Word made flesh*; therefore he could legitimately claim to be "the bread of God which cometh down from heaven and giveth life unto the world" (John 6:33).

Food To Avoid

Modern Egypt (spiritually so-called Rev. 11:8), out of which God is calling those who are to constitute Israel (*Princes of God*) after the spirit, has its "garlic" and others appealing food. The natural man delights in it but it is poisonous and deadly to the spiritual man. The indulgence in worldly enjoyments and pursuits is so insidious that the victim is ensnared beyond escape before he is aware of the danger. The only safeguard against such allurements is the constant and consistent reading of the Word of God. This will help to destroy desire for the insipid pleasures of the world.

As Brother Roberts writes in his preface to the *Bible Companion*:

"*Spiritual-mindedness, or a state of*

mind in accordance with the mind of the Spirit as displayed in these writings (the Scriptures of Truth), can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness." . . . "Much spiritual fructification is only to be realised in connection with the fructifying influences of the Spirit in the world" . . .

He remarks further, that by strictly adhering to the plan of daily reading of the Bible

" . . . the reader will reap much profit, and find himself or herself gradually losing the insipidity of the natural mind, and taking on the warm and exalted tone of the Spirit's teaching, which qualifies for the inheritance of the saints in light."

In harmony with the foregoing need for separateness Paul reminds believers that they are individually "The temple of God"; and "if any man defile the temple of God, him will God destroy" (1 Cor. 3:17). When we are begotten of God, and *born of water*, we become the repositories of God. As God was the centre of the tabernacle and the temple and was enthroned in glory and nothing of a defiling nature was permitted to enter, so it must be with a Son of God. As Paul writes to the Corinthians (2 Ep. 6:17-18):

"What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out (and we might add — keep out) from among them, and be ye separate, saith the Lord, and touch not the unclean thing (i.e. anything of a defiling character); and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

H. Madeley (Eng).

(A further instalment of this interesting exposition next month, God willing).



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Thomas*

When a man is deeply and continuously engaged in an atmosphere of Divine thoughts, he has neither time or inclination to plot mischief and play the fool. This is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil. (1869)

An enlightened sinner cannot evade the consequences of his illumination. I have known some of this class flatter themselves that they would not be called forth to judgment; but would perish as the beasts, if they did not come under the law of Christ. Such reasoning, however, is simply "the deceitfulness of sin". (1866).

"Nothing can civilise mankind but the truth, demonstrated, inculcated, and enforced by divine power and authority. "When the judgments of Yahweh are abroad in the earth, then the inhabitants of the world will learn righteousness." A civilisation based upon righteousness is the only true civilisation; and this in view of the obstacles in the way is not accessible to man as yet." (1871)

In opening the third seal, the Lamb retributively gave them (Caracalla and others) blood to drink; and made the survivors, black with lamentation and distress; so fearful a thing is it to tamper with the truth, and to persecute its friends. Sooner or later, terrible vengeance overtakes the guilty, even by the wicked, who are the Deity's swordbearers against all such evil doers. (1866).

The false teachers and seducers of the first three centuries, although they did not avow it as their purpose, effected completely what Jezebel aimed to accomplish in Israel. They utterly abolished "the doctrine of Christ" by their traditions; and if it had not been for "a little strength" found among a very small remnant that kept the Spirit's word, and had not denied His name, "the Israel of the Deity" would have been entirely transformed into "the Synagogue of Satan". (1866)

There are places on the right hand and on the left in the glory "for whom it is prepared;" and there is a place for the saved in general. A place for everyone, and for everyone a place; but each for the place as appointed. The apostles will certainly shine as a bright constellation, which can be constituted of no other stars than themselves — a constellation of twelve bright orbs, each one upon a throne of Israel — the thrones of the house of David. (1866).

God teaches His sons by suffering; and proves His interest in them by the chastisement He inflicts for their shortcomings. (1860)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Witness

"I have enclosed a request for *Herald Of The Coming Age* received as the result of one of my advertisements (as enclosed) in the press. These all appeared in the Personal Columns of the *Hamilton Spectator*. We received about 50 replies; the furthest being from Winnipeg, about 1500 miles away" — J.M. (Canada).

(It is always interesting and encouraging to learn of the proclamation of the Truth throughout the world. It is a witness to sanity and righteousness in the midst of a Sodomice age gone wrong; and as such is pleasant unto God. We commend your continued efforts, the full effect of which cannot be properly estimated. Remember, the last scene that Stephen saw before his eyes closed in death, was the picture of Saul urging on the Jews to stone him; the next scene that will open to his eyes will be the apostle approved before his lord. There may be many converts in the Kingdom drawn to that state by efforts any of us may have made, the effects of which are unknown to us. Following the publications of reader J.M.'s advertisements, the following letter appeared, to which we have given a

different heading . . . Ed.)

Oil In Sinai

"I have heard that since Israel occupied Sinai oil has been discovered there. Can you verify that report?"

(Oil was discovered in Sinai before Israel occupied the area in 1967. The Egyptians were tapping oil close to Abu Rodeis on the Gulf of Suez, and when the Israelites took over Sinai they had a ready-made oil-field from which to supplement their supplies. However, in 1975, as the result of the interim Sinai agreement, Abu Rodeis (in part anyway) was returned to the Egyptians, and this source of oil became restricted as far as Israel was concerned. In 1977, oil was discovered at E-Tur, and a daily rate of 2,500 barrels has been obtained. Under the present peace agreements with Sadat, this, together with other sections of the Sinaitic area will be returned to Egypt. . . Ed.)

Expositor Required

"My eldest daughter has found *The Christadelphian Expositor* of great help to her in her Sunday School labours, both in regard to teaching as also in preparing projects for the Association. Are there available any bound copies completing Genesis from

Chapter 16?" — J.H. (NSW).

(We cannot supply you with bound copies of Christadelphian Expositor at all. We intended to bind copies, but the demand for the early numbers took all spare copies so that we have been able to complete the project. Very sorry! . . . Ed.)

The Value of Reading

"Enclosed is my subscription towards *Logos*, which I enjoy reading. I find reading the best form of instruction. By its means we obtain more information than any other way; because if you do not grasp it at first, you can go over and over it again. The reading matter is always there, and always readily accessible, enabling one to have another try if that expounded is not grasped thoroughly with the first reading" — M.E.N. (WA).

(We agree with you. We believe that reading is the best channel of true education. It encourages powers of concentration which are valuable in this age of superficiality. The matter studied is more likely to be expressive of the mind of the teacher than that of tapes. To write is a more thorough channel of education than that of speaking. . . Ed.)



Group photo of the First Christadelphian Family School at Swanwich Conference Centre, Derbyshire, U.K. Speakers were Bre. J. Ullman (Aust), A. Pennington and R. Osmond (U.K.). Next school will be held (God willing) 20th to 25th May, 1979. Speakers invited are Bre. H. P. Mansfield (Aust.) — *Daniel: Prince of the Prophets*; H. Barber (U.K.) —

A Time Of Joy If Yet Fear

"We are surely living in the last days, and we wonder how soon we might be called away to meet our dear Lord. It will be a time of 'joy if yet with fear'. May it be the great joy of each one of us to hear those wonderful words: 'Well done, enter thou into the joy of thy Lord'." — L.M. (WA)

(Words of approbation will be spoken to those who "love the Lord's appearing" (2 Tim. 4:8). Concerning the class who declare that the Lord "delayeth his coming" and

who act accordingly, the Lord declared that he will appear "at an hour when they are not aware" and will treat with them accordingly (Luke 12:45-46). Let us remain vigilant, particularly in view of the signs of the times . . . Ed).

The Wicked Reserved For The Day of Evil

"Please explain Prov. 16:4".

Ans. *The verse states that Yahweh reserves the wicked for the day of evil, which means that He has reserved such for the day when they shall receive their well-deserved punish-*

ment (see Rom. 2:7-10; 2 Pet. 2:9). However, it should be borne in mind that the Proverb does not refer to the world at large, but to those who are "responsible" to God, in that they have knowledge of His will. Such will be raised to judgment and punishment . . . Ed.).

The Need Of Today

"Herewith is our cheque to renew our subscriptions for *Logos* and the *Christadelphian Expositor*, both of which we find both edifying and helpful in our study of God's Word. In a world



Paul to the Thessalonians; T. Johnson (U.K.) — *Elisha: Man of God*. The School is currently booked out, and reservations can only be accepted on a waiting list. Further information from

G. Harding, 160 Croptborne Rd.,
Shirley, Solihull, West Midlands B90 3JJ, England.

that seems bent on pleasure and self-destruction, how important it is to keep as close as possible to the narrow way that leads to life. We are thankful to our heavenly Father that there is still a remnant who feel this way, from whom we can receive and give encouragement on the road . . . J.G. (Eng.).

(It is encouraging to know that though the Scriptures speak of the Noahic and Laodicean nature of the times, it also speaks of some who will be alive and waiting for the Lord at his coming

(see 1 Cor. 15:51; 1 Thess. 4:15). It is a good thing to encourage each other to that end, that Ecclesias might grow in virility with the blessing of Yahweh. Every individual can play a part to that end . . . Ed).

The One On The Throne

“Who is on the throne in Rev. 4:2? Bro. Thomas says Christ (*Eureka* vol. 2a); Brother Roberts says God (*Thirteen Lectures*)? — N.O. (USA).

Ans. The one on the throne is likened to a jasper and sardine stone. This depicts Christ as “God manifest in flesh”.

He is described as “the stone of Israel” (Gen. 49:24; Isa. 8:14; 28:16; 1 Pet. 2:4-9). His dual origin as both Son of God and Son of Man is symbolised in the stones here referred to. The picture presented is drawn from the vision seen by Ezekiel (Ezek. 1:26-28). He declares that he saw an occupied rainbowed encircled throne, supported by the Cherubim, with the nations under them. A similar vision is described by John in Rev. 4. The statement: *One sat on the throne* is used throughout *The Apo-*

calypse as a title of Yahweh in manifestation as King (Rev. 4:2, 3, 9,10; 5:1,7,13; 6:16; 7:10, 15; 19:4; 20:11; 21:5). The One upon the throne is Yahweh manifested through the Son (Phil. 2:9-11; Zech. 14:9). In Psalm 2:4, Yahweh is given the title of *Yoshebh Bashshamayim*, literally, *The Sitter in the Heavens* (cp. Psa. 93; 113:4-6; Isa 40:22; 66:1-2), a title to be assumed by the Lord Jesus Christ when he returns to set up his Father's reign on earth. Ed.

Special Effort in Manila

"I have enclosed subscriptions for the *Christadelphian Expositor*, also a donation towards the special effort to be held in Manila. Having been privileged to be there with the *Logos* tour last year, we desire to be there, in spirit, this year. To us it was one of the highlights of the tour, and a most humbling experience; especially as we noted the simple devotedness of the brethren and sisters. The public address will always linger in our minds. The open-hearted, honest seeking of truth on the part of those who rose to ask questions was thrilling to witness. The meeting was alive with interest, and it did good for those seeking truth who attended, as well as for our own brethren and sisters. So it is with happy memories we have enclosed a small donation to help with the effort in Manila. May Yahweh prosper the work there, and those who faithfully labour in His service." — C.H. (WA).

(Plans have been made to visit Manila again this year during the "Logos" tour, and to conduct a further special effort. To implement the plans we have made will involve a larger expenditure than on previous visits, and therefore, we have appreciated the co-operation of readers to that end. If others desire to help in that way, they can forward donations to Logos Publications, marked as for the effort in the Philippines. We aim to cover all expenses of the effort, including newspaper and circular advertising, so as not to be a burden upon the local brethren. The effort will involve the following:

- *Fraternal at Manila and Bayanbang;*
- *Study evenings in Manila;*
- *Memorial meeting;*
- *Public address;*
- *Communal meal with local members;*
- *Cost of transport of those from outback to Manila;*
- *Cost of coach to take the touring group from Manila 125 miles and back to Bayanbang.*
- *Cost of advertising*

It is planned that the Editor will give the public address and challenge session. Other members will speak at the Fraternal and Study nights . . . Ed.).

Rising Excitement

"The events in the M.E. certainly herald the early return of the Master. It seems that it will not be long before Persia succumbs to Communist control; the last of the three countries mentioned in Ezekiel 38 to do so. In view of the immi-

nence of Christ's return, may we all be watching and waiting that the day does not take us un-awares" — J.H. (Qld).

(It is little use us being excited over the times if we do not reflect that same interest in action . . . Ed.).

Studies On The Psalms

"We wonder why the verse by verse notes on the Psalms have not appeared for a while. We would find it more helpful than the personal section in *Logos*" — T.W. (Qld).

(We enjoyed preparing the notes on the Psalms. We discontinued doing so as we thought that readers might like a change. We are prepared to re-introduce these notes if readers indicate their desire for them. . . Ed.).

Good News From Ghana

"We are very glad to receive your bi-monthly publication: *Herald Of The Coming Age*. It has helped me to make a stand for the Saviour; and now my responsibility is to continue in that way. The regular appearance of the *Herald* assists to that end, and also helps us to extend a knowledge of the Gospel to remote areas. May the God of the universe, shine forth the light and fire of His word into the hearts to move individuals. Amen. We thank you in the name of the Lord Jesus Christ" — I.B.A. Ghana.

(The contact with those of like precious faith in remote parts is interesting and encouraging. Supplies of "Herald Of The Coming Age" are forwarded to Ghana free of charge as from Logos readers . . . Ed.).

The Changing Role of the Papacy

"Blessed are those servants whom the Lord, when he cometh shall find watching . . ." — Luke 12:37.

Warning For Christ's Brethren

DURING the last century our Pioneering brethren expounded forthrightly their beliefs of a coming alliance between Rome and Moscow.

Concerning the attitude of Russia's leader towards the Vatican at the time of the end brother Thomas wrote: "He will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land" (*Exposition of Daniel*). In *Elpis Israel* brother Thomas correctly identified the fourth beast of Daniel's prophecy as Rome. He pointed out that the ten horns symbolised the ten-fold division into which pagan Rome was divided. Concerning the "little horn" which was then to make its appearance, brother Thomas identified it as the papacy. He wrote:

"The Little Horn of . . . the fourth beast is a two-fold dynasty, or dominion. Its eyes and mouth represent one horn; and the rest of the horn another. The former is the overseeing and blaspheming horn; the latter, the secular, or military horn, which co-

operates with it, and does all the fighting. Hence, when we find the little horn fully developed, we may expect to discover two personages, who are conspicuous as imperial chiefs of the western world. These, it is almost needless to add, are the Pope and the Emperor (i.e., of Germany)."

Elsewhere brother Thomas showed that the "Prince of Rosh" or Russia would rule Germany at the time of the end, and assume a latter-day role as "Gog" over the Austro-Germanic-Hungarian Empires (See pp. 337, 429, 432).

Since the days of our latter-day Pioneers, faithful Christadelphians have observed with increasing interest events which have slowly but surely indicated the movements towards an alliance between the Vatican and Moscow.

With the election of the new pope, the full import of that which is to come is becoming dramatically apparent.

In contemplating the coming federation of the powerful Roman Catholic church and the forces of International Communism some had concluded that

the church would be very much the "junior" partner in such a coalition. But the evidence of recent events suggests that we should in no respect underestimate the massive forces which can be generated by the Catholic church. It is becoming increasingly evident that when the terms of an alliance are finally forged between the two gigantic forces of Communism and Catholicism, the Communists will need the support of the church before they can hope to subvert all Europe under a totalitarian regime.

Angels At Work

It is starkly evident that the Roman church continues to exercise awesome influence and power — a situation which will not abate with an immensely powerful and dedicated man occupying the papal throne.

At one time Joseph Stalin was warned that he needed to exercise care in handling the papacy. His sceptical response was to quip: "How many divisions has he got?" In re-telling this story an International Newsmagazine recently added the rider: "What Joseph Stalin never understood was that, given a man like Wojtyla, the church might not need any divisions at all."

In the last papal election there were two main candidates: Giuseppe Sri of Genoa — the nominee of the conservatives; and Giovanni Benelli of Florence, who had been the pope-maker at the previous election. But these two Italians so badly managed their respective "campaigns" that, with a great deal of mutual acrimony

they effectively cancelled each other out as contenders. The election of a non-Italian pope was then virtually assured. With a most astonishing train of events, including rash indiscretions on the part of the two major candidates, a dramatic turn in the unfolding destiny of the papacy was assured.

The Elohims were unquestionably at work.

Cardinal Karol Wojtyla (*Voytih-wa*) of Poland became pope.

The Present Pope

Newsweek stated that of even greater importance than his Polish origin was "the extraordinary qualities" of the man himself, adding that "no churchman has brought a wider range of talents and experiences to the modern papacy."

He is the youngest man to ascend the papal throne in 132 years. And he is regarded as a man of enormous physical and spiritual strength. "But," said *Newsweek*, "Wojtyla's greatest strength as a churchman has been his ability to deal *flexibly* with the Communist authorities while *defending* and *strengthening* the position of the church in Poland."

Upon his election, the new pope stated forthrightly that he would be prepared to positively and vigorously pursue the best interests of the church. He stated that he was concerned for "those who are oppressed by whatever injustices or discrimination, whether it has to do with economy, life in society, political life or the freedom of conscience and just religious freedom." It would

appear that the thrust of this statement was directed towards the power-man in the Kremlin in particular.

In a statement of startling frankness — quite out of keeping with the outward attitude of non-violence portrayed by modern popes — pope John Paul II reminded the cardinals of the church that their *scarlet* robes symbolised faithfulness “even to the shedding of blood . . .”

Clearly, here is a strong, fearless man who knows where he is going and will provide dedicated and implacable leadership. A Newsmagazine has said: “The Polish Pope intends to be *master* of the church’s complex central government . . .”

It seems that John Paul II will assume the role of one who has suffered for his beliefs at the hands of those who are hostile to the church. One diplomat said in Rome, after the election: “Our Italian cardinals are very nice people, but none of them has seen the inside of a prison.”

With remarkable perception from the church’s point of view, *Newsweek* reported:

“Wojtyla’s great gift to the church — in Africa and Asia as well as in Eastern Europe and Latin America — may be that he has restored the ancient image of the suffering servant to the See of Saint Peter. It is an image that has all but disappeared among the affluent Catholic communities of Western Europe and North America, but it is the one that best reveals the spirit of Jesus Christ. The promise of John Paul II, the Polish pope, is that he will somehow knead this spirit back into the church through the awesome power at his command.”

This is the type of man we have anticipated, who will fear-

lessly and positively wield “the awesome power at his command” to promote the best interests of the papacy and strengthen the Roman church throughout the world, including Communist regions where an underlying antagonism between church and State is still in evidence. The new pope has been described by one Newsmagazine as “*a bold defender of Catholic faith against a hostile Communist regime.*”

In a recent report concerning the new pope, one authority has stated that when Wojtyla was awarded his cardinal’s biretta in 1967, there was “a widespread assumption” that he had been chosen as a “counterbalance” to Cardinal Wysznski, who had become known as a blunt and outspoken critic of the prevailing Communist regime in Poland. It was suggested that, whilst Wojtyla was as fully dedicated as Wyszynski, his “style” was more “cunning” without being “altogether conciliatory.”

Growth Of The Church

Many today suffer under the delusion that the Roman church has been virtually crushed, behind the Iron Curtain. Not so. One British expert on religion in Communist Europe, Michael Bourdeaux, has said: “Where the persecution was greatest, there you had the greatest faith.” The facts support this argument.

There are 50 million Roman Catholics behind the Iron Curtain. And in some areas they have made astonishing progress. In Communist-ruled Czechoslovakia, all 4,860 clerics are paid

by the government. In Poland, Catholic church membership is currently *double* what it was when the Communists took over in 1945. Ninety per cent of the Polish population is now Roman Catholic. How would the Communists destroy the influence of a church which exercised such an unremitting influence over almost the entire population of a country? In many parts of Poland Sunday Masses are so heavily and enthusiastically supported that priests conduct almost non-stop services over sixteen-hour periods.

And, in impressive contrast to the situation in the Western world, the Roman church has a surfeit of young people queuing up to enter the priesthood.

The Communists have had to learn the bitter lesson that the Roman church cannot be destroyed or nullified through Communist doctrine. The church has, in fact, in some key areas, grown stronger under Communist domination.

Communist Catholic Confederacy

A major turning-point in relations between Rome and the Kremlin came in 1975, with the death of Cardinal Mindszenty. Mindszenty had been bitter and unrelenting in his martyr-style opposition to the Communists. He became a figure portraying the rancorous, unremitting division which separated Communism and Catholicism. But all that has changed. One expert in Rome has been quoted as saying:

"The Mindszenty role of complete opposition is anachronistic, because

there's now the possibility of working out a modus vivendi with the state . . ."

John Paul II is well aware of that "possibility". And he will explore it to the full. The Kremlin has much to fear in the bold and dauntless attitude of the new pope. *Newsweek* has said: "More than his predecessors, Pope John Paul II *knows* how to reach the *hearts and minds* of his co-religionists in Eastern Europe."

This is certainly true. And this is why the Brotherhood of Christ throughout the world must be prepared for major developments in the movements of the nations, and in the power-struggle for world domination which is bringing us day by day dramatically nearer to the Lord's return. Time is running out. For the nations. But also for the Brotherhood. Christ's brethren must be trimming their lamps, and waiting with dedicated expectancy to be soon summoned into the presence of their Lord and King.

A Roman Catholic priest recently described a meeting between himself and the then Archbishop of Krakow, Cardinal Wojtyla. The meeting took place in the U.S., before there could have been any hint that one day the Archbishop would become head of the Roman Catholic church. The priest offered words of comfort to Wojtyla, sympathising with him in the great difficulties the church was experiencing behind the Iron Curtain. According to the priest, the Cardinal's reply was one he would "never forget". The man who is now pope of the Catholic church replied: "Father, re-

member, we are not afraid of the Communists, the Communists are afraid of us . . .”

Rising Power Of Papacy

This is the man the Kremlin must deal with. And they will find him no easy man to handle. He has, as *Newsweek* has stated, “awesome power at his command”. And he will use it. He is not a man to be easily intimidated. In past ages, when the Roman church had nowhere near the wealth or numbers or influence which it wields today, strong popes have demonstrated that they have been able to do “great wonders”, making “fire come down from heaven on the earth in the sight of men.” (Rev. 13:13). This they have done through their ability to influence ruling powers and manipulate political and military forces. This the popes have done ruthlessly, whenever the power and opportunity has been available to them.

Such a man is Wojtyla. He has made it abundantly clear that he considers the position of pope to be a position of power. He has indicated that he holds no fear of the Communist Masters of Eastern Europe; but will, if need be, oppose them strongly. Ultimately the Kremlin will be forced to acknowledge the enormous power wielded by the

pope. And to come to terms with him. Those terms will be not only advantageous to the Kremlin; they will also serve the best interests of the church.

We are living in momentous times. Every day brings news of further dramatic events which cause the signs of the times to shine with increasing brightness in the political and ecclesiastical heavens.

We find ourselves in the final stages of the sixth vial. There is little yet to occur on the world scene before the Lord returns.

Christ addressed a special message to us, personally — to those who would witness the unfolding of the events of the sixth vial:

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame . . .”

We should “lift up” our “heads” and rejoice that the anguished plea of God’s saints down through the ages is soon to be answered: “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Luke 21:28; Rev. 6:10). But at the same time we must continue to “watch” so that we might be “accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36).

J. Ullman

All will be righteous, deathless, and citizens of Israel's Commonwealth, which will continue eternally under a new constitution. There will be no English, French, Spaniards, Italians, and such like; but all will be Israelites by the adoption or redemption from death, or the mortal state

— J. T. (1866)

PERSIAN PROBLEMS



and PROPHECY

Once again the Brotherhood has been alerted to the imminence of Christ's return. This time, by the dramatic, unexpected challenge to the Shah of Persia, and the confusion that has developed in that strategically important and prophetic significant nation by his enforced "holiday".

Principles Of Prophecy

At the time of writing the full impact of the fall of the Shah's administration is not apparent. But prophetically it is of the highest significance.

When the Lord made the statement: "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), he used an exclamatory expression, *Behold*, which is of the highest importance. It urges upon readers to awaken to the significance of the times, to recognise in the political moves of nations, the indications of his imminent return. "Behold the fig tree and *all* the trees", he declared on another occasion (Luke 21:29). The fig tree is the symbol of Israel, and the events taking place in that country are well worth *beholding*. But our "watching" should take in "all the trees" (nations) as well, where today signs

abound indicating the fulfilment of prophecy.

In regard to Persia, Bible prophecy advances four major features:

- (1) The latter-day revival of Persia as a nation predicted in Jer. 49:39.
- (2) The linking of her forces with those of Gog as predicted in Ezekiel 38:5.
- (3) The action of the fourth beast in stamping the residue of the previous beasts (including Persia) with its feet as predicted in Daniel 7:7,19.
- (4) The description of the fourth beast as having the feet of a bear as outlined in Rev. 13:2.

In Daniel 7, the bear is symbolic of Medo-Persia, whilst today it is the common symbol of Russia. The fact that the fourth beast has the feet of a bear implies that Persia will one day be incorporated into the territory dominated by that beast, implying the ultimate conquest of Persia by Russia as suggested by Brother Thomas in *Eureka, Elpis Israel*, and *Exposition of Daniel*.

In the light of all the foregoing, the present Persian crisis

is remarkably suggestive of the times in which we are living. It is an incident that should help to awaken those wise virgins to the approach of the midnight hour, when the proclamation will be made: "Behold the bridegroom!"

It is not our intention at this time to expound at length upon the items mentioned above, but merely to draw attention to the significant events occurring before our eyes. We refer the reader to the article on Persia by Bro. W. McAllister in *Logos* vol. 44, pp. 19-26. Concluding his comments, he wrote:

"Meanwhile, according to one commentator: 'The West now relies on the friendly intentions of the Shah of Iran' who now effectively controls the real focal point of this whole sensitive region, the narrow strait of Hormug at the mouth of the Persian Gulf, through which the super-tankers wallow, carrying an average of twenty million barrels of oil a day.

"The West is absolutely dependent upon that oil. Persia, therefore, is both a strategic as well as an economic prize, that one day shall be claimed by the Russian bear (Ezek. 38:5). Once again 'Peres' will be divided, and will fall to the invader.

"The current attempts of Persia to build up its military potential, the wealth that flows into the modern coffers of that ancient nation, and its strategic importance to the Middle East, forms part of the pattern of the Middle East required by prophecy. The future of Iran will be worth watching. Its present independence witnesses to the veracity of Yahweh's prophetic Word, and testifies to the imminence of Christ's second coming (Dan. 7:11)."

Latter-day Revival

Jeremiah, having predicted the defeat of Babylon by the Medes and Persians, also prophesied the decline and latter-day revival of Elam or Persia. He declared:

"But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith Yahweh" (Jer. 49:39).

Though Persia will find a place in the Empire of Christ (see Dan. 7:12) under the rule of Yahweh's theocracy, and will then experience complete revival, there is a sense in which these words have been fulfilled since World War II.

Prior to that time, she was under the domination of foreign powers. Britain in the West, and the Soviet to the north exercised great control, even internally. But following the War, Persia (or Iran as it is called) secured complete independence. Under the Shah, and mainly through the export of oil, tremendous wealth flowed into the country, and this was used to modernise it, and, latterly, to build up its military potential. The Shah was courted by other powers, who saw in Persia, the keystone of power in the Middle East.

However, the very wealth that flowed into the country, also occasioned the fall of the Shah. He failed to use his wealth to relieve the people sufficiently, and this became a bone of contention through agents of agitation throughout the nation. He had one of the most powerful armies in the world, for USA supplied him with the most sophisticated weapons, but these proved ineffectual to save him from his fall. Today, he has joined the flood of refugees which is a feature of the modern world.

A Satellite of Gog

Ezekiel 38:5 links three nations together as obeying the

commands of Gog. They are Ethiopia, Libya and Persia. It is remarkable that these three should find mention in one short verse, for since World War II the first two have been won over to Russia; and the fall of the Shah has strengthened the hold of Communism on Persia. Indeed, commentators have given expression to the extent of Soviet espionage in that country.

The new government has proclaimed that it will support the PLO, and that it will curtail supplies of oil to Israel as well as to South Africa. So, in the north (a significant direction as far as Israel is concerned, for the prophet Isaiah warns that "from the north shall come a smoke" — Isa. 14:31), Israel is faced with enemies growing in strength.

Persia is a desirable prize to Russia. It is claimed that by 1985 the Soviet will need to import oil, that her reserves are already thinning out. So the rich resources of black gold that are found under the sands of Persia may be urgently required by Russia in its drive for world domination. When Gog moves south, Persian forces will be with him.

The Conquest Of Persia

Will Russia invade Persia? It was the opinion of Brother Thomas that it would do so, and we believe that Scripture enforces that suggestion. In Daniel 7:7,19, the fourth beast is described as stamping the residue of the animals (representative of nations) with its feet. This suggests violent action. And though, as a preliminary fulfilment of the prophecy, Rome constituted the

fourth beast, the prophet is clear in revealing that there is a latter-day manifestation of this power. Never, in the past, did Rome ravage Persia. The Persian border was as far east as the legions were able to successfully penetrate. So that part of the prophecy must yet be fulfilled.

How will it be accomplished?

When Russia occupies Constantinople, the latter-day manifestation of the fourth beast (the ancient Roman empire) will be revealed on the political arena. It will be then that the consolidation of the Gogian confederacy will take place. Christ could well be in the earth when this part of the prophetic program is fulfilled. So whatever the present Government of Persia might do; what success or otherwise may attain to the fifth columnist activities of the Soviet in her southern neighbour, ultimately Persia will fall to Russian troops.

The Feet Of A Bear

This is also suggested by the fact that the Fourth Beast is described as having the "feet of a bear" (Rev. 13:2). In Daniel 7, the bear is representative of the Medo-Persian power; but the fourth beast is described as stamping the "residue (of the former beasts) with the feet of it". The feet are described as having "claws of brass" (v.19), suggestive of the domination of Constantinople and Greece by the latter-day fourth beast. Let Russia occupy Persia, and it will manifest bear-like feet: feet that will carry the military manifestation of the Gogian power down

into the Middle East.

This suggests that Russia will occupy Persia as a stepping-stone to world domination, an ambition that will bring its forces down into Egypt, and finally to Jerusalem, where it will "come to its end, and none shall help him" (Dan. 11:45).

The signs of the times are interesting and exciting. They are

given to forewarn and forearm us in the battle of life. Let us recognise the significance of what we see on every hand, but in doing this, let us awaken ourselves out of the sloth of lethargy, and make due preparations for the coming of the Lord, lest we are taken unawares by the angelic cry: "Behold the Bridegroom" (Matt. 25). HPM

In The Steps Of Paul (2)

FELLOW-LABOURERS WITH THE APOSTLE



When the partnership of Paul and Barnabas came to an end, "Paul chose Silas" for his companion on his Second Missionary Journey (Acts 15:40).

Companionship Of Silas

That Silas is the same as Silvanus, mentioned in 2 Cor. 1:19; 1Thess. 1:1; 2 Thess. 1:1, there seems no reason to doubt. He comes into the record after the Jerusalem Conference, being sent back to Antioch with Judas Barsabas as the representatives of the ecclesia at Jerusalem, to reinforce and expand the decree concerning the requirements placed on Gentile believers. They are introduced to the brethren in Antioch in impressive language. They were "chief men among the brethren" — "chosen men" — "men that have hazard-

ed their lives for the name of our Lord Jesus Christ"; and it is further affirmed that they were "prophets themselves." Their mission accomplished, Judas returned to Jerusalem, but "it pleased Silas to abide there still." (Acts 15:34).

Silas was a "Hellenistic" Jew (i.e. one who spoke Greek), and evidently like Paul, a Roman citizen (Acts 16:37). He was eminently suited as Paul's companion in that he was able thus to be "all things to all men"; a highly desirable state in the circumstances of the second journey. Paul was conscious of such

matters, and this may well be why he "chose" Silas, in preference, for example, to Titus, a Gentile, whom he "chose" for the third journey, when the circumstances had changed, and the relationship of Jews and Gentiles in the Body was well established, even if it was not universally accepted.

Selection Of Timothy

The second journey took place, probably, from AD 49 to AD 52. This time they made their way by road north, then west through the Cilician Gates to Lystra, where Timothy joined them. The son of a Jewess and a Greek, Timothy had been converted (in company with his mother and grandmother), on the first journey, and now had developed in the Faith. He was "well reported of by the brethren that were at Lystra and Iconium" (Acts 16:1-2). Paul was impressed by the young man, "took and circumcised him", and had certain gifts of the Spirit imparted to him by the laying on of his hands (1 Tim. 4:14; 2 Tim. 1:6).

Timothy was a gentle type. He did not always enjoy strong health, and apparently had a "delicate stomach". He was somewhat emotional, and given easily to tears, not assertive, and reluctant to wield the authority given him. These impressions we glean from the two letters Paul later on wrote to him. He needed Paul to advise him, to exhort him, to strengthen his resolve for the difficult and often unpleasant tasks with which he was charged (2 Tim. 1:4,7).

Luke Joins Paul's Company

So now there were three of them, and they made their way "through Phrygia and the region of Galatia." Was it at this time that Paul became ill, so that "through infirmity of the flesh I preached the gospel unto you at the first" (Gal. 4:13)? It would seem so, and this impression is strengthened when we realise what happened at Troas, on the coast, soon after. Here Paul had the vision of the man of Macedonia, and, says Luke, "assuredly gathered that the Lord had called us for to preach the gospel unto them." Therefore loosing from Troas, "we" moved over the sea to Philippi (Acts 16:8, 12). The use of the personal pronoun implies that Luke, the writer of *Acts*, now comes into the story for the first time. He was a doctor, and, it appears, a native of Philippi, a medical town. What was he doing in Troas? Did he treat Paul there? Was he converted by Paul then? Intriguing questions indeed, but with no answer now. They must await the resurrection.

Luke remained in Philippi when Paul, Silas and Timothy moved southward to Thessalonica, then Berea; and Paul picked him up again on his third journey. From then, onwards Luke seems never to have left Paul's company. He accompanied him to Rome, and at the very last Paul would say "only Luke is with me" (2 Tim. 4:11). Such faithful friends are not found often!

Now we have another problem — how to reconcile Acts 17:14-16, with 2 Thess. 2:17-3:2. Paul

had to flee from Berea, but "Silas and Timotheus abode there still." The brethren from Berea conducted Paul to the coast, then by sea down to Athens, taking probably one week in all. Silas and Timothy were waiting news of Paul, and he sent back a request for them to come to him. Was this the time of Acts 17:16-34, (the proclamation from Mars Hill)? If so, how could he say he had sent Timothy to Thessalonica, and furthermore, how does Acts 18:5 fit in? Here Paul has moved on to Corinth, and "Silas and Timotheus were come from Macedonia", not to Athens but to Corinth.

The most likely answer seems to be this —

1. Paul rested at Athens while waiting for his two companions (after his sickness at Troas, his terrible beating at Thessalonica and the hurried flight from Berea, he surely would have needed it!)

2. Silas and Timothy arrived in Athens in perhaps two weeks and he promptly sent them back to Thessalonica to check as to whether conditions had changed, permitting him to return there? (he had a "great desire" to see them, being concerned that they might have been "moved" away from the Truth by the "afflictions" that he had suffered). It is true that in 2 Thessalonians he mentions only Timothy going back, but if we have the right solution, Silas must have gone too. Paul was "alone" in Athens; Silas and Timothy came to him at Corinth.

3. Now in better health, Paul moved around Athens, and "Mars Hill" resulted.

4. Paul moves to Corinth; Silas and Timothy catch up with him there, no doubt via Athens.

The stay in Corinth was about two years. When he received the report from Thessalonica, Paul wrote them a letter, and sent it back with Timothy. On Timothy's return to Corinth, he wrote a second letter, and again

sent it with Timothy. These letters of course, are what we know as 1 Thessalonians and 2 Thessalonians. An outline of the circumstances of their writing such as given above helps us to better appreciate and understand their contents.

The Friendship of Aquila and Priscilla

It was while Paul waited in Corinth that he met a wonderful married couple. "He found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, and because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers" (Acts 18:1-3). It is a strange, awe-inspiring, exhilarating experience to walk amongst the ruins of the *Agora* (market place) of Corinth, and to think of the great apostle sitting there in a workshop-cum-dwelling with Aquila, laboring diligently with his hands, and all the while talking of the things he held so dear!

Aquilla and Priscilla learned much, and they learned it well. But did Paul convert them, or had they learned and accepted the Truth in Rome? How many intriguing questions there are!

Eventually, Paul decided he must return to Syria, and he took with him as far as Ephesus, his new friends Aquila and Priscilla, Silas and Timothy. Silas travelled with him to Jerusalem and remained there. We hear no more of him, unless he is the Silvanus of 1 Peter 5:12 — the "faithful brother". There seems to be no reason to doubt it.

It seems likely that Timothy also left Paul at Ephesus, and returned overland to his home in Lystra. On the way he found many disturbing signs throughout Galatia, and soon moved on to Antioch, to meet up again with Paul, who had made his way there via Caesarea and Jerusalem. Possibly this was the background of the Epistle to the Galatians, taken back by Timothy, who remained there until Paul met him again as he commenced his third Missionary Journey in AD 52 (it lasted 4 to 5 years).

Apollos the Eloquent

But in the meanwhile others were working in Asia, Macedonia, Achaia. There came to Ephesus a man, a "Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures." But he knew only "the baptism of John." Aquila and Priscilla took him, "expounded unto him the way of God more perfectly." Then when "he was disposed to pass into Achaia" they gave him an introductory letter to the brethren (Acts 18:24-28).

The impact this man had in Achaia was tremendous. So much so that it became a matter of great concern in later times, being partly responsible for the "schisms" which worried Paul, as he wrote what we know as 1 Corinthians. Apollos was not to blame. When Paul suggested that he visit Corinth, he declined, evidently concerned that his presence might make the position worse rather than better (1 Cor. 16:12).

As for Aquila and Priscilla, they remained in Ephesus, and when Paul, on his third journey wrote the first letter to the Corinthians, he sent a message from them — "Aquila and Priscilla salute you much in the Lord, and the ecclesia that is in their house." They were as active as ever!

Titus: The Vigorous

Paul's third journey commenced from Antioch in the company of Titus, of whom we know tantalisingly little. He was a Greek. That is all we really know; the rest is tradition and deduction. Why is he never mentioned in the Acts' record, when he played so large a part in this third journey? Where was he converted? One early tradition claims that he was a close relative of Luke, and is not named for the same reason Luke does not name himself. He may have been converted by Paul at Tarsus or Antioch, since he appears early in Paul's own autobiographical notes.

Titus was made of "sterner stuff" than Timothy. It was Titus rather than Timothy whom Paul later left on Crete amongst the "liars, evil beasts, and slow bellies" (Titus 1:12); to "ordain elders in every city," and "to set in order the things that are left undone" (Titus 1:5); to "rebuke them sharply, that they may be sound in the faith" (Titus 1:13).

Erastus Who Ministered

Another who "ministered unto" Paul was Erastus. Who was he? Where did he join Paul's company? What became of him

after the "forerunner" trip into Macedonia (Acts 18:22)? More intriguing questions with no certain answers!

As a suggestion it does seem that he remained at Corinth when Paul returned to Jerusalem at the close of this journey. Paul mentions him in 2 Tim. 4:20 "Erastus abode at Corinth". Is it possible, then, that he was the same Erastus Paul mentioned in his letter to the Romans (Rom. 6:23): the "chamberlain of the city;" i.e. the city treasurer of Corinth? It does seem likely, and yet the question remains: if this were the case, how did such a man come to be one of Paul's ministers at Ephesus?

It was while Paul was at Ephesus for up to 3 years that he received a deputation from Corinth, and the first epistle to the Corinthians resulted. It was sent by Titus, with the instruction to meet Paul again at Troas. Meanwhile, Timothy and Erastus were sent to Macedonia to forewarn the brethren of Paul's intention to visit them. It appears to have been a round trip from Ephesus to Macedonia, down to Achaia, and back to Ephesus (see 1 Cor. 16:10-11).

After Pentecost (1 Cor. 16:8) Paul moved northward to Troas, but to his concern and disappointment, Titus had not arrived. He moved on to Philippi, no doubt meeting Luke again. And, to his great relief, Titus arrived with good news from Corinth (2 Cor. 2:13; 7:6). Paul immediately wrote again, and sent 2nd Corinthians back with Titus once more (2 Cor. 8:16-22).

And who is this brother who

accompanied Titus — this one "whose praise is in the gospel throughout all the ecclesias"? An early tradition names Luke, but does he fit verse 19 — "chosen of the ecclesias to travel with us with this grace (gift to the saints at Jerusalem)"? More about this later.

Other Companions In Travel

Paul and his other companions made a more leisurely journey down to Corinth (Athens not mentioned — had Paul decided it was of no avail?) During a three month stay he wrote to the Romans, and despatched it by the hand of "Phoebe servant of the ecclesia at Cenchrea," the eastern port of Corinth. A worthy sister indeed — "a succourer of many, and of myself also" (Romans 16:1-3). It has been claimed she was unmarried, and devoted herself wholeheartedly to the Truth's work, in the manner of 1 Cor. 7:34.

And now again there are "Priscilla and Aquila" — back in Rome — "my helpers in Christ Jesus: who have for my life laid down their own necks." Again they are noted for the "ecclesia in their house." (Later they must have moved back to Ephesus again, for Paul greets them there from his last imprisonment — 2 Tim. 4:19).

But we have digressed from Corinth. Paul again was in deadly danger (Acts 20:3), and found it advisable to escape from Corinth northward by road to Philippi (from whence Luke's "us" is found again), and then across by sea to Troas. Meanwhile, his less-threatened com-

panions took ship to Troas and awaited him (Acts 20:14).

These companions are listed as "Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia Tychicus and Trophimus."

The whole party moved from Troas to Miletus, from where Paul called for the elders of the ecclesia at Ephesus. It seems almost certain that here Timothy, and probably Gaius, left Paul's party and made their way overland back to Lystra and Derbe respectively. Aristarchus, Trophimus, and Luke certainly returned to Jerusalem with Paul. Trophimus was used by the Jews as an excuse for their attack on Paul in the Temple — "For they had seen before with him in the city Trophimus an Ephesian . . ." (Acts 21:29), and he undertook a journey with Paul in between his imprisonment, only to become sick, and be left behind "at Miletum" (2 Tim. 4:20). Another faithful brother, who certainly hazarded his life for the cause of Christ.

Aristarchus and Luke travelled with Paul to Rome; Luke possibly posing as Paul's slave (to which he was entitled as a Roman citizen), but the status of Aristarchus is uncertain. During his two years' imprisonment, Paul wrote to the Philippian, Ephesian, Colossians, and Philemon. In Colos. 4:10 we read "Aristarchus my fellow-prisoner saluteth you," and in Philemon 23-24 "There salute thee Epaphras my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, De-

mas, Lucas my fellow-labourers." (Paul had not visited Colosse to this time, and Epaphras is held by many to have been the worker who had preached the Truth first in that city — see Col. 1:1-9).

Tychicus remained faithful, and continued serving Paul to the end, as is evidenced by "Tychicus have I sent to Ephesus" (2 Tim. 4:12). Did he carry with him for Timothy this last sad, triumphant writing of the great man?

Where Paul travelled and with whom, between his two imprisonments, we can speculate, as many have done before, but there is little we can be sure about. Titus he left in Crete, Timothy he left in Ephesus, and the letters he wrote to them probably were written from Philippi. Titus joined Paul in Rome in his second imprisonment, and was sent on a mission to Dalmatia (Yugoslavia). Tradition has it that he returned to Crete and died a natural death there as a very old man.

Did Timothy manage to reach Paul in time? Again tradition says he returned to Ephesus. Was he still alive, and part of the "angel" to whom John passed on the message of Jesus Christ? (Rev. 2:1-7).

How we would love to know the answers to all these questions! And some day we may, if we are prepared to learn from and to follow the example of all these men and women who were Paul's friends and companions.

E. B. Wilson

A STUDY OF LEVITICUS

No verse-by-verse exposition of the important book of Leviticus has been prepared within the Brotherhood, and yet when Paul desired to epitomise the duty of believers, it was to the book of Leviticus that he turned (see 1 Pet. 1:15-16). Leviticus was a book that Jewish children early learned to revere; and it is one that can greatly help us to understand what is required of us to gain salvation.

Through the quarterly publication *The Christadelphian Expositor* we have commenced an exposition of this book in depth. The first number, covering an entire outline of the book, plus a verse by verse exposition of the first four chapters has been mailed to subscribers. We urge readers to subscribe to the *Expositor* if they are not already doing so, and to use the copies, issued each quarter, as an aid to the better understanding of the Word of God.

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TODAY

No. 7 of this series is now in course of preparation. We have been pleased at the requests for further information following the distribution of this newsheet. All applications are automatically placed on our mailing list, and receive **HERALD OF THE COMING AGE** without cost for free literature as a result of its distribution for twelve months. Cost of the newsheet is \$20.00 per 100, including folding and postage. It is produced in an interesting manner well calculated to draw the interest of the public.

TODAY
IN THE LIGHT OF BIBLE PROPHECY

MODERN DAY MIRACLES

To impress their services some businesses have a miracle done instantly; the impossible takes a little longer. Recently two events of outstanding significance which could vitally affect human relations and current events leading to the consummation of things in accordance with Bible prophecy, fall into this category.

Shah on a Tightrope

Begin-Sadat: Peace in the Middle East

In a gesture heard more upon hope than fact, the Shah and Egypt, peace ender the nations of the Middle East.

The Shah of Iran, who has been a key figure in the Middle East for many years, is now facing a crisis. His position is becoming increasingly precarious as the situation in the region continues to deteriorate. The Shah's efforts to maintain peace and stability are being challenged by internal and external pressures.

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PRINTING PROJECT

This illustration depicts Sister Ann Goodwin, wife of Brother M. Goodwin (Librarian for *Logos*) and the Editor by the side of a stack of paper that has been purchased for the printing of *THE VISIBLE HAND OF GOD* by Brother R. Roberts.

For some time, this valuable book has been unprocurable, but plans are now well in hand to reproduce it.

It will be printed on good quality paper, well bound in heavy cloth maroon covers.

The project will involve us in a very heavy outlay for an organisation of our meagre financial re-

sources (cost of the paper alone is about \$3000.00 without the expense of printing, binding and so forth). We therefore invite Ecclesias and readers to co-operate with us in this venture, not by financial donations, but by orders for the book before publication. If readers are prepared to do this (and forward remittance with order) it will greatly help in the publication of the book.

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Contents

Editorial: Egyptian Slavery.....	161
Election & Perfection.....	165
A New Creature in Christ.....	169
Wanted: Men With Integrity.....	171
Hebron and Zoan.....	172
Family Communication.....	173
Logos Communication.....	175
Workers in the Ecclesia.....	179
Israel and Iran.....	184
Though Dead, Yet Speaketh! (Comments from writings of Bro. Roberts).....	185
"Prepare To Meet Thy God O Israel!".....	186
"In All Thy Ways Acknowledge Him".....	191
Yet They Will Not Believe!.....	192



*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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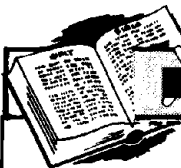
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EGYPTIAN SLAVERY

The Egyptian overlords saw to it that their Israelitish slaves enjoyed the good things of life. In fact, as far as material advantage was concerned, the Israelites were better off in Egypt than they were in the wilderness. Whilst they groaned under the work-load which was imposed on them, freedom had seemed a desirable attainment; but once they found themselves suffering the privations of their wilderness wanderings, they hankered after the good things of Egypt. It was not long before they were pleading for flesh, and comparing their present lot with their Egyptian experiences: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Num. 11:4-6).

So dazzled were they by the prospect of eating an onion, that they gave away a kingdom. Their murmurings erupted in the unfaithful report of the spies sent out to view the land. They complained that the privations, the difficulties, were too much.

As we contemplate these incidents in Israel's history, we are doubtless moved to pass unqualified condemnation on these faithless men, and to express astonishment that they could so have acted. But do we realise the possibility of our exhibiting the same characteristics? Let us examine ourselves as to whether we are or are not like the faithless wilderness wanderers. Do we lust after the things of Egypt? Do we become involved too closely in the things of this world?

Consider the words of the Lord Jesus Christ as he warned of the "times of Noah". He listed certain things: "They did eat, they drank, they married wives, they were given in marriage . . ." (Luke 17:27). Were not these things legitimate in themselves? Undoubtedly they were. Then why did the Lord advance them particularly as characterising the days of Noah? Why did he not advance the violence of the world, the corruption of its leaders, the wickedness of the people, as matters against which we should be on our guard?

Because, like the faithless children of Israel in the wilderness, the saints of Noah's day had allowed legitimate things to get out of perspective. Their whole lives were bounded by what they ate and drank and their domestic affairs. Gradually, the things of the truth became of secondary concern. It was an age that promised great advancement, and men were led astray by that, doubtless justifying their action by claiming that they could use the material means that their advancement provided to further the things of God.

And sometimes that does result; but in most cases it does not.

This modern age is likewise an age of great material opportunity for workers who like to set their ambitions high. And because it is an age of specialists, and intelligent, conscientious workers are limited, the rewards offered are great. But extreme care needs to be taken. The world gives nothing away. The reward for high wages is often self-surrender to the will of the employer. In many cases, companies require, or encourage, their employees to find their relaxation as well as their hours of activity within the circle of the company employing them. They have their social clubs, their sports activities, their forms of relaxation; and they expect their officers to give their time to the furtherance of these activities as well as to the work of the company. There are their

programs of social entertainment, and responsible executives are drawn more and more into this aspect of modern business life. And these are very attractive to the flesh. We recall on one occasion, when we were conducting a tour through Lebanon, that the Director of the company with whom we did business, advised us that he had arranged for us to be honoured at a special luncheon convened for high officials of the Travel industry and Airways in Beirut. He could not understand why we refused the invitation. We told him that we were not really interested in such a dinner, and, in any case, we had arranged a meeting around the Word with the other members of the group that evening. Poor man — he did not understand; and had gone to great trouble to obtain this "honour" for us.

More than ever before there is a need for separation from such things. And the need for a clear recognition that for every advancement, for every advantage that the world offers, it requires payment in kind. It is a form of Egyptian slavery. The world tries to dominate its employees in every way. It is becoming more and more frequent for brethren in responsible ecclesial positions, to be uprooted and sent to different parts in order to further business; and, of course, lucrative inducements are offered for this.

Let brethren beware. Let them exercise great care in that which they permit. Let them consider as to whether the truth is going to be advanced by them being uprooted and transferred to distant parts. Let them recognise that the Truth is their first concern, and that everything else is subservient to it. And if we "lose" materially by it, let us remember that the Lord may repay more than ever we sacrifice. Christ declared: "Take no (anxious) thought, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that

ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33).

That is the challenge of the days in which we live. Therefore, when added responsibilities are offered to us by the world, or long hours of overtime are dangled attractively before us; or wives are induced to leave their children to fend for themselves whilst they take a job — ask whether the added drain on time is worth the money offered; or whether the truth will be advanced by our removal into distant parts, or whether we can spiritually afford a job of responsibility that takes us constantly away from the influence of the Truth; or the neglect of home or children that must come from overtired minds. Develop the strength of purpose to set aside the seductive appeal that Egypt offers us: the onions, garlic, fish and melons. Let us not give up our heritage for a mess of pottage like Esau; or throw away a kingdom for something that perishes with the using, like the Israelites.

In some industries today, marriages themselves are under jeopardy by what is asked employees in the way of entertainment of customers. The flesh becomes the basis of appeal, and the result for the individual is tragedy. Against such let us be on our guard. Like Israel we may be giving up the Kingdom for an onion!

We have never found that we suffer materially by sacrificing for Christ. We have appreciated, and learned to listen with greater respect to the exhortations of a brother of our acquaintance who, in his daily work, refused lucrative advancement because he knew it would interfere with his responsible and important Ecclesial activities. For such, we believe, there is treasure laid up in heaven; and our advice to our readers in that regard, is "go thou and do likewise."

John M. Anderson

SUNDAY MORNING
(Reading Romans 2)

Election & Perfection

Whatever difficulties we have, or whatever difficulties there might be in the future, we feel that we can overcome them all if only the desire is strong within us. If it is otherwise, we shall find it a part of our very nature to turn the slightest excuse into a mountain of difficulties that we will find insurmountable. One purpose of our gathering of a Sunday morning around the memorials is to increase our desire for Christ and the future he represents.

Election

ONCE more we are here at the Table of the Lord. Once more and once less. In the sight of God we have just so many times to meet, because He sees the end from the beginning. And again we notice the limited circumstances in which we live and move and have our being. Just so long to live our life. Just so many more times in which to meet around this Table. It behoves us not to waste any of them. If we could know just how many, we would surely count them jealously enough.

We find the apostle speaks a great deal about the election by God in this epistle to the Romans (Rom. 2:1-7). This doctrine of election has been strongly brought out in our readings of the past few days. It is impossible to ignore it. It has been truly said that it touches the keynote to all nature and all history.

Looking a little higher, we see that of which the apostle speaks, the election by grace, amongst the sons of men. That selection of a generation of the race upon whom the name of Yahweh shall be named, the name that is a memorial to all generations, "I will be who I will be." There is election there, and the apostle Paul uses it to illustrate that mysterious truth which he wrote to the Romans in the ninth chapter, where he speaks of Jacob and Esau (Rom. 9:10-24).

Jacob the Elect

We are particularly interested in Jacob because we have just been over the wonderful story of his life. We find the two brothers were not even born when God foretold and fixed their destiny, for it was said unto their mother, "The Elder shall serve the Younger." And even before they were born the younger was the

object of God's love. In God's heart all his members were written, when as yet they were not formed. Although God foretold his disposition and habits, it was because he knew his character and what it would ultimately accomplish, that He loved him. It is a wonderful thing to rest upon a love such as that because it is dated, not in passing years, but in an unchangeable eternity.

From a natural point of view one would surely have chosen Esau as the elect of God. With him standing before us we can imagine his outward appearance. The shaggy, broad shouldered, red haired huntsman, quick and strong, equipped with bow and arrow and boastfully sure of his aim. And full, too, of generous feelings. Like Nimrod of old, he became renowned for his skill in the field, and afterwards became the ancestor of a long line of princes. Happy in his wives and children, we read of no such family troubles as embittered the lot of Jacob. He was so rich that he could afford to treat lightly the presence of his brother. So powerful that Jacob's company was helpless in his hands, and entirely at his mercy.

His descendants had long been peacefully settled in their own country, while the children of Jacob were groaning in bondage in the land of Egypt. As we thus consider this Esau we are inclined to say, as Samuel the Seer did when the sons of Jesse were brought before him, "Surely this is the Lord's Anointed." There, on the other hand, we see Jacob, a young man exiled from his father's house. In his young man-

hood, working for wages in the employ of an unscrupulous uncle. In his declining years, worn out with anxiety and trouble, feeling that it would take but one more disaster to bring down his gray hairs in sorrow to the grave. And in his old age a stranger in a strange land.

He had gained the blessing, but it had cost him a great deal of sorrow. He seemed to have a weary sense of failure in that he had not attained. Truly, he could say at the end of it all, that "few and evil had been the days of the years of his pilgrimage." "All these things are against me," he said, but he made a great mistake in saying it, because all these things were "working together for his good." He was yet the beloved of God, and it was because of that especial love that he was exposed to such searching discipline. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and when he looked back from his dying bed and viewed those dark passages of his life, he saw as he had never seen before that

*"The ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong
Have all one key.
This strange sad world is but our
Father's school,
All chance and change His love shall
grandly overrule."*

It enabled him to say at his last blessing, "God, before whom my fathers Abraham and Isaac did walk. The angel which *redeemed me from all evil*, bless the lads."

Profiting In The School Of Sorrow

It does not fall to the lot of the elect to enjoy the comforts and ease and success of life. These fall to the lot of the Esaus rather than to the Jacobs. The elect of God seem chosen to bear the brunt of the sorrows and cares of life. But sorrow and care are no signs of God's disfavour, nor is earthly prosperity the mark of any special love of God. Rather the reverse. God's love is strong and true, it looks beyond the present comforts, because they pass away to nothing. It looks forward to those lasting blessings which can not pass away, and is so bent on gaining this, as to be strong enough to bear all misunderstanding as it schools us to the high standard of perfection in Christ Jesus. Therefore, it comes instructing us, and we shall, even in the midst of overwhelming adversity, find it profitable for reproof, for correction, and for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

And so like Jacob it behoves us to enter into that school of God's love, even though we arouse the hate and displeasure of our own flesh and blood. Having entered, let us be prepared for any lessons that may be given us in the course we have taken up. For we must expect to look mostly upon the blackboard of sorrow. Let us be so sure of the love of God as to put our whole trust in Him, even though He slay us. For then we can always look forward to the day when He will give us a reason for all the

hard discipline of life.

We read in Psalm 37:1: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity," and we can easily afford to do that. In fact, if we rightly appreciate our calling and election, we shall find we have no time to fret over the prosperity of the wicked. "For yet a little while, and the wicked shall not be, yea, thou shall diligently consider his place, and it shall not be."

Responsibilities Of The Elect

As the elect of God we shall find ourselves not only concerned with our own personal salvation, but also in a greater measure with the salvation of others. While working out our own salvation with fear and trembling, we shall find a more complete election to service, in that ministering to the wants of others which Christ so beautifully taught his disciples at the last supper. "He came not to be ministered unto, but to minister." His whole life was one of service, and by his example we shall find that all the sons of God are elected, not for themselves alone, or for the sake of their own future, but also for the sake of the work they can do on behalf of others, which their position of privilege enables them to do for all mankind. As Christ said to his disciples (those twelve who he selected as his companions), "Ye are the salt of the earth." Again we read in Daniel, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

With Israel, and the children of Israel, we see the one great result of their election, "Ye only have I known," said God, "of all the nations of the earth." Through their election they have given us all that we could have wished for in teachers and leaders of mankind concerning the spiritual things of God. They have furnished us with the best literature that was ever written, and their whole history was really the building of a suitable platform on which the Saviour of the world should appear. For to them, as the apostle says, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers and of whom concerning the flesh, Christ came, who is over all God blessed for ever."

There we see what their election meant to the world. It was not for the sake of their own comfort, but for a people who dwelt in darkness, and for a dying world. It was for this that God gave them light and life, and sustained them in existence even in spite of themselves. And this explains all that terrific discipline through which they passed. It was needed, "not for their sakes alone," but for the sake of the whole human race which they so unwittingly and unwillingly served. Thus we see how election really means service. This is what the life of Jacob teaches. It is what the lives of all the holy men of old teach us. And this is what we are to expect as a result of our own election. It behoves us to "make our calling and election

sure" with just such a reasonable service as that of which the apostle speaks in Rom. 12:5-10.

A Means To Perfection

We come in obedience to the commandment of God through Christ, as the elect of God. Elected to sit around this table and take part in this celebration. To eat and drink in the hope of eating and drinking with *all* the elect of God. All those elect ones who (as the apostle says) having obtained a good report through faith, have as yet received no promise, "God having provided some better thing for us, that they without us should not be made perfect." That is what we are elected to, Perfection. No ills — perfect in body. No mental fatigue — perfect in mind. No desire to sin — perfect in character. This is the character of our calling, and the end of all our aims and struggling to keep a right spirit in this body of corruption. We do not wonder that Paul should write as he did to the Romans: "O, wretched man that I am, who shall deliver me from the body of this death?"

In that regard, Isaiah draws the lesson from nature. He declares:

"God doth instruct to discretion, and doth teach. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod" (Isa. 27:26-27).

As in nature different instruments are used for different purposes, or according to the particular kind of harvest to be gathered in or prepared, so with the trials that prepare us for the

Kingdom. All are different, but each is appropriate to the circumstances in view or the individual to be thus moulded. God treats with us as is best for us, though we may struggle against the trial. Isaiah continues:

"Bread corn is bruised, because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from Yahweh of hosts, who is wonderful in counsel, and excellent in working" (vv. 28-29).

There will be a certain bruising, but not too much, just enough to bring out the goodness, and we can always commend that to ourselves, when we think that our troubles are past endurance. Isaiah tells us concerning Christ that "he was bruised for our ini-

quities . . . and with his stripes we are healed" (Isa. 53:5). No bruising, and there would have been no salvation. That was true of the Lord, and is true of us. So let us endure it, and more, let us profit from it. The bruising will not be for ever. It is an element in our perfection. It is suited to our peculiar needs, and will not exceed our particular strength. At the last, we will be able to agree with Ezekiel that Yahweh "hath not done without cause, all that He hath done" (Ezek. 14:23). So let us eat of the bread and drink of the wine in remembrance of him who endured bruising, but today is at the right hand of the Father in glory and honour. R.C. (Eng).

Exposition (4) "Ye Must Be Born Again"

A New Creature in Christ

Of what avail to any man will be the intellectual discernment of the Lord's coming, if he be not at the same time in the attitude of an obedient and patient servant? The prophet had to say to some in Israel: "Woe unto you that desire the day of Yahweh!" That will be the lot of all those who fail to give themselves completely to the requirements of the Truth.

Sonship Implies Total Self-surrender

THE position of those in the ecclesia today whose association with the Truth is only nominal, and whose main interest appears to be in things

other than spiritual, is worse than imbecile. They are spiritually dead. What do they expect to gain by making profession of a faith which has ceased to exist? They have ceased to be "sons", for (again we repeat) "as many

as are led by the spirit of God, they are the sons of God."

God will not tolerate *make-believe* in His appointments. He is still a *Jealous God*.

"Be not deceived," (neither attempt to deceive others) God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The "things of the Spirit" must come *first* in our lives; God will not tolerate anything less "Seek ye *first* the Kingdom of God, and *his righteousness*". Moreover this seeking must be *life-long* and an *intensified* preference the longer we live.

In baptism we "put to death" the old man with all his affections and lusts; but if we have allowed him to come to life again, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation" (Heb. 10:26-27).

Peter is even more scathing in his description of the condition of those departing from their baptismal vows:

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to his wallowing in the mire."

Walking With Christ

Shall we return to those things which by baptism into

Christ we repudiated (vomited)? God forbid! As Paul argues (Rom. 6:16):

"Know ye not, that to whom ye yield yourselves servants (slaves) to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto Righteousness."

But in baptism we had risen out of the waters from a figurative death to "walk in newness of life," "reckoning ourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord" (v. 11).

And as he reasons with the Colossians:

"Buried with Him (Christ) in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh hath he quickened together with Him, having forgiven you all trespasses. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection (the tendency — the bias — of your mind and thoughts) on things above, not on things on the earth" (Ch. 2:12-3:1).

Things above — what do those words mean? Let Christ interpret them. He, in argument with his wicked contemporaries (of whom He said "Ye are of your father the devil and the lusts of your father ye will do") told them "Ye are from beneath: *I am from above*; ye are of this world; *I am not of this world.*"

So to be "not of this world" is to "seek those things which are above". And those "things which are above" must be the "*things of God.*"

John too emphasised this distinction: 1st Epistle Chapter 2 Verses 15-17:

"Love not the world, neither the things which are in the world. If any

man love the world, the love of the Father (things which are above) is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, (from above) but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

Therefore set your bias toward the things of God "For ye are dead (naturally) and your life (spiritual, begotten by the word) is hid with Christ in God", and this life will be perpetuated "when Christ who is our life shall appear."

To the Colossians (ch. 3:5-8) Paul gave a list of things "from beneath" which are to be "mortified" allowed to decay and die and drop off for lack of use. Things "put off" (v.10) constitute the things of the flesh. On the other hand, Paul urges: "Put on the *new man*, which is renewed (built up, strengthened, added to) in knowledge after the *image of him that created him.*"

The New Creation

Thus there has been brought into existence in this sin-stricken and sin-disposed, body of ours a "son of God" which by contact with God and a growth in knowledge of God will gradually "put on" more and more of the attributes and character of God — even as Christ did, so that we might say, only in a far lesser

degree, "He that hath seen me, hath seen the Father." This is undoubtedly the basis upon which God will bring many sons unto glory. Jesus of course, is the great example of God-manifestation in human flesh. He was the "Word made flesh", but we must approximate to the standard he set. We cannot claim to be the Word made flesh, but we must endeavour by applying our hearts to the scriptures to become *Flesh made The Word*; so that we shall be able to say with Paul (2 Cor. 10:3,5):

"Though we walk in the flesh we do not war after the flesh. Casting down imaginations and every high thing that exalleth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

Therefore, by constant contact with God, coming continually into *His Presence* and listening to the *Sound of His Voice* in the only possible way today (His written Word) may we as Moses did when He had been with Him forty days, radiate the glory of God that our faces may shine with the glory extracted from the God of Glory, as Paul puts it "But we all with unveiled faces beholding as a mirror the Glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (R. V. & A. V.).

H. Madeley (Eng.)

WANTED: MEN WITH INTEGRITY

Integrity is a rare attribute today. It is often non-existent, especially in so-called civilised, sophisticated areas. It is being systematically rooted out from the character of people. Politicians replace statesmen. Values give way to slogans. Though men are richer and more knowledgeable than their forebears, they are more *shallow*. They reveal lack of integrity; lack of reliability. That is part of the modern environment. Let not Christadelphians succumb to it.

Hebron & Zoan

“Now Hebron was built seven years before Zoan in Egypt.”

In Num. 13:22, concerning the report of the twelve spies, there occurs the above interesting parenthesis.

What is the purpose of such a statement? Let us look more closely at each of these cities, and perhaps a pattern will emerge.

(1) **Hebron:** The name signifies an *Alliance* and may have originated in the events of Gen. 13. When Abram and Lot became *separated* (vv. 9,11), Abram and Yahweh were *joined together* (v. 18). Abram's reception of the great land promised was followed by his dwelling at Hebron, where he built an altar. From this time forward Hebron figures prominently in the history of Abraham's family. Sarah died there and was buried in the cave of Machpelah (23:2,19). Of all the land in Canaan this cave at Hebron became the sole possession of Abraham. God promised him all the land for an everlasting inheritance, but in his mortal life Abraham received nothing as a gift (Acts 7:5); this one possession of the patriarch was *purchased!* He showed his faith in future blessing by reaching out to grasp this token or earnest of the promise — the cave at Hebron. Here he buried his dead wife; here he was buried, and his sons after him, as if to say, “When we awake from the dead, let us first cast our eyes

upon the place where Yahweh gave us His great promise.”

In later times Hebron became the possession of Caleb, the Gentile who wholly followed the Lord God of Israel (Josh. 14:14). In a beautiful preview of the fulness of God's plan, the “Saviour” (Joshua) blessed the Gentile “dog” (Caleb) in the city of “alliance and fellowship” (Hebron) (Josh. 14:13). When God's people claimed the land of promise, Hebron was dedicated as one of the cities of refuge (Josh. 20:7). David reigned in Hebron for seven and one-half years at the beginning of his kingdom. Hebron is still populated today, one of the oldest continuously-inhabited cities in the world.

(2) **Zoan:** This name signifies a *Departure*. Zoan was the city of the Egyptian princes, or priests (Isa. 19:11,13). It was the site of Yahweh's great signs and wonders on behalf of His children in the days of the exodus (Psa. 78:12,43). From this “departure” point God brought out His people by His servant Moses (Acts 7:36,37).

In summary, then, Hebron is the city of Abraham, the city of the everlasting covenant — while Zoan is the city of Moses, and the city of bondage from which God delivered His people. Zoan therefore can be seen as a type of the law of Moses, which held

man in bondage, while Hebron is a type of "the gospel preached beforehand unto Abraham" (Gal. 3:8) — that is, salvation by faith in the promises. Though God's nation had its first experience with Zoan, Hebron was the older city. And though God's nation found itself first in bondage to the law, the gospel of Abraham was the older of God's pronouncements, and therefore of the greater consequence (Gal. 3:17).

All of this, it would seem, is implied in this brief parenthesis of Num. 13:22. Hebron is indeed the older of the two cities, by the covenant-period, a symbolic seven years. Zoan is long since become a wilderness, but no doubt Hebron will continue its existence into the millenium — the symbol of God's offer of fellowship to man on the basis of faith.

G. Booker (USA)

Editorial Addition

Though reference is commonly

made to the cave of Machpelah as the sole possession of Abraham in the land, Stephen did claim that Abraham had a piece of land in Shechem which he "bought for a sum of money of the sons of Emmor the father of Shechem" (Acts 7:16). It was at Shechem that Abram first received the promise of the land after he had obeyed the heavenly injunction to leave his original abode (Gen. 12:6-7). Evidently he purchased a piece of land as Stephen affirms, which later was acquired by Jacob. The narrative states that "Jacob bought a parcel of a field at the hand of the children of Hamor" (Gen. 33:19). The word "bought" in this statement is from *qanah*, and, according to Gesenius, signifies to *acquire* by purchase or redemption. The word is rendered *recover* in Isaiah 11:11, and *redeem* in Neh. 5:8: "We have redeemed our brethren". It therefore can refer to the repossession of something: in this case, the family inheritance in Shechem, originally purchased by Abram. Subsequently Jacob had to defend his right to this piece of land (Gen. 48:22), though, again, nothing is recorded of the circumstances. These suggestions reconcile Genesis with Stephen's account of Abraham's purchase.

Sense In Psychology (Book Review)

Family Communication

(Family Communication, by S. Wahlroos, published by Collier Macmillan Publishers, London. Price \$12.75).

The greatest cause for breakdown in family relationships, according to the author, is in the realm of family communication. Not that there is a lack of such, but that the communication is of such a nature as to destroy family unity rather than cement it.

Principles of behaviour, as much as speech itself, comprise avenues of communication. The very attitudes of husband, wives or children express eloquent

meaning, even though nothing is said. Indeed, the partner to a marriage might claim that "nothing is the matter", though the non-verbal behaviour of such (compressing the lips, pouting, long face, shoulder shrug) very clearly shows that something is the matter.

Strife and animosity develop among family members even though they may be entirely well-meaning towards each other, be-

cause their actions fail to communicate their mutual feelings of affection. This leads to misunderstanding and friction which can widen the breach, and eventually end in the break-up of the marriage itself.

This book attacks the problem of lack of family communication in a practical way. It makes the point that the most profound inner peace comes from being a member of a loving family. This can be further helped by a personal faith. The author states: "Perhaps only a deep, sincere, non-neurotic commitment to a religious faith can equal or surpass the wonderfulness of belonging to a close and loving family."

The author urges his readers to learn to communicate more with each member of the family circle. In describing problems that frequently arise, he provides some practical rules of communication to counter the break-up of the family.

He is critical of what he calls "the fads in the field of psychology". He claims that these have developed "in directions which indicate irresponsibility, wantonness, and a proclivity toward sensationalism." He declares that discipline, though unpopular with many modern theories of child-upbringing, has an important part to play in family development. He is scathing in criticism of those systems of psychology that would dispense with such on the plea of self-expression. He reminds us that character is often built up by a postponement of need-gratification. He has captioned one section head-

ing: *The Word "No" Can Express Love!*

The book sets forth practical, sensible rules for family living, very helpful in this age of confusion in a subject that has resulted in many a tragedy. It expounds upon twenty rules designed "to make family relations more loving, supportive, and enriching". The rules are as follows:

- *Actions speak louder than words.*
- *Define what is important and stress it; define what is unimportant and ignore it.*
- *Make your communication positive*
- *Be clear and specific*
- *Be realistic and reasonable*
- *Test all your assumptions verbally*
- *Recognize that each event can be seen from different points of view.*
- *Recognise that your family members are experts on you and your behaviour.*
- *Do not allow discussion to turn into destructive arguments.*
 - *Be open and honest about your feelings.*
- *Do not use unfair communication techniques (mind-reading, switching the subject, bragging, interrupting, sarcasm, silence, and others).*
- *Let the effect, not the intention, of your communication be your guide*
- *Accept all feelings and try to understand them.*
- *Be tactful, considerate and courteous.*
- *Do not preach or lecture.*
- *Do not use excuses and do not fall for excuses.*
- *Do not nag, yell, or whine.*
- *Learn when to use humor and when to be serious.*
- *Learn to listen.*
- *Beware of playing destructive games.*

One final comment of our own: the family that reads the Bible together is more equipped to face problems that arise, therefore, a sound rule for every Christadelphian is: *Read the Bible daily.* Editor.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Mid-West Bible School (USA)

"We are left with naught but fine memories of a joyous week spent around the Word with those of like precious faith. While much could be said about the physical setting of Northwood Institute, the site of this year's Midwest (U.S.A.) Bible School; situated as it is in the rolling countryside of southern Indiana, far enough removed from any major metropolis to offer serenity and solitude, a welcome combination for such an effort, we would rather set our thoughts on the unstinting efforts of the many wonderful brethren and sisters who joined hands to make this effort in the Master's Vineyard go off so smoothly. We would say successfully except it bespeaks of presumptuousness. Our prayers are ever that it will prove to be most fruitful; a strengthening of our ecclesial bonds in these days of trial and temptations.

"We especially want to thank our teachers (and their families) for the Adult section for not only their presentations but also for the time spent in preparation for their efforts on our behalf. This does not consider the distances covered to reach our part of the

world; Bro. H. P. Mansfield from Australia, Bro. H. Tennant from England and Bro. R. Lloyd from California. Their daily ministrations will have left a lasting impact on any who were privileged to hear them.

"As with all efforts of this type, many tears were shed when it came time to depart. It's such a joy to be among those who believe the Truth as it was preached in the early days. Our concern and exhortation has to be that we 'hold fast' to those things that were so surely believed so that we will find His tender hand wiping away the tears as the invitations go to the redeemed 'enter thou into the joy of the Lord.'

"If it is the Lord's Will to delay His Son's coming, next year's school will be held once again at Northwood August 11 through August 19. Teachers for the adult section will be Bro. D. Gillette, England; Bro. P. Watkins, Wales and Bro. P. Pickering, Australia." — J.R.S. (USA).

(Originally it had been hoped that Bro. A. Newton of Perth might be available for the USA Schools, but leave from work did not permit this and his position has been taken by Bro. P. Pickering . . . Ed.).

Apocalypse Epitomised

"I have received your book the *Apocalypse Epitomised* and I am very pleased with it, I have just started a study of *The Apocalypse* and your book will be extremely helpful. It may interest you to know that as a young apprentice some 15 years ago I helped to print the first edition of your book. At the time I was working at Clyde Press and here I was first introduced to Bible Truth by your nephew Stan, who now, many years later, is one of my best friends and now my brother in Christ.

"I would like to also say what a great help *Logos* has been and I am sure that it will continue to help me in my studies and strengthen me in my walk in the Truth, I also thank your many helpers, being a printer myself I know the work involved in producing a magazine." R.G. (Vic).

(We appreciate the service that both you and Stan rendered us in the course of your daily duties, particularly, as circumstances have forced us to take that work on as well as writing and editing. When next in South Australia do not hesitate to call down and meet us personally — and

see how the work continues to go forth with the help of others, and, we trust, the blessing of God. Ed.)

Priests In The Age To Come

"It was lovely to meet you again at Northwood Bible School, and I gained great benefit from my attendance there. Now, perhaps, you can help me again. Ezekiel 44:15 refers to the priests 'the sons of Zadok' and I have been told that they are immortal. But the following verses speak of them being cleansed, and of marrying, which does not accord with immortality. I was also shown articles setting forth arguments for a 500 cubit temple as against the plans contained in Bro. Sulley's book. Could you please give some answer to this?" — S.K. (USA).

(These theories have been answered several times in "Logos", and to these back issues we direct you. However, to summarise. The "sons of Zadok" comprise the immortal priests of the Age to come being the children of the Lord in the sense of Heb. 2:13. One of his titles is Melchi-Zadok (prince of Righteousness — Heb. 6:20), and the title of his "sons" is Beni-Zadok (sons of righteousness). In Ezekiel 44, these priests are set forth in contrast to the mortal priests of the age to come, and are described in vv. 15-16 of that chapter. Note the paragraph marking (¶) at the beginning of the verse, which is the translators method of indicating that the verse commences a new thought; and consider

the word "but" by which it commences, which is a note of contrast. Hence those two verses should be considered as contrasting with the other verses of this chapter. You will find the paragraph sign at the commencement of v. 17 which indicates a change of thought from the previous two verses, and so the description, at that point, reverts to the mortal priests. As to a miniature temple of 500 cubits, we believe that the theory is untenable when the facts are gathered together. It would be quite inadequate for a "house of prayer for all nations" for it would be smaller than the temple of Solomon built for Israel alone. The idea of a small temple was propagated before Brother Sulley wrote his book, and the arguments for this were considered by him and rejected as unsound. We would direct your attention again to his exposition of this subject which all should read. We believe that the reasons he gives for the mile-square building are both logical and sound...Ed.)

Question

"In Luke 4:18, the Lord quotes from Isaiah 61:1. Can you give an explanation as to why he did not use the Memorial name of Deity in his quotation, when the Name does appear in the original prophecy?"

(We believe that the Lord would have used the divine Name. The Gospels, as we have them, are translations of the original Scriptures, Greek copies of what he said or did. Much the same as the Greek O.T. substituted Greek titles for the ori-

ginal Hebrew Name, so the copies of the N.T. followed suit. The Lord, however, declared that he had both manifested and declared the divine Name (John 17:6,26); he taught his disciples to pray, "Hallowed be Thy name"; and we are convinced that he would have used it wherever appropriate. That the Lord spake in Hebrew was affirmed by Paul (Acts 26:14); and that the divine Name was known and used at that time is a fact attested by its presence in the Temple Scroll, the longest and most important of the Dead Sea Scrolls that were found. The divine Name YHWH is frequently used therein...Ed.)

Contact With West Africa

"Thank you for sending me Logos each month. I am an isolated brother of the Christadelphian Bible Community, and I find the periodical very helpful. I pray that you may retain the strength and energy to continue the work you do, and whatever study matter you can. I am staying in a cottage in a remote part of Ghana. I have no relations in the Truth; but God paved the way to me becoming a Christadelphian. The truth has brought me great joy, and peace of mind; particularly in view of the coming of our Saviour to this earth. I am thankful for the help received from Sis. C. Dyson of Ardingly, and I look forward to the comfort of her help through the exhortations that she sends me. Let us all hold fast to the Truth and be



Members of the Florida West Coast Ecclesia meeting at Christadelphian Chapel, 12212 104 Lane North, Largo, Florida.

faithful to its requirements." — M.J. (Ghana)

(We are pleased to receive the hand of fellowship from such, and have arranged on behalf of "Logos" readers, to forward further reading matter to Bro. Joseph above. Ed.)

Florida Meeting

"We enclose a photo of our new hall at Florida, USA. Membership ranges from about 30 with a winter intake of visitors bringing our numbers to 60. We have pleasant memories of your visits to the States, and extend fraternal greetings to those of like precious faith in Australia." — H.S. (USA).

The Baptism Of The Lord

"I refer to vol. 45 p. 46 and to an article Why was Christ Baptised? I agree entirely with the writer's

comments, but was there not something else besides which prompted the comment of our Lord: 'It becometh us to fulfil all righteousness'? In Lev. 8, Moses was commanded to do certain things, including that of washing Aaron with water (v.5). This was part of the ceremony of inducting Aaron into his ministry as priest.

The word *washed* is *rachaz*, also used in Exod. 29:4; 40:12 which the *Companion Bible* identifies as baptism (see also Heb. 6:2). Jesus, likewise, was commencing his ministry, and was at that time the recipient of the Holy Spirit. Henceforth he sought to carry forth the Gospel message of salvation, and to make known to all who would hear, the way of life, ultimately offering himself as the great sacrifice for sin, becoming the mercy seat and means of our

approach to the throne of grace." — W.H. (Eng).

(Thank you for your comment. Certainly, the baptism of the Lord inducted him into his public ministry as indicated by you. However, the "Companion Bible" is not quite correct in aligning this washing with baptism. In the LXX "bapto" usually translates the O.T. Hebrew "tabal" signifying "dip". Naaman's sevenfold immersion in the Jordan (2 Kings 5:14) is rendered thus in the Greek, but in Lev. 8:6 the word is "louo" — wash. Apart from this, your comments are very relevant. See our notes in "Christadelphian Expositor" . . . Ed.)

Modern Blasphemy

There is a move on in our world to strip Jesus Christ of His deity! Clergymen are making statements like "He was not virgin born" . . .

others say He was a good prophet, nothing more. Songs such as "Talk to the Man Upstairs" and "Jesus Was a Capricorn" give the impression He was mere man. Plays like "Jesus Christ Superstar" are degrading to such a Holy and Divine Person!

The depths man is sinking to in order to prove this Hell-inspired blasphemy keeps getting lower and lower! The movie *The Three Faces of Jesus*, pictured Him as a drunkard, a fornicator and a homosexual!

This is a reflection on our loose living, pleasure mad, sin loving perverted generation. That such a movie could be produced and distributed in this century is a shame to our culture!

Even the men of Sodom would blush at such vileness!

They tried to commit homosexual acts with angels, but today deviates want to pull the very Son of God into their beds of corruption!

In Jude, the Bible calls them brute beasts . . . filthy dreamers . . . spots in your feasts of charity . . . raging waves of the sea, foaming out their own shame . . . wandering stars, to whom is reserved the blackness of darkness forever. These are not my words — they come from the Holy Spirit of a Holy God who inspired Holy Men to write Holy Scripture.

Let us pray that this parade of madness will not be permitted to march across the screens of movie houses in Canada! God knows there's enough corruption and degradation of hu-

manity portrayed here now without adding this latest outburst of Satanic hatred against the Son of God.

(The above is portion of a letter sent by a clergyman of Canada to a local paper, and forwarded to us by a brother. It describes the shocking moral deterioration to which the modern world is sinking. It is not likely, of course, that the saints of God would be found in the movie houses described above. The age is Sodom, and soon the wrath of God will rise against it as it did against the ancient city (Rev. 11:18). Let us recognise the true nature of the world about us, and maintain a separateness from it. Ed).

Long Hair

"With respect, upon reading *Nature's Lesson* (*Logos* vol. 45 No. 1) relating to hair as worn by males, one important fact has been overlooked. God has given males hair on their heads, and if this hair is used for the improvement of one's appearance, plus protection from the cold and heat, even if the hair is styled and cut to suit the features, and done in moderation, not aiming to look like a female, what possible objection can one take. To be 'shorn' would be freezing in winter, boiling in summer, and revolting to look upon. What sense is in that? — M.C. (Vic).

(Our comment was based upon 1 Cor. 11:14: "If a man have long hair, it is a shame unto him". We do not advocate shaving the head, and we do view with distaste and regret the wearing of

shoulder length hair by some claiming to be Christadelphians. Let us honour the words of Paul. I have not a head of thick hair, but I neither freeze in winter, nor boil in summer, and I am completely indifferent as to whether I am "revolting to look upon"! We find little to take exception to in your letter . . . Ed.).

Controversy Deplored

"I am writing from South Africa, though you probably will not remember meeting me at the Mooi River (Natal) Bible School in 1974. Both from your talks, and from your writing in *Logos*, I have derived much encouragement, and I have wanted to write you for some time, and express my pleasure in these ministrations. Nevertheless, I have been saddened recently by controversy between you and certain others. I would urge upon you not to become discouraged by it; let your comfort be in the certain knowledge that all is known to the Lord.

"Meanwhile, I derive pleasure and profit from *Logos*, based as it is upon the Truth as expounded in the writings of the pioneers. It is good that they have a continuing voice in these last days. Whilst we acknowledge that they were not perfect, yet it is amazing to notice how accurate their expositions of prophecy have been as they are revealed in books such as *Elpis Israel* and *Eureka*. Please maintain your labours, for they do help and encourage us in our walk towards the Kingdom of God — M.M. (Sth. Africa).

WORKERS IN THE ECCLESIAS



There are those who serve in the field; there are those who serve at home — the Lord's work requires both, and He has seen that there are those who are suited for each field and service.

WHILE there were with Paul many helpers that accompanied him as he moved over the Roman Empire preaching, there were those also in the ecclesias he and they established, who remained at their posts and helped. They were the "pastors and teachers" (Eph. 4:11), who saw to the "equipping" (RSV) of the saints — "for the edifying of the body of Christ" (Eph. 4:12).

Of a very few of them we know a little.

Timothy's Family

When, on his first Missionary Journey, Paul came to Lystra with Barnabas, he was instrumental in converting a family — two women and a young lad. And at a later time he spoke of the "unfeigned faith" that dwelt in all three (2 Tim. 1:5). It is a beautiful expression that speaks volumes. Paul uses it again in Rom. 12:9 — "Let love be without dissimulation" (i.e. hypocrisy). Again, in 2 Cor. 6:6 — in

all things let us commend ourselves "by love unfeigned". Again in 1 Tim. 1:5: "Now the end of the commandment is love . . . a good conscience . . . and faith unfeigned." Peter uses it also in 1 Pet. 1:22 "Ye have purified your souls in obeying the truth unto unfeigned love of the brethren." And all this was found in grandmother Lois, and mother Eunice.

Eunice was a Jewess who, for reasons unknown to us, had married a Gentile. This no doubt explains why the child was not circumcised: the father must have objected. But his spiritual education was not neglected. Openly, or clandestinely, we do not know which, but "from a child" Timothy had "known the holy scriptures" (2 Tim. 3:15).

To the mother falls much of the privilege of responsibility for which direction in life a child will take, for in his earliest years it is in her care he is placed. The wise man's words are generally true — "Train up a child in the way

he should go, and when he is old he will not depart from it" (Prov. 22:6). It certainly applied with Timothy!

Many a mother in Israel will receive the commendation of the Lord because, in spite of opposition or other difficulties, she has seen to it that her children have been trained (mg *catechised*) in the "Way", and has seen that they have "known" the holy Scriptures.

Lydia: The Efficient

On the second journey, Paul, Silas, Timothy and Luke arrived at Philippi, the chief (mg. *first*) city of Macedonia, and a (Roman) colony. On the Sabbath day they made their way to the river close by "where prayer was wont to be made" (Acts 16:12-13). If our assumption that this was Luke's home town is correct, he would have known that this was the case. Here the "woman resorted". Whether they were involved in the prayer, or simply gathered for company and conversation does not appear. But in any event, they listened to what this new preacher had to say, and the heart of at least one of them "the Lord opened." The word used (*dianogo*) is the same used in Mark 7:34-35, where Jesus "opened" the ears of the deaf and speech — impeded man.

Lydia is described as "a seller of purple, of the city of Thyatira, which worshipped God."

As a "seller of purple," she probably sold garments dyed in the royal colour. The dye was made from a tiny mollusk found chiefly in the Mediterranean waters along the coast of Phoeni-

cia; hence Tyrian purple was world-renowned. But it is said that the waters of the Thyatiran river Lycus in central Asia were the best for producing the most brilliant colouring in the cloth.

She was a native of Thyatira, one of the seven ecclesias of Revelation 2/3, all of which were in Asia. Evidently she had moved to Philippi and established an import and resale business there. As no husband is mentioned, and yet she possessed her own dwelling, it is assumed she was a widow.

She "worshipped God". The language indicates a proselyte, and now she became a Christadelphian.

Both Lydia "and her household" accepted Paul's preaching and were baptised. Now she showed the sincerity of her conversion, by her constant pressure "constraining" the four travellers to abide with her in her home. The word used and here rendered "besought" is *parakaleo* meaning to plead, to entreat. The word rendered "constrained" is *parabiazomai*, and it is used in one other place — in Luke 24:29, where the two disciples "constrained" Jesus to "abide with them".

"Be not forgetful to entertain strangers," we are exhorted, "for thereby some have entertained angels unawares" (Heb. 13:2). To Lydia, Paul and his companions were indeed "angels" (messengers from God). She manifested the true Christian conception of hospitality, and thereby in her own small but effective way helped forward the

work of God in Philippi. Was she one of those who Paul had in mind when he wrote from prison in Rome — “I entreat thee also, true yokefellow, help those women which laboured with me in the gospel . . . whose names are in the book of life” (Phil. 4:3)?

It is easy to believe that she was.

Epaphroditus: The Worker

In Paul’s letters written from Rome during his first imprisonment we find mention of a number of people who were not missionaries, but who were sent to or from Rome on specific missions.

There was Epaphroditus of the Philippian ecclesia, sent by it to Rome with succour for him (no doubt it was by such means that Paul was able to “dwell in his own hired house” for two years). The name comes from Aphrodite the gambler’s goddess of good luck, which gives us an insight into this brother’s origins! Paul makes a play on the name in Phil. 2:30 when he says of Epaphroditus that he had been “nigh unto death” for the work of Christ, “not regarding” (i.e. *hazarding; gambling*) his life.

Paul speaks highly of him as “my brother, and companion in labour, and fellowsoldier” (v. 25). It is evident that he had acted far beyond his commission to pass on what no doubt had been a monetary offering. He had stayed on by Paul’s side, and given what the brethren in far away Philippi could not give (v. 30) — i.e. personal comfort and mobile assistance in gospel preaching in Rome. He had worked so hard in fact (and al-

ways in some danger himself because of that), that he had become dangerously ill. Then, on his recovery, he had worried because he knew that news of his sickness had reached Philippi. So Paul, for his sake and theirs, had decided he should return to his family and brethren.

It is praiseworthy to fulfil our appointed tasks; it is even more praiseworthy to search out what more needs to be done, and if it lies within one’s own power, to do it. Such should be “honoured” of the brethren (v. 29), and will be “honoured” of the Lord.

Epaphras: The Beloved

As Epaphroditus was Paul’s living link with Philippi, so Epaphras was his link with Colossae. (The one name is an abbreviation of the other, and seems to be used to distinguish them). It seems that Paul may not have visited Colossae, which was in decline (it is thought to have been destroyed by earthquake a few years after Paul wrote his letter to the brethren there).

Epaphras had visited Paul in Rome (Col. 1:7) and Paul speaks of him as a “dear fellow-slave”. Some have suggested that he was the founder of the ecclesia, but there is no evidence to support this. In any event he was an elder. He brought with him consolation and encouragement. He loved the brethren in Colossae.

In Philemon v.23 Paul speaks of him as “my fellow prisoner in Christ Jesus.” It is an expression used of “Andronicus and Junia, my kinsmen” in Rom. 16:7, and Aristarchus in Col. 4:10. The

Greek word means a *prisoner taken in war*. Whether it means these were actually imprisoned, or whether it was a term relating to their position as "prisoners of Christ" is open to doubt.

Epaphras was a man who was prepared to "spend and be spent" in his master's service, whatever personal sacrifice might be entailed. By tradition he suffered martyrdom in Colossae.

Trophimus, Tychicus And The Poor Fund

We do not know whether it was by design, or whether it developed as he went along, but one of the major outcomes of Paul's third journey was the Jerusalem Poor Fund, which occupies 2 Corinthians 8/9. It seems to have had its beginning in Ephesus, and gained momentum in Macedonia and Achaia. There is no way we can be sure, but it does seem very likely that the presence in Paul's party of Trophimus and Tychicus, both of Asia (Trophimus of Ephesus, and Tychicus probably so), was in connection with this Fund. Trophimus travelled with Paul back to Jerusalem, Tychicus may have stopped behind in Asia (no doubt at Miletus — Acts 20:4,15; 21:29). There is strong probability therefore, that Trophimus is "the brother, whose praise is throughout all the ecclesias," who was "chosen of the ecclesias to travel with us with their gift" (2 Cor. 8:15-19), and that Tychicus was involved also in the same matter (note "our brethren" in vv. 23-24).

Trophimus is mentioned again

relative to Paul's movements between his imprisonments, as being left sick at Miletus (2 Tim 4:20). Tychicus joined Paul in Rome during his first imprisonment, ministering as a free man to the apostle's needs, and no doubt following up his "contacts". It was Tychicus with Onesimus, who carried the epistles to his home ecclesia (Eph. 6:21-22) and to the ecclesia the reformed and regenerated slave would join (Col. 4:7-8). He appears to have remained in service at Ephesus, and Paul met him again during his "between imprisonments" travels. Writing to Titus in Crete he suggests he might send Artemus or Tychicus to relieve Titus in Crete, while Titus would make his way to Nicapolos to meet with Paul (Titus 3:12).

Whether or not he went to Crete, Tychicus certainly followed Paul again to Rome (thereby placing himself in great danger) when Paul was there in prison the second time. Paul sent him away, back to Ephesus (2 Tim. 4:12).

With what sadness they must have parted, knowing that it must be for the last time in this life. Paul knew the end, and he seems to have sent away all his friends who were not residents of Rome, no doubt for their own safety. Demas had "forsaken" him, but the others — Crescens, Titus, Tychicus — he voluntarily divested himself of their comfort and company, until "only Luke is with me."

In Tychicus we find a brother who, though basically a "home-town boy," was prepared, be-

cause of his concern for the welfare of others, and his loyalty to those he loved, to travel to the ends of the earth, and to place himself in the gravest danger. Another worthy servant of Christ!

Onesimus: The Repentant

During the "two whole years" of his incarceration in Rome, Paul must have been a source of wonder to those around him; especially to the soldiers who were chained to him from time to time. How did a runaway slave come into contact with him? A more unlikely event is difficult to envisage. Yet it happened. Such is the wonder of God's ways, as He calls whom He will.

Onesimus was a slave of Philemon of Colossae, and possibly had heard of this man, known throughout Asia (Acts 19:10). It seems probable that Onesimus had his curiosity aroused, therefore, by the talk around Rome of this remarkable prisoner, of whom he had heard before. And so it was that Paul could say of him "I have begotten (him) in my bonds" (Philemon v. 10).

The name means *useful, profitable*, and Paul makes a play on it in v. 11 — "Which in time past was to thee unprofitable, but now profitable to thee and to me." Onesimus had been a thief, having robbed his master of his service and his possessions. Now he was a completely transformed man. He had served Paul well, ministering unto him in the bonds of the gospel (v. 13), and Paul would dearly have loved to have retained him. But Onesimus belonged to Philemon, and Paul would take no man's goods,

though that man owed Paul everything (v. 19). So he would send Onesimus back.

But would Onesimus go? Here he had a freedom. In Colossae he could face dire punishment — for as a slave he had no rights and could be completely at his master's mercy. Paul himself was confident (v. 21), Onesimus was so imbued with his new-found faith he was more than willing to comply with Paul's request.

It seems strange to us to think of a Christadelphian owning a slave. But it need not. Slavery was customary. Where we have brethren employed by a brother and paid for their services, here we have people employed for their keep. The times were different and customs were different, but the principles have not changed: —

"Servants be obedient to your masters — as unto Christ; not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart."

"Masters, do the same things for them, forbearing threatening: knowing that your master also is in heaven" (Eph. 6:5-9).

Onesimus now had come to recognise what he had to do; Paul was confident that Philemon also would know, and would receive his servant "not now as a servant, but above a servant, as a brother beloved in the flesh and in the Lord" (v.16).

But Onesimus now was more than a servant to one man; he was a servant to all, yet at the same time the Lord's freed-man. So Paul wrote to the Colossian ecclesia of him as now "a faithful and beloved brother who is of you." (Col. 4:9).

Such wonders do the saving grace of God perform.

A Testing Time For All

In the life of every man and woman in Christ there are joys and sorrows. Paul had much love and joy to give and to receive from the many faithful friends he made as he travelled the Roman world. And so do we, whether we travel, or whether we remain at home. We have looked at some of his joys; it is sad but necessary to close with one of his sorrows — the fact that not all remained faithful.

Mark records (Mark 15:21) — “they compel one Simon, a Cyrenian . . . the father of Alexander and Rufus, to bear his cross.” Obviously these two were known to those to whom Mark wrote. Are they:—

1. Alexander, who with Hymenius, “I have delivered unto Satan, that they may learn not to blaspheme” (1 Tim. 1:19)?

2. Rufus whom Paul saluted as “chosen in the Lord” (Rom. 16:13)?

If so what a tragic figure this Alexander presents. We can but hope that he did learn.

During his first imprisonment, writing to the ecclesia at Colossae (4:14), and to Philemon (v. 24), Paul sends greetings from Demas. Here we have a brother high in Paul’s regard, well known to the brethren of Asia; an apparent stalwart for the Truth.

Yet in his second imprisonment, with what sadness Paul wrote to Timothy, “Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica” (2 Tim. 4:10).

To be sure, the times were hard, the dangers were great in Rome at that time, and all knew that Paul’s case was well nigh hopeless. And Demas, who had been with Paul before in times good and bad, and no doubt had faced danger before with him, was now, in the final trial, not equal to the challenge.

No doubt there were many defections through the persecutions instituted by Nero. There have been many since for much lesser reasons. One wonders how many of us today will defect also if such trials come again!

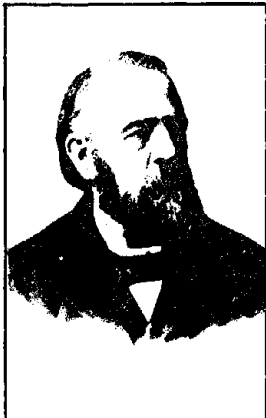
The present world can draw us away when danger threatens; it can draw us away when times are good and its attractions enticing.

In the lives of these men and women who associated with the great apostle to the Gentiles, there are lessons for us to learn. We do well to take heed, and to measure ourselves now, while we still have time. With all of them, they now “rest from their labours; and their works do follow them” to the Judgment Seat of Christ. With us, it shall be the same.

E. B. Wilson

ISRAEL AND IRAN

“I regard events as they are now developing in Iran today as the severest blow the US and the free world have experienced since the end of World War II.” declared Mr. Yitzhak Rabin, former Israeli Premier (Advertiser 14/2/79). When these events are considered in the light of Bible prophecy, and their impact upon the West, this is no exaggeration.



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Roberts*

Do not think we undervalue your comforting words because we do not privately respond. The approbation of the Lord's true friends is next to his own approbation, for which we also hope. If our enemies are forgiven and approved also, it will be according to our prayer. (1891)

Beware of sacrificing the principle of ecclesial independence. Any number of brethren may profitably come together to hold intercourse on a spiritual basis; but if they begin legislating, they will begin mischief. This is the lesson of all experience. Dr. Thomas was dead against it. Each ecclesia must legislate for itself. A conference of delegates may easily become an incubus on ecclesial life. (1892)

"Exceedingly difficult position": yes, almost too much so sometimes. But we trust in the Lord to get through the remainder of the journey: if not with sun overhead and plenty in the store, then with the icy blast in the teeth and such other conditions as He may see needful for the accomplishment of the work which, we trust, He is working in us in common with all His afflicted children. (1885)

To say that the Bible is "reliable" is good so far as it goes: but it does not go far enough. You want to say it is the work of inspiration, and then you give us a foundation for the reliability. Otherwise the reliability is a matter of opinion, and, therefore, of uncertainty. A writing that is not of God may be wrong, especially a writing dealing with God's view and will. If our Bible is human in any degree, our foundation is a shaky one: for we have no other foundation in this age of the world. It is a matter not to be compromised. (1885)

You need not be distressed at the evil reports. They are absolutely without foundation. You remember the words of Christ: "They shall say all manner of things against you, falsely." His words have been verified in every age since. Vilification has been a well-used implement in the hands of malice. Paul had his share of the experience. He speaks of "evil report and good report" as being alike his experience. Why should we think it strange if we have a taste of the same? Slander is easy to bear, because it dies when examined. If not being examined, it lives, well it may have a mission from God, like the maledictions of Shimei, which David refused to interrupt — 2 Sam. 16:7-12. (1888)

It is night, owls hoot, and "spectres" walk; we must be patient for the daybreak which will chase the nightmare miseries from the face of the earth. (1884)



“Prepare to Meet Thy God, O Israel!”

(Amos 4:12)

The exhortation of Amos above is timely to the present, for world events indicate that the return of the Lord Jesus Christ is imminent. This should be a source of rejoicing to saints, causing them to “lift up their heads” in recognition that “their redemption draweth nigh” (Luke 21:26). Knowing that they have not been “appointed to wrath but to obtain salvation” (1 Thess. 5:9), and trusting in the mercy and compassion of the Father, true saints are keenly interested in world events, anticipating the end of the chaotic conditions that now hold mankind in their grip. Accordingly, God willing, we plan a special series of articles in relation to world events, dealing with (1) National trends; (2) Papal involvement; (3) Ecclesial response.

Where We Stand Prophetically

Despite current fulfilment of prophecy that suggests we live at the epoch of the Return, there is much to happen before Armageddon, though not necessarily before the apocalypse of Christ! For it should be clearly understood, that the Lord will be in the earth, engaged in judging the household, before the Gogian confederacy swoops south upon the “land of unwallled villages to take a spoil and to take a prey”.

It is sad, therefore, to hear of some in the brotherhood, claiming that the return of the Lord is still far off. Sad, but significant, for it is a sign of the times (see 2 Pet. 3:1-5); an attitude to be

expected, but against which we should be on our guard. For our part, we would impress readers with our conviction that the return of the Lord could be at any time; and that no prophecy of the Scripture remains that is necessary to be fulfilled before his advent. We are convinced that we stand upon the threshold of the most monumental event this globe has ever witnessed, and that we should individually be making due preparation to that end.

Let us then utilise what time remains to us, to “prepare to meet our God” manifest in His son, that when he appears, he may find us part of an enthusias-

tic nucleus of believers ready to help him subdue the world, and so stem the flood of wickedness and violence that threatens to submerge the world.

National Trends

To the unenlightened observer, world politics lack design; but not so to those educated in the prophetic Word. To them, every move is a step towards a clearly predicted end. Writing in 1859, in the preface to the 3rd edition of *Elpis Israel*, concerning the movement of the nations, Brother Thomas declared:

"That purpose is the gathering together of the hosts of the nations against Jerusalem to war; that the Eternal spirit, by Jesus the King of kings, may smite them upon the mountains of Israel; and in concert with resurrected and living saints, at the head of the armies of Israel, re-establish the throne and kingdom of David, and subjugate all other kingdoms to this new power in the earth."

Joel wrote of these times. Significantly, he linked two events together: the gathering of the nations, and the gathering of the saints. He declared:

"Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Yahweh" (Joel 3:11).

The nations are now preparing, according to God's plan. War is in the air. The "gathering together" seems imminent. But before that happens, Christ must return, for Joel refers to Yahweh's *mighty ones*, the approved and glorified saints, likewise being brought to the point of conflict (Jerusalem). For that to happen, the resurrection, judgment, and glorification of the righteous must take place before the na-

tions are "gathered to Armageddon" (Rev. 16:16; Joel 3:17).

What kind of a war does Joel predict? He wrote: "Proclaim this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up" (Joel 3:9). The word "prepare" is *qadash* and signifies *to sanctify, to proclaim as right*. The word suggests a special conflict, in which war is justified as right in the sight of flesh, such as a holy war.

But why should there be need to "sanctify" war; to proclaim that it is a righteous war, a clean and decent conflict? Evidently because, in a special sense, it will be necessary to justify the outbreak of hostilities after the epoch of "peace and safety" which the world will experience, but which is to be unexpectedly broken by "sudden destruction" (1 Thess. 5:2-3). The epoch of "peace and safety" will end by a war which propaganda shall sanctify, or claim to be righteous. By what means will this be brought about? Possibly through the blessing of the Pope! Prophecy shows that the Papacy will be with Gog when the latter directs his forces against Israel and the Middle East. He may justify such an invasion (1) on the grounds of the normal anti-semitic attitude of the church toward Judaism; (2) the desire of the church for greater influence over the so called holy places, in the holy land. The future of the "holy places" has caused more than one conflict in the past, and could well be a means of the Pope blessing Gog's troops in the

future.

Be that as it may, war will be sanctified, made holy; slaughter will be justified, legalised, as the world's armies brace themselves for the conflict before them.

Present Russian Intrigue

In view of our proposition that Christ returns before Gog's drive south and Russia's growing interest in the Middle East, how close is Christ's coming? The latter-day interest of Russia in the Middle East, and the part this is to play in the development of Armageddon, is clearly stated in Ezekiel 38 and elsewhere. Current Russian intrigue in that area, therefore, is in accordance therewith.

A glance at the map will show how completely Russia is infiltrating into the Middle East. In recent months, the disturbing (frog like) spirit of Russian Communism has made itself felt in the mouth of the dragon (Constantinople or Istanbul) and throughout Turkey, in Iran, Afghanistan and elsewhere. Meanwhile, large contingents of the Russian navy

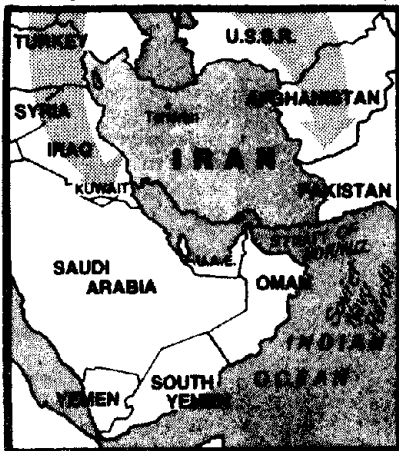
have patrolled the waters of the Indian ocean. The result of this has been the "locking up" of the rich oil producing countries of Iraq and Iran. A Russian inspired Communist government having been established recently in Afghanistan, only Pakistan remains barring Russia from the Indian Ocean.

It is the writer's belief that Pakistan will fall ultimately to the Soviet. When that occurs, the oil of the Middle East, which comes mainly through the Persian Gulf in huge super tankers, could be completely cut off from the West by Russia in the event of war.

Why do we think that Russia ultimately will take over Pakistan? For the reason given in Daniel 7. Daniel was shown a procession of beasts representing four empires. In response to his request for further information concerning 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" (Dan. 7:9), the angel explained:

"The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces."

The fourth beast represents the Roman Empire; but Rome never fulfilled the requirements of this prophecy; it never entirely devoured all the territory of the previous beasts. There is a "residue" left to be devoured. In illustration of this we show the Roman Empire at its greatest extent, in comparison with those of





Alexander's Empire contrasted with that of Rome's. The Russian manifestation of the fourth beast in the latter days will dominate all this area.

Persia and Grecia. Notice that Rome never conquered either Persia, or the eastern confines of Alexander's empire.

This is significant, because from Daniel 7:27 and 8:24-25, we learn that there is yet to be developed a latter-day manifestation of the fourth beast. The context of Daniel 7 reveals that not only will this latter-day "fourth beast" have political and military power, but also strong religious affiliations. The fourth beast, in its latter-day manifestation described by Bro. Thomas as the Greco-Roman Dragon, will comprise a Russian-Catholic confederacy. And as all know that the pope is "holy", so the war waged by this power must be righteous (Joel 3:9)!

The King Of The North

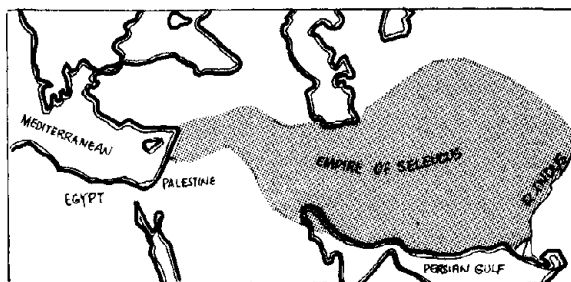
Hence we believe that both Persia and Pakistan will fall to Russia eventually, so that the events taking place in that area are of the greatest significance. Our conclusions are reinforced by a further prophecy. In Daniel 11:40-45, Russia is described as the King of the North. The King of the North represented one of the four divisions that developed out of Alexander's empire following the death of the con-

queror (Daniel 11:4). In B.C. 301, after the decisive battle of Ipsus, Alexander's empire was divided up into four parts, and the northern sector (taking Jerusalem as the basic point of direction) fell to the power of Seleucus Nicator. The kingdom of Seleucus incorporated all the territory of Persia and Pakistan, another powerful indication that Russia will ultimately take this area. The fourth beast is said to have the "feet of a bear" (Rev. 13:2) which is identified by Daniel as Persia, and this would suggest that it will be after Russia occupies Persia, or incorporates it into its realm of influence, that it will "walk" down into Israel and Egypt as required in Ezekiel 38 and Daniel 11:40-45.

The following map shows the territory ruled over by Seleucus, the first King of the North, and doubtless to be controlled by Russia, the last King of the North.

In addition to this, however, Daniel was shown that the "little horn of the goat" (with headquarters in Constantinople or Istanbul) likewise has a latter-day manifestation (Dan. 8:24-25), and this will require the occupation of Turkey by Russia.

This brings us to our original



Territory of the first King of the North, Russia as the last "King of the North" will occupy this area.

question concerning the future of Pakistan. Although Alexander's forces extended deep into India, his dominion ultimately was limited to the river Indus which today forms the border between India and Pakistan. Therefore, we conclude, the "residue" which the latter-day fourth beast is yet to "stamp upon" with its bear-like feet, must include Pakistan. Significantly, Pakistan has had serious problems ever since India annexed Bangladesh from it in 1971. Today it is a nation of unrest because of discordant elements within its territory. During the British occupation last century, their map-makers defined borders to suit British interests, and so largely ignored the ethnic groups which were arbitrarily separated or grouped within an artificial border. Such a group in Pakistan is the Muslim tribal people known as Baluchistans. They are a very independent group, and resent the domination of Pakistan from which they want to secede. They are fierce warriors, and in 1972 it took some 70,000 Pakistan soldiers to put down a revolt of 55,000 Baluchistan rebel troops. Though defeated, the problems

were not solved. Members of the *Marxist Baluchistan Peoples Liberation Front* found refuge in Afghanistan, and no doubt will receive assistance from their Soviet friends.

We, therefore, expect to see increasing involvement of communist activity and unrest in the area, and this could play a part in the ultimate division of nations. Though India has a pact of friendship with Russia, the Soviet will probably treat its obligations therein as lightly as it did with Somalia when opportunity arises. We hope to consider the possibly reaction of India, Britain and USA to such a move in a further article.

Meanwhile, as the remarkable events taking place witness to the fulfilment of Bible prophecy, and testify to the times in which we live, let us make preparation for the coming of the Lord. Let us embrace the truth with enthusiasm and determination, giving ourselves daily to the study of the Word, and prayer to the Father. The strengthening power of such will stand us in good stead when Christ returns, and we are taken to the judgment seat.

W.J.M. (Woodville)

"In All Thy Ways Acknowledge Him"

"In all thy ways acknowledge Him"
To whom thy path is known;
Thy wisdom is to trust His care,
Nor strive to walk alone.
Commit thy way to God. The rest
Leave to His will — He knoweth best.

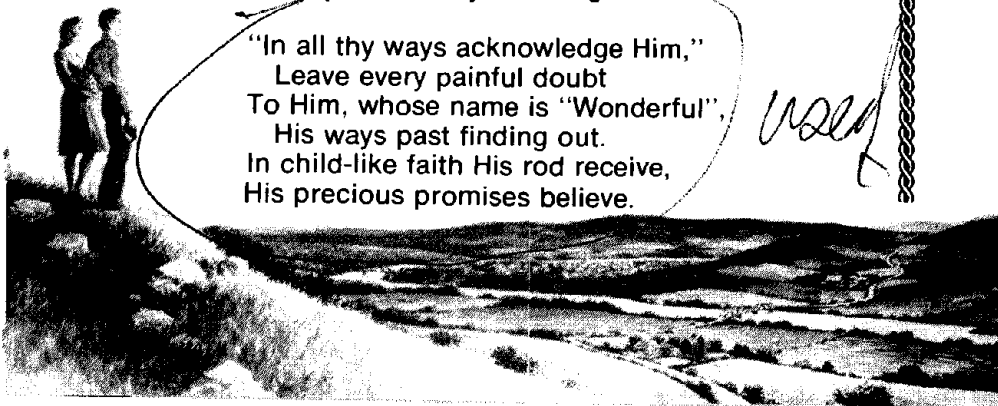
"In all ways", in each rough path
Stretch forth thy feeble hands,
And seek protection from His love,
Who heaven and earth commands.
Thy strength in each emergency
Sufficient "for the day" shall be.

"In all thy ways," when clouds arise
And darkness clouds thy way,
He knows the grief — appoints e'en this
Deep sorrow — oh, then, "pray";
Thy burden roll upon the Lord,
And stay thyself upon His word.

"In all thy ways," thy strength brought down,
With lingering sickness pressed;
Too weak to raise thy head, thou may'st
Rest on the Master's breast.
Tho' now the end thou canst not see,
Thou yet shall say, "Twas good for me."

"In all thy ways acknowledge Him,"
Leave every painful doubt
To Him, whose name is "Wonderful",
His ways past finding out.
In child-like faith His rod receive,
His precious promises believe.

used





Yet They Will Not Believe!

"Is there anything too hard for Me?" (Jer. 32:27).

MAN has discovered how to use electricity to run his machines, cook his meals etc.; he has unlocked the powers of the atom so that he could destroy life on earth; he has put fossil fuels to work for him. But with all his knowledge, man cannot *make* these things; he finds them already existent: they are the products of Someone immeasurably greater than man; Whose knowledge and ability far exceeds those of man.

Vast cyclones, earthquakes, tidal waves at times ravish the earth, beyond the power of man to cause or prevent. The sun above is a vast fireball, with radiant, inbuilt fuel beyond man's measurement or comprehension. At times a burst will rise in an arc 50,000 miles high and 175,000 miles long; whereas the earth is just 25,000 miles in circumference! But the sun is but a pinpoint of light in the vast universe. Beyond are innumerable billions of galaxies of billions of stars most larger than the sun! The light of some takes millions of years to reach the earth travelling at 186,000 miles per second. Who made it all, who supplies the fuel?

"Fools" (Psa. 14:1) say "blind chance" called evolution. Even some who profess to believe the Bible say that the Creator, despite all his power and intelligence, had to bungle along, experiment, improve and use "by-products" during "vast geological epochs" of millions of years!

Some lament the man-made pollution which could destroy all life in 25 years; yet they *must* admit that all these fuels, chemicals, minerals whose use they abuse are the property of Someone else Who could use them for man's blessing. He made the earth a beautiful paradise, and has promised to restore it again to Edenic beauty and productivity when "the desert shall blossom as the rose" (Isa. 35), and "the wilderness like Eden" (Isa. 51:3; 61:4-6; Ezek. 34:25; Amos 9:13).

There are those who deplore the rampant increasing wickedness, crime and violence; yet will not believe that He Who made man and can destroy him if he disobeys, has promised to do just that, and thus cleanse the earth bringing in righteousness and peace. "All the wicked will He destroy" (Psa. 145:20; 37:20, 38; 104:35; Mal. 4:1-3; 2 Thess. 1:9-10; 2 Pet. 2:12).

There are "professors", "bishops", "clergymen", who do not believe a resurrection is possible; that it is "too hard" for God to regather the elements and characteristics of a person and make a body alive. But He Who made man of the dust of the ground and gave him life, can and will do it again, for such as please Him (John 6:40,44; 1 Thess. 4:16; Dan. 12:2; Isa. 26:19; John 11:26; 1 Cor. 15:16-24,52). Some claim God is dead; millions blaspheme Him; but He will yet "fill the earth with His glory", and all men then living will obey and worship Him (Rom. 14:11; Zech. 14:16; Isa. 2:1-4). Let us immerse our minds in these great promises, and so live that they will become a reality for us in that day ahead.

W.J.L. (Canada).

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Vic.: P.J.; N.H.

Youth Aliyah Fund

We acknowledge remittance to hand in favour of this fund, and it is our hope to present Cheques for over \$1000 to the authorities in the land, expressing verbally the reason of our interest in the future of Israel as outlined in the Word.

Philippine Fund

We have received donations marked for use in the special effort that will be conducted in the Philippines (God willing) when the Logos tour visits Manila in April this year. We appreciate readers sharing these costs with us, and hence co-operating in a good work for the proclamation of the Truth.

GOSPEL PROCLAMATION

We recommend the following books as aids in the proclamation of the Gospel message:

THE DECLARATION

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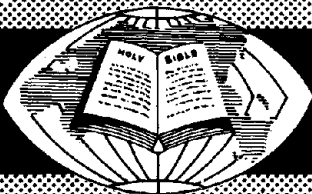
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Contents

Let Us Put Our House in Order .	193
From the Pen of Bro. Thomas....	195
When David heard of Saul's Death	196
"Sir, we would see Jesus"	202
The Law of Faith	204
Poem: "Let it pass!"	206
Logos Communication	207
The Red Heifer	211
Russia, Iran, Afghanistan, Israel and Christ	215
The Glory that Excels.....	222



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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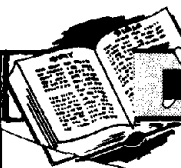
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To Our Readers —

Let Us Put Our House In Order

Never since the Six Day War have we witnessed such significant events in international politics as the present. They answer to the requirements of the prophetic word, and testify that Christ is at the door.

There is a need therefore, to watch and prepare. When death threatened Hezekiah, he was told: "Set thine house in order; for thou shalt die" (Isa. 38:1). He received instead an extension of life. We may do so also. The possibility is that we may not die, for Paul declared: "Behold I tell you a mystery we shall not all sleep, but we must all be changed. . . ." (1 Cor. 15). There is a need, therefore, to patiently wait and watch. Christ declared: "What I say unto you I say unto all, watch!" Whether Christ comes tomorrow, or a little later on, it is our duty to watch.

And not only watch, but to put our house in order. Maybe personally, maybe ecclesially. We need to analyse our attitude and characters in the light of the teaching of the Word; we need to carefully review Ecclesial activities ensuring that they cater for the needs of brethren in a time of urgency and crisis.

Watching is as needful for those who have to die as for those who have not to die. Death is nothing more than an instantaneous introduction to the day in which the watching relates. In that connection, Paul and Demas are two typical first-century brethren. Both knew the Truth; both commenced to work and watch; one only continued until death claimed him. The other became engrossed with the world, and drifted away from the pathway he had previously pursued.

Consider them at the resurrection. They are awakened with the announcement that the Bridegroom has returned and calleth for them. Imagine the men. As they went off to sleep so they awake. Paul is conscious of work well done, of a life disciplined according to the teaching of Christ, of the unspeakable joy of realising that the time of reward has come. For him this is the day of praise, honour, eternal life; and as he is conveyed to the Judgment Seat, it is with joyful expectation.

What of Demas? He gave up watching; he failed to put his house in order; he had drifted from the path he had once followed. He will then be conscious of his own folly and failure. For him the Judgment Seat looms as an ominous ordeal; a recalling of lost opportunity.

Where will we stand in that day? With Paul? With Demas? It depends upon our attitude and action now. Are we watching? Are we alive to the times in which we live; the limitations of time to prepare? To watch is to anticipate Christ's coming; to put our house in order is to walk so that the announcement that Christ is here will be the source of relief and not of panic. Are we so engrossed with the world that we have no time to watch? We need to take care. Personally and Ecclesiastically there is need for action in those directions. Now is the time for this to be done by all; as the signs of the times indicate, tomorrow may be too late.



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Thomas*

This is what we want, and is wanting — a *revival of reading and searching the Holy Scriptures*. If we can effect this, the truth will triumph in hearts where only prejudice, carnality and ignorance now reign. (1846)

To attempt to reform the world by any agency extant is useless. Mankind is intoxicated, and therefore insane, and beyond the reach, consequently, of any spiritual amendment resulting from any appeal to their understanding based upon the "word of God and the testimony of Jesus Christ" (1866)

Think not that we mourn over the treatment we receive, as though some strange thing had happened to us; nay, rather we glory in it, and should still rejoice though it were tenfold as cruel as we have experienced it to be, knowing that our reward will be greater in the Future Age. We mourn only over the apathy, worldly-mindedness, and soullessness of those who profess to know and love the truth. (1846)

Wickliffe, Luther, Huss, etc., were merely protesters against popish excess, not revivers of "primitive Christianity", of which they were as ignorant as the clergy of our day, Origen, Tertullian, Cyprian, Gregory Nazianzen, Basil, Ambrose, Jerome, were perverters of the primitive faith — the members of the firm of Balaam, Jezebel, and Co., which has now the monopoly of the soul-trading of Christendom. (1857)

Behold, how men are sacrificing their lives by hundreds on the plains of Mexico for posthumous honour and renown! But alas, ye Soldiers of the Cross, what do ye that ye may obtain imperishable honour, glory and immortality as kings in the everlasting Kingdom of David's Son! Labour not for the meat that perisheth, but for that which endures through an endless life. Let not the Sects shame you! We invite you to this labour and self-denial and devotion." (1846)

I am at peace and in fellowship only with those who believe the Gospel of the Kingdom and Name *first*; obey *afterwards* in immersion into Christ, as established in the formula, "The Father and the Son and the Holy Spirit" — or the Father *manifested* in the Son by the Holy Spirit, which is "the Christ"; and therefore "patiently continue in well-doing, thereby seeking for glory, honour, incorruptibility and life." These are Christadelphians, or Christ's brethren; all others are illegitimate or counterfeit. This is my position in Britain and America, though I may have to stand alone; and from it, at this late day, I am not likely to swerve. (1865)

"There hath no temptation taken you but such as is common to man . . ." (1 Cor. 10:13)

When David Heard of Saul's Death



"They mourned and wept for Saul, for Jonathan and the people . . ." (2 Sam. 1).

The Essential Ingredient For Victory

THE second book of Samuel records the narrative of David's life and the history of Israel at one of the most extraordinary and dramatic epochs in the annals of Jewish history.

Events began to unfold at a remarkable pace, with incidents crowding quickly one upon another. Crisis followed crisis, and only after David had made his way to Hebron to become crowned as King over Judah did any light begin to appear after a period of bewilderment, disaster, death and destruction.

David had stood, stunned and grief-stricken, surveying the ruins of his city, Ziklag — and had then commenced his pursuit after the Amalekites. Whilst this drama was unfolding, the last tragic events in Saul's life were moving inexorably towards finality.

The narrative is detailed — and for a very good reason. Having returned from his victory over the Amalekites, David "abode two days in Ziklag" — and it was "on the third day" that

"a man came out of the camp from Saul" with the news of Israel's defeat and of the death of Saul and his sons. Earlier, when David and his men had left the ranks of the Philistines to return to Ziklag, the march from Aphek in the north had not been completed until "the third day" (1 Sam. 30:1). The journey had not taken three whole days, but concluded *on* the third day. Why should these apparently insignificant details be so important? They indicate that at almost the same *hour* in which David returned triumphantly from his battle with the Amalekites, Saul and his sons were dying on Mount Gilboa. And surely these dramatic contrasts have been recorded that a vital lesson might be learned by all who would strive to serve Israel's God: Jonathan was unquestionably a great man of faith; yet it was Saul, the King, who became the key figure in the final defeat under his leadership. The impressive lesson is that Yahweh will give the victory to those who exercise faith and loving obedience towards Him, but He can do nothing to either strength-

en or deliver those whose faces remain turned from Him.

The Tragedy Of Mt. Gilboa

David and his men returned to Ziklag, their families and possessions restored. Doubtless they were filled with humble thanks that Yahweh had granted them victory. They would have rejoiced happily together now that their earlier feelings of defeat and despondency had been dispelled.

They were unaware of the appalling disaster which had overtaken the army of Israel, resulting in the death of the King and his sons.

The jubilant atmosphere suddenly evaporated. An Amalekite, "his clothes rent, and earth upon his head", came into the presence of David and his men.

He was a human vulture. There were always numbers of hardened persons in those days who would follow the course of warfare at a safe distance. As the fighting moved forward or back, the looters would move quickly among the dead and dying, stripping the bodies of valuables, and seizing weapons or other implements which they could sell for profit.

Yet, this man endeavoured to deceive David into believing that he was sympathetic towards the dead king. The "rent" clothes and the "earth upon his head" were purely for the purpose of impressing David. Even the fact that he "fell to the earth and did obeisance" was not without significance. It appears he knew that David would now come to the fore in Israel, and that

David's favour could be most advantageous. In the course of their conversation he called David "Lord" (Heb., *adon*, "Lord" or "Ruler", v. 10).

The Amalekite had his story well prepared. Every word was carefully weighed and slanted to his own personal advantage.

"Out of the camp of Israel am I escaped", he said. Tactfully, he tried to convey the impression that he had fled from the advancing Philistines, thus indicating that his sympathies were with the defeated Israelites. On his own admission, he had not been numbered among the army of Israel, nor had he assisted their cause in any way (v.6).

David, thoroughly alarmed at the implications to be drawn from the Amalekite's appearance and words, immediately desired to know the outcome of the battle: "How went the matter?"

With extreme care — knowing that there were facts which could readily be checked — the man conveyed to David a truthful account of the way the battle had gone, including the death of Saul and of Jonathan.

David was deeply shocked at the message. But he was also suspicious. He questioned the Amalekite more closely: "How knowest thou that Saul and his son Jonathan be dead?"

The Amalekite had now to tread very carefully. His purpose was to ingratiate himself to David. But he could not implicate himself in any wrong-doing.

"I happened by chance upon Mount Gilboa," he said, and "Saul leaned upon his spear . . ."

At this point in the man's nar-

rative, his account of Saul's death and that recorded in 1 Sam. 31:3-6 is shown to be at variance. Doubtless both these statements by the Amalekite were quite untrue. One does not just "happen by chance" upon the scene of a fiercely raging battle. Most probably he was there like a carrion bird of prey, hovering near the field of battle.

Obviously, the account of Saul's death as recorded in 1 Sam. 31 is correct. Saul had called upon his armour-bearer to "thrust" him "through" but the man had refused to do so. Seizing the sword from his armour-bearer, Saul fell upon the sword. Significantly, the narrative meticulously recounts: "when his armour-bearer *saw that Saul was dead*" he withdrew the sword from Saul's body and fell upon it (See 1 Sam. 31:4-5; lit. Heb.).

The story advanced so eloquently by the Amalekite (vv. 6-10) was a complete fabrication apart from the final words. Firstly, the Amalekite, not being associated with either army, would not have gone anywhere near the actual scene of battle which had been raging around Saul. The life of the Amalekite would have been gravely endangered by such foolhardy conduct. It would not have been until after the tide of battle had swept over and beyond the dead Saul that this creature would have ventured on to the site of slaughter and destruction. Doubtless, the Amalekite came upon Saul's body *after* he was dead. The narrative of 1 Sam. 31 demands this. It should also be borne in mind that it was not until the day *after* the battle

that the Philistines came upon the body of Saul. No doubt the Amalekite looted such bodies as he could, but saw in Saul's "crown" and "bracelet" a means of furthering his own personal interests.

Stating his version of Saul's death, the Amalekite alleged that Saul had "called" to him, and then said: "Stand, I pray thee, upon me, and slay me . . ." To imagine a civilian Amalekite in the thick of the battle is not logical. And in any event would Saul make such a request of such a disreputable person as this Amalekite? Saul maintained his pride to the end. According to this man, Saul had pleaded: "Anguish is come upon me, because my life is yet whole in me . . ." The word "anguish" has been rendered *giddiness* (R.V. mg.); *dizziness* (Moff.), a *dreadful darkness* (LXX). The Amalekite was certainly not lacking a vivid and fanciful imagination.

The Flesh Personified

This man was an example of the mind of the flesh. Quick-witted, cunning, observant of things which could be turned to his own advantage; a liar, a careful "manipulator" of the truth, presenting himself in a most plausible and sympathetic light. Like the serpent in the Garden of Eden, he feigned interest in the welfare of others.

And like the serpent in Eden, this man came tempting David, that David might become filled with pride at the possibility of power, and rejoice at the death of the King.

The name Amalekite means

strangler of the people — an apt description for sin, which this Amalekite typified. He sent before David the three-fold form of temptation which has confronted men and women since the fall in the Garden of Eden. David was faced with *the lust of the eyes* — to reach out and seize the glory which would be bestowed upon the King of Israel; *the lust of the flesh* — in realising that, as King, he might achieve any and every fleshly desire through the power and authority which would be vested in him; *the pride of life* — in that he could now grasp the most exalted position in the land.

It should be borne in mind that Saul's hatred for David had become quite well-known, and this Amalekite thought he would win favour from David by bringing him the news that he, the Amalekite, had struck the death-blow to the man who had been intent upon hunting David down and destroying him. But this gentile came from a long line of descendants who understood little or nothing of moral responsibility and would be unable to define a spiritually-minded man. He could have no conception of the fact that the feud which had existed between Saul and David had been strictly a one-way affair. David had never sought to do Saul violence, nor would he countenance a revolt or uprising against the King. Never had he retaliated against the persecution he had received at the hands of Saul. So far as David was concerned, his eventual vindication rested in the hands of Providence.

The Amalekites had always

proven to be "stranglers of the people" to Israel — and thus clearly typified sin, as the constant enemy and would-be destroyer of Yahweh's people. As hereditary foes of Israel the Amalekites had evoked bitter hostility between the two peoples. See Exod. 17:8-13; Num. 14:45; Judg. 3:13; 6:3 (cp. Gen. 3:15). Such was the degree of antagonism of the Amalekites towards Israel that Yahweh had decreed that the Amalekites were to be fought to extinction by the Israelites. No quarter was to be given. It was to be warfare to the death (Deut. 25:17-19). In this respect, the Amalekites typified not only sin in a general sense, but also as manifested by gentiles in their unrelenting opposition to the Israel of God.

Under these circumstances, if Saul's own armour-bearer had been appalled at the idea of striking down the King of Israel, how much more so should an Amalekite have exercised caution in such a situation?

David's Fine Example

Thus, this crafty, deceitful gentile came before David to further his own ends; and at the same time to set before David — without prior warning — a three-fold temptation (See 1 Jhn 2:16; cp. Gen. 3:6; Matt. 4:3-9). But David could not be moved from manifesting a spiritually-minded disposition.

Inevitably we must ask the question: what of ourselves, under similar circumstances? Temptation will sometimes come without warning — as David found; it may come from a totally

unexpected source — as on this occasion; and it may come in a form for which we are unprepared — as in this case. We may well be taken off-guard unless our minds have been so trained and prepared by the influence of the Word that we are observant and disposed to react, at any time, as the spirit of the Truth would require us to.

In this incident David provides a wonderful example. He did not weaken in the face of such temptation. His faith remained firm. His integrity remained untarnished.

Handling this situation with wisdom and circumspection, David showed that he was well aware of the possible consequences of any precipitous action on his part. When taken off-guard and suddenly faced with a temptation such as this, it is needful to become aware of both the immediate and long-term consequences which may result from yielding to such pressures. Had David fallen at this time and rushed forth exultantly to seize the kingdom, the immediate result would have been the loss of respect of his men whom he had *taught* “the fear of Yahweh. . .” (Psa. 34:11). The long-term effects could not be measured. It is certain that all the tribes at that time were by no means ready to receive David as king. Had he acted unwisely, the country would have become torn apart with civil war on a scale that can hardly be imagined.

The Justice Of Divine Judgment

Unmoved apart from his feelings of deep grief, David listened

carefully as the Amalekite continued his story.

“I took”, he said, “the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my Lord . . .”

The Amalekite had no way of understanding the significance of his words. Unknowingly, he was pronouncing the justice of divine judgment; for it had been because of Saul’s disobedience *in regard to the King of the Amalekites* that Yahweh had promised to de-crown Saul! (See 1 Sam. 15:8-26). Saul had “rejected the word of Yahweh”. And now, it was an Amalekite who literally removed the crown from Saul’s head!

The news — though comprising a mixture of truth and error — had come as a dreadful shock to David and his men. They “rent” their clothes as a sign of grief. And they “mourned and wept for Saul . . . for Jonathan . . . and the people . . .” This was not a mere formal observance of a ritual mourning; nor was it simply compliance with a custom. Such conduct would have been highly hypocritical, and David was not such a man. His anguish and heartache was very real. Tenderly and with deep pathos, he displayed his true feelings.

But now the Amalekite had to be dealt with. David asked him: “Whence art thou?” To which the gentile replied: “I am the son of a stranger, an Amalekite.” This statement served only to add to the iniquity for which he would be answerable. The word “stranger” means “a settler” —

thus, "I am the son of a resident alien. . ." As such, he had withdrawn from his country or nationality of origin, and therefore had owed his allegiance to Saul! This made his crime the greater: he had cut down and killed his own King — according to his own evidence! Out of his own mouth (though this part of his story was patently false) the Amalekite was guilty of murder. And even had the victim not been the king of Israel the verdict (v.15) must inevitably have been the same; for the Law would not tolerate cold-blooded murder. There could be only one judgment under such circumstances.

David had listened carefully. Then he pronounced the prelude to his judgment: "How wast thou not afraid to stretch forth thine hand to destroy Yahweh's anointed?"

At that moment the Amalekite would have trembled. All his carefully contrived plans were crumbling before him. Terrified, he realised that his life might be forfeit. How could he now grovel for his life, pleading that his story concerning the death of Saul had been an invention? Who would believe him? His statement had been made voluntarily, and had not been gained under duress. As David was to observe later, this gentile "thought" that David would "have given him a reward for his tidings" (2 Sam. 4:10).

How wrong the Amalekite had been. He had no conception of the way in which a spiritually-minded man would react to the story he had fabricated. He thought all men were like himself: motivated by the lust of the

eyes, the lust of the flesh, and the pride of life. He thought he could readily play upon David's fleshly impulses, to his own advantage.

Having presented the grounds for the verdict (v.14) — and he was by no means aware of the full extent of the Amalekite's wickedness — David then pronounced judgment in accordance with the Law: "Go near, and fall upon him . . . Thy blood be upon thy head; for thy mouth hath testified against thee, saying I have slain Yahweh's anointed . . ."

Seeking no gain for himself from this incident, David nevertheless would have benefited greatly from the execution of this verdict, because his uncompromising handling of this situation would have demonstrated to his own men — and to all Israel, as the word would eventually spread — that David had taken no personal delight in the death of Saul. His integrity remained intact before all.

Impressive Lessons

Thus, impressive lessons are to be learned from this incident. The plans and hopes of the Amalekite came to nought. Because they were evil and spawned by the mind of the flesh. "He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8). Ultimately, those who oppose the will of Yahweh cannot gain the victory. Yahweh "taketh the wise in their own craftiness: and the counsel of the froward is carried headlong . . ." (Job 5:13). Those who live according to the reasoning of the serpent think themselves wise, as did the

Amalekite. But their reward is certain: "The wicked is snared in the work of his *own* hands . . ." (Psa. 9:16). Sin — as typified in the Amalekite — must be fought to extinction, that Yahweh might be honoured and glorified in those who would serve Him.

And what of David's conduct in this affair? He refused to be led by the reasoning implicit in the story of the Amalekite. Thoughtfully and prudently he weighed up the evidence, and considered the action he should take. Rather than being tempted to act rashly and sinfully, he had continued to calmly await the unfolding of the divine purpose, acknowledging the guiding hand of Providence in his life ("David enquired of Yahweh, shall I go up into any of the cities of Judah?" 2:1).

The development of a spiritual mind, together with trust in Yahweh, had prepared David to act correctly in this matter.

The Son of God gave a warn-

ing which was most applicable to this experience David had undergone: "Watch and pray, that ye enter not into temptation . . ." And why did the Lord deliver such advice? "Because the spirit indeed is willing, but *the flesh is weak* . . ." (Matt. 26:41). It is all too easy for a son or daughter of the Living God to be taken off-guard. And David may well have found himself in such a situation because of the powerful propensities within human nature which make it so easy to surrender to the influences of evil. But with David, in this instance, faith prevailed under the most trying circumstances.

We must be aware of the power of the Truth for good. We must have implicit faith and confidence in our God. But we must also be fully aware that "the flesh is weak" and therefore be sufficiently dominated by spiritual thinking that we may be able to "withstand in the evil day . . ." (Eph. 6:13). — John Ullman

God Manifest In Flesh

"Sir, We would see Jesus"

JOHN 12:21

Do we really see him as he was and is, and is to come?

God in Manifestation

WHAT a mistake to think Christ was altogether such a man as we are. He is the central figure in human history. The whole bible is coloured with

Him — in type, symbol and prophecy.

The Apostle says in Heb. 2:9: "We see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God

should taste death for every man," and condemn sin in its own flesh.

He is the man of Yahweh's right hand, God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Tim. 3:16).

This is *the one who is to come* and sit upon David's throne, likened to a jasper and sardine stone (Rev. 4:3). "The stone cut out without hands", engraved and fashioned by Yahweh, to be the headstone of the building, or habitation of God through His spirit — (which proceeding from the Father embraced them both) "not by might nor by power (of man) but by My spirit saith Yahweh of hosts." (Zech. 4:6).

The manifestation of God in Christ does not diminish the Father's greatness and supremacy. It is "of God that he is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. 1:30).

"It pleased the Father that in Him should all fullness dwell" — the fullness of Yahweh.

He was indeed the word made flesh. The Son of God, full of grace and truth. He exhibited the Father's mind and character to the fallen sons of Adam, and was made in the likeness of men — to bring us back to the likeness of God.

Behold the lamb of God without blemish and without fault.

Christ was manifested as a gentle and loving shepherd who gave his life for the sheep. "Greater love hath no man" — divine love — (*agape*) — undefeatable caring — the kind of love

that gives without expecting to get. Not conditional on giving in exactly the same measure — leaving us an example to follow. Knowing what was his, by divine promise, "He humbled himself and became obedient unto death . . . therefore God hath highly exalted him . . . that every tongue should confess Jesus Christ is Lord to the glory of God the Father" (Phil. 2:9-11).

The Lamb For The World's Sin

What is remarkable is the figure of the Lamb remaining as a reminder of His sacrifice from Genesis to Revelation. Abraham said "God will provide a Lamb", and in due time the "Lamb slain from the foundation of the world appeared". "Behold," said John, "the Lamb of God that taketh away the sin of the world" (John 1:29). Isaiah prophesied that he would be "led as a Lamb to the slaughter" (Isa. 53). But finally we see a lamb standing on Mount Zion, strong, invincible and glorious, and only those live who are written in the Lamb's Book of Life (Rev. 21:27).

The loving Master who went about doing good is yet to be revealed as the glorious King of Kings and Lord of Lords, who burns with destructive power against the wicked, and shows himself strong on behalf of his friends and brethren.

His sympathy stems from His knowledge of what it is like to *suffer in the flesh*.

He asks us to overcome, and sets the example by doing so perfectly. Though he was tempted and tested every way, he was without transgression.

Almost His last message to the forgiven Peter was "feed My lambs" How apt is his saying that we are as sheep in the midst of wolves. How they have hurt the flock.

The Bread of Life

- He is the bread from Heaven. The spiritual food provided to save us from death. The words Christ spoke are spirit and life to those who believe Him.

- He will not judge after the sight of His eyes nor the hearing of His ears.

- We cannot deceive Him — He knows what is in man.

- The Jews of Christ's day saw only a mere man when they looked at Him, and most of them died in their sins, because they did not believe He was David's son and David's Lord. They rejected His claim of divine paternity and accused Him of blasphemy. His resurrection confounded them.

Bro. Roberts says in *Nazareth Revisited*:

"Whosoever denieth the Son, the same hath not the Father.' This is the predicament of those who think of Jesus of Nazareth as merely a great moral reformer, or the highest teacher the world has ever seen.

"In reality they are just where the Pharisees were. They were able to recognise the good there was in Christ, according to the superficial estimate of the natural mind: they could say when occasion served 'Master we know that thou art true and carest not for the person of men but teachest the way of God in truth.'

"Yet Christ repudiated their view of Him altogether: "Ye neither know me nor my Father."

"And in these words He condemns all views of Him that come short of the truth that He was God manifest in the flesh." To this give all the Scriptures witness."

We will yet "see Him as He is" and be like Him *then*, if we are like Him *now*.

A.F.M. (NZ)

The Law Of Faith

"Without faith it is impossible to please God" (Hebrews 11:6).

There is no true religion without faith; nor any true faith without the belief of the truth. Now, although a scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire, when it is sought for aright. Paul gives the best definition of faith extant. He says, "Faith is a confident anticipation (*hypostasis*) of things hoped for, a full persuasion (*elegchos*) of things not seen" (Heb. 11:1). This is the faith

without which, he tells us afterwards, God is not, and cannot by any possibility be, pleased. It is a faith which lays hold of the past and the future. The person who possesses it knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfilment of them. Laying hold of

these things with a firm faith, he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared, by induction into Christ, to become a son of the father of the faithful, and of the friend of God.

This faith comes by studying the scriptures; as it is written, "Faith comes by hearing, and hearing by the word of God" (Romans 10:17). This word contains the "testimony of God". When this testimony is understood, and allowed to make its own impression in "a good and honest heart", faith establishes itself there. There is no more mystery in this, than how one man comes to believe another guilty of a crime when he is made acquainted with all the testimony in the case. The ability to believe lies in a sound understanding, a candid disposition, and knowledge of the testimony of God. Where there is ignorance of this there can be no faith. It is as impossible for a man ignorant of God's word to have faith, as it is for a man to believe another guilty of an alleged crime who knows nothing at all about the matter.

But, one may say, there are multitudes who believe in Christ who are very ignorant of the scriptures. Yes, they believe in Christ as Turks believe in Mohammed. But this is not the faith defined by Paul. The mere belief that Jesus is the Son of God is not believing in him. To believe in him is to believe what God testifies concerning him. The faith of the "religious world" is like a stool with only one leg. It professes to believe in Jesus; but it is ignorant, and therefore faithless, of the message he was sent to deliver to Israel. His message had relation to "the things hoped for" — to the things of the kingdom which the God of heaven will set up upon the ruin of the kingdoms which now exist. Men are invited to believe in the Messenger of the Covenant, and in the message which unfolds the things of the covenant. To believe the one and reject

the other is stultification. The "religious world" has placed itself in this predicament; and unless it believes the whole truth, which is not likely, it will be cut off as was Israel in the days of old.

"Love is the fulfilling of the law" (Romans 13:10). "He that hath my commandments, and keepeth them, he it is that loveth me"; "If any man love me, he will keep my words"; and "He that loveth me not, keepeth not my words" (John 14:21,23,24). In the face of these sayings of Jesus, what is the love of "professors" for God and His Son worth? It is like their faith, of no account whatever. God asks men for their hearts; but they give Him only their lips. They profess to love Him, but give their affections to the world. From the ecclesiastical throne, or pulpit, to the humblest "layman", can they give a scriptural demonstration of obedience to the faith? They offer verbal sacrifices without end; at least they do, who are compensated for their words; the "laity" are possessed of a legion of dumb spirits, and sit only as the listless hearers of the "eloquence" presented according to their taste; — but where is obedience to the gospel of the kingdom in the name of Jesus? Who ever thinks of obeying this? And yet he comes to take vengeance on all who obey it not (2 Thess. 1:8).

I cannot too earnestly commend the words of Samuel to the attention of the reader in this place. "Hath the Lord", saith he, "as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than a sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22,23). A great principle is set forth in these words. It is that which can alone place men in harmony with the religion of God. Without it a man may indeed know the truth; but he must believe *and do* if he would inherit the kingdom which has been preparing from the foundation of the world.

J. Thomas

JERUSALEM: A SACRED SYMBOL OF DETERMINATION

This is the title given to a newspaper article on Jerusalem published recently. The author, wrote that the city is unique, beautiful and tragic; the holy city to three religions. But he adds: "*It is squarely in the middle of what could well be the front line of World War III*". Bible prophecy confirms what current politics suggest. But what the world does not realise is that Jerusalem is yet to be the centre of world government and peace.

let it pass

*Be not swift to take offence;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing this cheery song —
Let it pass!
Let it pass!*

*Strife corrodes the purest mind;
Let it pass!
As the unregarded wind,
Let it pass!
Any vulgar souls that live
May condemn without reprieve!
'Tis the noble who forgive.
Let it pass!
Let it pass!*

*Echo not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away,
Like the dewdrops on the spray,
Wherefore should our sorrows stay?
Let it pass!
Let it pass!*

*If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still;
Let it pass!
Time at last makes all things straight.
Let us not resent, but wait,
And our triumph shall be great;
Let it pass!
Let it pass!*

*Bid your anger to depart,
Let it pass!
Follow not the giddy throng,
Better to be wronged than wrong,
Therefore sing the cheery song —
Let it pass!
Let it pass!*



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Articles On Prophecy

"We have been re-reading the supplements on prophecy contained in the *Logos* for 1972, 73, and have found them most interesting. In fact we get more from them through the second reading of them." — M.I. (USA).

The Blood Of The Sin Offering

"Why was the blood of the sin offering in regard to the whole congregation or for the priest sprinkled before the veil seven times (vv. 2,3,13), whereas that for the ruler (v. 22) and the common people (v. 27) was not sprinkled before the veil?"

(Answer: The blood of the sin offering for the priest was sprinkled before the veil because the priest ministered there, and accordingly his sin was accounted as having relation to that part of the Tabernacle. That was not the case with the ruler or one of the common people. The blood of the offering for the whole congregation was similarly treated, because it, as a community, was called to be a priestly nation. . Ed).

Greetings From Israel

"With the arrival of the new year, I want to ex-

tend to you and the group greetings for the occasion." — Ephraim.

(Ephraim was our driver during the last Israel tour, and kindly forwarded greetings to the group. We publish his comments for the benefit of each member. We have written him personally on behalf of the group. . Ed).

The Thought Of Foolishness Is Sin (Prov. 24:9)

"How do we define a thought that is sin? Christ described 'things that come out of the heart' as constituting moral defilement (Matt. 15:18). Christ, of course, never sinned in thought, word or deed. Again, Paul said: 'I had not known lust except the law had said, Thou shalt not covet.' Covetousness is one of the worst sins, though made respectable by the world. The word *lust* in Rom. 7 has the margin alternative of *concupiscence*, linking the thought with Matt. 5:28. Prov. 15:26 states: 'The thoughts of the wicked are an abomination to Yahweh.' This must refer to unlawful desires, or desires to obtain things legitimate in themselves by *forbidden means*. This is illustrated in Acts 8:19-23. Simon offered Peter money to obtain the Holy Spirit, and Peter called

this 'wickedness' and called upon Simon to ask forgiveness for the thought of his heart. So the tempter who came to Christ suggested forbidden means to obtain that which was his. We, also, should avoid trying to obtain legitimate things through forbidden ways." — L.M. (NZ).

Hell Fire

"Could you please explain the references to *hell* in Mark 9:43 etc.?" T.S. (USA).

(The word in these places is not the normal word for "hell" which is "hades" and signifies the grave, but "Gehenna", a word that signifies, "The valley of Hinnom". The Valley of Hinnom, in the days of the Lord, was the Jerusalem rubbish destructor, where much of the refuse of the city was thrown and burnt, including, even, the bodies of criminals. Hence the word became synonymous with utter destruction, and that is the sense that the Lord used it in the references to which you have directed us. The references to fire and so forth are appropriate to the circumstances, bearing in mind the utter consumption of that which was thrown therein. The "fire is not quenched" said the Lord, because, in fact, the fires of Gehenna literally were always kept burning, but

in its figurative significance, he was emphasizing that the destruction that awaits the ungodly is complete annihilation. The words he used in v. 44: "Their worm dieth not, and the fire is not quenched" is cited from Isaiah 66:24 which is prophetic of the destruction that awaits the ungodly in the age to come. Hence, in his description of judgment, the Lord made reference to Gehenna because it figuratively indicated annihilation to the mind of the Jew. The expressions, therefore, cannot be used to justify the doctrine of eternal torments of souls in a hell of fire presided over by the devil as is imagined by some. . . Ed).

Joy and Sadness

"I have been receiving Logos for nine years, and have not noticed any change of policy. The same forthright exposition and exhortation is evident now as then; and this, I believe, is sorely needed. With each passing day, the world gets worse. It is very saddening, for I know so many outside the Truth, including my family, and I hate to think of them not being in the way of life. On the other hand, the signs are encouraging, pointing to our Lord's return. And, really, the joy outweighs the sadness. But having many loved ones not in the Truth, I can understand a letter in Logos some time back, expressing the writer's sadness, and another letter speaking of hopefulness in coming to the Truth. I know of both feelings. All we can do is to rejoice in the Truth, and try to share it with others as

they may be willing to hear and heed it. I would like you to forward me a copy of *Apocalypse Epitomised*, and trust the enclosed cheque is sufficient" — L.F. (USA).

(Your cheque is more than sufficient to pay for what you have requested, and this has been sent on to you. A mixture of joy and sadness is incidental to the Truth in these times. Note that when John was given "the little book" — the Bible — to eat, it was to his mouth sweet as honey, but to his belly it was bitter (Rev. 10:9). He rejoiced in the revelation given him, but the experiences that it opened out to him were not always pleasant. There was joy intermixed with sadness — and as this is your experience also, you have fellowshipped the Apostles in their feelings. You can but do your best to bring the saving truths of the Gospel home to your friends — which, after all, is the greatest boon you can give them; and do so in the confidence that one day all sorrow and sighing shall flee away — Rev. 21:4 . . . Ed.).

Apocalypse Epitomised

"I must compliment you and your co-workers on the production of *Apocalypse Epitomised*. The illustrations are most interesting to the text which is most valuable. It has greatly helped me to understand the Book of Revelation better. I also find *Christadelphian Expositor* a great help in the better understanding of the Word." — M.M. (Canada).

(We greatly appreciate your comments, hoping that "Apocalypse Epito-

mised" may assist some to a better understanding of the Revelation, and hence to the blessing that is promised those who read that wonderful book with understanding (Rev. 1:3). The sales of "Apocalypse Epitomised" have been very good, and supplies will be exhausted as far as we are concerned within the next few months — though Ecclesial librarians should still have supplies for sale . . . Ed.).

Even so, Come Quickly

"In view of the sad deterioration in world (and Christadelphian) affairs, we do hope sincerely that our Lord shall be here in person shortly, to take things in hand and de-bunk all the myths that have been built up around his real purpose and personage, and once and for all wipe out the vile Papal system which enslaves hundreds of millions of minds, and is a continual parody of all that Truth stands for. Meanwhile, may we all have oiled lamps that indicate that we still tread the path of hope and true consolation" — H.P. (SA).

(Your statement recalls the prayer of Joel when referring to the gathering of nations at Armageddon he petitioned Yahweh: "Thüher cause Thy mighty ones to come down" — Joel 3:11. The appeal of his prayer was to overthrow Gentilism in all its blasphemous manifestations . . . Ed.).

Helped

"I do not know the address of Sister D. Fisher who wrote the little poem *Please Don't Take My Bible* in November Logos

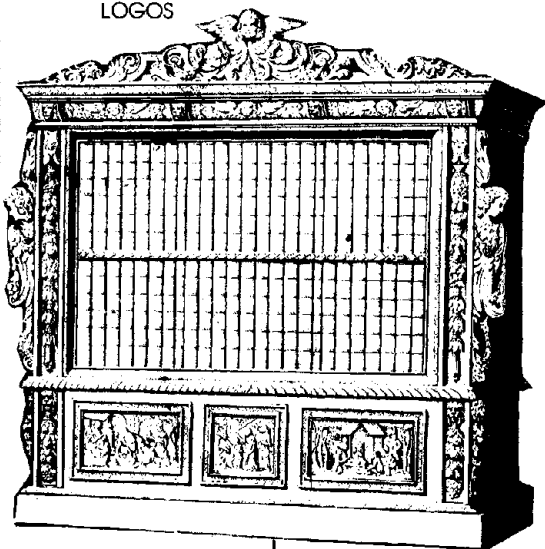
just received; but I would like you to pass on to her this letter.

"The issue of *Logos* with this poem arrived on the Friday of a week during which our home had been burgled and entered on four successive days including that Friday, and we were feeling very 'blue' after having had over one thousand dollars worth of items stolen as a result. Some of Bro. M. Stewart's tape cassettes were stolen (we hope they listen to them!) but otherwise our Bibles and other books on the truth were not touched. We want Sis. Delores to know how very much touched and comforted we were to sit in all the disarray on Friday and read her thoughts. Thanks. This is not suggested for publication but for her. P.S. The thieves ate food, put a record on the stereo, and even used the bed!" — A.E. (Jamaica).

(We have taken the liberty of publishing the above for we feel that it might be comforting to others who may find themselves in a similar position. In this age of increasing crime and violence such happenings are becoming all too common. We await with greater desire the coming of the Lord because of such conditions. Your letter has been sent on to Sister Delores . . . Ed.)

The Bowyer Bible

"I am sending you the monograph of the *Bowyer Bible* as promised, and have taken the particulars for myself in my book. I hope that the information therein may be of interest and use to you.



Yours faithfully" —
C.M.H. (WA).

(The Bowyer Bible is perhaps the most expensive Bible ever produced, for it cost over £3000. It included over seven hundred engravings, and was bound together in a work of 47 volumes. This was back in the early 1800's when £s were worth much more than they are today! A "monograph" is a treatise on a specific subject, an account of a single thing. This monograph was sent to us by the correspondent above who is interested in the Truth, and was induced to forward us this work by reading the "Herald" on "Reading the Bible For Pleasure and Profit" . . . Ed.)

Criticism

"This week I had occasion to request exemption for my two children from Religious Instruction lessons at the school which they attend. My husband and I composed

a letter giving the reasons for this request and we also wanted to enclose a booklet that outlined our belief. We went through a box of these and pulled out *Introducing the Christadelphians* — *modern revival of Apostolic faith*. I did not attach this because of the first page which immediately attacks the charismatic/revivalist type religions of Billy Graham and Herbert W. Armstrong. As the reader, who may never have come across Christadelphians before may well belong to one of these religions, I feel that it would be distasteful and would perhaps set his mind in a bias against us before he even gets to page 2, or may even prevent him from reading any further. We should not have to even take this line of attack at all, considering that we have one of the most logical and simple messages of our time. We do not believe this is 'weakening the

stand', but simply giving the reader every chance to read what we have to say with an open mind — thereby seeing the truth of our message." — C.W. (Qld).

(We do appreciate your comments, and thank you for your criticism. However, you will notice in the book you criticize that in mentioning the sects referred to we write: "True, the Bible is quoted, and if that causes people to seek its truth, then good is accomplished" — and we go on to urge the need of personal investigation of the claims of any sect — including our own. We feel that there is a need to clearly state the issues before us in an attempt to bring home to readers their personal responsibility. When Jonah visited Nineveh he cried aloud against the people; when Peter proclaimed the Truth on the day of Pentecost he was very forthright in his description of what his hearers had done to Christ; when Jude wrote his epistle, he very clearly revealed the opposition for what it was; and when the Lord gave John the Revelation, he described Rome in terms that could be considered offensive. We can appreciate that if you want to offer a book for the purpose you had in mind, a careful selection is necessary; but, in fact, the booklet "Introducing the Christadelphians" has created a genuine interest in the Truth by people, who have read it, some of whom had been tainted by the very sects mentioned on the first page. To our understanding, those sects are offering poison to people camouflaged as

truth. If you saw your children about to drink poison, would you not use clear and forthright expressions to stop them doing so? If we ignore such sects people may imagine that the little truth they do advance is sufficient for the way of salvation. . .Ed).

Time Periods Of Daniel

"I am very interested in the time periods of Daniel recently referred to in Logos. My belief is that the 1335 years finished in 1967 along with the 2300 period, and that we are now in that short epoch of time after the ending of the 1335 years, during which our dear Lord will return. May we all be ready to meet him 'with joy if yet with fear'." — L.M. (WA).

(The time periods of Daniel's prophecy is an intriguing subject upon which the last word has not yet been spoken or written. Whatever the solution, they all point to the conclusion that we are living in the epoch of the return. The signs are undoubted. They witness to the truth of the things believed by us, and the imminence of the Lord's return. We can thus apply his words to our circumstances and times: "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16-17). We are privileged, both in the Truth we possess, as well as in the things that we see in vindication

thereof. . .Ed).

Signs Of The Return

"Conditions in Israel and throughout the world show that the end is nigh, and suggest that our Lord is even now knocking at the door. Are we ready and waiting to open to him? We can only give an answer to this as individuals. Though we are in the world we must not be of it, but such an attitude of separateness is difficult if we do not follow in the path laid down in the Word. We need to listen to the voice of the good shepherd, and follow the instruction that we hear thereby. James declares that a double minded man is unstable in all his ways (James 1:8); and the Lord declared that we 'cannot serve two masters'. Single-minded service to Christ is required of us. How important that we should render this, particularly in view of the signs indicating Christ's return" (D.M. — N.Z.).

(Thank you for your encouraging letter. It is stimulating to find one so young in years as yourself, manifesting a maturity towards the things of God. Do not be diverted from that course. Study the word of God constantly, and use the writings of the pioneers as an aid thereto. Let your life be motivated by the Word, giving practical application to its principles as a way of life. Then indeed you will have now a "peace of mind that passes the understanding of man" and will develop a faith that will assist you to attain unto eternal life in the Age to come. . .Ed.).

The Red Heifer

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

Viewpoints of Death

There are three viewpoints of man's greatest enemy: two human, one divine.

The first viewpoint, held by the vast majority, sees in death, the gateway to a fuller life.

The second viewpoint, held by a small minority who read and believe the Word, recognise that death is the ultimate penalty for Adamic transgression.

The third viewpoint is that held by the Creator, but is one we seldom pause to consider.

How does God view death? Does He do so with sorrow? Does He see it as the negation of His grand purpose with humanity? We suggest that this is the case, and we find confirmation in the words used by Bro. Roberts:

“Being in essence, the Life of the universe, and incorporating that Life in divers forms for His own pleasure, we may understand how death is the negation of His own work, and so it comes under the penalty of treason against Himself; therefore, in the Mosaic ordinances, contact with death and its defilement called for instant cleansing”.

Now it is only when we see death in this light that we begin to receive our first lesson for the law of the red heifer. We then see that its presence in Israel was a great signpost of truth, outranking many of the sacrifices required of the people, equal almost with the Tabernacle itself.

Importance Of The Law Of The Red Heifer

There can be no question of the solemnity of the commands relating to the red heifer. Consider the following statement:

“Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of Yahweh; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.”

The remedy against such uncleanness required five ingredients, suggesting a strange mixture of life and death. They were — the ashes of the red heifer; cedar wood; hyssop; scarlet; running water (vv. 6-7).

Consider the efficacy of this

sacrifice. Whereas most offerings under the Mosaic covenant, were repeated time and again, there is only one recorded sacrifice of the red heifer: for its efficacy remained long after the animal was slain and the sacrifice prepared. The ashes of the heifer after it was burnt upon the altar, were retained and preserved for constant use; so that the one sacrifice proved all-sufficient for the entire historical experience of Israel. It was an offering never repeated.

Seeking The Heifer

But first there was the difficulty of obtaining such an animal; for whilst there were many heifers, one born entirely red was a scarcity. The presence of even a few hairs would debar the heifer from being selected.

A little imagination will help paint the scene. Picture the nation seeking to find one animal that would fit Yahweh's requirements. Once found, the heifer is brought to Eleazar, the high-priest to come. He leads it without the camp, and after another man has slain it, he sprinkles her blood with his finger directly before the Tabernacle no less than seven times — expressive of the covenant.

Another man burns the heifer, Eleazar taking his part in burning the cedar wood, hyssop and scarlet in the midst of the fire. As the result of these combined efforts, all these men were regarded as being "unclean" until even.

Another man now enters the scene. He is regarded as being "clean", and his is the important duty of gathering up those pre-

vious ashes, and storing them without the camp in a clean place. Wherever Israel went, those ashes went with them. They were considered more than ashes now, for they represented the only means whereby a person "defiled" by contact with a dead person, or even a grave, could himself obtain immunity.

Ashes of Death As A Saviour of Life

See now, how those "ashes of death" became the savour of "life unto life", and watch the process whereby an unclean person became cleansed through this means. The services of a "clean" person is required. As instructed in Numbers 19, he takes a small portion of those ashes of death and mixes them in a vessel of running water. Next he takes a sprig of hyssop, and digging it into the vessel, he sprinkles the unclean person twice: once on the third day, and again on the seventh.

To one ignorant of God's ways, the foregoing is meaningless. But what does the symbolism mean to a child of faith? If it means anything, it means that the ancient rite associated with the heifer, expresses in type the one and only way whereby we, who are the sons of Adam, have been permitted to become related to a Parent who is not only the Author of life, but has sworn with an oath to bestow everlasting life on all His sons and daughters on the seventh day of final cleansing.

See how Christ, and the effect of Christ, is foreshadowed in the Law. The "unclean" re-

ceived an initial "cleansing" on the third day, and a final cleansing on the seventh. Three is the number of resurrection: the day when new life first appeared on the earth (Gen. 1:11-13); seven is the number of the completion of the covenant, and points forward to the millenium. There is an initial "cleansing" at the time of baptismal resurrection (John 15:3), but the complete "cleansing" awaits the future.

This was all foreshadowed in the type of the sacrifice of the red heifer:

"For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13-14).

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God . . . for by one offering he hath perfected for a continuance them that are sanctified" (Heb. 10:11-14).

This "one offering" was foreshadowed by the sacrifice of the one red heifer. Under the terms of the law, "sanctification" took place on the third day, and the "perfected" cleansing, on the seventh.

Foreshadowed In Christ

As the antitype, our Lord was indeed "all red", for like Adam his forebear, he was a product of the earth, full of red, vital living organisms. Upon that life, at the age of 12, there fell that one supreme yoke of service to the will of God, and the end of it saw

him being led away without the camp, at the instigation of the priests, to be then put to death. Yet, strange as it may seem to the human mind, through that death a mortal blow was struck at that which held the power of death; for though coming in fallen human nature he yet "magnified the Law and made it honourable". As we think upon that sweet savour of cedar wood and hyssop, with the vital element of scarlet, we perceive in the death of our Lord, that offering of sweet incense that rose unto the Father and was accepted.

As evidence of His pleasure, God raised him on the third day, and thereby laid that foundation for the cleansing of all His other sons, for we are baptized into a living Jesus, not a dead saviour! After resurrection, Jesus commissioned those men who were said to be "clean through the Word", to go into all the world and show unto men the only way that they too, could escape death and reach unto eternal life. But what was that way?

It is none other than through the ashes of death, mingled with the water of life; none other than through the scarlet flesh being made "as white as snow" by the application of the cleansing hyssop. In plain words, it is only through being buried into the waters of baptism. They have more cleansing power than the seven seas together, for they have the power to separate a believer from Adam, forgive sins, and unite to Christ through his saving blood.

What significance is expressed

in the words of our baptismal hymn —

*"The water and the blood O
Lord,
They cleanse us from our sin;
When through the spirit of
Thy Word,
We are renewed within."*

So, the glorious seventh day will see the final chapter, when those children who have kept faithful since their first cleansing on that "third day", will experience that unspeakable sensation of receiving their final act of cleansing, in that "clothing upon with their house from heaven".

We know how our hearts

yearn for that day, but, in closing, let us try to take God's point of view. As the author and bestower of all life, how will God regard that final chapter in His redemptive work for man? He will pronounce it more than just "very good": He will pronounce it "perfect", for it will set the seal of His personal triumph which He planned from the beginning of time. God will then rest from His labours. The sons of God will rest, too, from all their travail, and the voices from that Living Temple, viewing the finished work of God will shout —

"Grace, Grace unto it".

J. Swaish

THE DANGERS OF TELEVISION

The average Australian child spends more time in front of a television set than in school, according to Mr. G. W. Pullen, head of the Salisbury College of Advanced Education.

He said the average child spent about 1,100 hours each year watching a mixture of violence, luxury living, police corruption and occasional incompetence and marital disorder on television.

Passive sitting before a television set is different to playing in an adventure playground. In the latter case, a bruised toe or cut finger will bring the active child back to the realities of life and the need for physical help; whereas a bruised mind brought about from unguided screen viewing, is not as readily cured. The child is brought up in an atmosphere of violence and wickedness, which gradually he accepts as the way of life, and which he is more induced to imitate in due course. In fact, crime and sin are often glamorised, or whitewashed on the screen.

Nor do parents exercise as great a degree of control over their children's viewing habits as they might, claimed Mr. Pullen. The result is that their thoughts are motivated by what they view on the screen, and the effect is manifested in the contempt shown by young people today towards those in authority, or towards the virtues of restraint. Let us bear in mind that Lot had his soul vexed in Sodom "in seeing and hearing" the things they did (2 Pet. 2:8). He lost his family through his folly in entering that evil city; and we can do likewise unless firm and loving discipline is exercised upon our children in guiding them in the way of righteousness.

Editor.



Every Christadelphian knows that our traditional interpretation of prophecy has Russia invading the Middle East about the time of the return of the Lord Jesus Christ. But how many brethren and sisters in Christ realize how close that time is . . . How many realize the strides that Russia has made — even in the last year?

The Witness of Fulfilling Prophecy

IN 1848 John Thomas wrote in the preface to *Elpis Israel* these words: "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".

When Bro. Thomas wrote, Russia, under Emperor Nicholas I, was a backward nation whose economic development was impeded by private landowners who insisted on maintaining a system of serfdom. Although extending over a vast territory, Russia was unable to mobilize, equip and transport enough troops to defeat the medium-sized French and English forces, under very mediocre command, during the Crimean War of 1853-

56. This war showed that the Russian giant had feet of clay.

How did John Thomas know, writing 130 years ago, that Russia would become a world power and indeed, that she would invade the Middle East and take it by force? Before we attempt to answer that, let us first see, how accurate his forecast was.

In his booklet *Milestones To The Kingdom 1978*. Bro. G. Pearce quotes from General Jan Smuts, the South African statesman at the end of World War II:

"Russia is the new colossus in Europe — the new colossus bestrides this continent. When we consider all that has happened to Russia within the last twenty-five years, and we see Russia' inexplicable and phenomenal rise, we can only call it one of the great phenomena in history. It is the sort of thing to which there is no parallel in history . . . you will have Russia in a

position which no country has ever occupied in the history of Europe".

Bro. Pearce comments: *What a striking assessment!* Bro. Thomas foresaw the growth of the Russian giant. How he did this is the question to which we would address ourselves in this article.

We as Christadelphians have a theory; a theory solid as the rock of Gibraltar. And that is that if we can demonstrate that God has intervened in past history then we can be persuaded that God will continue to work in the future. Dan. 4:17 tells us that the

"Most High rules in the kingdom of men" — and we believe that. The *past* is demonstrated by history; the *future* is foretold by prophecy. God has said: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7). We believe what God has said.

We wish find to concentrate on events in the Middle East during the past year, taking them country by country. First . . .

Russia

In the same book, Bro. Pearce

The following article submitted by Bro. Bartholomew of Canada highlights some of the political events taking place in the Middle East today. It introduces some of the matters we hope to expound in our present series. We invite other correspondents to submit articles, or comments, pertinent to events taking place in the world in relationship to fulfilling Bible Prophecy.

Brother Bartholomew's article illustrates how inexorably the nations are being drawn toward the Middle East and Israel in particular. Who but Yahweh could have predetermined the strategy of the area? Consider the prize it presents to Russia: control of Western oil supplies; the bridge-head to three continents: Africa, Asia and Europe; the strategic point to world domination.

Russian designs on the Middle East are themes of scriptural prophecy and indicate the times in which we live. Although much has yet to be accomplished by the Soviets before Armageddon, little if anything has to happen before the Lord's return.

Time is therefore a critical factor in the lives of the saints. The signs clearly warn us of the vanity of human endeavour. Therefore, let us so work diligently in individual, family and ecclesial life that at the coming of our Lord he may exclaim "well done good and faithful servants".

WJM (Woodville).

quotes from a London *Daily Telegraph* editorial written at the end of 1976:

"World War III, waged by Russia against the West, has been going on for 31 years. Not only is it going badly for the West, it is in fact being lost . . . The Russian campaign is being waged by a highly organised combination of conventional and unconventional means — the background threat from huge armed forces, military opportunism with limited risks, bogus detente diplomacy, subversion, industrial agitation, propaganda, and so on. The aim is to strengthen and consolidate the Soviet empire, demoralise the West, to establish a chain of vassal

Marxist States round the world, to deprive the West of essential raw materials (notably Central African minerals) and to threaten its ocean lifelines."

(Bro. Pearce later defines *detente* as "deceptive friendship — the hug of the bear"). How well has Russia done in the last two years? Let's look at six key nations:

North Yemen and South Yemen of Aden

In an article in the *Financial Post* of December, 1978, under the title *Saudi Arabia had to go*

along with 14.5% rise" (in reference, of course, to the recent announcement by Opec of this oil price increase) the *Post* quotes Saudi Arabian oil minister Sheikh Ahmed Zak Yamani:

"Our country has spent billions of dollars to get the Russians out of Egypt, and Sudan, Somalia and North Yemen, but the failure of the negotiations has given the Russians more clout than ever in the Middle East".

The article goes on to say:

"The concern is such that not since the 1973 oil embargo were politics more openly discussed at an Opec meeting. Sheikh Yamani went so far as to predict the use of force by the Soviets to secure their share of Middle East oil when their time to import comes."

In the *Vancouver Sun* (the largest daily in Western Canada) its Foreign Affairs Analyst, Eric Downton, a widely-respected journalist who has travelled the world widely, wrote in June 28th, 1978:

"Aden and its hinterland — the area now known as South and North Yemen — are of strategic importance because they are the southern tip of the oil-rich Arabian Peninsula, commanding the entrance to the Red Sea from the Indian Ocean."

Commenting on the coup in Aden that led to the ousting and killing of President Salem Robaye Ali, Mr. Downton writes:

"It is a skirmish within the big-power battle for the control of Middle Eastern oil, caused by Russian attempts to expand Communist influence into the Persian Gulf and Red Sea . . . The next few days will reveal how deeply the Soviet Union is involved in the Aden coup. The Russians want full use of Aden's excellent harbor and airport facilities, instead of the limited operations they are now permitted. In Britain's day, Aden was a fortress protecting the Red Sea and the Indian Ocean oil routes, so vital to

the West. Now it is taking on the appearance of a Red danger pointed at those crucial seaways".

Afghanistan

This is a strategically-located country acting as a buffer state along with Iran between Russia and the Persian Gulf — see map.

In the same column already quoted from the *Vancouver Sun*, Mr. Downton writes:

"To return to the current shootout in Aden: Besides the Russian moves into the Middle East — the recent pro-Communist coup in Afghanistan is part of the same design".

William R. Hearst Jr, Editor-in-Chief of the large chain of Hearst Newspapers in the U.S.A., writing in the *Seattle Post-Intelligencer* of November 12, 1978 under the heading *The Soviet Octopus* has this to say:

"Iran, like Afghanistan, stands directly in the way of Russia's geopolitical (the interrelationships of geography and politics) plans to build a road to the Arabian Sea. The Afghanistan government already has succumbed to Moscow's might, its leaders now bowing and scraping to the will of the Kremlin. If the shah of Iran is knocked off by the communists, Russia will have clear sailing to the oil of the Indian Ocean area".

Ethiopia

Since 1974 Ethiopia has been ruled by a Marxist-atheist regime which overthrew Emperor Haile Selassie. At the north end of Ethiopia is the province Eritrea which borders the Red Sea. Readers will remember that early last year there was war between Ethiopia and Somalia over occupation of this province. Writing in the *Vancouver Sun* 23/3/78, Eric Downton has a penetrating analysis of the reason for this war. He writes in part:

"While the eyes of the world are on

the southern Lebanon, Russians and Cubans are preparing to direct the Ethiopian army in another ruthless campaign in the Horn of Africa . . . Faced with the Cubans and Russians, and with the massive arsenal of warplanes, tanks and heavy artillery which the Soviet Union has recently rushed into Ethiopia, the days of the Eritrean revolt would seem to be numbered."

In the article by Wm. Hearst Jr. previously quoted, he also alludes briefly to Ethiopia:

"Talk of SALT is hollow if one remembers that since 1960 the Soviet Union has shipped billions of dollars worth of weapons to Fidel Castro, and that what the Cubans have learned from the Russians in Angola and Ethiopia have made Castro's cadres the best in all of Latin America."

Now, with close ties with Russia, Ethiopia is in the position we expect from Ezekiel 38:5 where we read that "Persia (Iran), Ethiopia and Libya with them; all of them with shield and helmet". This identifies the countries that will support the King of the North when he invades Israel.

South Africa

Although further removed from the scene of the Arabian Peninsula with its precious oil, South Africa is nevertheless a valuable factor in Russia's world strategy. Quoting again from Bro. G. Pearce in *Milestones to the Kingdom 1978*:

"For instance we know of Russian activity in Angola and Mozambique. This we may discern is aimed at neutralising South Africa and its control of the sea route round the Cape. This sea route is of tremendous importance to Western Europe and Britain with regard to oil, food and many commodities. 25,000 ships go around the Cape of Good Hope each year, an average of 66 a day — with over fifty percent belonging to NATO countries. In addition, South Africa is a major

source of beryllium, chromium, copper, asbestos, lead, nickel and uranium — all so essential to modern industry".

The latter statement is confirmed by a South African government publication entitled *This is South Africa*. Its Introduction reads in part:

"The Republic of South Africa, at the southern tip of the African continent, is known for its political and economic stability in a continent of continual change; it is unequivocally anti-Communist in outlook and policy and as such it is a bulwark of Western civilization in Africa".

Under *Mining*, the publication gives the following information:

"South Africa produces 77 percent of the gold of the Free World. The average value of South Africa's gem diamonds is nearly half that of all gem diamonds marketed through the world. South Africa is the world's largest producer of platinum. It has enough manganese to last for at least five centuries. With the exception of Canada and Russia, South Africa is the world's largest producer of asbestos. It has the largest chrome resources in the world. And finally, South Africa is one of the world's largest producers of uranium, which is mined as a by-product of gold.

In *Maclean's* Canada's weekly news magazine, an article on the current crises in Iran states (20/11/78):

"Although Saudi Arabia has pledged to increase its own output if a shortage loomed, that raised the tricky question of just who would bail out South Africa and Israel, which are virtually dependent upon Iran for their oil".

Again quoting from Wm. Hearst Jr.:

"Rhodesia, as all well know, is marked as the next victim of the Soviet octopus. As Prime Minister Ian Smith told us during his recent visit to the United States, his country is being pinched between two tentacles, the forces of Marxist Robert Mugabe in

Mozambique, and the guerillas of Cuban-equipped Joshua Nkomo in Zambia. Nkomo has vowed to shoot his way to power. Mugabe is even more bloodthirsty, having stated that after he imposed his one-party Marxist control of Rhodesia, he will bring to 'trial' and execute the black and white leaders who now run the government. He plans to continue his present plan of massacring black 'collaborationists' who support what he calls the present 'Fascist Regime'."

Iran

Perhaps the most significant recent political events to be touched on this article are the strikes in December and January aimed at forcing the Shah from his throne. Since 1925 Iran has been an absolute monarchy and in recent years strongly supported by the USA. The Maclean's article comments succinctly: "The Shah has been the American's insurance policy against Communist encroachment in the Middle East."

The well-known American weekly news magazine, *Time*, in an article on Iran entitled: *The Weekend of Crises* (18/12/78) comments:

"In Washington, meanwhile, the Carter Administration was belatedly trying to cope with the grim prospect that one of the West's staunchest and most strategically placed allies might be on the verge of collapse".

In the same issue, former CIA Director Richard Helms, a friend of the Shah's for 20 years and U.S. Ambassador to Tehran between 1973 and 1976 takes a tough stand. Speaking strongly about the grim outlook in Iran, he says:

"We ought to go to our NATO allies and make certain that we are all together, and then we ought to sit down with the Russians and make it plain to them that having the Persian Gulf

under the control of Communists is simply not acceptable to us."

Time magazine goes on to say:

"Helm feels that the problem in Iran dwarfs almost every other foreign policy consideration of the moment for the Western world, including the final agreement on the Israeli-Egyptian peace treaty. Iran is 'dangerous'. His view: this is oil, the free world's lifeblood. This could sweep the entire Middle East into chaos. This could lead to serious confrontation between the superpowers."

One final quote from Wm. Hearst Jr, who puts it just as bluntly:

"As Americans we were more aware last week of the Russian presence in Cuba. But we should be equally aware, and equally concerned, by the Soviet presence in seemingly far-away places like Iran, Afghanistan, Rhodesia and Ethiopia. In a recent column, the Hearst Newspaper's national editor, Kingsbury Smith, discussed the crisis in Iran, calling it one of the gravest threats to the security of the Free World. Anyone who doubts the danger of the Soviet octopus in the historic country once called Persia, should read 'Joe' Smith's final paragraph: 'If the CIA was operating effectively today, it would have organized strong support in favour of the shah' a former CIA official said. 'Now the KGB (the Soviet intelligence agency) has a free hand in Iran. They are lighting fuses all over the place'."

Remember, it is "Persia (Iran), Ethiopia and Libya" (Ezek. 38:5) with the King of the North at the time of the return of the Lord Jesus Christ! With the Shah overthrown, Iran is more vulnerable to Soviet pressure, and so closer to the position spelled out by Scripture for the last days.

Bro. G. Pearce saw the danger in his booklet published a year ago:

"We have so far made no comment on Persia, although she has become a considerable influence in the Middle East. Persia has received vast military

and economic aid from the U.S. in the past ten years; she has a finely equipped army of 300,000 men, an airforce with the latest U.S. planes and the largest navy in the Persian Gulf. How Persia will come into the Russian orbit we do not know".

But now we have been given the clues!

It is worth while noting Bro. Pearce's comments, in the same context, on Libya:

"Ethiopia and Libya are currently in the news in their relations with the Soviet. After the Soviet had developed her military treaties with Syria and Iraq for 1972 onwards she turned her attention to Libya as her next protege. So headlines read: 'Nato alarmed by Libya's arsenal' (Daily Times, 1.9.77); Russia giving Libya massive arsenal. The Soviet Union has supplied Libya with an arsenal of weapons unequalled in any of the developing states of the world, according to President Sadat of Egypt."

All the foregoing is summarized perhaps best in the January issue of the American news magazine, *Newsweek*. Under the title *A Gulf of Anxiety* we read:

"When Saudi Ambassador Ali Abdallah Alireza began reading an after-dinner toast last week, assembled Washington dignitaries expected a few ritualistic remarks about his quest of honour, departing Pakistani envoy Sahabzada Yaqub-Khan. But Alireza stunned his guests with an unprecedented note of alarm about Soviet designs in the Red Sea, the Arabian Peninsula and the Persian Gulf. 'Our friends do not seem to realize that a crises of historical magnitude is close at hand for the Western world and for those who share its values in our entire area,' he declared."

Responding to the toast, Yaqub-Khan went even further:

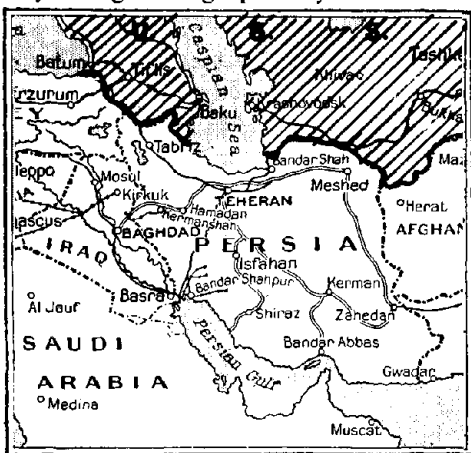
"I fear that historians will look back at 1978 as a watershed year when the

balance of power shifted against the Western world', said the Pakistani ambassador, who has been transferred to Moscow. This fall, when Under Secretary of State David Newsom visited the Pakistani capital, President Muhammad Zia ul-Haq requested military assistance to face the threat from Afghanistan where a pro-Soviet puppet regime took power in April and subsequently set up training camps for Iranian and Pakistani terrorists.

"The Saudi envoy laments the fact that no one in the Carter Administration seems to be listening to his government's warnings about the Russians. Saudi concerns began with Ethiopia, where Soviet intervention altered the balance of power on the Red Sea a year ago. They soon extended to Afghanistan and then to South Yemen, where the Soviets have organized an international Communist brigade made up partly of Russian, East Germans and Cubans.

"And Alireza has been pointing out to U.S. officials that Soviet power, operating from Afghanistan and South Yemen, is now 300 miles from the Strait of Hormuz* — a transit point for 90 per cent of Japan's oil and 70 per cent of West Europe's — and 500 miles from the western bank of the Persian Gulf".

Finally, the January issue of *Life* magazine graphically illus-



* A small, strategically-placed, body of water connecting the Persian Gulf with the Gulf of Oman and the Arabian Sea — see map.

trates on its front cover all we have said thus far. Sprawling across the top of the world lies a huge Russian bear, lying head forward. Beneath its hungry, gaping jaws lies, in a crescent, Afghanistan, Iran, Iraq, Syria, Lebanon, South Yemen, Ethiopia and Libya — all waiting to be devoured!

Divine Intervention:

John Thomas, 130 years ago, foresaw the scene depicted by that front cover. He didn't have the great news magazines of the world to draw his attention to these things — all he had, and all he needed, was the word of God. He understood, from his study of the Old Testament, that time and again, Yahweh had saved Israel from her enemies by divine intervention. Two outstanding passages serve to illustrate the principle. The first is the taking of Israel out of Egypt. The reason for the plagues visited upon the Egyptians is given in Exod. 6:7: "And ye shall know that I am Yahweh your God" — *Israel* was to know this. And in Exod. 7:5: "And the Egyptians shall know that I am Yahweh" — *Egypt* was to know.

The second passage is recorded for us in three different places in the Old Testament — so important is it. Israel was attacked by the then king of the north: Sennacherib of the Assyrians. Hezekiah understood the principle that *Israel's God was supreme*. In the face of the blasphemy of the Assyrians against the Lord God, Hezekiah rallied his people with the cry: "With him is an arm of flesh; but

with us is Yahweh our God to help us and to fight our battles" (2 Chron. 32:8). And in verse 21 we have divine intervention: "And Yahweh sent an angel".

The *Encyclopaedia Britannica* has an interesting comment upon Hezekiah and his resistance to the Assyrian:

"In 705 Hezekiah, a generally astute and reform-minded king, began to be caught up in the power struggle between Babylon, Egypt and Assyria ('a power struggle'! — does that seem familiar today?) Though Sennacherib of Assyria moved south to crush the rebellion of the Palestinian vassal states, Isaiah urged his king to resist the Assyrian because the Lord, rather than the so-called Egyptian allies who are 'men, not God', will protect Jerusalem."

Even secular writers realize the import of this principle: God will protect, and fight for, Israel by divine intervention.

Space prohibits touching upon Egypt in this article. But Isaiah's words to Hezekiah remind us that even if President Carter is successful in bringing Israel and Egypt together in a formal, signed, peace treaty this is not Israel's salvation. Before Hezekiah's time we read in Isa. 30:1-2:

"Woe to the rebellious children, saith Yahweh that take counsel, but not of Me . . . That walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!"

Coming down to the power struggle in the Middle East today we turn to Ezekiel 38 — at the end of the chapter to see the principle spelled out: Ezekiel 38:23:

"Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they

shall know that I am Yahweh."

Both the nations and Israel shall know this, when God smashes Russia upon the mountains of Israel:

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them..." (Ezekiel 39:21-22).

"So the house of Israel shall know that I am Yahweh their God from that day and forward." Both Israel and the nations shall know that fundamental fact: that the Lord God, he is God.

We speak to one another often of the "signs of the times". Do we realize how significant those signs are — how much Russia has gained in one short year? Do these signs warn us that God is "gathering them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16) and therefore "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (vs. 15)?

H. D. Bartholomew (Canada)

Exposition (4) *Ye Must Be Born Again*

The LORY That XCELS

"The ministration of righteousness" to which we become associated by baptism into Christ, far excels "the ministration of death written and engraven in stones" which occasioned the glory radiating from Moses. It introduces believers to a glory that is divine; but it involves added responsibilities.

Renewal Day By Day

"The light of the knowledge of the glory of God in the face of Jesus Christ" reveals "the glory that excelteh". It can only be absorbed and reflected by those who, like Moses and Jesus, seek communion with God. Thereby "though their outward man perish, their inward man (the "new man" begotten of God) is renewed day by day", and they are able to realise that their light

affliction which is but for a moment, worketh for them a more exceeding and eternal weight of glory" (2 Cor. 4:17).

Faith enables them to see through to the unseen eternal things to which they stand related. Being "risen with Christ" they "seek those things which are above" (Col. 3:1), and so keep the bias of their minds in the direction of "things eternal". Figuratively they are "dead" as

far as the world is concerned, and their "lives are hid with Christ in God" so that "when Christ who is their life shall appear, then will they appear with him in glory". Their bodies will be changed into the same effulgent glory that he today possesses; for John wrote, "we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Although the fact that we are *now* the sons of God is not recognised by the world, even as it did not acknowledge Christ's claim, the time will come, and, we believe, very soon, when that closest of ties between the Father and His children will be manifested before the eyes of an astonished world.

The Responsibilities Involved

But first of all there must be the cross: "Mortify, therefore, your members which are upon the earth," exhorted Paul. There are certain defilements of the flesh which have to be "put off" for they represent the "deeds of the old man". Paul therefore reasons: "Seeing that ye have put on the new man which is *renewed in knowledge after the image of Him (God) that created him* . . . put on as the elect (chosen) of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another . . . even as Christ forgave you. And above all these, put on love which is the bond of perfection" (Col. 3).

We will do this if we are led by the Spirit Word (John 6:63; Rom. 8:9-10). If our lives are the outcome of constant contact with

God through His word, we shall be sure to produce the fruits of the Spirit which include "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:16-24).

Paul sums the matter up by explaining:

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

So our attainment unto Eternal Life depends upon our "sowing to the Spirit" now.

The birth of water, to be of any value eternally, must lead to greater maturity in Christ. There must follow on from baptism, the "edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God unto a *perfect man* (unto *maturity* — Weymouth) unto the measure of the stature of the fulness of Christ" (Eph. 4:13-15).

This applies equally to individuals as to the body of Christ multitudinous. The members, individually, must seek after perfection, or maturity before the body of which Christ is the head can be manifested in that way. To quote Bro. Thomas in *Eureka* vol. 2, p. 317:

"By one spirit we all into one body were immersed, whether we be Jews or Gentiles . . . and all into one Spirit have been made to drink; for the body is not one member but many (1 Cor. 12:13). For the development of this body, the Deity set forth Jesus as a Propitiation or Mercy Seat in his blood . . . 'My body,' said the Spirit in David, 'was not hid from Thee, when I was made in the hiding-place, and curiously wrought in the lowest parts of the earth' (Psa. 139:15). And continuing

(v.16): *'Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which day by day were fashioned when as yet there was none of them.'*

Paul wrote: "For as the body is one, and hath many members, and all the members of that one body, being many, are *one body*: so also is Christ. For the body is not one member, but many. Christ is the head of the Ecclesia; and the saviour of the body".

Truth Must Be Elevated

This demands that we "speak the truth in love" if we would "grow up into him in all things, who is the head, even Christ; *from whom* the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love".

If words mean anything, those above mean that to accomplish effective work for God one must be associated with the Body. And there is only "*one body*, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all" (Eph. 4:4-6).

If there is disease in any part of the Body it is not cured or restored by other parts of the organism detaching themselves. It can only be restored by every other joint supplying the necessary building up power, which, in the spiritual body, according to the apostle, is "speaking the truth in love".

Therefore, baptism into Christ not only constitutes the believer a "son of God" but it introduces him into "the general assembly, and ecclesia of firstborns, who have been enrolled for the heavens, and to the spirits of justified ones being perfected" (Heb. 12:22-23). In their perfected state, when "the new heavens and earth wherein dwelleth righteousness" are established, those "called out ones" will sing to the praise of *the* Firstborn of this new creation: "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and has 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".

They will then have experienced the fulness of the birth of the spirit of which Christ spake unto Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit".

Sons of God begotten by the Word, quickened by the Word, and born out of water, if fed and nourished and developed by the Word will eventually be born of Spirit. This development is not nullified or cancelled by the incident of death; but only suspended. The lives of God's children "are hid with Christ in God, and when Christ who is our life shall appear, then shall we also appear with him in glory".

(Completed).

— H. Madeley (Eng).

TODAY
Edited by J. Ullman (W.A.)

50,000 copies of TODAY NO. 7 were printed, and all supplies have been taken so that currently it is out of print. The next issue is due in about four weeks' time. *Today* is a large newsheet that expounds upon current events in the light of Bible prophecy; and the response from the public for the free literature offered therein is pleasing. All applications for literature are personally written to; their names are listed for 12 months issue of *Herald Of The Coming Age* whether they request it or not; and their names and addresses are forwarded to the distributor in order that personal contact may be made if desired. At the end of 12 months, the *Herald* is discontinued. *Today* comes to you already folded. Subsidised cost of the Newsheet is \$20.00 per 1000 copies including postage. We intend to print 60,000 copies of Issue No. 8, and we invite orders immediately.

PHILIPPINE EFFORT

In conjunction with the *Logos Tour Of Bible Lands*, a special effort is being conducted with the brethren of the Philippines. As well as fraternal and Study nights, we are trying to arrange for a gathering of brethren from outlying parts, and have authorised Bro. Manzano to use up to \$270 for accommodation etc. for brethren in the Philippines who may care to visit Manila for the occasion. A special leaflet in colour has been printed and despatched, and we will prepare a special advertisement for inclusion in the Manila newspaper. A communal meal has been arranged for Sunday midday 22nd April, and a special lecture, to be delivered by Bro. H. P. Mansfield (God willing) for the afternoon. On Saturday the tour will engage a coach to take members to Bayambang, some 130 miles distant from Manila, where a large grouping of brethren are found, and arrangements have been made through Bro. R. Jimeno for a special afternoon in which the children also will be able to participate. *Logos* acknowledges the help of readers and Ecclesias whose liberality has assisted in making this possible, and seeks the good will and prayers of those who may care to interest themselves in the occasion in that way.

MILESTONES TO THE KINGDOM

We have sold out of copies of this review for 1978, though supplies may be available from Ecclesial librarians, or *Logos* agents interstate or overseas. In England, copies are available from Bro. E. S. Cherry (see inside front cover), or from G. Pearce, Yelvertoft Rd., Crick, Northampton NN6 7KS, U.K.

ACKNOWLEDGEMENTS

We appreciate the confidence placed in us by readers who donate above the subscription rate of *Logos* to maintain and extend the work being done in the attempt to maintain and extend the knowledge of the Truth. We acknowledge remittance from the following:

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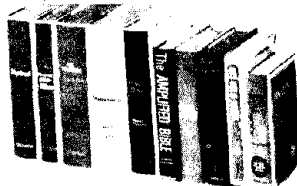
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We propose to present cheques for this fund whilst in Israel, and appreciate the donations received to that end, including E.G. (USA) and Woodville Ecclesia.

BOOK NEWS

THE VISIBLE HAND OF GOD



Progress Report

We are half way through printing this book, and sheets have now been prepared for collating. A number of readers have ordered copies at \$2 Aust. which is our pre-publication, subsidised price for the book. Once it is completed we will have to advance the price. To qualify for this offer, it is imperative that readers forward money with order. It is also to be understood that postage charges are in addition to this cost, and an account will be issued for these with the despatch of the books.

The book is being printed on good quality paper, well bound with title in gold. It should make an attractive and useful book in a Christadelphian library. The offer above is only available during the current month, and must be withdrawn with the issuance of the next number of *Logos*.

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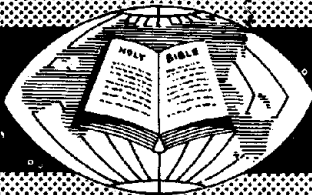
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Contents

Israel-Egypt Peace Treaty.....	225
Omens of the Coming Storm.....	231
Faith.....	232
In The Tomb.....	234
Obituary: Bro. G. Holton.....	237
Communication.....	239
"For This Child I Prayed".....	243
Britain, India And The Time Of The End.....	247
Poem: The One-Eyed Idol.....	251
Psa. 17: A Pressing Plea For Protection.....	252
Gold and God's Temples.....	254



*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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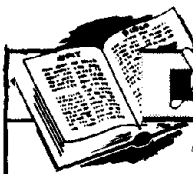
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To Our Readers —
Report To The Brotherhood

Israel-Egypt Peace Treaty

We have just returned from a further six weeks' tour of the Middle East, including visits to Egypt, Greece, Jordan, Israel, the Far East and the Philippines. Everywhere we went, we were impressed with the way in which archaeology vindicates Bible history, or current events confirm Bible prophecy.

This was particularly the case in Egypt, Jordan and Israel; especially so in view of the peace treaty signed by Israel and Egypt.

We found that both Egyptians and Israelis were overwhelmingly in favour of it. "We look forward to it greatly," one Egyptian told us. "Though other Arab powers are against us, we feel that it will be to our advantage." Another Egyptian (he was in the tourist industry) looked forward to a great increase in business, and anticipated organising tours involving both countries. A third Egyptian was jubilant at the prospects it presented. He believed that the key to future prosperity for Egypt was in the endorsement of it. He explained: "We have the manpower; US has the money; and Israel has the brains!"

In Jordan there was discernable a desire on the part of people generally to follow Egypt. Jordan's main source of foreign revenue is tourism, and she is developing this as much as possible. Large hotels are springing up rapidly in all the main cities, particularly in Amman and Aqaba, and Jordanians are anticipating the flow of gold that could result therefrom.

But Hussein is taking a hard line at the present, and is turning towards his previous enemies. He is wooing Syria who has threatened to invade Jordan on several occasions; and the PLO whom it ejected from its borders a few years back after a bloody struggle. Hussein is walking a tightrope that could be disastrous to him if he is not careful. How much of his attitude is mere "window-dressing", and how

much actually represents his real policy, it is hard to say.

"Jordan eventually will sign a peace treaty with Israel," one Jordanian told us. He was the proprietor of a large hotel in Aqaba, and saw no reason to maintain the present antagonism with the Jewish people.

Saudi Arabia, likewise, must look to the West for her friends eventually; for certainly she has no true allies in the north. The rich oil sheiks of Arabia do not stand to benefit from an increase of Communist influence in the north, and that is the inevitable result in the train of events taking place in Iran and elsewhere.

Saudi has threatened to cut off oil and money from Egypt, but the oil wells the latter will receive from Israel will make her self-sufficient in oil, whilst US has offered her financial aid.

In Israel there was jubilation at the signing. We were in Tel Aviv when it took place, and were in a room packed with Israelis watching a broadcast of it. It was illuminating to watch their faces, and to observe the reaction to the three speakers: Carter, Sadat and Begin, in that order. The first they listened to with indifference; the second with interest though with doubt; the third with approval and applause. Begin spoke of Jerusalem as the indivisible capital of the Jewish people, and made reference to the three greatest days in his life:

"The first was May 14, 1948, when our flag was hoisted. Our independence in our ancestral land was proclaimed after 1878 years of dispersion, persecution, humiliation and, ultimately, physical destruction. We fought for our liberation and with

God's help we won the day. That was spring. Such a spring that we can never have again. The second day was when Jerusalem became one city and our bravest and perhaps most hardened soldiers, the parachutists, embraced with tears and kissed the ancient stones, the remnants of the wall destined to protect the chosen place of God's glory. Our hearts wept with them in remembrance. . . ." The third greatest day in his life, declared Begin, was the signing of peace with Egypt.

"I have come from the land of Israel," he declared, "the land of Zion and Jerusalem, and here I am in humility and with pride as a son of the Jewish people as one of the generation of the Holocaust and redemption." He quoted the Bible in the course of his address, and made reference to "the vision of eternal peace and universal disarmament" which it proclaims. He concluded his address by reciting from the Psalms in Hebrew. It was a very emotional moment, and many in that room were visibly affected.

Problems Of Peace

Since then, of course, the problems have emerged. The other Arab powers have placed pressure on Egypt, and Sadat has reacted in kind. In U.S. the cost of peace (the financial support America has promised Israel and Egypt) has been assessed as exceeding \$13 billion (more than the cost of war in the M.E.), whilst it is feared that the political involvement inevitably will bring USA into the M.E. on the side of Israel should hostilities break out against her.

There are other problems, some of which, it is claimed, were not been properly considered by President Carter. One political commentator sums up the

EGYPT-ISRAEL PEACE TREATY EPITOMISED. Israel agrees to withdraw from the Sinai area in stages, including the valuable oil bearing areas. America agrees to fortify the area with troops with help of UN. If successful, the Treaty will release Israeli troops to fortify the vulnerable northern border, and will bring the West physically back into the M.E. It can play an important part in development of the description of the land as stated in Ezekiel 38:11.



matter in the following significant terms:

"The prospects for trouble are enormous. One of the earliest problems will be the assembling of a UN peace-keeping force in the Sinai, as called for in the treaty. Neither third world nor Soviet-bloc states are likely to send troops to enforce a treaty which the Arab world has condemned with such rhetorical overkill, and it will be

hard to find a country in Western Europe that has the courage to confront either the USSR or the Saudis. Nor is there much consolation for the Israelis that Egypt and the US have now joined the Jewish State in the diplomatic isolation which Jerusalem has suffered for more than 25 years. To paraphrase Benjamin Franklin: Cairo, Washington and Jerusalem will have to hang together or they will surely hang separately."

Prophetic Implications

But is not that exactly what Bible prophecy would lead us to expect? Does not Daniel 11:40-45 clearly show Russia moving south against Israel and Egypt, and then to Jerusalem where Gog's forces are destroyed? Have not we been saying, and did so even in the days of Nasser, that circumstances must arise to cause Egypt to turn from the Soviet to the Western World? And has not there developed such a re-arrangement of powers in the Middle East that makes the attack of Daniel 11:40-45 more than a remote possibility?

The present stand adopted by Jordan and Saudi certainly needs to change; but it is not very difficult to see how this could come about.

Peace is in the air. Even the Soviet speaks of *detente*. In view of the frightening possibilities, or inevitabilities, of a nuclear war, only a madman, an Amin, would act otherwise. And scripture requires that a certain element of "peace and safety" must be injected into the international political arena (1 Thess. 5:1-2). Let this experiment in the M.E. succeed, and it may be imitated elsewhere.

It is our conviction, and ever has been our conviction, that a measure of peace and security would come to Israel prior to the coming of the Lord. Ezekiel describes Israel as "dwelling safely" (Ezek. 38:8) and "at rest" (v. 11) at the time of the Russian invasion. Gog is asked:

"When My people of Israel dwelleth safely, shalt thou not know it?"

Gog's descent upon the land is

after the return of the Lord and the resurrection; but that does not mean that there will not be a development of conditions portrayed in Ezekiel's prophecy and elsewhere before that event. We believe that the "safety" of Ezekiel 38 is related to "the peace and safety cry" of 1 Thess. 5:1; and we believe that the nations of Europe are heading towards that at present. But we also believe that that "cry" will not be heard in its full intensity until Russia occupies Turkey, and the confederation with Rome and Europe takes place. As we see it, this is the order of events:

1. A tentative move towards peace, providing for greater development in Israel, in accordance with Ezekiel 38.

2. The occupation of Constantinople by Russia.

3. The establishment of Eurasian peace and safety by the confederation of Europe and agreements between Communist and Catholic interests.

4. The "sudden destruction" that shall involve the world when, unexpectedly Russia makes its whirlwind descent upon the glorious land (Dan. 11:40-41).

At what point will Christ return to supervise the resurrection and judgment of the Household? We believe between events 1 and 2 listed above. He comes at a time when believers and unbelievers are off their guard: "an hour ye think not". He certainly comes before the judgment of Armageddon, for "judgment must begin at the house of God" (1 Pet. 4:17).

Hence, we believe, his advent could occur at any time.

The Immediate Implications

That being our belief, we can only see the present moves for peace in the M.E. as a further

sign of Christ's imminent return. Let this fact be noted, that apparently Yahweh does not view the attitude of Israel consequent upon the establishment of peace and safety in the Land with any great favour. Ezekiel declares:

"Thus saith the Lord Yahweh: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, WHEN THEY DWELT SAFELY IN THEIR LAND, and none made them afraid" (Ezek. 39:25-26).

In this statement, Yahweh expresses His displeasure at the attitude of Israel at a time when they will "dwell safely"? And when is that? In the past, or in the future? The statement obviously relates to the context: to the description of Israel as given in Ezekiel 38:11. As Yahweh finds displeasure in the attitude of Israel at such a time, we do not believe that the "safety" and "rest" referred to in Ezekiel 38 will be brought about by Christ, but by circumstances such as are developing now. It will form part of the widespread "peace and safety" that shall characterise conditions in the earth before the "sudden destruction" of Armageddon, at a time when Christ is in the earth.

In other words, the present peace treaty between Israel and Egypt could advance the conditions of safety, rest and security that already are in evidence in Israel. Peace in the Middle East, therefore is an important sign of the times, indicating that conditions are developing in accordance with the requirements of

Ezekiel's prophecy.

It is significant, that the prophets inevitably indict Israel for turning to Egypt for aid; and that such was ever looked upon as an act of moral deterioration. The present situation is rather unique, of course, in that it has not been Israel that has sought peace with Egypt, but vice versa. Such chapters as Isaiah 19,30 etc. should be the subject of study in view of current events.

In Israel Today

Writing personally, we are always emotionally moved by a visit to Israel. To view those places where the prophets ministered, or the Apostles preached, or Christ walked; or to stand upon the slopes of the Mount of Olives, and to discuss with those of like precious faith incidents of the past (the day David left the city because of Absalom; or the occasion when Christ wept over it), or of the future (the vast changes to be brought about by the earthquake of Zechariah 14, and the building of the Temple of Ezekiel's prophecy) such as we do when we tour, we find very moving.

During our last tour, (as is normal with these tours) we arranged for a final visit to Jerusalem so as to encircle its walls and gates once more on the last day of our sojourn in the Land. On this occasion having done so, we drove over the Kedron Valley, past the Garden of Gethsemane, and up the slopes of the Mount of Olives towards Bethany and onwards to Jericho. As we watched the city before us, and the coach moved slowly along, we played a tape of

the Anthem *Pray For The Peace Of Jerusalem*, and almost all of our company of fifty sung with feeling the words of the Psalmist. Almost all did so, because I found it impossible to sing or speak, so moved was I by the circumstances. When will we see the city again? Will we visit it on another tour before the Lord returns? Will it be in his company that next we shall see it? Who knows? The signs show that he is at the door.

Why The Peace Treaty Was Signed

A little while back, it seemed that the problems facing the signing of the Peace Treaty were so great, that it would not be ratified, and that Sadat's dramatic visit to Jerusalem would prove abortive. What has caused the change?

We asked this question of responsible Israelis in Jerusalem. The group on tour had been invited by the JNF to an evening of question and answer at a large dwelling reserved for such purposes in Jerusalem called *Bet Shalom* (the House of Peace). We were entertained by two men each of whom was a specialist in Governmental policy; one in relation to politics, the other regarding religious interests. We were served supper, and given a brief outline of conditions in the land, after which, in an informal way, members were invited to ask questions on any subject. Many questions were asked and answered on a variety of subjects; including the section of Sinai to be given back to Egypt. Would not this deny Israel of the

much needed oil of Abu Rudeis and El Tur either acquired or developed by the Israelis? The answer was that future oil supplies of Israel have been guaranteed, but, in addition, the nation has the use of the oil wells for some months yet, and during that time, will pump out and store in Israel as much oil as is humanly possible. We asked regarding the future of the West Bank, and received the cautious answer that its future was a matter of negotiations. It could be possible that a Palestinian State might come into existence in Jordan. Israel, we suggested, had made all the concessions and sacrifices to Egypt to what point? They agreed that Israel had given everything, and Egypt nothing; but they believed that the result could be beneficial for Israel in the long run. Its southern border was protected, both by the treaty and by the presence of American forces there. This relieved military potential in Israel for the northern border where the main threat is seen. It could result in a lessening in the cost of war preparations, and accordingly, a strengthening of the economy of Israel.

We suggested that perhaps the revolution in Iran could be a contributory factor; for it weakened the influence of America and the West in the Middle East, making some compensation absolutely imperative for both Israel, Egypt and the West. They agreed that the fall of the Shah had serious repercussions in Israel, and made imperative the need of consolidation. Accordingly, the peace treaty could assist in the strength

and security of Israel in a very real way.

What about the economic problems of the country, for inflation is running at 50%? They answered that Israel had a planned inflation, and in fact, economically, Israel is stronger today than at any previous time. The purpose of such heavy inflation was to increase exports. By inflation Israel was able to undercut other countries, so that their products are always in demand. Her exports are growing to such an extent as to eliminate all unemployment; tourism is on the increase; whilst in foodstuffs the country is self-sufficient.

Despite the obvious problems plaguing Israel in common with all the world today, there is a measure of confidence in its future. This was expressed by others to whom we spoke, in addition to these two knowledgeable men. The general confidence is more noticeable today than previously. And this was reflected throughout the Land as was travelled from Dan to Beer-sheba and further south to Sinai.

It is a confidence that can lead to the condition foreseen by Ezekiel the prophet, one that constitutes a notable sign of the times. It is a confidence that will be brought to an end by the Gogian invasion. But well before then, we believe that Christ will be in the earth, and the day of decision for saints will have come. Let us avoid such false confidence as Israel manifests, and abstaining from "boasting against the branches" (Rom. 11:18), "work out our own salvation with fear and trembling" (Phil. 2:12).

We may refer to these matters in subsequent issues of Logos, but the purpose of this article is to impress once again, through a personal visit to the land, that we are living in the epoch of Christ's second coming, and as never before, the signs indicate that the brotherhood should be making preparation for that wonderful and desirable event. As we travelled throughout the Land we felt that Destiny was moving in on us.

HPM

OMENS OF THE COMING STORM

The world is ripe for coming judgment. The grape-bunches are ready to be reaped for the winepress of God's anger, and the time is near at hand for the Word of God to come forth to the sanguinary work of treading out the wicked fruit. With this work, all who are fired with the zeal of the divine service, have sympathy, not that they delight in evil, per se, but that they have learnt that the stroke of judgment will alone break up the inextricable tangle of evil in which human affairs are, in the present state involved; that the storm of divine vengeance will alone relieve the atmosphere of the foetid and oppressive elements with which it is charged, and produce health to the nations by the healthy respiration of righteousness and peace; that the relentless arm of righteous retribution — for in righteousness doth he judge and make war — is alone adequate to deal that justice to the peoples which will clear away all encumbrances, and lay the foundation of that state of things in which mankind, first being pure, will be peaceable, filled with goodwill and glory to God.

R.R.



“Without faith,” declare the Scriptures, “it is impossible to please God . . .” (Heb. 11:6). It matters not what we believe or what we do, if the first does not lead to faith, and the second is not the fruit of faith. But what is faith, and how is it developed? Those questions are answered in this article.

Whence Comes Faith?

There is no true religion without faith; nor any true faith without the belief of *the* truth. Now, although a scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire, when it is sought for aright. Paul gives the best definition of faith extant. He says, *“Faith is a confident anticipation (hupostasis) of things hoped for, a full persuasion (elegchos) of things not seen.”* (Heb. 11:1). This is the faith without which, he tells us afterwards, God is not, and cannot by any possibility be, pleased. It is a faith which lays hold of the past and the future. The person who possesses it knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfilment of them. Laying hold of these things with a firm

faith, he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared, by induction into Christ, to become a son of the father of the faithful, and of the friend of God.

This faith comes by studying the scriptures; as it is written, *“Faith comes by hearing, and hearing by the word of God”* (Rom. 10:17). This word contains the *“testimony of God”*. When this testimony is understood, and allowed to make its own impression in *“a good and honest heart”*, faith establishes itself there. There is no more mystery in this, than how one man comes to believe another guilty of a crime when he is made acquainted with all the testimony in the case. The ability to believe lies in a sound understanding, a candid disposition, and knowledge of the testimony of God. Where there is ignorance of this there can be no faith. It is as impossible for a man ignorant of

God's word to have faith, as it is for a man to believe another guilty of an alleged crime who knows nothing at all about the matter.

But, one may say, there are multitudes who believe in Christ who are very ignorant of the scriptures. Yes, they believe in Christ as Turks believe in Mohammed. But this is not the faith defined by Paul. The mere belief that Jesus is the Son of God is not believing in him. To believe in him is to believe what God testifies concerning him. The faith of the "religious world" is like a stool with only one leg. It *professes* to believe in Jesus; but it is ignorant, and therefore faithless, of *the message* he was sent to deliver to Israel. His message had relation to "the things hoped for" — to the things of the kingdom which the God of heaven will set up upon the ruin of the kingdoms which now exist. Men are invited to believe in the Messenger of the Covenant, and in the message which unfolds the things of the covenant. To believe the one and reject the other is stultification. The "religious world" has placed itself in this predicament; and unless it believes the whole truth, which is not likely, it will be cut off as was Israel in the days of old.

Love Is Faith In Action

"Love is the fulfilling of the law" (Rom. 13:10). "He that hath my commandments, and keepeth them, he it is that loveth me"; "If any man love me, he will keep my words"; and "He that loveth me not, keepeth not my words" (John 14:21,23,24). In the face of these sayings of

Jesus, what is the love of "professors" for God and His Son worth? It is like their faith, of no account whatever. God asks men for their hearts; but they give Him only their lips. They profess to love Him, but give their affections to the world. From the ecclesiastical throne, or pulpit, to the humblest "layman", can they give a scriptural demonstration of obedience to the faith? They offer verbal sacrifices without end; at least *they* do, who are compensated for their words; the "laity" are possessed of a legion of dumb spirits, and sit only as the listless hearers of the "eloquence" presented according to their taste: — but where is obedience to the gospel of the kingdom in the name of Jesus? Who ever thinks of obeying this? And yet he comes to take vengeance on all who obey it not (2 Thess. 1:8).

I cannot too earnestly commend the words of Samuel to the attention of the reader in this place. "Hath the Lord", saith he, "as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than a sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22,23). A great principle is set forth in these words. It is that which can alone place men in harmony with the religion of God. Without it a man may indeed know the truth; but he must believe *and do* if he would inherit the kingdom which has been preparing from the foundation of the world.

J. Thomas

In the Tomb



“As Jonah was three days and three nights in the belly of the whale (sea monster R.V. margin): so shall the Son of Man be three days and three nights in the heart of the earth” (Matt. 12:40).

The Problem

According to the commonly accepted tradition of the church, Jesus was crucified on Friday, sometime between 3 p.m. and sundown, and was raised from the dead very early in the morning of the following Sunday. Many readers of the Bible are puzzled to know how the interval between late Friday afternoon and early Sunday morning can be figured out to be three days and three nights. It seems rather to be two nights, and one day, and a very small portion of another day.

The solution of this apparent difficulty proposed by many commentators is that “a day and a night” is simply another way of saying “a day”, and that the ancient Jews reckoned a fraction of a day as a whole day, so they say there was a part of Friday (a very small part) — (or a day and a night); part of Sunday (a very

small part
and a night

There a
this solution does not altogether satisfy, and the writer confesses that it does not satisfy him at all. It seems to him to be a makeshift. Is there any other solution that is altogether satisfactory? There is.

A Solution

The first fact to be noted is that the Bible nowhere says or implies that Jesus was crucified on Friday. It is said that Jesus was crucified on — “the day before the Sabbath” (Mark 15:42). As the Jewish weekly Sabbath came on Saturday (beginning at sunset the evening before), the conclusion is naturally drawn that he must have died on Friday.

But it is a well known fact to

which the Bible bears abundant testimony, that the Jews had other Sabbaths beside the weekly Sabbath, which fell on Saturday. The first day of the Passover week, no matter upon what day of the week it came, was always a Sabbath (Exod. 23:16; Lev. 23:7; Num. 28:16-18). The question therefore arises whether the Sabbath that followed Christ's crucifixion was the weekly Sabbath (Saturday) or the Passover Sabbath, falling on the 15th of Nisan. Now the Bible does not leave us to speculate in regard to which Sabbath is meant in this instance; for John tells that the day on which Jesus was tried and crucified was "The preparation of the Passover" (R.V.). That is, that it was not the day before the weekly Sabbath (that is, Friday) but it was the day before the Passover Sabbath which evidently fell that year on Thursday. Again, in v. 31, John states that "that sabbath was an high day" or a special day, and not the normal weekly sabbath. The evidence strongly suggests that Jesus was crucified on a Wednesday and not on a Friday.

Type and Antitype

The Gospel of John was written later than the other Gospels, and scholars have suggested that in various places there is evidence of an intention to correct false impressions that one might get from reading the other gospels. One of these false impressions is that Jesus ate the Memorials with his disciples at the regular time of the Passover.

To correct this false impression John clearly states that He

ate them the evening before, and He himself died on the cross at the very moment the Passover Lambs were being slain "between the two evenings", on the 14th of Nisan (Exod. 12:6 R.V. margin). God's real paschal lamb, Jesus, of whom all other paschal lambs were only types, was slain at the appointed time of God.

Everything about the Passover Lamb was fulfilled in Jesus. He was the Lamb without blemish and without spot (Exod. 12:5). He was chosen on the 10th day of Nisan (Exod. 12:3), for it was on the 10th day of the month, the preceding Saturday, that the triumphal entry into Jerusalem was made. This is shown by the record of John that the Lord, arrived at Bethany from Jericho six days before the Passover (John 12:1), or the previous Friday evening, and it was the next day that the entry into Jerusalem was made (John 12:12 and following) i.e. on Saturday the 10th of Nisan.

It also was on this evening that Judas went to the chief priests and offered to betray Jesus (Matt. 26:6-16; Mark 14:3-11). This was after the supper served to the Lord and the Apostles in the house of Simon the leper. As the supper occurred after sunset on the Friday, according to Jewish reckoning the next day, or the 10th of Nisan, would have commenced. Thirty pieces of silver being the price set on him by the chief priests, the betrayal constituted the buying or taking to them of a lamb which according to the law must occur on the 10th of Nisan.

Furthermore, they put the

exact value on the lamb, that the O.T. predicted (Matt. 26:15; Zech. 11:12). Other types were fulfilled. Not a bone of him was broken when He was killed (John 19:36 cp. Exod. 12:46 R.V.; Num. 9:12; Psa. 34:20). He was killed on the 14th of Nisan between the evenings just before the beginning of the 15th Nisan, at sundown, (Exod. 12:6; R.V. margin). Indeed, the types are marvellously fulfilled in every detail; though if we accept the traditional theory that Jesus was crucified on Friday, they fail in several points.

Furthermore, if we accept the traditional view that Jesus was crucified on Friday and ate the Passover on the regular day of the passover, then the journey from Jericho to Bethany, which occurred six days before the passover (John 12:1), would fall on a Saturday — that is, the Jewish Sabbath. Such a journey on the Jewish Sabbath would be contrary to the Jewish law, and would make the Lord a transgressor of it. On the other hand, his triumphal entry into Jerusalem on the Jewish Sabbath was altogether possible, for the Bible elsewhere tells us that Bethany was a Sabbath's day's journey from Jerusalem (Acts 1:12; Luke 24:50).

Chronological Evidence

It has been figured out by the astronomers, that in the year 30 A.D. which is the commonly accepted year for the crucifixion of our Lord, the Passover was kept on Thursday, April 6th, the moon being full at that time. Chronologists who have supposed that the

crucifixion took place on Friday have been greatly perplexed by this fact. One writer, in seeking a solution to the difficulty, suggests that the crucifixion may have been in the year 33 A.D., for although the moon was full on a Thursday that year also, yet as it was two and half hours of being Friday, he thinks that perhaps the Jews may have kept it on that day. But when we accept exactly what the Bible says, namely, that Jesus was not crucified on Passover day, but on the, "preparation of the Passover" the day that year would be a Wednesday and His resurrection early on the first day of the week, which allows exactly three days and three nights in the grave.

To sum it all up, Jesus died just about sunset on Wednesday. Seventy-two hours later, exactly three days and three nights, at the beginning of the first day of the week, Saturday at sunset, he arose again from the grave. When the women visited the tomb just before dawn in the early morning they found the grave already empty. The statement of the Lord that he would be three days and three nights in the heart of the earth is literally true. The days are: Thursday, Friday, Saturday; the nights Wednesday, Thursday, Friday.

The Assurance

There are many other passages in the Scriptures that support this conclusion (Matt. 12:40; 26:61; 27:40,63; John 2:19-22).

It is remarkable how many prophetic and typical references of the O.T. are fulfilled in the death and resurrection of the

Lord. They enable us to acknowledge that the Scriptures are reliable and true beyond all doubt, and that when we base our hope and faith on them we build upon a rock of complete stability.

— W. Hosie.

Obituary

BROTHER GEORGE HOLTON

It is with sadness (though we do not mourn as those having no hope) that we learn of the death of a beloved friend and respected brother in the truth: Bro. G. Holton. Many articles from his pen have appeared in Logos, and we enjoyed the privilege of personally labouring with him in the furtherance of the Truth. God buries His workmen, but the work must continue in weakness, until the Lord doth come. We thus echo the words of John: "Even so come, Lord Jesus." Brother G. Pearce supplies the following notice.

Bro. George Holton died suddenly on 6th April. He came into the house cheerfully, and shortly after, collapsed and died. At the service at Newquay ecclesial hall there were about a dozen from outside the Truth. The opportunity was taken, as Brother George would have wished, to make known what we believe. After singing hymn 297, "Life is the time to serve the Lord", and prayer, Psalm 103 was read: "Bless the Lord, O my soul, and forget not all His benefits . . ." The outline of the address was as follows. We have come here to lay to rest our brother. We face the reality of death calmly. At such a time we are greatly privileged to know the Truth of God's word, which is able to comfort and sustain us. We have no uncertainty, death is a complete cessation of thought and feeling and being. Man's immortal soul is a fiction. Resurrection is the great hope, with the prospect of everlasting life. Our brother George sleeps in Jesus until the Master returns. Even in the face of death we can join in the Psalmist's praise of the Almighty, as we have read in Psalm 103. All things are in His hands according to His wisdom and faithfulness. He has a fatherly care; and His mercy will not fail to those who keep His covenant, and remember His commandments to do them. These thoughts do not dissolve our pain and sorrow, but they give us strength to endure.

For most of the faithful, such a day as this has come. The first genealogy commences: "All the days that Adam lived were nine hundred and thirty years: *and he died*". Of Jacob:—"And when Jacob had

made and end of commanding his sons, he gathered up his feet into the bed, and *yielded up the spirit*". David, the king of Israel "*died in a good old age, full of days, riches and honour*". The Master himself, after the cruel ending on the Cross was laid in the tomb: "*he tasted death for every man.*" And now he says "I am he that liveth, and was dead; and behold, I am alive for ever more, Amen; and have the keys of hell and death." Of these, and all the faithful, it could be said: "*These all died in faith, not having received the Promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth*", seeking the city that God hath prepared. And these words truly describe our Brother George. For him the future was real. He saw by faith the day when Christ had returned, the saints inheriting the land of Israel, beautified and glorious, the Law going forth from Jerusalem to govern all nations.

Not only was our Brother George strong in faith, he was diligent in word and deed. He was devoted to the service of the Master not easily discouraged, a man of quiet persistence. He possessed that grand quality of courage, and was ready to stand alone for unpopular things. With this were blended softer virtues; he was a man of kindness, sympathy; he was generous, cheerful, humble — very lovable.

Our deep sympathy is with sister Mary, Stephen, the family, and that wide circle that held him as a dear friend. Brother Willfred George Holton was nearing his 71st birthday. Baptised at Orphanage Road, Erdington in 1924, he had laboured at Bourneville, Leeds and Heckondwike ecclesias before coming to Cornwall some ten years ago.

For Brother George the day of probation is over. We who remain should take his diligence and whole-heartedness as an example. Those who are younger must step forward and carry the banner of Truth that he carried. The day of the Master's coming is near. It will not be long before we meet at Sinai in the presence of the great King. The reward of faithfulness is eternal life. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord".

Before the closing prayer, hymn 214 was sung:

*"Joy cometh, O, that it were come,
To wake the song that now is dumb;
To rouse the mourner, soothe who weep,
And bring again the dead who sleep!"*

Brother George was laid to rest in a quiet village cemetery amongst the everlasting hills.

— G. Pearce



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

The Logos Perpetual Calendar

"Thank you for the lovely calendar to hand some weeks ago. I am truly delighted with the beautiful present; particularly with its daily reminders of the readings of the Bible, and the Commandments of Christ. How necessary it is that we walk accordingly, particularly as we see the clear signs of Christ's coming. At 83 years of age, that is a wonderful prospect." — F.T. (Cornwall, Eng.).

(Further supplies of the Perpetual Calendar are again available . . . Ed.).

Separateness Is For Saints

"All sons of God must keep themselves separate and holy from the world, and so walk in the footsteps of faithful Abram. He was told to separate himself from the world (Gen. 12:1-3), and to walk before God aiming at perfection (Gen. 17:1). The Lord set the example, and we are called upon to follow him (Matt. 16:24), denying ourselves to that end (1 Pet. 2:1-2), and clothing ourselves with a heavenly armour (Eph. 6:12-18).

"Separateness is enjoined through the Word. When Korah, Dathan

and Abiram opposed Moses, he was told to separate himself from such sinners, because of the judgment about to fall on them (Num. 16:20-21). Separateness must be seen in action; and stems from thought. So Paul exhorts us to 'think on things' that are true, honest, just, pure, lovely and of good report (Phil. 4:8). Certainly, in this age, there is plenty of the other kind of things upon which we could think, if we allow the world to guide us. So women are told to adorn themselves in a becoming way, not following the extremes of fashion about us (1 Tim. 2:9), the painting of lips and so forth (1 Pet. 3:3-5). Again, the Word has described long hair on a male as a 'shame' (1 Cor. 11:4, 7, 14), but the practise is common in the world. So also is the imitation of men's clothing by women; and, for that matter, effeminacy in men. The Law declared this to be 'an abomination to the Lord,' and therefore should not be manifested by saints (Deut. 22:5). Smoking, too, is an evil that should be put away if the habit has been formed (cp. Gal. 5:17-20).

"The ideal set before us is that described in Psalm 1:1. We need an in-

centive to attain unto that ideal, and we can find one in the hope of our calling. Let that be strong within us; let the things of the Kingdom of God become a reality to us, and no sacrifice will seem too great. Let us make our salvation sure, sealed with the Lord's blood, so that we will be greeted in that day with the words: 'Thou good and faithful servant, enter thou into the joy of thy Lord.' — J.F.M. (Condensed).

(The power of example is very potent. Let each one endeavour to apply the principles of separateness in a practical manner, and its influence will become widespread within the Body of Christ. The Lord's appeal was more powerful than his words of judgment. It drew men to him by its magnetic influence, so that there was developed in others, "Christ in them, the hope of glory". Let us build into our lives the divine principles of Yahweh as exhibited in His son, and we will look for his coming with joy and not with fear . . . Ed.).

An Enemy Within?

"May I take a moment to tell you that I am encouraged by the varied articles in *Logos*, particularly those relating to the

upholding of the Truth in doctrine and in practise. There is no doubt we are fighting an unseen enemy within, and our prayers must constantly be to Yahweh to give us wisdom to discern the evils, and the courage to eradicate them.

"I confess my inability to put on paper my true feelings, but my prayers are constantly offered for the guidance of those who are in a position to help the Brotherhood at this time. I have enclosed a Cheque to assist your work, and ask that you first take out the subscription to *Logos* and *The Christadelphian Exposition*.

"May Yahweh find us all working in His vineyard when His son returns to take us to himself, and to put right the many wrongs that are manifested at present on all hands." — W.S. (USA).

(We deeply appreciate your practical co-operation; and thank you for your prayers. The world certainly needs the strong, infallible hands of Christ to guide it into ways of righteousness, and it is a grand privilege to know that the divine purpose provides for such, at a time when the Kingdom the Lord will set up at his coming. May that coming be soon . . . Ed.).

Communism In North Africa

"It is reassuring to find that you still identify Tarsish as Britain (*Ezekiel's Prophecies Of The Restoration*). The corollary of this is that the British Empire, and later the British Commonwealth and the US represent the Tarsishian merchants. The

enclosed map of Africa shows the impact of Communism in Africa, but shows a surprising lack of its influence in the former British possessions. It defies all earthly logic why the black Africans should be aligning this way except that 'the Most High ruleth in the kingdom of men and giveth it to whomsoever He will.'

"I am in the process of compiling a history of the political movements in Africa since 1914, and will supply one upon request when I am finished, if you are interested." — W.A. (Canada)

(We would be interested to receive the material to which you refer . . . Ed.).

Youth Aliyah In Jerusalem

"May we repeat again our great delight upon receiving your group of Christadelphians at the Israel Goldstein Youth Village in Jerusalem this week. The interest, enthusiasm, and great friendship demonstrated by your group towards our youngsters, and indeed the entire program of Youth Aliyah, is deeply heartwarming to us all.

"We thank you deeply for your great generosity in presenting our youngsters with your gift. We are immeasurably appreciative of your great support — which will do so much towards helping us realize our aspirations and goals for the uplifting of these youngsters.

"Here, we aspire to give each youngster the opportunity of building for themselves a successful and rewarding career in the fields most suited to and attractive to themselves." — L.L. (Israel)

(It was a highlight for the group of fifty members on the Logos tour to visit the Israel Goldstein Youth Village, and present cheques on behalf of Christadelphians, whilst, at the same time, personally expressing our purpose in so doing, emphasising the hope of the Gospel in the return of the Lord Jesus Christ, and the establishment of the Kingdom from Jerusalem. The opportunity enabled us to speak clearly and plainly concerning these matters to the benefit of all. Cheques totalling some \$1500 were distributed to various sections of Youth Aliyah. We thank readers for their contributions towards this fund, and invite others to build it up again for similar future witness. Ed.).

Death of Bro. Holton

"It is with great sadness that we inform you of the sudden falling asleep of our much loved and respected brother, George Holton. I believe he was known to you personally and will be known to readers of *Logos* through his articles in your pages. Our sympathies and thoughts are extended to sister Mary.

"Brother George is known as an advocate of the writings of Bro. Thomas and for study of the last message of Christ unto His bride, *The Apocalypse*. Like Bro. Thomas, his interest and understanding was developed through study of Daniel's prophecies, which give the key to the correct understanding of apocalyptic prophecy. He maintained that *The Apocalypse* was not difficult to understand, with

Eureka as an aid. And with patience, humility, and a child's teachableness and a desire to search out a matter, the hearer came to the hope of the seven blessings contained in Christ's message to His bride.

"Bro. George will be remembered for his patient firmness, his wholehearted walk in the way of life, and his untiring labour. He would want none to mourn him, but to run with patience the race set before them, and to look to the appearing of the Righteous Judge. Let him that heareth say come, even so come Lord Jesus." — Bro. C. Tooth for the Truro Ecclesia (Eng.)

(See also comments elsewhere in this issue. . . Ed.)

Persia in Prophecy

"Continuously, through the radio or the newspaper, we learn of events demonstrating how accurate expositions of Scripture are being vindicated. The overthrow of the Shah of Persia is a case in point. It did not seem possible a little while back, and yet, over one hundred years ago, Bro. Thomas wrote: '... the latter-day symbol then of Persia is a bear; and a bear is at this time her formidable neighbour, and has already taken from her a large portion of her territory. The Russian Bear is destined to supercede her present government as an independent sovereignty, and to grasp Persia between its teeth from near India to Ethiopia, which is to be at his steps. This is no mere conjecture, but ab-

solute certainty; for God has declared by Ezekiel that Persia shall be an element of Gog's confederacy.' (*Elpis Israel*)

"Today, over a century later, we see these things coming to pass. Surely our God is setting the stage for the near advent of our beloved Saviour. Meanwhile, let us each day 'build up ourselves in our most holy faith, praying in the holy spirit, keeping ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.'" — N.C. (U.K.).

(*Even so, Come, Lord Jesus*" — Ed.)

Prosperity in Britain

"The British scene is depressing in watching men so foolish and selfish that they are destroying what little prosperity is left in Britain. Inevitably the present strikes and demands bring business difficulties and hardships for some. But all this is divine justice — there will be no change until Britain is brought to her knees, perhaps not until the Master is here." — G.P. (Eng.).

(*The problems to which you refer are not unique to Britain, but are found in many parts of the world, including Australia. Australians are arrogant and selfish, and would benefit from another Depression. Meanwhile, existing conditions remind us of the anticipations of Brother Thomas. In Eureka vol. 3, p. 6 he wrote of "the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts" as among the distresses that would characterise "the*

time of the end". The economic distresses of the times comprise signs of the times heralding the coming of the Lord. In that fact we can take comfort. . . Ed.)

Heralds For Jews And Arabs

"It is surprising where the *Heralds* go. I have a cousin on my mother's side whose father was a Brahmin Indian: a lovely, old gentleman. My cousin reads her Bible well, but wrongly, and is very pro-Arab. During the past twelve months of Middle East peace movements, she has written to President Sadat, and has forwarded literature to him and received an acknowledgement. She also wrote to Prime Minister Begin, and sent him copies of the *Herald* and her comments. In a round about way, our message goes everywhere." — G.C. (WA).

(*Unfortunately, she is not the only one to read the Bible and yet manifest pro-Arab tendencies. A faulty reading of the Scriptures caused one prominent brother, who imagined that the Arabs are identified with Edom in Bible prophecy, to pray for an Arab victory in the days of the Six Day War. Though he received his answer in the taking of Jerusalem by the Jews, it has not prevented him continuing to set forward his wrong ideas. Great care needs to be exercised how we read and proclaim the message of the Bible. . . Ed.*)

Leper & Priest

"I hope that your tour of the Holy Land will prove to be spiritually

profitable. Three members of our Ecclesia at Houston will be with you; and I would love to accompany them. My attention was drawn to Lev. 13:4, and the instructions regarding the leper, and I was so impressed with it that I continued to study. It is amazing how the Bible fits together to tell the story of God's purpose. I used to be an athiest before I learned the truth, but now I see the Bible as so detailed and inter-dependent, that I can see that no group of mortals could have written it without inspiration.

"Consider the instructions concerning the cleansing of a leper. Some of them are similar to those given for anointing a priest; so we must be cleansed of sins before we can hope to participate as priests in the age to come. Moreover, it is interesting to note that in the anointing of the priest, the ear, thumb and toe were touched in that order. How similar to natural birth. A baby can hear before it is born; soon after birth it learns to use its hands; then later to walk. The same order is found in the development of spiritual babes. They first *hear* the word of God; they then do something about it being baptised; finally they learn to *walk* in accordance with its precepts.

"I have found your studies in Leviticus published in *The Christadelphian Expositor* extremely interesting. Like the use of hyssop in the cleansing of the leper the study of the Word, and the adverse experiences of life, can humble us and

prepare us for the kingdom" — S.K. (USA)

(It was a great pleasure to have the three members of your Ecclesia with us on our tour, and we trust that they enjoyed our company as much as we did their's. The slides they took of scenes throughout the tour will enable them to share its pleasures with such as yourself. Meanwhile, we commend your study of Leviticus. Its lessons are outstandingly beautiful, and can help us in our walk in the Truth . . . Ed.)

Feasts or Festivals?

"Leviticus 23:3-4 mentions the 'feasts of Yahweh' but then proceeds to describe sacrifices and sabbaths. Why should such things be styled 'feasts'?"

(The word is better rendered as "festivals". The Hebrew word "mo'ed" signifies a "set time". Hence the expression denotes set times when Israelites should meet to remember the things of God in the various ways specified. The idea of "feasting", as we understand the word, is absent from the meaning of the original . . . Ed.)

Our Significant Times

"We are grateful for the publications with their timely messages and exhortations. Particularly as the time of the Return draws ever nearer. It is truly a very difficult age, but also a very wonderful period in which to be living in the light of the prophetic Scriptures. Though exact dates cannot be determined, as recently stated in *Logos*, yet for

those who know the times and the seasons there is revealed the obvious fact that we live in the epoch of the return. This should keep our excitement constant, and our watching intense.

"The articles in *Logos* on fulfilling prophecy assists to make our Bible even more significant. We are humbled by the knowledge that we have been called into the magnitude of Yahweh's plan, and we are induced to echo the words of John: 'Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God'. Surely we have unspeakable riches if we hold steadfast to the truth." — W.I. (USA).

(The words of Christ to the Apostles who witnessed the significant first Advent, are applicable to us who live at the epoch of the second. He declared: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16). We see things happening that the prophets predicted, and which our pioneer brethren anticipated, and would have loved to have seen. But in addition, the times are evil, and the seductive influence of the world is strong. Hence we need to take care lest we be led away from our own steadfastness. That is the exhortation of the signs to which you make reference in your letter . . . Ed.)



"For This Child I Prayed"

(1 Samuel 1,2)

The characters in these early chapters of 1 Samuel are at once vividly and yet simply drawn. We feel as though we really know Elkanah and Hannah, Eli and Samuel — that their sorrows and joys are much like ours. As in the lovely book of Ruth, we observe that the greatest virtue can (and often does) flourish in a spiritual "wilderness". We see in the righteous women of these times a quiet and subtle strength which often surpasses the strength of the men. The faith of Ruth or of Hannah moved mountains and altered the landscape of the Divine plan.

The Household of Elkanah

"Now there was a certain man . . . of the hill-country of Ephraim, and his name was Elkanah" (1 Sam. 1:1). Elkanah was a Levite and a descendant of Korah (1 Chron. 6:33-38). His name means *God-acquired*, suggesting two possible interpretations: (1) All his possessions were acquired *from* God, or (2) He was acquired *by* God, and his possessions were a stewardship. In either case Elkanah's name highlights the lesson of this story: it is about possessions and how they may be used in the service of God.

"And he had two wives . . . Hannah and Peninnah" (1:2).

How many sad memories of domestic unrest this verse evokes: Sarah and Hagar, Rachel and Leah, the households of David and Solomon. Hannah signifies *grace* or *favour*; Peninnah, *coral* or *pearl*. The two women picture the extremes of inward and outward adorning (possessions again!); their characters and subsequent actions reflect their names.

This domestic triangle was accustomed to go up yearly to worship at Shiloh. There abode Eli (*Alah*, to ascend) the priest with his sons Hophni (*handful?* — either of incense or of stolen offerings, it mattered not) and Phinehas (*mouth of the serpent!*

— wise and subtle, yet also destructive).

Hannah's Sorrow

“Yahweh had shut up her (Hannah's) womb” (v.5). So often we have witnessed the barren woman in the Divine plan. Is God merciful to deny good things to His servants? Let us recognize that God often works through the adversity of His children, and there is no *ultimate* evil for those who conform to His will.

“And the adversary ('she' of v. 7, no doubt Peninnah) provoked her sore” (1:6). Peninnah had all things, acquired from a benevolent God, children and social rank and satisfaction and probably wealth — yet she gave no glory to God. By comparison Hannah had very little (a barren woman was a reproach and a pitiable creature), yet she recognized herself as acquired by God. Therefore her problems were His and she was not alone in her distress. “She prayed to Yahweh, and wept sore” (v.10). There was no retaliation, but a turning of the other cheek, a casting of her burdens upon a greater Power. She knelt in the court, outside the veil of the holy place, sensing that her prayer of faith would pierce the heavy curtains and find its way to the golden mercy seat.

Her beautiful and delicate prayer (v.11) and her later song of triumph (2:1-10) must have been the constant study of the young maid Mary a thousand years later; we hear Hannah's spiritual daughter prophetically in every word that flows from

this godly woman: “Behold Thy handmaid . . . look upon my affliction . . . remember me, and give me a manchild” (1:11). Even to this day the whole creation groans in affliction (Rom. 8:22), waiting (though it knows not) for the manchild who sits at the right hand of his Father. How great will be the joy of the world when he returns: “Sing, O barren . . . cry aloud . . . for thou shalt forget the shame of thy youth . . . thy maker is thy husband, and thy Redeemer the Holy One of Israel . . . great shall be the peace of thy children” (Isaiah 54).

“If Thou wilt give me a manchild, then I will give him unto Thee” (1:11). That very thing that Hannah wanted most, she promised to give away. Do we feel the same about our possessions? Do we view ourselves as “God-acquired”, or as “self-made” men and women? Do we ask what we can do for our Father, or rather what He can do for us? Do our prayers often seem unanswered? If so, then James' devastating rebuke may be for us:

“Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (4:3).

Misjudgment of Evil

“Hannah spake in her heart; her lips moved, but her voice was not heard: therefore Eli thought she was drunken” (1:13). We may sadly infer from Eli's thoughts that prayer was less frequent than sin at God's house; Eli knew of his sons' adulterous (and probably drunken) consorts (2:22), and no doubt thought this woman one of them.

But Eli should have been slower in judging appearances. We gain an insight into the character of the righteous but timid priest: He was severe when he should have been gentle (with Hannah), possibly hoping to compensate for his gentleness when he should have been severe (with his sons). He was a parent with love but no firmness, no discipline. We may imagine his love shrivelling year by year, as his seed in the face of his feeble protests were transformed by their natural inclinations into the seed of the serpent.

Hannah by a soft and wise answer turned away the misdirected wrath of Eli. Such foresight and meekness prepared the way for Eli's later reception of Samuel as a young child, and this in turn prepared the way for God to work through the young child at Shiloh.

But Hannah, although properly meek before the old man, was not indifferent to his shortcomings: "Count not thine handmaid for a daughter of Belial," she said (1:16). We detect a subtle rebuke: Why are you so anxious to criticize my "sin", when the *true* offspring of Belial are your own sons? (2:12).

Here again is the undercurrent of faith in this remarkable woman: Hannah knew of Eli's sons and their deeds, they were a public reproach to Israel. She had prayed for a son, a gift *from God*, so that she might give him *to God*. At a previous time, when Israel cried for deliverance (Exod. 2:23-25), a faithful woman had cast her son upon the waters (Exod. 2:2,3; Heb.

11:23), trusting in God to protect and use the goodly child for His purposes (Ecc. 11:1). Now Hannah visualized her son-to-be as another Moses, a deliverer of his people from bondage and corruption:

"Yahweh will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me (Moses)" (Deut. 18:15).

The first of such great prophets and successors of Moses was Samuel, as Peter later explained (Acts 3:22-24; Jer. 15:1; Psalms 99:6).

Faith Perfected In Action

Like the widow with her two mites, Hannah gave away all that she had when she brought the weaned child to Shiloh. Here is the challenge of possessions: *We must not hold back* — whether it be time, money, effort, or children! A slave can own nothing! What, after all, can "riches" mean to a man or woman "acquired" by God? What "riches" are there for them but the riches of God's grace and favor? Let us vow that from this time forward we will hold nothing back, we will retreat from our responsibilities *no further*, we will hide behind silly excuses *no more*. "Render to God the things that are God's"; all of life belongs to the Source of Life.

What we "lose" will be repaid many-fold: Hannah sacrificed one child and received five more (2:21) while not really losing the first. In Samuel she received "an hundredfold" (Matt. 19:29). Of Hannah the words might have been written:

"She that sows in tears shall reap in joy. She that goeth forth and weepeth,

bearing a precious seed, shall doubtless come again with rejoicing, bringing her sheaves with her" (Psa. 126:5, 6).

Eli by his tolerance and weakness built his "house" unwisely; "And great was the fall of it" (Matt. 7:27). His sons were "precious seed" cast thoughtlessly to the wind, and one day it was too late to redeem them. We naturally inquire, "Did Eli 'love' them too much to tell them 'No'?" (2:29; 1 Kings 1:6). Eli's work was wood and stubble and it perished (2:34; 1 Cor. 3:12-15), yet Eli himself may be saved "so as by fire".

"The sin of the young men was very great . . . but Samuel ministered before Yahweh" (2:17,18). The elderly and broken-hearted Eli saw in the faith of Hannah and the young child a second chance for himself and the nation. Eli accepted a just rebuke from God (2:30-32) and gave over his declining years, not to frustration and sorrow, but to the education of the young prophet through whom God was now to speak (2:35). "He must increase; I must decrease" — it is a difficult role for any man to assume, especially a high priest. (The arrogant priests of Christ's day would not accept God's judgments and step down from their seats; consequently, not only did their house perish, but they themselves were lost).

Finally we come to Samuel, the "Asked-one of God"; we marvel anew at the wondrous works of God. What a great purpose the sorrow of one barren woman played in His plan! To remedy a great evil in Israel, God chooses no grown man; His

ways are not our ways, a thousand years is as a day in His sight, and He seldom hurries. Instead, the Almighty prepares through necessary affliction a special mother, and then causes a special and cherished son to be born. In God's own good time, as the precious seed sprouts and ripens to harvest, deliverance comes. The thankful mother, lost among the thousands of Israel but at one with her God, nourishes at her breast the destiny of her people. With his mother's milk and loving care, the child receives also her simple faith in God. It is for only a few short years, but it is enough. Together they wait for the time to visit Shiloh.

Samuel's Service

"And the word of Yahweh was precious in those days" (3:1) — at least to such as Samuel and Hannah. Is His word precious to us? Let us always remember that there is something more valuable, more desirable, than "riches" and "pleasure", and it is to be found in the house of God. May we say with Samuel, "Speak, Lord, for thy servant heareth" (3:9).

*"Oh! give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And to obey Thee first of all."*

Let us conclude by remembering Hannah once more, for she is surely the central character in this story. We can perhaps appreciate best the depth of love and self-sacrifice and *knowledgeable faith* in this extraordinary

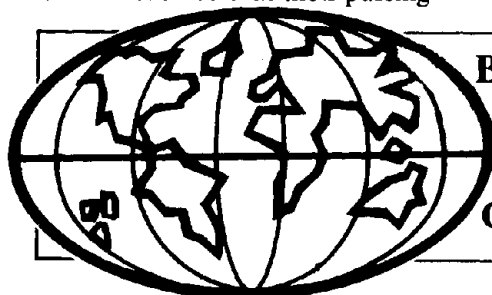
woman by recalling her statement to Elkanah:

"I will not go up (to Shiloh) until the child be weaned, and then I will bring him, that he may appear before Yahweh, and there abide forever" (1:22).

Can we not lovingly discipline our children so that their passing

whims are wisely controlled (as Eli did not), and their eternal destinies prayerfully directed (as Hannah did)? Then will parents and children both abide in the house of God forever.

G. Booker (USA)



BRITAIN, INDIA & THE TIME OF THE END

As the first "king of the north" (Dan. 11:8) dominated all the regions from the Black Sea to the River Indus, it is appropriate that the last "king of the north" (Dan. 11:40) should do likewise. Today, that area of the Middle East is in a state of ferment, with Russian influence steadily growing stronger: a tremendously exciting and important sign of the times.

Britain & India — Natural Allies

In 1971, war erupted between Pakistan and India, and the US supported the former against the latter. In retaliation, India signed a pact of friendship with Russia. However, our belief is that in doing so, India acted out of character with her political interests and prophetic destiny, and that, at the time of the end, though Russia will dominate the area bordering on the Indus, including Afghanistan and Pakistan, India will remain welded to the English-speaking world of the west.

Bro. Thomas saw Britain as allied to India at the time of the end. Writing in *Elpis Israel* he declared:

"It may be concluded, that the united imperial power of Britain and merchant-power of India, is the power of the latter days, destined of God to contend with the Autocrat".

However, recent years have witnessed a decline in British domination, and India, today, is an independent nation. Despite Britain's political decline, she has yet an important role to play in the closing chapters of the world's history before Armageddon explodes upon the nations. Ezekiel's description of the Russian invasion of Israel mentions "the merchants of Tarshish with all the young lions" as raising a challenging voice of protest. Commenting on this, in an article in the *Herald of the Kingdom* (1858) captioned *The Destiny of*

the British Empire, Bro. Thomas wrote:

"The young lions of Tarshish, Dedan and Sheba or thereof is a phrase which informs us that the power established in those lands is represented by a Lion. This is the symbol of the Tarshish power in the latter days as the Frog is of the French, or the Eagle of Austria. We look then to Sheba or Aden, and to Tarshish or India and inquire, What is the symbol of the power in the ascendant there? The answer is a Lion: the Lion — power of England or the Lion of the North".

However, because of the political decline of Britain, and the emergence of America as Israel's protector, some have thought that the USA is the modern day representative of Tarshish. But the requirements of prophecy will be fulfilled to the letter, irrespective as to present appearances. Britain will assume her rightful position in the Middle East when the time comes for her to do so, as she did in 1917 onwards.

Despite the massive strength of USA's armed might, she has failed time and again in the diplomatic field. One correspondent cites three major blunders by USA. The first, in Cuba in 1959, ensuring the "unswerving hostility of Fidel Castro's revolutionaries". The second, in forcing Nasser "into the Soviet orbit", allowing Nato's power to be outflanked. The third, her attitude to the Indian-Pakistan war. Deciding to back Pakistan, America spurned India, and the Indo-Soviet friendship pact was the result.

A recent correspondent summed up the concern shown by the Western powers when he wrote: "Europeans especially are con-

cerned. Editorialized Paris' right-of-centre 'Le Figaro': 'U.S. influence has shrunk in all directions. It has lost Angola, Ethiopia, Somalia, South Yemen, Afghanistan, Laos, Cambodia and most recently a king-pin in Iran, guardian of the Gulf's oil . . . the Yankee's umbrella has more and more holes in it. The free world now asks itself the question: Must it still count on Americans?' London's 'Daily Telegraph' was no kinder: 'There is a nervelessness at the centre in Washington coupled with clumsiness at the extremities. Hence the alarming loss of respect'."

In the article cited above from *Herald of the Kingdom*, Bro. Thomas wrote:

"I do not find any testimony in the Bible concerning the United States as a power among the horns of the Gentiles . . . unless it became an ally of Britain in the last stage of the Eastern Question".

British Prestige Rising?

Britain's fortunes however are brightening. North Sea Oil, and increasing exports, are slowly strengthening its economy, despite irritating internal labour and political problems. Concerning Britain's future, a correspondent recently wrote:

"To judge by the worldwide outcry, Britannia is about to sink without trace beneath the waves which once she ruled. And yet in the midst of funereal wailings one wonders if, truly, all is as bad as it seems."

Citing instances of proof for his statement, he continued:

"On the other hand, one can also discover by reading the stuff under the smaller headlines that, for example, the British aerospace industry last year hit record exports of \$2070m, almost 10% upon 1977."

Even the spirit of the people is changing according to the correspondent:

"Attitudes of superiority, born of Empire, thus linger, curiously as much

among working people as anyone else”.

He concluded by citing a statement made by Dr. Owens, Britain's Foreign Minister:

“Do not sell Britains short’ he advised. ‘Our weaknesses may yet turn out to be our strengths. There is a generation here, of which I count myself one, that is determined to arrest the decline which has bedevilled this nation since the war’ and further ‘this is a spasm’ says Dr. Owen ‘we have a sophisticated democracy and our people have spirit. Do not write us off, for you would do so at your peril.’”

Britain Still A World Merchant Power

An article which appeared in *The Reader's Digest* some time back, described the merchant prowess of Britain, especially the Baltic centre in London, where cargoes all over the world are arranged. It included these significant words:

“Ever since King Solomon got ships from Hiram of Tyre to bring him gold, ivory, apes and peacocks, seaborne commerce has been the barometer of world prosperity. The Baltic, as one of the world's prime exchanges, books two-thirds of the freight carried by thousands of tramp ships. They haul the wheat that keeps India alive, the coal to provide electric power for Japan, the iron ore to feed Britain's steel mills”.

The article implied that Britain controls most of the world's merchant shipping, including much of that of communist countries!

Britain's status as a world “merchant power” is not at an end. Bro. Thomas sums up the historical record in the following paragraph.

“Now the relation of things in the days of Solomon was this — a Son of David, the wisest, richest, most powerful and glorious king the world has ever known, reigning on Mount

Zion, over the twelve tribes of Israel then in united occupation of the land. A Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs and the building of a magnificent temple. These powers, Israelitish and Gentile, headed by Solomon and Hiram, in possession of the commerce of India and the west, and in consequent amity with Tarshish and the Queen of Sheba, their contemporary. Jerusalem peaceful, prosperous, rich, and happy in the favour of God; and her king the admiration of all the earth. Such was the state of things in the reign of ‘the great king’ — a state resulting from the successful wars of David and consequent spoilation of all the enemies of Israel and their God.”

Requirements Of Prophecy

There are several prophetic passages in scripture which reveal that the British power of Tarshish will again be involved with Israel and other Middle East countries in the “latter days”. The well known passage of Ezekiel 38:8,16 is one. Other powers are also listed as allies opposed to Russia (v. 13). They include Sheba and Dedan, countries East of Israel identified as North Yemen, Muscat and Oman respectively (See *Elpis Israel* p. 433). Yemen, or ancient Sheba, was an ally of Solomon (cp. 2 Chron. 9:1, 14, 21), and typical history and prophecy suggests that it will co-operate with the West when Russia makes its move into the area. Also significant was the visit of Queen Elizabeth to Saudi Arabia and surrounding states. A correspondent claims that a visit of the Royal Navy to Israel, which took place at the same time, was captioned in a British newspaper by the heading: *Navy of the Queen of Sheba visits Israel* (we have not been able to confirm this and

would appreciate hearing from any reader who can).

Psalms 45, which is prophetic of the future when the Lord Jesus Christ will reign from Jerusalem, declares that the "daughter of Tyre" will bring to him "a gift". Speaking of this "daughter", Bro. Thomas' words are as appropriate today as when he wrote them in 1858:

"Thus if the present Queen of England who is comparatively a young lioness, becomes contemporary with these stirring events, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a King of Israel, to the greater than Solomon, whose fame and power shall have penetrated the inmost recesses of Windsor Castle and Buckingham Palace. When she arrives before the Divine Majesty of Israel's King, what a farthing rushlight will her 'British Majesty' appear, even in her own eyes and in that of the great company which attends her! Surely there will then remain 'no more spirit in her', and she will confess that 'it was a true report she had heard in her own land of his acts and of his wisdom. Howbeit that she believed not their words until she came, and her own eyes had seen it, and that the one half of the greatness of his wisdom had not been told her, for that he exceeded the fame that she had heard'. She may then truly say, 'Happy are thy men and happy are these thy servants which stand continually before thee, and hear thy wisdom. Blessed be Yahweh, thy God, Who delighteth in thee to set thee on His throne (the words of the Queen of Sheba to Solomon) to be king for Yahweh, thy God, because God loved Israel to establish them for ever, therefore made He thee king over them, to do judgment and justice'. Thus may she confess that Jesus is Lord, to the glory of God the Father."

In *Eureka* (Vol. 3 pg. 597) Bro. Thomas proves that the nation referred to in Isaiah 18, which involves itself with Israel at the "eveningtide of trouble"

or the 'latter days' is none other than Britain. He translates the passage thus:

"Ho! land of widely overshadowing wings extending from beyond the rivers of Cush, which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters! Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward, a nation prostrate and trodden down, whose land rivers have spoiled . . . to the dwelling-place of the Name of Yahweh Tz'vaoth, Mount Zion."

He concludes that the prophecy refers to the British power having dominion in the area of the Indian Ocean.

Both prophecy and present day events indicates that Britain will be found in the eastern section of the Middle East at the epoch of Armageddon.

Let us summarise some of the conclusions of our last articles.

(a) It seems evident that the Soviet Communist influence will eventually extend over Persia, Afghanistan and Pakistan bordering on India, thus fulfilling its purpose as "king of the north".

(b) Britain will become more actively involved in the Indian Ocean area, allied with India, Saudi Arabia, as well as certain other "young lions" including USA.

(c) Such an arrangement will be a thorn in the side of Soviet strategy leaving her Eastern flank to the Middle East wide open. Moves in this area will probably be the cause of the Soviet invasion in an attempt to close up her western flank.

(d) This move will then involve both East and West in the "war of the great day of God Almighty" culminating in the national judgment of Armageddon.

The signs of the times today warn us of the approach of the judge of all the earth. Let us make sure of our personal salvation by utilizing the time left us endeavouring to do the Father's will. -W. McAllister (Woodville)

the one-eyed idol

Lot was vexed in "seeing and hearing" the ways and conversation of the Sodomites (2 Pet. 3:8). The environment into which he took his family contributed to their downfall. We can do likewise today by introducing TV into our homes; the recommendation of "Logos" is that it be banned therefrom.

You have an idol in your home?
With one great glaring eye?
He occupies the foremost place
And I will tell you why:

We sacrifice to him our time
Because he'll entertain,
And to our bulging eyes display
All life's sorry train.

Vice and crime, and viciousness
Horror, shame and sin —
(We've wasted many precious hours
Since we have let him in).

But now? He dominates our home
For GOD? We have no time
Our eyes are dimmed by "Gunsmoke"
Our minds are filled with crime.

"I bring into your living room
Bartender, harlot, thief
And from the slick commercials
I give you no relief.

"I brainwash children, and prepare
Their minds by what they hear;
I make attractive-violence,
Sin, cigarettes and beer".

*"Little children keep yourselves
from idols" 1 John 5:21*

You speak of your delinquents?
And deplore their vicious deeds?
But I continue merrily
To sow the vicious seeds.

The cheating wife, or husband,
Is the accepted thing;
We're living in a "modern" world
Go to it! Have your fling!

Away! with outworn "standards",
Our day is modernized;
Such things as right or wrong
For sin is glamorized.

I set the world's criteria!
I am the household god!
(If you protest against me,
You're a puritanic clod!).

I'm the one that rules your home!
From God I turn your heart!
I fill your mind with banal trash
By foul, hypnotic art.

Once family altars occupied
The place where now we see
The glaring eye of Cyclops,
For now he's called "T.V."



Theme For Study

PSALM 17 A PRESSING PLEA FOR PROTECTION

This Psalm pictures David in dire trouble. Pressed beyond all human aid by a ruthless, unscrupulous and powerful enemy he seeks refuge in prayer and communion with Yahweh.

Its Place In The Psalter

In an introductory article to our study on the Psalms (see *Logos* vol. 40, pp. 342-346), we drew attention to the way in which the Psalter is divisible into five separate books, answering to the five books of the Pentateuch. Of those divisions, Book One, comprising Psalms 1-41, can be linked with Genesis, for preeminently it deals with man. In turn, it can be sectionised into three parts:

1. *Man in relation to the Son of Man* — Psalms 1-8.
2. *The man of the earth* — Psalms 9-15.
3. *The Man: Christ Jesus* — Psalm 16-41.

The Psalms in section one describe in order the ideal set before man (Psa. 1), his rebelliousness (Psa. 2), his striving against sin (Psa. 3), and so on until Psalm 8 reveals that victory will be only as the result of conquest — a battle won by the Lord Jesus Christ, the Son of Man against the forces of sin (Heb. 2:14).

The second section describes the man of the earth (referred to specifically in Psa. 10:18), in his conflict with those who seek to

emulate the Son of Man (cp. Psa. 9:4-9; 10:2-16; 11:6-7; 12:1-5 etc.). But, again, the section concludes on a note of triumph, for it reveals the ultimate destiny and glory of the true citizen of Zion (Psa. 15).

Psalm 16, therefore, commences the third section of Book One. In this section, the Man Christ Jesus is prominently brought before us. It exhibits him in suffering (Psa. 16), in prayer (Psa. 17), in deliverance (Psa. 18). It predicts the extension of the Gospel message (Psa. 19), the attitude of those who embrace it (Psa. 20), their joy in his exaltation (Psa. 21). It makes reference to him as sacrifice (Psa. 22), as shepherd (Psa. 23), as sovereign (Psa. 24). It concludes by describing the Lord as the perfect burnt offering (Psa. 40), and again ends on a note of triumph (cp. Psa. 41:12).

Throughout these Psalms, David is revealed as a prophet (Acts 2:30), anticipating the coming of the one who would reveal the channel of deliverance from oppressors in life, and from death itself, to manifest the glory of Yahweh on earth.

Historical Background

The Psalm is by David. It is described as *A Prayer of David*. The word *tephillah* signifies a prayer of intercession, and is related to the statement of Psalm 72:20: "The prayers of David the son of Jesse are ended". The Hebrew *kalah* in this verse can be rendered *accomplished* or *fulfilled*, and therefore is appropriate to Psalm 72, for it provides a prophetic picture of "all David's salvation and desire" (2 Sam. 23:5). The establishment of the Kingdom dominated his

pecting the treachery of the Ziphites, found himself in a most dangerous situation. The army of Saul discovered his hideout, and David was forced to flee. In fear he endeavoured to extricate himself, but in vain: "for Saul and his men compassed David and his men round about to take them" (v. 26). David's avenue of escape was cut off, and he found himself in deadly peril.

Unable to match the might of Saul, it seemed that he must be taken by his powerful and unscrupulous enemy, who un-

In volumes 40-42, we provided a series of articles expounding the first sixteen Psalms. Requests have been received to revive the series, and accordingly, we have allocated space for that purpose.

thoughts, and filled his prayers.

The prayer before us, however, relates to an occasion when David was so beset by a powerful and pitiless enemy as to be beyond hope of escape, apart from Divine intervention. Such an occasion is that recorded in 1 Sam. 23:25 when David was betrayed by the men of Ziph — men of his own tribe.

Learning that David was in their vicinity they sent to Saul offering to betray David to him. It was a grand opportunity for the latter to capture his hated enemy. Gathering an army about him, he quickly made his way to the wilderness of Maon, about eight miles south of Hebron. It is an area of hills and valleys of such a nature, that one party can be in a valley within sight and sound of the other, and yet have a barrier of hills for protection. (1 Sam. 23:26). David, unsus-

doubtedly would have put him to death. In that extremity, all that David could do was to throw himself upon Yahweh, to seek His help in prayer: the prayer of this Psalm. Fervently he poured out his petitions to his God, and remarkably and in a most unexpected way, they were answered.

An urgent report came to Saul: "The Philistines have invaded the land!" The very terms in which this was expressed implied that they were spreading themselves through the territory of Saul in such a way as would jeopardise his rule. Urgent means had to be instantly taken, so that Saul was forced to withdraw from his pursuit of David to face this greater threat to his power.

And David was saved; his prayer was wonderfully and effectively answered.

Prophetic Application

The primary application of the Psalm is to the circumstances of David the king, but the prophetic application is to Christ the King. He is the true Beloved (Matt. 3:17), who was typed by David. Whilst in a temporary sense the words of v. 3 can apply to David, they do so to Christ in the absolute sense:

*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.

The Lord had powerful and unscrupulous enemies opposing him as did David; and prayer enabled him to overcome (cp. Heb. 5:7).

General Theme

The prayer expresses David's ardent desire (vv. 1-5); and then breaks off to speak of his present danger (vv. 6-12), his plea for

divine help (vv. 13-14), and his confidence in his ultimate destiny (v. 15). Therefore it can be divided into four parts:

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

His desire will find fulfilment in his destiny; the danger in which he found himself was overcome by deliverance. His experience, though painful, confirmed his confidence in Yahweh, and his prayer concludes on a note of triumph.

There are some very significant statements in this beautiful prayer. Consider v. 8:

*Keep me as the apple of the eye,
Hide me under the shadow of Thy wings.*

Or v. 15:

*As for me, I will behold Thy face in righteousness;
I shall be satisfied, when I awake,
with Thy likeness.*

In our treatment of the expressions of this prayer, we shall see how they applied to David, to Christ, and can apply to us.

HPM

Gold & God's Temples

Part One

Gold For The Tabernacle

AMONG metals gold is unique. It is called a "precious" metal because it never tarnishes, and cannot be dissolved by any single acid. The double acid used which will dissolve it is called *aqua regia* or the kingly acid. Gold is a good conductor of heat and electricity, and its malleability is phenomenal, as it can be beaten out very thin indeed, when it is described as "gold leaf". In its

100% pure state it is very soft, so it is usually alloyed with some baser metal. Pure gold is 24 carat, and the best gold is usually 22 carat. Its value has been recognised since the dawn of history, and it comes as no surprise to find numerous references to it in the word of God, and especially in connection with God's temples.

When the Children of Israel were in the wilderness, after they had been delivered from that fur-

nace of affliction, Egypt, God commanded (Exod. 25:8) "Let them make Me a sanctuary that I may dwell among them." Explicit details are given how this sanctuary shall be made, what materials shall be used, and Moses, while up in the Mount, was shown a pattern of what God wanted it to be. In anticipation of this, God had commanded them while they were still in Egypt (Exod. 11:2):

"Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians."

(The word "borrow" in this verse is exactly the same word as "demand" in Job 38:3).

Then we read, in Exod. 12:35:

"And the children of Israel did according to the word of Moses and they borrowed of the Egyptians jewels of silver and jewels of gold and raiment, and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

In view of the known wealth of the Egyptians we can well imagine that the "spoiling of the Egyptians" resulted in Israel taking with them out of Egypt a very considerable quantity of gold and silver, in addition to the other metals and materials involved.

When the edict went forth that the tabernacle should be built, we read, Exod. 25:2:

"Speak unto the children of Israel that they bring me an offering of every man that giveth it willingly with his heart ye shall take my offering, and this is the offering ye shall take of them, gold, and silver, and brass, and blue, and purple . . ."

Exodus 35:5 continues the story —

"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering unto the Lord, gold and silver and brass and . . ."

Exodus 35:21:

"And they came, everyone whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering, and they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord, . . . and the children of Israel brought a willing offering unto the lord."

So abundant was the response that we read in Exodus 36:6:

"So the people were restrained, for the stuff that they had was sufficient for all the work to make it."

Then, in the summary of what had been done, we read in Exod. 38:24:

"All the gold that was occupied for the work in all the work of the Holy Place, even the gold of the offering, was twenty and nine talents and seven hundred and thirty shekels after the shekel of the sanctuary . . ."

We will spare the reader the necessity of going through the calculations necessary to transfer these figures to English units. When this is done however, we find that the total amount of gold used in the construction of the tabernacle was one and one quarter tons. By the same methods we learn that the quantity of silver was four tons. While that is the weight, we would not attempt to express the value in English currency.

Gold For The Temple

For 480 years the tabernacle continued as the meeting place between God and his people, although unfortunately the children of Israel were all too frequently rebellious and in the

days of the Judges there were some very stormy periods. Finally, however, David came to the throne. He had built himself a house, but as he said, "The ark of God dwelleth between curtains" and he realised that here was an incongruity which needed correction. He mentioned this to Nathan the prophet who at once recognised the excellence of David's suggestion to build the Almighty a suitable repository for the ark, and blessed the suggestion, "Go and do all that is in thine heart." That night, however, God spake to Nathan, forbidding the project that David should do this because he was a man of blood, but he promised that David's son should do that which was the desire of David's heart.

In view of that blank refusal, the majority of men would have declined to have anything further to do with it. But David was a man of a different calibre to that, and he showed the integrity of his purpose by carefully and thoroughly for the rest of his days collecting all the materials his son would need for this work. God shewed David in vision what the temple would need to be like, just as Moses had been shewn the pattern of the tabernacle in the mount. Whatever was needed, David collected it, and David did not stop with material things. For such a temple the musical portions had to be arranged, the courses of priests had to be organised. Many of the psalms were initially for use in the temple services, both for different occasions and for different choirs.

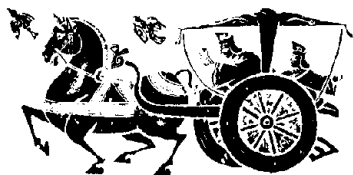
And how much did David collect? The quantity of gold (which is the particular purpose of this study) is given (1 Chron. 29:4) as "Three thousand talents of gold, and seven thousand talents of silver . . ." In English tonnage this is 120 tons of gold, of a value today absolutely astronomical! The weight of the silver was 300 tons, again almost inexpressible in today's currency.

David said that this house should be "exceeding magnificent", of fame and glory throughout all countries (1 Chron. 22:5), "So David prepared abundantly before his death," and so it came to pass. When completed the report of it did spread far and wide, as witness the visit of the Queen of Sheba. Her conclusion when she had seen it all, and heard the wisdom of Solomon, was "The half had not been told me." It must indeed have been a magnificent spectacle. Let us appreciate that the kingdom of David and Solomon was a far bigger kingdom than we are apt to realise, and of a far greater extent and importance among the kingdoms of men, and this magnificent temple was in existence until the wickedness of Jewry had become so great that there was no remedy, and at his third invasion about 585 B.C. the temple was burnt to the ground by Nebuchadnezzar and Jewry was taken captive to Babylon for 70 years until Cyrus, at the overthrow of the Babylonian kingdom, proclaimed "liberty to the captives" and he assisted those who would to return to their homeland.

James Carter

(To be continued).

TOUR OF BIBLE LANDS FOR 1979



This tour was successfully completed to the great enjoyment, and (we trust) spiritual profit of the members. The visits to Thessalonica and Philippi; the charter flight to Patmos and Samos; the dawn ascent of Mt. Sinai; the visit to Petra; the boat trip on the Sea of Galilee; the coach ride along the kings' highway commemorating the invasion of Chedorlaomer (Gen. 14); the exploration of the water system of Hazor and the tunnel of Megiddo; to say nothing of the walk from Bethany to Jerusalem, and the discussions relating to the past, present and future of that city of destiny on the Mount of Olives, were highlights. They were all crowned by the Ecclesial effort in the Philippines, and the outstanding afternoon put on by the Sunday School scholars of Bayambang, whose songs, recitations and choruses were outstanding on any basis. The tour took place at a significant time, and we felt the guiding hand of the Almighty with us. Our thanks are due to Him for all His goodness, particularly for the great privilege which is ours in being able to view the places visited from the standpoint of the Truth, and discuss the various sites with Bible in hand. The evening meetings, and memorial services conducted throughout, set a very high standard indeed. We thank all those who co-operated to that end.

TOUR FOR 1980?

We have received requests to conduct a further tour next year, God willing. Quite apart from the significance of the epoch in which we live, the time is rapidly approaching when such a tour will be beyond us. If such a tour is arranged, we will try and break new ground by visits to Syria, Nineveh and Babylon. Any who are interested can make application to join this tour, by forwarding an organising deposit of \$20. By the time this issue of *Logos* is in the hands of Australian readers, the Editor and Sister Mansfield should have left for England and Canada; and all correspondence regarding the above will be completed on their return. The tour will be limited in size, and will not exceed four weeks in duration. Further details will be supplied to those interested at a later date.

THE VISIBLE HAND OF GOD

This book is now available, and those who have purchased at the pre-publication, subsidised cost have been forwarded their copies. If you have ordered copies on that basis, and have not received your order, please advise us immediately.

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Contents

Christ's Warning to this Generation	257
Bewitched!	259
The Feast of Tabernacles	266
Though Dead, Yet Speaketh!.....	269
Poem: What of the Night?.....	270
Logos Communication.....	271
Gold and God's Temple	275
Communism in Europe.....	277
Jacob's Probation With Laban.....	282
Prayer for Protection (Psa. 17).....	287



*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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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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To Our Readers —
Report To The Brotherhood

Christ's Warning To This Generation

Christ warned that world environment existing at his second coming would be similar to that in the days of Lot (Luke 17:28-33).

His warning is being fulfilled today with a literality that is frightening.

On a scale never known to history, with greed, brutality, beastliness, and criminal instincts in the ascendancy, the history of Sodom is being repeated, and the world is heading towards a terrible crisis foreshadowed in the destruction that rained down upon that ancient and guilty city.

Sodom's sin was not merely that of immorality; but the general attitude towards it. The grossest forms of wickedness and perversion were committed without shame, or any attempt to hide them.

The modern world differs little from Sodom in that regard.

The wickedness of Sodom stemmed from self-satisfaction and pride, induced by fulness of bread, and abundance of idleness (Ezek. 16:49).

That also is characteristic of the present age.

We live in an affluent society. There is abundance of idleness with ever reducing hours of labor, and fulness of bread with more wealth to satisfy the demands of the flesh.

Pride, in human achievement is characteristic of the age.

The things of God are set on one side as of relative unimportance.

The condition of the world in its moral, political and social spheres is as Christ warned it would be.

His words, however, were not

bread
to
celebrate

designed merely to predict what would come to pass, but were intended to alert his followers as to the environment in which they would find themselves at the time of the end.

He was concerned for the welfare of the Ecclesia; and he underlined this by adding the exhortation: "Remember Lot's wife!"

Lot's wife had been ensnared by a world that seemed to promise so much, and which she was reluctant to leave. All had seemed pleasant whilst she was there, so that she could not bring her mind to really believe that it would be swept out of existence.

This, indeed, was the sad condition into which Lot's household had sunk. Some of his relations had become so immersed in the way of life about them, that his warning appeal to them that the city would shortly be overwhelmed by Divine judgment, was to them the language of a fool. He was "as one who mocked" (Gen. 19:14.)

Sodom was a city that had abandoned itself to fleshly pleasure, and possessed the means to gratify every lust.

The present age is rapidly becoming as immoral as Sodom, and its influence can invade our homes as it did that of Lot.

We need to exercise every care and guard our children against the pernicious influence of a world which is rapidly breaking down the recognised standards of the past. The Bible must be opened more in our homes; and we must try to cause its influence to reach from the home to the ecclesia, rather than vice versa.

Where there exists family reading of the Bible, and family prayers, there are erected bulwarks of defence that can help protect the members of the home from the insidious attacks of a world that knows not God.

As far as our children are concerned, once school-age commences, the world exerts more and more influence over them, and subjects them to greater pressures.

We must do our part to fortify them against these attacks.

As children develop towards adulthood, the danger increases.

This is called the "permissive age," when young people are encouraged by many to experiment in practises that were once completely taboo. Thus sex, drug-taking, petty crime become common.

A terrible example of current moral deterioration and the pressures and influences with which young people are bombarded, was publicised recently in Australia. The Adelaide *Advertiser* reported that new students at the Australian National University were issued with booklets giving advice on contraceptive pills and abortion. According to the report, the handbook issued opens by telling students that they would probably have sexual experience during their university careers:

"If you haven't you will soon. This is not a recommendation to have sex, it is a statistical probability."

It further urged:

"Don't let feelings which are the ultimate check point for any jabbering theorist be argued into submission. They are your own and very real and complex. They are to be lived with and

not to be ashamed of. They are too often the target for intellectual and moral bullying."

Anybody who stands against this insidious form of sophistry is classified as "a jabbering theorist," and their words decried as "intellectual and moral bullying."

Parents need to remember that this is the environment children enter when they reach a certain age. Recognising that, they need to make preparation to guard against its influence. How can they do that? By the studying of the Word in the home; for it reveals flesh and feelings for what they are.

But we believe that even more than the mere study of the Word is required. We feel that the Word studied through the aid of the pioneers is of greatest assistance. They expound the Word with a directness and a vigor that stimulates and strengthens the moral fibre. A truth can be stated apathetically or enthusias-

tically; issues can be made vague or clear-cut. The truth and the issue remain the same, but the appeal and the result are different.

In books like *Elpis Israel* and *Eureka* the truth is set forth plainly and vigorously, so that there is no doubting the issues involved. And that is the sort of exposition that is needed for these times. With all our verse by verse study of the Word, we must not overlook the pioneer writings.

We live in an evil, immoral age. Christ warned that the times would be exactly as we see them today. To be forewarned is to be forearmed. Let us bear in mind the warning, and take steps, both in the home and in the ecclesia, to guard against any encroachment of the evils of these closing days. The greatest heritage we can leave our children is a spiritual education, and a healthy respect for the Word of God.

Bewitched!

"Who hath bewitched you that ye should not obey the Truth?" Gal. 3:1.

The Danger of False Doctrine

The third chapter of Paul's *Epistle to the Galatians* is widely appreciated by Christadelphians for its doctrinal importance. Fundamental principles concerning the Abrahamic promises are set

forth, emphasising the relationship between Christ and Abraham; and stressing the Mosaic Law in its true perspective.

However, this section of Paul's writings should also be appreciated for the powerful exhorta-

tionary influence it was intended to make upon the Ecclesias.

In the first two chapters the apostle shows the folly, and inevitable outcome, of being led astray by erroneous doctrine. He writes of his own personal experiences, and demonstrated his own special qualifications to write with authority upon such a vital subject. In so doing, he strongly defends his own position in relation to the Truth; then, in the third chapter, he mounts an attack upon the problems which had permeated the Galatian Ecclesias.

Commencing with a typically warm opening, Paul launched into the body of his letter with a blunt expostulation (1:6-10). His indignation is against those who would pervert the gospel of Christ as expressed in the early verses of chapter 3. The foundation upon which it is laid is expressed in the final words of the second chapter: "If righteousness come through law, then Christ is dead in vain" — or: *Christ died unnecessarily* (Diag.). The Galatian brethren had been deceived into accepting a philosophy which was opposed to this clear-cut, unequivocal statement.

Hence the words of remonstrance with which the third chapter commences: "O foolish Galatians!"

The Need To Exercise The Mind

The word rendered "foolish" in the A.V. has an extremely descriptive meaning. According to Bullinger, the Greek, *anoetos*, means "unreflecting; never applying the *nous* (mind) to moral or religious truth . . ." The

word occurs six times in scripture: an apt number of occurrences to describe *lack* of spiritual discernment. The Lord used the word to his disciples after the resurrection: "O *fools*, and slow of heart to believe all that the prophets have spoken . . ." (Luke 24:25). All other occurrences of the word are found in Paul's writings (Rom. 1:14; Gal. 3:1,3; 1 Tim. 6:9; Tit. 3:3). Paul's final usage of this word is particularly interesting, in that he used it to describe his own state of spiritual blindness before he had understood the Truth.

This particular word stresses the fact that God has given mankind both a mind (Gk., *nous*), and also the faculty of exercising the mind upon divine principles (Gk. *dianoia*; see occ., Matt. 22:37; Eph. 1:18; 2:3; 4:18; 1 John 5:20, etc. In Eph. 4:18 and 1 John 5:20 the word has been rendered *understanding* in the A.V.).

The point of exhortation implicit in the opening phrase of Galatians 3 is not merely to express frustration and disappointment. Paul, by his use of this word, indicates that an Ecclesia may quite accurately be described as "unreflective" or "never applying the *nous* to moral or religious truth" if it is prepared to tolerate doctrines or philosophies which would blind its members to the Truth. The word further implies that such an Ecclesia, tolerating truth-nullifying influences, is without excuse in the eyes of God, because each member of the Body has been given not only a mind, but the ability to *exercise* that mind. The

Galatian Ecclesias had once embraced the Truth in its purity (1:6), but where did they stand now?

After all, the dedicated apostle Peter had earlier defected to the Judaisers (2:11-14) — was it not therefore possible for any Ecclesia to fall into the error of accepting doctrinal teaching which would be subversive of the Truth?

Christ Crucified: A Challenge To Human Pride

Judaism, in its various forms, became the scourge of the Ecclesias in apostolic times — due largely to the influence of Jewish “traditions” which resulted in the development of pharisaical philosophies. As Judaism meant putting confidence in the flesh, its inevitable outworking was human pride.

For this reason, the very core of the epistle to the Galatians is the crucified Son of God. Not the resurrected Christ, nor the glorified Christ, but the crucified saviour: nailed to the tree; his life poured out in obedience to his Father’s will, to demonstrate that “in the flesh dwells no good thing” and that the flesh is rightly related to death.

Such a manifestation of the righteousness of God is the complete answer to human pride. Let believers lose sight of the reality and significance of the crucified Christ, and their self-effacing humility before God will be replaced by self-confidence. Judaism, in some form or another, will be the inevitable result.

Bewitched

Because this had been per-

mitted to gain ground within the Galatian Ecclesias, Paul’s opening phrase of admonition was followed by the inescapable question: “Who hath bewitched you, that ye should not obey the truth?” The phrase has been rendered: “Has someone put a spell on you?” (J.B.); or, perhaps more literally: “Who has been fascinating you?” (T.C.N.T.). Their understanding of the doctrine of the atonement had become perverted. When an understanding of divine principles becomes darkened, it is quite easy for Christ’s disciples to become led astray by useless or destructive philosophies, or false interpretations of scripture. Paul’s warning in this forthright opening to the third chapter was that brethren and sisters must be constantly on their guard against the possible incursions of error into their midst. This is a responsibility which must be born not simply by Arranging Brethren, but by every member of the Ecclesia.

The Truth must be soundly understood and upheld. This implication is clearly discerned in the epistle to the Galatians. Paul was not writing for the benefit of unenlightened persons, but as a warning to followers of Christ who should have known the power of the one true gospel, as expressed in the doctrine of the atonement.

At Galatia, believers had allowed their minds to become captivated by influences which were a perversion of the gospel of Christ. Yet, they did not realise this. They had fallen victims to a form of sedation which had dulled their spiritual comprehen-

sion. They stood in a most dangerous state, having been attracted to the teaching of men who were underminers of the one true gospel, and therefore enemies of the cross of Christ.

When it came to the question of the saving power of divine truth, Paul had no time for philosophy or speculation. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed . . ." (1:8). Thus, his reminder to the Galatians: "Before whose eyes Jesus Christ hath been evidently set forth, *crucified* among you . . ." (3:1). With spiritual vision they had *seen* the moving picture which the apostle had set before them. They had been given a clear understanding of the doctrine of the atonement. They had comprehended the Truth.

Christ Placarded In The Truth

The Greek, *prographo* ("evidently set forth", A.V.) means to *write before*. Some authorities suggest that the word has a much stronger meaning in this context. Vine and Moffatt suggest that the word could be better understood as meaning *placarded* as Rotherham has it: "Jesus Christ was *openly* set forth as a crucified one . . ." Whatever rendering is accepted Paul's meaning is unmistakable: The Galatian brethren had been soundly converted to the gospel of Christ. With pristine clarity, the Truth had been "openly" set before them, like a placard. So much so, that the Galatian believers had been deeply impressed by their

new-found knowledge concerning the only way which could lead them to eternal salvation. It had been as though they had stood at the foot of the cross of Christ.

In addition, the Galatians had witnessed the specific example of Paul's own life: a life of sacrifice and dedication to the cause of Israel's God. The apostle had been, in that sense, a manifestation to them of the crucified Christ.

But what had happened to their understanding?

The word "sacrifice" will only have a true meaning for believers when they become aware of their own sinful condition, that they cannot personally redeem themselves from the effects of sin. With barely a brief introduction, the apostle had established this principle at the beginning of the letter: "Jesus Christ . . . gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father . . ." (1:3-4).

An awareness of the significance of the crucified Christ can reveal a true perception of the constitution of Adamic nature. Believers learn of their true state, and their real need. From the foot of the cross they are caused to look upward towards the perfection and the power which is to be found emanating only from the One Eternal Yahweh. And herein lies the danger, for Judaism, or human pride, will dull the mind to such sublime and humbling truth. Judaism, in N.T. terms, represents a denial of the atoning power of Christ's

sacrifice, and therefore a repudiation of the way of salvation which God has provided.

The Inner Conflict

In coming to grips with these issues, a conflict is set up within the framework of human reasoning. "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (5:17). This statement describes the dissension and conflict which takes place when the spirit, or disposition of the Truth challenges the thinking, or minding, of the flesh.

And the most sinister influence which will inflame the flesh to contend against the spirit of the Truth is human pride. Which Judaism can stimulate.

The basis of this inner disputation never changes: It is always a question of either recognising the saving work of God as manifested in the crucified Christ, and bowing in humble submission to the will of God; or, vainly upholding the rights and privileges demanded by fleshly self-justification and self-gratification.

It is a struggle which will never cease until Adamic nature is eradicated. But the means by which this discord might eventually be removed has been provided by a loving Creator. And manifested in the crucified Christ.

All this had been clearly understood by the Galatian Believers. At one time. When they had first embraced "the Hope of Israel". Paul's next words implored the Galatians to carefully

reconsider: "Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh?" There is no article. "After beginning with what is spiritual will you end with what is external?" They had commenced life in the Truth upon a sound basis. Their minds had been open to receive the guidance of the Word of Truth, and they had developed a disposition in harmony with their understanding.

Were they now to cast aside the sound basis upon which they had been established in the Truth? "Are you now being made perfect in flesh?" (*Diag.*). Which is to say: "Such a change in your thinking and reasoning is not only discordant, but as far as the Truth is concerned, you have adopted a philosophy which is diametrically opposed to the gospel of Christ!" (cp. 1:6-9).

Paul pursued his line of reasoning relentlessly: "Have ye suffered so many things in vain? If it yet be in vain . . . ?" Here, indeed, were brethren and sisters who had suffered for Christ. They had faced trial and persecution. They had been taught to pour out their lives in sacrifice to God, after the example of their great King and Saviour. They had been taught to place God first in their lives, and Self last. But here was the great tragedy that Paul now witnessed: a people who had known; a people who had obeyed; a people who had suffered in the cause of righteousness. But a people who had now been led away from a clear discernment of the doctrine of the atonement; a people who had become exalted by man's

greatest enemy: human pride.

Abraham's Example Of Consistency

The Galatian believers had earlier renounced the flesh, having confessed that through the weakness of their nature they could never arrive at a state of perfection. Appropriately, then, Paul set before them an example of consistent faithfulness in the face of trial. The patriarch, Abraham.

Humbled through a clear conception of the meaning of faith, Abraham learned to distrust his own judgment, and to be guided by the voice of Yahweh. Simply, Abraham believed God. Where was the room for human pride in such a disposition? Believers, therefore, are called upon to "also walk in the steps of that faith of our father Abraham" (Rom. 4:12).

Abraham learned to rely fully upon God — which is the attitude of the man or woman who sees, with true spiritual perception, the crucified Christ. Through the eye of faith, and with no confidence in the flesh, Abraham "rejoiced" to "see" the "day" of Christ, and had been gladdened by his conviction (John 8:56).

It becomes a monumental tragedy when men who have been fervently moved by faith allow their vision of the crucified Christ to become clouded. This may result through lethargy, indifference, the acceptance of a mere ritualistic form of religion, or through truth-nullifying philosophy.

Paul, therefore, pressed home

the great lesson to be learned from the life of Abraham: "Know ye therefore that they which are of faith, the same are the children of Abraham . . ." (v.7). The point of this reasoning was disastrous to the teaching of the Judaizers. It was not Abraham's *blood* which would establish an eternal link with his multitudinous seed, but his *faith!* Upon that basis, and that alone, faithful men and women will be "blessed *with* faithful Abraham" (v.9). The prefix "with" (Gk., *sun*) means "with, in conjunction with, united with, together in something common to both, implying fellowship, union, or agreement with" (Bullinger).

The Galatians, having had their vision clouded concerning the crucified Christ and the doctrine of the atonement, were in danger of losing entirely their hope of redemption. When there is no understanding or acceptance of these principles, there is no true association with the *risen* Christ.

The position of a Judaizer is that he trusts in that which can be achieved through human merit. But that very principle condemns all who fall short of perfect obedience (v.10). Thus, it was necessary for Christ to redeem us "from the curse of the law" (v. 13). This he achieved by dying as a sinless sacrifice. In death, the Lord passed beyond the reach of the Law, because the Law had power over a man only as long as he lived (Rom. 7:1). A true disciple of Christ will find redemption upon the same principle. He becomes baptised into Christ's *death* (Rom. 6:3), and thereby

passes beyond the power of the Law in that he may now find forgiveness for sins *through faith* — faith in all that God has promised, and faith in the crucified Saviour as the means of atonement and reconciliation with God.

Having been led astray from these sublime truths, it was necessary for the Galatians to be reminded that the Lord had been made “a curse for us . . .” It was not the Lord’s perfect character which had been cursed, but the flesh. The only way in which Christ was able to demonstrate that *all* righteousness comes only from God was to render obedience to his Father, and crucify the flesh. This he did, day by day throughout his life, and not merely in the final act of his literal death. In view of this, how could the Galatians place any confidence in the flesh?

The Law As A Child-leader

To have faith in what God has done, and will yet do, requires trusting in what He has promised. The word “promise” occurs repeatedly in the letter to the Galatians. Thus, Paul again linked the example of Abraham with the attitude which should have been manifested by those to whom he wrote: “If the inheritance be of the Law, it is no more of promise: but God gave it to Abraham by promise . . .” (v. 18). Abraham had never known the Law of Moses. And he had never either understood or practised the principles of Judaism. Yet, he will be in the kingdom. And the Judaisers excluded. Paul’s reasoning was unanswerable.

The seriousness of the question was to be fully appreciated. “The Law”, wrote Paul, almost as a summary to this aspect of the argument, “was our schoolmaster to bring us unto Christ . . .” The Greek, *paidagogos*, is derived from *pais* (“a child”) and *ago* (“to lead”). Thus, literally, “a child leader . . .” This statement is generally understood to mean that the Law of Moses, like a good teacher, was capable of educating the people of Israel in preparation to recognise and accept their Saviour when he appeared. Whilst this explanation is not incorrect, there is an even deeper implication in the usage of this terminology. The statement represented a clear warning to the erring Galatian brethren: as long as Israel — or those who believed they have embraced “the hope of Israel” — remained tied to the Law as a means of justification, or embraced the principles of Judaism, they would *remain children*, having failed to grow up to spiritual maturity through the exercise of faith!

How, asked Paul, could anyone claim to have attained to spiritual adulthood when they continued to traipse around like a small child following a teacher, but never “graduating” from the class? And never really understanding what the teacher was striving to implant in the mind of the child?

The Galatian brethren were in this sad condition because they had lost sight of the crucified Christ, and the doctrine of the atonement. “O foolish Galatians! Who hath bewitched you,

that ye should not obey the Truth, before whose eyes Jesus Christ hath been evidently set forth, *crucified* among you?"

Paul had been sent by Christ to the Gentiles. Was the apostle now to stand by and watch his labours for Christ disintegrate under the pressures applied to the Gentile Ecclesias by Judaistic influences? By no means. He would do all possible to see that those for whom Christ had died would inherit the kingdom. His defence of the crucified Christ was unequivocal. How could Paul be so definite and uncompromising? He understood the Truth. Every day of his life he saw, with spiritual vision, the

crucified Christ, and meditated upon the doctrine of the atonement. And his awareness of these awesome truths brought him daily to his knees in reverential wonder at the majesty and goodness of a loving Creator. And such a disposition made him continually conscious of his own true state and his desperate needs — a disposition which permitted no room for trusting in the flesh.

"O wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord!" (Rom. 7:24-25).

— John Ullman

At The Table

The Feast of Tabernacles

"Now the Jews' feast of tabernacles was at hand" — John 7:2.

An Occasion For Rejoicing

The feast of tabernacles was an occasion for family rejoicing. It began on the 10th day of the seventh month, with the Day of Atonement. Israel's sins were covered, past failures blotted out. The High Priest went into the Holy of Holies, and then came out to bless the people:

"The Lord bless thee, and keep thee. The Lord make His face to shine upon thee and be gracious unto thee: the Lord lift up His countenance upon thee and give thee peace." (Num. 6:24).

Then, a few days later, the feast commenced. We read:

"In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook: and ye shall rejoice before the Lord your God seven days." (Lev. 23).

Jesus At The Festival

The people rejoiced for seven days.

Then came the eighth day — a holy day, a sabbath. They had to turn back to God, as it were, after rejoicing in His goodness. This was the day referred to in John 7:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me; and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Here we have a beautiful parable, and we need be in no doubt as to its interpretation, because we have the comment of John in v. 39. He tells us: "This spake he of the Spirit, which they that believe on him should receive . . ."

John is clearly referring to first century believers. The Lord had proclaimed to those around him: "If any man thirst, let him come unto me". And many came. As we know, the first century believers received the Spirit on the Day of Pentecost. But was this manifestation of the powers of the Spirit a fulfilment of those words of Isaiah that Jesus was quoting: "He that believeth on me . . . out of his belly shall flow rivers of living water"?

We know that it was not. We know that what happened at Pentecost was but a shadow of things to come. For instance, in the letter to the Hebrews the apostle, describing those who had come to obey the gospel in those days, and had enjoyed these powers, says of them that they who

"were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tested the good word of God, and the POWERS OF THE WORLD TO COME . . ." (Heb. 6:4).

A Foreshadowing Of Greater Glory

What happened in those early days was a manifestation of the "powers of the world to come" — and but a taste of those powers. Just a sip, we might

say. In the Kingdom these same gifts will be manifested in all their fulness — a river, a fountain — in the saints, and in the people of Israel. Indeed, so great is the difference between the manifestation of these gifts in the Kingdom and then, that Paul calls this situation in which they were then "childish", compared with "manhood" in the Kingdom; and like seeing one's blurred face in a polished brass mirror, as compared with seeing 'face to face'.

These two outpourings of the Spirit, from God, from Jesus, through his children, to the world — those 'rivers of living water' — are also likened by the prophet Joel to rain (Joel 2:23). We have to read the margin to get the full sense of the prophecy:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you a teacher of righteousness (Jesus) and he will cause to come down for you the rain, the former rain (at Pentecost, 2000 years ago) and the latter rain in the first month (the first month of the Kingdom Age, when worship is started in that glorious temple to be built at Jerusalem)"

The above words were addressed by the prophet to the people of Israel. He continued (verse 26):

"And it shall come to pass afterward, that I will pour out my spirit upon ALL FLESH, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my spirit."

We call in mind immediately the words of Peter on the day of Pentecost, as recorded in Acts 2:15:

"These are not drunken, as ye suppose . . . but this is that which was spoken by the prophet Joel . . . and it shall come to pass in the last days, saith God, I will pour out my spirit on all flesh . . ."

Peter quotes from Joel, right to the end of the chapter, closing with the words ". . . and whosoever shall call upon the name of the Lord shall be saved."

In The Kingdom

It was indeed that spoken of by the prophet Joel. This was the former rain, but the latter rain has still to come. Because we have already been able to see what a "taste" of these things means, we can build up a picture in our minds of what it will be like when the Kingdom is established, when Christ rules from Jerusalem with his saints and, as Zechariah pictures it so vividly:

"Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts (that title Yahweh T'vaoth is used because the saints have been victorious in battle) . . . and to keep the feast of tabernacles." (Zech. 14:16).

As Jesus stood in Jerusalem, on the last day, the great day of the feast of tabernacles and cried "he that believeth on me, out of his belly shall flow rivers of living water . . ." he was quoting the words of Isaiah, but he would also bring to mind, as we have just done, the words of the Spirit through Joel, and through Zechariah.

And what a picture it conjured up in our minds! When John the Baptist sent his disciples to Jesus asking: "Art thou he that should come?" the answer of Jesus was: "tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). The same powers were manifested through his disciples in the early days of the ecclesias, but later that outpouring stopped. It was the former rain. But the latter rain is still to come. "All flesh", all Israel, will manifest these same gifts:

"Your sons and daughters shall prophesy, your old men dream dreams, your young men shall see visions: upon the servants and the handmaids in those days will I pour out My spirit."

This promise is to the nation of Israel. Imagine a world in which Israel is elevated as the head, with Israelites manifesting these powers throughout the world preaching the good news that the King is at Jerusalem. The token they bring with them to the people of the world in that day? "The blind shall see, the lame walk, the lepers will be cleansed, the deaf hear, and the dead raised." We know the impact Jesus had in Palestine — "the common people heard him gladly" (Mark 12:37). So will it be once again. The people of Israel will go forth to a world smitten with pestilence: shaken with earthquakes: rained down upon with great stones, fire and brimstone (sulphur): and they will set forth the gospel of salvation, pouring out the gifts of the spirit at the same time, to the healing of the nations.

"Behold God is my salvation. I will trust and not be afraid, for the Lord Yahweh is my strength and my Song: He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. (Or, as Jesus put it . . . out of his belly shall flow rivers of living water)" (Isaiah 12).

"In that day shall ye say: Praise Yahweh, call upon His name, declare His doings among the people: make mention that His name is exalted. Sing unto Yahweh: for He hath done excellent things. This is known in all the earth."

His name will be known worldwide. His message of salvation bringing conviction because of the wonders that will be performed.

The Parable of Elim

Isaiah's words to be sung in that day, comprise a song of triumph, a song of victory. They echo an earlier song of victory, also to be sung in the Kingdom (Rev. 15:3) — the song of Moses. That is recorded for us in the fifteenth chapter of Exodus, and how does that chapter end? What is the

climax to that story?

"They came to Elim (they came to the place of the mighty ones) where were twelve wells of water and threescore and ten (seventy) palm trees."

The significance of the parable is clear. Twelve wells of water — the nation of Israel, the twelve tribes, watering the world, causing the palm trees to flourish. Seventy palm trees, dependant upon the wells for life: the seventy nations of the world when the Kingdom is established; just as there were seventy in the beginning, in the days of Noah (Gen. 10); just as seventy bullocks were sacrificed at the feast of tabernacles, the feast that the nations will celebrate as their feast, once a year, in the Kingdom.

I lack the words to describe this wonderful picture of the age to come in all its beauty. Imagine Israelites proclaiming the message of salvation, so that all the world comes to praise Yahweh and to call upon His Name. Thus the "knowledge of the glory of Yahweh", manifest in Jerusalem through his saints, shall be brought to all the peoples of the earth.

"I will send those that escape unto the nations . . . to the isles afar off, that have not heard

My name, neither have seen My glory: and they shall declare My glory among the Gentiles" (Isa. 66:19).

What a picture is presented to us here. Other scriptures help to supplement it.

One closing thought, and may we never, never forget it. This is our hope. In God's grace and mercy we, the children of God, will be the glory! We shall manifest the glory of our Father with the Lord Jesus, the King of Kings and Lord of Lords, in the world, from Jerusalem. We shall be made unto our God kings and priests and we shall reign on the earth. We are the city that hath no need of sun or moon, for why? "The glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

The Lamb! The one who made it all possible for us. The one we have met together to remember. The one who said: "I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom." (Matt. 26:29).

Oh, how we long for that day to dawn !!

E. Stallworthy (Eng.)



Though Dead, Yet Speaketh!

Comments from the writings of Bro Thomas

I wrote *Elpis Israel* to clear away the rubbish of the pulpits, with which the reader's mind might be oppressed, that the light of God's word might enter in. (1853)

The summer of 1846 has passed, and the sere and yellow leaf of autumn gilds the groves. During the season now numbered with the days, bygone, we have not consumed the bread of idleness, nor of the hireling. From the early part of May to the end of August, we have travelled between 950 and 1,000 miles in the Old Dominion, and addressed the people 47 times on "the things of the Kingdom of God and the name of Jesus Christ," to say nothing of the time and labour bestowed upon the little flock in this idolatrous city (1846).

The author of *Eureka* is an Antipas; and would rather stand alone, faithfully adherent to the name and faith of the Spirit, than redolent of the odours of sanctity burned to his honour by all the clergy and pietists of "Christendom" (1861)

WHAT OF THE NIGHT?

*"Watchman, what of the night? Watchman, what of the night?
The watchman said, The morning cometh, and also the night"*
— Isaiah 21:11.

"What of the night?" the watchman was asked
—in Isaiah Twenty One;

"What of the night?" the echo came,
for each and every one.

So ominous a call as this
— it keeps us in suspense!

The question still is being asked
— and makes all watchers tense.

"The morning comes; the night as well,"
came the answer vague and short;
Enquiring minds a message learn,
to comfort and exhort.

A clearer version puts it thus
(as in a stick that's cleft) —

"There's someone calling unto God,
Just how much time is left?"

Well might we ask, who wait the time
— the awful judgment day:

The times have all but run their course;
we ought to watch and pray.

Indeed, the Household seems asleep
— by worldly things bemused:

O how can such, when called to book
— now say they be excused?

Again we ask, What of the night?

The answer's now more clear;
The solemn test of judgment day,
does certainly move near.

Then gird your loins, take firmer hold,
and for that day prepare,

That whether night, or morning light,
we may Christ's kingdom share.

— C. Woodgate (Eng.).



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

The Psalms

"Do you have complete notes on the Psalms? I would so like to get whatever you have. We look with anticipation at world events. The signs are brighter than ever. In Exposition of Daniel Bro. Thomas wrote: 'These are speaking events; trumpet-tongued proclamations of the purpose of Yahweh in all His doings among the children of men'. May we all be waiting and watching at his coming". — V.L. (USA).

(Yes, I have complete notes on the Psalms — but they are on the margin of my wide-margin Bible! I would like to give you these, but feel that I will need them for a little while longer. Meanwhile, we have recommenced our study on Psalms in "Logos" which is all that we can do for the time being . . . Ed.).

Thank You!

"We want to thank you and your staff for diligent effort in your service to the Truth in a godless society. It is a great help to us as we await our Lord's return. We find the present format of Logos very good. May God bless you and those who assist in this good work." — F.C. (Canada).

(We hope and pray that the work of Logos may be mutually helpful, and that, like the quality of mercy as described by Shakespeare: "it blesses him that gives and him that receives". Certainly the co-

operation of readers is essential to its success, and therefore those who labour together in this work are warmed and encouraged by such letters and actions as yours. Without the loving co-operation of many helpers, the work would not be humanly possible; and without the blessing of Yahweh — even with those workers — it would not be properly profitable. We trust that it may help some towards the Kingdom . . . Ed.).

Perpetual Calendar

"I was pleased to see on the back of a recent Logos that you have taken up the idea of a perpetual Commandments of Christ calendar such as I suggested. I have still got a number of my own design left, but would very much appreciate a copy of your version which, with the useful addition of a pen, could replace the one on my office desk. As I mentioned in my letter, I was hoping someone might think it worth producing an improved design and layout, and this it seems you have done.

"Although the Perpetual Calendar is intended for brethren and sisters, I have given a few away to 'strangers', but these have always been accompanied by a copy of the Epitome Of The Commandments Of Christ. They will thereby not only see the Scriptural basis for the Commandments, but, in reading

Bro. Roberts' introduction, they may appreciate for whom and why they are given.

"In view of the signs of the times, how our pioneers would have rejoiced to see the things we see today. It surely cannot be long before they with all the faithful in this and earlier generations will see greater things than these." — A. Thomas (Eng).

(Some time back Brother A. D. Thomas of Little Chalfont, Amersham, sent us a copy of his "perpetual calendar" and suggested we should reproduce it for the benefit of brethren and sisters, or modify it for the same purpose. But — our system of filing being most fallible as visitors to the office know — his letter went astray, though the calendar remained on my desk, a daily reminder to get on with the suggestion. With a brother who is a cabinet maker supplying the base, a pen specially made for the purpose, and printing the cards with the daily readings, the commandments of Christ, and the day's date, we have since followed out the suggestion, and some hundreds have been circulated. We have been out of supply for some time, but now have a further quantity. The Calendar is an excellent idea; and we have found the daily reminder of the Commandments of Christ — to say nothing of the daily readings — to be a most salu-

tary reminder to have on our desk. Cost of the calendar is \$5 Aust. including postage . . . Ed.).

My Last Subscription

"I am sending a US money order for Logos, which I hope will be my last before the return of the Lord. We hope that he will come this year.

"Why do you demand that a member of the armed forces, a policeman or a mason must resign his position when he accepts the truth, but you do not demand that a person divorced and remarried does not need to separate after baptism?" — R.M. (USA)

(We also would like your subscription to be the last, for the reason you give. In regard to your question the answer is, that the circumstances are different. In marriage, a contract is taken on for life; it is indissoluble. That is not so in regard to the armed forces, the police force, or a worldly organisation. The contracts are terminable, and this is the action taken.

The divorce and remarriage took place in ignorance of the teaching of the Word, and therefore should be considered in that light (1 Tim. 1:13). Accordingly, we believe that Paul is legislating for such a case when on a context of marriage, he declares: "Let every man abide in the same calling wherein he was called" (1 Cor. 7:20). And what other solution can be offered? Are we going to call upon a person in such a case to go through divorce again? Has he or she not entered into a contract that is binding, and do not they have respon-

sibilities towards the other party? What if there are children to the second marriage? What is to happen to them? What if only one partner comes into the Truth? Is the other party (who may be quite innocent, may not even be divorced and remarried) to be sent away? And who will have the children?

We recognise that the marriage state may not be ideal; we are opposed to divorce and remarriage; but in such a case as you advance, we must accept the reasoning of Paul and leave it to the mercy of the Lord at his coming. He has declared that "all sins may be forgiven, except . . ." and in view of the ignorance into which the alliance has been entered, we believe firmly that such can expect mercy of the Lord at his coming. And if I expect that, should I not manifest it now? . . . Ed).

Peace?

"Recently I read an interesting news-item that I would like to share with you. I find it amazing that the Soviets have the intestinal fortitude to make the statements that they do therein. But what is more amazing is that they hope to be believed!

"Truly, the Lord's return is near. The signs everywhere indicate that; particularly the political and social upheavals that are taking place. The Soviets are considering the situation with increasing interest and boldness. Their intrigues in Afghanistan, Ethiopia, South Yeman and Iraq are disheartening to those who fear Russian dominance and aggression. But we fear not, for we

have hope, and we know the wonderful sequel. Meanwhile, Daniel predicted that Russia through peace shall destroy many' (Dan. 8:25), and the enclosed article is illustrative of his comments." — J.S. (Eng).

(The article depicts Soviet President Breznev signing a document of disarmament in Moscow. It claims that the Soviet Union called upon the four major nuclear powers to agree with it to restrict the use of nuclear energy to peaceful purposes. The Soviet promised "not to be the first to use nuclear weapons in a conflict" and called upon the exclusion of all such weapons of destruction from the arsenals of the nations. The Warsaw Pact nations concluded their appeal by stating that "they have never sought nor do they seek military superiority."

From this we can only conclude that if they have not sought it, they have had it thrust upon them! It is a fact, however, that Russia has sought superiority in conventional rather than nuclear weapons of war, and it is also a fact, that such a type of weapon would be far more useful and devastating in such an invasion as is depicted in Ezekiel 38 than would nuclear weapons. Like the kings of the north and south of the past, the diplomats of today "speak lies at one table" — Dan. 11:27. Thank you for your comments and article . . . Ed.).

Society's Moral Deterioration

"I enclose a few newspaper clippings from *The Idaho Statesman* for this

week because they have to do with the prophecies Christadelphians have been watching closely for fulfilment in the world. I think you will agree that they are very interesting to say the least. You will also find enclosed a comic strip or two that appear regularly in the same paper which are readily available to children. I also thought to enclose some clippings of ads dealing with movies being run in the area, but balked as I do not know if they would be censored by your government or if sending them would violate some international law. They are for movies of a very explicit, offensive nature that can be read in the same newspaper by any child old enough to read. Yet, Idaho would be considered a conservative state, which only goes to show how base man has become in this age of licence — he will soon choke on his own defecation!

"Coke (referred to in the comic strips) is a slang expression for cocaine which is a drug being used more widely now by people of all ages. Obviously, there is no telling what will be openly displayed in the future in these seemingly innocuous comic strips. Yet, children regularly read this junk and it influences them the wrong way. Add to that some rather explicit scenes you also see in some of the other strips and soon even a parent with discretion has his hands full keeping it out of the hands of his children. You hear some outcry from concerned parents now and then but no great clamor. It would

seem the effects are already being seen in the apathetic attitude of the populous towards something as obviously wrong as the portrayal of drug trafficking, explicit sex and crimes as it is. For those of us who have their eyes and noses open, the smell of decay is obvious and the sight of once great institutions bowing to the whims of underworld figures and misguided people is sad. It is frighteningly similar to the decay of the Roman empire — *from within!* I hope you will let some of the readers of *Logos* see what is happening in some of the more conservative areas. I am sure many are used to seeing this in the larger metropolitan areas." — J.Z. (USA).

(Our Editorial this month comments upon the moral decline evident throughout the world, and the responsibilities resting upon Christadelphians. We thank you for the news cuttings which are both interesting and useful to us. Ed.).

Russia And Iran

Reader J.Z. has forwarded us interesting cuttings from the Idaho Statesman including the following comment on Iran (Persia) by Senator McClure of USA.

U.P. International

"Moslem leader Aya-tollah Ruhollah Khomeini will not be able to maintain governmental control of Iran and that country probably will end up under the wing of the Soviet Union, Sen. James McClure, R-Idaho, said Friday.

"Mr. McClure said on KTVB television's View-

point program it is likely Iran will be governed in some form by Communists.

"In my judgment, Khomeini will not last," McClure said. "Khomeini can keep anyone else from lasting or governing, but I don't see how he can either. Look at how he got there. He's playing on religious fanaticism to reimpose a kind of society that existed there in the last century.

"I would guess the greatest danger lies in the evolution of something like that which happened in Afghanistan next door. A religious coup took place. That government was gradually supplanted by pro-Soviet cabinet members until they controlled the government.

"And now there is a religious war to wrest control from the pro-Soviet government." McClure said the events in Afghanistan probably will repeat themselves in Iran."

(As past articles in "Logos" have emphasized, the requirements of Bible prophecy are that Russia dominate Persia (Iran — see Ezekiel 38:5), and the indications are that she will militarily occupy it. It is significant, that in Ezekiel's prophecy of Gog's invasion of the Land, Persia is first mentioned as being allied to the northern power. And in the same verse, Ethiopia and Libya are both listed with Persia and Russia. Events moved rapidly in Iran, and we hope that they move just as rapidly to bring about the return of the Lord. . . Ed).

Soviet Anti-Semitism

Reader D.L.R. (Can-

ada) has forwarded a budget of interesting and informative news-cuttings which we will be able to use elsewhere, for they are too lengthy for these *Communication* columns. Among them is the following comments from *The Washington Post*:

"Evidence of a systematic and anti-Semitic campaign by Soviet media has been compiled in a newly published study in London by the Institute of Jewish Affairs.

"The 105 page booklet consists of several hundred translated quotes from dailies, weeklies, books and broadcasts. Among the involuntary contributors to the anthology of anti-Semitism are such well known organs as *Pravda*, *Izvestia* and *Literatnaya Gazeta*.

"All the quotes are taken from material published from 1975 on, when, as the institute notes, no special crisis affected Soviet relations with Israel nor was there any domestic upheaval like that in Stalin's last months. In those years, however, substantial numbers of Jews sought to leave the Soviet Union, embarrassing the regime.

"The institute, a professional research organization supported in part by the World Jewish Congress, concludes that anti-Semitism is now a staple of Soviet policy."

(Soviet Anti-Semitism is in accord with the prognostications of the prophets in regard to the later-day attack on Israel, particularly the description given by Ezekiel 38. Undoubt-

edly, the world is gearing up for Armageddon; and we should be making preparations for the Judgment Seat . . . Ed.).

Grand Encouragement

"I am writing to thank you for the many booklets you have written to help those learning the truth, and particularly for the book: *Key To Understanding The Scriptures*. I met a young man a few months back, and encouraged him to attend the meetings. He is in the merchant navy, and while he was away last time at sea, he read *Key To Understanding The Scriptures*. It helped him a great deal, and set things out more clearly for him. We are now attending a baptism class together." — S.W. (SA).

*(Communications such as the above are very encouraging to us, particularly in this age when the work is hard, and the results so often discouraging. Allow God to take hold of your life; build your future upon His word, and you will find that circumstances will lead to much good — whatever may happen in the meantime. And above all else, keep up your studies. May I suggest you now move on to *Elpis Israel* . . . Ed.).*

The Mosaic Law

"If the Mosaic Law was from God — holy, just and good, and an expression of the righteousness of God — how could it pass away when the Jewish nation was scattered in A.D. 70?"

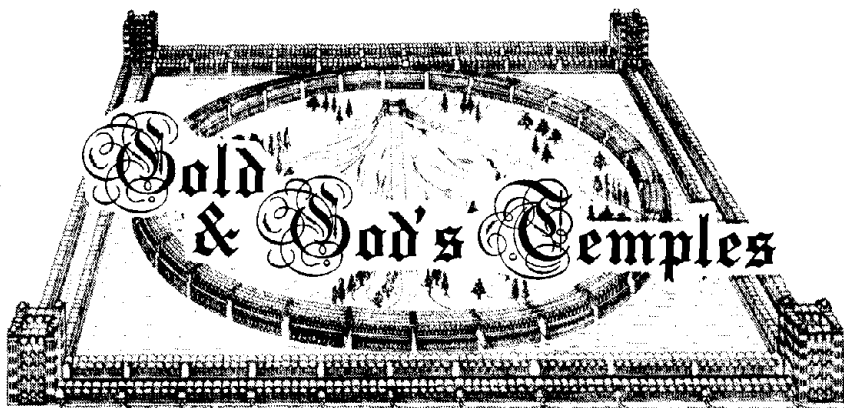
(The Mosaic Law did not pass away. If a person

seeks justification through its means he is still "a debtor to do the whole law" (Gal. 5:3), and because through weakness of flesh he will find it impossible to keep it, the Law will curse him. Deliverance from the curse of the law is obtained through Christ Jesus (Gal. 3:13), for baptism into him inducts us into a form of death that takes us beyond its power to curse (Rom. 7:3-4). The Law sets before us an ideal, an ideal that is exhibited in the life of the Lord who by his perfect obedience "magnified the law and made it honorable". But because we fail to keep it, we depend upon grace as manifested in the forgiveness of sins for our justification. However, if we reject that provision in Christ, the curse of the Law remains, and will testify against us at the Judgment Seat . . . Ed.).

Books In Braille

"Let us all heed the warning that judgment like that recorded in Acts 5:3-4 will be meted out to all of us if we have the mind of Ananias and his wife. When I consider the state of the world I find consolation in the fact that these conditions are predicted. There were very few righteous in the days of Noah; how many will the Lord find at his coming?"

"Thank you for the notice in *Logos* concerning my request for the Truth's literature in braille. I received some from Australia, and my requirements are now satisfied. Thank you very much." — R.O.R. (Can).



Continued from page 254.

Gold For The Future Temple

Finally, in the days of Zechariah and Haggai another temple was built, but what a shadow of Solomon's. While the young men rejoiced, the older ones wept, for they had seen the first temple and realised how very, very inferior was the replacement. But Haggai told his contemporaries (2:7) that,

"I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace."

Note that to whichever temple God is referring, it is "this house". But no "house" so far has exceeded that of Solomon for glory — Solomon's is the former house. Which then is to be the "latter house", for the construction of which God says "the silver is Mine and the gold is Mine", and He says they are "the desirable things of all nations". There is only one answer: the temple that is to be erected in Mount Zion when the Lord Jesus

becomes King over all the earth. Then, as Isaiah says, it will be "A house of prayer for all nations", not for one nation only. They will say,

"Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, for he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

Should rebellion rear its head, God has the most powerful remedy! Zechariah tells us, upon that nation shall be no rain. But Egypt says (in effect), "That won't apply to us, for we have no rain!" But God has all the answers: "You shall have the plague!" and Egypt, with the others, will have to obey!

Now note:—

For the tabernacle, Moses was shown the pattern in the mount.

For Solomon's temple, David was shewn in vision (1 Chron. 29:11-21) and was made to understand by writing "even all the work of this pattern."

But what of this one that Christ will build? Why, we are let into that secret, and the last eight

chapters of Ezekiel gives the details of what this is going to be, even to the measurements of the various parts. Again, God has all the answers!

Presumably the quantity of gold and silver will also be much greater than what was absorbed in previous buildings. Where will it come from? The sources are several. Haggai has told us that the silver and the gold will "come". But how will they come? Isa. 60:5 says:

"The wealth (A.V. marg.) of the Gentiles will come unto thee . . . they shall bring gold and incense. (v.9) Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel."

As we have already read in Zechariah, God will have obedience, and Isa. 60:12 says "The nation and kingdom that will not serve thee shall perish." Is there any other source for the vast quantity of gold which is going to be required? There very definitely is!

One of the most surprising, the most unexpected and the most powerful is the uprising of the Arab nations in this present country. They have dictated to (and disturbed!) practically the whole world. Their oil provides a force to which the world has had to yield, and the wealth which has flowed into their coffers and strong rooms is not only astronomical, but the value is incalculable. What is going to happen to it? Note now carefully what Zechariah says in chapter 14:

v. 9. "and the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

Evidently what next takes place (after verse 9) is with the Lord in the earth reigning as king:

v. 14 ". . . the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel in great abundance . . ."

The nations "round about" undoubtedly include Arab nations, and the representatives of the Lord Jesus, now their King, will be sent to collect from them all the gold they have acquired during recent years.

The acquisition of this stupendous wealth will also help to supply what is needed for the building of this house of prayer for all nations. But it will also have a further result. Ezekiel 38 describes the northern invasion of Gog and all his associate confederate nations. Note now in what language his invasion is challenged:

v. 13 "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

Verse 12 stated his avowed intention, "To take a spoil and to take a prey." Evidently, then, the collected silver and gold must be sufficiently large to form a base to get moving the vast confederation depicted in this chapter. The peaceful conditions suggest it must be a few years after the Lord has returned. Note too, there is no defeat of Israel in this chapter. Chapter 39 shows that the holocaust of chapter 38 will have the double effect of convincing the nations of the earth that the Lord really is King, and

secondly of convincing the Jews outside the Land that Jesus really is their Messiah, culminating in the regathering of scattered Israel back to their own land to be re-united to the remnant there who have already accepted Jesus as their Messiah. God says not

one will be left among the nations.

This is a glorious purpose, and in the mercy of God may we see it fulfilled and in the further abundant mercy be included in its participation.

James Carter



"In 1848 . . . the hopes of the democracy throughout Europe were inflamed; and 'the earth' began to tremble until in 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away" — Elpis Israel p. 373.

Divided Europe

This month we turn our attention from the Middle East to Europe. We believe that major political changes are there occurring in accordance with the requirements of Bible prophecy.

Today, Europe is divided into two blocs of nations, answering to the feet of the Image (Dan. 2); and it is obvious that Communism, which had its political birth through the French Revolution, has been a major influence

in establishing the pattern we now see forming on the Continent.

This is not only in accordance with the requirements of Bible prophecy, but also with the anticipations of Brother Thomas based upon an interpretation of Bible prophecy.

As to the first, Nebuchadnezzar's dream as interpreted by Daniel, required that in "the latter days" (Daniel 2:28), the "kings" or Governments of the

ten toes should "mingle with the seed of men" (Dan. 2:43-44). In other words, the prophet anticipated a form of democracy or communism in which the authorities would be compelled to take the common man into their considerations and discussions.

That is a modern-day development, and illustrates the decline in the type of government depicted in the image from the head of gold, or autocratic dictatorship of Nebuchadnezzar (cp. Dan. 5:19), to the clay and iron of the feet; or that of modern socialism or communism where all men are brought to a common level with the cry of "liberty, fraternity and equality" as advocated by the frog-spirits of the French Revolution.

Brother Thomas anticipated this modern-day development. In the extract from *Elpis Israel* quoted above, he made reference to the agitation that developed out of the preaching of Karl Marx. This caused political trouble to erupt throughout Europe of such a nature as to threaten the authority of many rulers; and it was only suppressed by the most violent and bloody repression on the part of the governments concerned.

But Brother Thomas noted that though "restrained" it "cannot be suppressed" entirely, because it has a mission to perform in the purpose of God, in the development of the crisis at the time of the end. And, today, we are in a position to acknowledge how true was his prognostication. Commenting upon the same prophecy (Dan. 2) in *Exposition of Daniel*, Brother

Thomas wrote:

"Whilst 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 . . ."

Here, again, is a remarkable forecast of a development, the fulfilment of which is obvious in Europe today, in the two blocs of nations that have formed under Nato and the Warsaw Pact.

Communism has played a tremendously important part to that end, in accordance with the prophecy of the *Book of Revelation*. It predicts the outcome of the French Revolution, when the Government of France invited the revolutionaries to "come up hither" into the political heavens of France (Rev. 11:12). Since then the influence of communism and socialism has permeated society, and every government is tinctured with it. Today, the socialist policies of Western Europe are leaning more and more to the left, so that in measure they share similar ideals with their communist associates behind the Iron Curtain. Added to this is the increasing disenchantment with USA which is giving impetus to the growing alignment between the two legs of the image currently forming: West and East Europe.

United States Of Europe

In *Elpis Israel*, Brother Thomas anticipated the kind of

union that is today taking place in Europe. He wrote of the ten kingdoms of Europe "losing their independence; by which a new partition of the Roman world will ensue; and that when this is brought to pass, events will flow more directly eastward" (p. 374).

That statement very fittingly describes political conditions in Europe as a result of the Common Market. On the same page he wrote:

"There will be no more resuscitation of the old governments, but all things will be absorbed into one continental dominion upon the old Roman domain..."

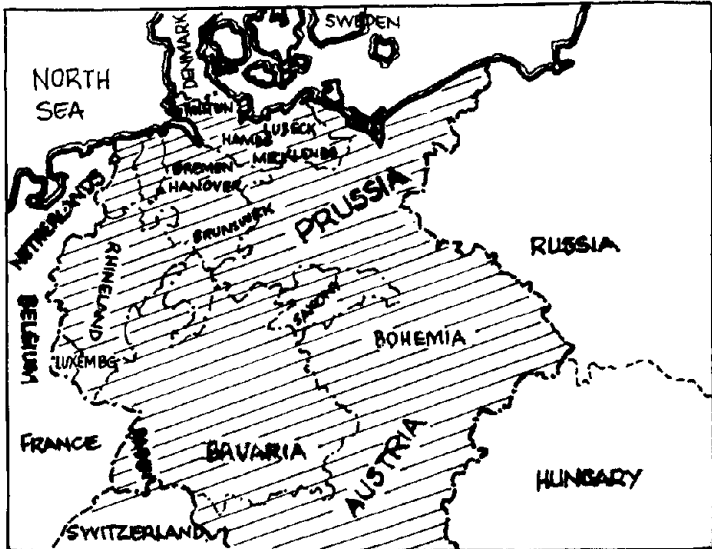
And, certainly, this describes the lack of independence in

European Powers as they are merged into the Common Market.

Ezekiel anticipated this in his Gogian confederacy (Ezek. 38:1-5). He saw the nations, both to the east and west of Europe brought under one head, though they will rest on two feet as required by the Image.

Hence the prophet saw the USSR (Ros, Meshech and Tubal), Central Europe, Germany (Magog), France (Gomer), Turkey (Togarmah) involved in an antisemitic alignment against "the holy people" (Dan. 8:24), known today as Israel (Ezek. 38:16).

Let us consider some of the



THE GERMAN CONFEDERATION 1848

In 1848 when *Elpis Israel* was published, Germany and Austria formed a united confederation in Central Europe, but Brother Thomas wrote: "The German and Austrian Empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the Autocrat, or 'prince of Ros, Mosc, and Tobl.'" This has since taken place, a vindication of this portion of *Elpis Israel* which is fundamental to Brother Thomas' scheme of prophecy.

countries mentioned by the prophet.

Germany Or Magog

In *Elpis Israel* (p. 432), Brother Thomas goes to great lengths to establish the identity of Magog with Central Europe, and Germany in particular. He makes the point that the powerful Austrian and German empire, that was in existence when he wrote *Elpis Israel*, "is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the Autocrat, or 'prince of Ros, Mosc, and Tobl'."

In 1848, the German Confederation (the German and Austrian Empire) was a powerful coalition in central Europe. It acted as a bulwark against France in the west and Russia in the east. It came to an end, as Brother Thomas anticipated, and today Germany is merely a shadow of her former self. Russia already dominates Eastern Germany, and encircles Berlin, whilst West Germany is dependent upon the arms of Nato for its independence.

But it is obvious that Nato would be ineffectual to help if Russia moved west. Recently *Newsweek* reported that due to differences of opinion with President Carter of USA "the supremely self-confident Schmidt (Chancellor of Germany) has begun to chart a foreign-policy course, including Bonn's dealings with the Soviet bloc". The German leader apparently considers President Carter to be "an indecisive leader", and

"fears that Washington is trying to play China off against Russia — 'ultimately, we in Europe would be the losers' says a Schmidt adviser". The lengthy article is interspersed with phrases such as "Schmidt is not 'tilting' towards the Soviets, but he is looking in their direction", and "the Russians began orchestrating something of a thaw between East and West Germany" due to Europe's growing disenchantment with America. All of which is not significant in view of anticipations based upon Bible prophecy, for the two feet of the Image (twofold division of Europe) must be brought under control of one dictatorial head.

France Or Gomer

In *Elpis Israel* (pp. 427-428), Brother Thomas identifies Gomer with France. In *Eureka*, he identifies the frog spirits (Rev. 16:13) with the revolutionary doctrines that emerged from the French Revolution, and wrote: "Under the sixth vial their influence will be remarkably apparent". The sixth vial, it should be noted, terminates with the nations being drawn to Armageddon (Rev. 16:16).

Since the French Revolution, the restless, disturbing, froglike spirits of socialism and communism have swept the world. In *Revolution Of 1848 — A Social History* the author states: "Ever since 1789 the rest of Europe looked to France as the natural source of revolutions", and "the question arose, unexpectedly, whether they could have a revolution in one country, or whether free France should not carry its

arms to the oppressed of other nationalities". Brother Thomas referred to this spirit of interference in *Elpis Israel* p. 382. He declared that it would create:

"... a warlike tendency and influence of the measures proceeding from the Sultan, the Emperor and the Pope; who being so completely entangled in the complications created by the policy of the Frog-power, would in their endeavours to extricate themselves, involve the whole habitable in war".

The future will witness the disturbing influence of the froglike spirits of communism emerge from "out of the mouths of the dragon, the beast, and the false prophet" (Constantinople, Berlin, and Rome — Rev. 16:13).

Meanwhile, France remains a disturbing element in European politics. Its rulers still have grandiose thoughts of the nation becoming the nucleus of a greater Europe. Recently Prince Michael Poniatowski, then Minister of the Interior for France gave a remarkable interview to *Newsweek*. He declared:

"France hesitates over the Americal pull, the attraction of Ostpolitik, the Russian temptation . . . With the coming years I have a feeling there will be a period of perhaps a few months during which it will be possible to make European progress. We must be ready to seize the opportunity".

Asked what would be the impetuous to European unity he answered:

"France grew up in opposition to Spain, the Hapsburgs, Prussia, Germany and England. So I believe European unity will develop 'against' the outside".

The interviewer asked if the outside meant America, and he replied: "I just don't know against whom". When asked to comment on the statement he had made he replied: that "in all events France must remain independent."

He declared:

"It is essential to maintain the means of sovereignty — military, monetary, political — at least until such time as we find ourselves in a European situation. That means we will maintain our nuclear force. It means that we do not intend to rejoin Nato".

This dream of a United States of Europe largely arose out of the problems following World War 2 which resulted in the formation of the Common Market through the Treaty of Rome. Roman Catholic influence became more obvious, and the social outlook of the Church changed. In *The Challenge Of The Common Market* J. W. Kit-zinger wrote:

"Even the historical cleavage of clericals and anti-clericals was bridged by the European idea. Certainly three of the men in the van of the movement were devout Catholics born in Lothair's middle kingdom: an area where the liberal conception of the world and its denizens as naturally divisible into neat nation-states appears unsophisticated in the extreme. To them the restoration of Charlemagne's empire of a thousand years before, with the cultural unity it implied, had an emotional appeal. But the stalwarts of the movements came also from the ranks of the anticlerical left, organised, in the early post-war years, in the Movement for a Socialist United States of Europe. The Socialist*

* Robert Schuman, a German during the first world war, Prime Minister of France; Alcide de Gasperi, a Deputy in the Vienna Diet while Austria-Hungary was at war with Italy, — Prime Minister of Italy; and Konrad Adenauer, the non-combatant anti-Prussian mayor of Cologne, who flirted with the idea of separating the Rhineland from Prussia after the first world war.

Paul-Henri Spaak, a former Belgian Prime Minister, provided the personal driving force in the drafting of the Rome treaty (the formation of the Common Market), and the French Socialist leader Guy Mollet was Prime Minister during the critical phase of the Common Market negotiations, and secured the votes of 100 out of the 101 French Socialist deputies in favour of the Rome Treaties".

Meanwhile, one thing is sure: Russia is not unaware of these trends, and is capitalising on European feeling by her *detente* policy whilst, at the same time, moving huge amounts of weaponry and troops to her Iron Curtain border.

Our Involvement

Whilst it is exciting aligning current events with Bible prophecy, let us clearly acknowledge that the Lord's return will only

mean disaster for those who have not put their house in order. The Lord warned his followers of personal responsibility in the face of impending judgment. Let us, then, watch and be prepared for that wonderful event. Let us not be affected by the narcotic influence of this age. Paul warned:

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:1-5).

Let us so act and pray as to demonstrate that we, indeed, are children of light.

W.J.M. (Woodville)



*Bible
Chronology*

Jacob's Probation With Laban

What was the age of Jacob when he fled from his brother to Haran, and ultimately married Leah and Rachel? Most give it as 77, which seems rather elderly for such a purpose. In "Christadelphian Expositor" (Genesis), the suggestion is made that he was twenty years younger, and that he was with Laban for forty years and not twenty as is generally supposed.

The Problem

In January we began afresh the daily readings beginning at Genesis. My Bible is replete with

notes and comments taken from *The Christadelphian Expositor*. Alongside Gen. 28:5, I have placed a note indicating that

Jacob was 57 years old when he fled from the household of Isaac.

And that is my problem, but not mine alone; for it seems that there needs a general clearing of this matter. Everyone with whom I have discussed the question insists that Jacob was 77, and even Bible commentaries agree. But you have claimed, on the basis of Gen. 31:38,41, that there are two sets of twenty years during which Jacob served Laban. This is a beautiful point, for forty is the number of probation, and Jacob was on probation at the time!

I have studied the life of Jacob long and hard this year to great profit. In regard to his age at the time of leaving Isaac, the *Expositor* qualifyingly takes its readers back to Gen. 25:17 to establish the age of Esau (Jacob's twin) when he took Ishmael's daughters to wife. This is vital information because Esau went to Ishmael about the time of Jacob's departure to Laban.

I have found only *one other source* that confirms, or nearly so, this acceptance of an earlier age for Jacob at the time of leaving. This source is Adam Clarke's *Commentary*. Commenting on Gen. 27:1 he writes:

"Isaac was old. It is conjectured, on good grounds, that Isaac was now about one hundred and seventeen years of age, and Jacob about fifty-seven; though the commonly received opinion makes Isaac one hundred and thirty-seven, and Jacob seventy-seven."

What are these "good grounds" he mentions? Are you aware of further proofs than the two scriptural references given above?

Jacob's Status In Scripture

I feel that Jacob is greatly misunderstood. It grieves me to hear speakers too freely condemn him. Let them remember that Jacob, the third Patriarch, is referred to in a special way in scripture. We read of "the mighty God of Jacob" five times, (Gen. 49:24; Psa. 132:2,5; Isa. 49:26; 60:16), "the God of Jacob" fourteen times, (2 Sam. 23:1; Psa. 20:1; 46:7; 75:9; 76:6; 81:1,4; 84:8; 94:7; 114:7; 146:5) and "the Holy One of Jacob" once (Isa. 29:23). Consider the significance of the title: "the mighty God of Jacob" (Gen. 49:24). The term *Abiyr* (mighty one) signifies Lofty One, the One Who through His agents, supervised Jacob's life from the beginning. Am I correct in the understanding that when the title "the God of Jacob" is used, it is in a context which implies deliverance from trouble?

Again, have we not been guilty of overlooking the great importance of the 40 years Jacob had with Laban? Scriptures prove that his was the "patient endurance" of a sojourner in a strange land tending his father-in-law's flock; much the same way as later did Moses in the fields of Midian.

The Difficulties Of A Twenty Year Sojourn At Haran

Very briefly let us go to the scriptural references which subtly develop into an impossibility of a 20-year period with Laban. Consider the children born to Jacob. His marriage to Leah did not occur until seven

years of flock-tending had passed. This marriage followed in one week to that of his "preferred" Rachel. The scriptures record that because God saw Leah was hated (loved the less) He blessed her with a son, Reuben. This would put Reuben at 12 years old at the time of his father's flight from Laban at the end of a single 20-year sojourn of Jacob. Accordingly, the single births from Reuben on were: three other sons (a total of four) to Leah. Then two to Rachel's handmaid; followed by two to Leah's handmaid. It is interesting that despite the fact that there were four women involved, scripture shows no evidence that *any* of these births overlapped. . . From conception to delivery each was separated by at least a 9 months' period.

Further, in our Bible narrative, Leah has two more sons and then her child bearing stops with Dinah. The intrigue of our story continues yet further, for then Rachel has Joseph — and because of Bible recordings that Joseph was six years old when the flight from Laban began, there would be a limit of six years (Reuben at the 8th year of marriage and Joseph at the 14th) for these eleven children — 4, 2, 2, and 3 — to have birthed.

The improbability of a single 20 years has not yet stopped. Jacob's flight (interspersed with angelic hosts, visits from angels, his name changed from Jacob to Israel at Peniel, Gen. 32:28, and again repeated at Bethel in Gen. 35:9) began at Padan-aram and stopped *within 9 months* at Ephrath (Bethlehem) where Ben-

jamin was born, and Rachel died. Proof of this short period of time from Padan-aram to Bethel has to come from Genesis 35:23, 24 and 26; "The sons of Rachel; Joseph and Benjamin . . . these are the sons of Jacob which were born to him in Padan-aram." Thus, Benjamin was conceived in Padan-aram. Then let us go back to Gen. 31:35 where Laban is searching for the Teraphim and Rachel, sitting upon the camel, says she cannot arise because "the custom of women is upon me" . . . she was pregnant, for a few months later she delivered her child, and died.

The journeying from Padan-aram. Jacob takes his household to Jabbok, Succoth and to Shechem where he pitched his tent before the city (33:18). Mention need be made particularly of this at this place, because it is at Shechem where Dinah "went out to see the daughters of the land" (34:1,2), and was humbled by Shechem, the son of Hamor. The chronology of ages again makes this impossible in a 20-year period of Jacob with Laban, for we must remember that Joseph is *still 6 years old*, and the birth of Dinah, the last of Leah's children, would have had to happen only slightly before Joseph's birth, making her around seven years. To be 'humbled' at that age — impossible.

There is another factor concerning ages which begs a deeper proof than the single verse of Gen. 42:37. This concerns a later period when Joseph is elevated by Pharaoh in the land of Egypt, and the famine has already been

two years in the land. Joseph has asked that the youngest brother be brought unto him to prove that his brethren "were not spies". In this verse Reuben is quoted as telling his father "slay my two sons if I bring him (Benjamin) not to thee." It is generally considered that these sons of Reuben were the approximate age of Benjamin. We remember that in the given period of "twenty years" Reuben would only be 12 years older than Benjamin. Yet Benjamin himself had sons.

Indeed, we cannot accept the single 20 year period. We believe that Bible students have too long failed to *discern* the full significance of Gen. 31:38,41. The true 40 year stay of Jacob with Laban has much spiritual significance, and *it is for this reason particularly* that we must persevere on this issue. As you have written in the *Expositor*: "40 is the number of probation (Deut. 25:3) and is associated in the Bible with humiliation, affliction, and punishment." This Patriarch Jacob with whom God some twenty times identifies Himself, was a flock-tending sojourner similar to the great prophet Moses.

Jacob and Moses Compared

With Jacob, there was deceit in the method employed to gain Isaac's blessing — and he left because of the hatred of Esau. Moses had killed an Egyptian, and he fled into Midian. At the end of Jacob's forty years, God looked upon Jacob's afflictions (his wages had been changed 10 times, he had only six years out of forty years to gain property

and flock, there was the constant jealousies between Leah and Rachel), and told him to go to Bethel and dwell there (Gen. 35:1). Moses had been 40 years (Acts 7:30) with Jethro when God appeared to him in the burning bush at Horeb with the command to go unto Pharaoh to bring the children of Israel out of Egypt.

Then the angels, appearing to Jacob at the vital periods of his life, prove that the "mighty God" (Abiy) was in continuing supervision of his life.

If you sense a zealous urgency in this communication I urge that a book be written expounding the forty year period of Jacob's probation spent tending the flocks of Laban. I have reams of back-up references, and a mind that will not stop dwelling on the beauties therein, but I am not the one with the ability to write this.

Apart from the Bible, we have no hope, no life. I do not mean to be presumptuous in trying to infect all the household with yet another Jacob story, but somehow I cannot release the importance of Jacob's probation from my mind. How wonderful it would be if yet another link (understanding) of gold were added to our spiritual chain of gems as we all wait and long for the coming of the Lord. Could you possibly find the time to write a short book on this subject?

D.F. (USA)

Editorial Comment

We make three comments on the above: (1) Confirming the forty years sojourn of Jacob at Haran; (2) Concerning Jacob as an example; (3) Answer to the request to publish a

book on the theme of the sojourn.

(1) — We believe a mere twenty years is not sufficient to account for the development of Jacob's family in Haran, and that if it is extended to forty years, much that is unnatural is removed from the narrative. The age of 77 is very late in life for one to leave home in search of a wife, whilst, on the other hand, twenty years is not sufficient for Jacob's family to develop to the point of maturity that we find manifested by its members when they arrive at Shechem.

Bible chronology is not affected by establishing the sojourn as forty years, for it is based on the births and deaths of the patriarchs, not the intervening periods. The many problems that arise if we limit Jacob's sojourn with Laban to twenty years are solved if we can extend it to forty years. We believe that the latter was the case, and that Jacob himself states this! Notice that in speaking to Laban he makes reference to twenty years *twice* (vv. 38,41), and that he describes them differently. The first twenty years, he was with Laban as a friend: "I have been *with thee*". The second twenty years, he was there as a covenant servant: "I have been twenty years in thy house; *I served thee* . . ." The first fourteen years he served Laban for his two daughters; the second twenty years, he was with Laban as a shepherd; the final six years, he served him for his cattle. The first fourteen years, and the last six years, represented twenty years of servitude; the intervening twenty years he was employed as a shepherd, during which time Laban's flocks increased remarkably.

The Hebrew provides some warrant for this interpretation which also disposes of the difficulties mentioned above. The Hebrew *zeh* (rendered *this* — v. 38, and *thus* — v. 41) when used in conjunction one with the other is often used by way of distinction as in Exodus 14:20, there rendered *one and other*; Ecc. 6:5: *this and that*; Job 21: 23; *one and another*. And so here. Jacob could have meant "*this* twenty years have I been with thee" and "*that* twenty years I have been in thy house." The first twenty years he serv-

ed Laban as a friend. At some personal loss, but in gratitude to his father-in-law, he cared for his flocks (Vv. 38-40); the other twenty years he profited from his labour: first in the acquisition of his wives; and then from Laban's herds.

The Hebrew *zeh li esrim* signifies that "for myself (*li*) twenty years . . ." In other words, during one twenty years he showed a profit; whilst during the other twenty years he showed a loss. In all, he was in Haran forty years: fourteen for his wives; twenty as a friend and son-in-law; six for the cattle. In all, forty years, or a period of probation.

(2) — We, too, are grieved when we hear expositions derating the character of Jacob. It is said that he was a deceiver, but apart from his action in obtaining the birthright at the instigation of his mother (a birthright that was his by divine appointment, and by purchase from Esau) where is he found deceiving? A close analysis of his life finds him in continuous communion with God, and guiding his family along the same course. Moreover, in referring to *all* the patriarchs, we read that "God is not ashamed to be surnamed their God . . ." (Heb. 11:16). If that is the attitude of God, we need to exercise care before we unduly condemn. Consider the title to be given to the House of Prayer in the age to come: it is to be called, The House of the God of Jacob . . ." (Isa. 2:3). Jacob's name will be commemorated throughout the millennium, because his life so much epitomises the lives of those who will find a place therein in that age. In answer to a further query in the communication above, the title, "The mighty God of Jacob" is always used in a context of trouble out of which the user has been delivered. Jacob, therefore, stands as a type of all those who shall be delivered out of trouble through the grace of God.

(3) — If time permitted we would enjoy preparing a booklet on this theme; and in the meantime we would appreciate copies of "the reams of back-up references" on this theme to which our correspondent alludes.

A man knows not what he can accomplish till necessity is laid upon him (1851). — J.T.



Prayer For Protection (Psalm 17)

Having provided the background and prophetic application of the Psalm (see last issue), we now consider its personal message.

Desire — vv. 1-5

In view of the threats made against his life, David seeks for vindication and justice. To that end, he appeals unto Yahweh to hear and heed his cry.

VERSE 1

"Hear the right, O Yahweh" — David cannot understand why he is subjected to the bitter hostility he experiences from his contemporaries, and appeals to Yahweh for justification. The word "right" is *tsaddiq*, and signifies *righteousness, justice, vindication*. David's experiences typed those of the Lord, who, likewise, was unjustly treated (John 15:25). He warned his followers that they can expect to be similarly treated (John 15:18).

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

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

"That goes not out of feigned lips" — The Hebrew is *without lips of deceit*. There is nothing feigned or deceitful in David's approach unto the Father.

VERSE 2

"Let my sentence come forth from Thy presence" — David recognises that whereas man might distort and deceive, true vindication, true judgment, cometh from Yahweh.

"Let Thine eyes behold the things that are equal" — Rotherham renders this: "Thine eyes behold with equity".

The Psalmist expresses perfect confidence in Yahweh's assessment of his case and his state. He knows that He will judge impartially.

VERSE 3

"Thou hast proved mine heart" — God is able to penetrate into that which is hidden to man, for He is not deceived by external appearances. A man can hide his true state under a cloak of pretty words and hypocritical actions as did the Pharisees; but Yahweh can see through the subterfuge.

"Thou hast visited me in the night" — Night is the time when a man's thoughts range unrestrainedly, and reveal him for what he is (contrast Psa. 36:4 with Psa. 16:7).

"Thou hast tried me, and shalt find nothing" — This is an expression used in relation to the purifying of metals (Psa. 66:10). David recognises that the trials he experiences are designed to purify his character. Others were leveling accusations against him which were untrue, as would be revealed if the facts were thoroughly tested. Rotherham renders the Psalmist's statement as: "until Thou couldest find nothing".

"I am purposed that my mouth shall not transgress" — The man who can control his lips is a perfect man (James 3:2). David does so as far as the individual trials of that time are concerned. He treats Saul with the utmost respect, although on other occasions he "spoke unadvisedly with his lips. Christ, however, in thought (heart), word and deed (v.4) consistently, throughout life, rendered per-

fect obedience unto his Father; and therefore, at no time, had anything to fear from the divine scrutiny.

VERSE 4

"Concerning the works of men, by the word of Thy lips, I have kept myself from the paths of the destroyer"

— In this line, the Spirit in David refers to his conduct as a man among men. Guided by the Word of God, he has kept himself from the paths of the destroyer, or "of the violent" (*Companion Bible*). David does not retaliate Saul's violence against him; Christ submitted to the indignities laid upon him, and expects his followers to do likewise. Non-resistance to evil was preached by him in his discourse on the mount.

VERSE 5

"Hold up my goings in Thy paths"

— The Hebrew of this verse is positive: "My steps have held fast to Thy tracks; my feet have not slipped". David can only use such terms relatively, in regard to specific incidents; the Spirit of Christ in him (1 Pet. 1:11), speaking prophetically of the Lord, does so in the absolute sense. The Hebrew word rendered *paths* in this verse is different from that rendered *paths* in v. 4. There it is *'orachoth*, and signifies a well trodden road such as is used by many. Here it is *maqalath* and denotes *tracks* or *ruts* such as others have worn into a path, and which once entered are difficult to leave. The Psalmist claims that he has continued in the tracks of faithfulness made by others. David follows the example set by such as Abraham. Christ did likewise, but more perfectly than others. In Hebrews 12:1-3 his life is set forth as the perfect and supreme example of faith in action, bringing to a climax the acts of faithful men and women throughout the ages.

Both David and Christ sought the help of Yahweh in the difficult paths before them.

"That my footsteps slip not" — Or "My feet have not slipped". The claim is to one of complete consistency. By

drawing upon the help of Yahweh, both David and Christ succeeded where others failed. This section of the Psalm ends upon a note of triumph in the moral victory of David over Saul.

Danger — vv. 6-12

Having set forth a case of consistency in righteousness, the Psalmist now spells out in detail the dangers that beset him and his companions. They are in a situation of extreme danger from which they can be extricated only by the help of God. Nevertheless, David is confident that such help will be given.

VERSE 6

"I have called upon Thee, for Thou wilt hear me, O God" — The manner in

which the Psalmist's prayers have been answered in the past, gives him confidence to petition Yahweh in his present need. In doing so, he uses the title of *El*, signifying *Strength, Power*. His strength is in God. Both David and Christ had constant recourse to the Father in prayer, and found strength in so doing.

"Incline Thine ear unto me, and hear my speech" — He recognises the great privilege of prayer, and seeks the condescension of God in hearkening to his further requests.

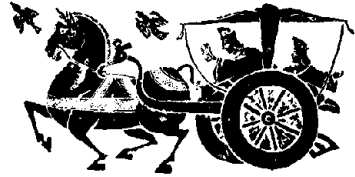
VERSE 7

"Shew Thy marvellous lovingkindness" — The present need of the Psalmist for divine help is great; and therefore he pleads for a special manifestation of "loving-kindness". The Hebrew word is *chesed*, which relates to the covenant love of God, the "grace" of the NT. The prayer is answered quickly if it were composed at the time suggested by us in our introduction; for Saul is compelled to leave off the pursuit of David by the Philistines invading the land. In the antitype, Messiah also found help of his Father in the hour of his greatest need, as the Apostle testified (Heb. 5:7).

TO BE CONTINUED

There liveth not a man upon earth that sinneth not. Forgiveness and the Lord's commendation for doing the best we can, will rescue such as fear and strive to obey; this is the Editor's hope, whose self-estimate is fixed at a very different standard from what some imagine (1880). — R.R.

TOUR OF BIBLE LANDS



TOUR FOR 1980?

We have received requests to conduct a further tour next year, God willing. Quite apart from the significance of the epoch in which we live, the time is rapidly approaching when such a tour will be beyond us. If such a tour is arranged, we will try and break new ground by visits to Syria, Nineveh and Babylon. Any who are interested can make application to join this tour, by forwarding an organising deposit of \$20. The tour will be limited in size, and will not exceed four weeks in duration. Further details will be supplied to those interested at a later date.



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Contents

pg 217

Where There Is No Vision.....	289
The Search for the Greatest Good.	295
Hear This All People (Poem)	300
The Last Passover.....	301
Logos Communication	303
The Importunate Woman	307
Is There An Angel In The Way?..	312
Prayer For Protection (Psalm 17)	313
Russia And Europe In Prophecy.	317
The Second Apostasy	320



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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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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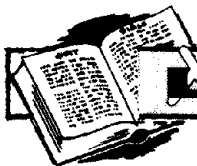
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To Our Readers

“Where There Is No Vision”

“Look unto Jesus the author and finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2). In these words, the Apostle reminds us that the prospect of ultimate joy not merely encouraged the Lord to endure the trials and agony of his ministry, but even to “despise” them in the light of what would come forth from them. He suggests that as Christ looked beyond the bitter experience of cross and shame to the future glory, so also should we. The context of his words makes allusion to the Grecian games. He calls upon us to “lay aside every weight”, and “the sin which doth so easily beset us,” that we might the more easily “run with patience the race that is set before us”.

There is one rule that participants in such a contest must observe in order to succeed: they must keep their eyes firmly fixed upon the goal in view, and never allow them to be diverted to other objects. It is fatal to success, if a contestant in a race concerns himself overmuch with his competitors: he must ignore them and strain every nerve and sinew to reach the tape in the shortest possible time. Christ set himself a goal and concentrated upon attaining it. He did not allow his mind to be filled with possible problems before him, but looked beyond to the “joy set before him”. He saw this clearly and distinctly. “Ought not Christ to have suffered these things, and to enter into his glory?” he enquired of the two disciples on the way to Emmaus. There was nothing vague or uncertain to the Lord about that joy, else the incentive to endure would not have been so strong. To his mind the future was real and tangible, and therefore the sacrifices he made seemed well worth while.

That is the example he sets us. We have been plainly told that "we must through much tribulation (Gr. pressure) enter into the kingdom of God" (Acts 14:22), so that we, too, need the same incentive to succeed as activated Christ. The same "joy" is set before us; and to the extent that faith takes hold of that joy and makes it a reality will we be motivated to "despise" the tribulations that are incidental to our walk. But if we are uncertain or vague about the "things of the Kingdom of God" we shall easily be diverted from our course, and turned out of the way.

The Apostles faithfully followed the example set by their Lord. Because of his clear conception of "the exceeding and eternal weight of glory" set before him, Paul dismissed the sufferings he endured (and which appear to us as extreme) as "light affliction". He, too, saw clearly the goal set before him, and like the runner in the Grecian games, concentrated all the powers of his mind and body upon attaining it. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us", he declared (Romans 8:18). Yet Paul's sufferings were very real:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the Ecclesias" (2 Cor. 11:24-27).

What activated Paul to endure such atrocities as those, and that so continuously? "The joy set before him". Faith. It took hold of him, and impelled him along such a course as to cause him to say: "I reckon that the sufferings of this present time are not worthy to be compared with the glory to be revealed in us" (Rom. 8:18). Elsewhere, he wrote: "We look not at the things which are seen, but at the things which are not seen" for "the things that are seen are temporal, but the things that are not seen are eternal" (2 Cor. 4:17-18). He, like Moses, was able to see the "invisible" (Heb. 11:27). Faith gave it substance, and permitted him to view that which others could not see!

That was the activating power of the spiritual existence of all the men and women of faith, whose lives are set down as examples

to us. They were motivated by faith (Heb. 11:1; 12:1). Their understanding of prophecy (for faith cometh by understanding — Rom. 10:17) was sufficiently detailed as to enable them to clearly see the future. It was not vague or uncertain to them. They knew where they were going. They had a vision of the Kingdom, and it beckoned them on.

Thus Daniel, made "sick" by the revelation of trouble that would afflict his people (Dan. 8:27), found compensation in the revelation given him (Dan. 10) of future glory to be enjoyed by the saints. And it is significant, that whereas of other visions he confessed, "I heard, but I understood not", of that one, involving his own personal future, he wrote: "The time appointed was long; and he understood the thing, and had understanding of the vision" (Daniel 10:1) His understanding enabled him to look with hope beyond the long, weary years of trouble and evil for his people, to the time when Michael shall stand up in their behalf, when he also will "stand in his lot at the end of the days" (Dan. 12:12).

Ezekiel, likewise a captive of Babylon, was transported into the future, and was shown the Temple to be built by the Lord Jesus Christ at his return. It is significant, that in his description of this Temple, the prophet used the present tense (cp. Ch. 43:4), describing this prophecy of the future, as though the things to be revealed were already in evidence. To his mind, the Temple was built, and he described what he saw.

So also did Isaiah. Listen to his words: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days . . ." Nothing doubtful about that! The prophet reported what he was caused to see; and this enabled him to look beyond the pressure and problems that crowded so continuously upon and around him in his day.

And what of Jeremiah, that mourning prophet. He saw Jerusalem as the throne of Yahweh, and the nations pressing into it. He heard them say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19), as they flock to Jerusalem to appear before the King. Habakkuk lived in the presence of the Mighty One from Teman before whom "the mountains of antiquity (ancient empires) were scattered, and the hills (nations) of the Age to come did bow". These things were not matters of theory or speculation, to the prophets, but of reality. And their vivid conception of the future, provided them with an incen-

tive to rise above every problem and conquer every trial in order to attain to that end.

John, banished to Patmos, was yet able to write: "I was in spirit at the day of the Lord", and though he was caused to weep (Rev. 5:4), he was able to lift himself above every difficulty and see unfolded the glorious future:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:5).

No wonder, John's final prayer was: "Come, Lord Jesus!"

We, too, can make a reality of the future. How can we do it? By studying the prophecies of God's word; by pondering the pictures they present; by trying to clothe the future with substance; by trying to picture Jerusalem as depicted by Isaiah or Micah, with multitudes travelling up to it; with people voluntarily turning to God, seeking the Lord that they might learn of Christ's ways, that they might walk in his paths, that they might listen to the law and the word of Yahweh as it is proclaimed from Jerusalem.

If we take time to ponder the predictions made, any uncertainty will be swept away; the blurred outline will take on greater outline and form. Doubt will give place to confident anticipation, and the "joy set before us" will become most desirable. We will then be as Paul advocates we should be, and will "love the Lord's appearing" (2 Tim. 4:8); or as Peter exhorted, we will "earnestly desire" the day of the Lord (2 Pet. 3). Certainly, we will not permit that future to be dulled by over-indulgence in the things of the flesh, or by the pursuit of the mundane things of life at the expense of those relating to the Truth. We will recognise that all that we put into the truth is as an investment for the future. The Truth demands discipline, work, denial of self, austerity. Where the vision is clear, these sacrifices will be given with pleasure, and they will be viewed as a means to an end. We shall discover, also, that they provide the means of true happiness now, as well as for the future, so that, as Paul taught, "Godliness has promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

We need a vision of the future, therefore, and it is prophecy that will provide it. For that reason, we regret to hear of brethren

deprecating the study of the prophetic Word, or of them casting doubts upon the expositions of our pioneers in that regard. For over one hundred years those writings have stood the test of time, and their prognostications of coming events, many of which have since been fulfilled, certainly show that they are sound in exposition. But today the reading of books like Eureka and Elpis Israel is frequently discouraged, and explanations of prophecy are advanced that were considered and rejected by Brother Thomas, and which do not answer to the requirements of Scripture when all the evidence is brought under consideration. In the confusion, young brethren and sisters do not know what to do, and turn away from the detailed and personal study of the word. We would encourage such to turn back to the writings of the pioneers, for they constitute the finest means available to our hands of gaining a better understanding of the Inspired Word. The expositions of our pioneers are the first that should be read by us. They are faith-stimulating in their effect; and those who discourage their use perform a disservice to their brethren, to the ecclesias, and to the truth. Apart from all else those writings can assist to make the vision clear.

Where the vision is clear, believers will see the need to exercise restraint in regard to the things that this world can offer. And its offers can be very appealing to the "lust of the eyes, the lust of the flesh, and the pride of life". Indeed, its appeal takes heed of those desires. The world dangles the prospects of wealth, leisure and status before its servants. And it is easy to be taken in by it. Let us recognise that whatever the world offers, it demands its pound of flesh. It gives nothing for nothing. It buys up your time, and leaves you precious little of that all important means for pondering the things of God. It will drag you from your home and from your meeting, and from a way of life that you have established, on the specious plea of rich rewards that it will give. And what does it offer? Money, which in this age of inflation is rapidly losing its value. The Kingdom can be lost through the simple means of failing to put legitimate pursuits in proper perspective. We can easily test this out. Is the truth our main concern in all our endeavours? Are the additional services the world demands of us (and for which it is prepared to pay) necessary to our walk in Christ? Do we give sufficient time to the study (not mere reading) of the Word?

The temptations of the world are strong. They appeal to the

flesh. And the world itself is suffering the effects of them. The modern world is not a happy place in which to live in spite of its sophistication, and affluence. Many a home has been plunged into misery, and has broken up, because the commercial life, upon which it has been founded, has demanded more and more time of its bread-winner. He is required to entertain the customers of the firm that employs him, and before he is fully aware of it, he finds himself in an atmosphere completely at variance from that which the Truth requires. And then, tasting the sophistication of a luxury that panders to the flesh, he begins to find the restraints and restrictions of home life gradually pall. And soon home life is neglected. The Bible remains closed, and faith begins to wilt. Far better it is to resist the promotion; to make it perfectly clear that the time that he is prepared to give to business is strictly limited; that outside of those hours his time is mortgaged for family, and the truth.

Unfortunately, our community is becoming increasingly afflicted with problems of home life, often created by too much time given to business. Naturally, the service rendered to Caesar by those who endorse the truth, generally is better than that rendered by the world to its own, and in this age of quick advancement and of easy money, promotion is offered to those who show such conscientious dedication. But let us be on our guard, and, if necessary, refuse it when it is offered. "Redeem the time for the days are evil," wrote Paul. His words signify, "buy up the time" — recognise its value; realise its worth; use it to the best advantage. And what is the best advantage? Surely the use of it to gain the wealth, status and eternal life of the Kingdom of God; or to the building up of our families in the Truth, which is the responsibility of every parent.

If our vision of the future is strong enough and clear enough, we will see the value of sacrificing many of the opportunities that the world advances, and to limit our activities in the fields it presents, in order to give the time required to develop that "gold" which represents real wealth, and which is not affected by any inflationary spiral (see Rev. 3:18).

We claim that the Lord's coming is near at hand, but if we really believe it we will acknowledge the need for us to put our house in order. What are we doing about it? Let us spend a little more time around the Word, a little extra effort to "think upon

these things" in order to create a clearer mental conception of the future, whilst, at the same time, we give a more dedicated service to the work of the Ecclesia, as opportunity presents. The dividends will prove to be well worth while. On the other hand, let us remember, it was because the antediluvians permitted normally legitimate pursuits to get out of proper perspective that they forgot God, and were overwhelmed by the Flood (Luke 17:27).

The wise man declared: "Where there is no vision the people perish" (Prov. 29:18). Let us not, like Esau, sell our birthright for a mess of pottage — no matter how hungry we might be.

HPM

At the Table

The Search For The Greatest Good

Ecclesiastes records Solomon's indefatigable search for the greatest good. He tests life to that end, by personal experience (chaps. 1,2), general observation (Ch. 3-5), practical morality (chps. 6-8). His experiment includes a test of wisdom, pleasure, wealth, personal status and so on. It leads him step by step to the final conclusion that the greatest good is in fearing God and keeping His commandments. This has "promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

"Thy word is a lamp unto my feet, and a light unto my path". We have in our hands the whole word of God, God-inspired in all its various parts, a truly gracious gift from our heavenly Father. For it is able to make us wise unto salvation, providing us with reproof, correction, instruction in righteousness, that the man of

God might be thoroughly furnished unto all good works.

The Word has a marvellous quickening power, able to transform heart and mind. But its power can only operate through our own effort. Daily contact with the divine mind is necessary if it is to have its intended effect of neutralising the carnal mind

and building up the new man of the Spirit.

We need all parts of the Word, — a balanced diet that we may grow in spiritual health. This is the foundation and strength of the Christadelphian position, that we read continually the whole Bible. We recognise that everything in the Bible is needed by us. Those who choose what parts they will read are placing their human wisdom above that of God's.

A Link In The Chain of Inspiration

Ecclesiastes, like every other book of the Bible, is an essential part of our God-provided instruction. It is one link in the chain, and there is no chain if all the links are not there. It has its own contribution to make to the whole word of God; it is needed in shaping our lives. It is a book of great practical wisdom, applicable to young and old. It largely looks at life on a human plane; it does not carry us to spiritual heights like the Psalms. It does not say much about "faith, hope and love", but that does not lessen its value. Those matters are dealt with in detail elsewhere, and are suitably acknowledged there. "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him" (8:12). "For all this I considered in my heart even to declare all this, that the righteous, and the wise, and all their works, are in the hand of God" (9:1).

Ecclesiastes gives us a true

analysis of this present life, telling us what we might otherwise only learn painfully and slowly by long experience, setting forth the reality of things early in life, that we might take them into account in our walk, that we might guide our steps in wisdom. There are seven matters we may learn from this book.

Man's Limitations

In the opening chapter we are told that puny man can effect no permanent change in the world:

"What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun ariseth, and the sun goeth down, and hasteth to his place from whence he arose . . . All the rivers run into the sea: yet the sea is not full; unto the place from whence the rivers come, thither they return again . . . The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun . . . I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight; and that which is wanting cannot be numbered" (Ch. 1:3-15).

Men exert themselves in their own little world of activity, driven on by youthful ambition, to make a mark in this world, to do great things. But it is all insignificant. As the Psalmist says: "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish . . . like sheep they are laid in the grave" (Psa. 49:10-14).

Our hymn draws the right conclusion for us:

*"Vain his ambition, noise, and show,
Vain are the cares which rack his mind;
He heaps up treasures mixed with woe;
He dies, and leaves them all behind.*

*O! be a nobler portion mine!
My God, I bow before thy throne;
Life's fleeting treasures I resign,
And fix my hopes on thee alone"*

The Vanity of Natural Attainments

The next thing we are taught is that there is no lasting satisfaction in natural pursuits. Even success does not bring the pleasure that was anticipated. The wise man tells us he excelled in wisdom: "I gave my heart to know wisdom, and to know madness and folly"; and his conclusion was — "This also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow" (1:18). From this he turned to mirth and pleasure; and his conclusion was: "This also is vanity" (2:1). Thirdly he applied himself to constructive things — building houses, planting vineyards, making orchards and gardens. "Then I looked on all the works that mine hands had wrought, and on all the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun" (2:11). The R. V. gives *striving after wind* in place of *vexation of spirit*. It is a different idea, but both translations seem quite apt. The word *vexation* suggests the mind or inner spirit of man is troubled, dissatisfied, perplexed, restless. Especially to the man who has been enlightened by the Word,

even if he chooses to ignore its wisdom, using one's energies in the pursuit of worldly things is found to be "vexation of spirit".

If this be the true character of human striving, what should be our conclusion, our philosophy? Should we become an ascetic avoiding all enjoyment in this life? *Ecclesiastes* gives us the answer. It is to seek contentment, enjoy life with thankfulness. Find some sweetness in life. In the pleasures God grants us, be thankful to Him for them. In five chapters the wise man re-iterates this philosophy of life:

"There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God" (3:12-13). "I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God" (3:12-13).

"Behold that which I have seen: it is good and comely for one to eat and drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion" (5:18).

"Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour all the days of his life, which God giveth him under the sun" (8:15).

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for now God accepteth thy works. Let thy garments be always white, and let thine head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity" (9:7-9).

"It is the gift of God" — "which He hath given thee". Find some enjoyment in the everyday things of life, seeing this as God's goodness; accepting

them with thankfulness in this wilderness journey. This is the sustained theme of the book of Ecclesiastes.

Bearing Up With Imperfections

From this there follows another piece of wisdom: be reconciled to the imperfections of this life. We are idealists, we have set our heart on perfection; but it does not belong to this life. Do not make our desire for perfection part of our "vexation of spirit". We must pursue the routines of daily life, but do not make them a burden, — for ever dusting the house, trying to pull up every weed in the garden, being over-concerned with the appearance of our clothes, expecting perfection from our children. But this does not mean an indifferent and slovenly attitude to life. The very next words from where we finished our last quotation read:

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (8:10).

And later:

"Cast thy bread upon the waters: for thou shalt find it after many days" (11:1).

As in our own family, so in the ecclesial family; do not look for perfection, do not get vexed over little things; nevertheless do everything diligently.

Is then life just something in which we may look for some enjoyment, and then we pass off the scene? No. There is great wisdom in this state of vanity. It is a God-appointed state for us "to be exercised therewith"

"I gave my heart to seek and search

out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of men to be exercised therewith" (1:13).

"I have seen the travail, which God hath given to the sons of men to be exercised in it . . . I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (3:10,14).

We must recognise this is a God-appointed state of things, and not be fretful about it, but rather cheerfully respond to His desired work and discipline in us. So we see in the ecclesia some lovely, patiently resigned characters: not bitter or soured by life's journey, but full of faith and hope, awaiting the day of "the glorious liberty of the children of God" and "the adoption, to wit, the redemption of our body". So *Ecclesiastes* greatly helps us to have a balanced outlook on the good and the evil that make up our lives.

The Purpose Of Life

That life is not just for enjoyment, but designed to humble us, make us thankful, and instil in us a sense of right and wrong, is boldly declared at the end of the book. We shall be judged on how we have spent our life in its day to day existence:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (12:14).

Youth is not exempt from the rules God has laid down. Having little experience of life, the human heart would seek after the things the wise man had sought after, tasted, and found to be

vanity and vexation of spirit. So the wise man addresses himself specifically to the young man. Yes, enjoy your strength and your youth; you will walk in the ways of thine heart, and in the sight of thine eyes: "But know this, that for all these things God will bring thee into judgment" (11:9). A very sobering statement. The work of discipline and transformation belongs to youth as well as to mature age: "Therefore remove sorrow (mg. *anger*) from thy heart, and put away evil from thy flesh" (v. 10). He concludes: "Childhood and youth are vanity". This is not intended to be disparaging of youth. He means that, by itself, it is vanity. But on the other hand, to the one who genuinely remembers his Creator in the days of his youth, the seeds of godliness and self-sacrifice are being sown, that will blossom into precious fruit as life matures. To those who heed the teaching of this book, and recognise the futility of human ambition, even youth can have its satisfaction, peace of mind and joy in the Lord.

Christ: The Example of Wisdom

Our opening observation from *Ecclesiastes* was that puny man cannot permanently change this world. But that is not true of one man. The Lord Jesus has changed the world, and will yet make tremendous changes. But he, too, had to endure the disciplines of this life of vanity; he shared its present imperfections. "Forasmuch then as the children are partakers of flesh and blood,

he also himself took part of the same". "Though he were a son, yet learned he obedience by the things which he suffered". "He hath borne our griefs and carried our sorrows". He grew up from childhood in the same kind of world as ourselves. He understands the problems and frustrations of life. He too would be grateful for the things God grants for us to enjoy. He was not adverse to going to the marriage feast at Cana. The Master himself said: "The Son of man came eating and drinking, and they say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children" (Matt. 11:19). He had no ambitions in this life. At the age of twelve his words were "I must be about my Father's business"; and later he said: "I do always those things that please my Father". In his life is the pattern for us. And more than this. He is the assurance to us of the good things that lie ahead, beyond this veil of tears, weakness and vanity.

"Fear not; I am the first and the last: I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of the grave and death" (Rev. 1:17,18).

"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 feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:15-17).

G.P.

Hear This, "All People."

PSALM 49

Let all the listening world attend, and my instructions hear;
Let high and low, and rich and poor, with joint consent give ear.
My mouth with sacred wisdom fill'd, shall good advice impart.
The wholesome words of Yahweh's law digested in my heart.

To parables of weighty sense I will my ear incline;
Whilst to my tuneful harp I sing dark words of deep design.
Why should my courage fail in times of danger and of doubt;
When sinners, that would me supplant, have compass'd me about?

Those men that all their hope and trust in heaps of treasure place,
And boast, and triumph when they see ill-gotten wealth increase.
Are yet unable from the grave their dearest friend to free;
Nor can, by force of costly bribes, reverse God's firm decree.

Their vain endeavours they must quit, the price is held too high;
No sum can purchase such a grant that man should never die.
No wisdom can the wise exempt, no fools their folly save;
But both must perish, and in death their wealth to others leave.

For tho' they think the stately seat shall ne'er to ruin fall;
But their remembrance last in lands, which by their names they call;
Yet shall these names be soon forgot, how great soe'er their state;
With beasts their memory and they shall share one common fate.

How great their folly is, who thus absurd conclusions make!
And generations unreclaim'd, repeat the gross mistake.
They all like sheep to slaughter led, the prey of death are made;
Their beauty, while the just rejoice, within the grave shall fade.

But God will yet redeem my soul, from jaws of greedy grave
His mighty pow'r shall set me free, and to himself receive.
Then fear not thou when worldly men in envied wealth abound,
Nor tho' their prosp'rous house increase, with state and honour crown'd.

For when they all descend in death, they leave all this behind;
No shadow of their former pomp within the grave they find:
And yet they thought their state was bless'd, caught in the flatt'rer's snare,
Who with their vanity complied, and praised their selfish care.

In their forefathers' steps they tread; and when, like them, they die,
Their wretched ancestors and they in endless darkness lie,
For man, how great soe'er his state, unless he's truly wise,
As like a sensual beast he lives, so like a beast he dies.



The Last Passover

Now the feast of unleavened bread drew nigh, which is called the Passover" (Luke 22:1), so reads the gospel narrative.

What did this feast mean to Jesus? It meant more to him, perhaps, than we can ever fathom. Many times had he kept the Passover before, but this particular feast was to usher in his own death as the antitypical paschal lamb.

He knew that the feast was the sign of a great deliverance in the past — first from God's destroying angel and then from the oppression of Egypt. That first passover, eaten in hot haste in Egypt, had been the means of deliverance.

We are all familiar with the things relating to it — that it was purely Israelitish — that no foreigner nor hired servant might partake of it. The stranger who wished to keep it could only do so under conditions laid down by God. The stranger and his sons had to be circumcised and to keep the law of Moses (Exod. 12:43-49).

The deliverance of that memorable night was made contingent upon the carrying out of certain divine instructions. A

lamb had to be slain in harmony with directions which were given. Its blood had to be put in a vessel. A bunch of hyssop had to be dipped in the blood and, not as our orthodox friends so frequently tell us, a cross made on the door. Nothing had to be done to the door itself. The blood had to be on that which surrounded the door. The piece of wood across the top of the doorway and each of the side posts had to be struck with the hyssop dipped in blood. The result of this would be three splashes or sprinklings on the doorway of the house — visible to all that passed by, whether the door was closed or open.

God promised that when the angel saw the blood he would pass over the house where it was and would not enter to destroy.

A great principle was involved in this arrangement for it is not to be supposed that the angel could not otherwise distinguish between an Israelitish family and an Egyptian one. The lesson is this: God will not save apart from an exhibition of faith and obedience on the part of those who are to be saved, as it is written concerning Moses: "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (Hebrews 11:28).

Christ knew all this and more. He knew that the events of the Passover were a great shadow or forecast — a shadow not hand-drawn upon a canvas but divinely in-wrought in the history of the nation. He knew that he himself was the substance of the shadow — that he was the true paschal

lamb about to be slain for the deliverance of his people. To a small extent we can enter into his mind when he said: "With desire have I desired to eat this passover with you before I suffer, for I say unto you I will not eat any more thereof until it be fulfilled in the kingdom of God."

The present position is this: We are now in the act of partaking of the Spiritual or antitypical Passover. We became Israelites when we were immersed into Christ. We are no longer strangers and foreigners. It is therefore our privilege to keep the spiritual Passover. We are now engaged in eating the pascal lamb — not eating the literal flesh of Jesus but assimilating his doctrine. We are partaking of the unleavened bread — not literal unleavened bread but we are mentally feeding on the commandments of Christ and striving to put them into practice in all sincerity and truth.

When Israel had sprinkled the blood upon their houses they were under this command: "None of you shall go out at the door of the house until the morning" (Exod. 12:22). The blood sprinkled house was a type of Christ. We, like Israel, are safe in our antitypical blood-sprinkled house, the Lord Jesus. Woe betide us if we wander forth from the shelter of this house before he ushers in the glad morning of our deliverance (1 John 2:28).

On that memorable night in Egypt: "It came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat upon his throne unto the firstborn of the captive that was

in the dungeon and all the first-born of cattle."

What a cry was there in Egypt!

As yet we are only in the evening of the antitypical Passover, partaking of the lamb, the bitter herbs and the unleavened bread. The actual Passing Over has not yet taken place. As Christ indicated this will be fulfilled by our deliverance into the kingdom. The midnight of the type when the Lord goes forth for the deliverance of his people, has yet to come.

On the midnight of the exodus a great cry went up from the Egyptians. In the time of the antitypical deliverance the great cry will not be confined to the land of Egypt but "all kindreds of the earth shall wail because of him."

Until the dread midnight of the antitypical Passover is over Christ has bidden us connect the two events — the slaying of the antitypical pascal lamb and his future coming for the deliverance of his people by the simple ceremony of breaking bread and drinking wine.

Christ has been exalted to the position of a Deliverer on the basis of his own shed blood and all that it signifies.

Our deliverance, like that of the exodus, will take place on the principle of faith and obedience. In obeying Christ's command to observe the appointed memorial feast we show our faith and obedience. If we neglect it we show that we are lacking in both.

Let us then examine ourselves and so let us eat of the bread and drink of the wine, showing forth in this act the Lord's death until he come.

C.J.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Our Exciting Times

"We live in exciting times when prophecy is being dramatically fulfilled; nevertheless they pose a real threat to the Brotherhood. The Lord warned us that the challenge of the last days would be difficult, comparable with the days of Noah and Lot when the foundation of family life itself was threatened. In such conditions, the services provided by *Logos* and the Bible School are meeting an urgent need, and we pray Yahweh that they will continue until the coming of the Lord from heaven." — G.D. (NSW).

(We emphasise again, that the continuation of these services depend upon the co-operation of brethren and sisters. Your enthusiasm for the Bible School particularly is appreciated. Your attendance there helps to the success of each school, and by interesting others to do so, you can widen its influence that you have found so helpful in your own case . . . Ed.)

In The Wilderness

"It is 'wilderness' travelling till the Lord comes, and it is a case with us all of ordering our 'affairs with discretion'." — A.B.

(We agree, but at the same time, there are times of rejoicing even now, in the goodness of Yahweh — Romans 11:22 . . . Ed.)

Key To The Understanding Of The Scriptures

"I would like to obtain a copy of your hard-covered book entitled *Key To The Understanding Of The Scriptures* by H. P. Mansfield. I am a student of the Bible, and recently borrowed a copy of this book from the Public Library. I have found it very helpful and I would like to obtain a personal copy. I would be obliged if you could let me know if this is possible, and how I should obtain one. On p. 28 dealing with Creation, it is said that Shem, Ham and Japheth lead to the establishment of different races. I would like a brief explanation of the developments from Ham of the dark races, if you would care to answer this query." — P.S. (S.A.).

(A copy of the book has been sent to the interested friend above . . . Ed.)

Prophecy & History

"We look forward to receiving *Logos* each month. In these days when prophecy is rapidly being written into our history books, we need the added stimulus of timely articles to keep us on our toes. The *Expositor* is also helpful in its close examination of the messages of the first five books of the Bible. The wealth of detail surely

will help us all in our understanding of Scripture, and assist us to more effectively defend the faith when such is needed.

"We have been hoping you might resume the consideration of the psalms in *Logos*. This was an excellent study, and would produce advance material for the *Expositor*. Meanwhile, I am keeping busy with Bible studies with ten seekers after truth — all Roman Catholic! Hopefully five or six will be ready to commence a regular study soon. We are very encouraged by the response in these last days. Once again, the fields are white to harvest. We must sow the seed faithfully, leaving the increase to God. May God's richest blessing be with you in the work you are attempting." — G.T. (USA).

(Peter wrote that we are to consider "the forbearance of God as salvation"; hence the waiting for the Lord's coming is our opportunity to proclaim the Word, and also to put our own house in order pending his appearance. He has declared: "Blessed is that servant whom he shall find so doing. Your labour on his behalf can constitute a valuable investment for the future . . . Ed.)

Logos Tour Of Bible Lands

"May we take this op-



BIBLE SCHOOL, ENGLAND. The Bible School met in The Hayes Conference Centre, Stanwick Derbyshire, England, during May. A further School is planned for May, 1980 (God willing). Speakers invited to participate include Brethren Allan Clarke and P. Taylor of England, and John Knowles of Australia. Subjects will provide a blend of prophecy, exposition and

portunity of expressing our deep appreciation for your labours, interest and valued experience on the 1979 Logos Tour of Bible Lands. Certainly it will remain with us a rich and stimulating experience and of great assistance in our comprehension of the geography and atmosphere of the lands of Egypt, Greece and Israel where so many Biblical events have transpired.

"The value of the tour cannot be measured in monetary terms but rather in the ensuing times as we further our understanding of the Word and revisit in thought those lands we have journeyed through together. To us the highlights of the tour are difficult to assess. Certainly some incidents and places

stand out in our memory above others but all combine to impress us with a concept of the topography unable to be gained in other ways. Egypt of course is a total fascination to any tourist, but its role in the latter days in fulfilment of prophecy is momentous to the Bible student as one sees the reality of its baseness in comparison with its past glory.

"Greece was a new experience to us and we found its ancient city sites impressive as to their size, their location and their idolatry! The scenery was spectacular — even Patmos from the air — but no doubt upon closer inspection the idolatry of other eras remains, awaiting the Lord's eradication when

perhaps the Apostle will move again through those areas — again to turn the world upside down!

"We appreciated the way we covered Jordan as compared with other tours there. There was considerably less backtracking necessary as we moved from Aqaba north through Petra etc. This was an improvement we believe.

"Our tour in Israel was outstanding (as is no doubt every trip!!) but we were able to accomplish so much with Abraham's speed and the unquestioning response of the group, ever ready to rush back to the bus for further adventures!!

"Bangkok, Hong Kong and to the Philippines. A moving experience to again be among those of



exhortation. Further information including availability of reservations can be obtained from Brother Howard Barber, 7 St. Michaels Rd., Claverdon, Warks CV35 8NT. Telephone: Claverdon 2841. A very high standard of conduct and exposition has been maintained, contributing to the spiritual pleasure and profit of those who attend.

the faith to see their interest and to share our experiences a little with them. We came away convinced they had given more to us than we to them.

"All too quickly we were home again and the work continues as we await the Master's advent. How great is the world's need for this comes home to one deeply when one travels a little across the world. With John we are moved to appeal . . . "Even so come Lord, Jesus."

G. & R. A. (NSW — Aust.).

(The tour of Bible Lands proved interesting and profitable from a Biblical standpoint. In addition to the discussion of Bible incidents on the very

sites where they occurred, we had the great benefit of mutual study of the Word each evening as we moved from place to place. A further tour for 1980 (God willing) has been requested and we will be pleased to hear from any who may be interested in participating therein. The reference to "Abraham" in the letter above does not relate to the patriarch, but to our coach driver whilst in the land . . . Ed.).

Christchurch Suburban Ecclesial Hall

"Next Sunday 17th June our ecclesia is to have its first memorial meeting in new surroundings, if Yahweh permit. We have moved to the following address, which we are buying:

Christadelphian Hall

69 Bristol St.,
St. Albans,
Christchurch.

"Our first meeting was an address by Bro. M. Stewart, who called to see us on his way home to USA from Australia. On May 30 he spoke on *Numbers and Colours in the Scriptures*, for which we heartily thank our brother.

"Our recent May study and preaching effort, led by Bro. Brian Luke, *Except Yahweh Build the House* — (a consideration of family and ecclesial life founded upon Divine principles) was a great success. We are grateful for his efforts on our behalf.

"On 17th December last our Sis. Kathy Roche put on the saving name of our Lord Jesus Christ in

baptism, the answer, says Peter, of 'a good conscience toward God.' — B.W. (NZ)

(It is gratifying to note the progress in the above Ecclesia, and we pray that it may continue until the coming of the Lord . . . Ed.).

Witnessing

"We have had 300 enquiries from this Advertisement in one year. We insert it in many community papers. A trade journal lists all media and details; and we have used it for that purpose since 1921" — G.L. (Canada).

BIBLE READERS: for a 12 subject examination of Jehovah's Witness teaching and the Truth about "God's Coming Kingdom". Free ASK Box 6012, Edmonton, Alberta T5B 4K5. N1 2tp

(Congratulations on your success. We have found the door to door distribution of literature the most effective means of publishing the Truth . . . Ed.).

Prophecy Fulfilling

"Do you think that there is much more prophecy to be fulfilled? It does seem as if the return of the Lord is imminent. May we be found worthy of a place in his kingdom at his coming". — A.R. (USA).

(There is plenty of prophecy yet to be fulfilled; in fact, the greatest and best of it is yet to be seen in the earth in the setting up of the Kingdom of God. Meanwhile, Christ's coming is close; we do not have to await the fulfilment of any section of prophecy before his re-

turn. We need to recognise that, and prepare now for his coming . . . Ed.).

Painting

"The path of the just is as a shining light that shineth more and more unto the perfect day' (Prov. 4:18). The parcel I have sent you will take you by surprise; a pleasant one, I hope.

"After receiving your letter of thanks for the painting of Bro. Thomas, I felt obliged to respond with this painting of Bro. Robert Roberts as a companion portrait. I have done a number of these paintings for brethren and sisters, and it gives me much pleasure to use my talents in helping to keep before them the contribution these brethren (although mortal and erring) have left on record for our guidance and edification.

"I am now a resident of Vernon Ecclesia, which is small but alive to the heritage left by our pioneers. We are at present making a detailed study of Revelation with the assistance of your publication *Apocalypse Epitomised and Eureka*, as well as the notes by Brother Walker and *Apocalypse and History* by Bro. Boulton. Brother Bartholomew is leading the study, and he feels that it will take about six years to complete the study.

"Our experiences in this class have been like a breath of fresh air. So much more edifying than where you have brethren experimenting in exposition, and coming up with new concepts that really do not satisfy.

"I was thrilled with

Bro. Pearce's *Milestones To The Kingdom*. How wonderfully do present events strengthen our conviction in the writings of the pioneers, and in the realisation of Christ's return. Surely we can see Daniel's image coming into formation. I am thrilled with all I see and hear in confirmation of the Word.

"Meanwhile, I want to thank you and your staff for the support you have afforded the writings of Brethren Thomas and Roberts. We pray that in spite of all our faults and weaknesses, we will be able to stand before the Lord at his coming" — W.H.R. (Canada).

(The reference to the "parcels" is to a beautiful oil-painting of Bro. Roberts to match up with one of Bro. Thomas. We deeply appreciate the lovely, treasured gift, which now graces the Logos office. As to the support rendered the writings of Brethren Thomas and Roberts, we feel that we are so indebted to them ourselves, that we would like to share the pleasure with others. We are Scripturally told to manifest "double honour" to the elders that rule well, especially those who labour in the Word and doctrine (1 Tim. 5:17). Who has laboured more than these brethren? Let us, then, render to them the honour due — not in words of fulsome praise, but in utilising their faith-strengthening works to the best advantage. Hence there will always be a place for the continuing voice of these brethren in the pages of "Logos" . . . Ed.).

The Importunate Woman

Despite economic difficulties we live in an era of affluence, that is not conducive to the development of a simple and sublime faith in the God of Israel. Men are gauged by the extent of their material possessions; and their success is measured by their assets. Greed and the pursuit of pleasure are among the most dominant features of society, and God is not in their thoughts. In such an environment we need the power of faith, and the strengthening influence of prayer, more than ever before.

Remember Lot's Wife

In these days, few are willing to submit their way of life to the simple dictum: "Godliness with contentment is great gain . . ." (1 Tim. 6:6). The majority argue: "We have little time for Godliness, because we gain nothing materially therefrom; and 'contentment' comes through having everything for which the heart could wish".

Significantly, before telling the impressive parable about the persistent widow, the Lord spoke soberly about the days of Lot. His final statement on the subject was short and challenging: "Remember Lot's wife . . ." Not Lot, but Lot's wife.

Why?

She had known basic elements of the truth, but she had not been a woman of faith. She had been

double-minded (cp. James 1:8). Living in Sodom, she had, together with Lot, received a call from Yahweh to separate from that evil city. But it was difficult for her to make a clear commitment. She wanted the best of both worlds. Lot's wife was destroyed because of her inability to assess a correct sense of values. There were too many complications in her life which prevented the development of clear spiritual vision.

How many Christadelphians will be found in the same disastrous situation, at the Lord's coming? "Shall he find *the* faith on the earth?" (Luke 18:8).

The Lord's statement suggest that Ecclesias would be existing in appalling moral and spiritual conditions at the time of his return. The pressures generated by

an evil, godless world would undermine the faith of many.

The Lord taught that he required a constant and unchanging faith in those who would be counted among his disciples, at the epoch of his second coming. His warning to those of our present age was that his disciples should live according to principles of faith which could not be moved or weakened by the demands and stresses created by a degenerate worldly environment.

Christ's words imply that during his absence from the earth, conditions in society would deteriorate calamitously. Corruption and wickedness would reach a peak just prior to his return. A time would come when truly Godly men would become virtually as rare on the earth as in the days of Noah and Abraham. Ultimately, the entire fabric of society would collapse. The earth would re-live the fearful and horrifying days which preceded the flood, and which were manifested in Sodom and Gomorrah (Luke 17:26-33).

Struggling to survive under such conditions, Christ's disciples would find it essential to cling tenaciously to an intimate relationship with their Heavenly Father. To that end, prayer would become vital to them.

Men Ought Always To Pray

To illustrate the urgency of their need in the last days, the Lord told the parable concerning the burdened widow — a woman who remained unremitting in her attempts to receive fair and equitable treatment at the hands

of a disinterested judge.

"And he *also* spake a parable unto them" (Luke 18:1, see Diag.). This choice of words is significant, for the phrase shows that the parable which follows is to be regarded as a sequel to the prophetic words of the 17th chapter. It is highly relevant that the closing verses of the 17th chapter provide a contrast between those who would forget God and those who would not. The latter class are characterised in the persevering woman of the parable (18:1-8).

Thus the Lord taught: "Men ought *always* to pray . . ." A word which means "constantly; at all times". This is a disposition which will be manifested in men and women when they truly appreciate that they are dependent upon Yahweh, and the mercy which He alone is able to extend. "Remember Lot's wife . . . God be merciful to me, a sinner . . ." (17:32; 18:13). Hence, "Men ought always to pray, and not to faint . . ." The final word means *to turn coward, or to lose one's courage*. To this meaning, Bullinger adds: "especially in view of trial or difficulty, or from moral weakness . . ." The word thus speaks volumes concerning a faithless disposition. It defines one who is unable to face up to the responsibilities of the truth and the demands which God makes upon him. Such an individual will buckle beneath the weight of trial because he lacks the necessary courage and dedication with which to match his difficulties — or he may lack the spiritual keenness and single-mindedness to prevent moral

corruption from destroying his relationship with God.

Prayer acts like a rampart against such pressures and weaknesses.

The Judge and the Widow

When Yahweh's saints pray to Him consistently, out of an ardent desire to live in harmony with Him, He will never fail them. In the midst of the tensions and complexities of life, Yahweh becomes an intimate friend, a close companion, a comforter, a strengthener; and perhaps above all else He becomes the One who most greatly influences our thoughts and words and actions. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20). There is none wiser than Yahweh. So He should be our constant companion.

The Lord then introduced into the narrative of his parable "a judge" who "feared not God, neither regarded man". The Greek word, *krites*, defines "one who decides" (Bullinger). In the personage of the "judge" a figure is presented of one who was a despot with absolute powers. The central character of the parable was then introduced: "a widow" who resided in the same "city" as the judge.

Widowhood has been used to symbolise Yahweh's people during periods of history when God has not appeared to be favouring them (Isa. 54:4; Lam. 1:1, etc.). At such times the Ecclesia of God may seem to be cut off from the Father: helpless, defenceless and without resources. But such

might not necessarily be the true condition. There are times when the Ecclesias pass through periods of trial that they might be tested, and that faith might be developed more fully.

In eastern countries, widows were pitiable figures. They were often without means, and suffered harsh injustices. Unable to sustain themselves, they were forced to throw themselves upon the mercy of others.

Needless to say, the Law stated that such unfortunates were to be cared for. But, as with other elements of the Law, commandments which called for sacrifices on the part of the people were widely disregarded (Exod. 22:22; Deut. 10:18; 24:17; 27:19, etc.). The prophets were forthright in their condemnation of such disregard for divine law. "They judge not the fatherless, neither doth the cause of the widow come unto them . . . Ye devour widow's houses, and for a pretence make long prayer . . ." (Isa. 1:23; Matt. 23:14).

The "widow" in the parable is set forth as being harried and oppressed and denied by an unbelieving world. She can find no relief from her maltreatment and her trying circumstances. Hence, with this picture vividly portrayed by the Lord it is evident that believers must understand that there is always hope for the faithful. Even in the most disadvantageous circumstances, God's servants must maintain their faith and confidence in Yahweh. They must continue to sustain such a disposition by fervently expressing their conviction through prayer. But saints of

God must be consistent. And they must be persistent. They must never waver in their desire to maintain a close communion with their Father in heaven.

Perseverance Pays

The widow "came unto" the judge, saying: "Avenge me of mine adversary." But his reaction was harsh and unyielding. "He would not." However, he sustained such an attitude only "for a while". Ultimately, she wore down his resistance by her persistence.

"Afterward he said within himself, though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me" (vv. 4-5). Three ideas are presented in this statement. In principle, the judge was an obstinate man; yet the woman troubled him with her unremitting wailing. But, finally, it was his realisation that she would not give up which caused him to relent. The words "continual coming" are rendered from the Greek *eistelos*, which means "unto the end". The word indicates that the Judge had become fully persuaded that the widow would not cease her pleading, and would not be made to cease. She would continue, undiscouraged and implacable, *until the end*.

The word "weary" has been rendered from the same word which occurs in 1 Cor. 9:27, where it has been translated as *keep under*. It literally means to *strike under the eye . . . hence, to beat the face black and blue . . .* By metaphor, the message in the

parable is that the widow would continue to fight the warfare of faith, never giving up, and never "fainting" (cp. v. 1).

If a man as unprincipled as this unjust judge would eventually give in to the constant pleading of one such as the widow, how much more will Yahweh — who loves His children and cares for them — satisfy all the needs of His people. If God's saints remain consistent in their devotion to Him and in their dependence upon Him, in due time He will relieve them of their suffering and their burdens, and will vindicate them before all the world.

"And shall not God avenge His own elect, which cry day and night unto him, though he bear long with them?" The Father permits suffering to continue plaguing His people, even long after they have begun to pray earnestly for deliverance. Why? Because God's word, in us, "is made perfect in weakness". The Son of God "offered up prayers and supplications with strong crying and tears" — and, "he was heard because of his devout submission" (Heb. 5:7, A.V. and T.C.N.T.). It is a sublime truth that trial and suffering when matched with devout and submissive prayer, provides a vital factor in the development of the Christ-character. When men and women continue to place their full trust and confidence in Yahweh, even when undergoing the most extreme forms of trial, they are manifesting the character of the Son of God.

Faith Triumphant

And in this parable the Lord

taught that faithful prayer never goes unanswered. Such prayers are stored up in the mind of the Father. He will remember them all, and will answer them in His own way and in His own good time, since He knows what is best for His people. "Shall not God avenge His own elect?" Certainly. But, in the meantime, whilst His people continue in their persistent prayer and He appears not to answer them, what is He doing? He is closely observing the development of character in His saints, and is forging a more intimate bond between Himself and His suffering servants. Their prayers will not remain unanswered. And their trials are preparing them for an eternal inheritance in the kingdom.

When the "set time" comes to "favour" Zion, "He will avenge them speedily . . ." It is important to observe that the Lord did not assert that God's judgments would come *soon*, but *suddenly*. The word rendered "speedily" means *with quickness*. Hence, "He will do the justice for them in an instant . . ." (*Diag. lit. Gk.*)

The question which has echoed unceasingly down through the ages will be answered: "How long, O Lord, holy and true, dost not thou judge and avenge our blood of them that dwell on the earth?" (Rev. 6:10). Yahweh will bear long with faithless humanity. But when His judgments pour forth, they will come swiftly and terribly.

When that day dawns, the world will recoil with impotent rage, at the severity of divine wrath. But at that same epoch of

history, Yahweh's faithful servants will be vindicated. Their long night of pleading, amidst darkness and pressure, will be over. They will rejoice together in the supreme contentment of deliverance and eternal salvation.

A Sober Warning

The final words of the parable were directed particularly towards those saints who would be living at the time of Christ's coming: "Nevertheless, when the Son of Man cometh, shall he find *the* faith on the earth?" (Lit. Gk.). This is not a question to be taken out of context: it must be carefully considered in relation to what the Lord has already stated. In the concluding words of the parable, the Lord was speaking of "*the* faith" which gives power to prayer. It is *the* faith manifested in an inner disposition. It is *the* faith which places complete trust and confidence in Yahweh. Not in a merely theoretical sense, but in a real and living way.

It is *the* faith which causes men and women to earnestly desire to walk in harmony with their God. It is *the* faith which provides the motivating power for a person to obey Yahweh and walk in His ways.

"Remember Lot's wife" (17:32). Why? Because she did not have *the* faith. She believed enough of the truth to leave Sodom with her husband. But she could not maintain that position when placed under pressure. What was happening back in Sodom? What of her family and friends? How could

she leave everything behind and commence an entirely different way of life? It was all too much for her. She was a double-minded woman, and was therefore "unstable" in her ways (Jas. 1:8). In the present worldly environment, she may have claimed to be a Christadelphian. But her claim would not be matched by performance. Whilst she was willing to accept the deliverance Yahweh offered, she remained deeply attached to the things of Sodom. She wanted the best of both worlds. The result: she lost both.

How many will be found in that state at the Lord's coming?

Christ's penetrating question must be squarely faced. "Shall he find *the* faith on the earth?" The question was indicative of the extremely evil and unspiritual environment which would be in evidence at the time of the

Lord's return. The Son of God strove to impress his disciples with the urgent need for them to remain firmly linked to the Father through constant communion with Him.

The Lord's great concern was that at the epoch of his coming the disposition as portrayed by the woman in this parable would be lacking in his disciples. If such were to be the case, many would have developed an unbalanced sense of values. Like Lot's wife. Thus, they would be unprepared for the Lord's coming. Like Lot's wife.

Paul's sound advice carries a particularly urgent warning, as the darkness of the gentile night closes in upon the Lord's true followers: "Examine yourselves, he urged, "whether ye be in *the* faith . . ."

— John Ullman (W.A.)

"Who is among you that feareth Yahweh that obeyeth the voice of His servant (i.e. Christ), that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon his God" — Isaiah 50:10.

IS THERE AN ANGEL IN THE WAY?

Thrice did the unseen angel obstruct the path of Balaam (Num. 22:23-26). Thus did God give the erring prophet opportunities for reflection and repentance. But Balaam was not open to correction. He grew angry, and endeavoured to pursue madly his evil course. The incident contains a lesson for us. We are all prone at times to stray into forbidden paths, sometimes through ignorance, sometimes through positive wickedness. The Word may plainly speak, but through the perversity of our hearts we may miss or evade its teaching. Angels, too, are still at work. If at any time our course should seem obstructed, let us pause and reflect — an angel may be upon the scene or in the way! We may be on the wrong road, or on an unrighteous errand! By the aid of the Word, and a little thought, we may be brought to our senses and so saved disaster.



Prayer For Protection (Psalm 17)

This Psalm can be divided into four sections: Desire (vv. 1-5); Danger (vv. 6-12); Deliverance (vv. 13-14); and Destiny (v. 15). Having treated with the first portions of it in our last issue, we now complete the balance of it.

Danger — vv. 6-12 (cont.).

VERSE 7

“O Thou that savest by Thy right hand them which put their trust in Thee” — The “right hand” of Yahweh is an expression used of Christ (see Psa. 80:17), and therefore appropriate for David who was the anointed of Yahweh in his day. Both David and Christ were channels of salvation for those who put their trust in God: David in a national sense; Christ in a personal sense. If either were to fail, the means of salvation in their respective ages, would be cut off. Therefore, in pleading their own individual causes, they pleaded the cause of all those who are drawn to God by their individual means. When Christ prayed to the Father for strength to bring his ministry to a successful completion, he also prayed on behalf of others who would be saved through that means. This seems to be the sense of this line in the prayer-poem. The word “trust” is *chacah* and denotes an active trust, not a mere passive one. It signifies the action of *fleeing* for protection; and hence to do something on one’s own behalf, in order to secure the salvation from danger that God might grant.

“From those that rise up against them” — The enemies who recognise that if they succeeded against David, or Christ, they would triumph also against their followers. The salvation of the

latter is dependent upon that of the former.

VERSE 8

“Keep me as the apple of the eye” — In the Hebrew there are two words which have been rendered by the single word *apple*; they are *ishown* and *bath*, “little man” (i.e. *pupil*) and “bath” (*daughter*). Both words are emblematic of love and care. Firstly, consider the pupil of the eye itself. There is no more sensitive part of the body: we react instantly to any harm that comes to it. Let the slightest grain of dust enter therein, and the whole body feels the discomfort and pain. Therefore the eye is guarded with especial care and solicitude. The Psalmist asks that Yahweh care for him in similar manner. But the Hebrew word in the verse before us, unlike the Hebrew word used elsewhere for a similar expression (cp. Zech. 2:8), is *ishown*, “little man”. This seems to relate to the manner in which a person’s image is reflected in the pupil of the eyes of one observing him. If the eye is centred upon a particular object, it reflects a miniature of the object seen. The Psalmist is praying that Yahweh may so centre His eye upon him that it will be filled with his reflection, and there would be no possibility of him being overlooked. He does not plead this for mere selfish means, but in recognition of his great need of Yahweh’s help if he is to succeed in that

which Yahweh has given him to do. It is an acknowledgement of his great need of divine help, and so he pleads that Yahweh may ever bear him in sight.

The word *bath* is the Hebrew word for "daughter". The Psalmist pleads that he should not only become the "little man" of Yahweh's eye, but, in addition, that he should be considered as the "daughter" of it. A daughter is very dependent upon the help of her father, and the insertion of the expression here, denotes a dependence of the Psalmist upon the help of God. It is significant, that in the expression of Deut. 32:10, the expression "the apple of His eye" is used in conjunction with a mother bird hovering over her young, and bearing them on her wings (v.11). The "daughter of the eye" is suggestive of one utterly reliant upon God for salvation, and who is in need of His especial, most jealous care. In Matt. 23:37, the Lord uses the tender image of the hen gathering her brood under her wings for protection, and the Psalmist uses expressions to denote that he is to be treated not only as the "little man" of Yahweh's eye who fills His vision, but as His daughter, in need of help and care.

"Hide me under the shadow of Thy wings" — See note above and compare with Matt. 23:37.

VERSE 9

"From the wicked that oppress me" — The word "oppress" suggests violent opposition and not merely mental oppression.

"From my deadly enemies, who compass me about" — The Hebrew is very strong: enemies against my soul (see margin). Enemies who will be satisfied with nothing short of his very life. True of David who "fellowshipped the sufferings of Christ", and certainly true of the Lord who was put to death by his enemies. In order to fulfil their desires, David's enemies "compassed" him about; in other words, they hunted him as they might an animal. The expression is particularly apt for the circumstances that drew out this prayer, for if we are correct in surmising that they are those recorded in 1 Samuel 23:24, David is literally compassed with the army of Saul, and is only saved by the providential invasion

of the Philistines.

VERSE 10

"They are inclosed in their own fat" — This expression means that they are impervious to all feeling. The RV mg renders: "They have shut up their heart". Others give it as: "Their heart is a lump of fat". They have no thought or feeling. See Psa. 119:70; 1 John 3:17.

"With their mouth they speak proudly" — They speak with the greatest confidence because they believe that they have the Psalmist in their power. And this they did until the Philistines drew them off.

VERSE 11

"They have now compassed us in our steps" — David finds himself in a position from whence he cannot extricate himself, and is in dire need of divine assistance. Christ found himself in a similar position, but explained to the Apostles: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me" (John 16:32). It was through the strength of Yahweh, supplemented by his own resolute determination, that he succeeded.

"They have set their eyes bowing down to the earth" — The expression describes the attitude of the hunter, carefully watching the ground for tracks of his prey. The RV renders it: "They set their eyes to cast us down to the earth". The enemies of David, like those of Christ, watch intently for opportunities to destroy. David lives in an atmosphere of hate, surrounded by enemies who seek to make capital out of any mistake he might make. Hence he has to live most circumspectly.

VERSE 12

"Like as a lion that is greedy of his prey" — David's enemies are fierce and rapacious in their desire to destroy.

"And as it were a young lion lurking in secret places" — A young lion is full of strength, and is noted for ferocity and craftiness in stalking the prey (cp. Psa. 7:2; 10:8-9).

Deliverance — vv. 13-14

In view of the strength of the enemy, and the extreme difficulty in which the Psalmist finds himself, he calls urgently upon God to help him in his need. He is specific in his terms.

VERSE 13

"Arise, O Yahweh, disappoint him, cast him down" — The trial is beyond David's strength to overcome, so he calls upon the help of God. This was true, also, of Christ. The Father and the Son in collaboration won the victory over the devil (Heb. 2:14).

"Deliver my soul from the wicked, which is Thy sword" — The Psalmist recognises that the wicked unwittingly serve God's purposes, as Assyria was the rod of His anger to chasten Israel (Isa. 10:5). The margin, however, has "by Thy sword", and the Hebrew is susceptible of both renditions.

VERSE 14

"From men which are Thy hand, O Yahweh" — Here, again, the margin has "by Thy hand," and the same comments as above are applicable. The word "men" is *methim*, and signifies adults in contrast to children. It relates to those who are of full maturity, and should know better than to persecute Yahweh's anointed.

"From men of the world which have their portion in this life" — Though full-grown adults, they are "men of the world", that is, of this temporal and passing world: men whose aims and objectives belong to the "world that passes away", and who have no thought for the eternal purposes of Yahweh. Note Christ's comment on such men (John 15:19). Contrast the attitude of a man of God (Psalm 16:5). Unfortunately, the "children of this world" are sometimes wiser in the pursuit of their ambitions than "the children of light" are in their's (Luke 16:8).

"And whose belly Thou fillest with Thy hid treasure" — Though they do not know it, such men are completely dependent on Yahweh for that which makes up the life they desire. He "maketh the sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust" (Matt. 5:45). But men of the world do not understand, or recognise, that the things

they enjoy are from the hand of God. To them, they are "hid treasures" which come their way, though they do not know the process whereby it is brought about. Their bellies are filled, and their god is their belly (Phil. 3:19). True servants of Yahweh will recognise Him as the Giver of every good and perfect gift, and will express themselves accordingly (James 1:17).

"They are full of children, and leave the rest of their substance to their babes" — The expression does not necessarily mean that they have large personal families, but that such men have a numerous offspring in that there are always plenty of people who follow their example. Such seem to prosper, and frequently do so in this life; and this caused the Psalmist some concern until he "considered their end" (Psa. 73:2-17). Then he learned that they walk in "slippery places". The prosperity of the wicked should not delude us; let our minds be centred upon present blessings, and ultimate glory, and we will see beyond the appeal of the flesh. The confidence of "men of the world" is in numbers; that of men of God is in faith and hope. Men of the world are compelled to "leave their substance to their babies" for they have no hope; whereas men of God can enrich their children with a future hope which they hope to share with them.

Destiny — v. 15

The Psalmist concludes his prayer by contrasting his glorious and eternal hope with the temporary successes of the men of the world previously considered.

VERSE 15

"As for me, I will behold Thy face in righteousness" — Here is a note of triumph contrasting with the immediate problems that depressed the Psalmist. He looks forward to the time when he will see the manifestation of Yahweh in the one appointed for that purpose as described in Matt. 13:43; 16:27. Thus David sees beyond his present troubles to the "joy set before him", as also did the Lord (see also Heb. 11:2-3).

"I shall be satisfied, when I awake, with Thy likeness" — He expresses

himself in confidence because of his integrity (v.3), even though he is dependent upon the loving-kindness or grace of God at that moment (v.7). He is convinced of the help of Yahweh to that end, and sees his destiny as one of glory when he shall be clothed upon with divine nature (2 Pet. 1:4). His ardent ambition, the ultimate destiny he has set before him, is to be a son of God, and not a man of the world (Matt. 5:45). And with the utterance of that expression, he leaves the outcome of his present trials to Yahweh.

We know the sequel. In a wonderful way David is delivered out of his trials. The Philistines invade the land, and Saul has to leave off his pursuit of David in order to attend to the greater crisis that faces him.

And 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 death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:7-9).

"To The Chief Musician"

This direction for the use of this Psalm appears in the AV at the head of Psalm 18, but it should appear, as in *The Companion Bible* at the conclusion of the Psalm before us. It provides the direction for singing the Psalm. The chief musician was the one in charge of the musical arrangements of the Temple, and who, therefore, led the Levites in their prophetic singing before Yahweh. The singers and the musicians "prophesied with harps, with psalteries, and with cymbals" (1 Chron. 25:1).

They sung and played to teach, and not merely to perform. Their object

was to bring out the prophetic significance of the songs and music, so as to emphasise the purpose of Yahweh.

The title of *Chief Musician* points forward to the Messiah, who, indeed, shall reveal the true significance of these songs of Zion, and bring to pass all that is recorded therein of Yahweh's glorious purpose. The Jewish commentators saw the reference as applying to the Messiah, though they did not view him as the Lord Jesus. As Thirtle notes in *The Titles Of The Psalms*:

"There can be little doubt that the word means the precentor or conductor of the Temple choir, who trained the choir and led the music, and that it refers to the use of the psalm in the Temple services."

This direction for singing, therefore, relates to Psalm 17 and not Psalm 18 as in the AV. The Psalm has both a title and a sub-scripture; and both are important features of it, assisting greatly in its better understanding.

Analysis

The Psalm is a prayer divided in the following way.

An Appeal

That he be heard.....	vv. 1,6
That he be helped.....	v. 5
That he be favoured.....	vv. 7,8
That he be delivered.....	vv. 13,14

The Basis of the Appeal

His unfeigned lips.....	v. 1
His consistency.....	vv. 2,4
His righteousness.....	v. 3

His Oppressors

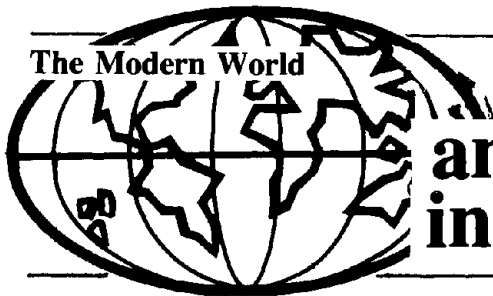
Seek his life.....	v. 9
Are proud and powerful.....	v. 10
Are unheeding of God.....	v. 11
Are fierce and un placable.....	v. 12
Are numerous and fleshly.....	v. 14

His Desire

The future glory.....	v. 15
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HPM

EXPOSITION OF THE PSALMS: We recommenced our exposition of the Psalms at the request of numerous readers. However, since doing so, we have been advised by readers that we have already expounded Psalm 17 in the previous series! In fact, we completed up to Psalm 19, and therefore we treat with Psalm 20 next issue (God willing). We apologise for this duplication, but decided to complete Psalm 17 for the satisfaction of those who may not have the earlier volumes of *Logos*. It is our intention, later, of re-issuing a revised exposition of the Psalms in book form. All this, however, "if the Lord will . . ." Ed.



Russia and Europe in Prophecy

"He (the Russian Gog) will wield a sceptre in Constantinople, for magnitude of power and extent of dominion, such as the world has never yet witnessed since Nimrod hunted men as beasts before the Lord. 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. Let the Autocrat, however, beware how he lay his hand on Syria. Europe and Turkey will be his; Persia, Ethiopia, Libya, and at length, Egypt — but in Palestine the power of Russia will be broken" — J. Thomas (Elpis Israel).

The words above formed part of the third edition of *Elpis Israel* though they do not appear in the current volume. They illustrate how Brother Thomas viewed Russia and Europe one hundred and thirty years ago. Certainly his understanding of prophecy gave him a clear concept of the future, and enabled him to declare with clarity and truth what the future would reveal.

Russia is not yet entrenched in Constantinople, but ultimately will be; but her power and belligerency are such as to frighten the West; whilst licentiousness has broken loose, the Austro-Papal empire is at an end, and the Soviet influence penetrates deep into Europe. The pioneer writings comprise a very precious heritage that we do well to treasure, and to use.

The Russian Dictator

Six hundred years before Christ, the prophet Ezekiel named Russia, under its leader Gog, as the power that would amalgamate Europe in preparation for the battle of Armageddon. Russia, once a weak and impoverished nation, stands today as the strongest military power on earth, vindicating Ezekiel's prognostications.

The prophets predicted aspects of Soviet strategy and developments that today are shaping the course of contemporary history. They referred to the Russian dictator as controlling both the USSR and Germany; of an Eurasian confederacy of nations; of the Russian occupation of Constantinople in order that it might fulfil its prophetic role as the seat of dragon power referred to in Rev. 16:13; of the Constantinopolitan power honouring "a god (the papacy) whom his (communist) fathers knew not" (Dan. 11:36-39).

Ezekiel refers to a specific person designated as *Gog of the land of Magog, prince of Rosh* (Ezek. 38:1-2). The title implies that Gog will exercise dual rulership over both Germany (Magog) and Russia (Rosh). Brother Thomas proves this point in *Elpis Israel* (p. 432), and further states that he would be "unrivalled in presumption and impiety by any of his fathers, not excepting Pharaoh of olden time" (*Elpis Israel* p. 407).

This is suggested by the use of the title *Prince*. The Hebrew word is *nasi* and is derived from a root signifying *one lifted up*, hence a dictator exercising

supreme control. It suggests a ruler wielding autocratic power of such extent as is not often seen, but which history reveals as appearing upon the scene of world events about once every century.

This is also suggested by the name *Gog* which signifies *The one at the top*, so that both name and title indicate one elevated above all others, exercising supreme power.

The Soviet constitution vests such power in its leader. Significantly, the Russians updated their constitution in 1977, permitting the Communist Party Secretary (Mr. Brezhnev) to hold the additional office of President, and therefore head of the state. Moreover, in contrast to West leaders, the Russians do not hold regular elections to confirm or appoint officers. These usually remain in power for years, consolidating their personal prestige and dictatorial powers.

This is in accordance with the titles used in Ezekiel's prophecy.

Constantinople

According to Daniel 11:40, the King of the North (Russia) will come against Constantinople "like a whirlwind". The description indicates a quick, overflowing invasion which catches the Western powers off guard (cp. Ezek. 38:13). At that moment of time, Christ will have returned to raise the dead, and gather those responsible for judgment.

When the "King of the north" takes Constantinople, he will constitute the latter-day manifestation of the "little horn of the goat" which shall magnify him-

self 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. 8:25).

From this it is obvious that when that takes place, the Soviet will not be hostile to the Pope. Instead, Gog will repeat the history of the past by becoming the military consort of the Roman Catholic Church as did Constantine in A.D. 324. As if to signal to the saints that this time is approaching, Mr. Brezhnev, the present day leader of the Russians, himself an atheist, declared to President Carter that if the USA did not sign the Salt II treaty, then "God would not forgive them!" But to what God was he referring? Certainly not to the God of Israel, though it may well be to the Trinitarian God of the Roman Catholic Church! Brother Thomas, speaking of the time of the end, wrote: "When, therefore, the Czar gets possession of Constantinople, he will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land" (*Exposition of Daniel* p. 58).

Current events confirm his words. Numerous articles can be cited to show that dialogue is taking place between the Soviets and Catholics. Recently *The Bulletin* of Australia carried a picture of the Pope and the Russian Premier side by side at the top of an article entitled: *The Lamb May Lie Down With The Bear*. The article made comment of the most significant import. It declared:

"The Vatican and the Kremlin have

secretly discussed normalising relations. In exchange for diplomatic recognition by the church, reveals a source close to St. Peter's, the Soviet Union has offered to close its museums of atheist propaganda and dismantle its anti-religious organisations. John Paul II made overtures to the Kremlin last autumn, and Russian Foreign Minister Andrei Gromyko continued negotiations in the Vatican in January.

"Why is the former archbishop of Cracow, who once told the Polish regime to go to hell, now seeking detente with Russia? 'The Pope feels that the only place where a vibrant Christianity exists is behind the Iron Curtain,' observes this source. He has no hope for the Western church. The Russians, in turn, want to use religion to pacify their own population and those of the satellites."

Such a trend is of the greatest significance. As Brother Thomas states in *Exposition of Daniel*:

"As the head of a confederacy of the adherents of the Greek and Latin Churches, it will be his (Gog's) policy to cause their priesthoods to be respected as useful co-operators in the subjection of Europe to his will".

With reference to the Greek element of the church, a 1970 *Newsweek* discussed their plight behind the Iron Curtain. Incredibly, even the Greek Orthodox Church seems to flourish. The article states:

"Thanks to these relatively benign government policies, the church is regaining the interest of younger Russians. A recent poll in the industrial city of Gorki, for example, revealed that sixty per cent of babies born there have been baptised. Fully fifty million Soviets, a fourth of the total population, identify themselves as Orthodox."

We can easily imagine the taking of Constantinople being considered as a rightful repossession by so-called Christians, making Russia a hero-power to its religious population.

The Latter-Day Image Forming

Communist-Catholic co-operation will play a wonderful part in the formation of the Image seen by Nebuchadnezzar, in its latter-day manifestation. The emanation of the influence of the frog-like spirits will assist in that development. But it would appear that Christ will be

in the earth before the formation of the Image in these days. Hence saints should be diligently preparing for the Lord's return. The world offers nothing but vanity; but faith makes substance of hope (Heb. 11:1), and final victory will be to those who are motivated thereby (1 John 5:4).

W. J. M. (Woodville)

The Second Apostasy

Words of Warning and Comfort

IN Paul's day, there was a disposition to be "carried about of every wind of doctrine," which called from him words of warning. There were men of cunning craftiness lying in wait to deceive, and some who were ever learning and never able to come to the knowledge of the truth. There were those who, notwithstanding the warnings of the apostles, gave ear to "evil men and seducers," who, with good words deceived. These in the old age of John had multiplied to "many antichrists." If this were so in the days of inspiration, we must not blind our eyes to similar possibilities in our time. We have the consolation, that the second apostasy which is now stalking through the brotherhood, will not be allowed to extinguish the truth a second time. It is comforting to know that the Lord, at his coming, finds some who are ready (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 watching" (Luke 12:37); and, therefore, some who will steer safely through all complications, snares, pitfalls and dangers of the latter days, and remain steadfast to the end in the one faith and practice of the apostles. If "some" are to be found of the Lord, at his coming in this blessed case, we may be amongst them. To be so found will require the exercise of vigilance and great circumspection, the more so as God has permitted the uprise of clever perverters, capable, almost, of deceiving the very elect. Those who slacken their vigilance are in danger of being taken captive to their destruction.

R.R.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good works and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).



TOUR FOR 1980?

We have received requests to conduct a further tour next year, God willing. Quite apart from the significance of the epoch in which we live, the time is rapidly approaching when such a tour will be beyond us. If such a tour is arranged, we will try and break new grounds by visits to Syria etc. Any who are interested can make application to join this tour, by forwarding an organising deposit of \$10. The tour will be limited in size, and will not exceed four weeks in duration. Further details will be supplied to those interested at a later date.



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HERALD OF THE COMING AGE

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Contents

Caught Up with the Fashion?.....	321
This is Love.....	324
The Pharisee and the Publican ...	327
The Day of Crisis (Poem).....	332
(1) The Gospel In The Book Of Revelation.....	333
Though Dead Yet Speaketh! Com- ments culled from the writings of Bro. Thomas.....	334
Logos Communication	335
Where Is The Promise Of His Coming?	339
Intercession To The Giver Of Victory	343
Catholicism And Communism	348



*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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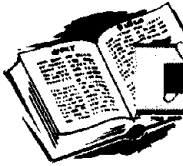
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To Our Readers

Caught Up With The Passing Fashion?

"The world," wrote Brother Thomas in "Eureka" vol. 1, p. 303, "is precisely what it was in the days of the Apostles". In the first century, the world lay in wickedness, and "woe" awaited it. The first part of the Olivet Prophecy was in course of fulfilment. The world not only showed hostility towards the Truth, but in addition, it abandoned the normal laws of restraint and indulged in every form of licence. The environment was such as to adversely affect Ecclesias, causing Paul to write to Timothy that "in the last days perilous times shall come" (2 Tim. 3:1). His words had relation to conditions that would develop within Ecclesias as A.D. 70 and the destruction of the Jewish State approached; but they also have application to today.

The Gentile world today is as corrupt as the Jewish world was then, and as we are warned in "The Apocalypse", devastating judgments await it.

What is the world? It is the human system of things developed out of personal desire: out of what we want! Human society, the great mass of men and women around, worships self. The thoughts and ways of flesh are antagonistic to the word of divine revelation. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15), wrote the beloved Apostle, and his statement provides a touchstone of our standing in the sight of God. John would encourage us to view the world from the standpoint of God: to see it in all its native deformity and sin; to recognise that it has no future, and is doomed to disappear in due time; and to act accordingly. The Apostle wrote: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (vv. 16-17).

In the light of the character of the world, and its approaching doom, how vital it is for us to heed the counsel of Scripture on the subject. "The friendship of the world," warned James, "is enmity with God" (James 4:4), and he categorises those who have made friends with the world as "adulteresses", as unfaithful to the Truth.

Yet they may regularly attend the meeting, and endorse the Statement of Faith.

How important, then, that we carefully analyse our attitude towards the world. We claim that Christ is at the door, but if the claim is true, we should demonstrate our belief by our attitude and action. Service to the Ecclesia and to the Truth should mean more to us than service to the world or to personal ambition therein. Our first priority should be given to the Truth, and its interests, particularly in view of the calling to account that will take place at Christ's return.

Our love of God should dictate the measure of our service. If we truly love Him, we shall act so as to please Him. Our attendance at Ecclesial meetings; our reading of the Word; our activity in the extension of the Truth; our association with those of like precious faith, will be done as a sacrifice of love to Him, and not merely according to our convenience, or our pleasure. There is also an urgent need to develop this love for the day of destiny is rapidly approaching.

When Paul wrote to the Corinthians, he warned them that there was about to break out upon the Ecclesial world, a time of intense trouble and persecution. His words were fulfilled when Nero launched his brutal attack against the Ecclesias.

In anticipation of this, Paul warned the brethren that the time for preparation to meet this impending threat was short, and accordingly it demanded some denial of self. He called upon them to live sparingly and carefully, not that he had in mind the saving of their material resources, but rather that they should not get too much in love with the world through over-tasting of its delights (1 Cor. 7:10). Hence, he declared among other things, that "those that buy" should be "as if they possessed not."

He summed up the matter: "They that use this world, as not abusing it; for the fashion of this world passeth away" (1 Cor. 7:31). In the Greek, the verb is in the present tense: "is passing away", Paul warned that the world with which we are familiar, is slipping by, even at this moment. There is nothing stable about the

world; nothing permanent about material possessions. We have them today, we could lose them tomorrow. This is indicated by the word "fashion". It is from the Greek "schema", and signifies the "manner of life", "actions" and so forth of humanity in general. Paul says that this is to "pass away" and that the indications of its demise is already apparent. It is to give way to a new "fashion:" that of Christ, upon which the Millennium will be based. Meanwhile, the generality of mankind "walketh in a vain shew". As the Psalmist remarks: "Surely they are disquieted in vain; they heapeth up riches, and knoweth not who shall gather them" (Psa. 39:6). In contrast, he prayed: "And now, Lord, what wait I for? My hope is in Thee" (v.7).

That is the attitude we should strive to develop whilst we await the coming of the Lord. The signs are pregnant with meaning to that end. Material things are losing their value even now. Developments in Israel, Egypt, Iran, the Middle East, Libya, Ethiopia, Persia (Ezek. 38:5; Daniel 11:40-45), Europe, Great Britain, and all the world are emphasising that. They demonstrate that the only thing of permanent value is the Truth. Even ecclesial activities, in large measure, will pass away. There is no future for many things that are given prominence in Ecclesial circles today: particularly in regard to social gatherings and the like. There is a great need to be selective in what we do. As Paul warns, we need to "redeem the time for the days are evil". Time is very valuable, and we must not waste it. The things about us today are very transient; they comprise the things of "life's little day". Why try to cling to them? That is the question the Apostle urged. Why try to make of them more than they are, to value them above their real worth? In another place, he writes: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also . . . even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body" (Rom. 8:19-23).

Not the world as such, but its form, its fashion, is passing away, and will pass completely at last. In view of that fact, how

circumspect we need to be. If the truth means anything to us, it means that we must set our ambitions, our objectives, on attaining unto the "hope of our calling" and to turn away from the passing temptations of this modern world. "For the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:17). To give the go-by to the counsel of the Apostle in this age of great material opportunity and incitement, is our temptation and our danger.

HPM

At The Table

This Is Love

"God hath not given us the spirit of fear; but of power, and of love and of a sound mind" (2 Tim. 1:7).

A Sound Mind Leads To A Sound Life

In Romans 8:6 Paul warns that to be carnally minded is death, but to be spiritually minded is life and peace.

The mind is the repository for thoughts and ideas generated by the brain. It becomes the fountain, or spring, that produces either good fruit in a well watered garden, a tree of righteousness fit to live for ever, or a tree whose fruit withereth and dies, "twice dead, plucked up by the roots" (Jude 12).

We have the choice of eternal day or everlasting night. To gain a sound mind in the Spiritual sense, right ideas have to be planted there by diligent study, and a fixing of the mind on the Word of God. The Psalmist de-

clared: "My heart is fixed, O God, my heart is fixed" (Psa. 57:7). "Wherewithall shall a young man cleanse his way? by taking heed thereunto according to Thy word" (Psa. 119:9).

The mind is like a tape that records ideas fed into it. Unlike a tape, however, ideas once placed there are very hard to erase. Therefore, the command to "think about things that are lovely and of good report" (see Phil. 4:8), must be obeyed at all times.

The ready response of youth to ideas generated by sight and sound, emphasise the need to plant right principles in the mind. Job remarked, "How forcible are right words" (Job 6:25); and the Psalmist expressed the same idea: "Thy word have I hid in my

heart that I might not sin against Thee" (Psa. 119:11).

The education of young people in principles of truth is vitally important in this age, when so much of the contrary nature is so freely circulated. This is a responsibility resting on parents. Of Abraham, Yahweh declared: "I know him, that he will command his children and his household after him, that they may keep the way of Yahweh, to do justice and judgment . . ." (Gen. 18:19).

Those who follow in the footsteps of faithful Abraham, will do likewise. It did not prevent him having bad sons as well as good, but it did discharge his responsibility in the matter.

The word of God is like a seed planted in the heart or mind, that will grow if nourished with the right food, and drive out evil.

Perfect Love Casteth Out Fear

John declared: "Whoso keepeth His word, in him verily is the love of God perfected . . ." Again in 1 John 3:9: "Whosoever is born of God doth not commit sin (i.e. unto death) because His seed, or word, remaineth in him."

It is not surprising that the aged beloved disciple should have so much to say, both in the Gospel narrative and his Epistles, about God's love to man, and man's love to his Creator, and to his fellow beings.

The trustfulness of a real faith develops in us the re-assurance that God and Christ will not fail us, so long as our faith and love remain strong. We see the greatest manifestation of love in the Lord giving his life as a ransom for many.

The most profound statement concerning Divine love is found in John 17, and particularly the last verse:

"I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved me may be in them and I in them."

Having enjoyed that love, we are called upon to share it with others. Thus:

"He that loveth not his brother abideth in death" (1 John 3:14).

How inadequate our English language is with only one word for love. One commentator has written:

"Since love is the very essence of Christian life, it is necessary to understand what N.T. love means."

There are four Greek words for love: *Eros*, which expresses sexual passion, and which is not found in the New Testament; *Storge*, or family love; *Phileo*, a warm, affectionate, friendly love; and *Agape*, signifying divine love.

Trench says of *agape* that it is a word born within the bosom of revealed religion. It is expressive, therefore, of love begotten of the truth, and is translated both *love* and *charity* (1 Cor. 13).

This love finds its model in Yahweh Who causes the sun to rise on the evil and the good, and sends rain upon the just and unjust (Matt. 5:45). All mankind, whether good or evil, share Yahweh's gifts of natural blessings. Therefore *agape* is unconquerable, benevolent, indefeatable goodwill, continually in evidence in spite of wickedness.

It is the manifestation of a spirit that will never seek anything but the good of another, no matter what the other person

does. For discipline and punishment when motivated by *agape* are designed for the good of those receiving them (Heb. 12:5-12). Therefore, *agape* is something quite different to the love we bear to our kith or kin.

It is not something inbred in us, and which just happens.

Agape is an act of the will.

This true Christian love will extend help to those not normally liked. It will manifest itself in an attitude of extending good to another, no matter how one might feel emotionally towards him.

Agape is indefeatable. It is not an emotional outrush of the heart alone; it is a set disposition of the will. It is the victory which "the spirit of Christ" enables us to win. It is an attitude towards all men that reproduces the attitude of the Lord seeking our highest good.

We all need Yahweh's forgiving love, and must be ready to extend it to others, for without His mercy we will never endure in the day of Judgment:

"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment" (James 2:13).

"We Love Him Because He First Loved Us"

"The end of the Commandment is Charity, (Love), out of a pure heart and faith unfeigned" (1 Tim. 1:5). "If I have no love I am nothing," declared Paul. He expressed the matter thus:—

"Though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me

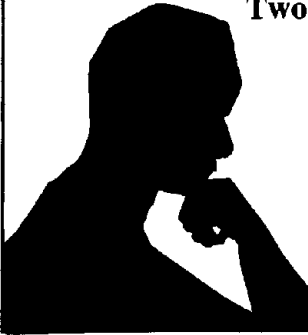
nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth . . ." (1 Cor. 13:2-7).

How few of Christ's friends really understood his work and mission, and got close to him! John was one, and Mary was another. She sat at His feet and heard His word. In her, He found a quiet penetrating depth of intelligence without the least approach to frivolity. A receptiveness to Christ's words rare in man or woman, and a real understanding of His feelings and problems. How trivial the things of this life must have seemed against the dark shadow of the Cross, which loomed in the background, with the prospect of the awful agony He had to face, ever present.

Did it ever occur to you that this is the real meaning of being faithful unto death? — showing Divine love in its highest form, and responding as Christ did, to the behest, or command, from the Father, to drink the bitter cup of pain until the end?

When He stands again upon the earth as the Resurrection and the Life, the King of kings and Lord of lords — well may his servants sing: "*Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and nation, and we shall reign on the earth.*"

"Worthy is the Lamb to receive glory and honour and power and blessing." A.F. Milne (N.Z.)



The Pharisee And The Publican

Following the Lord's warning that the epoch of his return would witness a re-enactment of the frightful times of Noah and Lot, he told two parables illustrating the importance and power of prayer. The first (18:1-8), considered last issue, was directed to his disciples (17:22). The second, towards those who claimed to be religious, but whose real confidence lay in themselves rather than in Yahweh (18:9). The first stressed the need for perseverance and constancy in prayer; the second, the need of humility and self-abasement.

Making Prayer Powerful

In his second parable, the Lord illustrated the need of justification in the eyes of the Father (v. 14). Worshipers of God may be saved through His mercy, or they may fail to attain unto eternal redemption. Everything will depend upon whether or not they manifest integrity in the eyes of Yahweh.

The two prayers set forth in this parable — one from a Pharisee, the other from a Publican — teach that men cannot be saved through their own works of righteousness merely, but through faith in the grace of God.

Prayer, then, is not powerful unless it is proper.

"Two men went up into the temple

to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican . . ."

So far as the lessons stressed in the first of these two parables are concerned — the need for constancy and persistency — it would be difficult to fault the Pharisees. They were quite dedicated and unchanging in their devotion to their religious exercises. But, for all their persistency, they utterly failed to comprehend the true purpose of prayer, and the disposition of the individual towards Yahweh, which is necessary to make prayer powerful and acceptable.

Godly prayer is devoted to pleading the cause of righteous-

ness. The prayer of the Pharisee was to plead the cause of Self. "They love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . ." (Matt. 6:5). The Pharisees could not feel an overflowing love for God, because they were dominated by a love of Self. Instead of appreciating their desperate plight, as sinful sons of Adam, they were self-satisfied with their religious performances.

Their problem was simple. Yet it was tragic because they remained blind to their real needs: "There is a generation that are *pure* in their *own* eyes, and yet is not washed from their filthiness. (Prov. 30:12).

Two In The Temple

The two men went into the temple. The proud and haughty Pharisee, and the lowly, unassuming Publican.

The Pharisee "stood" in a most prominent position. This is indicated by the fact that the Publican, as an act of humility, stood "afar off . . ." The Pharisee hoped to be both seen and heard of men, so that he might be admired for his piety. He quite overlooked the fact that what really counted was how he stood in the eyes of Yahweh.

He began his prayer with the personal pronoun, "I". This was the most dominant word in the Pharisee's prayer. It occurs five times. Another jarring note was the high-handed familiarity the Pharisee displayed in addressing himself to the Great Creator. His ready display of intimacy toward God was based upon his false be-

lief that his own personal righteousness would make Yahweh pleased with him. He deceived himself into believing that God would be delighted to have such a righteous man worshipping Him.

The prayer of the Pharisee was based upon four considerations:

- (1) His prayer was entirely self-centered.
- (2) He considered himself to be more righteous than those classes of people whom he despised.
- (3) He believed himself to be morally pure, and therefore in need of nothing.
- (4) He believed that he had adequately met all the demands of God made upon him.

In all these assumptions he was totally wrong.

The root of the Pharisee's pride was not merely self-delusion: it was the age-old folly of measuring his own standard of merit against other men. A comprehension of divine truth requires that all men measure themselves only by the perfection of the divine character. And upon that basis, all will find themselves falling far short of flawlessness.

In prayer, there must always be one dominant acknowledgement: the perfect righteousness and holiness of the One who sits enthroned in glory in the heavens. It is a humble conceding of this awesome truth that will engender in men and women the "contrite spirit" which will cause their prayers to be acceptable at the Throne of Grace.

The deluded Pharisee understood nothing of these truths. His prayer was really a judgment upon others, rather than upon himself. He had formed an assess-

ment of his own character. And it was wrong. He had failed to impose upon himself a strict analysis of his disposition in the light of the character of the One whom he claimed to worship. Self-delusion led to self-confidence. And self-confidence can lead only to spiritual suicide.

Self-worship Is Self-Destructive

Eloquently declaring his own righteousness, he cast a contemptuous glance at the man who had entered the temple with him: "I thank Thee that I am not as other men . . . or even as this Publican . . ." The Publican was a tax-gatherer. One of the most despised classes in Israel. From the lofty heights of their own self-righteousness, the Pharisees looked down upon all lesser classes among their contemporaries. Superciliously, they treated their "inferiors" with disdain.

In support of his conviction that he was morally pure, he began to list some of his upright and honourable qualities. He began by praying *with* himself (Gk. *pros*, with accusative, "towards himself"). Not to God. Pretentiously, he then spoke of his moral superiority: "I thank thee that I am not as other men . . ." He denied any identification with "extortioners, unjust, adulterers . . ." Yet, he was almost certainly guilty of all three weaknesses. The Pharisees were condemned by Christ: "Ye devour widows' houses, and for a pretence make long prayer . . ." (Matt. 23:14). This form of extortion in itself convicted the Pharisees of being "unjust". And

it is virtually impossible to imagine that any Pharisee could be free from the guilt of adultery (Matt. 5:28).

Unaware of his failings, he continued to boast conceitedly: "I fast twice in the week, I give tithes of all I possess . . ." The law did not require this. Such unnecessary actions on the part of the Pharisees were designed to exaggerate their purity in the eyes of men. In the days of Christ, the Pharisees fasted on the second and fifth days of the week: the first, to commemorate the ascension of Moses into the Mount to receive the law — and the Pharisees had perverted that same law! The second fast in the week was to celebrate Moses descending from the Mount. But the Pharisees had lost sight of the fact that Moses came down to punish the people for their idolatry — and the Pharisees were enmeshed in the idolatrous worship of *Self!*

The law required the giving of tithes only in corn, wine, oil and cattle. By adding to the law, the Pharisees succeeded only in perverting it (cp. Deut. 4:2).

The Publican's Humility

Such was the pathetic spiritual state of the Pharisee. But what of the Publican?

His first action did not involve words. It represented a state of mind. He stood "afar off". He felt unworthy to approach Yahweh in any bold or familiar manner. His reticence was indicative of his true humility. He sought an inconspicuous place in the temple, not wishing to draw attention to himself. He desired to

be observed only by God not by men.

He would not "lift up so much as his eyes unto heaven". Instead, he looked *down* towards the earth, from whence he had come. He was humiliated at the recognition of his own sinfulness and unworthiness. He contrasted the weaknesses in his own character with the righteousness and perfection and holiness which he associated with the personage of Yahweh, whom he desired to worship "in spirit and in truth".

He smote upon his breast, which was a sign of extreme mental grief.

His prayer was simple, and yet profound: "God be merciful to me a sinner . . ."

It was a short, pitiful request. But it carried with it all the necessary elements for acceptable prayer: *God; man; sin*. The prayer recognised Yahweh's willingness and ability to exercise grace and forgiveness towards repentant sinners . . . The word rendered "merciful" is most significant. The Greek, *hilaskomai*, occurs in only one other place (Heb. 2:17), where the apostle states that Christ had given himself "to make *reconciliation* for the *sins* of the people . . ." The Greek word for "mercy-seat" is derived from this word. Thus, the humbled and spiritually-aware Publican was beseeching Yahweh to provide the means whereby a sinful but repentant man might be reconciled to God. The Pharisee, in his pride, had not considered that he had any such necessity. But the Publican understood, and expressed his

desperate need without any sense of pride whatsoever.

This Publican had nothing to boast of before God. Also he had nothing to offer God, except a "poor" and "contrite spirit" — and the fact that he "trembled at God's word . . ." (Isa. 66:2).

And the Father had said: "To *this* (type of) man will I look. . ."

The Publican was not conscious of having produced any good thing worthy of mention. He was aware that all goodness came only from Yahweh.

The Final Lessons

The Lord then summarised what should be learned from this parable: "I tell you", he began — using the same expression as occurs in v. 8, a powerful utterance, which can be understood as meaning "I am telling you this because I *know* and am setting before you irrefutable principles . . ."

"This man", said the Lord, speaking of the despised Publican, "went down to his house justified . . ." The term "went down" means precisely that: "to descend from a higher to a lower place . . ." What the Publican had done spiritually he now did literally. Which is a way of saying that he put his knowledge of the truth into practise. The Publican, said the Lord, would be "justified". And there is only one basis upon which men can become justified in the eyes of the Father, and that is upon the basis of faith. The Publican, in contrast to the Pharisee, was a man of faith.

The final words of this statement should be carefully weigh-

ed up: "This man went down to his house justified *rather than the other . . .*" The Pharisee was a religious man. But his religion was vain. He could never become justified in the eyes of Yahweh so long as he failed to recognize and practise the sound principles of true worship, which requires that God be revered "in spirit and in truth . . ."

Thus, the final lesson was drawn from the parable: "Every-one that exalteth himself shall be abased; and he that humbleth himself shall be exalted . . ."

One who exalts himself is walking after the flesh, and has not learned to humbly submit himself to the guiding hand of Yahweh. For those who know the truth, and yet who fail to live according to this principle, the final and most abject abasement will come at the Judgment Seat of Christ.

The point made by the Lord should be deeply pondered. When the Pharisee of this parable left the temple and returned to *his* house, he would have done so lifted up in heart, rather than feeling abased. Pride would have been even more deeply ingrained within his character than before. But the humiliated and repentant Publican would have left the temple strengthened in faith, and more fully appreciative of the righteousness and grace of God. Peter counselled the disciples: "Humble yourselves therefore under the mighty hand of God,

that He might exalt you in due time . . ." (1 Pet. 5:6).

The two parables together teach that the most sinful of men and women, providing they understand and obey the truth of God's word and are truly repentant, should never lack the courage and dedication to seek the grace and mercy which Yahweh will gladly, lovingly, and willingly extend to those who become constant and persevering in their approach to Him.

How significant and how sublime that these two parables should be immediately followed by an account of the Lord's meeting with a number of little children. He gladly and warmly received them. His thoughtfulness for the children was accompanied by a declaration which was suited admirably to follow the two moving parables: ". . . of such is the kingdom of God . . . Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein . . ."

A little child exhibits a disposition of faith and trust and teachableness. These are the Godly characteristics which the Lord had presented in the two important parables devoted to the subject of prayer.

Those who are of such a spirit will reign with Christ in the full glory of divine nature.

Thus, "men ought always to pray, and not to faint . . ."

— John Ullman

Let us then "continue instant in prayer." The practice will make us feel acquainted with God, and greatly assist us in ordering our conversation aright before Him. It will build up a divinely-approved character upon the foundation laid by the Word, and qualify us for the inheritance of the saints in light, in which God will be over and in all — *blessed for evermore.*

R.R.

The Day of Crisis

*We shall meet the day of crisis,
By the days all gone before.
It behoves us now to use them,
In God's service more and more.*

*If our minds and our affections
Have on things divine been cast,
We shall then stand firm and ready,
In the Judgment Day at last.*

*This the policy of foresight,
This the teaching of God's Word;
Let it be our firm decision,
To be followers undeterred.*

*Not for us just ease and pleasure,
Worldly things so light and vain;
Heeding not the way of sinners,
Disregarding worldly gain.*

*Then the day so unexpected,
When the Lord shall intervene,
And the righteous judgments falling,
Hitherto so long unseen;*

*We shall stand, if yet with trembling,
With our inner conscience clear,
Nothing we have done regretting,
And no cause for needless fear.*

C. Woodgate (Eng.)

History Written Beforehand

(1) THE GOSPEL IN THE BOOK OF REVELATION

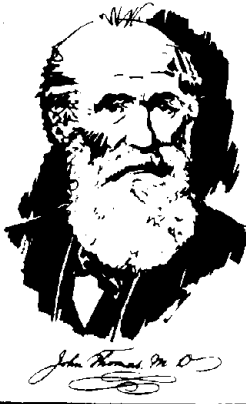
“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Rev. 1:19).

TO most people the book called Revelation is utterly incomprehensible. Its visions of “horses”, “locusts”, “beasts”, “women”, etc., are beyond the understanding even of those who call themselves “christians”, and who are sincere to the extent of their knowledge. Many expositions have been written by “learned” men, clergymen etc., but their contradictions of one another, and of history, bring only confusion. Some have said its visions are *all* long past history; others have said all of it is future, to take place after Christ’s return. Many attempts were made in time past to remove the book from the Bible; mainly by the Roman Catholic Church, whose errors and doom are clearly portrayed therein. No one can remove the book, it is proved to be the writing of John, inspired of God; and it says, (22:29) “If any man shall take away from the words of the book . . . God shall take away his part out of the Book of Life.”

Can it be understood? Yes; it was intended to be, and is. Its first verse says, “*God gave*” it “to shew unto His servants things which must come to pass.” In 22:10, an angel’s words are recorded, “*Seal not* the sayings of this book.” Though veiled in symbolism, it is “unsealed”, and deliberately intended to “*shew*” itself to true “servants”. More, the book *must* be understood, in measure, by true “servants” of God; 1:3, “Blessed is he that knows accurately, and they that give heed to the words of this prophecy, and observe narrowly the things which have been written in it.” He that knows nothing of it, and ignores, and despises, the Revelation is therefore “cursed”, and is self-evidently not a “servant” of God.

There are keys to all its symbols; a mind free from human speculations, and well acquainted with the truth of the Bible, can understand Revelation, and is wonderfully blessed thereby. Later on, in God’s mercy, we may make manifest the plain and often simple meaning of the symbolism, and shew by this the accurate portrayal of history *written beforehand*. In this series of articles we propose, God willing, to lay the foundation of understanding — to shew that Revelation is in complete accord with the rest of the Bible in essential points of the “Gospel of Salvation”; that these truths unlock its mysteries, and cause enlightenment to, and unbounded reverence to God, by obedient “servants”.

W.J.L. (Canada)



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Thomas*

Let the Word of God rule; and let no man's rights be measured by his cash. If this be done, the Hope of the Kingdom will triumph in their midst yet, and their remnant may become "a people prepared for the Lord" (1848)

The enemies of the saints in various ages have thought to prevent their resurrection by burning their bodies, and scattering their dust to the winds. But, the Lord in heaven holds all such enterprises in derision. Any other dust may do as well; the power of identity not residing there, but in the character already formed being flashed by the spirit upon the new creature. (1866)

In this time of trouble (Daniel 12:1), the international anger will be infinitely more intense than it is now. The storm is only just beginning, the political cyclone is not yet developed. It is no use ignoring it, for its accession is inevitable. All Europe and Asia will be moved by the hurricane, and in the midst of the uproar of the political elements, *the Avenger*, whose mission is to "destroy them that destroy the earth", will be apocalyptic. (1871)

Mr. P. W. has discovered that I am 'a bad man'; strange that such a man should spend his best days in endeavouring to enlighten the world, and to turn men to the wisdom of the just, with nothing but reproach and proscription for his pains. Mr. P. W. and his co-religionists will have to meet us before the tribunal of the Judge of the living and the dead, and prove his words to my conviction or full and complete justification. Though persecuted now by lying tongues I would not exchange positions with him for ten thousand worlds such as this. (1846).

Patriotism is no part of a Christian's character; for, there is neither Jew nor Gentile, Mexican nor Anglo-Saxon, but all are one in Christ Jesus. It is enough for us to "fight the good fight of faith" — it requires all the courage and love we have in our degenerate natures; it is a fight which leaves no superfluous courage to seek and destroy men's lives, or love to love country and animal relations to seek to die for them; our country is a heavenly country, and the relations which claim our love, even unto death, are our fellow-soldiers and compatriots, who know and do the will of our Father, and of His King, who sits on His right hand within the veil. (1846)

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. (1865)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Tarshish And The Middle East

"The enclosed cutting from an Australian Jewish Newsheet is interesting. Mrs. Thatcher's interest in Israel could rekindle Britain's interest in the Middle East in accordance with our expectations. There may be some special significance, too, in the fact that we have a queen on the throne, and now a woman Prime Minister as well. What do you think?" — H.I. (Vic.)

(The fact that the ruling heads of Great Britain at present are women is most interesting in view of the visit and words of the Queen of Sheba when she travelled to Jerusalem to meet King Solomon. She confessed that not the half had been told her of the glory that she subsequently witnessed (see 1 Kings 10:6-7, and apply them to the possible visit of the Queen of England to Jerusalem in the Age to come). We agree with you, that when the time is ripe, Great Britain will be back in the Middle East to play her part as indicated in Ezekiel 38. But it is possible for the return of the Lord to pre-date that time. We have included below some of the comments of the interesting news-item you sent us . . . Ed.)

Mrs. Thatcher Committed To Israel's Cause

The above is the caption over the newscutting referred to by H.I., and the

following are some of the comments

"Mrs. Thatcher, who is the first woman to head a government in Europe, is known to be a friend of Israel.

"Political observers say that in the past few years Conservative policy on the Middle East has been affected by the knowledge of British weakness.

"They say, however, that no Conservative leader since the days of Winston Churchill has been so personally committed to the ideal of the State of Israel as Mrs. Thatcher.

"For many years she was president of the Finchley Anglo-Israel Friendship League and one of the earliest members of the Conservative Friends of Israel.

"It has been said of her that she sees Israel as the embodiment of many of her own values — self-help, hard work and a combination of stubbornness and enterprise.

"Her fears about Russian ambition have confirmed her strong beliefs in the vital importance of the Jewish State.

"Mrs Thatcher, during a visit to Damascus, publicly condemned the PLO terrorists activities."

Increase Of Samaritans

"As the Samaritans figure so largely in the Bible, particularly in view of Christ's significant words to the woman of Samaria as recorded in

John 4, the following news-item is of interest:

"The Samaritans, the world's smallest ethnic group, are increasing again after nearly becoming extinct.

"Only 390 members of the ancient sect were left in 1967, but because of a baby boom there are now 470." (The Advertiser).

(We have visited the headquarters of the Samaritans on Mt. Gerizim, and have discussed their beliefs with one of their chief priests. They are certainly not a very virile people; nor, for that matter, very intelligent! Certainly not as intelligent as the "woman of Samaria" with whom the Lord conversed . . . Ed.)

The "Herald" In Israel

Some time back, Bro. Cox of England, sent a copy of *Herald Of The Coming Age* to Israeli Foreign Minister Mr. Moshe Dayan, and received from the Embassy of Israel in London, the following acknowledgment:

"Dear Mr. Cox,

"Your recent letter to the Foreign Minister of Israel, Mr. Moshe Dayan, has been forwarded to this Embassy by his Bureau, with the request that we acknowledge its receipt, and thank you for it and for the enclosed pamphlet *Russia's Policy in the Middle East: Does it mean War?*

"The encouraging sentiments you expressed in your letter are, indeed,

appreciated, as are the ideas and thoughts you voiced, particularly with regard to the subject of Soviet policy in the Middle East.

"We have taken note of these views, and the booklet will be studied by the competent quarters in our Ministry." — Y. Yaakov.

(Though the book might be studied by "competent quarters" in the Israeli Embassy, nothing much will be done about it, nor the truth in general, until "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). Until then, "blindness in part" will continue with the people. Our duty, however, is clear. We are to give Yahweh "no rest" until He make Jerusalem a praise in the earth (Isa. 62:7). When we manifest such "restlessness", we join in affinity with the "restlessness" manifested in heaven until the great Day of Consummation comes. See Isa. 62:1 . . . Ed).

The Truth In The Philippines

"Thank you for your recent letter. Your appreciation and praise was noted. It inspires us to do more next time. The brothers and sisters were told about it. They were happy to know that you enjoyed your stay with us. We look forward to seeing you again next year, God willing.

"Enclosed are some pictures which will remind us of the nice meeting we had with you all.

"As of now we wish to thank you for the lovely books which you have forwarded us for the children. They will surely en-

joy them, and will look forward to further reading and Sunday School work. Books are very helpful to the children indeed, especially those that have lots of pictures.

"I cannot think of any criticism of your conduct of the meetings as you request. What is only lacking is time. And also we lack some space. I think it is alright to maintain the *status quo*. Your presence is enough to inspire interest and faith among the brother and sisters. If only language is not a barrier the meeting would be more fraternal and effective. Your coming is indeed a big boost to our faith. So we ask you to include Bayambang in your itinerary again next year, if God wills it.

"The Lord's work is continuing here. Brethren Tomas Beltran and Suferiano Bumadilla went with me to Sta. Ignacia and Urbizondo to visit our brothers and sisters. This morning we are going to Sta. Barbara.

"Thank you for the encouragement and support we are receiving from you to help us in the Lord's work. Our joint efforts will indeed be for the glory and honor of the Lord."

"Please remember us in your prayers." — R.G.J. (Philippines)

(A highlight of our recent "Tour of Bible Lands" was the campaign with the brethren of Manila and Bayambang in the Philippines. Those concerned on the spot worked hard to make it a success, and we believe that Yahweh blessed the effort. We had suggested that the Ecclesia at Bayambang organise a Chil-

dren's Hour, and this was an outstanding success. The children performed (in English) in a most excellent manner, reciting the poems they had learned, or singing their songs with action, in a most commendable manner. It demonstrated their ability and initiative to accept



Reciting Books of Bible etc.



Meeting at Bayambang.



Group singing with actions.

and express the teaching of the Bible as they had been taught, and we highly commend the local Philippino brethren for the outstanding work put into making the effort possible. The books referred to above relate to copies of the illustrated book on the land of Israel ("Our Visit to Israel") a copy of which was sent to each of the participating children. Each copy was individually inscribed with the child's name with a printed note of greeting. We were very impressed with our visit to the Philip-pines, and the quality of the work which was done, particularly with the children. . . . Ed.).

The Pope In Poland

We have received from Bro. M.I. (Vic.) a cutting from the Melbourne Age reporting on the Pope's visit to Poland. It includes the following comments: "Karol Wojtyla left Poland for Rome last October as a cardinal. On Saturday he returned home in triumph as Pope. His nine-day homecoming visit is officially just that — a private visit by Poland's first Pope to the country of his birth. He has returned, not as the Vatican's Head of State but at the invitation of the Polish episcopate to be with them and to share with them and the predominantly Catholic population the joy of his Papal election. Yet the fact that Pope John Paul II is himself a Pole, who has championed the cause of human rights and repeatedly expressed concern for the victims of political oppression, will invest the visit with a profound and far-reaching

significance. Whether the communist authorities like it or not, the fact remains that as Pope John Paul wends his way through Poland, everything he does on his historic pilgrimage — every word he utters, every gesture he makes — will be carefully noted and evaluated, both within Poland and in the communist bloc as a whole.

"For the curious and paradoxical reality of modern Poland is that it is a communist State with an active and open religious life. In Russia, and in other communist bloc States of northern and eastern Europe, the Church has been ground under heel. In Poland, however, Catholicism not only survives, but claims the loyalty and whole-hearted devotion of the majority of the population. What the Pope's visit will do is to bring into sharp relief this curious Church-State relationship. As the Pope goes from city to city, celebrating open-air Masses before enormous crowds (an estimated 300,000 attended his first Mass in Warsaw's Victory Square), the social and political legitimacy of the Church in Poland, and its iron grip on the minds and hearts of Poland's Catholic population, will be spectacularly endorsed.

"A direct confrontation between the Pope and the State authorities over the Church's uneasy status in communist Poland is unlikely. Both have an interest in seeing that the visit is harmonious and trouble-free. Yet the fact that the Poles are prepared to

turn out in such vast numbers to welcome the head of the Church will give the State authorities much to think about. The Church is the natural focus of anti-communist feeling in Poland, and any moves to curtail the freedom of its leaders or its members could lead to an upsurge of dissidence. Outside of Poland the visit will be seen for what it also is — part of the Vatican's new policy of taking the fight to the communist regimes of Europe. Under Paul VI the Vatican took the first tentative steps towards dialogue with the communist world. John Paul II is keen to go further. He wants the Church to assume a more aggressive, more outspoken role. Going home to Poland marks a spectacular start to this new diplomatic campaign."

(Prophecy shows that a Catholic-Communist alliance is inevitable to complete the latter-day formation of the Image of Dan. 2. Your news-cutting is interesting and significant in view of that fact . . . Ed.).

On Celebrating Christmas

"After much thought and prayer I write unto you because I am troubled.

"As custodians of Yahweh's word (work) of Truth we have a grave responsibility, and yet, year by year we witness brethren indulging unchallenged in something that is foreign to our Bible.

"The reference is of course to 'Christmas'. That this festival has its roots in paganism is unquestionable, also, that it

was adopted by the Nicolaitane apostasy which applied 'Bible names to devilish things.'

"In the first instance, it is *not* Yahshua's birthday.

"Secondly, the scriptures do *not* mention the occasion of His birth, despite its thrilling beauty and glory, for festival remembrance. Our Saviour Himself and the Apostles are completely silent in the matter. Surely some indication to the one body would have been given if our behaviour at this time was to reflect 'things spiritual!'

"In comparison, how different concerning His overcoming of mortal sinful corruptible flesh by its own weapon, death, and His spiritual birth in resurrection, a path gloriously set out for us by Yahshua Himself (John 6:47-58) and with a clear instruction of 'this do in remembrance of Me' (Luke 22:19). 'It is the spirit that quickeneth; the flesh profiteth nothing, the words that I speak unto you, are spirit, and are life' (John 6:63) — and on Christmas? not a word.

"All brethren and sisters would accept with beautiful spontaneity Paul's statement to Timothy:

All scripture is given by inspiration of Yahweh, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (complete) throughly furnished unto all good works' (2 Tim. 3:16-17). Having accepted this are we then inferring that our Father has ignored to advise us con-

cerning Christmas!! Examples of false assumption abound in the scriptures, but let us just think on Cain, Nadab and Abihu, the Judaisers and others.

"By the grace of Yahweh we have been given sufficient for salvation, Presumption, and doctrines that are the precepts of man (Isa. 29:13; Matt. 15:8-9), must come under the heading of 'adding or taking away' (Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18-19). and therefore will reap the consequences.

"Christmas with its ritual of santa, trees, candles, decorations, cards, presents, mistletoe, holly etc. is it not blasphemy? and we, who have been *called* to *obey* should not acknowledge in any way pagan festivities (Christmas, Easter, Lady day etc.) that have been propagated by the apostasy with falsehood to make them palatable to the masses of pseudo Christians which 'say they are Jews and are not'. Conversely, we are exhorted to "come out from amongst them and be ye separate," therefore, should we not be opposed to these things and not show passive indifference or even, as sadly, some of us do, participation?

"Let us not be drawn into this vacuum of false piety, let us not defile our garments but be ever vigilant and consistent with the inspired Word of 'He who will be' that alone can make us wise unto salvation. Let us coldly analyse Christmas in the light of our Bible and resolve anew to keep in all

its purity the *Truth* with which we have been entrusted, let us do it with all the vigour at our command resisting personal (fleshly) desires so often compromised (peace with impurity) by 'we see no harm in it.'

"I write to you in this vein because of what I see around me.

"The words of Bro. Thomas printed on the front of Logos are indeed encouraging '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.'

"The finest heritage we can give our children is the *Truth* in all its purity, but alas, as far as the young are concerned we witness a lowering of standards to maintain numbers. To give them what *they* want is not necessarily what *Yahweh* wants and to embrace the things of the world does not make them permissible because they are practised within the ecclesia. It merely makes it more difficult for them to perceive the dividing line.

"Should you oppose my views, all I ask is that you show me where I have gone wrong, thereby increasing my knowledge of things holy and my understanding (Proverbs 9:10)" — H. E. (Wales, UK)

(We know no members who celebrate this pagan festival in the manner indicated above, but publish the letter as an expression of what we would endorse if such were the case . . . Ed).

Where Is The Promise Of His Coming?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts . . ." (2 Peter 1:19).

The Voice of Scoffers

Peter warned that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation".

That scoffing comment is frequently heard today, as it was in the epoch that came to its end in A.D. 70. Some denominations teach that Christ is to return, but mix up their belief with immortal soulism and the like, theories that destroy the significance of the Lord's coming. Some claim that the Lord is to return, but push it ahead into the far distant future. They rob the doctrine of its power.

Where is the promise of his coming? It is contained in hundreds of clear and precise statements of Scripture. If we ignore these, we ignore the teaching of the word, and are in danger of the Lord's indictment: "He that rejecteth me, and receiveth not my words, hath one that

judgeth him, the word that I have spoken, the same shall judge him in the last days" (John 12:48).

On the other hand, Amos wrote some 800 years before Christ: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets" (Ch. 3:7). How true this statement is can be ascertained, as we daily read the Word, by checking on the prophecies contained therein. They spread from Genesis to Revelation.

The Certainty Of Prophecy

Consider the prophecies of the Old Testament that were fulfilled at the first coming of the Lord. Surely this evidence witnesses to the certainty of the prophetic word relating to his second coming. Remember how it was foretold that he would be born in Bethlehem, and again, how that God would "call His son out of Egypt". In a remarkable manner these prophetic words were fulfilled. A change in the Roman law accomplished the first; and

the unreasoning anger of a violent monarch in Jerusalem brought about the second. In the first, a whole world was affected to bring it about; in the second, an entire nation was brought under fear to accomplish it.

But God's prophecies were vindicated.

Again we read:

"And he 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" (Matt. 2:23).

Thus minute prophecies were fulfilled to the letter. Isaiah foretold how that Christ would preach the Gospel to the poor, heal the sick, give sight to the blind, and even raise the dead. All were fulfilled. The Psalms foretold how that he would be betrayed by one of his own disciples, how he would be subjected to a mock trial, and have to face up to false witnesses; how he would be condemned to death on the cross, whilst the soldiers cast lots in order to divide his garments among them. All were completely fulfilled.

The Lord declared that there would be no sign given to that evil and adulterous generation except the sign of the prophet Jonas, for as Jonah was three days and three nights in the belly of the fish, he would be in the heart of the earth for a similar period. And so it came to pass exactly as he predicted. His resurrection was testified to, by hundreds of witnesses who saw him, and talked, walked and ate with him, whilst he instructed them as to what they should do after his departure.

Those prophecies received

complete fulfilment; every word was vindicated, as will be those also that relate to these times.

The Weak And The Strong

Consider the words of Joel 3:9-10:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong".

How remarkably those words are being fulfilled today. Since the end of World War II there have been scores of new nations born, or granted independence, and all are arming themselves even at the expense of foodstuffs. Weapons of war are considered to be of greater importance than bread and butter. Throughout the world, war and civil war have become commonplace, and people live in an environment of violence. On all sides there is heard the boast of previously weak nations claiming, I am strong!

Consider the revolution of Iran (the Persia of Ezekiel 38:5). It has witnessed the overthrow of one of the wealthiest regimes in the world, providing a perfect example of what God meant when He declared: "Trust not in riches, nor in the son of man in whom there is no help." The confusion today rife in that ancient nation provides an outstanding opportunity for a communist takeover ultimately; thus fulfilling the declaration of Ezekiel 38:5; "Persia, Ethiopia and Libya with them" (i.e. the Russian Gogian forces). Already Ethiopia and Libya have been

brought into the Russian camp, and ultimately Iran will be also.

In Daniel 11:43, the Libyans and Ethiopians are again described as marching with the northern power. The statement of that prophecy, however, shows the king of the north as antagonistic to Egypt. Under Nasser that was not the case, but under Sadat, Egypt has changed sides and is now tied with the West as prophecy requires. Once again the Bible has been thoroughly vindicated.

Perilous Times For Ecclesias

Where is the promise of his coming? Paul declared that "in the last days perilous times shall come" (2 Tim. 3:1). He provided a terrible picture of ungodliness:

"Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, truce-breakers, false accusers, despisers of those that are good, traitors, highminded, lovers of pleasures more than lovers of God, having a form of Godliness, but denying the power thereof".

Does not this description fit the environment in which we find ourselves today? And does not the influence of that environment affect Ecclesial life today? Indeed, Paul wrote to Timothy concerning the Ecclesias, not in regard to the world. Therefore, let us consider as to whether any of those conditions fit our own life style; and if so, let us change therefrom.

Christ spake of "wars and rumours of wars"; and whilst these have been in evidence for six thousand years, there is an intensification of conflict and violence today. Some of us can remember the horror and sorrow

of the aftermath of World War I, which culminated in the terrible devastation of World War II, when only twenty-five years separated the two world conflicts. But what of the future devastation, with nuclear weapons of destruction available to so many nations? A very literal aspect is given to the words of Christ applicable to the destruction of A.D. 70: "Except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Habakkuk prophesied: "For all the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). As yet this has not come to pass. Instead, the world displays a record of violence, wickedness, unrestrained lust and crime. Man gives himself over to the mad pursuit of pleasure, wealth, power and fame. But the fulfilment of Habakkuk's words is beyond doubt. The confirmation of Bible prophecy in world events, gives us the assurance that the time will come when, indeed, a changed condition will be found on earth, and God's truth will everywhere be elevated.

The Budding Fig Tree

One of the greatest signs of Christ's coming is that of the budding fig tree as depicted in the parable of Matt. 24:32. The fig tree is the symbol of Israel, found as such both in Scripture and in Jewish use. The Lord emphasised the importance of this sign:

"Now learn a parable of the fig tree: when his branch is yet tender, and

putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled."

Of what generation was the Lord speaking? I believe, the same generation that saw the fig tree putting forth leaves, as described in v. 32. When did Israel's revival as a nation take place? In May 1948. Does this mean that we are the generation of which the Lord spake? The budding fig speaks of Spring. Springtime is the time of new life. We see the miracle every year: the putting forth of the blossom, and the green leaves, finally the fruit, all of which symbolises the resurrection. And the Lord declared of himself: "I am the resurrection and the life".

Days of Noah

We live in days comparable with those of Noah. Of that there is no doubt. The Master himself described them as such. To John on Patmos he declared of these times: "And the nations were angry". Could any one sentence more accurately describe the state of the nations today? Can we name a nation which is not plagued with unrest, strikes, crime, riots, dissatisfaction, inflation, and every other conceivable form of trouble? All are demanding their "rights". Governments are toppling, discord is on the increase, violence is increasing. Yes the nations are angry. But what does that mean to us? Christ declared:

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto

Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and shouldest destroy them which destroy, or corrupt the earth".

The signs are clear and certain; the issues are vital. The drama of the End is unfolding before our eyes. There is an increase of those very things that caused God to send the flood in the days of Noah, and should He restrain Himself today? Christ declared: "As it was in the days of Noah, so shall it be at the coming of the Son of man".

Let us not become discouraged or impatient; let us remember the words of Peter:

"The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:9).

One of our hymns describe it thus:

*Our Lord will come, but not the same,
As once in lowly form he came,
A silent lamb, to slaughter led
The bruised, the suffering, and the dead.*

No! This time the Lord will come as the Lion of the tribe of Judah, as King of the Jews and of the whole world. Therefore:

Saints, lift your heads, the day is near

When your redeemer shall appear,

To take the Kingdom and the throne,

And make his ransomed bride his own.


As we gather together the evi-

dence, we can accept without doubt the certainty of the Lord's coming, plus the realisation that his coming is imminent, even at

the door. Let us be ready and waiting for him when he does appear.

— O. Tunnell (USA)

"He which testifieth these things saith, Surely I come quickly. Amen, even so come, Lord Jesus" (Rev. 22:20).



Bible Marking Project
PSALM 20

Intercession To The Giver Of Victory

Psalm 20 is an intercessory Psalm (cp. v. 9) composed at a time of crisis, and in view of subsequent success, first used for liturgical purposes on a notable occasion, probably during the celebrations that followed the victory gained.

Title and Subscription

The title is given as *A psalm of David*. The word "psalm" is from the Hebrew *mizmowr*, derived from the root *zamar*, and signifying *a striking*, and hence to touch the strings, or parts of a musical instrument. A Psalm of this nature, comprises a poem set to music. A hymn well calculated to pluck the strings of the heart.

The subscription, given at the top of Psalm 21, is dedicated *To the chief musician*. From this, we understand, the Psalm was used in the public service of the temple. The chief musician was the one in charge of the musical arrangements of the Temple, and

who, by his very position and status, foreshadowed the Lord Jesus Christ in the age to come.

Historical Background

It is obvious that this intercessory Psalm is based upon a notable victory that has been won, and, in consequence, confidence in Yahweh is expressed. A victory that gave assurance to true Israelites that help and strength are derivable from their God.

To what victory does the Psalm allude? The reference to chariots in v. 7 provides a clue:

"Some trust in chariots, and some in horses:

But we will remember the name of Yahweh our God!"

This statement, we suggest, draws attention to the notable victory recorded in 2 Samuel 8, through which "David gat him a name when he returned from smiting the Edomites" (v. 13). As our treatment of the Psalm first takes into consideration the circumstances in which it was composed, it is necessary to treat with this occasion.

David's position in Israel was assured. He was firmly entrenched as king, and had rest from "all his enemies" (2 Sam. 7:1). Moreover, he had received from Yahweh the great covenant of promise that guaranteed the eternal future of himself and his house. And now the time had come when the Kingdom should be converted into an Empire. To that end, he gave himself to the work of conquest, establishing and extending his borders around the area promised Israel by Yahweh.

This involved him in seven campaigns: 1. The invasion of Philistia (2 Sam. 8:1); 2. The smiting of Moab (v.2); 3. The conquest of Zobah (vv. 3-8); 4. The occupation of Edom (vv. 13-14); 5. The war with Ammon (2 Sam. 10); 6. The overthrow of Syria (2 Sam. 10:15-19); 7. The domination of Rabbah (2 Sam. 12:26-31).

These seven campaigns of David firmly established his power, and changed the Kingdom into an Empire.

They typify the "seven trumpets" of Revelation 10 which, similarly, will develop the Kingdom of God established in the

Land, into an Empire co-extensive with the world. Though the details of the individual campaigns are not given in *The Apocalypse*, the result is shown, for the King, the Lord Jesus Christ in multitudinous manifestation, is displayed with "his right foot upon the sea, and his left foot on the earth" in the stance of world conqueror (Rev. 10:2).

Hence our Psalm, if it can be aligned with the period of the seven campaigns of David, has an application to victories won then by David, and yet to be won by the Lord Jesus Christ.

Attack On Hadadezer

During the course of his campaigns, David moved north in order that he might establish his border at the river Euphrates (2 Sam. 8:3).

This brought him against Hadadezer, king of Zobar, north of Damascus (2 Sam. 8:3). This area had been granted Israel by divine decree (Gen. 15:18), and now David was determined to establish himself therein.

But Hadadezer was a formidable antagonist. He commanded a powerful army with a large contingent of chariots, and David had not comparable weapons to match such munitions of war, except his personal courage, skill, confidence and faith in Yahweh.

Armed with these, he moved north against Hadadezer of Zobar. The word Zobar means *Citadel* but its exact location is unknown. We believe that it can be identified with Baalbek which was a temple citadel of tremendous strength in the area. Baal-

bek is an outstanding archaeological site, the known headquarters of the worship of the god Hadad (signifying *glory, pride*) in ancient times. Hadadezer signifies *Hadad is his help*, indicating that the king of Zobah was a worshipper of the god Hadad. Baalbek could well be the centre of his power.

The ruins of the mighty edifices that once were erected there in ancient times excite the



Ruins of Baalbek.

admiration of both archaeologists and tourist today. Whilst some of these go back only to Roman times, other extend back further into the remote past. Baalbek was both a temple and a fortress: a place at which to worship and also one in which to shelter. For if an enemy attacked, there were underground

shelters where the devout could go for protection; so that if the gods failed the walls would not!

The most ancient god worshipped at Baalbek was Hadad. But down the centuries, the name Hadad was changed for Baal Shemaim (*Lord of heaven*), Jupiter, and other names or titles.

Most likely, David's infantry marched north along the plain of Bekaa in which Baalbeck is situated. This is a wide, flat, and fertile valley, perhaps five miles across, overshadowed on the west by the Lebanese range of mountains, and on the east by the Anti-Lebanese range. Such a plain provided no cover for David's infantry in the event of attack, but was perfect for chariot warfare in which Hadadezer specialised.

And Hadadezer had at least one thousand chariots to drive against David (v. 4).

The Syrians and Edomites Attack

As if that was not perilous enough, as David advanced north, the Damascenes moved out of their city, down a pass that drives through the Anti-Lebanon Range from Damascus to the Bekaa Valley, and ranged themselves behind David's forces. His retreat was now cut off.

And then, to cap it all, news was received of an invasion of the south of Judah by the Edomites (see introduction to Psalm 60). David, his forces, and his whole kingdom were in deadly peril. In front of him were the extremely powerful forces of Hadadezer; his retreat cut off by the Syrians from Damascus; and

Israel and Jerusalem was in danger from the Edomite invasion. The nation was plunged into fear and lamentation.

The help of Yahweh was needed if David were to extricate himself from the predicament he was in. And that help was sought in the Psalm before us. Prayer arose before Yahweh from the people as they besought Him to assist the King in his battle. And Yahweh, who declares to His people, "I will never leave thee nor forsake thee," was equal to the occasion.

David's Faith And Courage

But though we may have supreme faith in Yahweh, it is required that we do what we can to help ourselves out of the problems in which we may find ourselves. God will never do for us what we can do for ourselves; He expects us to work on a problem, or a matter, and to seek His blessing on that which we attempt to do. Nehemiah illustrates the attitude in which God finds pleasure. In his diary he recorded the following item: "We made our prayer unto our God, and set a watch against them day and night, because of them" (Neh. 4:9). In his case, prayer and action brought their rewards.

It did so in David's case. The Psalm before us provided the prayer, in which all the people participated, but in addition, David gave himself to action. First he separated a contingent of his own army, and placing them under the control of the resolute and determined Joab, despatched him to Israel in order that he might hold at bay the Edomite

attack. Then with faith matched by courage, he boldly marched against the forces ranged against him in the north. In circumstances not revealed, he won a wonderful victory against the overwhelming forces that the king of Zobah had at his control. That left the Syrians of Damascus; and they must have trembled with fear as they heard that the successful and skilful warrior was now marching to deal with them. Twenty-two thousand of them died in the battle, after which David moved through the mountain pass to occupy Damascus.

Then, returning home, David moved vigorously against the Edomites. He not only expelled the forces that had invaded Israel, but vigorously proceeded to invade their own territory, occupying Petra itself. Petra was a most difficult city to take. It has natural defences of such strength as were easy to hold and difficult to conquer. A mere handful of men was adequate to guard the entrance. Therefore the narrative declares that "David gat him a name when he returned from smiting of the Edomites in the valley of salt" (2 Sam. 8:13 — "Syrians" — *Arameans* — most likely should be rendered *Edomites*. The words are very similar in Hebrew).

Victory Celebrations In Jerusalem

In defeating Hadadezer, David had taken a thousand chariots as well as other spoil. He destroyed all the chariots except one hundred (2 Sam. 8:4), which he reserved to take back to Jer-

salem. What for? Certainly not for war, or else he would have kept the thousand. Evidently to grace the victory celebrations that would have commemorated the wonderful help that Yahweh had extended to His people in time of need.

One can imagine how that David would lead his marching troops along the ascending winding road that leads to Jerusalem above, and how the people would rejoice as they assembled to greet the returning victors. One can understand how that Psalm 20, which had formed the hymn of prayer whilst in trouble, would now be recalled and sung in an excess of thanksgiving and joy. And there, with the marching troops, would be seen the hundred chariots of the defeated Hadadezer: mute testimony to the power of Yahweh to save, and the efficacy of faith and prayer even in the face of apparently insurmountable difficulties. The power of Yahweh was seen as greater than the strength of flesh. Imagine the scene, as the marching troops with the chariots of Hadadezer in their midst, neared Jerusalem, with the assembled Israelites chanting the liturgy (Psalm 20) composed for the occasion:

"Some trust in chariots, and some in horses:

But we will remember the name of Yahweh our God." (v. 7).

The circumstances were com-

memorated in other Psalms (cp. Psa. 60), and illustrate the words of other stirring passages of Scripture (Psa. 33:16):

"There is no king saved by the multitude of an host;

A mighty man is not delivered by much strength.

An horse is a vain thing for safety;

Neither shall he deliver any by his great strength.

Behold, the eye of Yahweh is upon them that fear Him,

Upon them that hope in His mercy."

Again, consider Prov. 21:31:

"The horse is prepared against the day of battle:

But safety is of Yahweh."

On the other hand:

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Yahweh" (Jer. 17:5).

These are sentiments revealed in the Psalm before us, when it is considered on the background of the suggested circumstances that brought it into being. The Psalm itself expresses the prayer of the people in the perilous threat that faced them at the time, and also reveals the response of the King. As such it illustrates the power of faith and of prayer. People and king were united in a mutual prayer that was heard by Yahweh, again illustrating the power of mutual, communal prayer (Matthew 18:19; Rom. 15:30).

The prophetic aspect of the Psalm, and the verse by verse exposition will be considered next issue (God willing).

HPM

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



The Modern World

Catholicism And Communism

“Antiochus Epiphanes and Justinian represent ‘the king’ as he will be manifested, when, as the king of the north, he appears upon the arena, standing up to contend with the Prince of princes, on the field of Armageddon; for he is to ‘prosper till the indignation be accomplished’ against Israel. Impious and cruel as Antiochus, and superstitious and fanatical as Justinian, with the arrogance, ambition, and profanity of the Roman Bishop in his halcyon days, this incarnation of the sin-power in the crisis of its fate, will fully answer to all that has been predicted of the king who does according to his will, and ‘for whom Tophet is ordained of old’ (Isa. 30:27-33; 31:8-9). At present he is represented by the Sultan, who ‘divides the land for gain’. But when the Little Horn’s sceptre is wrested from his feeble grasp by the Autocrat, we shall see in him a potentate, unrivalled in presumption and impiety by any of his fathers, not excepting Pharaoh of the olden time.”

Elpis Israel, p. 407.

Gog: A Merging Of Two Symbols

IN the extract above, Brother Thomas suggests that the Russian Gog will combine the titles of *the King of the north* and *the Little Horn of the goat*. In *Elpis Israel*, he suggests that “the little horn of the goat” (the independent power reigning in Constantinople or Istanbul, today represented by Turkey), will remain until “the time of the end”, when it will be suppressed under the control of the King of the north, at which time, the two

powers will “again appear like one horn”.

This requires that the “king of the north” swallow up Turkey, the little horn of the goat. On p. 406 of *Elpis Israel*, Bro. Thomas wrote:

“This last action and its result will represent the merging of the Little Horn power of Constantinople into the Assyro-Macedonian, or Russian, Horn of the Goat in the time of the end; so that the Constantinopolitan, and Russo-Assyrian, powers, become one horn, as before the Little Horn arose. In the time of the end, the Horn of the North in its enmity against Israel, plays a similar part to that it did of old

by the hand of Antiochus Epiphanes in the days of Judas Maccabaeus. There, he may be fairly taken as the type of Israel's last and greatest enemy, who shall come to his end, with none to help him."

The point that Bro. Thomas makes, and which is significant in view of current trends, is based upon Daniel chapters 8 and 11. In chapter 8, four horns appear out of the Grecian goat (vv. 8,21-22) representing the four divisions of the Grecian Empire that followed the death of Alexander the Great. Out of one of them developed the "little horn of the goat" which represents the military might of Rome, which ultimately became centred in Constantinople. This power is represented in Daniel 11 (which gives in greater detail the prophetic history of two of those four divisions — the kings of the north and south — vv. 3-7), as "the king who shall do according to his will" (Dan. 11:36; 8:24), a reference to the Roman Emperors (among them Justinian and Phocas) who reigned from Constantinople.

With the overthrow of the Eastern Roman Empire in 1453, the Ottomans (later Turkey) took over the area ruled by "the little horn of the goat". But, it was predicted at "the time of the end" that the king of the south would "push at him" (the little horn of the goat, or Turkey), and that the "king of the north shall come against him like a whirlwind" (Dan. 11:40).

In 1917, Britain, as "the king of the south" (i.e. in occupation of Egypt) "pushed at Turkey, and drove that power from Palestine. The rest of the prophecy requires

Russia, as the king of the north, to subdue "the little horn of the goat", or Turkey, and physically take over control of the country, establishing himself in Constantinople.

If Brother Thomas' suggestion is accepted as outlined in *Elpis Israel* it means that Russia will first have to take Constantinople, and establish itself therein, before the alignment between Communism and Catholicism will be properly established. For he sees in the policies of Antiochus Epiphanes and Justinian, a type of that which will be adopted by Gog (see extract above). And he also anticipated (as Scripture requires) that the "little horn of the goat" will be suppressed by the King of the north.

Gog will then combine in himself the two titles of "little horn of the goat" and "the king of the north".

The Policy of Gog

Antiochus was noted for his violent anti-semitism. He was "the king of the north" prophesied in Daniel 11:31, who invaded Judea, and on taking Jerusalem, suppressed the observance of the daily sacrifice, and prohibited any of the ordinances of the Jewish system of religion. With great cruelty he endeavoured to politically destroy the Jewish people; but he was opposed by the Maccabees who successfully raised the standard of revolt, and drove him from the land.

Similarly will Gog be driven from the land after he has invaded it "to take a spoil and to take a prey".

On the other hand, "the king" referred to by Brother Thomas in the extract at the head of this article, is also aligned by him with "the little horn of the goat". This is the power interpreted by the angel in Dan. 8:23-27, which, in its latter-day manifestation, shall "stand up against the Prince of princes, but shall be broken without hand".

Before doing so, he shall "cause craft to prosper in his hand" (Dan. 8:25). The same Hebrew word as is here rendered *craft* is translated *deceit* in Jer. 9:6, and is there applied to false religion. As Bro. Thomas notes it was always the political policy of the Emperors in Constantinople to dabble in religion, and it was their influence that projected the Pope into the elevated position of power he ultimately attained. Thus "the dragon (the Emperors of the Roman Empire established in Constantinople) gave him his power, and his seat, and his great authority" (Dan. 13:2).

As, in the past, there was an alignment of interests between Rome and Constantinople, so, when Russia is established in the latter city, there will be an alignment of interests between Catholicism and Communism. Both will be represented at Armageddon, though the overthrow of Gog at Jerusalem, and the destruction of Russian military power, will not automatically mean the end of Papal power. Instead, it is obvious from Scripture, that after Armageddon, Christ will have to contend with an antagonistic, international, politico-ecclesiastical power, that can easily be identified with Cath-

olic-dominated Europe (Rev. 17:14). This caused Bro. Thomas to pen the following:

"If the reader knows the history of the Roman Ecclesiastical State, the great harlot, in her dealings with what her murderous and adulterous thieves, termed clergy and priests, stigmatised as 'heretics', he will be aware of the 'torment and sorrow' they have inflicted upon the saints, and upon Israel, and upon all the friends of civil and religious liberty, they have been able to shut up in their loathsome dungeons. This torment and sorrow appreciated, if he double it, he will then be enabled to form some feeble idea, far short of reality, of the terrible retribution and vengeance to be poured out upon the satanic hierarchy of the seven hills" (Eureka vol. 3, p. 633).

His comments are based upon the declaration of Rev. 18:6:

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double . . ."

Political-Religious Alliance

Both *The Book of Daniel* and *The Apocalypse* predict:

1. The uprise of an international ecclesiastical system antagonistic to the truth, which will oppose the establishment of God's kingdom upon earth.
2. A political alliance between an international ecclesiastical system and the military power of Constantinople under Russia.

The fusion of Communistic and Catholic interests will assist in welding together the Image of Daniel 2. This was one of the many things that Daniel implied when interpreting the dream seen by the king. In saying: "Thou art this head of gold" (Dan. 2:38), he not only identified the head with Babylon, but also described the system of rule then established. For Nebuchadnezzar was absolutely dictatorial in power (See Dan. 5:19), which

supreme power is symbolised by gold. However, when he described the silver kingdom of Persia, he designated it as being "inferior to thee", by which he obviously meant, in the form of rule adopted by the kings of Medo-Persia. Thus, whereas Nebuchadnezzar's power was not limited by any restrictions, the Persian kings were bound by their own decrees, as Darius found when he tried to secure the release of Daniel, and was unable to do so (Dan. 6:14).

Hence, the image indicated that there would be a decline in the form of autocratic rule assumed by Nebuchadnezzar and represented as gold, until it deteriorated to that represented by the clay mingled with the iron.

And in that, there was foreshadowed the influence of Communism as a welding influence in Europe. This is shown by Daniel's explanation of the symbolism:

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men . . ." (v. 43).

This describes current attempts by those in authority to collaborate with the lower stratas of society, or "mingle themselves with the seed of men" (*enoshim*—lowest of men). Communism is of such a force today that no power can afford to ignore it. Commencing from the French Revolution, when the lower classes of society were invited to "come up hither" (Rev. 11:12), and form a government, it has now spread throughout the world, and is playing an all-important part in developing the crisis of the last days.

Catholicism Looks To The Left

In *The Apocalypse* three "unclean spirits like frogs" are described as emerging from three centres: "the mouth of the dragon, the mouth of the beast and the mouth of the false prophet" (Rev. 16:13). The "frogs" are identified with the spirit of Communism by Brother Thomas, whilst he relates the "false prophet" to Catholicism. The prophecy indicates that the democratic spirit of Communism, commenced by the French Revolution would ultimately issue from the mouths of the Beast (probably Vienna), the dragon (Constantinople), and the false prophet (Rome). That the papacy should be identified with a Communistic system is a reversal of the church's former support of the monarchial system. Nevertheless, Catholicism has frequently demonstrated its ability to change its policy to conform to the times (see Daniel 11:37).

It is in the process of doing so now. Recently, Pope Paul II, according to a report, "chastised the world's political systems for their self-interest, and suggested a new economic order to close the gap between rich and poor". The Pope's criticism was issued in a Papal letter which contained "philosophical reflections on modern man's role in a materialistic world". This was a vague attack on the materialistic Western world, which is held in low esteem by the Pope. In past years, there has been ample proof of the Church compromising its position in order to accommodate the demands of Communist

philosophies and politics.

Vatican Trend Towards The Left

The present attitude of the Papacy towards the left follows the pattern adopted by the Church for some years. In 1974, under the title: *Reds Seek Peace With Polish Catholics*, an article published in the *Adelaide Advertiser* reported that "Polish Church and Communist leaders today weighed the prospects of reconciliation." This follows an earlier article in which the author claimed: "The Vatican no longer looks an incontestable pillar of the Western alliance". It referred to "the evolution of Vatican attitudes", and declared that "Latin America will be the classic testing ground of the new relationship between Catholicism and Communism".

About 1973, an article in *Newsweek* captioned: *Both Marx and Jesus* referred to political unrest amongst South American Christian Socialists. It reported on a meeting in Chile of "four hundred self-proclaimed Christians for Socialism" who were co-operating with Cuban guerillas, the majority being Roman Catholic priests. Despite the radical elements in their organisation, the author stated that "they enjoy open sympathy from highly placed liberals in the Vatican".

Greater Progress Towards The Left

However, recent history has exhibited that the European Catholics are making even faster strides in "deciding for the revolution" than their South American brothers. One writer summed up:

"In other words, it is not what Marx

taught that matters so much as what Communists do. Rejection of Communist theory should not necessarily mean rejection of Communist economic social, cultural or political programs" (Sunday Review).

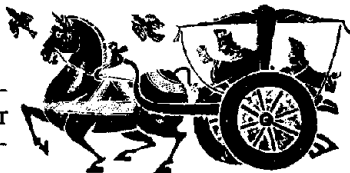
Prophecy indicates that ultimately the Church will see the benefits in openly aligning itself with the communist regime of Russia; then when Russia takes Constantinople, two of the three centres mentioned in Rev. 16 will have compatible philosophies, with growing antagonism towards the capitalistic West.

Vienna, the one time capital of the German Federation, and at that time the "mouth of the beast", is largely inert today. However, in August 23rd of this year a recently built building, the Vienna International Centre, costing \$800 million to build, will be inaugurated either whole or part, as the third UNO headquarters. This is in fulfilment of a UNO resolution passed in 1975. It could well be that out of this centre of UNO, now becoming increasingly dominated by the third world countries, will come the communist influence that will finally weld Europe into the image confederacy.

Meanwhile, our concern is for the imminent return of our Lord and Saviour, the Lord Jesus Christ. Before the Russian Catholic alliance can move into the Middle-East, Christ will be in the earth, the judgment seat will have been set up, and the accepted granted immortality, whilst the rejected will be sent back into the world in which they delighted. What is our reaction to the truth in view of these events?

W.J.M. (Woodville)

TOUR OF BIBLE LANDS 1980 (God Willing)



We are currently obtaining quotations for the proposed tour next year (1980 — God willing), and aim to conduct this following Passover in Israel.

This will mean that we should leave for the tour approx. 1st April and probably return on 28th. Currently the tour is more than half filled, and we invite further applications to join it. In addition to visiting sites of Biblical significance, or in participating in a special effort in the Philippines, this tour will provide opportunity of viewing the Land since the peace treaty was signed between Israel and Egypt. In fact, the Israeli Government has advised us that it is negotiating with Egypt for coach tours from Jerusalem to Eilat and onwards to the Pyramids! What a change from the bitterness that existed between the two countries in the past, when it was not wise even to speak of the existence of Israel in Egypt.

THE BOOK OF RUTH

At the request of readers, we have almost completed a revised exposition of this most valuable little book of the Bible. It provides for an analysis of the book, character sketches of those referred to therein, an outline of the work of redemption, verse by verse expository and meditative comments, and a consideration of that most significant and beautiful name of Deity: Yahweh my Goel (Redeemer).

Some years back, an exposition of *The Book of Ruth* was included in *Logos*, and that has formed the basis of this exposition, although this is far more complete than that which was previously published.

The book will be illustrated, and will be well bound in black cloth covers for permanency. It should make a most attractive addition to a Library. Special pre-publication price (money with order) will be \$2.50 Aust; \$2.85 USA; \$3.35 Can.; \$2.80 N.Z.; £1.25 U.K. Please add postage.

GUIDE BOOK TO THE GOSPELS

This book is an helpful aid to the better understanding of the Life of Christ. It contains (1) A dictionary of all personalities mentioned in the Gospel records; (2) Suggested analyses of the four Gospel records; (3) A harmony of the life of Christ as contained in the four accounts; (4) A series of sketch-maps locating every event in the life of the Lord, and providing means whereby these can be memorised; (5) An outline and harmony of the Olivet Prophecy as contained in the Gospels of Matthew, Mark and Luke.

The book is issued in paper covers and in cloth. The former is \$2.20 Aust.; \$3 — Canadian; \$2.50 — USA; \$2.50 — N.Z.; R.2.20 — Sth. Africa; £1.08 U.K. In cloth the price is: \$2.60 — Aust.; \$3.50 — Canadian; \$3. — USA; \$3. — N.Z.; R.2.60 — Sth. Africa; £1.30 — U.K. Including postage.

SELAH — Pause and Consider!

Extremely favourable comment has been received in regard to this book: both in regard to its contents, as well as the manner in which they have been presented. In fact, the book has been in heavy demand.

Supplies of the book can be obtained from the following addresses:

Logos agents in Australia or from Logos Publications, Post Office West Beach, South Australia 5024 @ \$4.50 per copy.

New Zealand from P. MacLachlan, Algernon Road, R.D. 2, Hastings, N.Z. @ \$4.50 N.Z.

Canada from Bro. A. Bull, 1022-7th Ave., New Westminster B.C., Canada V3M 2J5 (Tel: (604) 526-7142) @ \$5.40 Can.

USA from Bro. T. Graham, 9728 Nevada Ave., Chatsworth, Cal. 91311 USA (Tel. (213) 882-2039), or from Bro. J. Styles, 14651 Auburndale, Livonia, Mi. 48154, USA @ \$4.50 US.

England from Bro. E. S. Cherry, (see inside front cover) @ £2.20.

South Africa from Bro. B. Law (see inside front cover) @ R.4.50.

Selah is a book that can be read with profit time and again, at moments during the day when, perhaps, a cup of tea or coffee is being enjoyed; or as a medium of serious study. The articles and poems contained therein are from the pens of past as well as present writers and expounders of the Word. There is nothing quite like *Selah* available in Christadelphia — and the most enthusiastic comments have been received by those who have already purchased copies. It is a valuable book for the Christadelphian library, and an excellent gift to pass on to a friend.

STUDY OF LEVITICUS

Would you like a verse by verse exposition of *The Book of Leviticus* given in depth? You can obtain this by subscribing to *The Christadelphian Expositor* issued quarterly.

At present, the *Expositor* is expounding this book. It provides first an overall analysis, enabling the book to be generally understood; and then a verse by verse exposition, together with exhortatory thoughts on each verse expounded.

Subscription rate is as follows: Australia — \$4; Overseas — \$5; U.K. — £2.30.

The fourth number of Volume Six will be issued shortly, and will take the reader to about Chapter 20 of Leviticus. However, subscribers can obtain back numbers, and so commence at the beginning of Leviticus.

The magazine is issued as a part-publication. That is, the numbering of the pages continue on from volume to volume until the completion of the book of the Bible, so that the copies build up into a complete book. Thus subscribers, by saving their copies, can gradually build them into a complete and valuable exposition of Leviticus in book form.

If you are not already obtaining *The Christadelphian Expositor* we suggest that you forward a year's subscription, and request that copies commence from the beginning of the volume — at the commencement of Leviticus.

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pp 20

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Contents

Self-Inspection!	353
"Of Whom the World was not Worthy"	355
Though Dead Yet Speaketh! Comments culled from the writ- ings of Bro. Roberts.....	361
Poem: Light.....	362
The Locality of Armageddon?....	363
The Rebellious	366
Logos Communication	367
The Ecclesia of the Latter Days...	371
The God of Jacob Defend Thee (Psalm 20).....	375
Index.....	382



*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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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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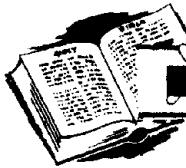
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END OF VOLUME

This issue of *Logos* completes our 45th volume, which means that subscriptions will again be due with our next number. We ask readers to check as to whether they have paid for the current volume; and if not, would they please remit immediately. This saves us time spent in book-keeping, permitting us further time for more productive work.



A Chat With Readers

Self-Inspection!

OUR forty-fifth volume ends with this issue; which means that the space of our monthly "chat" is limited in order to provide for other matters essential to the completion of it. Some readers may consider this an improvement! However, as another year of publishing comes to an end, how shall we close it? By reference to Christ's exhortation: "What I say unto you I say unto all, watch". Such is his command to every one who comes within the sound of the Truth. Paul reiterates the saying of the Master: "Let us watch". What is it to watch? Not a mere gazing at current events, as a man might idly look out of a window at the passing scene; but a look coupled with activity. It embraces studying, meditating, expecting, waiting, preparing. If we could proclaim with certainty that next month's issue of "Logos" will not appear because Christ will be here, how we would then couple our watching with activity! What industry and zeal we would manifest; what a putting of our spiritual house in order! We do well to remember that this is the attitude that Christ has bidden each of his servants to maintain always. They are ever to be on the alert — in a state of readiness. And not merely in watching current events, but also in self-inspection: giving attention to their own efforts for the advancement of the Truth within and without the Body, their own attitudes towards Christ, and their service on his behalf.

How can I improve my service to the truth? That question should always be in our minds. The principle is expressed by Paul in Romans 12:7-8: "He that exhorteth" let him give himself "to exhortation; he that teacheth, on teaching" and so forth. Consecration and dedication of our faculties in an attempt to improve our service to our God should be the keynote of our watchfulness. The day of Christ's return is approaching. He may be here within a month, within a week! Are we ready for a summons to meet him? Are our affairs in such a condition that they would cause us no misgiving? "Blessed is that servant whom his Lord, when he

cometh, shall find so doing." If Christ, at his coming, should find us sincerely and urgently praying, "Thy Kingdom come!" he will find us watching. But equally so will he find us watching if we are at work in the shop, office, or home, diligently shaping our ways as in his sight. On the other hand, if we are enjoying ourselves in wordly pursuits, or in close communion with Christ's enemies, or so engrossed with business affairs that we can give but scant attention to Ecclesial matters, he will not find us watching in the true sense of the word. Of such it is said, "The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." We recognise "doctrinally" that Christ is coming; that the world about us is rapidly approaching the moment of its doom; that there is no enduring future for it as it currently exists. Let us transmit that doctrine into action, and so give ourselves to the things of the Truth as to demonstrate our sincerity in those matters that we may be so ready to set forth before others for their application. We will then "grace" the doctrine to which we claim to subscribe. Brother Roberts wrote: God has told us of the latter days, that "evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth." The current aspect of things has a wonderful resemblance to this description. There have been times of turmoil before, but never in the present form or connection. Therefore, though filling the natural mind with alarm, it is of a nature to inspire the believer in God's word with hope and gladness. The portents are of the day of Christ, which after devastating storms, will dawn upon the world in peace and glory, a morning without clouds. The crisis is long drawn out and liable to fatigue mortal expectancy; but its glorious end is so sure and so stable when it arrives that we may well with patience wait. We wait for that day; our hope is that it may be soon; our prayer, at the conclusion of this volume is, "Come, Lord Jesus!" But we recall that Christ responds: "Occupy till I come!" And, God willing, and in the absence of Christ's coming, we anticipate meeting with readers again next month. Meanwhile we would like to hear from them as to whether, and in what directions, we can improve our service in this periodical.

W. Mansfield

“Of Whom The World Was Not Worthy”

Hebrews 11:32-40 introduces some members of that “great cloud of witnesses” (Heb. 12:1), whose actions testified to the eternal truths which they believed.

The Power of Faith

AS Hebrews 11 is written in chronological sequence, its last verses relate to the latter history of the faithful.

Paul’s remembrances of these men and women remind us of that grand introduction to his letter as a whole:

“God Who at sundry times and in diverse manners spake in times past... hath in these last days spoken to us by a Son . . .”

God revealed Himself and His will in Old Testament times through outstanding men of faith, whose deliverances or victories typified His purpose in Christ, who overcame the world.

They were men and women of *action*, because they were motivated by *faith*. Faith is not, as some teach, a lazy credulity, but a powerful, living conviction, based on fact and belief. It dominates the life of the possessor, enabling him to do things normally beyond his ability. Paul declared: “I can do *all things* through Christ who strengtheneth me!” (Phil. 4:13).

This is the power of God: “the exceeding greatness of His power to usward who believe”, available to everyone through prayer and study. This is the power (The Greek word is the root of our English *dynamite*) that carried Christ through the last dreadful, pain-racked hours as he faced death; the same power of faith that sustained him even after the Holy Spirit was withdrawn.

In the verses at hand we have two aspects of faith, though related to one another:

(1) Vv. 32-34 describe victories of faith in action over the world. Men of God triumphed over the forces and armies of aliens from without.

(2) Vv. 35-38 record victories of faith in action, against sufferings, or temptations from within.

Warriors of Faith

“And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah: of David also, and Samuel, and of the prophets” (v. 32).

The first four men named were judges who saved Israel from

foreign enemies, in circumstances requiring faith in God's promises to them. All four saved Israel in extraordinary ways: Gideon's "army" of only 300 unarmed men; Samson's "jawbone of an ass"; the tent-peg of Jael in the days of Barak. Some incidents illustrate that God can save by few or many, and by very insignificant means if He so choose. This He does so that man may not glory in himself but rather in the Father.

And the lesson to us is that we also can successfully wield the weapons of faith, and fight the battles of the Lord, if we "humble ourselves under the mighty hand of God."

"Who through faith subdued kingdoms, wrought righteousness . . ." (v. 33).

The first phrase refers primarily to David, whose early military exploits are typical of the campaigns of Christ and the saints, which will usher in the millennial reign of the greater-than-David. The second phrase takes on greater meaning when compared with other translations: ". . . who performed acts of righteousness". Paul is referring to the faithful judges and kings (Samuel being an outstanding example — 1 Sam. 12:3,4) who, without regard to present advantage, or crowd-pleasing, policy, consistently made right decisions. Let those who assume positions of status in ecclesial life see that *their* decisions conform to the requirements of God. They bear a special responsibility to that end.

"Obtained promises . . ."

These men of faith all obtained

the fulfilment of certain promises during their lifetimes. But these comparatively small promises, which they could enjoy as realities then, also pointed forward to *the* promise which has not even yet been fulfilled. In the same manner, Paul, in Heb. 4, makes reference to the great "eternal rest" of the Kingdom as still remaining, even though men like Caleb and Joshua entered the Land of Promise.

"Stopped the mouth of lions . . ."

Three well-known instances come quickly to mind: Samson and David (who slew lions) and Daniel (whom the lions could not harm). A fourth man of faith was the mighty man Benaiah, "who went down and slew a lion in the midst of a pit in time of snow" (2 Sam. 23:20).

In Scripture typology, lions sometimes symbolize Gentile powers, here suggesting the conquest of such by Christ and the saints, so that, figuratively, they "shall eat straw like the ox" (Isa. 11:6,7).

"Quenched the violence of fire, escaped the edge of the sword . . ." (v. 34).

These first two phrases also refer to Daniel's time (Ch. 2:13; Ch. 3), showing the power of faith to conquer that which otherwise will destroy.

"Out of weakness were made strong."

This brings two incidents to mind: (1) Samson's strength was miraculously restored to him while he languished in Philistine chains. Pulling down the pillars of the great temple of Dagon, he "destroyed more by his death

than by his life" (Judges 16:28-30), a remarkable picture of Christ's sacrifice by which man's greatest enemy was destroyed. (2) The righteous king Hezekiah was "sick unto death", yet was revived through prayer and faith, and went up to the Lord's house on the third day (2 Kings 20:8), another brilliant foreshadowing of Christ's death and resurrection.

Let us remember that in times of human weakness we can manifest faith to perform God's will. Accordingly, Paul was told: "My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. 12:9).

"Women received their dead raised to life again" (v. 35)

Literally this can be rendered: "Women received their dead by a resurrection." This translation is preferable, for it helps to underline the intended contrast to "the better resurrection" also mentioned in this verse. Paul is referring to the miracles performed by Elijah (1 Kings 17:22) and Elisha (2 Kings 4:36), tokens of the future resurrection.

"And others were tortured."

Here begin the victories of faith in suffering. The statement can be rendered: "but others were tortured", thus presenting a contrast from *tympanum*, a drum. The sufferer was stretched out upon an instrument like a drumhead, and was tortured by being beaten, with sticks and rods, sometimes to death. The remainder of Paul's references are to incidents in which the natural mind would be hard-pressed to find a victory of any sort:

"For thy sake we are killed all the day

long; we are accounted as sheep for the slaughter" (Rom. 8:36).

The outworkings of faith *may* bring present good, but it must be manifested in the face of trial and tribulation. Such "chastening of the Lord" is necessary to mould a character fit for the kingdom. Paul elaborates on this theme in the next chapter:

"Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.' If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . Now no chastening seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:4-11).

The Jewish Christians faced trials at the hand of their natural brethren because they chose to remain separate from the institutions and traditions of Judaism, seeing it as a system ready to vanish away (Heb. 8:13). We face a similar situation today, as we maintain the faith in the midst of a mad society that is entering its death throes.

"That they might obtain a better resurrection."

Women of faith received their children raised to life, but this was only a resurrection to a continuation of mortal life. That for which these "others" hoped was an awakening to life eternal; truly a "better resurrection" (Phil. 3:11).

There is also a further thought: those who were cruelly tortured had only to forsake their faith in order to escape death. This

would have been a "resurrection" of sorts, for they would have received back their lives which had been almost forfeited. But such a renunciation would have meant loss of that "better resurrection" to immortality.

"And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment" (v. 36).

Joseph in Egypt (Gen. 39:20), and Jeremiah, the hated prophet who was put in stocks and lowered into the miry pit (Jer. 38:6) provide examples of this statement. In spite of such trials these men rejoiced, even as Paul sang hymns of praise from his dungeon cell.

"They were stoned . . ." (v. 37).

In Old Testament times we have Naboth, ordered to be stoned by the wicked Jezebel so that his rightful property might be stolen (1 Kings 21:7-14). And (by tradition) we have Jeremiah, stoned to death in Egypt where he was carried against his will. Not to mention Paul himself — who was stoned and left for dead.

"They were sawn asunder."

All ancient sources attribute this to Isaiah, for tradition says that he was put to death in this way, during the reign of Manasseh, "who shed much innocent blood."

"They were tempted."

How does this fit in with the sufferings listed here, since temptation is the common lot of all, and, therefore, not necessarily a special affliction?

Paul must be referring to the

temptations of the faithful to give up their beliefs in the face of great trials. Again, to put this *Letter to the Hebrews* in its proper perspective, we point out that Paul was writing to Jews who were being persecuted by fellow Jews (in some cases, even by their families) because of their strange new beliefs. How easy it would have been, in such circumstances, to just give in, and to forsake the assembly of the saints!

"They wandered about in sheepskins and goatskins."

The rough, course garments of the prophets, especially Elijah (2 Kings 1:8) and his first-century counterpart, John the Baptist (Matt. 3:4), come to mind.

Can we not imagine such men as these? Hardened by long years of wandering and privation, roughly clothed in the skins of the poor, standing steadfast against the wind and the rain (just as they stood before their enemies' taunts). Men made perfect by their experiences, by the trials of their faith:

"What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet" (Matt. 11:7-9).

Were such men as these too stern? Too narrow-minded? Too devoted to an ideal? By no means! They were animated and motivated by the driving force of a word-begotten faith. It was faith that lifted them out of the common rut of humanity and made them glorious in affliction.

"Of whom the world was not

worthy" (v. 38).

The proud, vain, and foolish world scorned these men as of no consequence: "despised and rejected, men of sorrows, and acquainted with grief." But the world's opinion was the exact opposite to God's. Those whom they considered unworthy of their notice, except as the object of ridicule and cursing in reality, were too good for them.

Let us notice this: the separation forced upon the faithful by the world came from God. *God separated them.* This separateness, which we, in our shortsightedness, might resent, is a privilege. It is a privilege that we are not counted with a world that is destined to pass away.

"They wandered in deserts, and in mountains."

How Jesus must have loved the mountains! Often did he spend the entire night in prayer upon the hills of the Promised Land. We remember how Abraham chose the hills and isolated places of the Land, rather than the fruitful plain of Sodom.

"I will rise now, and go about the city

*in the streets, and in the broad ways
I will seek him whom my soul loveth:
I sought him, but I found him not"*
(Song 3:2).

Christ is not found in the cities of sin, nor in the "broad ways" of the earth. He is found on lonely paths, in the wilderness, or upon the mountains, isolated paths frequented by such men as Abraham, Moses and David. The noise of man is stilled, and the still small voice of God may be heard.

Often, when our Saviour had

something special to reveal to his disciples, he carried them out into the mountains. Let us follow Christ into these same localities — the "mountains of separation." Let us leave the "city" behind us. Let us "go forth unto him without the camp." Let us give ourselves a chance to listen, and Christ will speak to us also.

"In dens and caves of the earth."

Palestine, from its hilly character, abounds in caves, to which the persecuted saints fled when the "abomination of desolation" stood before the city (Matt. 24:15, 16). "O my dove," says the Saviour, "thou art in the clefts of the rock, in the secret places" (Song 2:14). But there, even in immediate danger, the men of faith may feel secure — their lives are "hid with Christ".

"What shall we say more" to Paul's words? The examples are there to follow. Faith demands unyielding dedication to the Truth, as well as a careful study of those very Scriptures. Are we the models of steadfast faith that these men were? If not, the reason is perhaps this: *we never fully intended to be.* Perhaps the trouble is that the world is too much with us. We allow our minds to be saturated by a flood of entertainment that daily surges around us, and this blunts the appeal of spiritual things; they become hazy, distant, and difficult to make a reality in our minds.

"And these all, having obtained a good report through faith, received not the promise" (v. 39).

Abraham, to whom the great promise was made, did not re-

ceive in this life the fulfilment of it (Acts 7:5). Abraham was one of the men of faith who wandered upon the mountains, who "looked for a city" (Heb. 11:10). He believed in the resurrection, as he showed in offering his son Isaac (Gen. 22:8-14; Heb. 11:19). And he told his son, "God will provide the sacrifice." Abraham saw the day of Christ (John 8:56), the "Lamb of God to take away the sin of the world" (John 1:29). But he knew that he would not benefit from this until after his death. He received not the promise of this life, but he fully expected to do so in the future (just as we do).

"God having provided some better thing for us" (v. 40).

This phrase may be translated, "God having foreseen . . ." These two phrases, "God provides" and "God sees", were dominant in the mind of Abraham whilst on Mt. Moriah (Gen. 22). This account of the offering of Isaac should be carefully studied in its context and its typical lessons. It is a beautiful foreshadowing of God's offering of His only-begotten Son. Abraham tells his son, "Yahweh will provide Himself a lamb", as he contemplates the sacrifice of Isaac's antitype, the true seed Christ. As a memorial the place of the altar is named "Yahweh-Yireh" ("It — Christ — shall be seen"). Gen. 22:16 is quoted by Paul in Rom. 8:32: "He that spared not His Own Son, but delivered him up for us all . . ."

The perfect sacrifice of the Father's only Son is the "better thing" which God has provided for our salvation. It is better than the sacrifices of the Law (Heb. 10:4,14). The justification which Christ brought by his death and resurrection leads to the "better resurrection" and the inheritance of the promise — both for Paul's men of faith and for us. And the inheritance is the land of promise in its glorious millennial state, better than its imperfect past condition; when, at any rate, it could be inherited only for a brief span of mortal life.

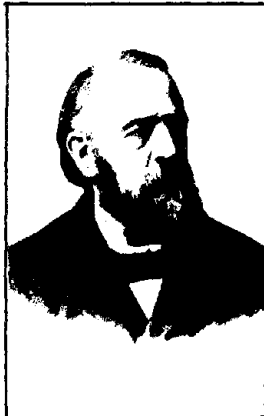
"That they without (or apart from) us should not be made perfect."

All are justified by the blood of the Lamb. Christ's sacrifice atoned for "past sins", as well as those which followed after (Rom. 3:25-26; Heb. 9:15; Acts 13:39). All the faithful will be made perfect together, by the same means.

But notwithstanding the promise to the saints of being perfected, we still have, whilst in the flesh, continual experience of imperfection. We must strive to be perfect in conscience before God, even though we are imperfect in nature. That which is perfect is not yet come, but we wait for it. When Christ returns and this transformation is completed, then his prayer will have been answered: "I in them, and Thou in me, that they may be made perfect in one" (John 17:23).

G. Booker, Texas.

"Faith is the mirror which reflects the things of the approaching future, and presents them to the believer's mind as though he were beholding and personally in the presence of the very things themselves" — J. Thomas.



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Roberts*

How glorious when the world is placed under the sway of the wisdom and love of heaven, embodied in the glorious family, which, with Christ as head, is being slowly and in sorrow prepared for their great destiny.

(1871).

The true prophets failed to bring matters to a right bearing in Israel, and it is not likely that a few unofficial and powerless sheep of the flock in the days of the Gentiles, should bring about reform. We can but do our duty; saving ourselves from this untoward generation, and such as will hear the Word.

(1871).

We are not to be frightened away from truth because arguments can be arrayed against it or in favour of something else. We are to grapple with the subject, and form a judgment despite the clamour of tongues. This is what men do in everything they think worth their while, and to refuse to do it on the subject of religion, to neglect so important a matter because there are many opinions, is to show indifference, incapacity or insincerity.

(1871).

There are various kinds of "tarnish" — to some of which, all active men have to make up their minds to submit. There is the tarnish of false report, wrong interpretation, malicious surmise, etc. Of this kind you will find the apostle Paul had his share (2 Cor. 6:8). But there is a tarnish that ought not and will not attach to good men, and that is the tarnish of wickedness. This cannot be rubbed off: it sticks like tar and glue. There is only one solvent — made up of confession, forgiveness, and reformation. The other sort are mere mud, which will dry and brush off.

(1897).

Clouds without rain give no refreshment to the thirsty ground; wells without water yield no life to the fainting traveller; raging waves of the sea destroy the bark borne on their bosom; wandering stars cheat the mariner, who founds his calculations on their movements. Men of this stamp came into the work in the days of the apostles. We are not to marvel if we make their acquaintance in these days when "there is no king in Israel, and every man does what is good in his own eyes." Our only remedy is, having applied the principle laid down by Christ: "By their fruits ye shall know them" — to obey the apostolic injunction: "From such turn away" — good works and fair speeches and Christadelphian professions to the contrary notwithstanding.

(1871).

Before retiring to rest, I read a portion of *Eureka*, Vol. 1. More than ever struck with the grandeur of the work and the greatness of the mind instrumentally employed in its production.

(1871).

*"Unto you that fear My name shall the Sun of
Righteousness arise with healing in his wings" —
Malachi 4:2.*

One line of everlasting light
The sun draws round the earth,
The birth of day, the death of night,
All beauty is its birth.

Beauty of light is ever born
Of light which never dies,
Of this our earth is ne'er forlorn,
Sweet offspring of the skies.

This light no human hand can bind,
It dances o'er the hills,
Darkness and death it leaves behind,
The earth with glory fills.

O'er land and sea, all round the earth,
Light weaves its sparkling zone;
Undying beauty here hath birth,
The birth of light alone.

There is another Sun we love,
Faith's eye alone can bear;
Its bright effulgence lives above,
And this we hope to share.

This Sun may never know decline,
Its glory freely gives,
Where'er it marks its golden line
Eternal beauty lives.

Arise and shine, oh sons of light,
Live in unclouded day;
Your day can never change to night,
Or beauty to decay.

O Sun of heaven, shed forth thy light,
Thy power oh let all prove,
O make this world God's own delight,
A paradise of love.

W.P.

The Locality Of Armageddon?

This question is of interest and importance. Bro. Thomas' mind, after deep and mature study, considerably altered upon it. This does not seem to be generally known.

In 1838 he adopted the usual clerical view — the one to be found in most orthodox commentaries (*Christadelphian*, vol. 10 p. 102). Some ten years later, when he wrote *Elpis Israel* he thought similarly (pp. 345, 346, Old Edit.). Still later he wrote on the same lines in the *Herald* (1855). When, however, he wrote his masterly exposition of the Apocalypse he had come to the conclusion that Armageddon was a mystic name and had to be interpreted accordingly.

The evidence for Brother Thomas' view is weighty, and brethren are recommended to consider it side by side with the clerical interpretation which has of late years been making headway in the brotherhood to the detriment, we think, of a right dividing of the Word.

The Doctor's Maturest View

“He (Gog) now pours in upon the land of Israel like a flood, or, as Ezekiel expresses it, ‘he ascends and comes like a storm, like a cloud to cover the land’; with the exception of Edom, Moab, and the chief of Ammon,

which escape the storm. The headquarters of this storm invasion from the north are between the Sea of Sodom and the Jordan on the east side, and the Mediterranean on the west; and surrounding Jerusalem; as indicated in Daniel 11:45, to wit, ‘he shall pitch the tents of his entrenched camp between the seas in the mountain of the glory of the Holy.’ In other words, he shall besiege Jerusalem; and to do this, he must occupy the Valley of Jehoshaphat, a narrow glen which runs from north to south, between the Mount of Olives, which is before Jerusalem on the east, and Mount Moriah, and through which flows the Kidron. Of this valley, it is said in Joel 3:2,12, ‘Yahweh will gather all the nations (that is the forces of the nations) into the valley of Jehoshaphat and will plead with them there.’ *Yehoshaphat*, in Hebrew, signifies *the judgment of Yah*. Joel also styles the glen, the Valley of Threshing: ‘Multitudes, multitudes,’ says he, ‘in the valley of threshing: for the Day of Yahweh is near in the valley of threshing.’ Apocalypti-

cally, the same locality is styled *Armageddon* — 'And he gathered them together in a place called Hebraistically, Armageddon.' Yahweh gathered them together without their perceiving the hand that led them on to the slaughter — 'I will', saith he, 'gather all the nations against Jerusalem to battle.' Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says, 'Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them' — ch. 4:11-13. The floor of threshing of which they are to be made of the chaff (Dan. 2:35) is this valley of Jehoshaphat. Under this aspect of things, they are a *heap of sheaves upon the threshing floor*; and this idea is represented by the word *Armah*, the first two syllables of the name: the third indicates where this *heap* is to be, namely, in the valley; and the last syllable, for what purpose the heap is there, namely, for *dun* — *judgment* — *Arma-gai-don*, which in the Greek dress, is, *Armageddon*. The reason why the text states, that the place, or valley, is 'Hebraistically' so called, is to give us to understand in what country the place is situated — in the country, to wit, the native language of which is the Hebrew tongue." *Eureka* vol. 3, pp. 603, 604.

The site of Armageddon therefore, will be at Jerusalem, and not at ancient Megiddo.

A Brother's Comment On The Above

"The Revisers have adopted

the form *Har* against the weight of evidence, and simply in the exercise of their judgment. The reason is not far to seek. The common belief is that the word stands for mountain of Megiddo; and in Hebrew, mountain is expressed by *Har*. Geography, however, is silent about a mountain of the name of Megiddo. In several places in the Old Testament, we have references to a valley so named, but never to a mountain. The Revisers, then, following comparatively modern manuscripts, have given us the word with an initial aspirate; on the other hand, following the most ancient and reliable authorities, they have given us the word with one "d" instead of two. In this latter particular, the Revisers have done right. There is, however, strong evidence against that interpretation of the name which gave rise to the spelling with an initial "h"; and the same evidence also shows that there should be one "d" and not two in the word. The true interpretation of the word requires but one "d"; and the oldest manuscripts have only one. The true interpretation provides no initial aspirate; and the most ancient manuscripts cannot be cited in favour of that spelling which adopts the aspirate. Again, wherever in the Septuagint translation of the Old Testament the word Megiddo is written, it has the two d's. But, as we have intimated, the oldest documents have only one "d." Rejecting, then, the letter "h" at the beginning of the word, and following the Revisers in the exclusion of one "d", we read Armagedon,

and, finding that the great conflict will take place on the mountains of Israel, and not in the locality of Megiddo, we must agree with Bro. Thomas that the name is a mystical one, and does not stand for any place which has as yet been so called. In *Eureka* vol. 3, pp. 603-604, Bro. Thomas shows that "Arma" stands for the Hebrew noun *arema*, a heap of sheaves; "ge" for *gai* a valley; and "don" for *don* (or *dun*) judgment; so that the name sets forth facts that, in the *Valley of Decision*, Yahweh will sit in judgment upon the nations, gathered as *sheaves* into the floor, when the Daughter of Zion shall arise and thresh (Micah 4:11,12,13; Joel 3:1,12,14). Armageddon sets forth in brief, that a heap of sheaves (*arema*) will be gathered together into the valley (*gai*) for judgment (*don*). While, then, the leaving out of one "d" is favourable to a proper dissection and understanding of the name, the adoption of the initial letter "H" is, to say, the least unfortunate." — *Christadelphian*, 1881 pp. 402,403.

Extract From Horae Apocalypiticae

"The name (Armageddon) must, I conceive, be considered *mystical*, so as all the other appellatives mentioned in the Apocalypse — Sodom, Egypt, Babylon, Abaddon: and as to the *battles*, that of Barak and Sisera was scarcely of sufficient importance to be singled out as a precedent; and that of Josiah and Pharaoh Necho was of an issue and character the direct reverse to that of Armageddon.

Vitringa and others identify the conflict of the *Valley of Jehoshaphat*, mentioned by Joel, with that of Armageddon."

Confirmation In The Prophets

The clear statements of the prophets, identifies Jerusalem as the site of Armageddon. Consider the following:

"I will gather all nations against Jerusalem to battle" (Zech. 14:2).

"Yahweh shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Yahweh will be the hope of His people, and the strength of the children of Israel" (Joel 3:16).

"He shall plant the tabernacles of his palace (or tents of his power) between the seas (the Dead Sea and the Mediterranean) in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11:45).

This is summarised by David in his "last words". Speaking of the forces of wickedness (Belial) that will be destroyed, he declared: "But the man who shall touch them must be pierced (see *Eureka*) with iron (the nails of the cross) and the staff of a spear (the spear of the soldiers); and they shall be utterly burned (as thorns) with fire in the same place" (2 Sam. 23:6-7).

With prophetic pre-vision, David saw that though the forces of wickedness will temporarily triumph against the Lord, he shall ultimately destroy them entirely, and that the site of his death will be that of their defeat; the tragedy of his crucifixion will be matched by the triumph of his conquest. As the latter must take place at the site of the former, the judgment of Armageddon will first be poured out at Jerusalem.

The Rebellious

The Apocalypse reveals that men belong to God, and should obey Him; instead they are sinners, and rebel against Him. Man is without hope unless obedient to His requirements.

THE Bible as a whole is distasteful to the great majority of people in so-called "christian" countries, because it clearly states men are sinners, without hope, unless conforming to God's humbling requirements. This is especially true of The Apocalypse and though unpleasant and repugnant to the flesh, yet is an essential element of the only saving Gospel. The following attested propositions conclusively prove this —

1. Men belong to God, and are required to obey Him. Rev. 4:11: "Thou hast created all things, and for Thy pleasure they are and were created." 14:7: "Fear God and give glory to Him. . . and worship Him that made heaven and earth and sea." 15:4: "Who shall not fear Thee, O Lord, and glorify Thy name? . . . all nations shall come and worship before thee."

2. Men are sinners, and rebellious against God. Rev. 9:20-21: "the rest of the men which were not killed by these plagues repented not of the works of their hands . . . murders . . . sorceries . . . fornication . . . thefts." 16:11: men "Blasphemed the God of heaven . . . and they repented not to give Him glory." 18:5: "her sins have reached unto heaven, and God hath remembered her iniquities." 19:17: "the kings of the earth, and their armies, gathered together to make war against Christ."

3. The wicked are excluded from Salvation. Rev. 21:8: "the fearful, and unbelieving, abominable, whoremongers, idolaters, liars, shall have . . . the second death." 21:27: "there shall in no wise enter into it (the redeemed state) anything that defileth."

4. Salvation is only for obedient believers. Rev. 21:27: "they which are written in the Lamb's Book of Life." 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life." 2:26: "He that overcometh, and keepeth my works unto the end, to him will I give power." 7:14: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." 14:5: "in their mouth was found no guile; for they are without fault."

To understand and conform to the right relationship between the Creator and puny man, is the foundation for Salvation. The Apocalypse is clear and simple on this point. W.J.L. (Canada)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Good Company

"The last copies of *Logos* have not had their usual copy of *Herald Of The Coming Age* or *Good Company* with them. I hope you will rectify the omission, for I find both periodicals are exhilarating." — H.W. (U.K.)

(The omission is due to overwork. This has prevented us producing these additional "bonus" magazines during the last two months — but as you see by this has now been rectified . . . Ed.)

Christmas

"Realizing the heavy schedule you must keep, I write with reluctance to ask an answer or perhaps your guidance to any previous writings you may have made on the subject of 'Christmas'.

"It appears that the brotherhood has differences of opinion about the use of this day.

"I am aware that according to the prophecy of Daniel in Daniel 7:25 concerning the fourth beast, or the Roman system, that it was destined to *'think to change times and laws: and they shall be given into his hands and the dividing of time.'*" But (v. 26) *'the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.'*

"It is known that 'Christmas' (the mass of Christ) is an invention of the Roman Catholic Sys-

tem, and the day on which it is observed is linked to the system of paganism which is the forerunner of the apostate system which exists today.

"Much evidence has been presented to show the unlikelihood of the birth of Jesus occurring on December 25.

"Most of us live under systems which promote the day for many reasons (mostly because of the money that can be gained, or simply to get a day off from labor). Our lives are in many ways influenced by it due to the fact that it is almost a national institution even though many in the country have little, if any, knowledge of Christ. Yet the Apostle Paul's advice was that the observance of days was part of *'the weak and beggarly elements'* (Gal. 4:9-11).

"Some have said that to completely withdraw from the use of this day (Christmas — Dec. 25) to show the birth of Jesus would be to lose a valuable opportunity to preach to the world 'the Christ.'

"I have felt that using the word *Christmas* or *Xmas* often only supports the system — that 'Mystery of iniquity' that was at work in Paul's days; the wicked one, who God *now lets* but who will be destroyed at the brightness of His (Jesus) coming.

"On the other hand

and months have been named after different gods that were worshipped by the pagan or Gentile nations. These names we use, but simply to identify time. Those who defend the 'Christmas' ideals also use that line of thinking.

"I have urged that we not type ourselves with the world. That we abstain from all things contrary to God's word that we might show the world that we *have not* 'been made drunk with the wine of her fornication' Rev. 17:2.

"Indeed we who look for His appearing and His Kingdom *rejoice daily* over His birth for it was one of the great mile stones in Our Heavenly Father's plan of redemption. We need not a specific day to remind us, for had this event not transpired our hope in a resurrection would be vain. Therefore, Jesus' birth and Jesus' sacrifice must be held in remembrance more often than on an annual basis. And finally, God in His complete wisdom would have given His followers a complete manner of instruction, including time and place as He had written for us the keeping of the Table of the Lord had He desired us to do so.

"I have only advanced these few thoughts so that you might understand my question. Would you please at your convenience let me know your thoughts on this subject.

If you do not have time to get involved with this subject, I understand. Yours in the Hope of Israel." — D. W. (USA).

(Reference to this subject has been made in earlier issues of "Logos" and to them we refer you. It is obvious that 25th December was not the birth-day of the Lord, and therefore there is no authority for observing this day as is done in the world. And, certainly, there is little good, and much harm, in the way that the day is observed by the world, and we are wise to keep apart from such celebrations. We acknowledge, too, that the "observance of days" was described by Paul as being of the "weak and beggarly elements of the world". At the same time, the Apostle gave some counsel concerning those who "esteemed one day above another" (Rom. 14:5), and warned against extremism on both sides. We see no need to "observe" this day as the world does, in order to obtain "a valuable opportunity to preach", but rather the opposite. We deplore the introduction of carol singing into Ecclesias at such a time in order to attract outsiders, or to encourage members, as is the custom of some, and believe that is an example of "doing evil that good may come" (Rom. 3:8). We recognise that the motives of such may be of the very highest, but such a mistaken view of "doing good" might well lead some astray. We need to exercise care in that which we allow, bearing in mind the words of Paul: "Happy is he that condemneth not himself in that thing which

he alloweth" (Rom. 14:22). . . Ed).

The Book of Daniel

Bro. H. B. (Vic.) forwards us a cutting from *The Melbourne Herald* for 28/7/79 under the above heading which demonstrates how blind are some of the blind leaders that pose as religious leaders for the people. The article, by the "Rev." I. Benson reads thus:

"Some people are turning to the Bible these days — particularly the Book of Daniel — in the mistaken belief that it can shed some light on the fate of nations.

"When the book of Daniel was written in 167 B.C., it was described as a piece of 'seditious literature'.

"The book belongs to a class of literature peculiar to the Jews and known as apocalypse. The word means 'disclosure' or 'revelation'.

"Such books were 'tracts for bad times' and emerged in the later periods of persecution.

"These apocalyptic books were an expression of the unquenchable Jewish religion and national spirit when it was in danger of being stamped out.

"They were always anonymous, because authors did not want to risk being accused of sedition, the penalty for which was death."

(What shocking ignorance is displayed by the above! The clergyman is wrong in every item he touches upon. The Book of Daniel was written in the 6th century before Christ, not in 167 BC! It was not used as a "piece of seditious literature", but as the revelation of

God. The word "apocalypse" is not peculiar to the Jews, for The Apocalypse is an important part of the New Testament. The book is not "anonymous" but is written by Daniel, who frequently writes in the first person. And so on throughout the article, portion only of which is published above.

Contrary to what Mr. Benson wrote, the Book of Daniel does reveal the shape of things to come, and does shed light on the fate of nations. Its latter-day prophecies are being fulfilled today in an unmistakable manner, establishing confidence that the whole book ultimately will be fulfilled. In view of the importance of the teaching of The Book of Daniel, we plan to produce a complete exposition of it in 1980 — God willing. However, it is possible that our intentions therein may be forestalled by the personal appearance of Daniel in the earth before then, for he was promised that he would "rest, and stand in his lot at the end of the days" (Dan. 12:13). That epoch of time is now current . . . Ed).

President Carter And The Bible

"Several times during the 1976 campaign, President Carter of US proclaimed his belief in the Bible with only minor reservations. Even as President, he continues to teach a Sunday Bible class. Does Mr. Carter, then, believe in the prophecies of Jeremiah, Ezekiel and Daniel, and in the visions that came to John recorded in the Book of Revelation? If he believes the Bible, as he claims to do, presumably

he does. And if he does, how can he help but let these beliefs and expectations colour his official policy formulation?" — K.P. (USA).

(Though Mr. Carter may believe the Bible, as President of US he is governed by political forces beyond his control. That is so with his policy in the M.E. I am sure that he would desire to help Israel, but considerations of policy limits his ability to do so. The Arabs wield the oil weapon, and oil is essential to the States, hence Mr. Carter is compelled to act accordingly. But ultimately, circumstances will force the Western Powers into the M.E. to play their part in the drama of the latter days as outlined by Bible prophecy. Meanwhile, we look forward to the Second Coming . . . Ed.).

My Character

"For as he thinketh in his heart, so is he" — Prov. 23:7.

I AM what my character IS

The two you cannot part,

As thought and deed, the twain have joined.

My character had its start.

I dare not claim that thoughts and deeds

*Are separate and apart;
For where the thought and act combine*

They were first conceived in heart.

Have care of what you think my son

The thought precedes the ACT!

And once the two have ONE become

The two you can't retract.

I AM, therefore, what my thoughts are

They unerringly reveal a plan;

Wholesome-good, Evil or forbidden

As he THINKETH . . . so is the man.

My character, then, IS WHAT I AM

My reputation what they say;

But when the TWO become the ONE

It's more than just cliché. T. O. (USA)

Why Not Yahshua?

"Although my Hebrew is quite rusty, I recall that most ancient names, including Biblical nouns, are purposely not directly translated into English but the English word is used. Thus, even a noun such as the common name Jesus (Christ), would be pronounced considerably different, depending upon the language. It is true that the name Jehovah is not the "correct" Hebrew pronunciation — and likely Yahweh is probably a more correct translation — but, on the other hand, the name Jesus Christ is likewise not a correct translation. The correct Hebrew pronunciation is much closer to Yahshuah. But in English the accepted form for 'Yahshuah the Messiah' is 'Jesus Christ'. Likewise in English the accepted form of "YHWH" is Jehovah. If we want to be consistent, we should use Hebrew pronunciation for both Jehovah (Yahweh) and Jesus Christ (Yahshuah). One, of course, would find communication difficult if one insisted on the 'correct' Hebrew pronunciation for all nouns, es-

pecially in that most of us do not speak Hebrew. It would be incorrect to say that Jehovah is a corrupt form of the original name YHWH when likewise, Jesus (Christ) is a corrupt form of the original name Yahshuah. Hopefully you can clarify this for me. I am looking forward to your reply" — J.B. (USA).

(The reply is quite simple. "Jehovah" is not the accepted English pronunciation of the original Hebrew YHWH, but a combination of the consonants of one word with the vowel points of another, and hence a "hybrid word" as the Hebrew Rotherham calls it in his translation. That is not the case with the name Jesus (Christ is a title not a name), which is an anglicised form of Yahshua. If you feel it is inconsistent to use the form of Jesus, by all means revert to Yahshua, as an increasing number of people are doing so today . . . Ed.).

The Visible Hand of God

"Many thanks for the two copies of *The Visible Hand of God* which arrived in perfect order. The binding is good, and the printing clearer than the original copy.

"This work is very useful at a Bible Class. I read a section recently on Solomon's dedication of the Temple, and it helped greatly in the exposition.

"It is nice that our beloved Brother Roberts, though dead, still speaks to us, and that very effectively indeed. We thank you for your efforts in reproducing the book. Bro. Roberts stayed with my mother's family in N.Z. many years ago.

"We enjoy your periodicals to hand, and at present are busy preparing for lectures on the Jewish question in connection with the release of *Holocaust* in our area. The film has aroused feelings both for and against the Jews." — A.M. (NZ)

(We are pleased with the production of "The Visible Hand of God" and deem it a privilege to have been associated in the work. Bro. Roberts, when visiting Adelaide many years ago, visited the home of my grandfather: a foundation member of the Adelaide Ecclesia. The writings of the pioneers can assist us greatly in the better understanding of the Word . . . Ed.)

Pagan Practises

"Should Christadelphians keep or condone such practises as Easter or Christmas celebrations? Would you be kind enough to publish your views on this subject, as it seems there is much confusion concerning same?" — V.M. (NSW).

(There is no warrant in Scripture, but the reverse, for the religious celebration of Easter or Christmas; and the further we keep from such practises the better example we set. We have always opposed the Ecclesial singing of Christmas carols and the like, as being contrary to the true spirit of worship. Some in Israel were condemned because they permitted the making of "cakes to the queen of heaven" — Jer. 7:18 — and we need to avoid doing similarly in the innocent observance of Easter or Christmas. We had

comment on the above subject in last month's Communications . . . Ed.)

Of Times And Seasons

"I have spent some time in hospital, and this has given me opportunity to catch up on some reading, and also on thinking. And as I am interested in Bible prophecy, somebody gave me a copy of *Logos* for 1974 in which events of the future are outlined. I found it most interesting. In addition, I obtained a copy of *The Doomsday Globe* by J. Strong, and whilst I cannot agree with all contained therein, I found it an interesting and arresting subject to contemplate. Truly we are approaching the End, and the Lord will soon be in our midst.

"I notice that the *Encyclopaedia Britannica* gives Belshazzar's feast as occurring in B.C. 539. If we add 2520 years to that time (the "seven times" of Daniel) we are brought to the year 1982. In the year 604 B.C., Judah was involved with Babylon, and subsequently brought under its yoke. The "seven times" from that date brings us to 1917 when Jerusalem was delivered. Again, in 632 the Caliphate was established and adding the period of 1335 (Dan. 12) to that, brings us to 1967, another significant year in the development of the divine program. So, it seems, the time periods are working out as intended.

"A report by two scientists in a book entitled *The Jupiter Effect* claims that beginning in 1977, all the planets commenced moving to a certain position which

will be reached in 1982-84 when all of them will be in line on one side of the sun. The effect on the earth could be powerful and ominous, resulting in distress of nations as expressed in Luke 21:25. They claim that the result of the planets being thus in conjunction with each other will cause earthquakes, unusually high tides, and other upheavals of nature.

"Therefore, all the indications are, that we are living at the epoch of the return, and the Lord declared: 'When ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh'. There is much to rejoice our hearts as we consider the glorious future to be revealed at the coming of the Lord. The present peace in Israel is an indication of these times, but it will be shattered by the return of the appointed judge. May we be found watching and waiting in love for the coming of the Lord." — K.L. (Vic.).

(Paul declared that "the times are thoroughly adjusted to God's command" (Heb. 11:3 — Diaglott). Though we may not now have the key that unlocks every chronological reference, my investigations suggest that profane chronology (that normally accepted by historians) is incorrect, and therefore an adjustment is necessary. This, however, does not mitigate your conclusion that we are living at the epoch of the Lord's coming. We re-echo your exhortation: "Let us lift our heads, for our redemption draws nigh" . . . Ed.)



The Ecclesia Of The Latter Days

“In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet, that ‘the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets’ (Amos 3:7). This revelation is made that His people’s faith may be confirmed and enlarged; and that in every generation they may know the times and season to which they stand related. Knowing the signs they are enabled to discern the times; and while consternation and dismay cause men’s hearts to fail, they are courageous, and rejoice in perceiving the approach of the kingdom of God. This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries” (Elpis Israel).

Dangers that Threaten the Brotherhood

Previous articles have considered events leading up to the return of the Lord Jesus Christ; particularly in relation to the movements of nations prior to Christ’s return, and Roman Catholic involvement therein. This month, we concern ourselves with the Ecclesia in the latter days as referred to in Bible prophecy. References to this period serve to warn professing saints against worldly influences and weakening faith, which, pro-

phesy indicates, will challenge the elect as the approach of our Lord and Master draws nigh.

The Truth confers a tremendous privilege to them who embrace it. “Whereas” we came into covenant relationship with Yahweh “but yesterday” (2 Sam. 15:20) like Ittai the gentile convert, God has called us to be part of “a chosen generation, a royal priesthood, an holy nation, a peculiar people that we *should show forth the praises* of Him who hath called us out of darkness into His marvellous light” (1

Pet. 2:9). Peter thus reveals that this privileged status confers important responsibilities summed up in the words "*ye should show forth . . .*" He further reminds us that if we "call on the Father, who without respect of persons judgeth according to every man's work, (*we should*) pass the time of our sojourning here in *fear*" (1 Pet. 1:17. Cp. Heb. 12:28).

However, Bible prophecy reveals that the latter-day ecclesia will have to endure an environment similar to the epochs of Noah and Lot, when but few successfully resisted the faith-destroying seductions of a godless age. The Lord questioned: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). He leaves each one of us to answer that question for ourselves!

Both in prophecy and parable, scripture warns of the evil moral environment in which the ecclesia would exist before the return of the Lord Jesus Christ. The Lord himself realised the dangers his "other sheep" (John 10:16), such as ourselves, would face. He warned of these dangers during his discourses, and predicted the perilous spiritual climate the ecclesia of the latter days would experience.

During his Olivet prophecy, he counselled his disciples "to be ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). Following this exhortation, he delivered a series of parables that intimate that at his return, he would find some not prepared. He summarised: "But as the days of Noah were, so shall also the com-

ing of the Son of man be" (Matt. 24:37). In the days of Noah, the ecclesia succumbed to the immoral environment of the age, and failed to heed the warnings of impending judgment. Peter declared that they were "willingly ignorant" (2 Pet. 3:5), and "disobedient" (1 Pet. 3:20), despite Yahweh's longsuffering with them. They understood the truth, but allowed the cares and the pleasures of the world to destroy their spiritual life. Those same dangers affect ecclesias today.

Shortened Days

When the Lord said "except those days shall be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22), he was referring to the tribulations of the AD 70 epoch. But the statement can likewise apply to modern times. But for the intervention of Christ in this age of pollution and the threat of nuclear war, the world would destroy itself (Rev. 11:18). But for the return of the Lord, the ecclesia (as God warned Noah) would be swallowed up in worldliness. Consider Paul's warning words to Timothy:

"This know also that in the last days perilous times shall come" (2 Tim. 3:1).

He warned that within ecclesias, there would be manifested selfishness and intolerance towards others (lovers of their own selves, boasters, proud). Some would be overconcerned with the present world (covetous, in such a way as to adversely influence their characters (blasphemers, unthankful, unholy). They would

scorn the wisdom of their elders (disobedient to parent — Cp. Prov. 30:11-14), and hate those who endeavour to emulate the Lord Jesus Christ (fierce, despisers of those who are good — Cp. Prov. 29:27). Fleshly pleasures would dominate their lives in contrast to the pleasurable study of God's word (lovers of pleasure more than lovers of God). And yet they would exhibit a form of outward Godliness which could deceive both themselves and others (v. 13).

History abounds with examples of this type of brethren. Their history commenced with Cain who callously killed his own brother, whilst outwardly exhibiting a religious life-style. Their members included Absalom, Ahithophel, Joab, and others, all of whom trusted in the "temporal", in "things which are seen", lacking the faith to discern those things which are "not seen", even the "eternal" promises of Christ: the things of the Kingdom of God (2 Cor. 4:18).

We Do Not Need to Succumb to Our Environment

Today the signs clearly indicate the Lord's near return. And commensurate with this fact, the pressures of the world bear more heavily upon ecclesias. In view of the apparent nearness of Christ's return, how needful it is that we clearly recognise our greatest enemy: the world with its allurements and its rewards, and that with faith we enact the part of strangers and pilgrims, firmly grasping the hope of the future. To that end, let us gain inspiration from those courageous men in past epochs, such as Noah,

who, in faith, witnessed to the truth in spite of the prevailing decline. They refused to succumb to their environment, and neither need we! Noah being warned by God of "things *not seen*, moved with fear", built an ark for his family (Heb. 11:7). Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" and, therefore, "forsook Egypt". He "endured, as *seeing* him who is invisible" (Heb. 11:25-27). Seeing is really believing! The eye of faith looks beyond present opportunities of prestige or possessions to those of the future. The actions of such manifest to the world and to God, that they "believe that God is" (exists), and "that He is a rewarder of them that diligently seek Him" (Heb. 11:6). They have nothing to fear from the future for it will reveal their glory. As Paul wrote to the Thessalonians:

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ . . . wherefore comfort yourselves together and edify one another" (1 Thess. 5:9,11).

On The Eve of Christ's Return How To Combat The World

The examples of faithful men such as Noah indicate that with God's help the world can be conquered. But let us recall that "the weapons of our warfare are not carnal, but mighty *through God* to the pulling down of strong holds" (2 Cor. 10:4). Paul counsels disciples to "take the *whole* armour of God" including the girdle of truth, the breastplate of righteousness, the sandals of the gospel of peace,

the shield of faith, the helmet of salvation and the sword of the spirit; and then, with fervent prayer, go confidently forth to "overcome" the world. And the reward? Christ declared that he would grant to those who "overcome" that they will "sit with" him in the future "even as he sits with his Father in His throne" now (Rev. 3:21).

That message of encouragement and hope is one of the many found in *The Apocalypse*. *The Apocalypse* is pre-eminently the book for the latter-day ecclesias. The symbolic visions reveal the lofty positions offered to those called. They provide comfort and hope for those who search for the blessing found in its study (Rev. 1:3). Therein, the ecclesia is revealed as a Lampstand shedding forth its light, illuminating the darkness by the divine light it has received from the Word, and which it sheds abroad. Other visions, foreshadowing political and international developments, reveal that the divine purpose therein is designed for the benefit of the elect, and often in response to their prayers.

However, as Bro. Thomas writes in *Eureka*:

"The Apocalypse was given to the end that the servants of Deity who are keeping their garments, might be able to discern the signs of the times preceding the apocalypse of Christ, and the real nature of things extant in their several generations. No believer, understanding this prophecy could be seduced into fellowship with the clerical institutions of this world, because he would see them in all their native deformity and sin."

The basic principle stressed therein for the servants of God

(Rev. 1:1) is that of separation from the world: a world doomed to the judgment of Armageddon. Any "delay" in that day of judgment is due to the "longsuffering of God" to provide opportunity for the elect to obtain "salvation" (2 Pet. 3:15). As the nations face perplexing problems beyond the solution of man, we need to heed the warning of the times. The Lord declared, "When these things *begin* to come to pass then look up and lift up you heads, for *your redemption draweth nigh*" (Lk. 21:28). "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).

Exhortation

Paul wrote: "Ye are not in darkness that that day should overtake you as a thief . . . for yourselves know perfectly . . . when they say Peace (cp. Dan. 8:25) and safety (cp. Ezek. 38:14); then sudden destruction cometh upon them . . ." (1 Thess. 5:1,4). We live at the end of the gentile days, in which all things spoken are shortly to be fulfilled.

It is the "latter days" (Dan. 2:28), the "days of these kings" (Dan. 2:44), when the "nations are angry" (Rev. 11:18), when "Yahweh builds up Zion" (Psa. 102:16), the "time of the end" (Dan. 11:40), when "Michael, the Great Prince" (Dan. 12:1) shall appear at the "appointed" time (Acts 17:31).

Our moment of opportunity is now! Our future, and that of our families is at stake. Let us give intensive and ruthless examination of those things which involve

us, making sure that we will pass successfully through the "fire" of judgment at the appearing of our Lord (1 Cor. 3:13). If that examination reveals that we are over-involved with the pleasures or "cares of this life", let us prune our activities therein, and by

applying the counsel of the Lord so "watch and pray that we may be accounted worthy to escape" the terrible judgments coming upon a world of sin and to stand approved before the Son of man (Luke 21:34-36).

W.J.M. (Woodville)



Bible Marking Project

The God Of Jacob Defend Thee

PSALM 20

Each of the Psalms presents Yahweh in a certain relationship which is illustrative of one or the other of the many divine names and titles found in His revelation to man. Psalm 20 introduces us to "the name of the God of Jacob" (v. 1). What is that Name?

A Most Encouraging Title

Basic to the prayer expressed in this Psalm is the appeal to "the name of the God of Jacob". We are not, in this place, told what that Name is, but are merely introduced to the title as such. In fact, this is one of the most expressive and encouraging of the divine titles found in Scripture. Every reference to it, is found in a context of trouble (as in this Psalm) out of which there has been obtained relief. The Name, therefore, speaks of the overshadowing care of God in times of distress, depression, or apparent defeat. Typical examples of its use are found in such

places as Psa. 46:7; 59:13; 94:7; 114:7

The word "God" is *Elohim*, the same plural word as is translated *angels* in Psalm 8:5. The angels are ministering spirits "sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They "excel in strength, and do Yahweh's commandments, hearkening unto the voice of His word" (Psa. 103:20). Though, at present, invisible to the sight of mortal man, they, nevertheless, "encampeth round about them that fear Him, and delivereth them" (Psalm 34:7). The experiences of Jacob reveal in what way they do this. The

angels will not save us out of every act of folly that we might commit; nor immediately relieve us of every distress. The life of Jacob reveals that suffering, anxiety, and reverses might be helpful in developing a character fitted for the Kingdom, and, therefore, we might continue to experience such. But the title reminds us that we need never be left to battle our way out of difficulties on our own. The God of Jacob is there to assist us if we seek Him in faith. As the people turned to "the God of Jacob" in that moment of extreme trial and crisis for the nation, and rejoiced in the great victory that ultimately was won, so saints can lean upon Him today, and will not do so in vain. That was Jacob's experience, and his experience has been endorsed by those of other pilgrims throughout the ages.

In his troubled life, Jacob endured many an anxious hour, many a fear, and many a heart-break; so that to Pharaoh he declared: "Few and evil have been the days of the years of my life" (Gen. 47:9). Yet, throughout his life, Jacob was conscious of the ever-present help of Yahweh through the Elohim, moulding his character through the very pressures he experienced. This was dramatised by his wrestling with the angel, at the conclusion of which, he was blessed with the name Israel, a *Prince with El* (God). Jacob became a man remade through reverses, so that, as Paul declared of such, "God is not ashamed to be surnamed their God" (Heb. 11:16).

Towards the end of his life, Jacob gave expression to the

ever-present help he had received from God, for in blessing his grandchildren, he declared: "God (Heb. *ha-elohim*, the God) before whom my fathers Abraham and Isaac did walk, the God (*ha-elohim*) which shepherded me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them" (Gen. 48:15-16).

The experiences of Jacob, and his final emergence from trouble to view his son in glory and triumph, are most encouraging to those who go through times of difficulty and depression. They reveal that no matter how dark might be the way, all is not lost whilst one has the help of "the God of Jacob"; for the God of Jacob is He Who appeared at Bethel to encourage the tired, despondent and fearful refugee, who fled from the bitter hatred of his brother. The God of Jacob, therefore, recognises the weakness of humanity, but proclaims His promise to overshadow those who trust Him during the days of their pilgrimage and trial. Though they may experience the bitter hostility of others who hate them, as Jacob found from his brother Esau; or may be subjected to the evil thoughts and attacks of their fellows, as he found himself to be in the household of Laban, they can shelter under the outstretched wings of Yahweh and find help and comfort, for He is the El (Strength) of Bethel (Genesis 31:13).

In Genesis 49:24, He is called "the mighty *God* of Jacob." There is no word for "God" in Hebrew, hence it is printed in

italics. The word "mighty" is from Abyir: so that in this place, God is described as *The Abyir (Mighty One) of Jacob*. The word is derived from a root *abar* "to be strong, to soar". It is rendered *fly* in Job 39:26. The Hebrew word *eber*, signifying "wings" or "pinions" such as provide strength to soar above, is derived from the same root (cp. Psalm 55:6; Isa. 40:31; Ezek. 17:3 — longwinged).

The title draws attention to God as the Lofty One, whose Strength is sufficient for every need. Like the soaring eagle, whose keen vision takes in the panoramic view beneath, so the Abyir of Jacob is able to see the end from the beginning, and to provide for all needs. His wings are outstretched to comfort or protect (cp. Matt. 23:37).

The phrase "the mighty one of Jacob" was first used by Israel himself on his death-bed, in the blessing of his beloved son Joseph: "But his bow abode in strength, and his hands were made strong by the hands of the mighty God of Jacob." It is a remarkable testimony to God; and an equally remarkable expression of the simple, unfeigned faith of Jacob in the God who had been with him all the days of his life, in moments of failure and of success. As used by the dying patriarch, the title might well express the thought: "The God whom I have experienced to be mighty, alike in His forbearance, His faithfulness, and His strength to help, in all the vicissitudes of my life; who has also been with my son; and whose Strength I now pray may con-

tinue to be with him throughout his days."

When David desired to build a temple in Jerusalem, it was to the Mighty One of Jacob to whom he appealed, doubtless recognising that there would be something of "Jacob" in all those who would worship there (Psalm 132:2,5). It is suggestive that Isaiah, in using this title, should link it with those of Saviour and Redeemer (Isa. 49:26; 60:16). In Isaiah 1:24 the title is linked with Israel instead of Jacob, perhaps because the context refers to the nation as purged, and its enemies subdued.

In other places, the name of Jacob is linked to other titles of Deity, but it is highly significant, that on his deathbed, Jacob should thus appeal to the Mighty One of Jacob.

This, we believe to be, "the name of the God of Jacob" referred to in the Psalm before us. The One to whom David appealed in that moment of crisis that threatened to overwhelm both him and the nation.

VERSE BY VERSE EXPOSITION

BREAKDOWN OF THE PSALM

In our last issue, we supplied a suggested background to this Psalm; now we outline its contents.

The Psalm is a royal Psalm directed to the king by the people (cp. v. 1). It is a prayer for victory on the eve of war. In the first four verses the people request a blessing for the king. In v. 5, they unitedly express their confidence in his salvation. In v. 6, the king responds; whilst in the final verses, the people praise Yahweh their God.

On this basis, we suggest the following sub-headings:

1. **The People's Prayer For The King.....vv. 1-5**

2. Their United Confidence In
Victory.....vv. 6-8
3. The People's Prayer For
Victory.....v. 9

**The People's Prayer For The King —
vv. 1-5**

The Psalm opens with the people praying on behalf of the King. But they do so in the realisation that the burden of victory rests on him, and that he, too, is directing his petitions to Yahweh. Not only so, but in view of the crisis, the nation is tendering its offerings whilst praying to Yahweh (v. 3). The Psalm was probably chanted by the Levites as the sacrifices were offered.

VERSE 1

"Yahweh hear thee in the day of trouble" — The R.V. renders "hear" as *answer*. It is a day of trouble, of crisis, for the nation, and the burden of relief from it rests upon the king. He does not meet the crisis in his own strength, but seeks the help of Yahweh. And the people blend their prayers with his, that victory might be won.

We have suggested what the historical background was as far as David is concerned; but as his life typed that of the Lord, we might bear in mind the great battle that Christ won in his conquest of the devil, or sin's flesh (Heb. 2:14). The fruits of that victory are still being won as the Lord mediates on the behalf of all those who approach Yahweh through him. In times of trouble, they blend their prayers with his, that Yahweh might hear and answer him in their need.

"The name of the God of Jacob defend thee" — For the significance of this expressive title, see comments above. The blessing pronounced, "defend thee" in the Hebrew is "set thee on high" (see margin). That is, upon an elevation that would be impervious to attack; hence to lift him up above the trouble that threatened to overwhelm him. In the battle of life, we frequently need such help as that, a help that enables us to get on top of our problems!

VERSE 2

"Send thee help from the sanctuary" — As Yahweh was represented

as being enthroned in the midst of Israel, in the Most Holy, this prayer was appropriate to the circumstances.

"And strengthen thee out of Zion" — The margin gives "strengthen" as *support thee*. The source of that support is said to be from Zion, because at the time that David attacked Hadad-ezer, he had transferred the Ark to Zion (cp. 2 Sam. 6 with 8:3). As our introduction to the Psalm, last month, suggested that its historical background was the military crisis of David's northern campaign, the terms of this appeal were most appropriate. Psalm 132 commemorates the transfer of the Ark to Zion, and reference to "the Mighty One of Jacob" is found therein (vv. 2,5).

VERSE 3

"Remember all thy offerings and accept thy burnt sacrifice" — The people pray that Yahweh may heed the offerings and sacrifice of their king, and so grant him victory in the impending campaign. Their salvation, of course is bound up in the success of the king, and hence they pray the more fervently for the acceptance of his religious services. There is also a typical application to the Lord Jesus Christ, by virtue of whose sacrifice and offering, we can approach the Father.

The word "accept" is from the Hebrew *dashen*, the word for "fat". Hence the margin has "make fat", or to treat the sacrifice as fat, and so completely consume it. The fat was invariably placed on the altar, that the divine fire might consume it (Lev. 9:24). It was considered as the richest, choicest part of the animal. Fat represents stored energy, and hence was given unto Yahweh. As worshippers saw the fat placed on the altar in a sacrifice, they were taught to give the best of their lives, the richest portion of their being, the stored up energy of their bodies, to do the will of God.

"Selah" — This expression signifies *to pause and consider*. It is not merely a musical notation, though it may have been used in that way, but it appears as a thought link, calling upon the reader, or hearer, of the Psalm to pause at that point, and consider what has been said in relation to that which follows.

VERSE 4

"Grant thee according to thine own heart" — The R.V. renders this latter part as *thy heart's desire*. The prayer is that the king might receive his heart's desire. The condition for receiving such a blessing is stated in Psalm 37:4:

*"Delight thyself also in Yahweh;
And He shall give thee the desire of
thine heart."*

David of course, had done his part, as also did the Lord Jesus Christ; for he delighted to do Yahweh's will. Hence both received their heart's desire in the victory that they each won against overwhelming odds. Psalm 21, a companion Psalm to that before us, and a Psalm of thanksgiving, acknowledges this:

*"Thou hast given him his heart's desire,
And hast not withholden the request
of his lips" (Psa. 21:2).*

His heart's desire, of course, was for victory.

"And fulfil all thy counsel" — David had not only poured out his heart's desire to Yahweh in prayer, but had given himself to wise counsel. He had made adequate preparation for the battle, had done all in his power to gain the victory, and then had sought the blessing of Yahweh on all that had been done. Action, wherever possible, is a necessary adjunct to prayer. We need to be up and doing what we can, whilst seeking the blessing of the Father on the efforts we make. Yahweh will never do for us what we can do for ourselves but He will freely bless those who turn to Him in prayer, if they provide the means for Him to do so.

VERSE 5

"We will rejoice in thy salvation" — The word for "salvation" is *yesuwah*, which word does duty for both salvation and for victory. Both are related terms in the context of the Psalm, for salvation and victory are one. The R.V. renders the word as *victory*. David's victory in the war would be the salvation of his troops and of his nation, for the circumstances were desperate. So it is in the battle of life. The alternative is to attain unto everlasting life, or to perish (John 3:16). The very terms of our service are couched in military

terms by Paul (see Rom. 6:13 — mg.; 2 Tim. 2:3-4). As such it requires training and discipline, separation and dedication, to be successful. Well may we rejoice in the victory Christ has won.

"And in the name of our God we will set up our banners" — The people proclaim that they will share in the triumph of their king, rejoicing in his victory. To take the primary, historical application first. The Psalm would suggest that following the war, there was held a victory celebration. David's triumph, was a triumph on behalf of all the tribes, hence, this line in the Psalm suggests the setting up of the tribal standards in the name of Yahweh, as a cause of rejoicing. The Hebrew word rendered "banners" is a cognate word to that translated "standards" in Num. 2. One can imagine, therefore, that when David returned with his troops, and his spoils of war (including the one hundred chariots — see p. 343-347), that the standards of the tribes would be held aloft before each contingent of troops indicating that each tribe shared in the victory thus won. The standards were elevated in the name of Yahweh, the Covenant Name of God, as the Giver of victory.

Figuratively, the standards of the tribes are elevated to commemorate Christ's victory; for those who accept him are represented as being of the twelve tribes of the Israel of God (Gal. 6:16; Eph. 2:11-12). Revelation 7 illustrates the thought, for the redeemed among men, those "sealed in the foreheads" with the Truth, are represented as being of the twelve tribes of Israel.

"Yahweh fulfil all thy petitions" — In this line, the people merge their prayers with the petitions of the king. How true of Christ in the victory he won. Our prayers are joined with his in petitioning the Father.

Confidence in Yahweh — vv. 6-8

The victory granted the king in the moment of supreme crisis that faced him, provides the assurance that further help will be received. So with Christ's victory at Calvary. It provides the basis whereby we can approach the Father in every need, with every assurance of divine help (Acts 17:31).

VERSE 6

"Now know I that Yahweh saveth

His anointed — The "now" marks a new point in the development of the prayer. It expresses the conviction that as success has been achieved in the past through divine aid, so it will continue in the future. But it will be noted that the term is expressed in the singular number, so that the "I" of this verse is contrasted with the "we" in the previous verse. This suggests that this verse expresses the king's response to the prayer of the people. His victory provides the basis for his conviction that future help will be obtained for His anointed, or Christ. Now David was the anointed of Yahweh, and the nation also became "the anointed" by virtue of its being one with him. So also with Christ. His victory, as expressed in Heb. 2:14, provides assurance of further victories on behalf of those "in him". Hence he was able to proclaim: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John 16:33). In contemplating the tragedy of Calvary, let us also observe the manner in which the Father was with the Son in the warfare in which he was engaged against the forces of sin. "I am not alone, because the Father is with me," he declared (John 16:32); even though "ye shall leave me". That witnesses to the fact, that the Father will also help us in times of loneliness and despondency, when, perhaps, we look in vain for help from others. In such times, the beautiful words of Isaiah 50:10 may well be borne in mind: "Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon his God".

The victory of David was a token to the people that Yahweh saveth His anointed; the victory of Christ, proclaims the same message to his followers.

"He will hear him from His holy heaven" — The word "hear" is given as *answer* in the R.V., whereas the margin renders the latter portion of the statement as "from the heaven of His holiness". Yahweh answered the petition of David and the pleading prayer of the people by granting an outstanding victory. He hearkens and answers

the Lord as he pleads as advocate on the behalf of his followers (1 John 2:1).

"With the saving strength of His right hand" — See the use of this expression in Psalms such as 17:7; 18:35, and note that that is the position now occupied by the Lord, through whom victory comes for the saints (Psalm 110:1).

VERSE 7

"Some trust in chariots and some in horses" — Hadadezer did so (see p. 347), and unfortunately, when problems arise, even some of the elect are seduced in seeking forbidden help (see Isa. 30:1-2). Let us beware of doing so when the pressures of life are strong. In our introduction, we have suggested how this Psalm may have been used in a victory celebration. David had captured 1000 chariots, and destroying 900 of them, he had reserved one hundred which may well have been displayed to the people to illustrate the extent of the victory granted by Yahweh. One can imagine these lines of the Psalm being chanted as the hundred chariots were drawn towards Jerusalem. The flesh is very strong in our lives, and the tendency is to place confidence in its strength to succeed, but the forces available to us from heaven are adequate for all needs (Phil. 4:13).

"But we will remember the name of Yahweh our God" — The covenant name of Deity was proclaimed to Moses at the bush, but its full significance was not revealed until Israel celebrated the great victory over Pharaoh at the crossing of the Red Sea (see Exod. 15:2). It was then recognised that the manifestation of His glory (whether mental, moral or physical) is only possible through warfare and victory (e.g. Rom. 8:7). David learned that lesson when he matched his faith against the muscles of Goliath (Psalm 8). Indeed, throughout Scripture, the covenant name is constantly proclaimed in moments of victory over the forces of darkness (see 2 Chron. 13:10-12; 14:11; 20:15; Psa. 32:7-8). That name guarantees victory in the battle of life, if those separated from the Gentiles for the name (Acts 15:14), do their part. There is no foe that will snatch our crown from us, if we place our confidence in Yahweh,

and march behind the Lord Jesus Christ, the "leader and commander of his people" (Isa. 55:4). Warlike equipment is what the flesh rests in. Not so the man of God. He takes a higher and safer ground of confidence, seeking to succeed through divine help. Hence he makes his boast, or he remembers, the name of Yahweh his God. Notice in this line, the reversion to the plural *we*. The people are responding to the words of the king.

VERSE 8

"They are brought down and fallen" — The forces of darkness had been overthrown. The people could see an illustration of that, as the captured chariots of Hadadezer were displayed before them.

"But we are risen, and stand upright" — Victory is complete. The words express the triumph of those who, cast down the prospect of defeat, are caused to stand upright in rejoicing, in the knowledge, and relief, of victory.

Prayer for the future — v. 9

The knowledge of past victories, strengthens the conviction of faith in future conquests.

VERSE 9

"Save, Yahweh" — He is the Source

(We regret the length of this article, but desired to complete this Psalm within the compass of this volume which is completed with this issue).

of strength in every moment of weakness; and of victory in the face of certain defeat. The name Jesus, Yahshua (*Yah will save*) proclaims that fact.

"Let the king hear us when we call"

— To what King is this petition addressed? Not to David on earth, but to Yahweh in the heavens, who is a "great King above all the Elohim" (Psa. 95:3). To Him the prayer is addressed, and addressed in confidence, recognising His power to save.

"To the chief musician" — This subscription belongs to Psalm 20 though it is attached in the A.V. at the beginning of Psa. 21. It signifies that this Psalm was direct to be used in public, or for liturgical (devotional), use. As such, it is Messianic in its ultimate application seeing in the victory of Christ, and the authority of the King Eternal, the Source of the triumph of all who place their trust in the Father and the Son. See the comments of Paul in Rom. 8:31-39, with its concluding note of triumph: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . nay, in all these things we are more than conquerors through him that loved us . . ."

HPM

THE BIBLE: STILL A BEST-SELLER

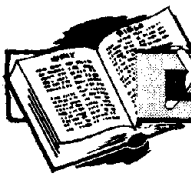
THE Bible, or portions of it, can now be read in 1,660 different languages, according to the annual 'Scripture Language Report' of the United Bible Societies.

The entire Bible can now be read in 268 different languages. The complete New Testament is available in 453 languages, and individual books of the Bible have been translated into a further 939 different tongues.

The Bible appeared for the first time in two new languages last year — Kate, which is spoken in Papua New Guinea, and Mofa which is used in Cameroun.

The New Testament was published in 36 languages, ranging from Abuan (Nigeria) to Zoque (Mexico).

During 1978, 28 languages got a translation of a biblical book for the first time. Now the Apma speakers of the New Hebrides can read their first-ever book of Holy Scripture — the Gospel of Mark. So can the Karachay of Russia, the Rengao of Vietnam and the Uspanteco of Guatemala. Other languages that already had translations of parts of the Bible got new portions in 1978.



Index to Volume Forty-Five

A CHAT WITH READERS

Introduction	1
Let Us Not Sleep As Do Others.....	33
How Well Do We Know God?.....	65
Project for 1979.....	97
The Unceasing Battle Of Life.....	129
Egyptian Slavery	161
Let Us Put Our House In Order.....	193
Israel-Egypt Peace Treaty ..	225
Christ's Warning To This Generation.....	257
Where There Is No Vision .	289
Caught Up With The Fashion?.....	321
Self-Inspection!	353

POEMS

Those Who Laboured In Word And Doctrine.....	28
The Handmaid of Yahweh..	51
The Path of Probation.....	92
Anticipation	128
Awake, Jerusalem Awake!..	138
In All Thy Ways Acknow- ledge Him.....	191
Let it Pass!.....	206
The One-Eyed Idol.....	251
What Of The Night?.....	270

Hear This, "All People"	300
The Day of Crisis	333
Light.....	362

THE MODERN WORLD

As In The Day of Midian...	30, 52,68
The Camp David Medal — No More War	56
Significant Times	96
The Pope and Politics.....	103
Persian Problems And Pro- phesy	150
Isaiah's Day of Midian.....	119
Russia, Iran, Afghanistan, Israel and Christ.....	215
Omens Of The Coming Storm.....	231
Britain, India & The Times of the End.....	247
Communism in Europe.....	277
Russia And Europe In Pro- phesy	317
Where Is The Promise Of His Coming.....	339
The Ecclesia Of The Latter Days	371

ELPIS ISRAEL IN THE LIGHT OF TODAY

Appointment Of A Pope. .	23,93
Problems That Plague The Papacy.....	59

LOGOS

Will The New Pope Extend The Power of the Papacy	123	Ye Must Be Born Again	89
The Changing Role Of The Papacy.....	147	Faith — Shadow or Sub- stance.....	100
TIMES AND SEASONS		The Lamb of God.....	104
When Will Christ Come.....	10	Development Necessary For Sonship.....	107
Measuring Time Periods	39	Our Future Hope	127
Further Time Periods	72	Seeing Clearly.....	132
IN THE STEPS OF PAUL		Diet For Spiritual Develop- ment	139
Paul the Tent-maker	86	Election And Perfection (Rom. 2).....	165
His Early Labours	115	A New Creature in Christ ..	169
Fellow-Labourers With The Apostles	155	Hebron & Zoan	172
Workers In The Ecclesia....	179	Family Communication.....	173
THOUGH DEAD YET SPEAKETH!		Prepare To Meet Thy God O Israel.....	186
Comments culled from the writings of Bro. Thomas... 142, 195,269,334		Wanted: Men With Integrity	171
Comments culled from the writings of Bro. Roberts....83, 185,361		When David Heard of Saul's Death.....	196
QUESTIONS ANSWERED		For We Want To See Jesus	202
Nature's Lesson.....	14	The Law of Faith.....	204
At the Crossroads.....	136	Jerusalem — A Sacred Sym- bol of Determination.....	205
MUSINGS		The Red Heifer.....	211
Ye Are Bought With A Price	4	The Dangers of Television..	214
The Art of Sitting Still.....	58	The Glory That Excels	222
GENERAL ARTICLES		Faith	232
The Potter And The Clay... 6		In The Tomb	234
Guided By The Master's Hand.....	19	Obituary: Bro. G. Holton... 237	
Commandments for Royalty	36	For This Child I Prayed.....	243
Why was Christ Baptized ...	46	Gold & God's Temple... 254,275	
Hannah — Who Sought Mo- therhood.....	54	Bewitched!	259
How Long Were The Days Of Creation	62	The Feast of Tabernacles ...	266
Religious Minorities In Is- rael.....	67	Jacob's Probation With Laban	282
The Glory of Creation.....	77	The Search For The Greatest Good	295
The Days of Destiny.....	84	The Last Passover.....	301
		The Importunate Woman... 307	
		The Second Apostasy	320
		Is There An Angel In The Way.....	312
		This is Love.....	324
		The Pharisee And The Publican.....	327
		The Gospel In The Book Of Revelation.....	333

"Of whom the World was not Worthy".....	355
Locality of Armageddon?...	363
The Rebellious.....	366

PSALMS

A Pressing Plea For Protection (Psa. 17)..	252,287,313
Intercession To The Giver of Victory (Psalm 20)	343
The God Of Jacob Defend Thee (Psa. 20)	375

COMMUNICATIONS

At the Sisters' Class — Violence — Request for Publication — Divorce And Remarriage — The Bible for Russia — Pressure of Daily Living	
Christadelphians in Israel — Results Received — Invitation For Kenya	15
Three Men on a Mountain — Herald of the Coming Age Distribution — Kenyan Newsletter — Request from South Africa — Responsibility — Why Alternate Renderings — Blasphemy — Please Don't Take My Bible — Christ's Death and Resurrection — Herald Of The Coming Age on Radio — Perilous Times.....	47
Preaching the Truth in Indonesia — Studying the Acts of the Apostles — Request from Germany — News from Nigeria — Television? — Expositor Required — Thanks to the Staff — Appreciation of Bible School — Practical Help — Who was Lemuel? — The Destiny Of Man.....	79
Time Like An Ever-Rolling Stream — Appreciation — The Diaglott — Donation — The Children at the Judgment Seat — Incongruous — Braille Literature Required — Story of the Bible — Death of Bro. Larsen — Herald Appreciated — Comfort — Significant Days — The Final Volume of Logos? — Herald Of The Coming Age Desired	111
Witness — Oil In Sinai — Expositor Required — The Value of Reading — A Time of Joy If Yet Fear — The Wicked Reserved For The Day of Evil — The Need Of Today — The One On The Throne	

— Special Effort in Manila — Rising Excitement — Studies On The Psalms — Good News From Ghana	143
Mid-West Bible School, (USA) — Apocalypse Epitomised — Priests In The Age to Come — Question Contact With West Africa — Florida Meeting — The Baptism of Lord — Modern Blasphemy — Long Hair — Controversy Deplored	175
Articles on Prophecy — The Blood of the Sin Offering — Greetings From Israel — The Thoughts Of Foolishness is Sin — Hell Fire — Joy and Sadness — Apocalypse Epitomised — Even So Come Quickly — Helped — The Bowyer Bible — Criticism — Time Periods of Daniel — Signs Of The Return.	207
The Logos Perpetual Calendar — Separateness Is For Saints — An Enemy Within? — Communism In North Africa — Youth Aliyah In Jerusalem — Death Of Brother Holton — Persia In Prophecy — Prosperity in Britain — Heralds For Jews & Arabs — Leper And Priest — Feast or Festivals — Our Significant Times	239
The Psalms — Thank You! — Perpetual Calendar — My Last Subscription — Peace? — Society's Moral Deterioration — Russia & Iran — Soviet Anti-Semitism — Grand Encouragement — The Mosaic Law — Books in Braille... ..	271
Our Exciting Times — In The Wilderness — Key To The Understanding of the Scriptures — Prophecy and History — Logos Tour of Bible Lands — Christchurch Suburban Ecclesial Hall — Witnessing — Prophecy Fulfilling — Painting.....	303
Tarshish And The Middle East — Mrs. Thatcher Committed To Israel's Cause — Increase Of Samaritans — The "Herald" In Israel — The Truth In The Philippines — The Pope in Poland — On Celebrating Christmas.....	335
Good Company — Christmas — The Book of Daniel — President Carter And The Bible — My Character — Why Not Yahshua? — The Visible Hand of God — Pagan Practises — Of Times And Seasons	367

THE BOOK OF RUTH

At the request of readers, we have almost completed a revised exposition of this most valuable little book of the Bible. It provides for an analysis of the book, character sketches of those referred to therein, an outline of the work of redemption, verse by verse expository and meditative comments, and a consideration of that most significant and beautiful name of Deity: Yahweh my Goel (Redeemer).

Some years back, an exposition of *The Book of Ruth* was included in *Logos*, and that has formed the basis of this exposition, although this is far more complete than that which was previously published.

The book will be illustrated, and will be well bound in black cloth covers for permanency. It should make a most attractive addition to a Library. Special pre-publication price (money with order) will be \$2.50 Aust; \$2.85 USA; \$3.35 Can.; \$2.80 N.Z.; £1.25 U.K. Please add postage.

Since last issue, the type-setting has been completed, and the copy is now ready for the printer. We anticipate that this will be completed before the next issue of *Logos*. Binding will then follow after which the book will revert to the normal price.

THE GOSPEL IN SONG

This booklet, attractively produced on good paper, with cover in colour, contains the whole of Handel's *Oratorio* together with an explanation of it in the light of the teaching of the Bible. The booklet has been produced in order to give dignity to the theme. Cost of the book is 25¢ — Aust. 30¢ elsewhere, or 15p. plus postage.

Supplies are obtainable from *Logos* agents in England, Canada, America, New Zealand and Australia. This is a topical theme towards the end of the year, and can be used effectively to bring home to others the truth concerning *The Messiah*.

ACKNOWLEDGEMENTS

We acknowledge with deep appreciation the generous donations made by readers to the continuance and extension of the work in which we are engaged. We thank the following for donations over the normal subscription rate:

U.K. — M.H. & Truro Ecclesia.
N.Z. — Taylor Family; E.M.; V.G.; Sis. Shadbolt, U.K.
NSW — G.R.; C.S.; S.E.; R.R.; S.G.; C.B.
S.A. — L.C.; K.M.; P.S.; F.P.; Sis. Manser.
Vic. — R.G.
Qld. — W.M.
W.A. — D.S.; E.M.; B.H.
Philippines
P.C.B. (SA).

YOUR BONUS IS BACK!

We regret the non-appearance of our bonus periodicals during the last two issues of *Logos*. This has been due to heavy pressure of work. However, this month's bonus is back in the issue of *Herald Of The Coming Age* entitled: **RUSSIA, ISRAEL, EGYPT AND THE COMING OF CHRIST.**

We believe that current events in the Middle East are of the greatest significance, as heralding the coming of Christ: particularly those relating to the recent peace-treaty between Israel and Egypt. Gradually the requirements of Ezekiel 38 are taking shape, indicating that the greatest event of all time is about to take place: the return of the Lord in glory.

He comes before the outpouring of Armageddon, and as events indicate the increasing interest of the major powers in the Middle East, we need to capitalise upon it in order to press home the truth.

Over 45,000 copies of this issue of *Herald of the Coming Age* have been printed, and in addition colourful circulars have been produced for door to door distribution to aid in publicising this issue.

We urge readers to help in the distribution of this issue by purchasing further supplies. They are obtainable from the following centres:

Great Britain: from Bro. E. S. Cherry, 33 Bellwood Road, Northfield, Birmingham B31-1QB, U.K. Telephone: 475-2335. Single copies 4p. 100 copies £3.60.

USA: Bro. T. Graham, 9728 Nevada Ave., Chatsworth, Calif. 91311, USA. Telephone (213) 882-2039. 8¢ per copy; 100 copies \$7.25; 500 copies \$36.00; 1000 copies \$70.

Canada: Bro. A. G. Bull, 1022 — 7th Avenue, New Westminster, B.C., Canada V3M 2J5. Telephone: (604) 526-7142. (same price as USA).

New Zealand: Bro. P. MacLachlan, Algernon Road, R.D. 2 Hastings, N.Z. (same price as USA).

Australia: Logos Publications: Single copy 5¢; 100 copies \$4; 500 copies \$19; 1000 copies \$35.

Queensland: Supplies available from Bro. R. Bailey, 31 Mourilvan St., Mansfield, Qld. 4122 (Tel: 07-49 8562).

(Please add postage to above prices).



EUREKA

The type-setting of volume one has been completed and checked, and we are currently paging the book ready for printing. Further details will be published as this major venture gets under way (God willing).