

LOGOS

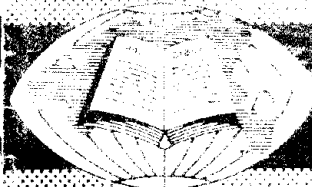
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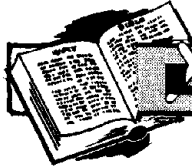
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1 Tim 4:16 —



*“So what is right, is willing for the truth, each of
without compromise, and all lovers of the truth will
approve you, for all others, you need not care a rush.”*
— Thomas



Project For Volume Forty-Six

THIS number commences our forty-sixth volume. For our readers, it means that the time has again arrived for them to renew their subscriptions to "Logos". Rates are listed on the inside front cover, and we remind readers that the early remittance of such, greatly assists us in our work in the Truth. It relieves us of much of the drudgery of bookwork, allowing greater time to be given by the staff to Bible research and magazine production.

We have appreciated the liberality of those readers who do not limit their contribution to the subscription rate. Such action materially assists us to maintain and extend the work already being done. It also permits us to offer the magazine free of charge to any who cannot afford to pay the price suggested, or who cannot remit money for any reason whatever. We are anxious that any in such circumstances should receive it, and we ask such not to be hesitant to apply for it. We are just as pleased to include them on our mailing list as we are normal subscribers. 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 advantage, and therefore, we require all who are on our free lists to renew their applications annually. In any case, this is required by postal authorities in Australia. A short note, advising that the periodical is being received, and is still desired, will be appreciated, and will ensure the continuity of the Magazines being mailed.

Further, we are prepared to mail "Logos" for twelve months to any non-subscribers on the payment of \$1, 10/-, or R.1 (according to the currency of the country). A letter will be despatched to the party concerned, advising that the subscription has been paid, and that no financial obligation is involved. This offer does not include "Herald Of The Coming Age", "Good Company", or other bonus supplements that may be included with "Logos", but will comprise that magazine only.

The Work Goes On

Forty-six years is a long period in one's life, and a row of books on the shelves above me as I write this, witness to the blessing of Yahweh on the work accomplished. They include not only the volumes of "Logos", but "Story Of The Bible" (14 volumes), "Herald Of The Coming Age" (28 volumes), "The Christadelphian Expositor", (6 volumes), various books of Bible exposition, and some thirty volumes of personal diaries, that have never found their way into print, except in a carefully edited form, as "Editor's Diary" in "Logos".

This output has been a co-operative effort, made possible by the enthusiastic help of voluntary workers, as well as the financial assistance of those who cannot contribute with their labour. The help received from such has not only assisted to lift the burden of labour, but has stimulated us to greater activity, by the very enthusiasm and encouragement received. Almost every day apart from the weekends, voluntary workers assemble at West Beach, to labour in a co-operative effort in the work performed. In consequence, during the past year, nearly a quarter of a million copies of "Herald Of The Coming Age" have circulated, 200,000 copies of "Today" have been sent on their way, innumerable leaflets advertising the Truth have been produced, and "Logos", "Good Company" and "The Ecclesial Calendar" have been regularly produced.

In addition, during the past twelve months, we have produced three major works: "Apocalypse Epitomised", "Visible Hand of God" by Brother Roberts, and "Selah" by Sister Ann Pearce. We have attempted to produce these works as attractively as possible, believing that the Truth's literature is deserving of our best efforts in that way. The production of such works has involved us in an outlay of about \$10,000 each, \$30,000 in all. Such financial involvement would be beyond our slender means, but has been made possible by the co-operation of readers. They have assisted by their orders, through our "pre-publication" scheme. Before producing the books, we set a possible price, and invite readers to pay for the book at that rate before it is printed. By that means we are able to offer these books at a cheaper rate than otherwise would be possible, and any loss on the original price set, is recouped on the after-publication price when all costs are finally established.

In that regard our project for Volume 46 is an ambitious one.

It is to produce at least four major works: "The Story Of Ruth", "Eureka" vol. 1, "The Eight Signs Of John" (by Bro. J. Ullman), and "Story of the Bible" vol. 1.

This is our aim, but whether it will be completed depends upon circumstances beyond our control. In the days in which we live, it is necessary to add, "If the Lord wills" to all such schemes. We live at a time that could witness the sudden cessation of all present efforts. The return of the Lord is near. The signs make that abundantly clear. Is there any prophetic item that needs to be fulfilled prior to his return? We know of none such. We realise that prophecy will continue to be fulfilled; that the signs may well become more intense. We know that Russia will move in accordance with the revelation of Yahweh; that Israel will continue as prophecy requires; that the other nations will play their part in the development of the time of the end. But Christ's coming does not have to await such requirements. "The time of trouble such as never was" will take place "after" Michael stands up (Daniel 12:1). "Judgment will begin at the house of God" (1 Pet. 4:17). Therefore we do not have to await any move by Russia, or Turkey, or Britain, or Israel, before Christ may be in the earth. The present is a time of continual watching and waiting as far as we are concerned. And we need to be on our guard.

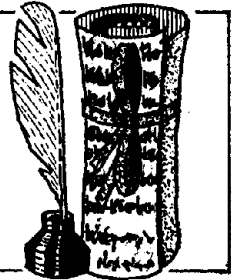
We have our instructions. The Lord exhorted: "occupy till I come." Hence, whilst waiting for his advent, whilst believing that it is near, even at the door, we continue to plan and produce for the future. We seek the co-operation of readers to that end. "Logos" ever has been a co-operative labour, and we seek that co-operation as our new volume commences. Let us work to increase circulation, and so widen the scope of our usefulness; let us co-operate to send forth the Gospel message to greater degree to those without, so giving due warning of the significance of the times now manifest; let us improve the methods of education within, by increasing interest in the standard works of the Truth, so "providing meat in due season." "Logos" hopes to play its part to that end. But even as we set our hands to do so, our voices are raised in appeal to heaven above, "Come, Lord Jesus!" We hope this present volume may never be completed. We desire the coming of that great event that will bring to an end all these imperfect strivings, and witness the apocalypse of perfection and glory that the Lord alone will reveal. We trust that that day will reveal that these efforts have not been

without usefulness in developing fruit to the glory of Yahweh above. We look to the co-operation of readers to that end, as we pray for Divine help and guidance as we enter our forty-sixth year of editing and publishing.

S. Mansfield

Exhortation

A Scrap of Paper



One of the smallest of the books of the Bible is the Epistle to Philemon. But this choice miniature of a book, containing only a short, personal letter, has sufficient in it to demonstrate that the Bible provides a foundation of truth which can be accepted with every confidence, and upon which believers can build for the future with every assurance. Before reading this article, we suggest you glance through this short epistle again. Nothing more genuine was ever written.

The Witness of Paul

IN the epistle to Philemon, we have, as it were, a small piece of paper from which, if we rightly reason, we shall be able to draw positive conclusions on vitally important matters. We take the very first word in it — “Paul.” To what does this lead? We ask, who was Paul? If we had nothing but the piece of paper, we might not be able to know. But the piece of paper gives us the question: and it sets us on the path to find the answer. We apply at the accessible sources of

information. We ask “Is anything known of Paul, the writer of the letter to Philemon?” We get our answer as distinctly and as reliably as if we asked who Napoleon was; who Alexander was; who Homer was. By what is called “the consensus” of all the sources and forms of testimony in the case, we learn that Paul was an active traveller, and preacher and agitator of the first century. We ask why he travelled, what he preached, what he agitated about? The statement of Festus sums up all we can learn.

“Concerning one Jesus who was dead, *whom Paul affirmed to be alive.*” Was he always of this mind? No: at first he aimed to destroy the faith he afterwards preached. What led him to change his mind? Evidence that the Christians whom he persecuted were in the right. What sort of evidence? Conclusive argument? No: the evidence of his senses: he saw Christ: and seeing is believing. But why should change of belief set him a travelling. It did not do so. He took to travelling because Christ commanded him to do so, telling him it was for this very purpose he had appeared unto him, that he might make him a witness and a preacher and an apostle. And as a matter of fact he did travel and preach extensively, to produce conviction in many minds, and among others in the mind of Philemon to whom this letter is addressed. Thus we become as certain of the reality and activity and faithfulness of Paul as if we had lived in the first century, and witnessed his proceedings: and this brings with it a personal application of moment to us all: for that which in Paul’s preaching concerned Philemon and many others in that day concerns us, viz., that “God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead” (Acts 17:31).

The Status of Paul

So much for the first word in this piece of paper — “Paul.”

Now for the second: “a prisoner.” Paul *a prisoner!* See where this leads. Why did Paul describe himself as a prisoner? It is the worst thing a man could say of himself in ordinary circumstances. If you hear that a man otherwise favourably introduced to you has been in prison, what is the effect but to produce a strong feeling of painful surmise and aversion? Your suspicion is stirred: your antipathy excited. You feel as if you don’t want to have anything to do with such a person. Explanation may alter the feeling: but that is the first feeling produced. Why did Paul call himself a prisoner? Because he was a prisoner. He was often a prisoner, as he said elsewhere: “in prisons frequent” “suffering bonds as an evil doer.” He foresaw it would be so, as he said in his farewell speech to the Ephesians: “And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there save that the Holy Spirit witnesseth in every city that *bonds and afflictions abide me*” (Acts 20:22). What was the cause of these bonds and afflictions? Christ himself stated the cause in the communication he made to Ananias at the time of Paul’s being chosen: “I will show him how great things he must suffer *for my name’s sake.*” It was his testimony for Christ that led to his acquaintance with the inside of prisons. Hence he styles himself in this letter to Philemon as “the prisoner of Jesus Christ,” and says to Timothy, “Be not thou ashamed *of the testimony* of our Lord nor *of me his prisoner*”

(2 Tim. 1:8). What was the "testimony" in this case? Was it a mere argument in favour of the principles of Christ? Was it a mere formulation of the evidences of proof of Christ's resurrection? Nay, it was "testimony" in the primary sense of the term: the evidence of those who had seen what they spoke of: the testimony of *eye-witnesses*. "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye witnesses* of his majesty;" so said Peter; and so in affect said Paul; "last of all, he was *seen* of (by) *me also*" (1 Cor. 15:8), "Have not I *seen* Jesus Christ our Lord" (1 Cor. 9:1). "The God of our fathers hath chosen thee (Paul) that thou shouldest . . . see that Just One and shouldest hear the voice of his mouth, for thou shalt be his witness unto all men of what thou has *seen and heard*" (Acts 22:14). For declaring what he personally knew to be a fact, namely, that Christ was alive, — Paul was "a prisoner." We have to consider whether this does not prove the truth of his declaration. Who goes to prison for a lie? Who carries on an imposture that brings no benefit, but lands a man in constant "bonds and afflictions"? Such a thing is contrary to the universal habit and practice of men. Perseverance in a declaration that brings evil and not good never yet sprang from any cause but sincere conviction. Paul was convinced he had seen Christ; it wants but one step more: "therefore he saw Christ", This might not follow in any

case: but it follows in Paul's case with peculiar force from Paul's own character, from the circumstances under which he saw Christ, and from the activity and the success of the other apostles before him, whose word he sought in vain to arrest and destroy.

The Reliability of Paul

Look at these points briefly, one by one. First, Paul's letters and speeches are evidence of Paul's intellectual lucidity. He shows great discrimination between facts and impressions; evinces subtle and incisive power to appreciate the bearings of involved matters, and a pre-eminent disposition to follow truth with faithful docility. If the robustness of mind required for the production of Paul's letter — (this reasoning is apart from the co-operation of inspiration) — if the mental force required for such an authorship cannot be trusted with regard to the sight of the eyes, it is clear that no man can be trusted, and that such a thing as trustworthy evidence is impossible. But this is contrary to all experience; every man whose honesty is proved can be trusted, and is trusted every day, with regard to affairs of eyesight: and trustworthy evidence is a matter of everyday occurrence and acceptance. Second, the circumstances under which Paul saw Christ yield another guarantee that he did so, and did not merely think he did so. It was the presence of a large group of witnesses who had no favour to Christ; it was in the open day; it affected them all in a physical

manner, throwing them all to the ground; and it left its special mark on Paul who was struck blind, and had to finish the journey without his eyesight, by the leading of others who guided him by the hand. In addition to this, they all heard the voice that addressed Paul in Hebrew in the midst of the brightness that dazzled him. Thirdly, the events preceding Paul's journey to Damascus lend a powerful confirmation in the same direction. What took him there? The activity of the Christians. To what was that activity due? To the persistent public testimony of the twelve apostles and their assistants.

The Testimony of Paul

What was the nature of that testimony? Personal testimony — the testimony of personal knowledge — the declaration of their individual knowledge that Christ had risen based upon precisely the same order of experience by which any man knows that any man is alive — seeing him, hearing him, feeling him, conversing with him during a period of time spread over several weeks. The fact of Christ being alive was established by every rule of evidence before Paul came on the scene, and quite independently of his own interview with Christ near Damascus. Consequently his testimony, though strong

enough in itself to entitle it to be received on its own merits, has a powerful substratum of pre-attested facts that places it beyond all doubt in the judicial weighing of evidence.

The Example Set By Paul

Where then do these words "Paul a prisoner" land us? They land us in the conviction of Christ having risen, and of his therefore being now alive, and therefore of his having human destiny in his hand. They land us in the presence of Christ at this moment; for when we consider what is involved, Christ living means Christ near every one of us. In him dwells all the power of God to know and to see and to do. His message to the seven Asian ecclesias shows him "walking in the midst of the ecclesias" and discerning the thoughts and intents of the heart, and causing every one to find according to his own way. Therefore we have a light brought into our life and a Providence into our ways, and a power into our motives that men lack who have no faith in Christ's resurrection. True, we walk by faith, and not by sight, and therefore not as easily as if we stood related to things we could see. Still, when faith has attested facts to work on, it acquires wonderful strength, even power enough to lead a man to lay down his life if need be. R.R.

THE BATTLE OF LIFE

The battle of life is a struggle between flesh and spirit: this is the purpose of probation to bring the spirit off victorious through the moral conflicts of many a well-fought field. The law of the flesh is to seek pleasurable sensations; the law of the spirit is to seek the righteousness of God; and discipline consists in taking all opportunities and using all appointed means to bring the restive flesh into perfect docility of duty.



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Thomas*

"He doth judge and make war in righteousness" and "overcomes them" gloriously. This is the revolution to which they must succumb: this is the convulsion that will deliver Europe from the corrupters and destroyers, and bless all nations in Abraham and his seed. O that the time were come!
(1853).

The pleasant duty imposed upon "the wise" is to contend earnestly for the faith. There may still be some of Christ's sheep among the people yet to be manifested. The truth must therefore be forced upon public attention that all the members of his flock not yet separated from the goats may hear his voice and be saved.
(1852).

No interpreter has succeeded in expounding Nebuchadnezzar's image. They have overlooked the fact that it is composed of *five elements* instead of "four". The fifth is "the clay", or Russo-Assyrian, styled by Ezekiel, "Gogue of Magogue's land, the Prince of Rosh, Mosc and Tobl". The interpretation of the clay element has been brought out for the first time in the *Herald of the Kingdom*.
(1853).

Mankind have even now more good at the hands of God than they deserve. They are rebels against His precepts, and treat Him as a liar, yet "He fills their hearts with food and gladness". They must first be made faithful and obedient before they can be blessed; for it is "in Abraham and his seed", not in the Devil and his ameliorations, "all families of the earth shall be blessed".
(1857).

We have "cried aloud, and spared not", as the Spirit of Christ commanded Isaiah to do. But what doth it signify how loud you cry in the ears of one deaf as a post? The world hath no ear to hear what the Spirit saith, and nothing will make it hear short of a *heavenly proclamation confirmed by the supernatural, and enforced by the sword*. "When the judgements of Yahweh are abroad in the earth", then the inhabitants of the world will learn righteousness, and not before.
(1869).

The truth has had great difficulties to contend with there (in Britain), as well as in other parts of the Fourth Beast Habitable, for the past 1260 years. The enmity without, and the worse enemy within, have inflicted upon it a dountreading which had almost trampled it out of existence among the sons of men. The "wise and prudent" of the outer darkness, and the hypocrites and traitors within the pale, have been almost too much for "the blessed who fear Yahweh, and walk in His ways". But their part is nearly played out!
(1867).

Thanksgiving For Victory Won — Psalm 21



In this Psalm, David records words of thanksgiving and praise for benefits received from Yahweh. It is a companion Psalm to the one that precedes it, containing expressions similar to those found therein. We believe that it is based on the great covenant made with David recorded in 2 Samuel 7.

Companion Psalms

Our treatment of Psalm 20 suggests that it is based upon the notable victory granted David in response to prayer in the face of seeming impossible odds (see *Logos*, vol. 45, p. 343; 2 Sam. 8:3-14).

The Psalm now before us is similar in construction, and seems related to the great covenant of 2 Samuel 7 that Yahweh made with David. In it, the king gives expression to praise and thanksgiving to Yahweh, for all that He had done for him.

In the light of the benefits granted in the Davidic covenant, consider the following statement of v. 6:

"For Thou hast made him most blessed for ever;

Thou hast made him exceeding glad with Thy countenance."

Notice that the concluding petitions of both prayers are related:

"Save Yahweh!

Let the king hear us when we call" (Psa. 20:9).

"Be Thou exalted, Yahweh, in Thy own strength:

So will we sing and praise Thy power" (Psa. 21:13).

Historical Background

The title of the both Psalms is the same: *A Psalm of David*. The significance of this is explained in our treatment of Psalm 20 (see *Logos*, vol. 45, p. 343). The historical background of the Psalm before us is suggested by the statement of v. 2:

"Thou hast given him (the king) his heart's desire,

And hast not withholden the request of his lips. Selah!"

The heart's desire of King David was the attainment of the Kingdom of God (Psalm 27:4, 13), and this was granted him in promise by the unconditional covenant outlined in 2 Samuel 7, styled by Isaiah: "The sure mercies of David" (Isa. 55:3).

The circumstances wherein the covenant was made with David were significant. The king is first described in kingly dignity, seated in his palace in peace, with his enemies subdued before him. Meditating upon the luxury of his abode, and comparing it with the comparative humble dwelling place of God, he confers with Nathan the prophet regarding the building of a Temple suitable for the Ark to dwell therein.

The prophet, convinced that Yahweh would approve the scheme, urged the king to proceed with his project.

But Yahweh did not permit it, and Nathan was instructed to inform the king that the project must not go ahead, even though God approved the motives that dictated the suggestion (cp. 1 Kings 8:18). Instead, Yahweh gave to David the glorious covenant of promise, with its seven principles:

1. David's name to be great (v. 9).
2. David's nation to be restored and redeemed (v. 10).
3. A Davidic "house" or posterity guaranteed (v. 11).
4. A Davidic seed — or Head of state to be set up (v. 12).
5. A Davidic throne — or royal authority to be established (v. 13).
6. A Davidic Saviour — or one to redeem to be provided (vv. 14-15).
7. A Davidic resurrection — that all might be "for ever" (v. 16).

David recognised that the promise made to him would be fulfilled in the Christ, the Anointed, to come (Acts 2:30). His Psalms are steeped in the theme.

This covenant of promise had a great effect upon David. It humbled him before his God. He left the palace and all its glory, to seek out the ark in its humility,

and there, "seated before Yahweh" (ct. 2 Sam. 7:1,18), he humbly prayed: "Who am I, O Lord Yahweh? and what is my house, that Thou hast brought me hitherto?" Though he is introduced in the chapter as a King; he appears before Yahweh as a servant (v. 5). But though lowered in position, he actually is elevated in status, for he is made to realise the great privilege that had been granted him.

We, too, need recognise our great privilege that we have also been granted "the sure mercies of David" (Isa. 55:3).

Analysis of the Psalm

In thought, the Psalm is divided into three parts:

1. Thanksgiving for past benefits — vv. 1-7
2. Expression of confidence for future victories — vv. 8-12.
3. Final petition for Yahweh's exaltation — v. 13.

The Psalm expresses eight past blessings that Yahweh has granted; and eight future blessings that He will bestow.

The past blessings are:

1. The king given his heart's desire — v. 2.
2. The petitions of prayer not withheld — v. 2.
3. Given the blessings of goodness — v. 3.
4. Crowned with a crown of faith — v. 3.
5. Given promise of eternal life — v. 4.
6. Provided glory and honour — v. 5.
7. Promised blessings forever — v. 6.
8. Made him glad by Yahweh's acceptance of him — v. 6.

The future blessings are:

1. Shall take hold of his enemies — v. 8.
2. Shall control those who hate him — v. 8.
3. Shall consume them in anger — v. 9.
4. Shall swallow them up in wrath — v. 9.

5. Shall consume them with fire — v.
9.
6. Shall destroy their progeny — v. 10.
7. Shall bring their seed to an end — v.
10.

It will be seen that the great victories that David won following the granting of this covenant of promise to him foreshadowed the future victories of Christ as symbolised in Revelation 10. These we have considered in our treatment of Psalm 20.

The key verses of the Psalm before us are vv. 2,13.

The Subscription

The subscription of the Psalm is given at the head of Psalm 22: *To the chief Musician upon Aijeleth Shahar.*

Psalms given into the charge of the Chief Musician were used for purposes of public worship in the Temple service. The Chief Musician supervised the musical arrangements, both as regards instrumental and choral participation. In type, he represented the Lord Jesus Christ, who will fulfil the terms of the Psalms so frequently sung, or chanted, in the divine worship in relation to the Temple.

The term *Aijeleth Shahar* is rendered in the margin as "the hind of the morning". Others give it as *The day dawn*, as looking forward to the dawning of the day that will witness the coronation of Messiah. This was the Day that David anticipated:

*"The Spirit of Yahweh spake by me,
And His word was in my tongue.
The God of Israel said,
The Rock of Israel spake to me,
He that ruleth over men must be just,
Ruling in the fear of God.
And he shall be as the light of the morning,
when the sun riseth,
Even a morning without clouds;*

As the tender grass springing out of the earth

By clear shining after rain.

*For is not my house so through God?
For hath He not made with me an everlasting covenant?*

Ordered in all things, and sure?

For this is all my salvation, and all my desire,

For shall He not cause it to prosper?"

These were among the "last words of David" (2 Sam. 23:1-5), and stemmed from his constant thought and meditation upon the grand covenant of promise he had received. The fulfilment of it in the Messiah who was and is to come was the "pleasantest theme of Israel's songs", as Brother Thomas renders portion of v. 1. It is certainly the theme of the Psalm before us.

The Psalm Is Messianic

As the subscription to the Psalm looks forward to the coming manifestation of Christ in glory, it is obvious that the terms of it are Messianic in character. David, of course, was a type of Christ. His name is also a title: *the Beloved*. It is a title bestowed upon the Lord by his Father: "This is My Son, *the Beloved*, in whom I am well pleased" (Matt. 3:17 — see *Diaglott*). Accordingly, such statements as: "David My servant shall be king over them" (Ezek. 37:24), apply directly to the Lord Jesus Christ in his future kingly glory.

Hence there is a double application to the sixteen past and future blessings expressed in our analysis above. They applied to David in the days of his flesh; they apply to the Messiah to an even greater degree.

The past blessings were blessings acknowledged by David

consequent upon the Covenant of Promise being granted him; the future blessings related to victories that he won following the giving of the Covenant (see 2 Samuel 8,9,10). David extended his kingdom into an empire by seven campaigns as expressed in the succeeding chapters of 2 Samuel following the blessing conferred. The Lord, after establishing his power in Jerusalem, will extend the Kingdom into a world-wide Empire by the seven campaigns suggested by the "seven thunders" uttered by the Rainbowed Angel of Revelation 10:1-3.

Hence the Psalm before us had

application to David, and also to the Messiah, and in expounding it, both aspects need to be borne in mind. The life of David foreshadowed that of the Lord, so that the temporary and partial glory that rested upon the King shall be manifested in greater measure by the Lord. We can thus thrill to the terms of this Psalm, applying them personally as we are associated with the Lord in anticipation of his glory yet to be manifested in the earth.

We plan to provide a verse by verse exposition next month, God willing.

HPM

The Monster In The Living Room

"Just Lot was vexed with the filthy conversation of the wicked: for that righteous man, dwelling among them, in SEEING and HEARING, vexed his righteous souls from day to day with their unlawful deed" (2 Pet. 2:7-8). Lot could escape that which vexed him by closing his doors upon the world, but today, many bring the world into the home in the form of television.

It Helps Destroy The Ability to Think

He can pronounce "Battlestar Galactica" more easily than "Jesus Christ". He learned to spell "Mickey Mouse" before his own name. He refuses fresh fruit

and milk but goes into fits if he can't have "Cap'n Crunch" and "Coca-Cola". His nursery school teacher reports that he is uncommunicative, noncreative, and sometimes violent; that he cannot solve the simplest problems;

and that he is possessed of an almost nonexistent attention span. In short, he is very much like his classmates. Next fall he will begin his formal education and his parents are beginning to discuss their apprehensions — when they aren't too busy watching TV!

Only in recent years have sociologists and educators begun serious study of television's impact on the young. Amazingly, surveys have uncovered such data as:

(1) The average child under five watches 35 hours of TV per week:

(2) The average high-school graduate has spent 15,000 hours before the screen — and only about 10,000 hours in classrooms;

(3) He has been exposed to 350,000 commercials and has participated, vicariously, in 18,000 killings and several thousand more assorted rapes, maimings, and so forth.

Television has produced a few questionable benefits for children:

They now, for example, know more at an earlier age about the world around them, but with only a superficial comprehension.

They now have larger vocabularies, but with quite a few objectionable words.

But the overwhelming body of evidence — more than 2,300 studies and reports — is decidedly negative. Most such studies conclude that viewing violence tends to produce aggressive behaviour among the young. And the time spent sitting trance-like in front of the "flickering blue parent" has been exacted from such "traditional" pursuits as reading, outdoor play, and family communication. Some teachers are encountering children who cannot understand a simple story without visual illus-

trations:

"TV has taken away the child's ability to form pictures in his mind."

Conditioned to see all problems resolved in 30 or 60 minutes, the offspring of TV exhibits a low tolerance for the frustrations of learning. Grade-schoolers are quickly turned off by an activity that promises less than instant gratification. Said one teacher,

"You introduce a new skill, and right away, if it looks hard, they dissolve into tears. They want everything to be easy — like watching the tube."

It Incites To Bad Habits

A study of 100 juvenile offenders, which was commissioned by the ABC, found that no fewer than 22 confessed to having copied criminal techniques from TV. And even the young people who have not been led into violent acts in imitation of what they see on Tv, have become more tolerant of violence in others because they have conditioned to think of it as such an everyday thing.

In another area, commercial television is coming under serious attack for its exploitative advertising. Nearly half of all ads on Saturday and Sunday morning children's programs are for sugar-coated cereals, candy, chewing gum, and the like. It is a massive public education program to hook children on junk foods, and the end result is poor eating habits before the young can develop mental defenses to enable them to resist.

It Challenges The Truth

Such is the pervasiveness of the television medium in our lives, that it is considered extra-

ordinarily daring for parents to "pull the plug", or even to regulate, to any measurable degree, the quality or quantity of intoxicant consumed. One can have some sympathy in this regard for the beleaguered parents, who perhaps raised on TV themselves, have no legitimate alternative to offer their children. But those parents who have been blessed to know the Truth have no such excuse. They have the most wonderful alternative: with a little effort they can entertain their children with the most exciting Bible stories. And when they are a bit older, they can introduce them to the best in Bible-based literature, and to the Bible itself, putting their eager young minds to the task of as-

simulating the beautiful principles of God's loving purpose for His children. "Let the little children come unto me," Christ said. And Paul added these words, equally relevant for young and old:

"Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue . . . any praise . . . THINK ON THESE THINGS" (Phil. 4:8).

With all of this to occupy the minds of Christ's brethren, **WHERE DOES TELEVISION FIT IN?**

G. Booker

The use of TV is condoned by some on the grounds that they are strong enough to be selective in the programs they view. But they should bear in mind that weaker brethren may be led astray by the example set. The example set by Paul — see 1 Cor. 8:13 — illustrates what should be done in such circumstances — Ed.

TO PARENTS

Whether now or nineteen hundred years ago, the instruction of children forms an important element in the duty of saints. In times when the appearing of the Lord was yet remote it made them litter and more ready recipients of the word of life when arrived at maturity, than had they been left to grow in the rankness and stupidity of the natural man. It was a culture commended by Paul, of whom the early believers were exhorted to "bring up their children in the nurture and admonition of the Lord". It is a culture dictated by every sentiment of common sense and ordinary benevolence; for if a knowledge of the Word be as water of life to the parent, it cannot be less so to the little men and women who are growing up under his care.

To the children of our day, when the Lord may be expected before they have time to reach adult age, this instruction is no less appropriate; for the age that will come with the advent of Christ has to do with mortals for a thousand years: and its effects upon mortals alive when it arrives will depend upon their mental relation to it. The wicked will be destroyed (Jer. 25:31). Myriads will perish in that "great and dreadful and terrible day", and these, as in all times of disaster and judgment, will include some children. Nothing will better fit our children for the terrible era than instruction in the truth. It will qualify them to be obedient subjects of the Messiah at his coming, and help to secure them the protection of the camp of Israel, which will be under the Almighty wing when all the world is exposed to the blast.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Passages That Bother!

"As we are fast approaching the end of Gentile times, and are looking forward to the return of our Lord, it behoves us all to increase our knowledge of the Word. This must come precept upon precept, as Isaiah tells us. I pass on to you a thought that I heard recently. The speaker declared: 'The passages that I read in Scripture that I don't understand do not bother me; its the passages that I do understand that give me the most trouble.' — C.A.S. (UK).

(In other words, knowledge brings responsibility — and therefore the need to obey as well as to learn. In that light, many passages may well bother us! . . . Ed.).

From Kenya

"Thank you for forwarding copies of *The Declaration*, *Christadelphian Instructor* and *Herald of the Coming Age*. These have proved most helpful to the proclamation of the Truth; and they have been made available to others of like faith in this area." — P. Wekati (West Kenya).

(We have received requests for "Herald of the Coming Age" from Christadelphians in Kenya, but as these are sent in bulk to Brother Wekati, we have invariably directed all such enquiries to him. We send a regular

supply of "Heralds" without cost to Kenya . . . Ed).

The Psalms

"Thank you for re-introducing the notes on the Psalms in *Logos*, but we note that you have commenced with Psalm 17 whereas you had previously expounded on Psalms up to and including Psalm 19!" — T.S. (Old.).

(Thank you for your advice. Many others have written similarly! We regret that we went over the same matter twice, but trust that the second articles were an improvement on the first. Certainly, the study is a most rewarding one . . . Ed.).

Television

"We have just received *Logos* for May, and discovered your offer of the book *Selah*. As we are studying the role of sisters in the Ecclesia, we would appreciate a copy for our study. We have enclosed cheque accordingly together with a little extra. We would also like to comment on the poem submitted by Bro. R. Newport on television. It is perfect! We plan to have a copy done in calligraphy, and placed where a television would be if we wasted our time and minds on such trash." — M.S. (USA).

Selah

"I am in receipt of the

book *Selah*. What a beautiful presentation! It is a most pleasant way to be reminded of our daily duty. I shall have many happy hours reading it.

"Within the wrapping was a cover: *The Glory And Decline Of The Kingdom*, primary notes for Bible study designed for 5 to 8 years old. Would you please advise me as to what this course comprises? Also could you provide me with information on all children's activities and literature that can be obtained?

"May I take this opportunity to order a copy of *Our Visit to Israel* and a bound *Logos* vol. 44. I am also looking forward to the publication of *The Book of Ruth*." — P.V. (NSW).

(We have been gratified at the response to "Selah", particularly in view of the trouble taken in producing it. It is our aim to produce the truth's literature as best we can, recognising the great privilege of setting forth principles that are divine. The "Book of Ruth" should be ready within the next few weeks. It will be forwarded at reduced price to all subscribers to "The Christadelphian Expositor" as it is designed after the same manner . . . Ed.).

Russia And Afghanistan

"Thanks for your prompt reply to my request for *Today* leaflets.

Your parcel arrived the day after it was requested. I have enclosed a newspaper cutting relat-

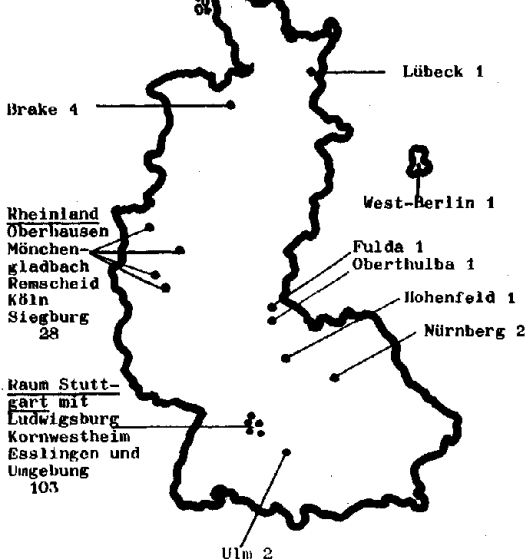
ing to Russia and Afghanistan. It may be of interest to you" . . . H.B. (Vic.).

The Truth in Germany

Christadelphian population in Western Germany numbers 144 brethren and sisters, as indicated in the following map.

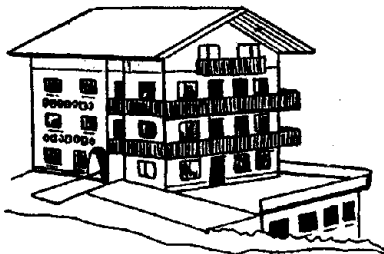
VERTEILUNG DER BRÜDER UND SCHWESTERN

der Urchristen-(Christadelphian-)Gemeinde
in Deutsch - land



Bible School in Germany

Through courtesy of the Bible School to be held in Great Britain in May 1980 (God willing), Brother John Knowles of Australia plans to proceed to Western Germany to assist in the first Bible School to be conducted by the Christadelphians of that country. Below is a sketch of the Pension Hotel in which it will be conducted from 26 to 31st May.



FAMILIEN -
STUDIEN -
FREIZEIT
im
Großen
Walsertal
Pfingsten
1980

("Today is performing a valuable service in setting forth the truth in the light of current events, and interest in it is growing apace. Your newspaper cuttings are most interesting. They include an excellent article from the "Daily Telegraph" on Russia and Afghanistan. It includes the statement that "Pentagon analysts have prepared a secret report on Soviet ambitions in the Indian Ocean that has shaken the policy-makers who have examined it. The main conclusion of the report alleges that the Soviet Union is following in the footsteps of the Tzars in attempting to establish an overland route via Afghanistan and Pakistan to one or more major ports on the Indian Ocean. This will help the Soviet to establish vital sea lanes that will challenge the supremacy of the Western Powers in the Far East. Brother Thomas had something to say regarding this, and the newscutting confirms his conclusions based on Bible prophecy. The pattern of world events is conforming more and more to the requirements of Bible prophecy, witnessing to the significant times in which we are living . . . Ed.).

Soviet Military Power

From a newscutting sent us, comes the following statement:

"A grim picture of the growing military strength of the Warsaw Pact countries is presented in a *British White Paper*. On land, at sea and in the air NATO is being surpassed by a continuing massive buildup of the Soviet-orientated countries. As this

Soviet strength increases the gap with NATO widens.

"According to the *White Paper*, in the last 10 years the Warsaw Pact countries increased the number of nuclear-powered submarines in their fleets from 44 to 104; missile armed cruisers and destroyers from six to 23; battle tanks from 7,250 to 9,500 and artillery from 3,200 to 4,400.

"While this increasing Soviet power has a threatening appearance and is prompting the NATO allies to increase their arms budgets, the question remains whether it indicates a threat of military aggression.

"It is probable the Soviet Union wants to give punch to its arguments in disarmament talks. Diplomacy, if such a thing still exists, is no longer a matter of polite language; it is arguing a case from a position of strength. No one listens to the weak.

"The Soviet economy is suffering from economic strain of the kind that in the West would be called a recession. There is a never-ending scarcity of consumer goods and the current five year plan is lagging far behind its targets. Some of this can be laid at the door of heavy spending on armaments which is between 11% and 13% of the nation's resources.

"It is apparently a case of 'guns or butter' for the Soviet people. Unfortunately, there is no end in sight. The West cannot afford to let down its guard so long as the Soviet Union continues to add to its military power." (From *The Spectator*, USA).

(We disagree with the above. We believe that the end is in sight, contrary to the statement of the last paragraph above. It is, as we are told in Dan. 11:40, "the time of the end", when the King of the North will move south to meet destruction at Jerusalem. Meanwhile, Ezek. 38:7 is in course of being fulfilled: "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee . . ." So also is Joel 3: "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 pruninghooks into spears; let the weak say, I am strong" (v. 9). The fact that the Soviet states that "No one listens to the weak"; and that its economy is directed to providing guns rather than butter, fulfils the requirement of the verse before us. These signs have a message for us: "Behold I come quickly, and my reward is with me . . ." (Rev. 22:12). . . Ed.)

British Bible School

"I greatly appreciated your ministrations at the Bible School, and your brief visit to North Wales afterwards. Your expositions and exhortations proved most helpful to me. To hear the truth expounded in depth strengthens me to go on in faith, and to hold fast "until he come". I trust that you enjoyed your tour and the hospitality you received en route from other brethren and sisters of like precious faith. I continue to enjoy your company around the word of Truth through

Logos and other sources." E.H. (North Wales).

(Our tour took in Germany, Britain and Canada, and in each centre we had evidence of the loving co-operation and warm fellowship of those of like precious faith. This is mutually encouraging. At the same time, we saw evidence of the pressures that are exerted on believers by a world that "knows not God". Unfortunately the impact is seen within the Brotherhood itself, in every country. It reminds us of the warning words of the Lord. The seductive pleasures of this age, the social problems that affect many communities throughout the world, are among the most challenging features of the time of the end. We discern a compromising attitude towards these matters even within the Brotherhood, and feel that we all need to be on our guard against such . . . Ed.)

A Good Dictionary?

"Could you suggest a good dictionary on Old Testament words? I have no use for Lexicons like Gesenius, for I cannot follow the Hebrew. It gives me almost as big a problem as does English!" — J. R. (USA).

(I believe the best Dictionary for this purpose is Strong's Concordance. You will note that every word has a number next to it, and at the back of the concordance there is an explanation of the word given against the corresponding number. Strong's Concordance is one of the most valuable books to use for a better understanding of the Inspired Word . . . Ed.)

Withdrawing Fellowship

"What a thrilling and soul-stirring age we live in! It should give us the motivation to do some serious soul-searching, and, if necessary, to put our house in order. Events in Iran, Egypt and Israel are signposts pointing to the consummation of the age. The activity of the Pope, the growth of Russia, warns us that the time is at hand. According to the Word of Yahweh, the Lord must be at the door.

"Yet it seems to me that more and more are 'carried about with divers and strange doctrines'. There is a shallowness of thinking on the part of many within the Body that is dangerous for it can lead to compromise. The writings of our pioneer brethren are being placed on one side, and the circulation of 'new' ideas — particularly in relation to prophecy — is becoming more evident. Some claim that the doctrine of creation must be interpreted in accordance with the theory of evolution; others set forth that the Holy Spirit is a present possession; others again challenge the Christadelphian concept of the nature and sacrifice of Christ. So prevalent are these false theories in this area that I have decided to withdraw fellowship from Central, and throw in my lot with the Bereans. I firmly believe that fellowship is based on unity of beliefs, not on toleration of error." — B.J.R. (USA).

(We regret your decision, for we fail to see how it provides an answer to your problem. True,

the Brotherhood is plagued with problems today, as it was in the days of Paul. Did he withdraw from the Galatians because of the doctrinal error that others had manifested? Did he withdraw from Ephesus because Corinth was troubled? Let error be fought vigorously, and it will withdraw. That is what happened in the first century, when John wrote: "They went out from us because they were not all of us." He wrote concerning errorists found within the Ecclesias whom he and the other apostles vigorously fought. We believe that Ecclesias should implement the BASF, and should deal with error when it rears its head in their midst; but we also believe that bloc-disfellowshipping is wrong, and would fragment the Brotherhood until nothing remained. Our experience with the Berean Fellowship is such as to reveal grave inconsistencies in the attitude of some therein. Whilst we believe that error should be dealt with, and fellowship refused those who endorse, or teach, it. On the other hand, great care needs to be taken by us lest we fall into the error described by Isaiah. He warns of those who "cast out" some saying "Let Yahweh be glorified" lest He shall "appear to the joy" of those so treated, and to the shame of those who cast out (Isa. 66:5). The Spirit warns against those who say, "Stand by thyself, come not near to me; for I am holier than thou" (Isa. 65:5). But the worst indictment of all is described in Isaiah 29:18-21, for this takes us to the Judgment

Seat at the return of Christ (cp. vv. 18-19), at which time judgment will be given against "all that watch for iniquity" and they shall "be cut off". This includes those who "make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought". We need to exercise great care that our actions conform to the will of Yahweh in those things we do . . . Ed.)

Kenya Calls

"We advise that on receiving the *Herald Of The Coming Age*, we forward copies to brethren throughout our area that they may be assisted in proclaiming the Gospel. Please continue to send us the 200 copies of each number, as they assist in spreading the Word. We are very appreciative of your action in doing this, and would, through you, extend our thanks to those brethren and sisters who are responsible for the payment of these periodicals. Please forward me 10 copies of *The Declaration* and also 10 copies of *The Christadelphian Instructor*." — P.K. (West Kenya).

(We are pleased to be able to forward regular supplies of "Herald Of The Coming Age" to our brethren in Kenya, and to learn that they assist in the proclamation of the Truth in that area. We publish the above so that those who contribute so liberally to this work may see that their action in doing so is appreciated. The other requested literature has also been forwarded . . . Ed.)



THE TABERNACLE IN THE WILDERNESS

The Tabernacle in the Wilderness is a study in God-Manifestation. When thus viewed, many of its lessons become clearer and their impressions upon us deeper and more lasting.

Its many features were designed to teach Israel what Yahweh required as a suitable dwelling place in the midst of His people during their wilderness sojourn. Thus He gave them a place at which to meet with them as well as a Law by which to educate them: both essential pre-requisites to His purpose in preparing them as rulers and teachers of the Gentile nations.

He had separated them, as His Ecclesia, out of the Egypt-world in which they had been enslaved. He had baptised them in the waters of the Red Sea and in the cloud (1 Cor. 10:12). He led them through a wilderness of experience and testing and brought them to an elevated place, Mt. Sinai. Before they could enter into their promised "rest" (cp. Heb. 4:8) they must learn the lessons that those experiences taught, that the Law taught, and those that were taught by the Tabernacle in their midst.

By means of its many features He showed them His own character and glory in ways that could be understood and thus provided a basis for faith in Him and His ways.

Through these same features we also are able to discern His later manifestation in His own Son the Lord Jesus Christ. They also show us His later manifestation in those people of all ages whom He has drawn to Himself through His Son. We also learn from them how He will manifest Himself, in future days, upon this earth, in His Son together with His chosen saints.

In these ways the Tabernacle teaches Yahweh's Divine plan and purpose for His Ecclesia in the past, now at this present time and in the future.

The plan of study before us is designed to follow the sequence outlined above as, item by item, we examine and trace the Divine Design or Pattern. That pattern is outlined for us so that we will

understand the way by which Yahweh will ultimately be seen in us, and we will be His instruments, as He carries out His declared intention—that "the knowledge of the Glory of Yahweh will fill the earth" (Num. 14:21; Heb. 2:4 etc.).

May all readers be helped in this way in their consideration and applications of the many spiritual lessons that they will find in

"YAHWEH'S DWELLING PLACE IN THE WILDERNESS"

THE ENCAMPMENT OF YAHWEH'S PEOPLE

(1) The Nation Of Yahweh's Choice

"Out of Egypt have I called My son" (Hos. 11:1).

Separation: Essential to Salvation

In partial fulfilment of the Covenant He had made with Abraham, Yahweh called upon His chosen people to separate themselves from Egypt, and to seek protection from the death that threatened the firstborn of the land, through the sacrifice of the Passover Lamb. Those who responded were then separated by baptism (1 Cor. 10:1), and taught by trials experienced in the wilderness what was required of them.

Ultimately, at Mt. Sinai, the people were constituted Yahweh's "ecclesia in the wilderness" (Acts 7:38).

Thus began the pattern that Yahweh has always followed in calling His *ecclesia*, His *son*, or *us* each, to be His dwelling place in the land (cp. 1 Cor. 6:19).

Of Christ, it is stated, that "though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). As Hosea prophesied (Ch. 11:1). Yahweh's Son was called out of Egypt, having first been taken there through fear of Herod (Matt. 2:14-15). Later he was baptised (Matt. 3:17), and then taken into the wilderness (Matt. 4), before commencing his public ministry, to be proved by trial.

The pattern, therefore, demands separation from the world of all who would become part of the family of God. This is a basic principle of the divine call:

"God . . . did visit the Gentiles, to take out of them a people for His name" (Acts 15:14).

"Wherefore come out from among them, and be ye separate, saith the Lord,

and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

These important statements reveal that sonship is predicated upon separation: the status of the former being conditional upon obedience to the latter. There is a need to stand aside from the present Egypt-world, and seek the protection that is afforded by identification with the Passover Lamb provided in the offering of Christ. This may take us temporarily into the wilderness, for the purpose of trial, but such is a necessary means to an end: the attainment of our promised inheritance.

"Unto The Mount That Might Be Touched" — Heb. 12:18

Having "borne Israel on eagle's wings, and brought the nation unto Himself" (Exod. 19:4). Yahweh led the people to the precincts of Mount Horeb in the vicinity of Sinai.

They were assembled according to their tribes as described in Numbers 2 and 3. Each tribe was allotted its position in a foursided encampment, so that there were four groups, each made up of three tribes. Yet, though there were twelve tribes, thus divided they were still *one* nation: a multitude of people estimated to exceed two million, all positioned in a Divinely-arranged relationship to each other, to each tribe, and to each group of tribes.

Each tribe had its own standard or ensign (Num. 2:2), but each of the four groups of tribes was represented by its leader, thus:

1. *East side*. Judah represented by the face of a lion (Num. 2:3; Gen. 49:9).
2. *South side*: Reuben represented by the face of a man (Num. 2:10; Ezek. 1:4,10).
3. *West side*: Ephraim represented by the face of an ox (Num. 2:18; Deut. 33:17).
4. *North side*: Dan represented by the face of an eagle (Num. 2:25).

This arrangement may be confirmed by reference to Ezekiel 1:4 where Ezekiel, looking northwards, saw the face of a man (v. 10) that looked southwards towards Ezekiel's location. From this position the faces of the remaining three sides are known.

Within this foursquare encampment were positioned the Levitical tribes as follows:

1. *East side*, the tribes of Moses and Aaron (Num. 3:38).
2. *South side*, the tribe of Kohath (Num. 3:29).
3. *West side*, the tribe of Gershon (Num. 3:23).
4. *North side*, the tribe of Merari (Num. 3:35).

Thus the priestly tribes separated the people from the central structure, The Tabernacle. They formed, as it were, a 5th camp and it was necessary for anyone in the encampment who would approach the Tabernacle, to do so by first making contact with the priestly people.

The Tabernacle erected in the midst of the Ecclesial encampment, was made and erected according to the pattern Yahweh gave to Moses when he was on the mount (Exod. 25:9,40).

In the midst of that structure was the place where Yahweh met

His people (Exod. 25:8,29,45-46) — The Most Holy Place.

The Tabernacle was provided to teach Israelites three principal lessons:

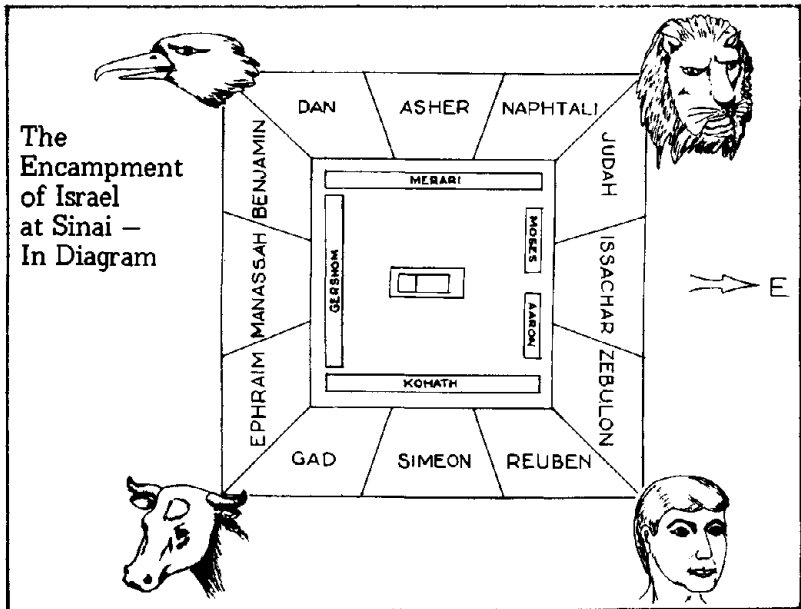
1. Their relationship with Yahweh.
2. What was involved in acceptable worship and service. This was designed to teach and prepare them mentally and morally for the future inheritance.
3. That there was a glorious future purposed for them if they performed the pleasure of Yahweh.

Israel, the Covenant nation, was constantly reminded of the lessons of the Tabernacle as they daily viewed the structure and carried out their responsibilities relating to it.

1. They recognised the Tabernacle as a Sanctuary, the dwelling place of Yahweh, separated from them and approachable only through the Divinely-appointed priesthood.

2. They understood that their worship and service was acceptable in God's eyes only if it was made through the priests in the Divinely-appointed manner. Therefore their approach to the Tabernacle and its services required the correct mental attitude, one that was prepared to produce obedience and subjection to Divine laws and commandments. By that means, their lives and characters would develop a conformity to, and likeness of, the Divine pattern of what was required if they would enter the promised inheritance.

3. Because their service was carried out through priestly mediation by those who represented them inside the Tabernacle, and yet not incomplete, they realised that there was a future aspect to the lessons to be learnt from the Tabernacle and its contents. Furthermore, insofar as one (the High Priest) represented both priests and people in the provision of the atonement, they were taught that one was to come who would carry out similar functions associated with the Divine manifestation of light, glory and power.



K. Cook (NSW)

a l o n e l y

"Who 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" (Isaiah 50:10).

When sorrows deep our trembling hearts ensnare,
When friends have fled, aband'ning us to care,
All human comfort gone and we're alone,
Oh! heavenly Father, hear our spirit's groan.

What heart can feel our soul's lone misery?
No arms outstretched to comfort tenderly,
Pour out Thy grace, when cries the anguished soul,
May Gilead's balm heal us, and make us whole.

Storm rages stronger, dark the night ahead:
Alone Thy Presence soothes our troubled head.
Grant to Thy lambs the solace Thou can'st give,
Cleanse sinful hearts, and oh, dear Lord, forgive!

Flow ages onwards as Thy sleeping few,
From Abel first, sought out Thy will to do,
Each sighed beneath the burden Adam brought,
Each leant on Thee, Lord, and Thy favor sought.

Thy Son Thou gavest in Thy wondrous love,
Now may we rest, assured that from above,
Compassion still in endless stream will flow.
When sad in heart, may we Thy mercy know.

Friends may forsake us, eyes grow dim with tears,
Why do we fear? Thou casteth out all fears,
Man's love may wane, but changeless, Lord, Thou art,
O Saviour hear, and heal the broken heart!

Humanity's Calamitous Future

"The 'time of trouble' is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast. The convulsion which affects their overthrow is described by the apostle as 'a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great' (Rev. 16:18). Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow', for the cup of their iniquity is full." — Elpis Israel p. 374.

The Time Of The End

The words of Brother Thomas above, serve to remind us of the terrible calamities that await humanity at the time of the end. Once Christ returns, and the saints are drawn to Sinai for judgment, the world will be plunged into complete spiritual darkness. The little light that presently struggles to manifest itself amidst the gathering gloom, will no longer to be in evidence, and then utter darkness will reign. Isaiah declared: "Behold, the darkness shall

cover the earth, and gross darkness the people" (Isa. 60:2). The world will be left to its own resources, and will bring upon itself many of the evils that will afflict it at "the time of trouble such as never was" (Dan. 12:1) into which it will be plunged. With present restraints removed, moral and political anarchy will follow, until divine judgment will sweep all the organisations of the flesh into the abyss of total destruction.

Today, the seeds of those calamities are being sown, and

some of their growth is apparent. Having ignored, or rejected, the way of salvation, flesh has taken control, and the results are awful to contemplate. The restraints of nominal religion are being relaxed, and the greatest liberty, or gravest licence, is being demanded, or taken, by men whose minds are absolutely destitute of the truth. Worshipping the dollar, they are prepared to sacrifice every principle of decency to that end. Thus drug addiction, pornography, immorality and crime are becoming more widespread and blatant. In Australia, the growth of magazines, inciting every form of moral depravity, are boldly and crudely advertised in most delicatessans or bookshops, indicative of the low state of morality to which mankind has deteriorated.

Even one-time conservative publications, or newspapers, are following the trend, frequently descending to gutter-language to describe, or report, their news. Blasphemy is becoming more common, as the titles of the Father and the Son are used as merely expletives in print or in conversation.

God does not look upon all this with indifference. As in the days of the Flood, or in the time of Lot, the angels reported back to heaven the conditions existing on the earth, or in Sodom (cp. Gen. 11:5; 18:20-21), so today. And as the wrath of God arose against a people given over to such wickedness and ingratitude, so it is today (Rev. 11:18). A terrible time of retribution is building up for mankind. Jere-

miah warns of this. He reasons that if God punished His own people, as He did when Jerusalem was overthrown by the Babylonians, and by the Romans, He will certainly punish Gentiles. He sounded forth the warning of Yahweh:

"For, lo, I begin to bring evil on the city which is called by My name, and should ye (Gentiles) be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitant of the earth, saith Yahweh of armies" (Jer. 25:29).

The time is coming when, again, Yahweh will "call for a sword" (Ezek. 38:21), and the cup of punishment and suffering, previously given into the hands of the Jewish people, will be handed over to Gentiles, for them to drink of its terrible, blood-red liquid (see Jer. 25:27).

In explanation of what that will mean, the prophet declared:

"The slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; for they shall be dung upon the ground" (Jer. 25:33).

These are frightful words, the significance of which is terrible to contemplate. They declare that the "slain" shall stretch throughout the earth, and that death will be so common as to be completely ignored, and the times will be so fearful as to make death itself appear as a blessing. This state of things will be worldwide, because the wickedness that will cause it will likewise be universal:

"Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25:32).

In these words, the prophet anticipated what we see today in

fulfilment. The word "evil" is from the Hebrew *ra'*, derived from a root *ra'a*, "to break up". It is a word used to describe the moral character of the Sodomites prior to the destruction of their city (Gen. 13:13), and implies the breaking up of laws of restraint so as to give free rein to the flesh in all its lusts. Jeremiah's words suggest the establishment of a Sodomitic order of life in which established restraints will be relaxed, so that principles of righteousness, and of decency will no longer be maintained.

The prophet declared that the wickedness would become a trend that would move from nation to nation, becoming universal in its influence.

How sadly true his prophetic words are being realised. Nations are no longer isolated one from the other. Fashions sweep throughout the earth, as people imitate what they see elsewhere. A licence permitted in one centre is soon extended to another, so that the whole world presents a familiar pattern of evil.

All Involved

Jeremiah declared that the slain shall be from one end of the world to the other. It will not be limited to the Middle East. The destruction of Gog's forces at Armageddon will let loose a train of violence throughout the world. Ezekiel declares that "a fire" shall be sent on Magog (Central Europe), "and among them that dwell carelessly in the isles" (Ezek. 39:6). Such a "fire" is designed to purge away evil and purify the world from the

establishment of the Kingdom of God. It is the "fire" spoken of by Peter which, he declares, shall "dissolve" the very "heavens" and melt "the elements" with fervent heat (2 Pet. 3:12). In his symbolic language, "heavens" relates to the political order of things, whilst "elements" concern religious principles, as in Gal. 4:3. These will all be consumed in the fiery furnace into which the whole world will be turned.

Consider the practical implications of all this. What of Australia? Will it escape the holocaust? Why should it? Though isolated from the Middle East and Europe, Australia is not a whit behind other nations in its repudiation of divine principles and truth, and hence will be given over to the time of trouble. In fact, we see a reference to Australia in the statement of Ezekiel that "those that dwell carelessly in the isles" shall not escape.

Australia is a great empty island, rich with the very minerals that the world desires. Just north of it, and crowded on a few small islands, there are over one hundred million Indonesians. Australia's defence is negligible. It depends upon the USA for its protection? What will happen when that protection is no longer available? Obviously it will suffer as will all other nations. And why? Because it has chosen to ignore the appeal to the Word that has been so widely advertised throughout this continent. Hence it has been given opportunity to repent greater than many other nations, and,

ignoring this privilege, it will suffer the consequence in a greater degree of judgment.

Meanwhile, no greater service can we render the nation, or our relatives or acquaintances than to bring home to them the Truths of God's Word. For even though such may not grasp hold of the way of salvation now, it is possible that they will be sufficiently alerted thereby to accept Christ once he is in the earth, and so enter the Kingdom as mortals. There is great benefit in preaching the Word, even though the response is not great at present. The seeds of truth planted now, can have a crop in the age to come.

Beginning Of Trouble

The world is afflicted by troubles that are insoluble to man. They involve all aspects of human endeavour: economic, political, moral, industrial. But they are troubles such as the Scriptures foretold (Luke 21:24), and the pioneers of our community, by their understanding of the Word, clearly anticipated.

In *Eureka* vol. 3, Brother Thomas wrote in relation to the Time of the End that it would be noted for "increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved" (p. 6). He saw events relating to the Papacy and

to the Middle East as of prime importance. He wrote:

"Thus, by the intervention of the Roman and Eastern questions, a situation is created in the time of the end in exact accordance with the description of it in the prophetic writings. These questions create a trouble for all the nations and governments symbolized by the four beasts seen by Daniel arising out of the great sea — Ch. 7. They are all questions affecting the vested interests of the Image seen by Nebuchadnezzar in his dream. This great image, whose brightness is excellent, and its form terrible, appears in all its majesty and power in the time of the end. In the terminal epoch of the sixth vial, which obtains after the advent of the Ancient of Days, the great Russo-Assyrian Gogian Image stands prepared to conflict with 'the Prince of Princes,' whom Daniel styles 'Michael, the Great Prince.' — Ch. 8:25; 12:1. When the image stands thus in the time of the end the crisis will be of the most troublesome and exciting character. 'The nations' will have been 'made angry;' nor will their anger subside henceforth until the image shall be utterly broken, and all its fragments ground to powder. This result, however, will be beyond their power to accomplish. No combination short of the mighty angel clothed with cloud and rainbow (Apoc. 10:1) can shiver it to pieces, reduce these to chaff, and sweep them away that no place shall be found for them — Apoc. 2:27; Psa. 2:8,9; Dan. 2:35.

The significance of the signs of the times should urge us to redouble our efforts in preparing for the grand consummation. Christ is at the door, and the reward of eternal life will be to those who have observed this fact, and made due preparations to receive him at his coming.

P.M.

THE JEWS IN THE NEWS

The total population of Israel stood at 3,730,000 at the end of 1978. Of these, 3,135,000 were Jews, and 595,000 were Arabs (excluding the administered areas). During the same year, a total of 1,071,000 tourists visited Israel, spending \$610 m.

THE GROWTH OF APOSTASY

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16).

EVEN a casual acquaintance with the Revelation makes plain the terrible picture of deterioration — from ecclesias figured as golden candlesticks, to that of a drunken harlot. Chapter 2 & 3 give Christ’s messages to 7 representative ecclesias, each manifesting differing characteristics with varying degrees of warning — from “left thy first love” to “wretched, blind and naked”, showing a marked cumulative declension, the principal feature being the toleration and inclusion of imported errors from worldly philosophy and paganism. The succeeding messages describe successive stages of apostasy through the ages as the nominal “church” declines to Babylon the Great of chs. 17 & 18. Therein the so-called “christian” church is shown to be so far astray as to be pictured as a drunken harlot riding a scarlet beast, having committed adultery with the kings of the earth.

The meaning is plain — instead of remaining a “chaste virgin espoused to Christ”, (2 Cor. 11:2), the ecclesia allied itself with the world, by adopting its practices, seeking its honours in politics, law, war, etc. to become at last a State-supported and serving institution — “drunken with the blood of saints and martyrs” (17:6); slaughtering by thousands the Novatians, Waldenses, etc., who had in their midst those who maintained true doctrine and “kept separate”, so “keeping the commandments of God” (12:17). To this day the same harlot system bitterly opposes true Bible believers, and will finally align itself with the rulers of the earth in fighting against Christ at his return (17:14; 18:19).

It is a terrible picture, but indisputably true. The outstanding doctrines of both Roman Catholic and Protestant Churches today — “immortal souls”, “heaven-going”, “hell-torment”, etc., are every one of Pagan origin, *not* taught in the Bible. The picture in Revelation agrees with general New Testament teaching. Acts 20:30: “Of you own selves shall men arise, speaking perverse things to draw away disciples after them.” 1 Tim. 4:1: “In the latter days some shall depart from the faith . . . speaking lies . . . doctrines of devils . . . forbidding to marry”. 2 Tim. 4:3,4: “They will not endure sound doctrine . . . they shall turn away their ears from the Truth, and shall be turned unto fables”. 2 Pet. 2:1,2: “False teachers shall bring in damnable heresies . . . many shall follow . . . the way of Truth shall be evil spoken of.”

“Wherefore — come out from among them.”

W.J.L. (Canada)

Advocate of the Prophets

Were we challenged to produce support for the statement that the Gospel of the Kingdom of God is clearly set forth in the prophets, we would advance Paul to be our advocate, because his recorded speeches and letters are soundly based upon the Old Testament Scriptures, which he constantly cited.

Paul The Prisoner

In imagination, we visit the Rome of the Caesars. The year is A.D. 61, the coronation year of Nero. But we will not stay to view that event with all its ancient pageantry, but rather turn to consider something of greater interest: the arrival of a batch of political prisoners. This is of greater moment to us, for among them is Paul. We watch the prisoners being delivered to the guard, but not Paul. He is separated from the rest, and, because he is a Roman citizen, and as a mark of respect, he is permitted to dwell in his own residence, with a Roman soldier as his companion.

Doubtless, if we had laboured as constantly as had Paul, we would have gladly taken a rest. But not Paul. After a spell of three days, he calls together all the Jews of the region, and makes it clear to them that he has nothing to be ashamed of. He is loyal to their ancient beliefs. He

tells them: "For the hope of Israel, I am bound with this chain!" It is a statement that arouses their curiosity, and leads them to listen to him, but, alas, largely in vain.

For two years, Paul remained a prisoner. Luke records that it was a busy time for him. He gave himself to:

"Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:31).

I like the last sentence: *No man forbidding him!* What strange irony! On the one hand his own people shouted him down in the synagogue; on the other hand, in Rome, under the shadow of the outstretched wings of the eagle of the mighty Caesars, Paul was granted a liberty to speak to all.

Paul The Preacher

What was the motivating power that caused Paul to preach even though he was a prisoner?

Surely his profound conviction of the message he uttered. How would our conviction stand such a challenge? Would we maintain our preaching for two years under such conditions? It is a long time, two years? But Paul made them busy years:

act 28:23 "There came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (Acts 28:23).

Hence they were years filled with activity. The seeds sown during that time were such as will produce a harvest in the age to come: the fruits of those so-called "wasted" years are yet to be seen.

Paul's conviction stemmed from his profound knowledge of the Word. Before a man can stand before Kings to testify, before he can make a Governor tremble at his words, he indeed must be supercharged with evidence. He must *know* his subject, and be profoundly *convicted* of it. It must be for him, not merely a theory, but as Moses described it, his very *life* (Deut. 32:46-47).

Paul would have begun his campaign of conversion, as any true preacher should, by teaching again the events that took place in the Garden of Eden. He understood the covenants of promise; his words were charge with their import. He knew the Law, the Psalms and the Prophets, and drew constantly on their teaching to illustrate the Gospel he proclaimed unto men. His epistles are full of quotations from the Old Testament, and this, indeed, became the compelling force of

his discourses.

The same method of preaching, or teaching, holds good for today. We all enjoy a good Bible address from our brethren. Yet it would seem that some are lacking in this. In a current periodical there is a pathetic plea from an unnamed brother: "Please can we have more exhortations and lectures, in which the Bible speaks to us in straightforward terms. We are not a religious body that meets to compare study notes, but rather a people separated to God, depending on His word for our spiritual strength".

Let our speakers get back to the Bible, and give us more of its life-giving message, instead of mere philosophising, or moralising, in accordance with human reasoning.

Paul The Prophet

To prophesy is to "speak unto men to edification, exhortation and comfort" (1 Cor. 14:3). In that light, Paul was an outstanding prophet. Would we not have loved to have called at that house in which Paul dwelt, and to have listened as he drew out those compelling lessons from the Old Testament. The lovely scenes in which Isaiah saw the King in his glory in Jerusalem, reigning in righteousness in the presence of his saints? To consider the state of the world when the lion shall dwell with the lamb. The uniting of mankind when the Root of Jesse shall stand as an ensign for the people? Imagine the Apostle expounding the words of Jeremiah: the righteous Branch prospering; the state of Israel when

Judah shall be saved, and Israel shall dwell safely. Or when he would moved into the book of Ezekiel, and consider how the dry tree of Israel shall flourish and bear fruit at the last. How wonderful, if we could ask Paul of his concept of Ezekiel's temple: the land as the Garden of Eden; the Dead Sea healed; the mighty Temple as a rallying point for all mankind; the change in Jerusalem, and the new name given it: Yahweh Shammah, or He Who Shall Be is there!

Consider how he would reveal in the military conquests of Michael the Great Prince, as depicted in Daniel, overthrowing the power of Gentilism, and establishing a new political order in the earth. Or the word pictures he would draw from Hosea, Joel, Amos, Zechariah and the others.

Paul The Pacesetter

Earlier Paul had been told by God: "My strength is made perfect in weakness". He was an exponent of that principle, a pacesetter for others to follow.

We see the principle set forth in his labours in Rome. There, in the very headquarters of the enemy is found a physically weak disciple, strong in his advocacy of

the truth of God, chained to a soldier: a captive and an exile in a foreign land.

But Paul looked beyond these obstacles. As he had told the brethren of Corinth:

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Those eternal things, invisible to the eyes of flesh, sustained him in the adverse circumstances he had to endure. They were stored in his mind, and brought before his view, whenever needed. They consoled him in times of difficulty, and sustained him in moments of trial, enabling him to help others who had not the spiritual resources of the great Apostle.

He became a pacesetter for those who follow. We can heed his example; we can honour his efforts by deriving inspiration therefrom for our own service. Let his vision of the future enervate us, and then we, too, will be able to say:

"We look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal".

J. A. Swaish

"THIS IS LOVE THAT WE WALK AFTER HIS COMMANDMENTS" — 2 John 6

Love and obedience in Scripture language are but two words for the same idea, or thing: so that God in Jesus Christ admits of no love, or professions of devotion and attachments, that are unaccompanied with a child-like obedience to "whatsoever" he commands. Where obedience is not, there love does not exist; and where there is no scriptural love there is no obedience in word or deed; and where these are absent the spirit of love, which is "the spirit of Christ", is wanting.

— J. Thomas

Wise Words

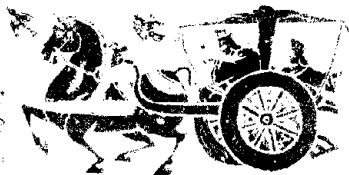
WHAT makes men in earnest about life, in love with God and Christ, in sympathy with the Father's glorious plan revealed in the covenants? Is it worldly prosperity? Is it "good company"? Is it honour among men? Is it indulgence in pleasure? Is it the reading of novels? Is it steeping the senses in strong drink or the fumes of the narcotic weed? Is it even Scripture polemics such as some people love to indulge in, or the endless, resultless, investigating word-strife, which men are prone to dignify by high-sounding descriptions, but which are far more accurately defined in Paul's well-known pithy words, wherein he alleges of certain things that they are "of no profit," but "subverting" to "the hearers"? — No: there is but one answer to all these questions. Godliness is not found in the state of mind fostered by any or all of these influences. Godliness comes from TROUBLE where the knowledge of God exists for the trouble to act on. There is nothing like trouble for clearing the spiritual eye. There is nothing like trouble for weakening all carnal affinities, and leading the mind to seek God, and to rest on His Word, and to build on His promises. Nothing like trouble for helping us to see the emptiness of this life at its best, and the enduring reality and glory of that which is to come.

Beloved of God, you must often have experienced the truth of this. Is it not, then, a great comfort, in the midst of the trouble to know that it is for good, and not for evil, that trouble is sent. The trouble of the present hour is great. The world's sky is all overhung with heavy clouds that refuse to disperse; and the ecclesial sky is of a corresponding sombreness. Who shall say the trouble was not needed? The Lord is at the door, and many have taken upon them the profession of His name, and a place among those who wait for Him from heaven, without an apostolic appreciation of the position. What has been the state of the community for time past? Has not a film been creeping over the spiritual eye-sight? Have not mere sociability been taken the place of earnest fellowship? Has not a secularising tendency been slowly asserting itself and getting the upper hand of the new man in the ecclesias? Have not some begun to tire of Bible reading? Has there not been a going back to the false tastes and false standards of the merely intellectual world from which we had been emancipated? Has not style been taking the place of truth, and literary taste supplanting the robust spiritual appetite that finds edification in stern facts rather than pleasing fancies? Has there not been more punctiliousness about the modes of doing the work than earnest concern to see that it is done, and thankful joy at its accomplishment by whatever means?

These things cannot be gainsaid where there is any spiritual power to discern the situation. Therefore God has permitted a great trial to come upon us.

R.R.

TOUR OF BIBLE LANDS - 1980 (God Willing)



Arrangements have been firmed for this tour. It is planned to visit the Far East *en route* to the Middle East, and to stop in Bangkok on an educational visit which will introduce members to some of the religions of the area, as well as some of the native life of the people. From Bangkok, the tour will take in a comprehensive visit to Jordan, following in the footsteps of Moses and Joshua. We plan, also, to visit Damascus, and consider the Biblical background to this most ancient city.

From Amman (scene of Uriah's tragic death) which we will thoroughly explore, we will fly to Aqaba, to travel by coach to the rose-coloured mystery city of Petra, Kir of Moab, Mt. Nebo, north through Gilead and onwards to Damascus in Syria.

We will return to Amman to cross the Allenby Bridge into Israel, following the route of Joshua when he invaded the land. Our tour of Israel will be very comprehensive. Indeed, we are investigating the possibility of altering it somewhat on this occasion, to make it more interesting. We are keeping our plans secret until we are able to confirm what we have in mind.

From Israel we will fly to Hongkong, and then to the Philippines, to conduct an unusual special effort with the brethren of those parts.

We have had to cancel arrangements to visit South Africa on this tour, due to difficulties that have arisen.

At present we have reservations from New Zealand, Australia, South Africa, America and England — and this international flavour of our group should add to the interest of our tour. We urge any who may be interested in joining the tour to make application immediately, as reservations have been heavy. Write to:— Logos Tour of Bible Lands 1980, Post Office West Beach, South Australia 5024.

We have had enquiries regarding touring in 1981 (God willing), but desire to make it clear that we will not be conducting a tour of the Middle East in that year.

THIRTY YEARS AT WOODVILLE

The Woodville Ecclesia was the first of the suburban Ecclesias to be formed in the Adelaide area. To synchronise with its annual effort, an illustrated book was produced highlighting some of the activities and personalities of the past thirty years. The book makes interesting reading, and has been in good demand by members of Ecclesias other than Woodville. We have a number of copies available which will be gladly forwarded to any who may be interested. The book is available free of charge. Send to: G. Mansfield, West Beach P.O., South Australia 5024.

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WORLD

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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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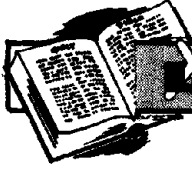
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Chat With Readers

Purchasing Time



IN Ephesians 5, Paul sets forth a series of moral counsels and warnings, sharply contrasting the corruption of society with the requirements of the life in Christ. It is difficult to exaggerate the urgency and solemnity of his words. He warns that it is only as we build into our lives principles of righteousness such as he lists, that we can look with confidence to the future, and to the coming of Christ.

He concludes this section of the epistle with the exhortation: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." His words are most timely, his statement most intriguing. He introduces a theme upon which I have had caused to ponder as the years roll by. The word "redeeming" is the translation of a Greek expression signifying "to buy up for yourself". Hence the apostle likens "time" to a commodity on offer for sale, which the wise trader, recognising its value, and the good use to which he can put it, does not squander or waste, but proceeds to buy up for himself.

Paul argues the wisdom of so doing, on the ground that "the days are evil". How evil and hurtful in influence they are, he has previously indicated. The things against which he warns are those common to the modern world, and for which there is no enduring future. To give time to these "evil things" is for saints to waste it, to empty it of its value, to turn from the opportunities it presents. And the danger was, and still is, that those to whom he then wrote, or we who read his words today, may waste this valuable commodity "time" by using it up by indulging in the very evils to which he refers.

What Is Time?

There are various words translated "time" in the Bible. The one used by Paul in Ephesias 5:16 is "kairos," and denotes a fixed

urges us to look into this fact. To seek for the right management of time so as to use it and not abuse it. When he exhorts us to "buy up time", he urges that every moment has its own duty assigned to it. By doing the duty in the moment, we purchase opportunity, turning it into gain. Time becomes a friend and not a tyrant. We keep abreast of it, pushing aside the temptation to put off until tomorrow what we can do today. To do otherwise is to fall behind in our work, to contract a "debt" of time. Instead of controlling time by methodically using it, to permit it to dominate and frustrate us. So it is that every moment comes with golden opportunity; and Paul urges us to make our day rich with work well done. This requires good planning, a good selection of labour, and a determination to accomplish a certain amount of specific work each day. The bad habit of putting off what is best done immediately will be set aside, for such indulgence only kills time! Then the wrecks of wasted opportunities build up around us; frustration increases; and we irritably find a day passes with nothing profitable accomplished.

The solution is in our hands. It is to make every moment full with activity and effort pleasing to God. By so doing we buy up time, make it our own, extract the greatest good, and store up treasure for the future. When the Lord returns, we will have a bank balance of time profitably used in his service, in a life of activity to his glory. And as his coming is near, so time is limited. Hence there is greater urgency in the exhortation of the Apostle: "Redeem the time because the days are evil."

One final point. To "buy up time" requires determined, well-planned individual action. We must "do" something about it, and not merely theorise concerning it. Time each day should be set aside for the study of the Word, the proclamation of the truth, the development of habits of industry in the things of God, the building into our lives of divine principles. To "buy time" we must sacrifice selfish indolence, but the rewards are rich: both now and hereafter. Hence there is wisdom in the poet's words:

*If you can fill the unforgiving minute,
With sixty seconds worth of distance run;
Yours is the Earth and everything that's in it,
And — which is more — you'll be a Man my Son!*



Meditations on Revelation (4)

GOD'S SERVANTS IN THE WORLD

“Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues” — Rev. 18:4.

THE Apocalypse is in harmony with the rest of the Bible in its descriptions of the attitude and actions of God's servants towards the world; and of the world's reaction to them. With God's servants, His Word is all important: obedience to it imperative. Rev. 10:10: “I took the little book (written by God) and ate it up.” So Jeremiah 15:16: “Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart”. Job 23:12: “I have esteemed the words of Thy mouth more than my necessary food”. This “eating” represented the assimilation of God's teaching and precepts as nourishment and guidance for the spiritual man.

The effect of this is separateness, withdrawal from the aims and pursuits of the majority. Those who obey these necessary commands are the “few that have not defiled their garments” (Rev. 3:4). They “hate the deeds of the Nicolaitanes” (2:6) (or “hating every false way” Psa. 119:28). They “cannot bear them which are evil” (Rev. 2:2). They obey the command: “Come out of her my people, that ye be not partakers of her sins” (Rev. 18:4). “Come out from among them, and be ye separate” (2 Cor. 6:17).

The consequence of this attitude of obedience to God and antagonism to the world is — “ye shall have tribulation” (Rev. 2:10); “the dragon (Rome) went to make war (with those who) keep the commandments of God, and the testimony of Jesus Christ” (Rev. 12:17); so the redeemed will consist of those “who come out of great tribulation” (Rev. 7:14). This persecution of God's true servants comes from the supposed “christian” church, as well as from the outside world (Rev. 13:7): “It was given unto him (the “beast” representing Roman Catholicism) to make war with the saints”; and John saw the symbol of the Roman Catholic church, the “mother” of all churches — “drunken with the blood of the saints” (Rev. 17:5,6).

Strange and repulsive though it may appear, history testifies that Christ and his disciples were slain by intensely religious people. Paul belonged to “the sect everywhere spoken against” (Acts 28:22), and the powerful supposed “christian” churches have always persecuted the “few” who maintained the true doctrines of Christ's return and reign on earth, man's unconsciousness in death, resurrection to a future reward on earth. But though opposed and persecuted, their ultimate victory is sure.

W.J.L. (Canada)

Trials Of The Time Of The End

In days past, "the longsuffering of God waited" in order that those who were to be redeemed might be drawn from the evil to come. We live in comparable times, in which the wrath of God slumbers for a moment, but ultimately will flare out upon a world that turns its back upon His mercy and blasphemes His name (Rev. 11:18). We are wise to bear that in mind in the circumstances of our daily living. Meanwhile, though we, like the prophet of old, might "sigh and cry for all the abominations" manifested on every side, relief is coming for those who live circumspectly (Ezekiel 9:4).

The World's Indifference To God

AT the beginning of Ezekiel's ministry, he was called on to eat a symbolic roll, representative of the message to Israel with which he was entrusted. The contents of this roll you may remember were described as "lamentation and mourning and woe." The sequel of Ezekiel's prophecy is in complete accord with this description of its character. It is, with slight intermissions here and there, a continual exhibition of coming calamity because of iniquity. In this, Ezekiel is no exception to the other prophets. They are all of them deeply tinged and charged with this element which is so repugnant to human feeling. They are all of them burdened with wrath and evil — all of them full of denunciation and condemnation of Is-

rael to whom they were addressed. This is a fact worth pondering.

There is a present application of all this which is not apparent at first, but becomes very apparent on second thoughts, and is not far-fetched at all, but the manifest truth. All these things, Paul says, happened to Israel "for ensample," and were "written for our admonition." Israel for a time is cast off, and now the Gentiles have their turn. They have diverged as constantly from the divine law as Israel did. Yet, like Israel they are on very good terms with themselves, and, if we were to judge by appearances, we should think as they think. But if we could hear their history portrayed by a divine hand, as Israel's was, we should see a very different picture from that exhibited in the thousand-voiced his-

tories that pour from the press at the present time.

Divine Judgment Impending

Nay, we do not need to wait for such a portrayal: we have it in the precepts of what they ought to be, and in the prophecies of what is coming on them because they are not what they ought to be. God had patience a long time with Israel, so much so that they misunderstood it, and concluded that God took no notice, and was unconcerned at what was passing in their midst (Ezek. 8:12). And so it is with the Gentiles. They have been so long left to themselves that God has become mythical with them; His deeds in past times a legend: His judicial ways a smile. They practically say, and often say it in very words, "God is very negligent of us if there be a God." The appearance of things seems to confirm their view. Day slips away after day without any visible indication that God takes any notice, or regards with any displeasure the universal dishonour of His name, and setting at naught of His commandments.

Let us not be misled by appearances. It is only a repetition of what happened in Israel's days. God's own history of their course shews that His anger was burning slowly against them all the thousand years they were in the land, notwithstanding that He allowed them to enjoy His bounty, and loaded them with His goodness. He was not inattentive, but He was long suffering. He keeps not His anger for ever, yet after so much forbearance, the suppressed flame

bursts forth and devours all before it. Read the history of the last Jewish war — the war of Rome against Jerusalem — the invasion of the Holy Land in the first century under Vespasian and Titus. Get a full view of the devastations, and the horrors, and the slaughters, and the ruin that overwhelmed the land. God in His Providence has given us the opportunity in the narrative of an eye-witness and performer — Josephus. We ought to read this once a year. It enables us to see and to feel what the outburst of long restrained divine anger means. And it qualifies us to read aright our own times. On the surface "all things continue as they were from the beginning." Men with impunity follow their own God-disregarding ways, think their own proud thoughts, and speak their own masterful and irreverent words. It seems not to matter whether a man pray or blaspheme. Let us not be misled by appearances. We have God's own word about this as well as about Israel. "The indignation of the Lord is upon all nations, and his fury upon all their armies." "The world lieth in wickedness." "He is angry with the wicked every day." His anger is destined to come to a terrible head in the last days of the Gentile dispensation. In a figurative sense, we may say the storm is on its way. Thus it is written, "The whirlwind of the Lord goeth forth with fury — a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he had done it, and until he have per-

formed the intents of his heart: *in the latter days, YE SHALL CONSIDER IT!*" — *in the latter days, YE SHALL CONSIDER IT!* It will be considered in the latter days, because in these days it will be manifest, as it is written, "At that time (in "*the time of the end*"), when the northern hosts over-run the Holy Land and encounter an unexpected and unknown antagonist in the Prince that standeth for the children of Daniel's people, Daniel 11:40; 12:1) . . . there shall be a *time of trouble such as never was* since there was a nation even to that same time". Or as it is in the symbolic language of the Apocalypse: "Voices and thunders and lightnings, and a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great" (16:18) — "the nations angry, thy wrath come, and the time of the dead" (11:18).

Walk Wisely

Consequently, we walk not wisely unless we walk in full view of what is impending. We are walking on the crust of a slumbering volcano. The world is on the verge of a time of devastating judgment. Look abroad and see the tokens of its approach. See the tempestuous aspect of human affairs everywhere. The Irish question presses on English people as a nightmare, but this is nothing compared with the stormy blackness gathering on the continent. What is the meaning of all the nations of civilization straining their utmost resources to get into fighting readiness and staggering under the

weight of their preparations? Is it not exactly what was spoken of long ago: "Prepare war: wake up the mighty men . . . gather the kings of the earth and the whole world to the war of the great day of God Almighty"? (Behold I come as a thief). Men of a certain kind of education laugh it all off. But the gathering elements of calamity will not be laughed away, but go on gathering, gathering from year to year. They will at last reach the bursting point, and then what desolations will be wrought in all the earth, as saith David by the Spirit in Psalm 46.

"Be wise now therefore, O ye kings," saith the same Spirit in another Psalm. If kings in general are so exhorted, how much more is the exhortation addressed to God's own kings and priests who are destined to be manifested in the heart of the coming storm, and to reign in peace when its fury has wrecked all human thrones and caused the glory of the world to pass away. "Be wise." Walk in patience, in faithfulness, in obedience, in fear. Be sober. Refuse the moral inebriation which fills all hearts with frivolity and heedlessness. Let the time pass of our lives suffice to have wrought the will of the Gentiles. Let the word of Christ dwell in you richly. What says he in Luke 18:1? "Men ought always to pray and not to faint." Prayer and frivolity are mutually exclusive conditions. Trouble is good in helping us to take refuge in the one and abandon the other. It is as an antidote to fainting — mental fainting — that Jesus prescribes it. What he

means he exactly illustrates. He speaks of a widow woman who wearied out an unjust judge by her importunity and got him to attend to her to get rid of her. Jesus does not suggest that such a principle is at work with regard to God, but rather argues that if a human judge can be moved by importunity, how much more the unerring judge of heaven and earth? "Shall not God avenge his own elect that cry day and night unto Him, *though he bear long with them?* I tell you that he will *avenge them* speedily." Cry unto God in your trouble "day and night." It is what Jesus recommends. God will at last avenge — though he bear long and appears to take no notice of your words. "He will avenge:" mark the words. He does not propose the everlasting triumph of injustice. Are you defrauded, injured, defamed? Bear it. God bears. "He will avenge." "Avenge not yourselves." If you avenge yourselves, you leave him nothing to do. If you leave it to him, he will do it thoroughly and sweetly. Christ's promise to the Philadelphian brethren is an indication. "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie — behold, I will make them to come and *worship before thy feet*, and to know that I have loved thee." This was written for all who have ears to hear, as the postscript to the message shows. "He that hath ears to hear, *let him hear what the Spirit saith* unto the ecclesias." Therefore, it is an assurance to every man that if he will only wait God's time, he will not be put to shame at last, but will

be vindicated in the most glorious style. Only we must wait. We must take it patiently, if we do well and suffer for it. We must not render evil for evil and railing for railing, but contrariwise, blessing, doing good to them that hate us, as opportunity may serve, praying for them that despitefully use and afflict us. All this is commanded; and it is only the obedient that will be divinely befriended in the day of recompense, whose shadow is already over the world, and whose advent will shortly be the sudden fact of the hour.

Exercise Patience

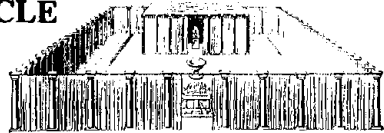
There is a world of meaning in James' words, "Be patient, brethren; for the coming of the Lord draweth nigh." The kind of patience that is meant is not the mere sluggish passivity of a creature of dull feeling. Such was not the patience of Jesus and the prophets. They were all men of the keenest feeling. The *patience* that is acceptable is defined as a "*patient continuance in well-doing*; a quiet, persistent, inextinguishable industry in the keeping of the commandments of God (for this, and this only, is the standard of acceptable well-doing). It may be hard work for flesh and blood for the time being; but the hardest of work can be done when there is a good reason. We have the best of all reasons in this case. The present will certainly pass away; the future of God's purpose will certainly come. His judgment will be poured out; His Kingdom will be established; His chosen, though dissolved in dust for ages,

like Abraham, will stand before Him "with exceeding joy" as if at the end of a single night's refreshing sleep. Then shall the righteous be glad and all the upright in heart shall glory. They will no longer be checked and restrained and mortified by the unreflecting, unrighteous deeds of a godless generation; and no longer burdened to the earth by the weakness of a sin-clogged and mortal nature. On the contrary, they will be refreshed and gladdened by wisdom and righteousness and praise on the right hand and on the left. They

will be joyfully established in the presence of the righteous everywhere in the strength and freedom of the Spirit-nature. "Children of the day," to them the day will have come at last, when the Sun from the unclouded azure of the dawn will pour his bountiful and healing beams over land and ocean, filling the earth with life and praise. In the prospect of this may we not say with Paul, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

R.R.

THE TABERNACLE IN THE WILDERNESS



(2) The Heavenules In Christ

"These Things Happened As Examples"

After their baptism in the Red Sea (1 Cor. 10:1), the children of Israel moved down the wilderness, to experience the trials of Marah, Elim, the Red Sea, and the wilderness of Sin. They were sustained by the manna at Rephidim, and the water from the Rock, and so arrived at Sinai, to enter into covenant relationship with Yahweh on the basis of the Mosaic code of laws.

Their experiences in these journeyings typed those of the Christ-Body today (1 Cor. 10:11), in its pilgrimage towards the Promised Land.

The very organisation of Israel formed a pattern used by the Lord. He gathered to himself twelve Apostles, to whom he promised twelve thrones from whence they will rule the twelve tribes of Israel in the Age to come. He also confirmed his covenant with them (Rom. 15:8), so fulfilling the type of Sinai.

The Ecclesial body, therefore, is formed according to the pattern of Israel. As in the days of Moses, God again “visited the Gentiles to take out of them a people for His Name” (Acts 15:14). The people called are constituted a spiritual house (1 Pet. 2:5), the living temple of Yahweh (1 Cor. 3:16-17), the true Israel of God (Eph. 2:20-22; 4:13; Gal. 6:16).

Because of this, the pattern of the wilderness encampment forms the basis of the symbology associated with the manifestation of Yahweh’s future dwelling place, in the glorified redeemed (Rev. 4:6; 7:4-11; 14:1). There are lessons in the past dealings of Yahweh with Israel, which we can extract to our eternal profit. They demonstrate what type of people we are called to be.

The “heavenlies in Christ Jesus” (Eph. 2:6) is a title used by Paul to describe the Ecclesia of God. However, in Heb. 9:23-24, a similar expression is used to describe the Tabernacle in the wilderness, as a type of the things associated with those “called to be saints”. Hence Yahweh’s past dealings with Israel foreshadowed His manifestation in Christ, and His dealings with the present-day “Israel of God, taken out of the Gentiles.”

The ideal displayed in the Israelite encampment is seen in perfection in the Lord Jesus Christ. He was Yahweh’s dwelling place on earth (2 Cor. 5:19); through him, He manifested Himself in the midst of His people (John 1:14; 14:9; 1 Tim. 3:16).

The Lord Jesus Christ fulfilled the types presented by the four standards of Israel, and the Tabernacle in the centre, or heart, of the people. The Lion, the Ox, the Man, and the Eagle, in their symbolic representation, find their reality in the Lord. Hence four Gospel accounts were required to depict those four aspects of his ministry and character.

- 1. Matthew shows him as the “LION of the tribe of Judah” (Rev. 5:5): the *Ruler* of his people.
- 2. Mark represents him as the OX (or bullock), the *Servant* of Yahweh (Isa. 42:1); the suffering servant (Isa. 53) who continually meditated (chewed the cud) of the Father’s word and law.
- 3. Luke’s record depicts him as the MAN, the *Son of Man* who could identify himself so completely with those he came to save, but who also was able to attain unto the fulness of the “image and likeness of God” which was the purpose of God in creation (Gen. 1:26).
- 4. John reveals him as the EAGLE, the emblem of the Spirit: the one in whom, and through whom, the Father’s power and glory was manifested. He was endowed with the Spirit without measure, and its influence was seen in his character and service.

These were the standards of the leading tribes, placed at the four sides of the encampment. The faces are seen again in Ezekiel 1, and Revelation 4:7.

The characteristics which they represented, and which were displayed in Christ, must be developed also in the members of the Christ-body. Otherwise they will not be "one" with him (John 17:20,23; 1 Cor. 12:13). They are to duplicate him:

1. As MAN, in this present nature, to strive to attain unto the full image and likeness of the Elohim (Gen. 1:26).

2. As LION, to rule themselves that they may rule with him.

3. As OX, to submit to whatever yoke is placed on them.

4. As EAGLE, to manifest the influence of the spirit word.

The fulness of these standards, or faces, will not be manifested today; but they will be in the age to come. Then the perfected Ecclesia will be revealed as an extension of Christ, for he will be glorified in every member then gathered together in him in one (2 Thess. 1:10). Therefore, in *The Apocalypse*, the glorified saints are represented by the symbolism of the standards of Israel: "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a LION, and the second beast like a CALF, and the third beast had the face as a MAN, and the fourth beast was like a flying EAGLE. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:6-8).

This is a symbolic picture of the political organisation of the Kingdom of God, based, as it will be, on the Israelitish constitution of the past. Again, consider the description of the heavenly Jerusalem, described as the Bride of Christ (Rev. 21:9-10). Her "organisation" is described as is that of Israel in the past: "And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal" (Rev. 21:16).

Because of this identification with the Israelitish order of things as established at Sinai, saints today are described as "the Israel of God" (Gal. 6:16). Their patriotism is for the things of Israel, and they look forward with keen anticipation to the restoration of the nation as the Kingdom of God, and of the throne of David upon which Christ is to sit as supreme ruler in the coming age (Luke 1:32-33).

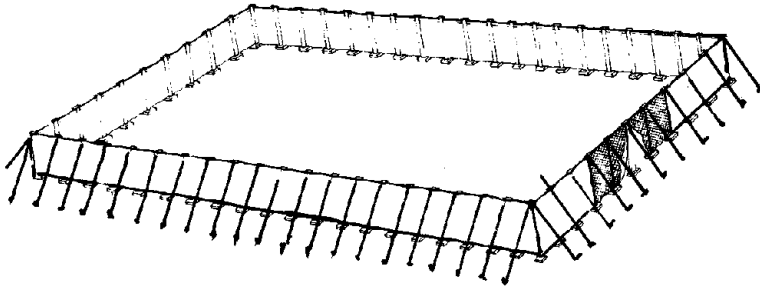
(3) The Sanctuary

"Ye are the Temple of God"

An Israelitish member of the encampment (i.e. a number of the typical *people of the faces*), in approaching this dwelling place of

Yahweh, would be conscious of the fact that he was nearing the place set apart ("afar off") for that special purpose. It was so distinct from, and so different from, the surrounding encampment.

He would see first, surrounding the whole separated area, a curtained wall of white (Exod. 27:9-15), in stark contrast to the sun-darkened tents of the Israelites.



The curtains were supported by 60 brass pillars each capped with a silver chapter, standing upon a brass socket, and having silver hooks attached. Each pillar was supported by "cords and pins" (Num. 4:32) and was connected to its neighbouring pillars by a "fillet" of silver. (Strong interprets the original Hebrew as *to join; attached as a fence rail*. Gesenius has it as, "*to join together; poles or rods which were used to join together the tops of the columns of the Court of the Tabernacle, from which curtains and hangings were suspended* Exod. 27:10,11; 38:10").

The enclosure formed by the curtain walls was 100 cubits long by 50 cubits wide which, on the basis of 18" to the cubit, would be 150ft by 75ft. The wall stood 5 cubits or 7ft 6 ins. high.

The white curtains represent righteousness upheld and exhibited. It is Yahweh's righteousness (John 17:25; Psa. 119:137; 145:17); a righteousness exhibited to perfection in His own son (Matt. 3:15; Rom. 3:24-26). An example of its extension to Yahweh's saints in Christ is referred to in Rev. 19:8: "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8).

As Brother Thomas renders this, and as the Greek has it, "righteousness" should appear as *righteous actions* of saints, emphasising that deeds, and not merely words, are required of those who would be the redeemed.

That righteousness, to be seen, must be upheld and displayed by human nature (*Brass pillars*) which is of the "earth, earthy" (*Brass bases*) because of its relationship and contact with the world.

The Lord Jesus Christ was Son of Righteousness because he was Son of God. While in "the flesh" (Heb. 2:14) he displayed His Father's righteousness despite the weaknesses and propensities of the nature he bore.

In him, Yahweh displayed His righteousness that mankind may be attracted thereto, and desire to become His habitation through the Spirit-word. By that means, those who respond will also manifest His righteousness. This is a necessary development if we would share His glory (Rom. 5:2), at the coming of the Son.

Each pillar was supported by cords and pins (Numbers 3:37) attached thereto by silver hooks. It is believed that the cords were located both inside and outside of the curtained wall. They could thus represent the Law and the Prophets, coming to us through human (brass) means.

When, in the days of his earthly ministry, the Lord upheld his Father's righteousness, he was helped to do so by the two "witnesses" of the "law and the prophets" (Rom. 3:21). They supported him in that work he had to do.

The principle applies to all other saints in all ages. For in the Law and the Prophets are found expressed those Divine precepts and principles that affect each one both inwardly in mind and conscience; and outwardly in life and service. Thus, strengthening support and stability is provided for mortal frames that are upholding Divine Righteousness.

In distinct contrast to the brazen pillars and bases, silver was employed in the "fillets", or the connecting rods that linked each pillar with its neighbour; and from which the "chapter" atop each pillar was also made (Exod. 38:27,28).

Silver represented the price of redemption or atonement (Exod. 30:12,13). It pointed forward, in symbol, to redemption in Christ Jesus by which the pillars in Yahweh's Ecclesia, like the apostles of his own day, are joined together with the Lord and each other (Eph. 4:16; Col. 2:19).

The atonement effected by the Lord's sacrifice covers the brazen characteristics of our earthly nature. To teach the lesson, the pillars were topped by silver chapters, representing the redemption in Christ as helmets of salvation (Eph. 6:17).

The purpose of our call, therefore, is to uphold and display the principles of Divine righteousness. We must build into our characters, the qualities of holiness and beauty as exhibited by the Lord Jesus Christ. He was "God manifest in the flesh", and we, too, must likewise bring God into our lives, if we would live forever.

K. Cook (NSW)

Our communion was real and refreshing. Praying and reading together on the tossing billows, we felt at one with the great purpose of God, and drank deeply from the cup of edification. Yet anon, the cup of sorrow came to our lips. Alone amongst many hundreds in the ship who knew not God and cared for none of His ways: but on the trackless ocean in the midst of the storm, with but a step between us and death: Christ not revealed: Dr. Thomas dead, the burden of the truth resting in some measure on our shoulders, who had heard no voice and received no vision, we felt for a moment overwhelmed.

— Bro. Roberts



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To Those Who Love His Appearing

"I am sending you a check for another year's subscription to *Logos*, and a copy of *Selah*. A word of thanks for the work all of you are doing. It is very much needed in these troublesome times. However, though trouble increases each day, so the time of our Master's return draws closer. We have therefore very much to rejoice in, if we truly love 'his appearing'." — L.F. (Ark, USA).

(The hope of Christ's coming is the only stabilising power in this age of tremendous problems. On every hand the folly of man is obvious, as he sets

about to destroy civilisation and his future. To all lovers of Zion, the prophecy of Rev. 11:18 constitutes an encouraging message. Yahweh will not always allow mankind free rein upon the earth He has created. The "set time" to favor Zion is upon us, and we look with excitement at the developing signs. Meanwhile, we must witness against this generation, and warn them of the vengeance-bearing Lord. We are currently preparing a "Herald of the Coming Age" to the theme of the prevailing sorrow and suffering of humanity as a contrast to the impending glory of Messiah. Copies of this should be available shortly, God willing . . . Ed.)

On His Majesty's Service

"Thank you for the 100 *Heralds* which we received last week. My children and I spent a pleasant morning being postmen around our neighbourhood, and are looking forward to more such distributions — Y.P. (SA)."

(Such a work is vital. A booklet in the mail-box of someone seeking for salvation may be the means of Yahweh to draw him to His truth. To be the bearer of such good tidings is a royal work indeed. Your pleasure at the work may yet turn to greater joy when the full extent of your work is seen — in the Kingdom . . . Ed.)

It Pays To Advertise

"I would be grateful if you would send me six "*Heralds*", *What Your Decision for Christ Demands*." I want to advertise it in the local paper." — A.K. (Vic.).

(We are delighted to cooperate with you in this venture. . . Ed.)

Russia At The Time Of The End

"I was so interested in your address at the Bible School at Swanwick, that I thought I would write you this note. You identified Russia as 'the King of the North' of Daniel 11, and pointed out that the prophecy requires that Russia should have 'many ships' (Dan. 11:40), which is true of Russia today. You also mentioned that Brother Thomas' exposition of the King of the North had been criticised on the grounds that, at the time, Russia did not possess a large fleet; and then you quoted a passage from the copy of *Elpis Israel* in your possession which fits conditions in the world today perfectly. At the close of the meeting, I asked you to reproduce this in *Logos*, but though you agreed to do so, it must have slipped your memory, for it has not appeared. I therefore remind you of your promise." — R.P. (U.K.).

(Brother Thomas' exposition of Dan. 11:40 as

applying to Russia was refuted by a number of brethren at the close of World War I, and their conclusions were summarised in a book issued by the late Bro. H. Fry entitled: "The King of the North, Is He Identical with the 'Gog' of Ezekiel 38?" The answer given to that question was in the negative, and one of the reasons adduced was that Russia was not a maritime power. One of several statements is: "The 'many ships,' too, whilst especially applicable to the Turkish power . . . is quite out of place as applied to Russia". In the copy of "Elpis Israel" that I have in my possession, and which was one issued by Brother Thomas himself, the following statement appears relating to the ruler of Russia:

"He, or a successor, 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."

It was a very great pleasure for me to be at the Bible School, and to meet you and others personally around the Word of God. (Ed.).

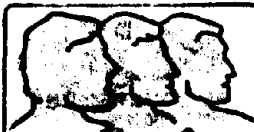
"What Your Decision For Christ Demands"

"The Herald Of The Coming Age under the above title is excellent. I am taking the liberty of placing you on our mailing list for the Bible study notes and short articles which we issue quarterly. I trust this will not be objectionable to you. There will be, occasionally, viewpoints somewhat different from those in the Herald, but please be assured, that is not why I am sending our little publication. It is simply a gesture on my part.

"Again, thank you for the recent Herald Of The Coming Age. In pointing out the inconsistencies in Dr. Graham's teaching, you have done a courageous and proper thing. Yet, obviously, you have done it for the Truth's sake, and to defend our heavenly Father's holiness and integrity. There can be no higher motives. Sincerely, S.H. (USA)."

(We look forward to receiving the study notes and to discussing, if necessary, any differences of doctrinal viewpoint . . . Ed.).

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"Please send me one thousand copies of the leaflet you included in the last Logos together with Reply Paid Cards. This is a form of preaching that I can engage in. Unfortunately, I am not capable of face to face preaching, as if people get argumentative, I commence to shake and get emotionally worked up. But I can give out the leaflets, and I often do so in districts not served by a local Ecclesia. I have seen people take our booklets out of their letter-box and throw them away, and this, also, upsets me. Meanwhile, please send the leaflets so I can commence the work. Your sister in Christ — V. B. (NSW).

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Good News From Nigeria

"It is unfortunate that I have not written for a considerable period, so that I am not aware whether you know that I have been transferred from Lagos to the East, my own region, and am now officially stationed at Owerri, though Aba, which is forty miles distant, is still my actual base.

"Sometime in 1977, when I was at Ibandan (I.I.T.A.), I wrote to beg that you correct a statement captioned under a photo which depicted my wife and certain children and relations. The statement implied that the youngsters were my chil-

dren, whereas I did not have any. But now I am very glad to report that on 14th May this year, God blessed us with a baby boy. We gave the babe the name of Emmanuel. Both babe and his mother are well, and we give God our thanks. It appears to be very coincidental that 14th May is also the anniversary of the birth of Israel! Please always remember us in your prayers to the Father!

"I visit the family on week-ends, and return to my station at Owerri on Mondays. The members of the Aba Ecclesia send their warm greetings to you, and those of your helpers. We appreciate your liberality in sending supplies of *Herald Of The Coming Age* to us. Elizabeth and Elijah Eze (Nigeria).

(We are delighted with the news of your letter, and extend to you our congratulations. We are sure that our readers would like a further photo now, showing you and your family! . . . Ed.)

Anonymous

"My wife and I are again pleased to pass on some of the bounty with which God has blessed us. The enclosed bank cheque may be put to any use you choose, for we only know in general the work you are doing, but are not aware of specific financial needs. We therefore do not wish to restrict you by specifying any particular activity.

"Our prayers include petitions for Yahweh's blessing upon your efforts to uphold the purity of the Truth, and to proclaim it to those yet in

darkness. Your brother & sister in Christ" (Anonymous).

(We deeply appreciate your generosity; it materially assists us to maintain and extend the work already being done. This extends into many parts of the world, and includes many avenues of labour. At the same time, your generosity imposes a responsibility upon us to see that the money you have so liberally contributed to the work of the Truth is used in the best way possible. We do not know who you are, but we do appreciate your loving and warm actions . . . Ed.)

Lets Turn Off The Television!

"I have noted your comments about the adverse effects of TV (the Gogglebox) on the brotherhood. About the same time, the enclosed item appeared in *The Christchurch Press*. There seems to be many Gentiles who are fed up with it as well.

"In *Logos Communication* p. 111 (last volume) there is a question from L.M. (USA). Possibly the enquirer was referring to the following articles in *Logos*, Year 1966 p. 390; 1969 pp. 167-170; 239-243; 275-278; Nov. 1969 pp. 54-55; 66.

"Perhaps you might find the space to print the above for the benefit of L.M. and others" — R.S. (NZ).

(The article referred to above is reprinted from "The Guardian", London, and includes the following:

"Sex and drink are not the only objects of absten-

tion: now, there are TV teetotallers as well.

"In Munich, West Germany, there is the Never-Again TV Club, whose members pledge themselves never to watch TV again, even in a friend's house.

"In America, writer J. Mander is advocating the abolition of TV.

"And now in Britain, the TV Action Group is advising parents to stop their children from watching TV.

"The TV Action Group was formed by Faith Hall, a speech therapist, who was increasingly distressed by the effects of television on young children she treated. The mother of two small twins, and without a TV set herself, she was spurred into action by the publication of the critical Pye survey of the effects of television.

"With some friends she raised \$300, and produced a leaflet 'Television and Child Development' sending it out to some schools, universities, and local education departments. The effect was remarkable: there was an immediate demand, and 8000 leaflets were distributed. Now, another 10,000 have been printed.

"The thinking behind the leaflet is that it is not what they are watching that affects children, it is the fact that they are watching at all. Referring to supportive research findings, she roundly accuses television of retarding brain development and blunting the senses, stunting speech development, encouraging lazy reading, and depriving children of play.

"To boot, she disputes

the orthodoxy of the education value of TV, calling it the "Look and Forget" medium.

"So what should parents do, if convinced by her arguments? Faith Hall insists that she does not intend to be bossy, and acknowledges the difficulty that 'working parents in high-rise flats will have in restricting or banning TV. I'm not pretending it's not difficult, but it's no good saying it's a horrible problem — we can't do anything about it.' she declared."

Sometimes, as Christ remarked, "the children of this world are in their generation wiser than the children of light". As far as the Brotherhood is concerned, Let's turn off the television! . . . Ed.)

Daniel 8:25

"In the Sept. 1977 issue of *War With Russia Is Inevitable* reference is made to Dan. 8:25 in relation to Russia. It may be that the writer did not intend to convey that Russia is the little horn, but that is how a number of us have read it. We, of course, understand it to refer to Rome." — P.C. (Eng.).

(Perhaps you are confusing the "little horn" of Daniel 7 with that of Dan. 8. As Brother Thomas shows, the former relates to Rome, but the latter to the power in control of Constantinople at the time of the end. In the past, that was the Roman Empire, but at the time of the end, it will be Russia. Incidentally, we appreciate your criticism of the "Heralds" and will try to improve on them in the way you indicated in your letter . . . Ed.)

A Psalm Of Thanksgiving — Psalm 21



Our previous article (pp. 9-12) claimed that this is a Messianic Psalm, based on the background of the covenant to David (2 Samuel 7). In it the King prophetically anticipates the coming of his greater Son, and gives expression to the joy of the people at that time. It describes the conquest of the world by the Lord, and concludes with a prayer for his coming.

Thanksgiving For Past Benefits — vv. 1-7

Yahweh has greatly blessed Israel's king. The nation is aware of it; the people are vitally interested in it. On their behalf, the king expresses thanksgiving to Yahweh.

VERSE 1

"The king shall joy in thy strength, O Yahweh" — Yahweh has blessed the king in a remarkable degree. The whole nation knows of it, and joys with him in it. Such an occasion is that when the great Davidic covenant was granted the king by Yahweh. See the circumstances as a cause of joy — 2 Sam. 7:1,9,19.

"And in Thy salvation how greatly shall he rejoice!" — How greatly indeed! David said regarding the great covenant of promise: "This is all my salvation, and all my desire" (2 Sam. 23:5).

VERSE 2

"Thou hast given him his heart's desire" — The desire of David's heart was to "dwell in the house of Yahweh" for eternity, "to behold the beauty of Yahweh, and to inquire in His temple" (Psa. 27:4,13). So strong was his desire, that he would have built the

temple of Yahweh, but was ordered to desist therefrom (2 Sam. 7:5-7). However, he obtained the desire of his heart in the promise granted him of a seed who would accomplish that which he desired to do. The thanksgiving expressed in this line of the Psalm is in answer to the appeal of Psa. 20:4.

"And hast not withholden the request of his lips" — The desire of David's heart found expression in the prayer of his lips, and was granted the king. Prayer should always be a blend of heart and lips, and not merely the latter. The Hebrews spoke of the heart as the seat of intellect and not merely that of emotion. Hence David's pondering on the purpose of Yahweh, had found its fruit in the petitions that flowed from his lips.

"Selah!" — Pause and consider. The word is used throughout the Psalms as a thought-link, bidding the reader to pause and consider the effect of that which has been stated with that which follows.

VERSE 3

"For Thou preventest him with the blessings of goodness" — The verb, *preventest*, is better rendered "dost meet" (RSV). It implies one coming

forth to meet another as a friend to give him a gift. There is excitement and joy on the part of both giver and receiver.

The great boon that David has been granted is "the blessings of goodness". That is a term that Paul uses to describe the great privileges of the Gospel (Rom. 11:22). The same expression is found frequently throughout Scripture as descriptive of the benefits of the Truth. The goodness that Yahweh has reserved for the people of His choice was:

- Explained to Jethro — Exod. 18:9.
- Made known to Moses — Exod. 33:19.
- Promised to Hobab — Num. 10:29.
- Hoped for by David — Psa. 27:13.
- Described as the heritage of the elect — Psa. 65:4.
- Will be granted to the meek — Psa. 68:10.
- Is the subject of song and praise — Psa. 145:7.
- Will be manifested through Israel — Isa. 63:7.
- Will satiate the saints — Jer. 31:14.
- Will be evident to the whole world — Jer. 33:9.
- Will be the subject of millennial songs of victory — Zech. 9:17.

The goodness of Yahweh is something saints can revel and rejoice in always.

"Thou settest a crown of pure gold on his head" — In the covenant of promise, David received confirmation of his kingly authority in the Age to come (see 2 Sam. 7:16 in contrast to v. 15). The "crown of gold" is the crown of faith, for gold is the symbol of a tried faith (1 Pet. 1:7). It is the crown of life promised the faithful (Rev. 2:10; 14:14; cp. Zech. 6:14).

VERSE 4

"He asked life of Thee, and Thou gavest it him" — This is true of both David (2 Sam. 7:19; Psa. 61:6), and of Christ (Heb. 5:7). In all the expressions of this Psalm, we see not merely David, but also, and as a first principle: Christ the King.

"Even length of days for ever and ever" — See confirmation of this: Psa. 89:29,36,37; 2 Sam. 7:13,16. "For ever and ever" is *olam and ad* in the Hebrew, or, as Brother Thomas renders it:

"for the hidden period (the millennium) and beyond".

VERSE 5

"His glory is great in Thy salvation" — David did glory in this. See 2 Sam. 7:18,29; 23:1-7.

"Honour and majesty has thou laid upon him" — These are terms relating to Yahweh's divine glory in the heavens (Psa. 96:6; 104:1, 111:3; 145:5). David as the earthly representative of the heavenly King, shared that glory and honour, even as the great Davidic king of the future will do so to a greater extent (Psa. 45:3). For the coming kingdom will be noted for divine honour and glory then revealed throughout the earth (Psa. 145:12), and shared by the saints (Psa. 149:9), for they will reign with Christ (Rev. 5:9-10; 20:4-6).

VERSE 6

"For Thou hast made him most blessed for ever" — The margin renders the Hebrew as expressing: "Thou hast set him to be blessings for ever", and quotes Gen. 12:2 as being expressive of the idea. Abraham was not only granted great blessings, but set as the channel of blessings to the faithful who walk in his steps (Gal. 3:26-28). So with David. In 2 Sam. 7:9, Yahweh is represented as saying to him: "I have made thee a great name, like unto the name of the great men that are in the earth". But in the Hebrew, this is in the future tense: "I will make thee a great name . . ." Today, in the world, David is known more for his sin than for his covenant. But that will not be the case in the future. His name, like that of Abraham, will be great in the earth, and mankind shall be "blessed in him" in that they will respond to the rule of the Davidic King to be established upon the restored throne of David (Psa. 72:17-20; Acts 15:14-18). Yahweh hath "set on David blessings for evermore" because He is the channel of "the sure mercies of David" that are promised those who seek Yahweh on the basis of the Davidic covenant (Isa. 55:3).

And those blessings are endless in their duration. The word "ever" in this line of the Psalm is the word *ad*, and speaks of *duration* beyond the limits of the millennium.

"Thou hast made him glad with Thy countenance" — The RV renders "countenance" as *presence*. The Hebrew word is *panim* "faces". The faces of Yahweh are the Elohim. David describes how that they "encampeth round about them that fear Him" (Psa. 34:7). Hence, when the servant of Elisha had "his eyes opened", his confidence was restored in the vision of the Elohim he was privileged to see (2 Kings 6:17). So, also, faithful king Hezekiah encouraged the people with the same truth. In the face of the threat by Sennacherib, he declared: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there *be more with us than with him*; with him is an arm of flesh, but with us is Yahweh our Elohim to help us, and to fight our battles . . ." (2 Chron. 32:7-8). And Sennacherib was overthrown.

David experienced a similar victory in defeating the numerically more powerful forces of Hadadezer (2 Sam. 8:3-6) as commemorated by Psalm 20 (according to our interpretation of it), and could see in that great victory, a token of Yahweh's presence, a realisation that Yahweh was with him (2 Sam. 7:9; Psa. 16:11; 89:15; 140:13).

VERSE 7

"For the king trusteth in Yahweh" — True of David, true of Christ. Is it true of us?

"And through the mercy of the most High he shall not be moved" — The word *mercy* does not relate to the forgiveness of sins, but to the loving-kindness of Yahweh: what is described by Paul as His favour. The word is *chesed*, and is expressive of the favour, or loving-kindness, that is reserved of Yahweh for those of His choice, that is, those who seek to follow in His way. David sought the favour of the "most High". The word is *Elyon*, and is first used as a title of Deity in Gen. 14 when Abram won his great victory over the combined forces of the confederacy from the north. The word signifies *elevation, lofty, supreme*, and hence relates to the One on high. In Genesis 14:14, He is described as the "Possessor of heaven and earth". Hence it is a title associated with dominion (see Psa. 83:18; 93:4; 95:3). In

Psa. 91:1 it is linked with *El Shaddai*. Thus one title (*Elyon*) expresses His lofty dominion; the other (*El Shaddai*) relates to the dispensing of His grace in sustaining His subjects, or destroying their enemies. The Lord Jesus is described as being "the son of the Highest" in Luke 1:35, a title that is appropriate to the context of this place, for Gabriel had earlier spoken of the extent of dominion over which he will reign "on the throne of his father David" (Luke 1:32-33). How appropriate is the use of this divine title, in a Psalm which reaches forth prophetically to the "dominion and glory" to be exercised by the Lord Jesus Christ.

Expression Of Confidence For Future Victories — vv. 8-12

On the background of the promises found within the great covenant made with him, David gives expression to the future glory of Christ's dominion over the earth.

VERSE 8

"Thine hand shall find out all Thine enemies" — The "hand" of Yahweh by which He accomplished His work in the earth in the past, was the Elohim. In the future, it will be the multitudinous Christ, then made equal unto the angels" (Luke 20:36). Hence, Isaiah prophesied: "Behold Adonai Yahweh (*the rulers of He Who will be*) will come with strong *hand*, and His arm shall rule for him" (Isa. 40:10). In the line before us, the word hand is *yad* expressive of the *open hand*, and as such, a symbol of power stretched out open to help. This open hand of power shall "find out all Yahweh's enemies" and overthrow them. See Psa. 2:9; 45:3-4; 72:9; Isa. 60:12; 1 Cor. 15:15; Rev. 19:15 — passages which speak of how the hand of the multitudinous Christ will be extended in power to wrest authority from the Gentiles.

"Thy right hand shall find out those that hate thee" — The right hand, is the hand of greater strength. In Psa. 110:5 it is given as a title of Christ, and, of course, all those "in him" in the coming day of his glory in the earth. He will be as the right hand of Yahweh, to execute the judgments written, an honour that all the saints will enjoy with him (Psa. 149).

VERSE 9

"Thou shalt make them as a fiery oven in the time of Thine anger" — The RV has *furnace* instead of "oven". The expression relates to the coming "time of trouble such as never was", when the wicked will be burned up (Mal. 4:4; Matt. 13:42,50; 2 Thess. 1:8), or destroyed in the fierceness of the Divine anger then made manifest in the earth (Rev. 11:18). The political heavens and earth, together with the elements therefore, shall "melt with the fervent heat" of divine judgment (2 Pet. 3:12).

However, instead of "anger" the Hebrew has *panim*, "faces" or "presence". Hence the RSV has: *when you appear*; another rendition has: *at the season of thy presence* (see *Hebrew Students Manual*). Here is a reference to the coming of the Lord, and the fiery judgments that shall overtake the world at that time.

"Yahweh shall swallow them up in His wrath" — See Rev. 11:18; Psa. 2:5,12; 1 Thess. 2:16.

"And the fire shall devour them" — It shall "leave neither root nor branch" (Mal. 4:1).

VERSE 10

"Their fruit shalt Thou destroy from the earth" — The "fruit" of the wicked comprise the religious, political and social orders that they have set up upon the earth, all of which will be destroyed by the Lord at his coming.

"And their seed from among the children of men" — The seed of wicked men are those who endorse, or condone, the evil of their elders (see v. 11; John 8:44).

VERSE 11

"For they intended evil against Thee" — They have been quite deliberate in their wickedness. Evidence of this we see today. Consider how morality has declined; and how governments are busy legalising associations (such as sodomy) against which Yahweh has legislated. In all avenues of life, there has been a deliberate repudiation of the divine rule and way of life. The verb of this line has the implications of something plotted, or devised, against another: a deliberate reject of God's way.

"They imagined a mischievous device, which they are not able to perform" — There will be an attempt, at the coming of the Lord, to overthrow his power, but it will not be successful (see Psalm 2; Rev. 17:14). Note the "mischievous device" of Gog — Ezek. 38:10.

VERSE 12

"Therefore shalt thou make them turn their back" — They will be completely overthrown. The line has been rendered: *For thou will drive them away in flight*.

"When Thou shalt make ready thine arrows upon Thy strings against the face of them" — Christ is described as the "polished shaft" of Yahweh (Isa. 49:2), with which he "shot at" the adversaries of the truth at his first advent (Psa. 64:7). At his second coming, he will gather to him any other arrows (the saints), and with them, he will overthrow the forces of the enemy. The "strings" of the bow is a reference to the Holy Spirit which the saints shall manifest in the day of their glory.

Final Petition For Yahweh's Exaltation — v. 13

This final prayer of the Psalm is similar in purpose to the final prayer by which the divine revelation closes (Rev. 22:20-21).

VERSE 13

"Be Thou exalted, Yahweh, in Thine own strength" — Note this constant prayer: Psa. 18:46; 46:10; 57:11; 72:18-19; Luke 1:48-55, 68-79; 2:14.

"So we will sing and praise Thy power" — A reference to the Alleluia chorus of Rev. 19:1-7.

Sub-scription

This is appropriate to the theme of the Psalm.

"To the chief Musician upon Aijeleth Shahar" — The chief Musician who presided over the Temple music was a type of the Lord, who will preside over the joyful choruses of the Millennium (Rev. 19:1-7). *Aijeleth Shahar* can signify the *Day-dawn*: hence a looking forward to the Day that is yet to dawn. David anticipated the coming of their dawn consequent

upon the great covenant of promise he was granted. His "last words" spake of that coming millennial day: "He (the Just One) shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by

clear shining after rain . . ." (2 Sam. 23:4; Mal. 4:1-2). In like anticipation of that glorious future, we echo the last petition of this Psalm in the terms of Rev. 22:10: "Amen. Come, Lord Jesus".

HPM

Prophecy



Armageddon: Divine Judgment On A Godless World

The widespread preparations for war, the mutual antagonism of the USSR and USA, and the frightening possibilities of world-conflict with the destructive weapons that are being stock-piled by all nations whether large or small, strong or weak, arouse speculation as to how extensive will be the judgment of Yahweh on this world of disobedience and violence. The following article shows how that the judgment of Armageddon is the theme of discussion in both Old and New Testaments.

The Name "Armageddon"

AN interesting illustration of the wonderful unity of the Scriptures in matters concealed beneath the surface, and not visible to the casual reader, is to be found in connection with the meaning of the symbolic expression "Armageddon". Harmony is almost a matter of course where two or more writers are treating of the same subject, and if the Bible failed in this, it would be a serious defect. The Bible is, however, not only harmonious throughout on the surface, but in regard to matters

apparently having no connection, investigation reveals the same consistency and unity. "It is the glory of God to conceal a thing," and when we find the concealed things of the Bible are in such complete harmony with its plain revelations, we have an additional assurance that the Scriptures are of God, and that though many writers have been used in their production, they are but mere instruments conveying to us the mind of the Deity.

In the great future gathering of the kings of the earth to "the war of the great day of God Almighty," the name of the place

to which they are brought is styled in the Apocalypse "Armageddon" (Rev. 16:16). This we recognise to be a symbolic name conveying a Divine Truth. The word is given in the "Hebrew tongue," and therefore we must go to the Hebrew to ascertain its meaning. Bro. Thomas tells us it is a combination of three words: "Arma-gai-don," the whole signifying, "*A heap of sheaves on the threshing floor in the Valley of Judgment.*" This symbolic word, then, brings before us three things: — (1) God's purpose with the nations who are gathered, viz., to *thresh* them; (2) The result of such threshing, viz., their complete destruction — *A heap of sheaves on the threshing floor*; (3) The locality of such threshing — *The Valley of Judgment.*

Armageddon In Joel

Keeping these ideas in mind we shall perceive in examining other portions of the Scriptures that the same things are strikingly brought before us in an apparently unintentional manner, but establishing a beautiful harmony when compared with each other. Turning first of all to Joel's prophecy, ch. 3, we have brought before us the same gathering of the nations. "I will also gather all nations, and will bring them down in the Valley of Jehoshaphat." "Let the heathen be wakened and come up to the Valley of Jehoshaphat, for there will I sit to judge all the heathen — or nations — round about" (Joel 3:2,12). Where is the "Valley of Jehoshaphat"? Any map of Jerusalem will show that it is on the east of that city, and

lies between it and the Mount of Olives.

This connects the judgment of the nations with the gathering spoken of in Zechariah 14, and with the appearance of Christ on the Mount of Olives. But what does Jehoshaphat mean? The answer is: "*The Judgment of Yah.*" Here then is the Valley of Judgment referred to in the word "Armageddon" — The Valley of the Judgment of Yah. It is also termed the "Valley of decision." Multitudes, multitudes in the valley of *decision*: for the day of the Lord is near in the valley of *decision* (Joel 3:14). What is the meaning of this expression? The margin explains it — "*the Valley of threshing.*" Here, again, the connection is seen with the symbolic Armageddon. The nations are to be gathered as a heap of sheaves on the threshing floor in the Valley of Judgment, which valley is therefore fitly termed "*the valley of threshing.*"

Armageddon In Micah

The gathering of the nations is also brought before us by the prophet Micah, and still the same figure is used. "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel: for He shall gather them as the *sheaves into the floor*" (Micah 4:11). Here is a distinct connection with the symbolic word Armageddon — "A heap of sheaves on the threshing floor." They shall be gathered, says Yahweh, as "sheaves" into the

“floor.” For what purpose? The next verse tells us: that they may be *threshed*. “Arise and *thresh*, O daughter of Zion: for I will make thy horn iron and I will make thy hoofs brass: and thou shalt beat in pieces many people.” Here we learn that the daughter of Zion is to be used by God for the purpose of threshing the nations. The Children of Israel, are to be constituted God’s “battle-axe and weapons of war.” Turning to the prophet Isaiah, we have Israel’s mission in the direction spoken of, and again the figure of threshing is used. “Behold, I will make thee, a *new sharp threshing instrument* having teeth: thou shalt *thresh the mountains*, and beat them small, and shalt make the hills as chaff” (Isa. 41:15). Israel, now down-trodden, despised, and weak, is to be strengthened mightily by Yahweh, and made a fitting instrument for the coming work of Judgment. Their preparation for this work is also brought out in the quotation from Micah, “Arise and thresh, O daughter of Zion, for I will make thine horn iron, and will make thy hoofs brass.” “*I will make thy hoofs brass.*” — What is the meaning of this expression? The explanation is found in the fact that it was customary in Palestine to thresh their corn by means of oxen or calves (see Deut. 25 and with marginal reading); and in order that the animal might do its work effectually its *hoofs* were tipped with *brass*. How appropriate then is the figure! When the daughter of Zion is called upon to thresh the nations God will make her hoofs brass.

Armageddon In Habakkuk

The Saints are to be associated with Israel in the work of Judgment. They will be with him whom Habakkuk saw going forth to thresh the nations. “Thou didst march through the land in indignation, Thou didst *thresh the nations in anger*” (Hab. 3:12). In harmony with this the promise is given, “Unto you that fear My name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall” (Mal. 4:2). Why as *calves of the stall*? The reason is apparent. They are to be used for the purpose of threshing the nations, and we at once see the connection between this passage and the one in Micah. As such *calves* God will make their hoofs brass. The next verse in Malachi shows this clearly. “And ye shall *tread down* the wicked.” They are spoken of as calves of the stall because their mission is the down-treading, or threshing, of the wicked in that day.

The Cherubim At Armageddon

In the first chapter of Ezekiel we have the vision of the Cherubim — a symbol of the glorified saints energised by the spirit, going forth to accomplish the purpose of God. Ezekiel sees four living creatures, each with four faces and four wings. The faces are the same as those of the four living creatures described in Rev. 4, who are represented as singing, “Thou hast redeemed us to God by thy blood,” thus establishing the fact that they are symbolic of the redeemed saints. In regard to these we are told, “The

second beast was like a calf" (Rev. 4:7), and in Ezekiel we have brought before us a feature in connection with the Cherubim which, in view of the passages already quoted is most striking. He says, "Their feet were straight feet, and the sole of their feet was like *the sole of a calf's foot*: and they sparkled like the colour of burnished brass" (Ezek. 1:7). How vividly this brings to our recollection the promises referred to — "Ye shall go forth and grow up like *calves* of the stall." "I will make thy *hoofs brass* and thou shalt beat in pieces many people." The meaning is at once suggested, and the appropriateness and beauty of the symbol recognised.

The prophet Daniel brings this divine threshing of the nations and its result before us in the vision of the destruction of the great image of the kingdoms of men by the stone. As a result of the smiting of the image, it is declared, "Then was the iron, the clay, the brass, the silver and the gold broken in pieces to-

ther, and became like *the chaff of the summer threshing floors*; and the wind carried them away, that no place was found for them" (Dan. 2:35). With a knowledge of these testimonies, how eloquently does this single word "Armageddon" speak to us! To those enlightened in the Scriptures it conveys in a most graphic and forcible manner the purpose of God with nations as revealed in the Prophets, but apart from an acquaintance with the prophetic writings, the word would convey no distinct idea to our minds. Here, then, we have an illustration of the wonderful character of the Bible. We see that the various writers are merely indicting what the Spirit moves them to place on record, and thus we have in the Bible, in all its parts, and in the very smallest detail, a beautiful harmony and consistency, which is surely calculated to increase our love and reverence for that book which God has given us for the purpose of making us wise unto salvation.

F.P.

THE CLERGY

Where is there one that does not pervert and obscure the doctrines of the Bible by upholding mythological nonsense — to wit, a pagan deity, a pagan devil, pagan immaterial and immortal ghosts, pagan realms of eternal woe and bliss? This stamps popular expositors as the enemies of God and grievous corrupters of His Word. Where is there one that can intelligently and scripturally define the Hope of Israel? Could not a Christadelphian Sunday School scholar enlighten the greatest among them in the way of salvation? Is it not correct to say that one of these little children could lift Professor Beet (who is so much in advance of his clerical colleagues) out of the mire in regard to the simple question of the nature and destiny of man? Bro. Thomas was not extravagant in language when he counselled the brethren to search the Scriptures, and eschew the divinity of the schools — eschew it as they would "the poison of asps mingled in golden goblets of sparkling wine."

Now And Afterwards

"Nevertheless, afterward it yieldeth the peaceable fruit of righteousness . . ." — Heb. 12:11.

Now, the sowing and the weeping,
Working hard, and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint gropings in the sea;
Afterward, the pearly guerdon
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Waiting minors, discord strong;
Afterward, the grand ascension
Of the Alleleuia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the Victor's Crown of Life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's, "Enter thou!"

God And The Spirit In Relation To The Universe

“The spirit of God moved upon the face of the waters”. What is meant by “spirit” in this place? This thought-provoking article by Brother Thomas is worthy of the closest attention. It shows how that God is “everywhere present by His spirit; for His spirit fills heaven and earth”.

WHAT is the meaning of the word spirit? To what language does the world belong? It is a Latin word, as *spiritus*, a blowing, from *spiro*, “to breathe, breathe out, exhale.” Hence *Spirit* is that also which is exhaled. In the Greek, the word which answers to spirit is *pneuma*, which signifies the same as *spiro*. In the Hebrew it is *ruach*. But these words, while they tell us that they stand for something radiated or exhaled, do not tell us what the essence or substance of the exhalation, or radiation, is. It may be air in motion, or wind, breath, electricity, or some other agent. What it is the word represents, depends upon something more than etymology can supply. The words *ruach*, *pneuma*, *spiritus* and *spirit* do not signify the same thing in all places where they occur; still, whatever the thing is, the radical idea is a motion outwards *from, into*.

The first place in the Bible where the word occurs is in Gen. 1:2. Here it is *ruach Elohim*, a principle going out of, or from,

the Mighty Ones. What could this be? It may be known by its effects. “It brooded upon the face of the waters” — of the waters which in the primeval state of the earth, covered its entire surface. This brooding principle covered the surface and penetrated its substance in all its atoms, so that it was only necessary for the word of command to go forth from the Mighty, and whatever might be commanded would be done. Everything was made by this brooding principle as the executive of divine Wisdom. “By His spirit he hath garnished the heavens”; “He sendeth forth his spirit; they are created,” even all the things detailed by Moses. Hence, Job says, “the *ruach* of Ail hath made me, and the *Nishmah* of *Shaddai* hath given me life. The Spirit is, therefore, formative. It is creative power. It made the light; it divided the vapours from the waters by an expanse; gathered the waters together in the place of seas; formed the vegetable world; established the astronomy of the heavens; developed the

animal kingdom; and executed the whole so satisfactorily that the work was pronounced "very good."

When we contemplate *spirit* through these results, we behold an Almighty power which is predicted of Ail — *the spirit of Ail*. But what is Ail? Etymologically, it is *strength, might, power*. Hence the *Spirit* of Ail is a powerful emanation, or *breathing forth of power*. Almighty power is the fountain and origin of the universe, "*out of whom are all things*" says Paul (1 Cor. 8:6). He also tells us that the fountain of Omnipotence is a glorious and torrid centre; a centre that cannot be approached by man, and the dwelling place of an invisible, intelligent, and deathless being (1 Tim. 6:16). This is Ail — all-wise, all-powerful, all-seeing, and all-knowing. There is only one such in the wide-extended universe. He is life and incorruptibility, and never was anything else. Here is a wonderful being, corporeal intelligence that hath always existed, and out of whom, as "The Father," all things have been produced. But of what does his substance consist? What his nature? What is he? "He is Spirit." These are the words of Jesus, who knew what he affirmed. Ail is spirit, and there is a spirit of Ail — the fountain and the stream are both spirit, and hold a like relation that radiant caloric does to iron glowing with a white heat. But what is the glowing substance of Deity? That which shall be manifested in the saints when they become spirit, for they shall be like him who is

in the bosom of the Father. "Deity is spirit," and to convey our conception to the reader of this substance, we would style it *corporeal* electricity. We behold the lightning's flash; we see its almighty effect upon rocks and trees, and we perceive its universality; still of its *essence*, we are ignorant. Our words and definitions leave this untouched. But whatever the essence may be, that corporeal essence is God, and the same incorporeal and radiant essence is the spirit of God. Electricity or lightning is a Bible symbol for spirit. Ezekiel, son of man, priest and prophet, had *visions of Elohim*, who are, when manifested, spirit, being all of them most-resurrectionally begotten, and born out of spirit, and consequently consubstantial with the Father, who is spirit. In these visions of spirit, then Ezekiel saw the living ones or Elohim come forth out of the midst of fire and brightness. His description in chap. 1:4 is symbolical of 1 Tim. 6:16. What we call electricity, for want of a better word, in glowing combustion, he terms "fire and brightness." In beholding the electrically-generated beings born of the Ezekiel fire, he says "Whither the spirit was to go, they went," because they will be spirit, so that wherever they may be, there, necessarily, corporeal-spirit will be. And, as for the likeness of the living creatures, says he, "their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth

lightning” or flaming electricity. “And the living creatures ran and returned as the appearance of a flash of lightning.”

In scriptural discourse, “electricity” is termed *spirit*, because it is radiated or sent forth from the substance of Almighty Power, after the tropical analogy of blowing, breathing, or exhaling. This idea is illustrated by the iron excited to white heat or the magnet. These are solid substances, but within a certain radius, they are enveloped in an atmosphere of light and heat, or of magnetism. This atmosphere may represent the radiant power or spirit of the Deity; and the glowing iron and magnet, the radiating power of substance, called Deity. Here, then, is spirit free, radiant, or uncombined; and spirit in substance, corporeal, bodily existence. The latter is the original condition of spirit. It was not originally free or diffused through space, and at some particular epoch condensed, reduced to a bodily form, and individualized. To affirm this would be to affirm the existence of abstract intelligent power, antecedent to the *Hypostasis* of the substance, the exact representation of which, Jesus anointed is declared now to be. No; the substantial Father has always been substance, and has had no corporeal predecessor in wisdom and power. His nature is the substratum or basis of all conceivable existencies, animate or inanimate, in all the universe, for they are all created out of His Spirit, and that Spirit radiates out of His substance. It is always subordinate to His will; and ac-

complishes that only whereunto it is sent. Hence, it does not act independently of the radiating power. Nothing, therefore, happens by chance in the operation of the Spirit. The wisdom that ordains is in the Father; and the wisdom that executes is in the power radiating from Him. It is impossible, likewise, for the Spirit of the Deity to execute contrary to the will of Deity. Hence “The Son,” or Spirit-emanation from the Father-Spirit substance, “can do nothing of himself, but what he seeth the Father do,” or will; “for whatsoever he doeth,” or wills, “these also doeth,” or executeth, “the Son likewise” (John 5:19). The distinction made by “philosophers” between “matter” and “spirit” is artificial, and does not obtain in Scripture. The Father is matter, or substance, but He is spirit, also, for that matter of which He consists and which constitutes His nature, is spirit. This being the fact, matter is eternal. But this by no means implies that *the forms of matter* are eternal likewise; for that would be to affirm that the Creator was not antecedent to His works. The dispute, then, upon the question whether spirit existed before matter, or matter before spirit, is a vain controversy, and indicative of the ignorance of “philosophers” on both sides. The one had no precedence of the other being essentially the same. Hence, matter is not essentially evil, or corrupt and mortal; nor is it incapable of thought. The Divine Power is matter, but, though He creates evil, He is not evil, nor corruptible and mortal.

There is, therefore, no force nor reason in the argument that a thing is immortal because it is immaterial, or not matter. Whatever exists is matter. Electricity is as much matter as a block of marble, the only difference is, that it is matter in a different form. Hence the immaterial, or the non-existent, is nothing. To say, then, that a thing is immortal because it is immaterial, is to affirm that it is immortal because it is nothing, or does not exist; which is the demonstration of the wisest thinking of the flesh — “the wisdom of the world” condemned as folly, working death in all that are deceived by it.

There is no part of the boundless universe where the spirit of divine power is not. It pervades the atom of all bodies, and is everywhere. Hence the iniquity of Christ in prophecy, “Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in the grave, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I shall say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee” (Psa. 139:7-14). This proves what we have said, and teaches that, in a general sense, all creatures are in the presence of the Creator; that they are so in being contiguous to His spirit; for, as the fish live and

move and have their being in the waters, so all animals and men “live and move and have their being” in spirit of God. Upon this natural principle it is that Paul declared to the heathen philosophers that God is “not far from every one of us”; and that Jesus said, “a sparrow shall not fall on the ground without the Father.” Hence, in the natural or physical sense, all creatures have the spirit, and cannot live without it; so that, as Job says, “If he gather to himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust” (34:14). Spirit develops the organism of all creatures, and preserves it from disorganisation. It is what pathologists term the *vis medicatrix naturee*; and physiologists, “the vital principle.” When the spirit and breath of the Creator are withdrawn from a man or a sparrow, there remain no healing power or vitality in their several bodies; the immediate tendency in them is to corruption and dust.

Hence, all creatures in the air, earth, and seas are *spirit forms*. The types or patterns after which they were created were all in the mind of Deity before they were created, and when they were formed, the formation was out of the Spirit-matter and by Spirit, according to pattern. Every creature is therefore a spirit in this sense, but not necessarily immortal because a spirit. The immortality of a spirit depends upon the constitution of the matter or substance of the peculiar form. A spirit form of a flesh and blood organisation is essentially mortal and corruptible, for death and

corruption are peculiar to that material constitution. The "spirits in prison" Peter speaks of were flesh and blood organisations turned again into dust, consequent upon the Deity gathering unto Himself His spirit and breath. His free spirit withdrawn and the cohesive affinity of their substance departed, and its gaseous elements entered into new combinations destructive of the forms termed man, cattle, fowl, and so forth. Hence the Deity is styled by Moses in Num. 27:16, "Yahweh *Elohim* of the spirits of all flesh," that is, the self-styled He Shall Be is the *power* of all flesh — emanations of His power. The spirit power of the lion is the power of Yahweh, and so of all other creatures. Hence the facility with which He can open and shut their voracious mouths, as in the case of Daniel and his persecutors. This universal Spirit places all created things in telegraphic communication with the will of the Deity. What He wills needs not barriers

and wires for transmission. He has but to will, and it is instantaneously responded for according to His purpose, though the locality where obedience is required be distant from His throne a hundred millions of miles. Take these two points, the throne of the universe and the earth we inhabit as the two extremities of the line — the Deity at the one end and we at the other. The intermediate space is filled with His "free spirit," radiant from His substance, and incarnately organic in all His creatures. What we call "time" is unnecessary for the transmission of ideas. The Deity is not a being of time. He has not to move from where He is to be where He would be, for He is everywhere by spirit, and fills all. Hence His will at the throne is His will at the same instant on earth, for His intelligence and wisdom are as universal as His power, and only require His will to be exercised for their manifestation in every part of His wide domain. J.T.

From The Writings Of Bro. Thomas

It is a monstrous conceit that "the only discipline the Ecclesia can enforce in these times is against false doctrine, and not against immorality of conduct." Such a rule as this, approved by any society of professors, would make it a fellowship of iniquity. (1866)

The autocratic power of Gog, though imperial over the "many countries", will not be lord and master of "Sheba and Dedan, and the Merchants of Tarshish, and the Young Lions thereof." Sheba, Dedan and Tarshish, in other words, the British Power, will be broken by the saints, to whom judgment will have been previously given. This will be the epoch of Christadelphian prowess and victor. (1871)

The truth creates "sides"; the *for-it* side, and the *against-it* side; and between these two sides there is no neutral ground. He that is not for me, said Jesus, is against me; and he styled himself "the truth". If we are for the truth, we cannot encamp with the enemy, and co-operate with them. Being for the truth, it will place us in the minority, and identify us with those who suffer tribulation for the truth's sake. (1853)

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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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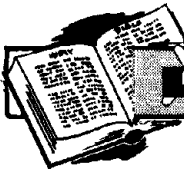
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Chat With Readers

What Kind Of Warrior Are You?



SOLDIERS are of three kinds: conscripts, mercenaries, or volunteers.

If the former, they have been compelled by circumstances to give themselves for a cause they may or may not, approve; and for which, in any case, they may find little pleasure.

If mercenaries, they are professional killers, doing it for profit, with no real loyalty for the country or cause for which they fight, but giving their skill in battle to the highest bidder; ready to change sides if the pay of their employer dries up.

A volunteer is one who serves as a soldier because of his love for the cause he has espoused. His identification with it, and dedication to it, is absolute. He is prepared to sacrifice personal convenience, wellbeing, or life itself in order that it might succeed.

The best volunteers are those who clearly recognise the issues before them. They know for what they are fighting; their objectives before them are clear. They believe in the cause they have espoused to the extent that they are prepared to give up their lives for it if necessary.

Soldiers of Christ are not conscripts nor mercenaries. They have joined the ranks voluntarily. The divine appeal has touched their hearts, and they have responded cheerfully. Having done so they now must recognise the necessities of a good warrior. They must train; they must learn to endure hardness; they need to develop skill in battle.

First, they must become familiar with "the weapons of their warfare". These, declared Paul, "are not carnal, but mighty

is, according to the Bible, a deceiver, and we are inclined to rationalise ourselves out of what is clearly taught in Scripture, and amend the instructions of the Word to conform with fleshly philosophising. The temptation to blunt the point of Scripture in relation to our own conduct is strong. It is common in the world about us. We are bombarded constantly by advice that frequently runs counter to its instructions. Consider the disciplinary measures recommended by Scripture in regard to child-care. It is contrary to the self-expression advocated by modern systems. Which one will we follow? As soldiers of Christ, shall we prefer the counsel of the enemy?

Consider another topic of widespread discussion and contrary advice: marital relations. The Scriptures teach that Yahweh "hateth putting away". What is our attitude towards this common failing of today? The Scriptures clearly designate the relationships of husband and wife. The sister is to submit unto her husband as "unto the Lord" (Eph. 5:22), recognising that in so doing she renders service unto Christ, the Commander in chief. The husband is to "love his wife as Christ also loved the Ecclesia, and gave himself for it" (Eph. 5:25), hence manifesting the greatest tact, sympathy, consideration and self-sacrifice to assist her.

These are clear, explicit instructions of Scripture; yet in our small community, problems in this sphere of life's activity are on the increase. Why? Because those instructions are carried out? No! Because they are ignored!

Let nobody imagine that the instructions are easy to carry out. They are not. In some circumstances, they are most difficult. But Christ has shown the way, and demonstrated what should be done. His "wife" has not always been easy to get on with! In fact, at times, she proves most incompatible. But as, under those conditions, the principles of the atonement were worked out in his life, so they should be also in the domestic circumstances of every home where the Truth has found lodgment. We may be tested by conditions in that sphere: the answer is in Scripture. We may experience little of real comfort and joy in our present state: but our heritage is in the future. Our partner may not co-operate as he or she should do: but let us do our part as soldiers in Christ's service, and the ultimate reward will be great. And usually, if the wife is prepared to "submit", the love of the husband towards her will grow; and if he, in adverse conditions, maintains that sacrificial

love (for the word is "agape" and should not be confused with what the world calls "love"), the wife will generally respond.

But such advice is not popular. Those troubled with such problems want a ready-made answer here and now. They want "their own way" and refuse to "give in". Or they want to live in a "fairy-land" where with the wave of a magic wand, and with no effort on the part of those involved, everything suddenly becomes right. They are influenced, often, by their worldly environment. They fail to use faith to bring down the stronghold of evil, and instead listen to such defiant advice as: "I would not put up with that, you know!" They learn of marriages breaking up, and of people discovering happiness or pleasure in new associations which, though contrary to Scripture, are justified because agreeable to flesh. They claim that they can render better service to Christ by throwing off that which hinders, and seeking a greater freedom. They mistake licence for liberty. What pleases Christ better? Is it not adherence to his instructions? Can we really serve him better by ignoring them? Is not self-sacrifice the way to true happiness now, as well as of greater assurance for the future? The Truth must find its expression in the normal circumstances of life: particularly in our homes. It is there that its principles are worked out in a practical manner, and not at the meetings. As Paul clearly shows, the Truth can elevate the common duties of life: that of wives towards husbands; husbands towards wives; children towards parents; parents towards children; servants towards employers; employers towards servants; into a service to Christ (see Eph. 5:22,25; 6:1,4-9). By that means, the daily, humdrum affairs of life, become as service to the king. "Whatever we do, let us do it heartily as unto Christ, and not unto men". When that becomes the call of life, we will find pleasure in work that normally is treated as drudgery; we will realise that Christ takes heed and finds pleasure in the normal duties of the work-a-day world in which we find ourselves. And in the normal conditions of life we will be disciplined into "enduring a hardness" that will qualify us as being "good soldiers of Jesus Christ" (2 Tim. 2:3). The way is not easy, but the reward is real, and the joy great, if we "endure unto the end". And that end, the signs indicate, is near at hand.



“Lord, Is It I?”

“Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?” (Matt. 26:20,22)

THEY came together as a body of believers, they looked upon their Lord, and they questioned — each one individually — their commitments to him. This attitude of humility, of awareness, of frailty, and of self-examination, became an integral feature of the memorial instituted there, as much so as the bread and the wine themselves. Thus Paul commands:

“Let a man examine himself, and so (i.e. in that spirit of self-examination, and in that spirit only!) let him eat of that bread and drink of that cup” (1 Cor. 11:28).

“Thou Shalt Deny Me”

“And when they had sung an hymn, they went out into the mount of Olives (Matt. 26:30).

Leaving the brilliant lamplight of the upper room, and the warmth induced by fellowship and fond memories, they went out into the murky shadows of the city, into the chill of an early spring night. The mood of their leader was not the same, and though he continued to speak to

them in his usual fashion, they sensed that a profound change had taken place. They had walked many miles together on dusty roads; but just now he had knelt before each one of them and washed their feet. Could this mean their journey with him was coming to an end?

They left the city and reached the familiar confines of Gethsemane. Here they had spent wonderful hours with him, as he comforted them: they the sheep, he the shepherd. But now . . . all was different, strange, frightening. The time of testing was at hand:

“All ye shall be offended because of me this night: for it is written: I will smite the shepherd, and the sheep of the flock shall be scattered . . .” (v. 31).

Peter’s mind was in great distress. Waves of shock and incredulity were felt by him. Had not the Master just told them, “One of you will betray me”? And Peter had looked at the Lord whom he loved so, and at himself; and had found the

answer to his troubling question: "No, it is *not* I!" But now, how could Jesus say such a thing? There must be some mistake!

"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples" (vv. 33-35).

Don't we *all* deny Christ? We say, "I will never deny thee." But likewise said *all* the disciples, and their vigorous assertions availed them not. Only hours later "they forsook him and fled." So why should *we* be any different?

Every sin, even one of weakness, and every evil thought, are in reality denials of God's majesty and supremacy, and denials of Christ's power and authority to judge his followers. As when we know of someone's distress or trial, and we don't bother to help and encourage . . . or of someone's need, and we neglect to offer aid. We smile our best Sunday-morning smile, shake the hand firmly, ask the traditional "How are you?" and then hurry on without waiting for an answer. But as we pass along in our self-centred thoughts, do we hear an echo from the epistle of James: "Depart in peace, be ye warmed and filled" (James 2:16)?

This too is a denial of Christ, since he has said that what is done (or left undone) to the least of his brethren is done (or left undone) to him (Matt. 25:41-45).

We take for granted conventional Christadelphian exercises:

Bible readings, classes, breaking of bread — with the danger that they may become commonplace, ordinary. But meanwhile we may be guilty of forgetting Paul's warning. We may eat and drink unworthily because we have failed to discern the Lord's body (1 Cor. 11:29).

The Lord's Body

And what is the Lord's body? It may seem obvious, but I would suggest that there are several answers, some not quite so obvious as we might first think:

(1) There was of course the literal body, symbolized in the bread and wine, which was soon to be torn and mutilated and drained of blood on the cross. Christ's body, given for us. Even this was not obvious to the men in the upper chamber. But it should be to us. We were purchased from sin with a great price. For us, God gave up His only-begotten Son.

(2) And there is the spiritual "body" of Christ, the ecclesia. Do we fail to discern the ties that intertwine and bind us all together, *all* the brethren for whom Christ died? Look around you: *This* is the body of Christ! Do you perceive it? We are members of one another, and Christ is our head.

(3) We see that Christ's body is single, it is plural, and it is singular *again*. If a prominent brother comes into our midst, he will probably be besieged with offers of care and hospitality. But when a poor, obscure brother ventures into our place of meeting, do we rush forward to greet him with the same genero-

sity and love, to make him feel as much a part of us as the rich or the influential? Do we see in *him* the face of Christ? If not, then this too is a denial of Christ, and a failure to discern his body!

Two Disciples

In the Gospel records we meet two followers of Christ: Peter and Judas. Both sinned against their Master in some way; as, lest we forget, all the others did.

If we say today that we will never deny Christ, we are either proud or fools (the same thing?). So let us start with that assumption: We all, at one time or another (probably many times) — deny Christ.

Peter

"And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly" (Matt. 26:75).

How do we react to the awareness of our denials of Christ? Do we "weep bitterly"? Or do we instead excuse ourselves? Do our sins "afflict" us? Or do they just annoy us a bit? Are they a massive burden, like leprosy (so the Scriptures teach!)? . . . Or just a minor inconvenience, a sore toe, perhaps?

The words were wrenched from the Lord's parched lips as he hung on that cross: "My God, my God, why hast Thou forsaken me?" Why indeed? Because Jesus, though sinless died to redeem man from sin.

Sin can separate us from God. Do we grieve at our loss of communion with God? Do we weep bitterly? Or do we act as though it scarcely bothers us at all?

For Peter, there was no one else to blame. He had been so sure of himself, so proud, so "strong". Now he stood face to face with his own sin, his own weakness, and there remained no pretense, no "fig leaves". His sin was naked and open before God. "And he went out and wept bitterly."

Judas

"Then Judas . . . repented himself, and brought again the thirty pieces of silver to the chief priests and the elders . . . and departed, and went and hanged himself" (Matt. 27:3,5).

Judas was "grieved". That is what the word here translated *repented* really means. *But he did not weep!* He could not change — which is the true test of Scriptural "repentance". He tried to hide the reward of his betrayal, to undo what had been done. But he could not. All hope was lost (Or was it?) — he went out and hanged himself.

Was Judas' sin unforgivable, while Peter's was not? Or did Judas, when faced with the enormity of his sin, only *supposed* that it was unforgivable?

The Difference

The real difference between Judas and Peter was *not* in the degree of sin, but in their attitudes toward sin. Peter saw his sin exposed before God, and he wept. Judas tried to cover his sin by returning the money, but found it did no good. He could not weep, and he gave up hope.

If we are rejected at the judgment seat of Christ, it won't be because we have sinned, because all have sinned. It won't be because we have denied or even

betrayed Christ — for all disciples do so.

We will be rejected because we are too proud to see our sins for what they really are . . . because, during our probation, we made excuses and sought to hide ourselves from God. "Is it I?" we ask. "Is it I, Lord, who betrays you?" But we don't *really* want to hear his answer. We hastily eat and drink in his presence, and then, like that tortured twelfth disciple, we look for the first opportunity to escape the searching look of our Lord. *Real* self-examination? No, thank you! that's not for me!

Why? Because, if we really heed his answer, it will mean that we will have to change, to cry bitter tears, to face and dethrone the sheer vanity of entrenched, comfortable human pride to which we cling so fondly! Judas could not do this — he was too proud. He could not change. *Why, he would rather die!* And he did.

"Feed My Sheep"

On the shore of the Galilean Sea, for the second time in a month Peter kneels by an open fire and gazes into the eyes of Jesus. It is painful, it is humiliating, and there is no evading it; — to look closely at one's own sins, and see the sadness in the eyes of the one we betrayed.

"Simon, do you love me?" *Three* times, and it felt as though his heart would break. "Then feed my sheep."

We are all betrayers, all guilty. We eat Christ's body and drink his blood, and then we grow fearful and deny his claims upon us. We say, "Lord, is it I? But I would never betray you!" And he says, "Yes, you will." And we do.

And, because I am a sinner, it would be easy to give up hope, to go out and hang myself from the nearest tree.

But if we find the grace to cry, and wait out the days after the cock crows and sorrow breaks our hearts, then, finally, he will be there. His words will burn like fire, but a fire that purifies even as it hurts: "Do you still love me?"

We hear that question, in different forms and from unexpected sources, whenever a new opportunity arises to serve Christ through helping our brethren. "If you still love me, if you are truly repentant for your wrongs against me, then prove it by demonstrating your love for my brethren. Inasmuch as you help one of the least of these, you repay me for your denial." And when Christ gives us such a chance, then we know that our sins, though grievous, have not conclusively separated us from him. We know that he has provided yet another way that, despite our repeated sins against him, we may still show our humbled and repentant love.

G. Booker (USA)

The time that remains until the coming of the Lord provides us with opportunity to "work out our salvation with fear and trembling." Let us give ourselves to self-inspection, and use it to that end.

“Wilt Thou Show Wonders Unto The Dead?”

“For there is hope in a tree, if it be cut down, that it will sprout again” — Job 14:7.



The Psalmist asked this question of Yahweh (Psalm 88:10), but in such a way as to suggest the strongest negation, for, as is expressed elsewhere: “In death there is no remembrance of Thee: in the grave, who can give Thee thanks?” (Psalm 6:5).

Not To The Dead But To The Living

Psalm 88 is described by some as *The saddest Psalm in the Psalter*. It ends on a note of deep depression:

*“Lover and friend hast Thou put far from me,
And mine acquaintance into darkness.”*

Nevertheless, as though as to counterbalance this, Psalm 89 commences with a note of hope:

“I will sing of the mercies of Yahweh for ever;

With my mouth will I make known Thy faithfulness to all generations.”

In answer to the Psalmist's question, Yahweh may well have answered: “No! But I show My wonders unto the living!” There is no consciousness in death; but with the living there is hope: particularly if they ponder the

wonders that God has performed before the eyes of man.

In a special sense we live unto God. Paul expresses it thus: “And you hath He quickened, who were dead in trespasses and sins” (Eph. 2:1). We have been delivered, as it were, from a double death: death through sin; death through trespass. The state of sin is the natural inheritance of man; but trespass is something he does on his own account. Adam and Eve trespassed and fell from grace. They became, through transgression, sin-proned, death-doomed creatures; and we inherit the consequences of that.

But, in addition, we sin on our own account, and hence must be delivered from our personal guilt, as well as changed from the state of mortality into which we were born.

In a sense, therefore, before we embraced Christ, we were "twice dead": we inherited a state of mortality, and illustrated our death-doomed state by our own transgression. In our natural state, we never truly appreciated those wonders which God had to show.

But something wonderful happened to us. We heard the call of God in the Gospel; we passed through the waters of baptism and were "quicken-ed"; we were really made alive in the eyes of God, the Life-Giver. Though still possessing Adamic nature, our former sins were put away.

God's Wonders Revealed

As *living* before God, we can appreciate the many wonders that God, as the Author of Life, has shown, and continues to show, unto all who are really *alive!* But do we appreciate fully the wonder of those acts? Are we exactly aware of the many occasions when the Author of Life worked, and did so with exceptional wonder?

Where shall we begin to recapitulate such examples? What better than by viewing our once dead Planet? Its previous condition is dramatically described in Genesis: "And the earth was without form, and void; and darkness was upon the face of the deep".

But from the Author of life issued the decree: "Let there be light . . ."

And from that moment, everything began to happen.

Finally, a once dead and dark planet throbbed with life in every shape and form: light took over

from darkness; beauty emerged from ugliness; order replaced chaos. So great was the wonder of it that "all the sons of God shouted aloud for joy".

"*Wilt Thou show wonders unto the dead?*" Look now to that tragedy in Eden. Creation is plunged into mourning as mortality takes over. High hopes are dashed; the future is a question mark; the first inhabitants are expelled from Eden, doomed to die.

But what followed? The voice of the Life-Giver is heard; and what He then promised helped to take the sting from death: "Thou shalt crush his heel; but he shall crush thy head!"

"*Wilt Thou show wonders unto the dead?*" Come and look at the silent world of Noah's day, washed by the Flood. How deathly silent it is: the activity, the turbulence, the evil of human kind is no longer seen nor heard in the still silence. Is all dead? Look up: to that high mountain, and observe on the slopes of Ararat, the answer of God to righteousness. Watch that bird fly away, to return no more. See that little band of people emerging from that huge ark, and offering to their Saviour their simple sacrifices. They are like the living taken from among the dead: "quicken-ed" into new life unto Him.

"*Wilt Thou show wonders unto the dead?*" Come now to that tent in the Land of Promise, and hearken to angels talking with Abraham. What are they saying? Something quite wonderful. Indeed, something that in the normal processes of things is impossible: that Abraham and Sarah

should have a child! "Is there anything too hard for the Lord?"

It is only when we can come into this state of mind that we can accept in simple faith, so many of those ancient wonders wrought by the Giver of all life; but, remember, the dead can never see them! Those "dead in trespasses and sins" need to be quickened into new life, need to be raised up and made to sit in heavenly places in order to properly see the wonders of the divine hand.

"*Wilt Thou show wonders unto the dead?*" Come now to Egypt. Over four hundred years have passed since God talked with Abraham His friend. Those covenants of promise seemed doomed, for a despotic Pharaoh sought to destroy every Hebrew male child, thus giving the whole nation of Israel over to genocide. Indeed, Pharaoh's decree had issued forth: but the final word lay with God. Harken to Moses singing his Song of Victory at the waters of the Red Sea. Understand the answer of God to all who would bring death to His firstborn.

Israel's long, sad history is well known to us, but let us not forget those many dark years in which there was an icy silence: no more were the voices of the prophets heard, for there were none to speak. But then, again, the divine Voice was heard.

"*Wilt Thou show wonders unto the dead?*" There is heard the greatest of the prophets to that time: the clarion call of John the Baptist, warning of even a greater than he in the midst of Israel. His was the honour of

introducing the great Life-Giver to a perishing world: the Lamb of God. For that great honour, John was prepared to accept martyrdom. To God, the answer of death is Life for evermore.

The Life-Giver And The Future

Perhaps this fact is best revealed in the birth of the Lord. Consider Mary, the handmaiden of the Lord. Remember her innocent virginity; her then quite sterile condition; and then, unto that naturally "dead" virgin, came those lovely words: "Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women." Consider the significance of those tremendous words which resulted in the life-force being set in motion that produced the Saviour:

"**The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the son of God**".

"*Wilt Thou show wonders unto the dead?*" Come to the tomb in the garden; see those angels sitting at the head and foot of the sepulchre; listen again to their question: "Why seek ye the living among the dead?"

Perhaps that question emphasises the real point behind the question put by the Psalmist. Where do we seek for life? Not to those blind leaders of the blind who lead their followers astray with promises of life that are delusive; nor to those who with specious promises of a better life on earth now seek to win votes; nor to philosophers who would urge us to give up God and live — the dead burying their dead in their conceit.

“Wilt Thou show wonders unto the dead?” When, last autumn we placed those dry, dead-looking bulbs in our garden, and walked away, what did we know in our hearts? That they were in safe keeping, and would spring up again into life. We never once doubted the capacity of the Husbandman to give us those lovely spring flowers, so rich in colour, scent and promise.

Do we doubt, therefore, for one moment, that the same

Husbandman will accomplish what He has promised to do? Bring again from the dead, and clothe with life eternal, those who have proved faithful to His call? That day will come without a doubt. The signs of it are seen in the present. Its truth is endorsed by a succession of miracles in the past. We therefore look forward in confidence to that day, when indeed: *“Thou wilt show wonders unto the dead!”* — A. Swaish

THE TABERNACLE IN THE WILDERNESS



(4) The Court Entrance

“And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet and fine twined linen, wrought with needlework; and their pillars shall be four, and their sockets four.”

The Curtained Entrance

Exodus 27:16 explains that it was possible to enter this separate place by one way only — via an entrance of 20 cubits or 30ft, made of curtains supported by 4 pillars.

The curtains were of white fine-twined linen entwined with blue, scarlet and purple colours.

The offerer, approaching with his sacrifice, here made contact with the sanctuary through the priest who was to be identified with him and his sacrifice (Lev. 1:3).

As explained previously *white linen* represented righteousness, whether Yahweh displayed it in His son, or manifested it in his disciples (Rev. 19:8).

Scarlet represented the nature of sin's flesh (Isa. 1:18), the state of mortality that resulted from sin.

Blue stands for heavenliness, or God manifested and remembered (Num. 15:38,39).

- Purple* represented (a) Royalty (Mark 15:17; Dan. 5:17).
 (b) Mediatorship (blue and scarlet brought together).
 (c) God manifested in flesh (blue and scarlet).

Christ As The Door

The Lord Jesus Christ manifested all these characteristics. They qualified him to be the entrance into the Ecclesial "fold" or Holy Place, for all those whom Yahweh called out of the Gentiles for His Name (Acts 15:14).

The qualities of character and life symbolised by these colours were revealed by him.

- * *White fine-twined linen*: his display of His Father's righteousness;
- * *Scarlet*: he bore the same nature as all flesh (Isa. 40:3-6); human and mortal (Heb. 2:16).
- * *Blue*: He was God manifested in flesh. He constantly remembered His Father and His commandments.
- * *Purple*: He became the mediator between God (blue) and man (scarlet) — Heb. 2:17.

He manifested God before Israel in the days of his flesh (John 1:14).

The Four Pillars

As the entrance represented Christ as the door, and its curtains were supported by four pillars, it is surely significant that his life comes to us as recorded by four writers: Matthew, Mark, Luke and John. They are as the "brass" pillars at the entrance, displaying the "door" for all to see (John 10:7).

The purpose of Yahweh in causing these writers to record the living manifestation of Himself was that others might be drawn to him, and so become living witnesses to His righteousness. Though the weaknesses of our mortal frame are consciously ever-present, we can, and must, seek to overcome. If we display Divine characteristics in this probationary life, and manifest Yahweh in this present evil world, our natures will be changed "like unto his glorious body" (Phil. 3:21), from mortal to immortal (1 Cor. 15:51-54), "clothed upon with our house which is from heaven" (2 Cor. 5:2).

Moreover, as in this present life, we uphold and display the character and virtues of Yahweh, we can become the means whereby others are drawn to Him, so that they also become habitations of the Father through His Spirit-Word abiding in them. By so doing, we act the part of shepherds, leading sheep to the door of the fold, even to the Lord Jesus Christ (John 10:1-3,7).

K. Cook (NSW)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Greece & Vatican Draw Closer

The Government of Greece has established diplomatic relations with the Papacy, though the move has been opposed by the Greek Catholic Church. Hence the Vatican is spreading its tentacles in all directions, preparatory to the declaration of Rev. 18: "I sit a queen and am no widow and shall see no sorrow." But, continues the Revelator: "Therefore shall her plagues come in one day: death, and mourning, and famine" (Rev. 18:8).

Russia And the Return of Christ

"In the October issue of *The Christadelphian*, Bro. G. Pearce states that Russia must first take over western Europe before coming down into the Middle East. That is how my father's generation of Christadelphians viewed prophecy. Russia could do that by joining the EEC, but whether she will adopt that means remains to be seen. My father's generation felt that all Europe would go Communist then, after that, Russia would turn her eyes to the Middle East. Russia will not do that until Yahweh is ready, and puts hooks into her jaws to drag her there in order that she might fall on the mountains of Israel.

"I believe we are witnessing the build up of

Gog's empire in the EEC. This is the start. The 'ten kings are giving their power and strength' to the old Roman beast (Daniel's fourth beast in its latter-day guise). This will incorporate Meshech and Tubal, and in combination with Europe will constitute what is termed in Rev. 18: Babylon the Great . . . The Papal harlot at this time will be gleefully saying, 'I sit a queen and am no widow'. I believe that this will take place *after Christ has returned*, and that Gog's empire will be consolidated whilst the Lord is judging his household." — E. H. (UK).

(To our mind, prophecy indicates that Russia will occupy Constantinople, and from there will consolidate the Gogian confederacy ready to pounce upon the Middle East. We believe, furthermore, that Russia, at that time, will constitute the "king of the north", and therefore must incorporate into its control all that territory previously dominated by the King of the North of Dan. 11: i.e. the Near East from Turkey to Pakistan — that area in which Russia, today, is very active. With you, we believe that Christ will be in the earth at that time, and that therefore we do not have to await the occupation of Constantinople by Russia before his advent to judge the household. In accordance with the specific teaching

of Scripture, "judgment must begin at the house of God" (1 Pet. 4:17), which suggests that the next event of greatest importance is the return of the Lord. He comes at a time when the world is taken off guard. Let us see that we are ready and waiting for him . . . Ed.).

We Would Like To Answer Your Letter!

"Dear Brother Mansfield: Most loving greetings in our one hope. You do not know me, but I feel as if I have had you in my home many times! I have listened to many of your tapes, and they have given me many hours of comfort, and much spiritual food for thought. The main reason for this letter is to thank you for those many hours of comfort, and to get your Scriptural advice on a personal problem that I have . . ." — J.D.

(Dear Sister Judy, though you signed your name, you did not include your address; and we have not your name on our mailing list — you probably receive "Logos" through your Ecclesia. Would you please write us again, giving your address, and we shall give some attention to your problem. . . Ed.).

Encouragement

"In an age when the Truth is challenged by an evil environment and Christadelphians in many places are yielding to

those influences, the policies and expositions set forth in *Logos* are an encouragement to all brethren seeking to preserve the purity of the Faith, and follow the old paths. May Yahweh's blessing remain with you" — G.D. (NSW).

(There is a need to maintain the standards of the Truth established by our pioneers; and to encourage each other to that end . . . Ed.)

Television

"I praise your uncompromising stand on TV!! I cannot think of another evil so close to everyone — the brotherhood especially — and so captivating and so habit forming as the 'square box'. I have none in my house and haven't watched the set regularly for some time and do not plan to let it enter again. If I am not studying the word of God, then I am reading non-fiction books to strengthen faith. TV instills in people an impatience towards even the simplest of problems. Its commercials are arranged within the period of a program in such a manner as to captivate your interest. And, each program, dedicated to a certain length of time, almost always has a beginning, middle and end which leads to complete 'package' which is totally unrealistic since it doesn't happen in the real world! It gives the watcher the impression that all of life's problems can be solved in half an hour with time out for 3 commercial breaks! You mention that you can see this in children's attitudes. I submit, you can see it in

adults who have lived in the "TV generation". They are totally impatient, start things many times which they do not want to finish, cannot write a sensible sentence of more than ten words at best, start conversations on a subject which they soon forget about, and change from one to the other so fast one cannot keep up nor follow their train of thought because they have none. Their lives are seriously complicated because of all these things and certainly more! Kick that TV out of the house, I say" — J.Z. (USA).

(We agree with you. Even though it may be claimed that Television can be used to help through its documentaries, the very fact that "strong" brethren have it in their homes can lead to the "weaker" members introducing it. Remember Paul's example. "If meat make my brother to offend, I will not eat meat". Ed.)

The Power of Prayer

"I take this opportunity of thanking all those involved in producing *Logos* and *The Christadelphian Expositor*. I gain great benefit from both periodicals, and I thank our heavenly Father for such aids. Our beloved brother Paul left us an example of this when he wrote: "Firstly, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you".

"We take encouragement from events happening which vindicate Bible prophecy. Conditions in Iran through the revolution against the

Shah is a case in point. It took us by surprise; 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 part 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 absolutely certain; for God has declared through Ezekiel that Persia shall be an element of Gog's confederacy".

"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.).

(Your prayers are greatly appreciated, for we appreciate that there is great power in such. Particularly when motivated by the Holy Spirit Word, as Jude advocates. We need God's help at all times, and particularly in these closing days of the Gentiles: As you state, these are days of sudden, unexpected moves in the political arena: moves that take us off guard. The Lord's coming may well be like that. Let us make our calling and election sure by our attitude and actions. Ed.)

Leviticus

"We are enjoying *The Christadelphian Expositor* to hand containing the exposition of *Leviticus*. Certainly, the virility and alertness of the Jewish race has resulted from the laws given unto it, and which involved every department of the lives of Israelites. Those laws would prevent many of the sins so prevalent in the modern world, if they were applied today.

"We see the need for Yahweh to extend His own strong arm, to provide 'the son of man made strong for Himself' (Psa. 80:17). The Lord was stamped with the mental and moral likeness of Deity, so that what the Law could not do (provide redemption for sinning humanity) God did through him (Rom. 8:3).

"It appears from the remarks of Greek scholars, that the words 'express image' (Gr. *charakter*) of Heb. 1:3, are used only of Christ, and indicate a stamping of the likeness on the forehead of God's son, in the same way as Yahweh declares that He would 'engrave the graving' of the stone. The whole process gives Yahweh the glory, and not man: 'him hath God the Father sealed.'" — A.M. (NZ).

(We have experienced a great pleasure in studying Leviticus, and rejoice to share that pleasure with others. Hence we appreciate your comments. In regard to the Lord, whilst the work of the conquest of sin was of God, it was through co-operative labour. The son gave himself to the will of his Father, so that both play-

ed a part in the wonderful provision of redemption that resulted. We, too, must co-operate with God. He will never do for us what we can do for ourselves; and in that regard we must extend our willing obedience to His commands, and render ourselves pliable to the influence of the Spirit-Word. By that means, we, likewise, will become sealed of God. . .Ed.).

Jacob's Probation

"Accept thou, I pray, my belated salutations through our united link — our mutual hope. May I please say, were sackcloth and ashes the current mode of humility and forgiveness, I would beg a double portion. Why? Because my ineptness has refrained my written response to you . . . but not to you only: but to the Truth.

"Some time back I received the *May Logos* containing your printing of *Jacob's Probation With Laban*. Forgetting any part I played in this article, I am exhilarated that there is agreement in recognising the faith of Jacob in his journeyings in the flesh. Without repetition on the contents of the article, cannot we agree that comments on Jacob's life are often too negative? Perhaps this is an 'escape' for the miscalculations we all make in the testing problems of life that we face. But with whom of us does the Creator of heaven and earth so closely identify Himself as He so does in the twenty recorded statements of Scripture: *I am the God of Jacob?*

"The saddest admission that I am required to

make is that the back-up notes of my article are either lost or permanently mislaid. Because you have expressed 'an appreciation' for such notes, and I cannot deliver them, I feel akin to the prophet Isaiah: 'Woe is me, I am undone!'

"The remarkable thing about the forty years of Jacob with Laban is that this was a probation period for him. When one sees this clearly, one can see Jacob the man responding to God-purposed challenges in his life; one can see Jacob as a man of strength bearing up well. God saw that his labours were rewarded in his mortal lifetime! And there is more, more, more!

"If I might be so bold as to ask, What is the truth behind Jacob's involvement in the marking of the lambs, the goats, and the cattle? Many see this as 'Jacob's conniving' — a way to further deceive and cause a special marking on the conceived cattle. But could it not have been an act of prayer for help from Jacob to the Father? For science proves the ineffectiveness of marking offspring in the way described. Your *Expositor* develops the beauty in Jacob's selection of the trees used: the libneh, the luz and the plane trees, and your account indicates that Jacob's selection of these trees had a symbolic significance emphasising the principles of righteousness (Gen. 30:37-43). Supporting this fact, we have the recorded words of the angel of God speaking to Jacob regarding this matter (Gen. 31:11-13).

"Yes, we need a book on this theme of Jacob: a story complete within one binding, supporting a better concept of the spiritual qualities of Jacob. I would be happy to research any new material, and keep the recorded notes intact, if you desire. Meanwhile, we extend our love to you, and to those brethren who support the truth. Let us keep the blessed heritage of truth pure and undefiled from the liberalism that is in the world; and let us strive to do so until He comes" — D.F. (USA)

(Thank you for an encouraging letter. We appreciate your comments regarding Jacob, and with you, believe that he is much maligned in some words that are spoken in regard to him. Let us bear in mind, that Yahweh has declared that "He is not ashamed to be surnamed his God" (Heb. 11). If that be the attitude of God, what should our attitude be? In "The Christadelphian Expositor" we have given our reasons for believing that Jacob's sojourn with Laban was forty years, and not twenty as normally accepted, and this fits in better with all the facts when they are brought into consideration. We agree with you, that the marking of animals before conceiving (Gen. 30:38) had nothing to do with the quality or appearance of those born, but was a symbolic gesture. As Jacob himself later stated to Laban, he experienced the blessing of Yahweh in the increase that came his way, and that in spite of the fact that his wages had been

"changed ten times" (Gen. 31:41-42). Laban went out to deceive and rob Jacob, and suffered in consequence because God was with the latter. Without white-washing Jacob's character (and there is none that sinneth not), let us recognise his good qualities: his determined faith; his recognition of God in all his ways; his dedicated will to attain unto the vision set before him. Note the wonderful testimony given to him in Psalm 24:6: "That seek thy face, O Jacob. Selah!" These words have been rendered: "They that seek Thy face are Jacob!" They that seek the face of Yahweh are compared with Jacob. What did he say to the angel: "I will not let thee go until thou hast blessed me". Despite the pain of the wrestling, and the fact that it left him limping, Jacob persisted in holding on to the angel, and refused to let go until he obtained the blessing. Let that be our attitude, towards God, and we will be compared with the patriarch. It is for that reason, that the Temple of the millennial age is described as: "The house of the God of Jacob". All who find a place therein are compared with Jacob. Let us consider his good points, and manifest in our lives a similar measure of faith and determination. As to writing a book on Jacob, we hope to publish during the next year volume 1 of the "Story of the Bible" covering his life in part. Ed.).

Gehenna

"May I ask you to explain Mark 9:43-47?" — R. H. (USA).

(The word "hell" used

in this place is not "hades" which is frequently used throughout the N.T., but "Gehenna". Gehenna was the name of the Valley of Hinnom just outside of Jerusalem where the rubbish and refuse of the city was burned. The bodies of criminals were sometimes disposed of in "Gehenna". Hence Christ used the term to figuratively indicate judgment to condemnation, and not literally. The effect of condemnation will be to experience the "second death", and not burning in a hell of sulphuric torment.

An Early Christadelphian Meeting Place

"You may be interested to know that the little meeting place at Kent's Store, Virginia, USA was built nearly one hundred years ago for Christadelphian purposes. Both Brother Thomas and Brother Roberts passed through the area and sowed the seeds of Truth, and the building was one of the results. Both these brethren spoke from its platform.

"It is a rustic building nestled among the trees, and far from the bustle and activity of modern living. It has been our privilege and pleasure to drive up there once a month, a distance of fifty miles, to hold services. The congregation numbers about 35 members" — E.R. (USA).

(Indeed, we are very interested in your comments, and would appreciate receiving further details, and also a photo if possible. We are confident that our readers would be similarly interested. Ed.)

The Marvellous Mechanism Of The Human Body

In his epistle, Paul draws many analogies between the human body and the multitudinous Christ illustrative of the words of the Psalmist: "I will praise Thee; for I am fearfully and wonderfully made . . ." (Psa. 139:14). Though primarily relating to Christ, these words have a secondary application to the bodies of us all. In this series of articles, it is intended, God willing, to show how remarkably the human body provides lessons applicable to the multitudinous body of Christ, and the manner in which it is used in Scripture to that end.

The Human Body: Unity in Diversity

THE amazing mechanism of the human body fills us with admiration for the Creator, demonstrating beyond all doubt that the Hand that made us is divine. Moreover, as used by Scripture, the human body provides many spiritual lessons and analogies that assist us to appreciate better the exhortations that Paul brings to bear upon us as we consider his words based upon this theme. In our studies, as is appropriate we shall commence with the head, and will follow through to the feet.

"The body is one and hath many members", declared Paul (1 Cor. 12:12). There is no fixed term in the Hebrew language

that properly denotes the human body as an entire organism, though it is very specific in expressing parts of it, such as "bones", "back", "belly", "kidneys", and so on.

In the Greek of the New Testament, however, we do have the word *soma* which is used for the complete man. The body is an essential part of the man, and therefore the redeemed are not perfected until the resurrection (Heb. 11:40); and, contrary to the teaching of the apostasy, no man can be in his final glorified state without his body (John 5:28-29; Rev. 20:13).

Our body of the future will be glorified with divine nature; but our present body is in the fallen condition brought about by sin. It is sin-proned in its tendency,

described by Paul as "sin in the flesh" (Rom. 8:3). Our future perfect body (God willing) will be constructed of flesh and bones, but will be energised by the Spirit of God instead of by blood (cp. Luke 24:39; 1 John 3:2; Phil. 3:21; 1 Cor. 15:44). It will be a corporeal body, equal unto the angels (Luke 20:36), with significant bodily parts. The experience of Christ illustrates that the spirit-bodies that the redeemed will possess, will be able to eat (Luke 24:42), breath (John 20:22), be handled (1 John 1:1-2), have flesh and bones (Luke 24:39), hands and feet (Luke 24:40).

Though similar to a mortal body in shape, the Spirit-body inherited by the Lord possessed new capabilities, in that doors and walls were no barrier (John 20:26), invisibility was possible where necessary (Luke 24:31), and the law of gravity could be overruled when required (Luke 24:51).

The Multitudinous Christ Body

Coming to the analogy of the body, Paul describes the Ecclesia as such, with Christ as *the Head* (Eph. 1:22-23; Col. 2:17-19). He elaborates upon this theme in 1 Corinthians 12, declaring: "Ye are the body of Christ, and members in particular" (v. 27). The Greek word for "particular" signifies *parts*, indicating that we are *parts* of the whole body. In the same chapter, however, he styles Christ as *the body*:

"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" (v. 12).

Why is Christ described as

both "head" and "body"?

We believe there is an important lesson to be learned here. The importance of Christ is emphasised in that not only is he described as *the head*, but identified with *all the parts* as well! We may boast, or, at least, delight ourselves in manifesting a particular ability in the Ecclesia, but Christ has every gift, possesses every talent, manifests every attribute possessed by his brethren. He is complete in himself. We may happen to be adept at Bible study, but Christ was the very Word made flesh (John 1:14). Some of our number may be particularly skilled at *defending the faith*, but Christ was greatest exponent of truth that has ever lived (Matt. 22:46). Some of us may excel at being *peacemakers*, but Christ is the Prince of Peace (Isa. 9:6). We have our *musicians*, but Christ is the Chief Musician, who shall supervise the musical services in the House of Prayer for all nations in the Age to come (Ezek. 40:44; Rev. 14:1-4). We may have a flair for understanding the prophecies, yet Christ is the central theme of them all, and was himself the greatest prophet. Some of our number may be sensitive to the problems of others so that they are able to help; yet Christ excelled in his knowledge of man (John 2:25), and was known for his compassion. Some may particularly emphasise the principle of *truthfulness*; yet Christ was the personification of the Truth (John 14:6). Some may be especially self-sacrificing in their devotion to Truth; yet Christ was the com-

plete sacrifice, fulfilling all the types from the beginning of the world (John 1:29).

Hence Christ is identified with all "parts" as well as being the "head". In addition, Paul mentions nine spirit gifts manifested by different members of the Christ-body in the first century (1 Cor. 12:1,4,8-10), but the Lord possessed the Spirit of God in its fulness without measure (John 3:34).

The One-Body: Beautiful In Health

In 1 Cor. 12:12-27, Paul uses the beautiful similitude of the human body, with all its parts mutually dependent in wonderful harmony, as a type of the Ecclesial body. Only a sick body has unco-ordinated appendages. Unfortunately, these will be found also in most Ecclesias.

Relatively few people have "perfect" health. Similarly, where is there an ecclesia in perfect spiritual health? Sometimes limbs are not co-ordinated, and there is loss of feeling and movement in that limb. The counterpart may also be found in an Ecclesia. A physical limb may be paralysed due to a breakdown of nerve communication between limb and brain. The counterpart

can be found in the Ecclesia, when an erring member loses communication with Christ, the "head". An Ecclesia can be found like that in Colosse, "not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:19). Such members cannot move with Christ's directions, for their spiritual "nerves" are severed, and they are spiritually "paralysed".

But matters can become even worse. Sometimes all the body loses communication with the brain, and there develops a total paralysis, namely *quadruplegia*. Applying this Ecclesially, we sometimes sadly observe an whole ecclesia losing communication with its head, Christ, so that it does not respond to his directions. We have a Laodicean condition, or *Ecclesial Quadraplegia!*

In our next article (God willing) we will show how that the nerves are wonderfully adjusted to the brain, so that the body as a whole acts in concert with each part. That is how the Ecclesia should respond to the prompting of Christ.

S. Snow (Vic).

"LET THE WEAK SAY, I AM STRONG!"

World leaders, heads of State, prominent politicians, travel from place to place attending conferences, making pious resolutions for peace; but while these talks go on, the arms' traffic is in action!

At present, world spending upon arms exceeds \$1,000,000,000 "per day", and no less than sixty million people depend on the industry for their jobs, according to a recently published book: "The Arms Bazaar" by Anthony Sampson.

For Times Like These . . .

"When ye see these things begin to come to pass . . ."

Russia coming down on Israel,
Like a storm of rain and hail,
Must (of this we may be certain)
In her object surely fail.

God is ever in His heaven,
King, Supreme, and Lord of all;
Anyone who dares oppose Him,
In the end must surely fall.

Be it one or all the nations,
In their total power and might;
Guns and bombs and "atom" weapons,
All are useless in God's sight.



Israel's God will be
And the
Giving
For the ages to enjoy.

in times like these, be patient,
will disappear
will shine in triumph,
come; the day is here!

Now the Age of Peace and Justice,
Will at last on earth begin;
Righteousness and truth prevailing,
Everlasting joy within.

C. W. (England)

Psalm 22: The Suffering And Victory of Messiah



This Psalm draws us close to the shadow of the cross, and makes us more conscious of the sufferings of the Lord, and the glory that followed. Thus it is a Psalm of sadness and of joy; one to be considered both academically and emotionally, enabling us to both understand and appreciate better all that the Lord has done for us.

Its Title

PSALM 22 is described as *A Psalm of David*. The word Psalm is *mizmowr* in the Hebrew, and denotes a poem set to music. The word is derived from the Hebrew *zamar*, "striking", and hence signifies a poem accompanied by the music of a stringed instrument: a psalm calculated to pluck the strings of the heart.

The Psalm is Messianic, and therefore prophetic. This is beyond doubt, for the first line was appropriated by the Lord to himself when he hung upon the cross. The Gospel writers record that during the three hours' darkness that Yahweh enshrouded Jerusalem at that time, the Lord cried with a loud voice: *Eli Eli lama sabachthani?* which is interpreted as "My God, my God why hast Thou forsaken me?" (Matt. 27:46; Mark 15:34).

In this Psalm, therefore, David spake as a prophet. As such, he had a sound understanding of what his greater Son would accomplish in his death, resurrection, ascension and return. Peter made that abundantly clear, when, on the Day of Pentecost, he declared concerning David:

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption . . . David is not ascended into the heavens; but he said himself, Yahweh said unto my Lord, Sit thou on My right hand, until I make thy foes thy footstool . . ." (Acts 2:30-34).

As a prophet, therefore, David foresaw that his promised seed would die as a sacrifice, be raised from the dead, ascend into heaven, and return to earth to consummate the great purpose of Yahweh initiated at his first coming.

But did David only speak as a prophet? Or did he personally experience some of the sufferings referred to in the Psalm? A careful examination of the expressions therein used implies that in some way, he, likewise, went through similar experiences. They are described so personally and vividly, as to suggest this. Even the statement, "they pierced my hands and my feet" (v. 16) could have applied metaphorically to him in that the opposition of Saul could be represented as restricting his work and activity, whilst prophetically anticipating what the Lord experienced literally. In our mind, therefore, it seems that some of the experiences related in the Psalm prophetically of Christ, were duplicated in the life of David, as they are in the lives of other saints. After all, Christ was a representative offering, and his followers are called upon to share his humiliation, as they hope to share his glory. Paul wrote, "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 . . ." (2 Tim. 2:11-12). He explained his own purpose in life as follows:

"... That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead" (Phil. 3:10-11).

In type, David represented Christ, and in measure shared his sufferings and humiliation. Hence, though speaking prophetically, he could do so with an intensity of feeling that suggests a very personal involvement with the things he described.

Its Setting And Construction

Psalm 22 is the first of a trilogy. In it we are introduced to Christ as a *Sacrifice*. It follows with Psalm 23 (Christ as *Shepherd*), and Psalm 24 (Christ as *Sovereign*). Or, to put it another way, the three Psalms present in order: the *Cross*, the *Crook*, and the *Crown*. These are three stages that all must pass through in order to obtain eternal life. All who would be saved are called upon to identify themselves with Christ at the cross; to follow him, and to lead others, as a shepherd; and, finally, to share with him the glory of the Sovereignty of the Age to come.

The Psalm is divided into two main parts. *Part one*: (vv. 1-21), describes the Lord's trials; *Part two* (vv. 22-31), predicts his triumph.

Each part is divisible into further subsections. *Part One* answers the question, why Christ had to die? (vv. 1-6); describes the opposition he received (vv. 7-8); reveals his dependence upon Yahweh (vv. 9-11), and concludes by describing the extent of his sufferings (vv. 12-21). *Part Two* describes his glory following his sufferings: the joy of his resurrection (vv. 22-24); his future glory (vv. 25-31).

As the Psalm is considered verse by verse, the skeleton above becomes clothed with some of the most profound and touching expressions found in Scripture.

VERSE BY VERSE EXPOSITION

Why Christ Had To Die — vv. 1-6

A rhetorical question is asked, Why

did God withdraw His power from Christ on the cross? The contrast between the abandonment to death he experienced, and the way deliverance afforded others who sought the help of Yahweh is clearly outlined. The reason why they were delivered, but he was given over to death is plainly revealed.

VERSE 1

"My God, my God, why hast Thou forsaken me?" — These words are generally misunderstood. Yahweh never forsook His son in the manner imagined by some. A few hours before the Lord was led to the cross, he told his disciples: "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). What, then, does the Psalm mean? This is better understood when the language used is examined. The word "why" is a translation of *lamah*, and, as in Isaiah 1:11, it signifies, to *what purpose?* It is derived from the same root as *mawn* rendere *J manna*, and signifying, *What is it?* The question of the Psalm, therefore, enquired as to the purpose Yahweh had in view in giving His son over to death. It is to be considered as rhetorical, and not as though Christ lacked the answer in himself. It is publicly stated and answered so that everybody can understand clearly the purpose of Christ's death. It is really a note of triumph and not of despair. On the cross, Christ recited the first line of this poem at least (most likely he repeated the whole Psalm as expressive of his state and confidence at the time), and he did so with "a loud voice" (Matt. 27:46). Why a *loud* voice. Evidently so that it would witness to all adjacent to the cross, as to the true significance of what was taking place at that time.

The word "forsaken" also can give a wrong impression. The Lord was not forsaken in the sense of being abandoned or betrayed, but by the very necessary withdrawal of the Holy Spirit which he possessed "without measure". The Hebrew word is *'azab* and signifies to *loosen, leave or withdraw*. The Holy Spirit was withdrawn from the Lord, for otherwise its

strength would have sustained him, and prevented his death. Therefore it was taken away that he might expire, in accordance with the will of the Father. The word "God" in the statement is *EI*, denoting *strength*. It defines Yahweh as the Source of all power including the Holy Spirit, and it was that which the Father withdrew. The very nature of the question, therefore, does not suggest abandonment in the sense of betrayal, or of anger, and certainly Christ did not view his experiences in that light. He referred to God as "*My God*" still! The Lord had not lost faith, nor felt himself completely abandoned of God whilst on the cross.

But, if that were the case, why express himself in the form of interrogation? Does not the very question suggest a moment of doubt, or a misunderstanding of God's intention?

By no means. The question is stated rhetorically. A similar usage of language is expressed in Psalm 2: "Why do the nations rage, and the people imagine a vain thing?" That question is asked, not because the answer is in doubt, but from the point of emphasis, to clearly bring home the fact that the nations have no cause to rage. The question of the Psalm before us therefore, does not denote an expression of doubt or reproach, but a statement emphasising the sinlessness of the Lord. All other members of the human race sin and justify the death they suffer. Not so the Lord. Why was he given over to death? The subsequent verses of the Psalm provide the answer.

"Why art Thou so far from helping me, and from the words of my roaring" — In withdrawing the Holy Spirit from the Lord, the Father, in effect, removed Himself "far off", in order to accomplish His purpose, which required the Lord's death (cp. Acts 2:23). The word "roaring" is better rendered *groaning* as in the RSV.

VERSE 2

"O my God, I cry in the daytime, but Thou hearest not" — The RV renders this: "Thou answerest not". There was no way out of death: the Father's will was accomplished through putting to death of the flesh.

“And in the night season, and am not silent” — The RV renders: “But find no rest”. Even though the Lord was in constant prayerful communion with the Father, it did not entirely lift the strain and burden that pressed so heavily upon him. He told his disciples: “I have a baptism to be baptized with, and how am I straitened till it be accomplished” (Luke 12:50).

VERSE 3

“But Thou art holy” — The Lord never doubted the righteousness of Yahweh in spite of all his sufferings (Rom. 3:25-26). He willingly offered himself as the sin-bearer for humanity, and in doing so himself benefited in the redemption he wrought for others. He was brought again from the dead to eternal life, by his own blood (Heb. 13:20). As the altar of sacrifice was atoned for under the Law, so his offering provided atonement for himself, ensuring the “covering” (the word *atonement* signifies *covering*) he received of eternal life (2 Cor. 5:2-4). God is holy. The word denotes that which is clean, pure, right, and perfect. The atonement reveals that in every way.

“O Thou that inhabitest the praises of Israel” — The word “inhabitest” signifies *enthronest*. The reference is to the Most Holy where Yahweh was enthroned in glory, and towards which the praises of the people were directed, as His dwelling place in Israel.

VERSE 4

“Our father trusted in Thee” — The reference is to the patriarchs.

“They trusted, and Thou didst deliver them” — Whereas the patriarchs were delivered out of trouble, and death, God allowed the Lord to be put to death. This fact demonstrated that Yahweh’s mission with the Lord was different to that with the patriarchs. They inherited the promises, and provided a seed leading to “the seed of the woman”. It was essential, therefore, that they should live, and be delivered out of trouble. Not so with the Lord. As Paul taught: “Christ Jesus came into the world to save sinners” (1 Tim. 1:15). Therefore, he was born to die; death was an essential element in the salvation of the

human race, which included himself (Phil. 2:5-9). His was a unique mission, and the statement of this verse contrasts it with that of Yahweh’s purpose with other men.

VERSE 5

“They cried unto Thee, and were delivered” — Because their death was not essential to save the human race.

“They trusted in Thee, and were not confounded” — “Confounded” is perhaps better rendered *disappointed*, as in other versions.

VERSE 6

“But I am a worm, and no man” — The Hebrew word for “worm” is *tola*. This describes an insect like the cochineal insect of Mexico today, from whence there was derived the scarlet dye that was used in the Tabernacle. The word scarlet in Exod. 25:4 (and elsewhere) is *tola’ath-shani*, literally *worm-scarlet*. The *tola* is a small insect about the size of a pea, and it is from the feminine species that the dye is obtained. The word in Exodus is feminine in gender, and is appropriate to describe the dye. The females called *croccus illicis*, are collected and dried, and the dye described as scarlet obtained therefrom.

The statement of the Psalm, therefore, prophetically explains why the Lord had to die, whereas the patriarchs were delivered. It was because he was provided to supply the scarlet for the antitypical “Tabernacle” (Heb. 8:2; 9:11): his sacrificial blood. He “humbled himself (like the *tola* insect), and became obedient unto death, even the death of the cross” (Phil. 2:8), thereby answering to the requirements of the Psalm: “I am a worm and no *man*”. Here the word is *ish* which relates to a high man; instead, the Lord took the lowest place.

The scarlet dye as used in the Tabernacle, was also used for the cleansing of the leper (Lev. 14:4), and for purification from defilement caused by contact with death (Num. 19:6), all of which is effected in the offering of the Lord. The line of the Psalm, therefore, is appropriate to his service of sacrifice.

“A reproach of men, and despised of the people” — In this line, the word

"men" is *adam*, and here relates to the common man. Its fulfilment found the Lord mocked by the lowest of the people.

However it was not only individuals who repudiated him, but the nation as a whole. It did this through its leaders, and that fact is expressed in the Psalm. The term "people" in this place denotes the nation. He was rejected both by individuals on their own account, and by the nation as a whole. "He came unto his own, and his own

received him not" (John 1:11). Such was the tragedy of his first advent, but in it Yahweh's purpose was served (Acts 2:22-24), and the means laid down for the salvation of "whosoever will" come unto him. It was because of that purpose that the Holy Spirit was withdrawn from the Lord, and he was left to die upon the cross. It provided an answer to the rhetorical question: "My God, my God, why hast Thou forsaken me?" HPM

(To be continued).

Prophecy Fulfilling



Europe And The Beast

"Be not deceived, then, by the siren-voices of the peace-prophets. Ere long, the last and most terrible of wars will break out. The Beast and the False Prophet will be plagued, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that watcheth and keepeth his garments. Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must 'buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve, that he may see' (Rev. 3:18)." — Elpis Israel p. 387.

Our Heritage

BROTHER Thomas' understanding of Bible prophecy permitted him to write with clarity concerning coming events, as evinced above. At the time he wrote, one of the greatest movements for world peace was being launched. Indeed, du-

ring the time that he was writing *Elpis Israel*, large meetings were being held in London sponsoring peace. Brother Thomas attended one of these, and to the great indignation of its sponsors, he addressed the meeting, pointing out the Bible teaching concerning peace. He basically proclaimed the same

message as did Jehu, when Joram asked him, "Is it peace, Jehu?" The answer was: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (2 Kings 9:22). Brother Thomas pointed out to that peace gathering, that whilst the Roman apostasy remained, whilst men continued to blaspheme God and turn from His truth, there is no sound foundation for peace. Hence it must fail, as every true Bible student would agree.

He was howled down at that meeting, but his words have proved true. Where is there the basis for peace in the modern world? It is absent. Brother Thomas' prognostication, as recorded in *Elpis Israel* has proved true. Today, the manufacture of weapons of war continues apace, threatening a frightful future for humanity. Indeed, munition-making has become so much a part of the modern world, that to limit it, let alone prohibit it, would be a major economic calamity. Today, some 60,000,000 people are employed throughout the world in the manufacture of arms for war.

So peace has eluded the efforts of politicians to establish it; and, instead, we see the effect of the "frog-like spirits" stirring up the nations to a contentious, warlike belligerency, that is playing its part in the development of the prelude to Armageddon. As the prophecy of Rev. 11:18 declares: "The nations are angry . . ." and that anger could erupt into war. And what a devastation that would bring to mankind (see Jeremiah 25:32-33).

The Mouth of the Beast

The prophecy of Rev. 16:13 requires that "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet . . ."

The "dragon" represents the civil and military power of the Roman Empire. Originally located in Rome, it was, subsequently in A.D. 326, transferred to Constantinople. Today Constantinople is in the hands of the Moslem power of Turkey. But conditions in Turkey politically are in a state of flux. And, ominously to the north, is the power of Russia. Russia has always desired to possess Constantinople, and so control the sealand from the Black Sea to the Mediterranean. And one day it will possess it, because "the king of the north shall come against him like a whirlwind . . ." (Dan. 11:40), and Turkey shall fall.

The "mouth of the false prophet" is Rome. In the Vatican today, the pope "speaks great things" and his "look is more stout than his fellows" (Dan. 7:20). There has been a closer alignment between the Papacy and the Communist powers, such as Bible prophecy requires. When that union is made stronger, and the confederation of Europe under Gog is made tighter, we can expect that warlike "spirit like unto frogs" to more directly emerge from the mouth of the false prophet.

What of the mouth of the beast? There are two beasts referred to in Revelation: the beast of the earth, and the beast of the

sea (Rev. 13). In *Elpis Israel*, Brother Thomas identified the "mouth of the little horn" (Dan. 7:8), and the mouths of the two beasts of Revelation as identical:

"The Mouth of the Little Horn, of the two-horned, and of the ten-horned Beasts, is common to the three symbols — it is mouth to them all. It is said to be like the mouth of a dragon; hence it is Roman and Imperial — the speaking organ of the three" (p. 352).

Again:

"Now the throne of the dragon is Constantinople; that of the two-horned beast Vienna; and that of the image of the beast, Rome" (p. 376).

Why should "the mouth of the two-horned beast" be identified with Vienna? Because, when Brother Thomas wrote, Vienna was the capital of the Germanic Federation, and hence of the two-horned beast: the holy Roman Empire. Its spiritual headquarters was Rome, but its political and military capital was Vienna. Originally, the Germanic power was centred in Aix-la-Chapelle, which then constituted the "mouth of the beast". Hence Brother Thomas wrote in *Eureka* vol. 3, p. 158:

"Its secular throne, in the beginning, was at Aix-la-Chapelle, but afterwards at Vienna".

Again:

"The mouth has been for a long time enthroned in Vienna; but in the days of Charleainagne, who founded the dominion, the seat of its secular dominion was Aix-la-Chapelle at present included in Prussian territory" (p. 553).

In 1870, however the Pope not only lost his temporal power, but a new constitution conceived by Bismark, brought to birth a new Germanic power, with its headquarters at Berlin, which has continued to dominate in Europe ever since. Today, an "unclean"

Communitistic spirit emerges from that "mouth" also, to trouble the nations, antagonising them into a warlike attitude.

However, seeing that the Holy Roman Empire was terminated, and temporal power taken from the Papacy, the final identification of the mouth of the Beast has been in doubt. We believe, however, it will be more clearly defined in the near future.

Vienna Again Rising

Events currently taking place, could result in the formation again of a two-horned "beast of the earth". This would require some alliance between the Papacy and a West European coalition of nations. The Common Market is providing the basis of that, but what shall constitute its "mouth" or throne?

We believe that Vienna could again become the centre. There are moves to establish the headquarters of the UN there. Certainly, America seems to be becoming disenchanting with the present organisation, which though its headquarters tower over Lake Success, adjacent to New York, has proved a failure as far as world amity is concerned.

Now there are moves to transfer it to Vienna. According to *Time* Magazine, a building in that city, to cost some \$638 m. is to be leased to the UN for "a token one schilling (7½c) in annual rent over the duration of the 99 year lease". The correspondent further comments:

"Metternich would have approved. When the formidable Austrian Statesman convened the Congress of Vienna in 1814, to shape out the map of Europe in the

wake of Napoleon's defeat, the Austrian city became the capital of continental diplomacy. but the Hapsburg sun set, and Vienna's role shrank. Only in recent years . . . has Vienna regained a measure of its former stature. The 'UN City' as the complex is dubbed, will bring the Austrian capital further into the world spot light".

In referring to the "Hapsburg sun" as setting, the correspondent became *apocalyptic* in his description (see Rev. 16:8 where mention is made symbolically of the Austrian "sun" in Vienna). Again, reference is made to the fifth angel pouring out his vial of judgment upon "the throne of the beast" (Rev. 16:10), which was centred in Vienna. However, the reference to "the mouth of the beast" in v. 13 suggests, to our mind, a resurgence of influence to such a political organisation, which could well be centred again in Vienna.

We do not suggest that the present UN is the beast of Revelation 16; but there is no doubt that a civil and military organisation sympathetic to the pope must arise in Europe to provide the nucleus of the amalgamation of nations under the Russian Gog. The correspondent's comments concerning the opening celebrations of the building were significant. He wrote of "Franz Cardinal Konig, Roman Catholic Primate of Austria intoned a careful ecumenical blessing". The blessing of the pope must ensure the success of the building beyond doubt!!

Meanwhile, mounting pressures in the N.Y. headquarters could precipitate such a result as we have suggested above. A

Newsweek correspondent wrote:

"Suspicions that the UN is now profoundly anti-Western have increased".

Simultaneously, the Vatican policies are likewise becoming anti-Western, and therefore a mutual sympathy between Catholicism and Communism seems to be developing. The correspondent added:

"The fact that the UN has been strident in its criticism of Israel has added to the tension".

It is obvious that UN is becoming more anti-semitic in line with what is suggested in Scripture relating to the policy of the dragon, beast and false prophet.

These indications suggest an uprise of the beast, which, in concert with the "dragon" and the "false prophet", will proclaim policies in sympathy with each other, but inimical to Israel, stimulating a spirit of antagonism among the nations, such as Revelation 16 describes. These things will contribute to the development of the "battle of the great day of God Almighty".

The nations will "take crafty counsel against" Israel, and shall proclaim their policy: "Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are confederate" (Psa. 83:45).

But it will be Yahweh's policy that will prevail. The judgment of Armageddon will be outpoured, and "the nations will know that Thou, whose name alone is Yahweh, art the most high over all the earth" (Psa. 83:18).

W.J.M. (Woodville)



THE RETURN OF THE LORD

“He which testifieth these things saith, Surely I come quickly. Amen. Come, Lord Jesus” (Rev. 22:20).

NOTHING is taught more clearly in the Scriptures than the truth that Jesus Christ will return to earth. The Apocalypse as a message from him, contains many of his assurances that he will return. In Ch. 1:7 we read John’s inspired words, “Behold, he cometh with clouds; and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him.”

The person mentioned “was pierced” — that is Jesus Christ with the nail-prints through hands and feet and the hole made by the sword thrust through his side (see John 20:27; Zech. 12:10). “Every eye shall see him” — he will be real, visible, substantial, for all to see. He will be seen by “all kindreds of the earth”, and for this he must return to this earth personally, visibly.

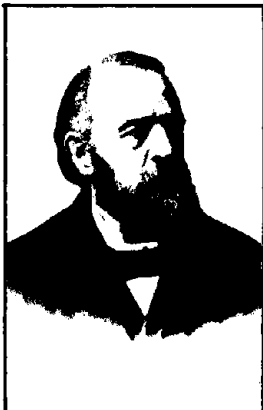
The Lord speaks directly of his coming: “Behold I come as a thief . . .” (Ch. 16:15); “Behold, I come quickly” (Ch. 22:7); “Behold, I come quickly, and my reward is with me . . .” (v. 12); “I, Jesus, have sent mine angel to testify unto you these things” (v. 16); “Surely, I come quickly . . .” (v. 20).

The Apocalypse is not the sole witness of this; it is the harmonious teaching of the whole Bible. Job 19:25, “For I know that my Redeemer . . . shall stand at the latter days upon the earth.” Heb. 9:28, “Unto them that look for him shall he appear the second time.” Acts 3:20, “God shall send Jesus Christ.” 1 Thess. 4:16, “The Lord himself shall descend from heaven.” Acts 1:11, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Now for his own words — Matt. 24:44, “The Son of man cometh.” 25:32, “The Son of man shall come in his glory.” 26:64: “Hereafter shall ye see the Son of man coming.” 16:27: “For the Son of man shall come”. John 14:3: “I will come again.” v. 18, “I will come to you.”

The evidence of Scripture that Jesus Christ will return to earth is overwhelming and undeniable, and there is no contrary statement. One verse in every 27 in the New Testament either refers to, or promises that, Jesus will literally return to this earth. In this, *The Apocalypse* is in perfect harmony with the whole Bible; which is another evidence of its right of inclusion in the Book, and of its absolute truth and God-inspiration.

W.J.L. (Canada)



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Roberts*

It is a man's prerogative to pardon the worst offence in his wife. If the brother chooses to exercise this prerogative, his brethren are not called upon to interfere. If he became a partaker in her wickedness, that would be a different thing. (1888)

As Dr. Thomas used to say when any of us might talk of his death, "Make no commotion when I am dead. Don't be sorry for me; I shall be all right: be sorry for yourselves." And as for funeral, he would say, "Just put me quietly out of sight in some corner. There is no need for putting anybody about. The Lord will soon be here to wake the dead". (1871)

The Lord will be sure not to be displeased at your spending and being spent in his service. At the same time, he has not commanded us to go to extremes. Domestic obligations and business have their claims under his law, which we should be doing wrong to neglect. It is not often necessary to speak of these, because people are not in the habit of neglecting them; but it sometimes happens that an extreme desire to serve God in one direction makes it necessary to remember that in many ways we can do his will. (1884).

It is well we do not foreknow at present: it would paralyse our arrangements, and frustrate many a providential development. When we know as we are known, we shall know a different state of things, and be related to altogether different rules of action. (1871)

"Mouths" cannot be "stopped" in the absence of authority. Argument is powerless, except with men of noble mind, which cannot be said to be the type of the men who bark and snarl (and bite when they can) on every occasion when they think they have a good opportunity and often when they don't. There is no good object to be served by fighting with them. There is nothing to be done but to leave them alone. We do not judge them. The Lord will do that. We simply do what the Lord commanded: we take note of the fruits and "beware". Time is too precious to waste in personal bicker, which will have a very ghastly look at the judgment seat, to which we have a constant eye, notwithstanding an unwillingness or the incapability of critics to believe it. (1889)

Please remember



Readers are reminded that subscriptions for Volume 46 of Logos, are now due and payable. We would appreciate their co-operation by immediately forwarding this to us so as to free us from book-keeping, permitting us greater time for preparation of the Magazine.

We have forwarded the first numbers of our new volume whether the Subscriptions are paid or not, trusting that readers will desire to continue with it. If payment has already been made, *please ignore this circular*; if the reader cannot afford the subscription rate, *please ask for it to be sent free* (this imposes no problem and will be arranged gladly).

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THE STORY OF RUTH

Enthusiastic comments have been received in regard to this new publication, and we thank readers for the encouragement received. It provides a complete analysis of the Book, and a verse by verse commentary on its comments. Our object is to provide expositions in depth of the Scriptures, produced as attractively as possible.

To clarify the cost of this book, we draw attention to the following:

Pre-publication offer: We offered the book on an order including money basis before publication at \$2.50 plus postage \$1, making \$3.50 Aust. in all.

Special Offer to Expositor Subscribers: The book was mailed to Expositor subscribers at a special subsidised cost of \$3 Aust, including postage (overseas price higher to adjust to exchange).

The present cost of the book: Aust. — \$4; Eng. £2.; N.Z. \$4; Sth. Africa R.4; USA \$4.50; Canada \$5.

We regret these prices, but it is part of the price you must pay for the signs of the times (see Hag. 1:6).

Meanwhile, we remind those readers who received their copy of *The Story Of Ruth* as subscribers to *The Christadelphian Expositor*, and who have not as yet paid for the book, to do so as quickly as possible as this materially assists us to quickly meet the costs of production.

THE SOLUTION TO SORROW AND SUFFERING

A copy of this issue of *Herald Of The Coming Age* has been included with *Logos* in Australia. Overseas readers received their copy last issue. Further supplies are obtainable at the rates shown on the inside front cover of this issue. The subject is most topical, and touches upon a theme that is a stumbling block to many. We hope to prepare an advertising leaflet for this issue which can be used for general distribution if required.

SELAH

Supplies of this book have rapidly depleted our stocks, and we face the possibility that in a few months time the book will be unavailable from us. Ecclesial librarians can bear this in mind, and perhaps add to their stocks, for the book is ideal as a presentation to those newly baptised, or to teenagers in the Sunday School.

Present costs of this book are: \$4.50 — Aust. \$4.60 — N.Z. and USA; \$5.40 — Can. R.4.60 — Sth. Africa £2.50 Eng. Please add postage to these prices.

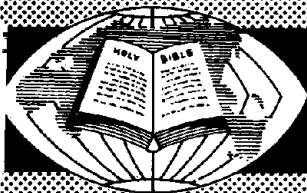
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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*

— J. Thomas.



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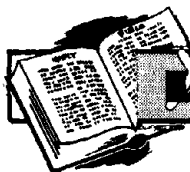
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Chat With Our Readers

On Feet Washing

"I have given you an example, that ye should do as I have done to you" (John 13:15). So remarked the Lord to his Apostles. What had he done, that he desired them to so diligently observe and do? He had washed their feet, and in so doing, declared: "Ye also ought to wash one another's feet". The apostasy has travestied these words by an ostentatious display of literal washing of feet. But Christ's lesson, that of service done in humility, is too plain to be misunderstood. Because travelling in those days was done mainly on foot, and the feet became dusty in consequence, an honoured guest would have his feet washed on arrival at the home of his host. It was a menial task, performed by the humblest of servants. Christ's actions showed, that though he was Lord and Master, he was prepared to humble himself in such a fashion.

They had been arguing among themselves as to who was to be acknowledged greatest and chief, and his comment was: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26). In other words, a truly great man will be prepared to humble himself to serve others. Let that simple lesson be borne in mind, and applied in action, and a lot of tension will be taken from Ecclesial life.

No service of humility is to be despised. Christ set a challenge: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). We serve Christ by serving his brethren. To what tremendous heights does that elevate a labour of love! If Christ were personally in attendance at our Ecclesial meeting, who would not want to meet and serve him? But, replies Christ, I am in attendance — in my brethren and sisters!

And consider his service for such. "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). In doing so, he washed our feet. For the washing of feet had a spiritual significance when performed by Christ, and was not intended by him as a mere social convenience.

That is shown by the Lord's comment to Peter. He told that Apostle: "He that is washed needeth not save to wash his feet . . ." The word "washed" in this place is different to that used in other places in this chapter. Here it is "louo", and signifies a complete ablution. Whereas the word "wash" is from the Greek "nipto", and denotes the washing of but a part of the body. Obviously the Lord used the word "louo" in the sense of baptism, and taught the Apostles that there is no need of a re-baptism when once a person has submitted to such in truth, but there is a need to constantly wash parts of the body, and particularly the feet.

Hence the answer of the Lord to Peter has a double meaning. It is both literal and figurative. Just as one who, having bathed in the morning considers himself clean and does not repeat this total ablution at meal-time, but is contented with washing his feet on entering, to remove such accidental defilement as he may have contracted by the way; so he who, by sincerely attaching himself to Christ, has found pardon for his sins, needs nothing else than a daily and continual purification from the moral defilement of which he becomes conscious during the course of His life.

But what is even more significant about the action and the words of the Lord is the statement that what he had done for them, they should do for each other. Not literally to wash the feet of each other (though humble service of a practical nature has an application here), but to assist each other, in humility and thoughtfulness, to walk with cleansed steps towards the Kingdom of God.

Paul illustrates what is required:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me" (Rom. 15:1-3).

Here is an appeal for disciples to humble themselves in order to figuratively "wash the feet" of their brethren. Paul gave a personal demonstration of what is needed. The "weak" were claiming that certain restrictions should be imposed upon the brotherhood, particularly in regard to eating and drinking. Paul could not endorse their scruples as a matter of doctrine, but he was prepared to curtail his own lawful liberty in such matters that his brethren might be won over to the truth. He showed the greatest consideration and tact to others to that end, striving to understand their point of view, and with kindness educating them in the truth.

Figuratively, he humbled himself to "wash their feet".

To the Galatians he wrote:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:1-2).

Notice what he requires: (1) Develop the spirit of meekness; (2) Consider your own faults; (3) Help another in his fault; (4) So fulfil the law of Christ. Consideration, thoughtfulness, meekness, tact should be brought to bear in such circumstances, with the realisation that ultimately, at the Judgment Seat, "every men shall bear his own burden" (Gal. 6:5).

It is interesting, and significant, that though the word "burden" is used twice in this Scripture, the Greek words used in each case are different. The former is the word "baros" and implies a heavy weight that can be lifted by the combined help of others; but in v. 5, the word is "phortion", and denotes a load that an individual must carry on his own account. The time will come, reasoned Paul, that every person must carry his own burden to the Judgment Seat; but in the meantime, by the combined help of others, a burden may be lifted from one "overtaken in a fault". We may find our "burden" lightened at the Judgment Seat if, meanwhile, we have lightened the burdens of others: "Forgive us our trespasses as we . . ." This is a duty devolving upon every member of the Ecclesia, and not upon its executive only. Members have a responsibility to each other, to help one another in their walk to the kingdom. Humility is required, recognising that we all sin. If Christ, the sinless one, was prepared to kneel before his Apostles to cleanse their feet, to what extent should we be prepared to humble ourselves to help another.

Such humility is not always revealed. A brother might have a legitimate complaint against the members of his Ecclesia, and when his complaint is not heeded, he may threaten to leave, and even carry out his threat by transferring to another Ecclesia, there to indict the Ecclesia he left. Is that endeavouring to wash the feet of others? What happens to those in the meeting he left who may have supported him in his contention? Are they not being left to languish? Or to be influenced by those who have been "overtaken in a fault"? Is there not a duty on our part to seek to "strengthen the things that remain, that are ready to die"? Did not the "good shepherd" remain to protect the sheep? Is it not the healthy, active

salmon that fights against the current of a river; whilst an ailing or a dead fish is swept by the current into the mighty deep there to sink to a watery grave? The example of individuals within an ailing ecclesia can be very strong in inducing others to turn and fight the current of opinion that would sweep them away. The most powerful exhorters that I have met in my experience in the truth have not necessarily been those who have stood upon a platform and proclaimed what should be done, but humble men and women who in their weakness have quietly set about "doing good". They have exercised patience and produced results in so doing.

We are instructed to "have peace with one another". Whilst this does not permit us to condone evil or close our eyes to doctrinal error, it does illustrate an attitude that can be manifested Ecclesially or towards individuals. What motivates our action in times of Ecclesial trouble? Consider the following precepts, and allow them to dominate our thinking: "Seek peace" (Psa. 34:14; 1 Pet. 3:11); "Live in peace" (2 Cor. 13:11); "Have peace with one another" (Mark 9:50; 1 Thess. 5:13); "Follow peace with all men" (Heb. 12:14; 2 Tim. 2:22). If we are right-minded we shall not harbour a bitter, contentious, quarrelsome attitude towards our brethren. We shall seek rather "to wash their feet". And whilst we are to "contend earnestly" when the need arises, we must learn to differentiate between when it is necessary, and when it should be avoided. We will not fight over trifles. Otherwise we might be "consumed one of another" (Gal. 5:15). The New Man does not develop in the midst of rows and wrangles. It is in quiet, calm, and peace that the Truth prospers best, and the New Man develops. Faults and failings we shall ever have with us. In this present evil world, whilst standards are being lowered in every direction, and within the Ecclesias there are those tinctured by this worldliness, the challenge is greater than ever before. But it can be met in faith and courage, with due consideration of the means suggested by the Apostle, and the example manifested by the Lord: in meekness, in consideration, and in humility seek to lead others to a better concept of what is required in Christ. It is easy to condemn; it needs patience, skill, tact and faith to convert. We are called not to condemn but to convert, and in doing that we shall have "washed the feet of saints". And by that means, Ecclesias will be strengthened, and will develop a warmth of fellowship, and manifest a higher code of standard than will be the case in the

midst of controversy and debate, thus helping its members towards the Kingdom of God. Let us labour in 1980 that Ecclesias may develop in strength so that there may be developed " a people prepared for the Lord at his coming." HPM

At The Table

Teach Me, O Yahweh, The Way Of Thy Statutes

PSALM 119:33

The Law taught the people of Israel what Yahweh would have them to do. It set before them principles that have their application in daily living. As such it forms a valuable guidance for Godly conduct in the midst of a "crooked and perverse generation."

The Basic Principle: Meditation On The Word

PSALM 119 provides us with an extended exhortation to study the word of God daily. It is a "lamp to our feet and a light to our path" on the journey to Zion. If we have to follow a path or a track in the dark, without a torch, we soon feel fearful and hesitant, and are likely to wander therefrom altogether. In spiritual things we likewise need light. In David's days, light was provided by an oil lamp, which had to be trimmed and filled. It taught that there must be daily attention to the oil of the word. The word provides us with that wisdom we need to direct our steps. Job in his dissertation on wisdom, chap-

ter 28, says it cannot be bought for silver or gold, and is more precious than rubies. Because he meditated in the law 'all the day', the Psalmist became wiser than his enemies, having more understanding than his teachers; and this caused him to refrain his feet from every evil way (vv. 97-101). He concluded (v. 103): "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!"

Is God's word sweet to our taste? We shall only reach this state of mind by continual application. Its pleasantness will grow upon us according to the time we spend in the presence of God through His word.

What was the Word that so powerfully influenced David?

That made him a man after God's own heart? We often do not realise that in his day the "lively oracles" were limited to the five books of Moses, and Job, Joshua, Judges. Yet these were sufficient to occupy David in meditation "all the day". Perhaps in this there is some rebuke to us for not appreciating the importance and practical guidance we can obtain by the same amount of meditation in these early books of the Bible. It is clear that David was chiefly concerned with the law given through Moses. He writes at the beginning of this Psalm:

"Blessed art thou, O Lord: teach me *Thy statutes*.

With my lips have I declared all the *judgments* of Thy mouth.

I have rejoiced in the way of *Thy testimonies*.

I will meditate in Thy *precepts*." (vv. 12-15).

Ought we not to spend time in the same way as the Psalmist in meditating on God's law through Moses?

Intriguing Principles

David would have three fields of study, in his limited word of God. There was, first, the historical record of God's dealings with men, the divine comment on right and wrong action, the developing promises; secondly, there was the great detail in the Law proper of statutes, precepts and judgments, covering conduct of man to man and man to God; and, thirdly, there were the many hidden things which provided his deep meditation: "Open thou mine eyes, that I may behold wondrous things out of Thy law" (119:18). In this third section there were the many

types and shadows of the tabernacle furniture and services, and the many demanding requirements concerning leprosy, the Nazarite vow, uncleanness, and similar personal actions.

Consider Leviticus 19, the reading for today. It provides three matters that would require thoughtful meditation: Why could the peace offering not be eaten on the third day ("it is abominable; it shall not be accepted" v. 7)? Why does God command not to sow mixed seed, or wear clothing of wool and cotton (v. 19)? Why were Israelites not to eat the fruit of the trees for the first three years (v. 23)?

Restrictions Regarding The Peace Offering

Consider the peace offering. It is especially interesting to us, for it is somewhat parallel with our memorial meeting, and indeed can provide us with encouragement and caution. The peace offering was different from the other two offerings in which individuals were involved: the sin offering and the trespass offering. In these the offerer came for forgiveness and reconciliation. But the peace offering was a man's voluntary offering to express his thanksgiving, or to complete a vow. The Hebrew word for peace, *shalom*, has the idea of reconciliation, being made *whole*. A faithful Israelite, reconciled by the priestly offering of the evening and morning lamb, and the other appropriate official offerings, would desire to draw near to God in fellowship. In doing so, he was allowed to

bring a variety of animals, male or female. He could even bring an animal with superfluous or lacking parts for a freewill offering (Lev. 22:23). By placing his hands on the head of the animal and slaying it, he identified himself with the animal. It expressed the idea that as God accepted such animals, so He accepted the imperfect offerer in fellowship. This is a comforting thought. The expression of fellowship is found in another unique feature of the peace offering, that the offerer himself was allowed to bring to the altar Yahweh's portion: the fat, or suet, surrounding the inward parts (Lev. 7:30). In other offerings the offerer was only allowed to approach as near as the entrance to the court of the tabernacle.

We are in the position of the man with his peace offering when we meet at the Table. Being reconciled, ours is a peace offering, an offering of thanksgiving, and we can approach the Christ altar.

There was a further unique feature in this offering. In addition to offering with the animal sacrifice unleavened cakes and wafers mingled with oil, the offerer presented *leavened* bread to complete his sacrifice of thanksgiving. Unleavened cakes (sincerity and truth — 1 Cor. 5:8); mingled with oil (spiritual perception and joy) we would expect. But leavened bread? God accepting leavened bread, declares His graciousness in recognising fellowship with man in whom is corruption (Romans ch. 7). So the law speaks of the grace and reconciliation that we associate with the New Covenant in

Jesus Christ.

But what of this question of not eating the offering after two days? After the offerer had offered Yahweh's portion, and the officiating priest had taken his portion and a portion for Aaron and his sons, the remainder, most of the animal, belonged to the offerer for feasting before Yahweh with his family. This he could do for one day if it was a thanksgiving offering, or for two days if it was a vow offering; but not on the third day. On the third day, in a hot climate, the naturally corrupting quality of the animal flesh would begin to manifest itself. The prohibition suggests in its teaching, that there are strict limits to acceptable feasting. Men "of the flesh" would go on feasting and enjoying themselves as long as possible. But in God's sight, only a holy feasting is acceptable, and when men continue feasting for feasting's sake, it is like eating flesh in which there is corruption. The third day eating would represent the behaviour of the natural man who is corrupt and unclean in God's sight. Let us apply the principle here suggested to our enjoyment of the good things of this life that God allows.

One further feature of the peace offering appropriate to our assembly, around the Table of the Lord, should be noted. It was laid down, as one would expect, that no one who had touched anything unclean should partake of the offering; and if the flesh of the offering touched an unclean thing, it was not to be eaten, but burnt. So God lays down holi-

ness and separation for us in the matter of thanksgiving and rejoicing before Him. It needs our active thought and effort to be conscious of the all pervading quality of "uncleanness" in the world around us, and to keep ourselves apart. There are some who think this is a too sweeping assessment of those of the world. The teachings of the Law speak otherwise. In the field of religious activity, the Master himself says his redeemed "are not defiled with women" (Rev. 14:4), and this is a warning that we should not be sympathetic to the ecumenism and charity that is now general, in the world, in men's approach to God.

Separateness Enjoined

Not to wear garments of mixed materials, not to sow mixed seed. By these commands, God intruded His laws into every-day life. And the reasons for these prohibitions are on a spiritual plane. There was no particular practical efficacy about them. They were written to be meditated on, not slavishly followed so as to claim righteousness. They are the sort of things David would meditate on, and be influenced in his character by them. Garments cover our nakedness, literally and spiritually (Gen. 3:21; Rev. 3:18; 16:15). We cannot cover our nakedness in God's sight with a mixed garment. There must be purity and singleness of Truth, unalloyed with human philosophy. So Israelites would explain to their children these strange statutes; and so we should do with our children.

Likewise with sowing seed: we sow seed that there might be fruit, whether we are thinking literally or figuratively. We must not sow mixed seed but only true and pure seed. In the apostasy in the second century Clemens Alexandrinus, a "christian" philosopher, declared:

"As the husbandman first waters the soil, and then casts in his seeds, so the notions I derive out of the writings of the Gentiles serve first to water and soften the earthy parts of the soul, that the spiritual seed may be better cast in, and take vital root in the minds of men".

The more famous Origen who followed him, likewise encouraged the christians to study the liberal arts, that they would be the better furnished for the contemplation of the Holy Scriptures (See Bro. Thomas, *Eureka*, Vol. 1, p. 339 or 290). These are utterly false propositions, though today some in our community have sympathy for them.

Circumcising Trees

The law commanding that fruit trees must be circumcised for three years, is specially interesting. In the natural aspect there would be nothing wrong in eating the fruit from the tree during those years. It was the spiritual lesson, and the required restraint, that were important. The fruit of the tree typifies the good things God naturally and abundantly provides, and He says that in the first place we are to look at them as uncircumcised, unclean. We are so constituted that there are aroused in us strong desires to take the enjoyable things around us; just as Eve, when she looked at the fruit, found it "was good for food, and that it was

pleasant to the eyes, and a tree to be desired to make one wise", "she took of the fruit thereof, and did eat" (Gen. 3:6).

God has provided many good things for us to enjoy, but in what spirit should we do this? Taken as the world takes them, unthankfully, satisfying their lust, in this way they would be unclean, uncircumcised. We must partake and enjoy thoughtfully, with restraint, with a sense of thankfulness to the Giver. So this lesson was driven home. They could not rush out and take the fruit. Probably it would be taken off the tree before it had fully matured, to help build up its strength. And this process of dedication was to go on for three years. Then, so fittingly, the fruit of the fourth year was God's: "But in the fourth year all the fruit thereof shall be holy to praise the Lord withall". Then in the fifth year they could eat the fruit thereof.

Let us approach the good things of natural life that we enjoy in this spirit. We are to keep our lives and our enjoyment on a plane of holiness, circumspection, and restraint of human excess and disregard of God. Truly God's law was wonderful. In a very real sense it was life-giving: it continually stirred the honest-hearted to walk in the path of holiness. The laws of the land today are darkness compared with its light.

Application Of The Law Today

In addition to these thought provoking items, this Leviticus 19 presents us with many plain words of guidance, with precepts

that are quite apparent, and do not need searching out. We should look here, just as much as to the epistles in the New Testament for our guidance in daily life. There is an instruction on gleaning, which, though we are probably not farmers, expresses a principle of action. It is, that in our thoughtfulness to those less fortunate than ourselves, we should help them to help themselves. Sheaves were left intentionally in the field, but those who needed them had to work to obtain them. In most circumstances this is better than an ostentatious gift, that detracts from the dignity of the recipient. He is much happier in doing his part, though he depends on the kindness of the better off. This chapter particularly demands of us honesty and uprightness: "Ye shall not steal, neither deal falsely, neither lie to one another".

We are not to suppose that because we are in the Truth, we do not need such admonition. Paul thought otherwise. For the new man he sees a process of "*putting away lying*"; and, "Let him that stole, *steal no more*" (Eph. 4:25,28). Paul understood the selfishness and deceitfulness of human nature, and knew that the brethren were not free from these traits. We have got to become more keenly aware of our actions and words, so that we can kerb that which is wrong. We live in a world that is indifferent to lying and stealing (men boast in such things) and it is not easy for us to be pure. The theme is emphasised at the end of the chapter:

"Ye shall do no unrighteousness in

judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have".

In these things, we need to aim at a high standard. We should be known as men and women of integrity and honesty.

Integrity is required in another direction:

"Thou shalt not respect the person of the poor, nor honour the person of the mighty".

James repeats this in his rebuke concerning the man who comes into the assembly with a gold ring and goodly apparel, and the poor man in 'vile raiment'. It is quite a test for us to refuse any partiality, and properly recognise the excellence of the man of faith, though poor in this world.

Talebearing is dealt with, just as it is by the apostles in their letters. This chapter, in fact, provides the key to the whole subject of our behaviour one to another. It is here that the words occur that are quoted so often in the New Testament: "Thou shalt love thy neighbour as thyself". Paul takes this up in his letter to the Roman brethren:

". . . and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law".

These are very profound and comprehensive words for us to meditate on. Lying, stealing, coveting, giving short measure, talebearing, etc, etc, it is all for our selfish ends, and it is harmful to our neighbour. Paul here is emphasising what was already plain in Moses' Law. We need to recognise that God's law through Moses was in no way inferior to

that which we read in the New Testament. It is a wrong construction of the Discourse on the Mount to imagine that Jesus was contrasting his teaching with the Law. He is doing the reverse: he is revealing the true teaching of the Law, in contrast to what men had made of it in their traditions. He "magnified the law and made it honourable" (Isaiah 42:21). David, as the Lord, saw that the statutes and judgments of the law were permanently right: "Thy word is very pure" (Psa. 119: 140); "Thy law is the truth" (v. 142); "The righteousness of Thy testimonies is everlasting" (v. 144); "all Thy commandments are true" (v. 151); "Concerning Thy testimonies, I have known of old that Thou hast founded them of old for ever" (v. 152); "Thy word is true from the beginning: every one of Thy righteous judgments endureth for ever" (v. 160).

Let us be impressed with this assessment by David, and considering the three chapters of God's judgments (Exodus chapters 21-24), draw from them our own guidance.

Christ And The Law

We turn our thoughts to Jesus himself. At the tender age of twelve he busied himself "about his Father's business" (Luke 2:49). And what does that involve?

"They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions" (vv. 46,47).

Here was Jesus absorbed in the commandments, statutes and judgments of his heavenly Father, and probing the hidden

things of the many types and parables of the law, probably explaining to the doctors things they had never seen before. Yes, Jesus' wisdom and authority rested in his deep knowledge of the word of God, — the Old Testament, as we call it. And when we consider that through his childhood, and through his whole life, he was without sin, how was that measured? He was without sin against the standard set out in the law of God through Moses. With greater intensity than even David, Jesus could say: "O how I love Thy law! it is my meditation all the day." "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." He would especially meditate in the many types and allegories that spoke of himself, his fleshly nature, his offering of himself, his fulfilment of the Nazarite vow.

This studious attitude to God's law is desirable for us. There is study today, useful and not to be despised, which is listening to tape recordings, attending study gatherings, listening to their brief addresses. But this is no adequate substitute for our own personal pondering of scripture, studying the writings of faithful brethren, using a concordance. This will be far more effective in

getting our minds attuned to divine ideas. And this we must do. Peter, in his first letter, links together the call to holiness under the law with the atoning work of Jesus Christ.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: for as much as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without spot and without blemish" (1 Peter 1:14-19).

This is serious and encouraging. We shall be judged according to our works, according to God's standard of holiness set out in his laws, statutes and judgments; the covering for our imperfection and failure is "precious", something we must not treat lightly or thoughtlessly. This is our path in our life of probation, and it has a glorious end, even the partaking of immortality, when holiness will have become truly a oneness with God in the possession of the divine nature, and the unimpeded fellowship through unchanging ages, reflecting the glory and holiness of God in the earth.

G. P. (UK).

**NOT THE HEARERS OF THE LAW BUT THE DOERS
OF THE LAW SHALL BE JUSTIFIED — Romans 2:13**

There appears a need for the enforcement of the practical aspects of the Truth. What is the use or beauty of the Truth apart from those moral developments which are the basis of God's workings? The Kingdom without "gentleness and goodness and truth" would be no better than the hideous and hard-hearted systems of the present day which tread the poor under their feet. "Be zealous and repent, and do the first works," is an exhortation of the Master, which is of pretty general application. Only those who "perfect holiness in the fear of the Lord," will find favour with him in the day when he makes up his jewels.

R.R.



Thirteen Lectures On The Apocalypse

After One Hundred Years

"The memory of the just is blessed" — Proverbs 10:7.

ON 15th January, 1880, brother Robert Roberts rose to his feet in the Temperance Hall, Birmingham, and commenced the first of thirteen Thursday evening addresses expounding the book of Revelation.

Later in the year the substance of the lectures was published as *Thirteen Lectures on the Apocalypse*.

The 15th January, 1980, concludes a century of time since that memorable night. Memorable for what it meant to that generation of believers, and to every generation since.

The purpose of the lecture was stated in the printed announcements which had been issued. This was:

"to make known in a simple and colloquial manner (for the benefit particularly of believers of the Truth), the meaning of the symbols exhibited to John in the Isle of Patmos, in their bearing on the events of history and those mightier events in the near future to which they have all been leading."

Brother Roberts set forth the Truth concerning the Apocalypse. In the original Preface he acknowledged the value of Bro.

Thomas' *Eureka*. He considered his own book as "a stepping-stone to *Eureka*."

In the intervening 100 years the Christadelphian Publishing Office, Birmingham, England, has re-printed *Thirteen Lectures* a number of times. The fifth edition Preface (August 1940) stated:

"A fifth edition is now issued in the hope that many more may be helped to understand and obey the Revelation, and to hope for the great salvation about to be revealed."

1947 saw a sixth edition, and 1969 a seventh edition. But somewhere in the intervening years since 1940, the winds of change had been blowing as exhibited in the publisher's foreword.

I do not have access to a 6th edition, but I find the following in the 7th edition Preface, either initiated there, or preserved from the 6th edition. But in either case, the responsibility of those who issued the 7th edition. The Preface states that *Thirteen Lectures* "outlines the structure of the Revelation, and applies to its symbols the principles of 'continuous historical' interpreta-

tion." The Preface goes on to say that "In this respect the writer acknowledged a profound debt to *Eureka*."

These statements are of course, true, as *Thirteen Lectures* does show the continuous historical fulfilment of the events symbolised in the Revelation. And because of this, *Thirteen Lectures* is well able to fulfil the hope expressed in the 1940 Preface that many more may be helped to understand and obey the Revelation, and to hope for the great salvation about to be revealed.

In the 1969 Preface, no longer is that hope expressed. Doubt is sown in the mind as to the ability of *Thirteen Lectures* to achieve this for the reader. The Foreword states:

"A book on prophetic interpretation written between eighty and ninety years ago is bound to be in some respects out of date. Not all past expectations were fulfilled, and prodigious events have occurred unforeseen in past expositions. Some historical details may be open to revision. Its value remains for its broad outline and its presentation of a particular school of interpretation. For it must be recognised that today there are other schools and other views even among Christadelphians . . ."

This speaks as though the "other schools" of interpretation are new things in the earth of which brother Roberts would have had no knowledge, and therefore from which he could not benefit by way of enhanced knowledge. The "other schools" were hoary with age in brother Roberts' days, and he deals with them in *Thirteen Lectures*.

For example (p. 4) having dealt with certain matters he says:

"This indication of it is sufficient to

show the groundlessness and mischievousness of the futurist idea."

Yet it is this very idea to which the Preface in the current edition tips its cap.

Naturally, in view of the honoured place which Brother Roberts holds in the brotherhood, it would be inappropriate to simply dismiss his work. Therefore, the words continue in the Preface, and the expression "damning with faint praise" comes to mind:

"Thirteen Lectures, however, remains as a work which is part of the history of the Christadelphian community, and a classic — if a lesser classic — of their literature. It is still an illuminating study."

Thirteen Lectures truly is "an illuminating study." But the light it casts is not "Black light" — it is the shining light of truth, because it "makes known the meaning," of the Apocalypse.

There is all the difference in the world between the Preface to the 5th edition and the later Prefaces. In the 5th edition there is rejoicing that a helping hand is there to the brotherhood to understand and obey the Revelation. And in that path lies a blessing (Rev. 1:3). But the spirit of the later Prefaces casts doubts as to the value of the book in these "enlightened" days.

We deeply regret the appearance of the present publisher's preface, and urge that it be expunged from the next re-print of *Thirteen Lectures*.

In the meantime, let brethren and sisters everywhere rejoice that for one hundred years it has pleased the Father to continue to make use of *Thirteen Lectures* amongst the ecclesias of His be-

loved Son, warming our hearts with the glorious knowledge of what the unfolding pageant of 1900 years of history means in His eternal purpose.

May *Thirteen Lectures* continue its noble work despite the contrary voices.

It is pleasing to be able to state that a roneod edition of *Thirteen Lectures* has appeared in simpler English for use in one of the Bible Mission areas. It appeared in response to the sad appeal of a sister who found the English of *Thirteen Lectures* too advanced for one whose native tongue was not English. So Brother Roberts' thoughts were transferred into simpler English. No thoughts were deleted, nor thoughts added. A few simple footnotes were all that was needed in view of the passing of 100 years re identification of places and people. A whole ecclesial group now rejoice with great joy as they have come to understand the wonder of the Apocalypse.

*He'll be surprised to find
That a whole century of years
Have run it's course
And still not stanch'd the flow of
tears.*

*He'll be surprised to find
The land and sea and air was filled
With strangest forms of war
And in the multi-millions counted
all the killed.*

*He'll be surpris'd to find
That races who did then not know
the English voice,
Rejoic'd to read his works and
through them,
Receive the power, to in hope
rejoice.*

*He'll be surpris'd to find
That in the very town where his
exposition,
First saw the light of day,
They hung his picture in the hall,
But with his wisdom enter'd into
fray.*

*He call'd in to Australia back in '96
We were glad to see him come,
and sad to see him go.
But to the generations further on in
time,
His Thirteen Lectures still send
out a warming glow.*

— B. Philp snr. (Hobart)

THE APOCALYPSE

What a precious gift is the last book of the Bible! Where should we have been without it? With Daniel's writings only to guide us we might have grown impatient, and possibly sceptical over Christ's long delay. But the Apocalypse has removed all cause for despair and unbelief in this direction. Events have been fulfilling just as predicted. Nothing has failed. Paganism disappeared — the apostasy became enthroned — the Papacy arose and ran its cruel and unhallowed course — the Saracenic, Turkish, and Napoleonic scourges have performed their appointed work — the Ottoman Empire is now on the "go." We know exactly where we are, and what to look for next ("Behold I come as a thief"). We have indeed much for which to be grateful in the gift of the Apocalypse, and also for its God-given key, "Eureka".

The Apocalypse contains its own evidences of its divine inspiration. The fulfilment of its many predictions is, of course, the most powerful of these evidences. But the structure of the book is a no less striking proof. Had man been the author of the Apocalypse, he would have given everything in chronological order, finishing up with the Kingdom. Not so with this divine programme. The reader is brought to the end — to the Millennium — many times over. There is an explanation for the course adopted. Believers, whilst being cheered in the various ages by the unfolding of the revealed events relating to their own times, have by the Kingdom being linked with those events, being beneficially kept in ignorance regarding its actual remoteness. The plan has in no way sacrificed the integrity of the revelation, but added to its marvellous excellence. A.T.J.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Exposition of Ruth

"Many thanks for sending *The Book of Ruth*. It is a lovely little book, well produced with interesting illustrations. I have already read all the character studies, explanatory notes and comments, and greatly appreciate the effort you have put into this publication" — M.J. (NSW).

(It has been a delight for us to produce this book, and we rejoice to share our pleasure with you... Ed.)

Hungary & Vatican Draw Closer

We appreciate receiving news-cuttings of events throughout the world, including the following interesting item:

"Hungary and the Vatican have cleared the way for the establishment of formal diplomatic relations. Hungary's ambassador to Italy said yesterday.

"The way is now open to diplomatic relations which will be established at the opportune moment." Ambassador Rezsó Palatas said. He did not say when this would be.

"Formal establishment of relations with Hungary would mark a significant step forward in the Vatican's policy of forging closer ties with East European Communist countries.

"The Vatican's Eastern European policy, guided by Pope Paul, has achieved a number of important concessions for Roman Catholics in those countries but has so far led to diplomatic ties only with Yugoslavia.

"Relations between the Holy See and Hungary were marred for years by the Budapest regime's treatment of the late Jozsef Cardinal Mindzenty, an anti-Communist.

"The cardinal spent several years in jail but after the 1956 uprising in Hungary he sought refuge in the U.S. legation in Budapest. He spent 15 years in the legation before being allowed out. He died in exile in 1975."

Bible Marking

"I am seeking the best way of marking up my wide-margin Bible. I have two other Bibles, and in them I have a few systems. One system is called the *Symbol System*, and I use symbols. For example, I place a blue square everywhere a reference shows that God is one; a green square where it indicates that Jesus is the son of man, and a purple square where he is described as a son of God. The symbols are linked up one to another dealing with a subject (man mortal, God is one etc.). I find this system useful when discussing the truth. All I have

to do is to flick open the pages and look for the correct symbol. But the system fails when expounding the deeper things of the truth. For that I have a loose leaf folder in which I record my comments. But now I have the extra-wide-margin Bible, and would like some guidance on how to mark it up" — R. E. (Old).

(We are not sure whether we answered your letter personally. If not, we are sorry for the delay. If you still desire help in marking up first principle subjects, I suggest that you apply for the special tapes that we have prepared for that purpose, if you want suggestions for the marking up of the deeper things of the word in your Bible, I suggest you purchase a copy of our notes on Haggai in which we set down a suggested method of Bible marking... Ed.)

Did Moses Rise From The Dead?

"In regard to the transfiguration of Christ, did Moses rise from the dead, or was it all a vision? If you say that he did rise from the dead, how are we to treat the statement that Christ was the first-fruits?"

"I am currently reading *The Story Of The Bible* loaned to me by a brother. I am finding it very interesting and instructive, and I wonder if it might be published in book

form?" — C. (U.K.).

(We could not read your surname, otherwise we would have written you personally. We believe that the transfiguration was more than an optical illusion, and that Christ really spoke to the men who were there. For that purpose, Moses would have had to be raised from the dead. But such is not impossible. Nor does it contradict Scripture. When it says that Christ was "the first begotten from the dead", it does not mean that he was the first to be raised from the dead, for Elisha was the means whereby a young boy was given his life again; and Jesus brought Lazarus from the dead. If Moses was raised from the dead, it would have been to a mortal existence, and he would have passed again into the article of death. Glad you enjoy "The Story of the Bible". We are hopeful of producing volume 1 this year, God willing . . . Ed.)

Apocalypse Epitomised

"I would like to obtain a copy of *Apocalypse Epitomised*. However, Bro. Cherry informs me that it is now out of print. Can you advise if you intend to reprint it? Also, should I order it from Brother Cherry, or from you?" — P.T. (U.K.).

(We are briefly revising "Apocalypse Epitomised" and hope to reprint this year. As soon as it is ready, an announcement will be made in "Logos". You can order from Brother Cherry as soon as it is available. . . Ed.)

Appreciation

"We desire to order five copies of *Logos* and

two copies of *Expositor*. We both appreciate the comfort and exhortation which each issue of *Logos* bring to us, and look forward to its arrival by post. I personally enjoy re-reading the old numbers, for they have provided me with a great source of matter and inspiration for study. For me, *Logos* never dies. Because of its value I would like to increase the number received each month, that we might set aside copies for our children pending the Lord's return. Many thanks for your ministrations" — G. C. (SA).

(We deeply appreciate your encouragement. Your type of letter is the greatest compliment that an Editor can receive!! To request more than one copy so as to re-read is a grand idea that we commend to our readers. As a matter of fact, if readers had followed that procedure in regard to "The Story of the Bible" published some years ago, we would not receive so many requests to borrow copies today. . . Ed.)

Help Needed

"I am not one for putting pen to paper, but I desire to thank you and your helpers for the work you do in regard to *Logos* the extension of the Gospel, and the other labour. Indeed, we live in an age where only few ecclesial islands are able to keep above the water line of the stormy sea of Gentilism. In view of the evil trends of the world about us there is a vital need to fight the fight of faith as effectively as we can; and to that end we need every help and encouragement possible." — K.S.

Helping The Children

"My wife and I are now in charge of a Home for children in need of care.

On Sundays, the children go to their respective Sunday Schools except those whose parents do not belong to a church.

There are about seventeen of these, and I have arranged for them to go to a Christadelphian Sunday School with the full approval of the parents.

However, in addition, two or three times a week as circumstances permit, I read the Bible to the children, and of course, explain it according to the Truth. All has gone well until now (5 years) when one of the children who attends the Baptist Sunday School, told his teacher that he did not accept the doctrine of the Trinity, and that 'Uncle Stan' could show him how wrong it is. This resulted in the minister (who only recently came to East London) in writing a pamphlet endeavouring to unite all the local ministers of orthodoxy against this work. This is marvellous, because it will draw attention to our faith, and perhaps cause some to look into it. I might mention that our work has brought us very much before the public attention, and, praise the Lord, we are known to be conscientious and deeply religious in our labours. Indeed, we are known to hundreds of people as 'Matron and Uncle Stan' respectively. To crown all this (how wonderful God works!), since the clergyman attacked us, a reporter from our local newspaper interviewed us, with the result of

more publicity for the Truth.

In a counter-attack I gave a public lecture on the theme: *Christadelphians Believe In One God And One Messiah Between God And Men. The Man Christ Jesus*. In the advertisement, I stated that for this they are dubbed by some as heretics, and their faith is described as a cult. I called upon people to come and hear what Christadelphians really believe and why. The response was not great, but I will try it again, and will send out personal invitations. Please remember us in your prayers. Please also forward me the booklets requested herewith" S.S. (South Africa).

(We commend you for your efforts, and recall co-operating with you in the persecution of the Truth some years ago when we visited South Africa. Do not be discouraged with lack of results. Remember Noah. He condemned

the world in his preaching, and though he did not obtain many converts, he did receive the commendation of Yahweh. Your actions are to be commended both for caring for the young, as well as your vigorous attempt to proclaim the Word, and we pray that the blessing of Yahweh may rest upon both you and your efforts. (Ed.).

A Happy Home From Home

The following extracts are from the reporter's article referred to in the Communication above, which was published under this caption, and appeared in the local East London (South African) paper.

"All is love and light at Matron's House (East London's Children's Home), mainly thanks to Matron and Uncle Stan Strassburg.

"And that starts with the way you feel when you walk up the drive on

a sunny day. For Uncle Stan (Superintendent), has made the gardens look lovely — the natural ravine and spring have been turned into a place of beauty, with old indigenous trees and fruit trees, seasonal flowers and ground coverings thriving alongside the stream.

"There just isn't anything the children of the home don't have, from clean, airy, lovingly decorated dormitories upstairs, to warm, cosy sock bags downstairs — to a well equipped playroom, dining-room, and so forth. (named after Romaine Gwyther, long-time chairman of the home's board), with a stock shop, to playing fields, paddling pool, trampolines and Wacky House. And by next Summer hopefully, there will be a swimming pool.

"It pleases all staff, helpers, benefactors alike, that the children, in spite of being grateful for re-



Mrs. & Mr. Stan Strassburg, superintendent and matron of the East London Children's Home with baby Dorey and twins Susan and Deborah.

joyable holidays away, are always happy to get back home again.

"Most of all, that pleases Matron and Uncle Stan, who love all the children as if they were their own."

Problems Of The Mail Box

"Once again my subscription is due for *The Christadelphian Expositor*, and I write in all honesty, that it, together with the account for *Logos*, is a payment I make without any reluctance. There is so much "trash" that comes through the letter-box over the year that it becomes depressing: leaflets and advertising matter. And then, to cap all, comes the evening paper at 4pm full of murder, rape, disreputable conduct in Governments and high places. Is there no good news today? Not from that source, and people prefer it that way, rather than submit to the glad tidings of the Gospel.

"The letter-box contains offers of 'free gifts', but the only free gift worth accepting is that offered by God; but that is submerged beneath the daily refuse, for men prefer the way of death rather than the way of life.

"Then there are offers of insurance! Actresses insure their legs, pianists insure their hands, motorists insure their cars, men even insure for a decent burial: a glory that moulders in the dust.

"If only men and women would reverse their priorities, and take to their hearts the glad tidings of the Word they

would attain unto a life insurance without end. Moreover, the premiums for this life insurance are free: free through the grace of God.

"But I always listen with great delight to the arrival of *Logos* and *The Expositor*. Because they are somewhat heavier than the normal letter, they seem to have a distinguishing sound as they hit the floor of the letter-box with a bump. So I extend my thanks to all who co-operate to produce these periodicals, and so to 'strengthen the things that remain'.

"That word *remain* is significant. It implies the leaving behind of other things. In the world, so much has been taken away, and so much added to the original truth, that very little of fact *remains* in the understanding of most. In that regard, the last chapter of Revelation provides a serious warning, for those who adhere to these errors will have their names erased from the Book of Life, with no access to the Kingdom of God.

"Unfortunately, even the brotherhood has its errorists. When one hears brethren claiming that we have to move with the times, it suggests a going over to the ear-tickling teaching of the clergy, preaching smooth things to satisfy the flesh, blown around with every wind of doctrine, forgetting those truths and those standards that do not change with time, but which are the same yesterday, today and tomorrow. Those who criticise division in some Australian Ecclesias, should re-

member that this may have resulted in a faithful contention for the faith once delivered unto the saints, demanding the rejection of wrong doctrine. In that regard, let us all put our houses in order. Salvation is a personal matter, and we are individually called upon to 'work out our salvation with trembling and fear'. In closing this letter, I thank you for the four copies of *The Apocalypse Epitomised* which I received early in the year. They have been an additional source of strength, and have resulted in the commencement of a Eureka Class in our area, which, likewise, is productive of much good. May God bless all your efforts, and reward you with a place in the Kingdom." — H.H.C. (U.K.)

(Our mail box, unfortunately, not only contains offers of insurance and the like, but letters and leaflets which are sad to read being motivated by hate. We recall, however, that Nehemiah experienced the indignity of an "open letter", a circular letter sent for all to read, that falsely accused that great leader in Israel — Neh. 6:5. Recently, our mail box has been cluttered with the like, most of them directed against us personally. However, Nehemiah gave an answer which can inspire us. He told Sanballat: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you" (v. 3). Let us manifest that reaction in the same way as he did and Yahweh will bless our efforts ... Ed.)

Background To The Iranian Crisis

"It is worthy of remark here, with reference to the Image at the crisis of its fate, that the Power which shall possess Persia in the latter days will be the Bear, and consequently answer to the breast of silver. We have already in the heraldry of nations an intimation of the Power destined to act the part of the Bear, when the Four Beasts have 'their dominion taken away' (Dan. 7:26). This Power is the Russian, whose symbol is a Bear. This is so well known that the phrase 'the Russian Bear' is as familiar as household words. Russia, which already comprehends some of the Persian territory in its bounds, is destined to conquer Persia, and to possess it from India to Ethiopia. This is not conjecture, but an absolute certainty; for God has declared by Ezekiel, that Persia in the latter days shall be a constituent of the dominion of Gog (Ezekiel 38:5)."
— *Elpis Israel.*

Elpis Israel Vindicated

THE dramatic events that have ruptured the relationships between Iran (Persia) and America, serve to show how quickly a situation can change. A little over twelve months ago, the Shah was firmly seated upon the Peacock Throne, and Persia was classified among the strongest allies of the West in the Middle East.

But students of the Bible, particularly those who have used *Elpis Israel* as a guide thereto, have been waiting for Persia to be prised away from the West

and fall under the domination of Russia.

Events have moved rapidly in that direction.

They reveal what a wonderful heritage we have in the sound expositions of the pioneers. For a man to write with such certainty of the future as Bro. Thomas has above in *Elpis Israel*, and to have his words so thoroughly vindicated is a witness to the power of his expositions. It demonstrates, once again, the value of the pioneer writings in these last days of the Gentiles. It is our conviction, that though Brother

Thomas was not inspired or infallible, he was guided in his search for Truth. It is God who calls out of the Gentiles a "people for His name" (Acts 15:14). The work is not left to chance or caprice. Therefore, we suggest, when the time was ripe, a man was provided with the ability to revive the Truth again, as a latter-day witness to this generation. Brother Thomas had the ability, not merely to express truth, but to do so in a vigorous and virile manner invigorating to those who read his words.

History of Iran

Iran is ancient Persia. The modern name is derived from Aryan, a word that denotes a *master race*. Iranians are not Arabs, and resent being classified as such. Their link with the Arab world is that of religion not of race. When the Arabs overran Persia back in the 7th century, they imposed the Islamic religion upon the nation; when the Arab tide rolled back, the religion remained, but the Iranians claimed their independence of race. They embraced the Shi'ite sect of Islam, whereas the Arabs generally cling to the Sunnite sect of the faith. The difference relates to the acknowledged successor to Mahommed. The fourth Caliph was Ali, the son-in-law of the prophet; but he was assassinated, and the question of succession was posed. The Omayyad family, Arab aristocrats and governors of Syria, seized the Caliphate despite the claims to it presented by the sons of Ali. The latter were arrested and killed in the middle of the desert, and this is the

origin of the Shi'ite schism. In fact, the Persians used this as a pretext not to recognise the Caliphs of Damascus, and to contest their authority as Leaders of the Faithful. The mullahs first established the Shi'ite doctrine and then, spreading their own interpretation of the Koran, moved further and further away from orthodoxy, giving birth to new sects as they did do.

Today Ayatollah Khomeini claims dictatorial powers, and the members of the sect follow him fanatically.

The adoption of Shi'a Islam resolved the conflict between the Arab religion, which Iranians embraced wholeheartedly, and the Arabs themselves, whom they rejected. Now Iranians could be politically independent while professing a religion which had originated outside the country.

But before Persia obtained independence it was, until 1502, dominated by a succession of invaders including the Mongols and the Turks. However, from the beginning of the 16th century under the dynasty known to history as the Saffavids, Persia secured its independence, and extended its influence until the empire extended from the Oxus to the Persian Gulf and from the Euphrates to Afghanistan. In doing so, it contributed to the "drying up" of the Turkish Euphratean power, predicted in Rev. 16:12.

But the Saffavids fell in their turn, repeating a long-established pattern of dynastic changes.

They were followed by the Qajar dynasty; a line of unstable rulers (from 1786 to 1925) that

introduced a disastrous period for the country, and stimulated dissatisfaction and revolt. This erupted in 1921. After a period of internal upheaval following the First World War, a Cossack officer called Reza Kahn skilfully gained power in the modern capital, Tehran, serving as War Minister for four years. In 1925, when the fall of the previous Qajar dynasty became inevitable through weakness and decadence, Reza Khan was voted Shah by the *majilis* (the government assembly) and adopted the name Pahlavi for his dynasty. During World War 2, the reigning Shah was thought to be sympathetic to the Nazi and Fascist regimes. In 1941 he was forced to abdicate, and his son (the recently deposed Shah) came to power at the age of 22. He chose neutrality and concentrated on keeping his country free of foreign occupation. Russian and British troops had occupied the country. But the Allies agreed to maintain the independence of Iran, and accordingly, at the conclusion of the war, these troops were withdrawn.

The new Shah opened up the road to democracy. Political parties arose, among them the *Toudeh*, a party representing the extreme left. He set about modernising the country, and in 1961 proclaimed his "White Revolution". He directed the government to begin reforms, set up local councils, tax reforms, educational and administrative reforms and land reforms. The result was a trend towards a Western form of life throughout the country. Western ideas, and

western inventions were superimposed upon the Iranians, and with modern architecture, the cities began to change dramatically. But the Shah went too far. The influence of Islam still remained strong, and in recent months has toppled the Shah from his throne.

Influence Of Islam

Islam provides the Iranian with his conviction that modern technology is only a technique to be learned and absorbed into a world-view that is normally superior and stronger than that of the West. His religion is a belligerent one. Islam teaches that each Prophet was followed by another whose teachings superseded his: Christ replaced Abraham; and Mohammed replaced Christ. A pious Moslem wonders how the West can be so far ahead technologically and yet be so out of date as regards religious knowledge. He believes that once the mysteries of the Western world have been mastered, Moslems will regain their former glory, because of their greater moral strength.

There are seventy-two different sects of Moslems. The oldest and most important are the Shi'ites and the Sunnites. The Persians belong to the former; the Turks and Arabs to the latter. Of the other sects, the only really important one is that of the Wahabites, which, although founded only a century ago, has already succeeded in establishing a powerful empire in the heart of the Arab world. They are more extreme than the other two, and aspire to restore

the Islamic religion to its original purity.

It has been suggested that the attack in Mecca stemmed from members of the Wahabite sect.

But whereas in the West religion does not govern politics to any great extent, that is not the case in the Moslem world. A true Moslem views his religious convictions as more important than national principles. Expediency does not count so much with him as do the laws of Islam. Therefore, to the Moslems there is nothing incongruous in the actions and demands of the Iranians towards America at the time of writing.

Russian Influence

The overthrow of the Shah has had far-reaching effects throughout the world. In the words of *The Weekend Australian* recently:

"The downfall of the Shah was a disaster for the West, faced with high unemployment levels as a direct result of escalating oil prices".

Shocked as the world has been at the Iranian crisis, Ezekiel 38:5 clearly shows that Persia must be with Russia at the time of the Gogian descent into the land. It is therefore, of the greatest significance, that *The Australian* recently made the following state-

ment:

"The takeover of the American Embassy in Tehran, was a carefully planned deliberate act by Marxist revolutionaries whose aim is the overthrow of the present chaotic religious leadership. This would be the first step in ensuring that Iran comes under the control of Moscow . . . and Russian dominance of the vital oil supplies there . . . The key to the whole project is oil. Russia needs Iranian oil as much as the West".

Brother Thomas makes it abundantly clear in *Elpis Israel*, *Eureka*, and *Exposition of Daniel* (see extract at the head of this article), that Russia must dominate Persia at the time of the end.

Events occurring today witness to the reliability of Bible prophecy, and the interpretation of it given in these pioneer writings. As suddenly as events are taking place today, Jesus Christ will return to this earth, and the Kingdom of God will be established. He declared: "In an hour ye think not, the Son of Man will come". We well might ask ourselves as to our personal attitude in view of developments at this time. We cannot afford to ignore them. We must put in order our affairs, and those of the Ecclesias, in anticipation of what the future might reveal. The prophet warned Israel: "Prepare to meet thy God, O Israel!" Let us do likewise at this significant time.

PRESENT TRIALS

The dullness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs, we may accept as the angels of Him, who through much tribulation, is purifying to Himself a people who, with prepared and chastened hearts, will in the day of His glory "come with singing unto Zion with everlasting joy upon their heads; they shall obtain gladness and joy; sorrow and mourning shall flee away". — R.R.

W A I T Patiently

"The Lord direct your hearts into the love of God,
and into the patient waiting for Christ" — 2 Thess.
3:5.

God doth not bid thee wait
To disappoint at last;
A golden promise, fair and great,
In precept mould is cast:
Soon shall the morning gild
The dark horizon-rim;
Thy heart's desire shall be fulfill'd;
"Wait patiently for Him."

The weary waiting times
Are but the muffled peals —
Low preluding the Spirit chimes
That hail His chariot-wheels;
Trust Him to tune thy voice
To blend with seraphim;
His "wait" shall be "rejoice";
"Wait *patiently* for Him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save:
Thine eyes shall surely see —
No distant hope or dim —
The Lord thy God arise for thee,
"Wait *patiently for Him.*"

A CIRCULAR LETTER

A letter has been circulated throughout Australian Ecclesias above the signature of C.M. condemning the attitude of the Adelaide Suburban Ecclesia in regard to fellowship, and criticising several brethren by name, including the Editor of *Logos*.

It purports to issue from the Prospect Ecclesia which is not recognised as such by other Ecclesias in this area, and, as far as we know, comprises about five members. It has no fellowship affiliations with other recognised groups, and hence is isolated to itself.

We mention this, not to deprecate those concerned, but to emphasise the principle, that something is wrong with a conception of fellowship that reduces a tiny group to such isolation. It is as much a command of the Word to "love the brotherhood" (1 Pet. 2:17), as it is to refuse fellowship to those who depart from the basic doctrines of the Bible. In this we must not "please ourselves" (Rom. 15:1). Paul was faced with as much error in his day (in Corinth, Colosse, Galatia etc.) as we are today, but he did not see the need to reduce his activities to one of complete isolation, as this tiny splinter group has done.

We know those concerned personally, for, at their request, we extended ourselves to assist them in their Ecclesial activities at one time. The author of the letter was once a member of the Central Fellowship, then transferred to the Adelaide area, and associated in turn at Woodville, Adelaide, Elizabeth and Salisbury Ecclesias. He is now completely on his own, and critical of the actions of those to whom he once appealed for help. He claims that they are inconsistent. But where is his consistency in leaving the Central Fellowship, to drift from Ecclesia to Ecclesia as he has done?

We believe that he is in error in his concept of the nature and sacrifice of Christ. He endorses a theory, once vigorously expounded by the late Bro. P.O.B., that the consequences of Adam's sin was to make his descendants "children of wrath". This was an extreme that our late brother espoused when he opposed by pen and voice the clean-flesh theory. Until he endorsed that teaching we supported his writings. We, too, opposed the clean-flesh theory. But then he added this extreme, and in one of his publications, which we reviewed in *Logos* at the time, he set forth the theory that we are by birth "children of wrath". He advanced the idea that because we inherited the fallen nature of Adam, brought about by sin, we were treated by God as "children of wrath". We opposed this as being doctrinally unsound, and as a result was involved in controversy with him over a period of time. In fact, he made mention of this controversy in a book he published at the time.

He was compelled by logic to conclude that as Christ inherited our nature, he also was a "child of wrath" until he was circumcised. Later, under pressure, he withdrew that teaching, whilst retaining the idea that all other babies are "children of wrath". Such reasoning, however, is dangerously close to other errorists in the past.

If we are "children of wrath" because of our nature, then God is angry with us because we are born. To set forth such a theory is to decry God as being unjust, for why should He be angry for such a reason? As Brother Thomas was careful to state, it is our misfortune not our crime that we are born with the nature we possess.

It is with regret that we learn that some endorse a similar idea, explaining the term, *children of wrath*, as applying to the physical consequences of Adam's sin. For whilst they cling to the idea of divine wrath resting upon the posterity of Adam because of his sin, and treat our inherited nature as evidence of God's wrath towards us, they lay a foundation for error. Instead of being "children of (God's) wrath" we are recipients of His love, for "God so loved the world that He gave His only beloved Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16). Nowhere is sacrifice, or God's demands regarding sacrifice, treated as an expression of His wrath; it is the doctrine of the

Apostasy that claims that Jesus' offering was designed to appease the wrath of an angry God. Hence wisdom dictates that we limit the term, *children of wrath*, to the use Paul made of it. To do otherwise, is to contribute to error. If we are "children of wrath" then God is angry with us over something, and if it is because of our nature (as was taught), then He is angry with us because of something for which we cannot be justly blamed. If a child is born with an inherited disease or deformity, are we angry with the child because of it? By no means. In love, we will do what is possible to overcome the disease or disability. If we manifested anger because of such a reason, we would be considered both selfish and unjust. God's wrath is reserved for the manifestation of actual sin; not for the nature that may lead to sin.

God does not act like that.

Nor do I believe that all who claim that we are "by nature children of wrath" understand it as that. They believe that we inherit the consequences of God's wrath at the disobedience of Adam and Eve; and with that, perhaps, we can agree. But by describing fallen human nature, in the way they do, can and does, lead to both misunderstanding and to error, as I have found by correspondence. It is when the doctrine of the atonement is freed from such legalistic terms, that the truth shines forth brightly.

In fact, man sinned and fell from his "very good" state. Mortality claimed him; and lust was enflamed within him. His descendants reap the physical consequences of his failure. The way of redemption is through sacrificial death. This represents to man what he needs to aim at himself to conquer the results of Adam's transgression: set aside the lusts of the flesh in obedience to the will of God. This is practical and clear. It involves the whole of the human race, including the Lord Jesus. It is divorced from such legalistic terms as "children of wrath", "alienation" and the like. We know what we are talking about, and what is required of us. But as soon as brethren commence to define truth by terms that mean different things to different people, trouble is bound to develop, as it has in the past, and will in the future.

But does not Paul speak of us as being "by nature the children of wrath"? Yes he does (Eph. 2:3). But what does he mean? He is writing of unconverted people who allow their Adamic nature to take over, and so produce in them such works as are contrary to the will of God. They are then constituted "children of wrath" not because of the nature they bear, but because they have allowed that nature to dominate them instead of bringing it into subjection to the will of God. Hence they are also styled "children of disobedience" (v. 2). Alienation, as a Bible doctrine, is brought about by either ignorance through the blindness of the heart, or by wicked works (Eph. 4:18-19).

We all, including Christ, need redemption from the death-stricken nature with which we are born, if we would inherit the kingdom of the future. The Bible teaches that the way to life is through death: mortifying (or putting to death) such things as Paul lists in Col. 3:5. When that process is not followed, Paul taught that "the wrath of God cometh on the children of disobedience; in which ye also walked some time" (Col. 3:16).

However, when it is alleged that we, as well as the Lord Jesus, were born "children of wrath" as was once vigorously asserted in Australia, or when it is claimed that only because of his unique birth did the Lord escape that title, though it still designates all other babies (as likewise has been claimed), there is laid the basis for serious error.

It is obvious that the writer of this circular letters is confused both in regard to the doctrine of the atonement, as well as to what those brethren whom he therein indicts were attempting to accomplish at Ashfield.

In the matter of fellowship, we believe the stand adopted then was that laid down by Scripture and endorsed by Brother Thomas and Brother Roberts. We are quite happy to discuss this matter personally with the writer of the circular letter if he desires it. Meanwhile, there is a need on the part of us all, to clarify our thinking upon the Atonement, or any other doctrine of Scripture, that the practical principles might be clear to our mind, particularly when a fellowship issue is involved.

The Brain And Nervous System

More wonderful in design, and more beautiful in architectural structure than anything that man has ever made, greater even than Solomon's temple, is the human body. Paul told the philosophers of Athens that the "Lord of heaven and earth dwelleth not in temples made with hands"; but He does dwell in temples of His own building: for "ye are the temple of the living God". It is required of us that we develop "the mind of Christ". We do that by mental absorption of the spirit Word; and through that means God can dwell in us.

Christ: The Brain Of The Body

A healthy body is formed of a multiplicity of intricate parts, wonderfully co-ordinated, controlled and superintended by the brain.

And in the analogy of the multitudinous Christ, the brain corresponds to the influence of the Lord himself.

"God gave him to be the head over all things to the Ecclesia, which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23).

"... 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" (Eph. 4:15-16).

"Christ is the head of the Ecclesia" (Eph. 5:23).

"He is the head of the body, the Ecclesia" (Col. 1:18).

Significantly, the brain com-

prises three sections. Three is the number of completeness, and of a new life. It was on the third day that life first appeared upon the earth (Gen. 1:12-13), completing the first cycle of creation. The brain is the organ of true spiritual life.

Roughly speaking, with the front third of the brain we think, reason, formulate perceptions, and are conscious of being. The high moral faculties are doubtless located in this portion of the brain. The second, or middle third of the brain is the centre for the performance of voluntary movements. The back of the brain is devoted to receiving and storing up sensations and memories. The cerebellum, or little brain, below and behind the ears, presides over the emotions, and over the co-ordination of all

voluntary movements. In the base of the brain are various centres or collections of grey cells that receive and classify all sensations, preside over involuntary movements, such as breathing, the heart-beat, digestion, vomiting, and regulating the furnaces of the body, increasing or diminishing the production of heat according to the individual needs.

The brain is connected with the different parts of the body by the cranial nerves that emerge from it. Again, significantly, there are twelve pairs of cranial nerves, or *twelve lines of communication* from the head to the body.

Twelve, in spiritual numerics, is the number of divine government. There were twelve tribes of Israel, twelve princes who governed for Solomon, and twelve apostles who were promised thrones to govern in the Age to come (Matt. 19:28).

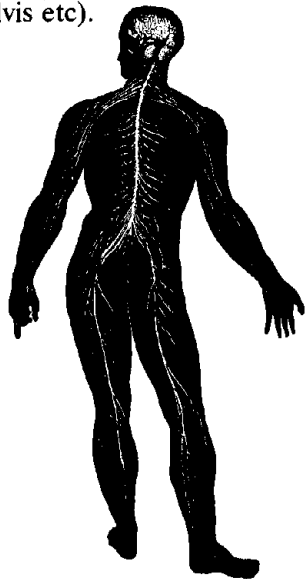
Indeed, it was through the activity of the twelve Apostles that the will and wishes of the brain (Christ) were made known to those called, for the obedience of faith. Thus, in His spiritual creation, Yahweh proceeded on the same basis as He did in natural creation.

The twelve pairs of cranial nerves provide the body with twenty-four individual nerve channels, and in this, again, we have a significant number. We are reminded of the divine government of God's people, both as relating to the past, as also concerning the future. For under David there was appointed twenty-four orders of priests to

educate and govern the people spiritually, and under the greater than David, there will be appointed the twenty-four orders of king-priests, represented in *The Apocalypse* as the twenty-four elders (Rev. 4:4).

The Spinal Cord

Apart from these cranial nerves, the bulk of the body's nerve fibres leave the brain in a bundle styled the Spinal Cord. They direct the body which is naturally divisible into four sections or segments: the cervical (related to the neck), the thoracic (the abdomen, containing the chief organs of circulation and respiration, protected by the ribs, breastbone etc), the lumbar (loins etc.) and sacral (back of the pelvis etc).



It is quite significant that the body should thus be divided into four, for that, too, is the number of spiritual Israel, the multitu-

dinous "body of Christ". The "body of Moses" (Jude 9) was divided into four, answering to the four divisions of the encampment of Israel, each with its standard: the lion, ox, eagle and man. And the perfected spiritual Israel of the age to come, the multitudinous body of Christ in glory, is similarly described in Rev. 4:6.

Hence the physical brain, and nervous system provide many lessons. For example, the mid-section of the brain (that called the cerebrum), directs sleep and wakefulness. The body may be tired and crave sleep, but if that part of the brain is active, it will deny sleep to the members of the body. On the other hand, should that part of the brain desire sleep, it will take over other parts of the body, such as the limbs, and the body will sleep.

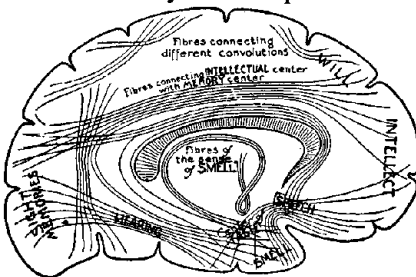


Diagram showing the important centers in the brain and their associations

Now Christ is representative of the head, including this part of the brain. And he directs the Ecclesial body to be awake spiritually. "Blessed is he that watcheth (or keeps awake)," he declares (Rev. 16:15). And Paul adds his comment: "Let us not sleep, as do others, but let us watch and be sober" (1 Thess.

5:6). If the thinking of Christ dominates our spiritual cerebrum, we will not sleep: we will remain vigilant, even though we may feel tired. We will be mentally alert and active, for the brain will stimulate us to that end.

But close that part of the brain off, and the utter tiredness of the body will take over, and we will sleep. Hence it is in the mind where the victory is won, and Paul declared: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

The Lord called upon the Apostles to "keep awake" in the Garden of Gethsemane, but though the spirit was willing, the flesh took over and they slept. But he did not sleep. Why? Because his mind was alert to the danger he was about to face; and when the mind is thus alert, one does not sleep.

So the mind can control even the utter tiredness of the body, the lesson emphasising the need of us to do so spiritually.

Christ was alert, but he was not afraid. His faith lifted him above that emotion. He centred his mind on things above; he contemplated the "joy set before him" (Heb. 12:3), and hence he did not fear.

Nothing is more destructive to the brain-cell and its projections than worry. It is said that this emotion destroys brain-cells beyond all repair. Fear is akin to worry, and, like it, interferes with every mental process. Both, by their action on the nutritive centres of the brain, produce disturbances in all parts of the body. Food is badly digested, circula-

tion becomes sluggish, the blood-vessels contract, and nerves are on a tension, so that the ebb and flow of vital force is lowered.

Faith can conquer fear and worry, and when that takes over we learn to relax. How good it is, in times of tension, worry and fear, to take time off, to drive the cause of this from the mind, and to fill it with Christ. Immediately, we will find that panic leaves us, and thought becomes easier: the brain will function better. This is because the influence of the mind increases the activity of the brain-cells, and is a powerful factor in therapeutics. So-called faith healing is a matter of the mind dominating the body, and not the influence of Holy Spirit power.

The Nerve Control Of The Body

The Spinal Cord is an extension of the brain cells. It gives off *thirty-one* pairs of nerves to direct body functions, so that the parts of the body are ruled by this means. Again we find thirty-one to be a significant number, because in Hebrew, the numeric significance of the two numbers are represented by the letters *aleph* and *lamed*, which combined spell out the name *El*, or "God". The divine title *El* speaks of *power* or *directive force*. Brother Thomas notes in *Phanerosis* that the Hebrew term *El* represented to a Hebrew, the ideas of power and might in bold relief. As Yahweh through His power (*El*) controls the mighty universe, and brings it all into conformity to His will, so the brain, through the spinal cord controls the parts of the body. When the mind of Christ dom-

inates the "brain" of the multitudinous Christ, the "body" will be controlled by a power that will bring its actions into conformity to his will and purpose.

How important it is, therefore, that we fill our brains with proper sensations and thoughts; that we avoid that which is evil. No wonder Paul wrote:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, **THINK ON THESE THINGS**" (Phil. 4:8).

The daily readings, the study of the word, help to fill our minds with Christ, so that he takes over our thinking. But fill them with trash, and our thinking will accord with such. It was because men "did not like to retain God in their knowledge" that God "gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:27).

Much of the reading matter in the world is detrimental to spiritual development. The record of violence, crime, and immorality that finds so prominent a place in the media results in many "thinking on these things", and then imitating them. The publicity given to drug addiction, results in some experimenting with disastrous effect. Hitler governed Germany by the influence of his book that he commanded all to read; and turned that nation of culture into a slave nation performing his will. Christ seeks to dominate the mind by the elevating word of Truth; hence the importance of filling it

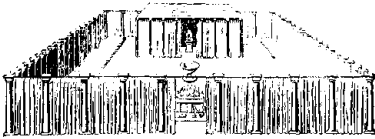
with the “sound (healing) words of truth”.

There is no more important part of the body than the mind. It governs the brain, so that it is our responsibility to fill it with the thoughts of the spirit-word, in order that the whole body might learn to respond thereto. As sin is conceived in the mind, so also are acts of righteousness. Hence our destiny is determined by those things upon which we think. For thought finds expression in action; and action helps to formulate character; and character will determine destiny.

God can dwell in the brain (1 Cor. 6:19) by the spirit-word, and when He does so, our bodies become “the temple of the Holy Spirit” (1 Cor. 6:19), for Christ declared: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (John 6:63). See also Eph. 6:17; 1 John 5:6). Let us not defile the Temple of the living God, but allow God His proper place therein through His divine revelation.

— S. Snow (Vic).

THE TABERNACLE IN THE WILDERNESS



Inside The Outer Court

“And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation” — 2 Cor. 5:18.

The Three Sections Of The Sanctuary

The sanctuary was divided into three sections: The Outer Court, the Holy Place, and the Most Holy Place.

Outside the sanctuary were the tens of thousands of Israel, representing the countless thousands to whom Divine fellowship and worship (symbolised by the Tabernacle) has been offered.

Inside in the Outer Court, the priests and Levites performed their service on behalf of, and representing, those who approached with their offerings.

Into the Holy Place entered still fewer — only the priests who there carried out their representative service (cp. Heb. 9:6).

In the Most Holy Place only two entered — (1) One day each year, the High Priest bearing the blood of the Atonement for his

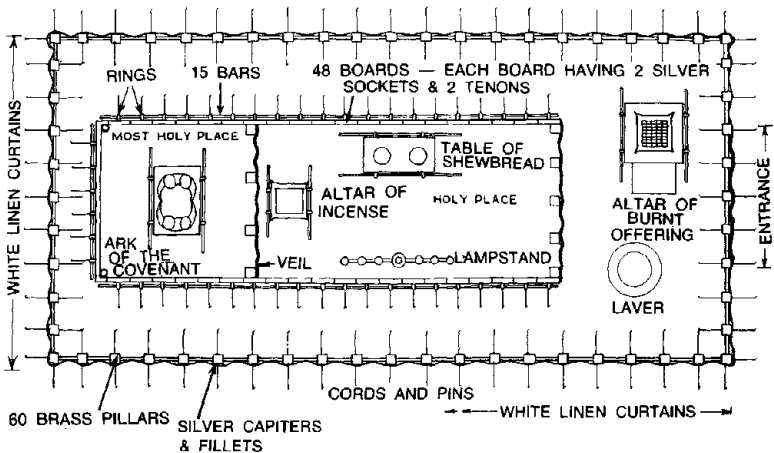
sins and those of his people whom he therein represented (cp. Heb. 9:7). (2) Moses, Yahweh's representative in the midst of His people, to receive commandments and a spoken word for the people (See later reference).

This was a "figure for the time then present" (Heb. 9:9) and the significance of it is profound indeed.

For, the further we proceed into the Tabernacle, the fewer people we find. This is analogous to the call of the Gospel. The way of salvation is open to all, as the call to worship was made to all Israel in their tents of blackness. However, comparatively few embrace the truth, and this was illustrated by the limitation of the outer court to the priests and levites who laboured there. The numbers lessened in the Holy Place, teaching the lesson that of those who accept the Truth as a doctrine, only a proportion carry out its moral requirements. The Most Holy, of course, anticipated the state of glorious immortality. The High Priest entered therein on his own, once a year, pointing forward to the complete work of redemption in Christ. Only the Lord, and those truly "in him", the veil of whose flesh will be changed to the glory of divine nature, will attain unto the glorious consummation. On the Day of Atonement, when the High Priest entered the Most Holy, he represented the priest as well as himself.

THE OUTER COURT AND TABERNACLE BUILDING

DIMENSIONS — OUTER COURT 100 cu × 50 cu
 HOLY PLACE 20 cu × 10 cu
 MOST HOLY PLACE 10 cu × 10 cu



God Manifestation Taught In Type

The three sections of the Tabernacle taught the three stages of God manifestation: Preparation, Application, and Glorification.

The Outer Court represented a *mental* approach to God Manifestation. The design of the Truth is first to change our minds, so that

our thinking conforms to the "mind of Christ". This is in preparation for further advance in the things of the Truth. We come to understand, believe, and accept the divine arrangement of things. This is the first step towards reconciliation between the creature and the Creator.

In the Outer Court was taken the first step in *separation* to Divine education, service and life.

The Lord illustrated this stage in his own experiences. Consider his mental attitude towards temptation as displayed in the wilderness (Matt. 4; Luke 4). Having identified himself with his Father's *Will* (Matt. 3:15), he resorted to his Father's *Word* in resisting the temptations presented to him. In quoting from Deut. 6:13-16 and 8:3, he identified himself with Israel in the Wilderness, showing himself as the "Israel" (Isa. 44:1); the true Son of Yahweh in the Wilderness.

The *Holy Place* represented a *moral* application in the lives and characters of those who have developed beyond the "outer court" stage. Here is to be seen the present life and service of the saints in the Ecclesia. Here *characters* are changed. Here is to be seen *reformation* and *dedication* to the Truth's responsibilities and functions. Again, the Lord after the trial of his temptation, continued to display a character that was divine. The Word and Will of Yahweh was manifested by him, marking him as Yahweh's dwelling place in Israel.

The *Most Holy Place* pointed to ultimate *glorification: physical perfection in changed bodies; in exaltation* to the immortal state of the Kingdom of God.

This also was the experience of the Lord Jesus Christ. He was raised from the grave and given his Father's nature; elevated to his Father's right hand in glory and power; and became the surety for others who follow him.

These basic guide-lines should be kept in mind as a more detailed examination of the features of this Divine Pattern is made and their many lessons learned.

K. Cook (NSW)

THE MOST HOLY PLACE

The Nave, or Most holy Place, of the Mosaic Tabernacle, which was "the figure of the true", "which the Lord pitches and not man" (Heb. 9:24; 8:2), was the enclosure containing the Ark of the Testimony, the Cherubim, and the smoking and flaming Glory of the Deity. In the true holies which the Lord pitches, similar arrangements obtain. The tabernacle Moses erected was built of wood, curtains, gold, and so forth, but the building the Lord erects is raised up of living and enlightened beings, created in His own intellectual and moral likeness — 1 Cor. 3:9,16; Eph. 2:20,22; Heb. 3:2. These are "the heavenlies in Christ" — Eph. 1:3. The first is the heavenly, or the holy body, consisting of "the faithful in Christ Jesus", in the times preceding the advent of the Ancient of Days. The second is the most holy heavenly body, constituted of all who shall be accounted worthy to pass through the Veil, into incorruptibility and deathlessness; by being clothed upon with the "fine linen pure and bright"; and girded around the breast with the "golden girdle". Thus we have the ONE BODY in two states — as it is before the Ancient of Days comes, and as it will be after that appearing.

— J. Thomas

PHILIPPINE EFFORT

In conjunction with the *Logos* tour we conduct an effort in conjunction with the brethren and sisters of the Philippines. We propose a public address, a study, and fraternal meetings in both Manila and Bayanbang. Arrangements are currently in hand for this, which is scheduled for late March. We propose a newspaper advertisement, and the preparation of leaflets for distribution, as well as projects for the children.

We have allocated a certain amount of money for this purpose, but also invite readers or ecclesias to co-operate by their financial support. Donations can be sent to Logos Publications, West Beach Post Office, South Australia 5024. Please mark these: *Philippine Effort*.

YOUTH ALIYAH

This organisation in Israel has been responsible for the rescue and rehabilitation of hundreds of thousands of Jewish children throughout the world. Today, as overseas needs have lessened, it continues its important work within the Land itself. On each occasion, when we have conducted a tour of Bible Lands, we have met with officials in charge of this organisation, and explaining our interest in Israel in the light of the Bible, we have presented cheques exceeding \$1000 on each occasion. We invite readers, or Ecclesias, to co-operate in this manner on this occasion. We propose to visit the Land in March/April of this year (God willing), and with the help of Logos readers, to again present a cheque as a token of our interest in Israel. Please mark donations for this purpose, and forward to Logos Publications, Post Office West Beach, South Australia 5024.

HERALD OF THE COMING AGE

Supplies of these 16 pp. booklets are obtainable from any of the addresses above. They are ideal for distribution for the purpose of extending a knowledge of the Truth. They are extensively used in many parts of the world for that purpose, with the result that many today are walking in the Truth. Over fifty different titles are published, most of which are obtainable from the above centres.

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THE BOOK OF RUTH

This is a complete coverage of the Book of Ruth, set out attractively, and profusely illustrated. It not only completely covers a verse by verse exposition of the book, but, in addition, gives an outline of the book and character sketches of the individuals referred to therein. Those who have already read the book are lavish in their praise of it. In most parts of the world we have automatically forwarded the book to readers of *The Christadelphian Expositor*, but in America and Canada, we have entered into arrangements for those who desire it to apply for it from Bro. J. Styles, 14651 Auburndale, Livonia, Mi. 48154, USA; or from Bro. A. Bull, 1022 — 7th Ave., New Westminster, B.C., Canada V3M 2J5. Cost of the book (bound in hard covers) from them is as follows:

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This is the title of the latest booklet in the *Herald Of The Coming Age* series. It attempts to answer the problem faced by some who are in sorrow or are suffering, as to why God permits such things to happen. It attempts to restore confidence in the existence of God and His grand purpose with humanity.

Supplies of this issue are available in bulk from normal agents or Logos Publications.

Unfortunately, due to rise in the cost of materials, and the use of better quality paper for the covers of *Herald Of The Coming Age* we will have to advance the cost somewhat. In view of the fact that for years *Logos* has borne the cost of numerous increases, particularly in relation to postage, it will be appreciated that such is necessary at this juncture. For example, postage costs alone, in a parcel of 1000 copies to USA costs about \$23.00. The increase in price will be as low as we can maintain it.

SELAH

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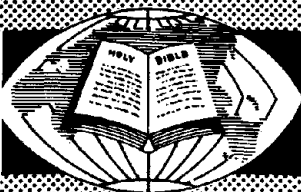
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

- J. Thomas.



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Chat With Our Readers

Prepare To Meet Thy God, O Israel!

THE above statement captions the impassioned warning of the prophet Amos to the people of Israel after they had rejected his message. There was an urgency in his declaration that permitted of no delay. Unfortunately it went unheeded, and the nation suffered in consequence. We are reminded of it today as we view the significant international events that have marked the opening of 1980, and consider the urgency of our position. The year, 1980, not only commences a new decade in modern history, but already has unfolded events of the greatest dramatic significance, events that not only challenge the peace of the world, but proclaim to the Ecclesia of God the imminence of Christ's return, recalling the urgency of Amos' declaration.

The brutal invasion of Afghanistan by Russia has given fair warning to the world as to Soviet policy in the international sphere; whilst the move is of tremendous significance to students of prophecy. As we have tried to emphasise in previous issues of Logos, Afghanistan formed part of the territory of the original "King of the North" whose reign commenced following the death of Alexander the Great. Daniel was told that Alexander's empire of Greece would be divided into four parts (Dan. 11:4), two of which, described in the prophecy as the King of the north and the King of the south, respectively, would devastate the Holy Land (vv. 5-6). Later in the prophecy both these kings disappear, to be replaced by the Emperor of Rome who occupying the territory of both north and south is described only as "the King" (v. 36). However, at the "time of the end" the King of the North again emerges to drive south in an attack upon Egypt and the Holy Land that will culminate in Armageddon.

In occupying Afghanistan, Russia can, at last, be identified as the latter-day King of the North.

Primarily Russia, is not the King of the North of Daniel 11, but the Rosh of Ezekiel 38. Rosh is said to come out of the "north parts", a Hebrew expression (yerekoth) denoting the "recesses of the north", and rendered by the R.V. as "the uttermost parts of the north". The king of the north of Dan. 11 does not relate to those remote parts, but to the area immediately north of Israel. Russia becomes the latter-day King of the North when she dominates the territory previously occupied by the nation so described in Daniel 11:6, as we have been emphasising in articles in "Logos" over the past few years. This was the Seluecid power of Syria which took over that portion of Alexander's Empire that stretched from Pergamum to the River Indus, including Persia, Iraq, Syria, and Afghanistan. The Russian attack on the latter country has brought her into that area. It is the beginning of the end. As Bro. Thomas wrote in Exposition of Daniel p. 86, Russia will exercise "a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from the Ice-Sea to the Deserts of Africa and Arabia."

Therefore, the Russian attack upon Afghanistan is of greatest importance. It clearly shows that Russia has plans to dominate that area, and so assume the status of the latter-day King of the North. That is what we, Reader, are seeing emerging today. Let the significance of it sink deeply into our mentalities, so that we recognise that the day of opportunity is limited. There is so much happening that witnesses to the significance of the times in which we are living, that we need to daily take stock of the situation. What a change has taken place in the world over the last few months! Consider the manner in which Egypt has swung away from Russia to the West — as required by prophecy. The peace treaty signed by Egypt and Israel anticipated in Ezekiel 38. The gradual strengthening of the feet of the Image in the two fold division of Europe, in accordance with the prediction of Daniel 2. The amazing changes taking place between Catholicism and Communism in accordance with Daniel 8:25. And many other signs manifest among the nations today. The situation is something like a jigsaw puzzle with the pieces gradually taking their respective positions, so that the final picture is slowly emerging. A few pieces have yet to take their place, and a little uncertainty

exists as to where they are to be fitted in, but the general outline is clear.

What Of Us?

In view of that fact, the warning of Amos to his contemporaries in Israel can have application to us today.

Particularly in the light of the experiences of Amos himself. He was not a scholar, nor a theologian, nor even a recognised prophet. He was a shepherd and a fruit-dresser. He had not been educated in the school of the prophets, but trained in the school of nature. His rough, harsh appearance; his forthright, warning message aroused the indignation of the sophisticated Israelites of Jeroboam's court. They did not want to hear his words of rebuke, and were made impatient by his very presence. One of the courtiers of the king told him to leave them alone: "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court" (Amos 7:12-13).

But Amos replied: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit; and Yahweh took me as I followed the flock, and Yahweh said unto me, Go, prophesy unto my people Israel . . ." (Amos 7:12-15).

The rough shepherd found the sophistication and affluence of Jeroboam's court unseemly in the light of the impending crisis, so that his words took on even more urgent warning. In spite of words of rebuke, and of judgments poured out upon the guilty nations, "yet have ye not returned unto Me, saith Yahweh". What remained to be done? Only the punishment of condemnation. Because of their indifference to Yahweh's requirements, that was all the people could expect. The day of national judgment was hastening apace, causing Amos to proclaim the warning of Yahweh: "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, Prepare to meet thy God, O Israel!" (Amos 4:12).

Today it is our day of opportunity, and how are we using it? Sometimes not very well. The impact of the world is found within Ecclesias. This very week, as I write this, my attention has been drawn to three cases of marriages within the Truth that have broken up. What is the cause of such failures? Where is the truth in such homes? The incidence of such breakdowns within the Brotherhood is altogether too high, and witnesses to a spiritual

weakness within Ecclesias. It is tragic, at this late hour, that this should be the case. Have we failed to use the Word effectively in our Ecclesias? Are we becoming too academic whilst lacking the practical application of the Word? This is something that should engage the attention of our leaders. Let Arranging Brethren spend more time in contemplation of the spiritual needs of the flock over which they have charge. It is more vital than preaching to the world outside, though we need not neglect that witness either. A very grave responsibility rests upon us and our Ecclesias in this time of the end.

Amos proclaimed: "Prepare to meet thy God, O Israel!" In doing so he warned that judgment was near. Conditions in Israel in his day were similar to those in the world in our day. It was an age of affluence which manifested itself in unexampled material prosperity, and an outburst of luxury and vice. The wealthy classes indulged themselves in every way; the palaces of its princes were enormous structures, replete with every device that could minister to the senses. And the indulgence was imitated by those of lesser means. The women were demoralised and heartless. The prophet indicted the "kine of Bashan", as he called them, because they gave themselves to idleness and wickedness, ruthlessly driving their menfolk on in their pursuit of worldly ambition, to the accumulation of wealth, and the attainment of every luxury (see Amos 4). Religion was in evidence, but it was a form of worship that was subservient to the desires of the flesh, and refused the sacrifices that Yahweh requested. The worshippers looked to God as One who should care for their material prosperity and enjoyment, whilst they indulge themselves in every fleshly ambition and pleasure.

Yet there was no lasting future to their state. The day of judgment was at hand. Their national existence was threatened by the Assyrians. But the people showed no fear. They refused to believe that suddenly and swiftly their way of life would end; that they would be faced with a judgment for which they were not prepared. And if they did show fear, it was fear of flesh and not of God. Amos tried to bring home to them that they faced a greater test than the Assyrian menace. The prophet warned: "Prepare to meet thy God, O Israel!"

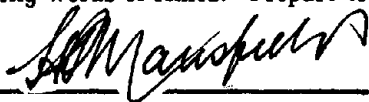
Let us hear and heed that warning today. Not that we suggest that Ecclesias, or individuals in general, are in the state of

spiritual decline such as Amos found in the northern kingdom, but because of the urgency of the times in which we live as indicated by international events. Divine judgment threatens both the world and ourselves. It is said, in Scripture: "It is appointed unto men once to die, and after that the judgment" — but those words do not necessarily apply unto us, for if Christ returns, there is no need of death. The Judgment Seat, however, is inevitable, and cannot be evaded. Amos knew, and we should know, that the ever-swelling tide of rebellion against the Ruler of the universe, the continuing and increasing wickedness that is evident on every side, witnesses to the end of the age, by a law which cannot fail to assert itself, and which was manifested at the Flood and at the overthrow of Sodom. God will not forever tolerate the prevailing blasphemy. And that His Judgment is near is witnessed by the fulfilment of prophecy. For the moment, the long-suffering of God waiteth, and that is our opportunity (1 Pet. 3:20; 2 Pet. 3:15). But it will not always do so. God will not tolerate forever the prevailing wickedness, the widespread contemptuous rejection of His claims, the resolute exclusion of His authority, the coarse blasphemies which meet the eye and the ear in our streets, the refined ungodliness which underlies the cultured infidelity of so-called educated people, and in the general indifference to His claims, as if He had had His day, and it were high time to forget Him.

That is the state of the world about us, as Russia makes its moves, and other nations fall into line. The world as we know it today is rapidly approaching doomsday. Knowing this, "what manner of persons ought we to be in all holy living and Godliness?" (2 Pet. 3:11). Where do we stand? Hezekiah was told to put his house in order, because death was near. We need to do the same, because Judgment Day approaches. To ruthlessly examine our own motives and actions, is a wise course to follow. Apathy in regard to Bible reading, indifference and rebellion to its requirements when known, love of ease, instability, cowardice, are traits that should not be discoverable in those who profess to be the friends of Christ. The Judgment-Seat will make manifest in numerous instances that these qualities have barred an entrance to the Kingdom. The rulers and teachers of the age to come will all be men and women of faith: a faith perfected through action. The charm of their example will lie in the fact that, in the days of their probation, they hungered and thirsted after righteousness, had an

affectionate regard for the will of God, had been able to endure hardness as occasion required, were single-minded, steadfast, immovable, always abounding in the work of the Lord.

Christ will come upon the world as a thief. In like manner he will come upon some in the brotherhood. But he will not do so to faithful brethren and sisters who are found waiting for him. Let us bear this in mind as we view the signs about us. Let us recognise that Christ comes before Armageddon, and hence, as we learn of the prowling Russian Bear, and other signs that witness to the end, let us recall and act upon the warning words of Amos: "Prepare to meet thy God, O Israel!"



The Marvellous Mechanism Of The Body

The Wonder Of Nerve Communication

The human brain is perched like a flower on the top of a slender stem, called the spinal cord. The top section of the stem, lies entirely within the skull, and is partly buried by the bulging halves of the brain. The rest of the stem is a direct communication of the cable outside the skull. It runs down through holes in the vertebrae of the spine, and ends at the small of the back. Many branches extend from the central stem, moving to all parts of the body. Through their finest fibres they reach into the remotest places, into every nook and cranny of the body, from the roots of hairs and teeth to the tips of the toes. By the means of these fibres, constant communication is maintained between the brain and every part of the body.

A Most Efficient Two-way System

OUR previous article likened Christ to the head, the brain, of the multitudi-

nous body. In a natural body, the brain's lines of communication with the various members is by means of the nerve fibres. These provide a two-way system of communication, linking all the various parts together as one:

“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” (1 Cor. 12:12).

Paul is here writing of the multitudinous Christ, the Ecclesia, all the members of which should co-ordinate together. In the natural body co-ordination is controlled by the brain and the nerve fibres, comprising a two-way system of communication. The outer white matter of the spinal cord comprises both *ascending* sensory pathways to the brain, and *descending* motor pathways to the various members of the body.

Hence the body, through the nervous system, sends messages of feeling *up* to the brain, and the brain responds by sending messages *down* to the body, instructing what action should be taken. For example, you touch a hot iron, and immediately the pain causes you to remove it. If you did not feel the pain, you could continue to hold it, and irreparable damage would follow. The sensation of pain therefore is a valuable provision of an all-wise Creator. It is a warning that should never go unheeded, if damage is to be prevented. The brain feels pain through the

nerves, and our body involuntarily responds to the message it dictates.

How apt is the analogy to Christ. He feels for us, and instructs us how to react to certain situations. Providing our spiritual nerve centres are connected with him and are sufficiently sensitive, and that we have not fallen into the mistake of the Colossians who were “not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God” (Col. 2:19), but had severed their connection with him, he will instruct us how to react to any situation.

When the Apostle referred to Christ as the Head, he did not do so in the sense that he is to be considered merely as the chief in our midst, but as our very thinking apparatus, our brain, so that we react to impressions, or to incidents, as he would react. Paul expresses it as: “Let this mind be in you which was also in Christ Jesus” (Phil. 2:5).

The brain in the human body is the headquarters of the most elaborate communications network ever devised. Its activities are the result of the combined and patterned activities of billions of nerve cells. These are the brain's informers. They are sense organs, sentinels located at strategic points throughout the body. Those parts that need to be guarded most, are more sensitive to impressions, or pain. And here the wonder of the body is revealed. Imbedded in the skin are nearly 4,000,000 structures sensitive to pain, 500,000 touch

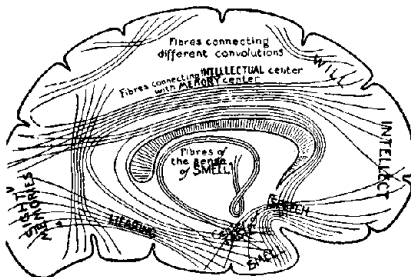


Diagram showing the important centers in the brain and their associations

or pressure detectors, more than 200,000 temperature detectors. These tiny organs, plus the ears, eyes, nose and tongue, are the windows of the body to the outside world. They report to the brain both pain or pleasure, sensations of tension, hunger, thirst, nausea and so forth.

If we have "the mind of Christ" we will feel pain if we do something wrong, and this will be conveyed to the brain which instantly will advise us what steps should be taken to repair that which we have done. It is possible, however, for conscience to be "seared" or cauterised (1 Tim. 4:2). In such a case, the nerve centres are hardened, and do not warn the brain, and nothing is done to remedy the fault.

This two-way system, created by the nerve fibres, convey all these things to the brain, which instructs what should be done under the circumstances. Hence it is vital to the wellbeing of the body, that the brain is in constant communication with all its parts. It cannot leave it to the toe to tell the hand what should be done; the instruction must come through the brain. Otherwise confusion would result, and the foot would be attempting to do that which is the function of the hand.

The brain is adequate to cope with all that is required. It contains some thirteen billion cells, five times more than the total number of people in the world. The brain is constantly active. As you read this sentence, fibres in your head are swaying, slowly moving faster, retreating, swell-

ing and shrinking, waving from side to side, active to take in the impression of the written word. Or other influences that may detract us from the written word.

But the brain is of no use to the body if it is not connected with its various parts by the nervous system designed of God. That is why the careful physician will test the reflexes of his patient. He will tap various limbs or parts of the body to ascertain the extent of reaction. He is testing the nervous-system. If it is impaired, the necessary response to a situation or a sensation will not follow, and the body will receive no instruction from the brain.

Brain Tissue Is Unchanging

Brain and nerve tissue cells are the same and are called neurons. Once formed, these cannot be replaced. In that, they differ from body cells which are being replaced continuously. The analogy relates to Christ who, likewise, is immutable and unchanging, a priest of the Melchizedek order "for ever" (Psa. 110:4; Heb. 7:24). On the other hand, as the body itself is constantly changing, so is an Ecclesia. As members die, new members are added to the Ecclesia, to carry on in the absence of those who have gone before.

The nerve fibres, the body's communication channels, comprise cells conducting electrical charges (a chemical-electrical process). They are, however, insulated by a covering of protein and fat called myelin. This is analogous to those faithful men who as prophets and apostles

faithfully transmitted the will of Yahweh, the mind of Christ, as recorded in the word they received. The spirit-word becomes the nerve fibres of the multitudinous Christ.

Use Your Brains!

How often have our parents, in rebuke, or exhortation, urged upon us to *use our brains!* The command is appropriate. In expounding upon the amazing powers of the brain, B. Bliven (*Readers Digest*) notes seven important facts which have both practical use, and tremendous spiritual lessons. In this the natural teaches the spiritual, and educates us in the manner in which we can co-operate with the Lord.

Consider these seven facts.

1. *There is no such thing as "brain fag."* Laymen often speak of "mental fatigue" or "brain fag," thinking that long, concentrated mental effort produces tiredness in the brain itself. Yet scientists believe that this state cannot exist. Your brain is not like your muscles. Its operations are not muscular but electrochemical in character. When it appears tired after hours of mental work, the fatigue is generally located in other parts of the body: eyes, muscles of the neck or back. The brain itself can go almost indefinitely.

What of our spiritual "head"? There is no exhausting of his powers. It is the members of the multitudinous body that tire; but not the Lord. "What seems like mental fatigue is often merely boredom" (*Our Human Body — Reader's Digest*). In reading a

difficult book, for example, you are torn between the desire to go on and the impulse to stop. It is not brain fatigue that a person feels, but often the inability to concentrate.

2. *The brain's capacity is almost inexhaustible.* That part of the brain involved in thinking and memory, and all conscious activities, has at its most important part ten or twelve billion minute cells. Each of these has a set of tiny tendrills by means of which an electrochemical message can pass from one cell to another. Thinking and memory are associated with the passage of these electrical currents. It is believed that people in general employ only 10 to 15 percent of the capabilities of their brains. Christ had the ability to draw upon all the powers of the brain, and hence manifested characteristics of wisdom and a mental unity with the Father beyond the scope of all other men, including Solomon.

If we recognise Christ as our brain, how much of it do we use? The scope is truly inexhaustible. The Christ-intellect can educate us in all principles, and reveal to us the vision of things to come. It can reveal that which is beyond the scope of mortal man to comprehend (see 1 Cor. 2:5-10).

3. *Your IQ is less important than you probably think.* This is the statement of B. Bliven. The basis of high intelligence may be a physical endowment; but this is of less importance than what one does with that which he has. Research reveals that some of the most important men in history had no more than ordinary IQ's.

Churchill, for example, had a very poor school record and an impediment in his speech, which by sheer determination he conquered. The facts of history reveal that personal brilliance does not rank as high as *character*: the ability to keep plodding ahead until a person has achieved what he has set out to do. This teaches that determination and persistence is more rewarding than a brilliance that lacks those qualities.

Consider the spiritual lesson. It is not brilliance of intellect that counts with God, but the person who has never neglected to use what he has got; who has the faith to keep on going in spite of all adverse distractions, always keeping the end and objective of the divine purpose well in view. Success does not depend upon natural IQ, but upon the extent to which we use the brain we have got. And, remember, the "head" of the Ecclesia is Christ. Let us superimpose his thinking on our thoughts if we would seek spiritual success. How often do we react to his thoughts? How often are our nerve centres in touch with that brain?

4. *Age need not prevent your learning.* One of the commonest misconceptions about the brain is that as you grow older something happens to it causing the learning process to become more difficult. This, says B. Bliven, is true only to a minute extent, and for most of us has no practical importance.

"Learning is associated with ability to create new reverberating electric circuits in the brain, and as long as that power remains you can continue to ac-

quire new knowledge and skills — even at ninety."

That which mitigates against this is the natural tiredness, or wearing out, of the body, not the brain. The brain can always work so long as the body remains: you will not tire it out. How wonderful is the analogy in relation to Christ.

Impairment of the brain in the aged is associated with decreased circulation of the blood, and the precious substances it carries, especially oxygen and glucose. But when these are maintained, the brain will continue active. In fact, in age, knowledge is often easier to acquire, for the brain is aided by experience and practise.

5. *Your mental powers grow with use.* Like the muscular system of the body, the brain tends to atrophy with disuse, and to become better with exercise. It is common to talk of some allowing their brains to "rust". The more the brain is used, and used in certain directions, the greater will become the mental powers of the brain in those directions. Hence the more the brain is exercised in spiritual principles, the greater will those principles take over. Let us fill our minds with Christ, and he will dominate our thinking.

6. *The unconscious mind is a marvellous storehouse.* Scientists recognise that they do not know much about the unconscious mind, except that it does exist. The unconscious mind retains in memory many millions of past experiences that, so far as your conscious mind knows, are lost forever. It is believed that under certain circumstances the

memories of the past can be revived and the unconscious mind reveal those forgotten things. Sometimes we use the unconscious mind without being aware of it. Some people find that they can bid themselves to wake up a certain time in the morning, and, behold, the mind will assert itself in that way.

What of the judgment seat of Christ? Paul says that we must all be manifested for what we are, at the judgment seat. Those memories we have forgotten, those incidents that are hidden, shall be brought to light at that time. This could be done merely by awakening the unconscious mind to what has happened in the past.

7. *The "old" brain and the "new" can be kept in proper proportion.* Most amazingly, Scientists speak of an "old" brain, and "a new" brain. As we previously pointed out, the brain may be described as having three parts: the upper, middle and the lower. The lower, called the "old" brain, is where the automatic functions of the mind are performed: the things that keep life going in the body: lungs functioning, blood moving, and so on. The midbrain participates in these operations, but also serves as a bridge, to pass messages on to the upper brain or cerebral cortex. This top part of the brain is the single characteristic which most strongly separates man from animal, and therefore is called "the new brain". This "new" brain is the seat where such concepts as faith, honour, beauty, vision, reason and foresight are developed.

This is in contrast, sometimes, with the "lower" or "old" brain which dominates the "animal" qualities of our nature. To some extent, the old brain represents ruthless egotism, the demands of the flesh, whereas with the "new" brain we reach to higher things. The man who commits a murder in a sudden rage, knows, with his "new" brain, that he is likely to be caught and punished, but he does not think of these things until his passion has subsided.

This does not mean that we should ignore the "old" brain, the emotions of the flesh, for many of these (hunger for example) are legitimate. There is a need to keep both in proper proportion, to set our priorities right, and to use both to the glory of God, and the wellbeing of ourselves.

Scientists call the higher brain, which is the seat of intellect, the "new" brain, because they theorise that it came later in man's alleged evolution (an entirely false idea); but it is significant that Paul speaks of the brain in two particulars, He writes concerning the mind of the flesh, and the mind of the spirit (Rom. 8:5-6). The former relates to the emotions of the flesh (a term he literally uses — see Rom. 7:5), the latter to the higher intellect that is stimulated by the spirit word, and develops the ability to discern between good and evil, to develop faith, beauty, vision, and control over the lower brain.

As Christ is the "head of the body", the thinking generated by his influence will develop the

intellect above the emotions of the body, and will help to channel the latter along a course

that will lead to life eternal in the Kingdom of God.

S. Snow (Vic.).



The Use Of The Divine Name

“They that feared Yahweh spake often one to another, and Yahweh hearkened, and heard it, and a book of remembrance was written for them that feared Yahweh and thought upon His name; and they shall be Mine in the day when I make up My jewels saith Yahweh of hosts” (Mal. 3:16-17).

IN conformity with the above, saints are described as “a people for His name” (Acts 15:14), and in conjunction therewith, the words of Yahweh are cited: “those upon whom My name is called” (Acts 15:17).

The Yahweh name signifies both character and purpose. Both stem from understanding and thought. In view of Yahweh’s statement as quoted above, those who think upon these things, help to ensure their acceptance at the coming of the Lord.

Isaiah (Ch. 42:8) gives us God’s statement: “I am Yahweh, that is My name”. In Exodus 3:14-15 the declaration is made: “I will be what I will be (RSVM). This is My name for ever, and

this is My memorial unto all generations”.

This teaches that Yahweh’s purpose is to manifest Himself in a multitude, so that Deity in multiplicity is the Bible doctrine of salvation.

Even Solomon’s prayer in 2 Chron. 6:33 requests for the stranger as well as for Israel, “that all the world may know Thy name”.

The objective is for Yahweh to vindicate His word which He has magnified above His name” (Psa. 138:2). The Name and the Word is indivisible. In *Eureka* vol. 1, p. 277, Brother Thomas comments:

“The *Yahweh-Name*, then, presents itself to us in prophecy and in history.

To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical personal illustration of it. The Yahweh-Name in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the Yahweh-Name, as exhibited in the writings of the prophets, is to 'know the joyful sound' — to believe 'the gospel of the Deity which he had promised before by the prophets in the holy scriptures,' concerning his Son the Christ, made of the seed of David according to the flesh, and constituted son of Deity in power according to the spirit of holiness — Rom. 1:1-4; and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand 'the things concerning the kingdom of the Deity, and the name of Jesus Anointed' of the Spirit — Acts 8:12. In the teaching of Jesus 'the name', 'the gospel,' and 'the kingdom of the Deity,' are interchangeably used. Thus in Matt. 19:29, he says, that every one who forsaketh any thing 'for my name's sake shall receive an hundred-fold, and shall inherit aion-life;' in Mark 10:29, he says, that there is no man that hath left anything 'for my sake and the Gospel's,' but he shall receive an hundred fold in this time with persecutions; and in the coming Aion life aionian; and in Luke 18:29, he says, there is no man that hath left anything 'for the kingdom of the Deity's sake, who shall not receive manifold more in this time, and in the Aion to come life aionian.' Hence, to hold fast the Spirit's Name and not to deny his faith, is to be 'rooted and grounded in the faith, and not to be moved away from the hope of the gospel,' as in the case of the Pergamians. They were suffering tribulation for the kingdom and glory of the Deity, to which they had been invited by the gospel of the name they had obeyed. They held it fast as their hope; and, as Pliny testifies, no power or terror could compel them to abandon the position they had assumed in regard to it."

In September *Logos* you rightly reply to a question about the Hebrew word for Jesus-Yahshua,

or Yehoshua. This signifies *Yah saves*. "Yah" is an abbreviation of Yahweh, and is found translated as such in Psalm 68:4. It is used elsewhere, but rendered as LORD. It is also frequently found in personal names, such as Yehoshaphat, or in Halleluyah (Rev. 19:6). The foundation of the Yahweh name, therefore, is inscribed on the Son. *He who shall be saves*, and we think of Christ's own declaration: "I am come in my Father's name", or as Paul explains: "God was in Christ". He with his redeemed brethren will be the Name of God coming from far, burning with divine anger (Isa. 30:27), in whose face or faces the fury of Adonai Yahweh will be manifested. It is the name of a multitude, and embraces all who are in the Father and the Son, in spirit and in truth.

Combined they manifest the lights and fulnesses foreshadowed by the precious stones on the breastplate of the High Priest.

Thus our Hymn expresses it:

*The names of all the saints he bears,
Engraven on his heart!*

These, together with the Captain of their salvation, will reflect and refract the divine glory, and he will be "glorified in his saints" (1 Thess. 1) in the day when he shall be apocalypted in power. They shall show forth the Father's glory and might, and sing the song of Moses and of the Lamb saying: "Great and marvellous are Thy works Lord God Almighty, who shall not fear Thee and glorify Thy name, for Thou only art holy" (Rev. 15).

A.F.M. (NZ).

Consider!

I hold him great who for love's sake
Can give with generous, earnest will;
Yet him who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven;
Who bears that burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey..

Blessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

A.P.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Destiny Of The Pope

"I wonder if this Pope will be the one who shall oppose the Lord at his coming. It could very likely be so. He is certainly more aggressive than his predecessor. Obviously the previous Pope was not the one suited to God's purpose. Meanwhile, the signing of peace between Israel and Egypt, the trouble in the Middle East, as well as movements in Europe, show that events are conforming to what the prophecies of God's word require. The future is in God's hand, and we can be content to leave it there. Our only anxiety is what each of us is doing in order to be accepted by the Lord Jesus at his coming. This involves the proclamation of the Word, as well as assisting brethren and sisters to maintain those standards of belief and practise so essential in these closing days. May our Lord come soon." — H.D. (USA)

(The obvious political aspirations of the current Pope are such that his efforts may cause the Papacy to say in pride: "I sit a queen and shall see no sorrow". The very triumphs that the Pope has written up can contribute to that end. So it could well be that this Pope is still in position at the time that the Lord is manifested "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our

Lord Jesus Christ" (2 Thess. 1:8). That is to be the destiny of both the Pope and the Papacy: "That Wicked one shall be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). In view of the exciting times in which we live (prophetically considered) we are wise to follow your advice: preach the truth with power; maintain standards of doctrine and practise in our midst . . . (Ed).

After Forty-Six Years

"I share your joy, as expressed in your Editorial, when you refer to work attempted over the last forty-six years. We can surely be strengthened in faith and patience as we see how Yahweh's hand has been good upon us in the past. Our labour is not in vain in the Lord.

"We look forward to meeting you (God willing) when you visit this country during next year (1980).

"May Yahweh grant you good health that you may continue to minister the word. Meanwhile, let us take care that we so act as to be found in the Lord without spot and blameless, according as his blood cleanses us from all unrighteousness. There is much work to be done: may Yahweh's gracious hand be upon us, to strengthen us in our weakness, and to bless

the work we attempt, that a people will be found awaiting the glorious manifestation of the Lord at his coming." — B.M. (NZ).

(We hope, God willing, to visit New Zealand briefly in 1980, and are looking forward to renewing acquaintance with those of like precious faith whom we met on our previous visit. We deeply regret that planned activities will not permit a longer time in the country, though we are searching for ways in which we may be able to arrange this . . . Ed.)

The Apocalypse And Fellowship

"With the help of my family I have just finished reading your book *The Apocalypse Epitomised* and I want to express my gratitude for the help you have given me to understand the Apocalypse.

"Shortly before reading it I read Bro. book on Revelations and though I learned from it, and found things that helped to a better understanding of the Scriptures there was so much in it that 'turned me off' that I had to force myself to continue reading until I finished it.

"My immediate reaction was to try to refute the error in the book such as the argument that Babylon is Jerusalem, that the prophecy deals with the things that happened just prior to the fall

of Jerusalem in A.D. 70, and to the things that will happen just prior to its second fall, but that it does not predict the things which have been occurring in the mean time.

"In fact, this turning of things up-side-down throughout this exposition left me with a feeling that the work ought to be answered, but I do not have that kind of ability.

"It was with great pleasure therefore that I found you dealt a fatal blow to much of his argument in your revised edition of *The Apocalypse Epitomised*, also that other brethren have refuted his views.

"Your explanation that 'none other burden' on the rest in Thyatira did not, as some have interpreted it, mean that they could go on fellowshiping the errorists but rather 'no other burden than that which he had already stressed: the ejection of those errorists whom they had tolerated until that point of time.'

This strengthened me in my stand as a 'Berean', for while the Bereans reluctantly stand aside from most of the brotherhood they do so because they can not conscientiously fellowship the errorists in their midst.

"If I may I would like to call your attention to the fact that some do not consider brass to be the metal which we know of as that when it is mentioned in the Bible. In *Gems and Minerals of the Bible* by Ruth V. Wright and Robert L. Chadbourne I find this 'To believe the image (they had suggested that Daniel's three companions may have been put into the fire in 'the hollowed inside of a monstrous, flaming, brass idol' or 'at the fiery maw of a great brazen image') were brass, however, is far from the truth. This mineral alloy was unknown in early Hebrew times, and it is equally certain that true brass was never used in the construction of the Taber-

nacle or the Temple. The Bible term *brass* in every instance refers either to copper or bronze.'

"If you think these people are correct it might be well to make a foot note in your books calling attention to the fact that brass in the Bible is not the alloy we know of today by that name.

"Trusting that these comments may be helpful and again expressing my pleasure in your book."
— D.S. (USA).

(We agree that theories extant in the brotherhood today tend to undermine a sound understanding of "The Apocalypse", and as a blessing is pronounced upon those who teach it in truth, and a curse on those who destroy its true significance, we cannot look upon those who challenge the obvious teaching of the book with indifference. We are determined to fight for a sound exposition of it, and to set forth without fear or favour what we believe to be the truth of the matter. We feel that this is more effective than isolating oneself from such. There is a need for those who are able to stand up against those wolves who would snatch away the lambs of the flock, to do so. "The hireling fleeth," declared

CHRIST'S RETURN - Man's only hope



Gospel Proclamation In Great Britain

The Ecclesia of Burgers Hill (U.K.) took a stand at the South Of England Agricultural Show with encouraging results. The spectacular display interested many people, and many copies of *Herald Of The Coming Age* were distributed as a result.

the Lord, "when the wolf cometh". On the other hand, a true shepherd will fight to defend the flock. That is the attitude that we have endeavoured to adopt over the years; and it has not been without a measure of success. We would point out, also, that merely to withdraw from an errorist is not sufficient; there is a need to build up the faith of those who remain. Therefore, whilst we have not hesitated to challenge and fight error; we have also sponsored the establishment of study classes, particularly "Elpis Israel" classes. As others are strengthened in the faith, they will develop the ability to likewise oppose error, and so the Brotherhood will be strengthened. The Ecclesiastical need the presence of the Prince of Peace, as does the world at large.

In regard to your comment concerning "brass", it is generally conceded that the word is better rendered "copper" or "bronze", and we have noted this in several places in our writings. Brass is an alloy of copper and zinc; bronze is an alloy of copper and tin, and it is generally thought that the reference to brass in the Bible is to the latter. However, archaeologists have discovered zinc mines that were worked in ancient times, and it could have been that both bronze and brass were then manufactured, though the former was evidently much more common. The reference to "fine copper, precious as gold" (Ezra 8:27) could have been a better quality bronze, approaching more to brass. Thank you for your comment . . . (Ed.).

The Mystery Of The Covenant Of The Holy Land Explained

"The significance of the New Covenant in connection with the land of Israel is a vital aspect of truth, and is needed by Christadelphians if they would properly understand the purpose of God. When this is misunderstood, faith loses its power. As Christadelphians we need to understand the divine purpose with Israel, and as was the case with Paul (see Rom. 9:1-2), it will develop in us a regard for the people and land. Therefore, I appreciated your reply to a letter from Canada some time back. It grieves me to hear of Christadelphians 'boasting against the branches', stating that the Jews are puffed up with pride because they have won the land themselves. I feel it is a mistake to so speak. The energy with which the Jews go about rebuilding the formerly desolate land is to be commended. They have suffered the worst of persecutions in the lands they have been compelled to wander, and their state should be considered with the greatest sympathy. Isaiah records the words of God: "Thus saith the Lord that pleadeth the cause of His people: Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again" (Isa. 51:22).

"We all know that Russia will yet come against God's people of Israel, but it will be the final invasion. The enemies of Israel will be granted a grave in Israel.

In its attitude towards Israel and the pioneers, I find Logos like a cool, refreshing breeze in the desert of life each time I find it in my mail box." — B. L. (USA).

(With yourself, we regret hearing brethren denigrate the Jewish people, and accusing them of pride and arrogance. If Yahweh is prepared to "plead their cause", let us do likewise. We recall the words of Paul, in warning brethren against "boasting against the branches". He declared that "blindness in part has happened to Israel until the fulness of the Gentiles be come in" — Rom. 11; and we need to thank God in humility for the great privilege that is ours rather than with self-satisfied pride stand in judgment upon a people who have so keenly suffered. David refused to touch Saul because he was Yahweh's anointed; and Paul declared that Israel after the flesh "is beloved for the fathers' sake". Let us treat them in that light. Thank you for your news-cuttings regarding Catholic leanings towards Communism. We live in significant days . . . Ed.).

Prophetic Time Periods

"The coming of our dear Lord must be very near. Do you think that the periods have all run out, except perhaps the seven times (Lev. 26). I believe that they finished in 1967, and that we are now in that short period of time, after the ending of the 2,300 days, during which our Lord will come. May we all be ready for that wonderful event." — L.M. (WA).

(We certainly believe that the 2300 period (Dan. 8:14) had a fulfilment in

1967, and that we are in that epoch of time awaiting the end. In his treatment of this verse, Brother Thomas pointed out that its fulfilment would not require the Sanctuary as being cleansed immediately following the completion of the time period indicated, but that the termination would witness a notable event leading to that consummation. We believe that we saw that notable event in the freeing of Jerusalem as anticipated by the Lord in his comment recorded in Luke 21:24. The Lord spoke of "the times of the Gentiles" being fulfilled; and Paul referred to those times as "until the fulness of the Gentiles be come in" (Rom. 11:25). Hence, we are in that epoch during which "the longsuffering of our Lord" is in evidence. Peter declared that such longsuffering "is salvation" (2 Pet. 3:15). In other words, this short epoch of time is granted us to make our calling and election sure, whilst, at the same time, we proclaim the word that others might be brought in. We need, therefore, to work and wait for the Lord, praying always that his return might be soon . . . Ed.).

Bob Hawke And The Brighton Ecclesia

Overseas readers may never have heard of the name of Bob Hawke, but in Australia no man is more prominent. He is a forthright, hard-hitting Union official, who hopes, shortly, to represent the Labor Party in the Australian Government. At present he is advocating restriction of politicians, claiming that Australia is over-govern-

ed. This led to the following comment in the *Ade-laide Advertiser*: "If you reckon Bob Hawke's outburst about abolishing State Governments was a big statement, what of the sign outside a church hall at Warradale. It reads "Party Politics Soon to be Abolished by Christ!!!"

(Bob Hawke might claim that this is going a little too far, but, at least, the Brighton Ecclesial Notice Board does not go unnoticed! . . . Ed.).

Anonymous

"Greetings in the Hope of Israel. My wife and I are again pleased to forward a contribution to assist you in your labours for the Truth. Please use the enclosed bank cheque in whatever way you choose. May Yahweh bless your work in His name. Warm fraternal regards, Anonymous."

(We are deeply moved by the above, and others like it. The money forwarded will be used for the extension of the Truth . . . Ed.).

New Site For Mid West Bible School

"Once again, richly rewarded for having had the privilege to be a part of the Mid West Bible School, we are left with naught but the memories. But then that is what it is all about: it's the inspiration from being at these lofty heights that solidify us in the foundations of our faith.

"We are indeed grateful to our teachers who were so able to draw our attention to His Word as they coursed through their subject matter. From them we learned to

come to the well which springs forth the water that is for evermore. As we ponder the exhortations and expositions, we ask ourselves the question — Where else could one experience as wonderful a week under the present order of things?

"Yes, our thanks to Our Father, first for allowing us the precious opportunity, second for graciously lending us the qualities of those our teachers who gave so freely of their time on behalf of their brethren.

"As we left Northwood Institute we could not help but think of it probably being a last occasion. We will have many memories to share as we reminisce over the number of sessions we had there.

"Next year, Lord Willing, we will return to Hanover College; the site of the original Mid West Bible School. With the change in locations we will also have a change in the calendar dates for the school. We will convene from July 26 through August 3 in 1980. To our many brethren who have availed themselves of the opportunity to be a part of Mid West we ask that they note the change in time.

"For now we rest in His promises as we continue our study of the Word awaiting the return of the Master. Should He delay His return, we look forward to a joyous fraternal reunion next year at Hanover." — J.S.

(Brother John Ullman hopes to attend the Mid West School (USA) as teacher during 1980, God willing).

Bible Marking Project

Psalm 22: The Suffering And Victory Of Messiah



Our previous article provided an outline of this prophetic, Messianic Psalm. It is divisible into two parts (1) Christ's trials — vv. 1-21; (2) Christ's triumphs — vv. 22-32. We expounded the first six verses, answering the question, Why did Christ have to die?

The Bitter Opposition Received By The Lord — vv. 7-8

The Psalm anticipates the hatred of the Jewish leaders towards the Lord as he hung upon the cross.

VERSE 7

"All they that see me laugh me to scorn" — These prophetic words were so literally fulfilled as to be cited in Luke 23:35.

"They shoot out the lip, they shake the head, saying" — These are gestures, partly of contempt, partly of abhorrence. See Matt. 27:24. The margin renders the word *shoot* as *open*. The Lord's enemies opened their mouths against him as he hung from the cross.

VERSE 8

"He trusted on Yahweh that He would deliver him" — The Hebrew *galal* signifies to "roll upon" as in the margin. The *Cambridge Bible* gives the statement in the present tense, and represents it as the mocking invitation of the Lord's enemies: "Roll it upon Yahweh." The onlookers ironically call upon him to seek Yahweh's aid now, implying that he was beyond all help. These prophetic words were literally fulfilled. See Matt. 27:43.

"Let Him deliver him, seeing he delighted in him" — The margin renders this as "if he delight in him". The sarcastic words of the onlookers express doubt as to whether there existed that affinity between Yahweh and His son that the latter had claimed in his teaching. They put the matter to the test. If Yahweh will deliver him now, they will believe in him!

The Lord's Rely To His Enemies — vv. 9-11

In reply to the mocking unbelief of the onlookers, the Lord turns to Yahweh, and expresses his utmost dependence upon Him. His faith is unimpaired by his sufferings.

VERSE 9

"But Thou art He that took me out of the womb" — The *Cambridge Bible* transfers "but" into *yea*, and so represents the Lord as turning the mocking words of the onlookers into a plea for help. His very birth illustrated the divine purpose in his existence, and was a matter of divine contrivance. It demonstrated that Yahweh had a purpose with him from his very beginning; and with that thought in mind the Lord turned to his Father for help.

"Thou didst make me hope when I

was upon my mother's breasts" — The Hebrew *batah* signifies "to trust" or "confide". The statement teaches that the Father overshadowed the development of the Son from his earliest days (Luke 2:47, 52). The Lord, like others, who give themselves to God, "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). The Lord was not born with a ready-made knowledge of the things, of God, but had to develop this through the means provided him. Of course, his potential to that end was greater than that of all others before or since (Psa. 80:17; John 7:46).

VERSE 10

"I was cast upon Thee from the womb" — From birth (and even before birth — see Psa. 139:15-16), the Lord was under the careful supervision of his Father. The word "God" is *EI*, denoting divine power. Yahweh strengthened the Son of Man to overcome (Psa. 80:17). He was born with the potential to succeed in the work designed of him to accomplish, but he had to develop the latent powers granted him to that end. He relied not upon the flesh, but upon God, Who was his Strength, or *EI*.

VERSE 11

"Be not far from me; for trouble is 'near'" — The Lord sought the communion of the Father at a time when all others forsook him. He did not seek in vain. See John 16:32.

"For there is none to help" — See Matt. 26:43; Mark 14:50. The margin renders the Hebrew as "there is not a helper". If he failed, who could redeem? Not one!

The Extent Of His Sufferings — vv. 12-21

As he feels the agony of approaching death, the Lord's strength and endurance are stretched to the utmost limits. He is assailed by consuming thirst; he is racked and tortured by pain which he feels in every bone and muscle. But the greater his trials, the more intensive became his prayers, as he seeks the aid of God.

VERSE 12

"Many bulls have compassed me"

— National leaders are likened to bulls in charge of the herd. It is a characteristic of such to encircle an object which they do not understand with threatening intent, and, if it makes a suspicious move, to attack and gore it. The Lord felt as though he was encircled with such "bulls". His opponents did not understand who he was, nor the doctrine he proclaimed. They surrounded him with hostile intent, awaiting a suspicious move on his part, whereby they might attack him. The psalm portrays Christ's sufferings very graphically.

"Strong bulls of Bashan have beset me round" — Bashan was noted for its rich pastures, and its outstanding herds of cattle. Hence the figure speaks of well-fed leaders among Jewry.

VERSE 13

"They gaped upon me with their mouths" — The Hebrew expresses it as "They opened their mouths". The leaders used their influence to speak against him to Pilate, and to publicly and loudly mock at him whilst he hung upon the cross (Matt. 27:41).

"As a ravening and a roaring lion" — The lion is noted for its fierceness, and is an apt figure for the Roman leaders in the day of Christ. Like as the lion would leap upon its prey, so Christ came under the power of his adversaries. Paul uses the figure of the lion to represent the fierce, rapacity of Rome (2 Tim. 4:17; cp. also 2 Pet. 2:9).

VERSE 14

"I am poured out like water" — As his sufferings intensified he was consumed with thirst. The vital sap and moisture of his body seemed as though it would dry up.

"And all my bones are out of joint" — This refers to the effect of crucifixion upon his physical body.

"My heart is like wax; it is melted in the midst of my bowels" — The *Amplified Bible* renders "bowels" as *within me*. The Lord died of a broken heart (Psa. 69:20), and these lines describe his feelings, as death approached, and he looked down upon the scene before him. He saw his disciples filled with doubts, the Jewish leaders dom-

inated by hate, and the women tortured with pity. These things were perhaps greater for him to bear than the actual pain he went through.

VERSE 15

"My strength is dried up like a potsherd" — He is consumed with a burning thirst, both natural and spiritual (See John 19:28). The latter "thirst" was to appear before Yahweh (Psa. 42:1-2).

"And my tongue cleaveth to my jaws" — The Psalm describes the physical deterioration of the Lord upon the cross.

"And Thou hast brought me into the gust of death" — In spite of the opposition of the Jewish leaders, the Lord, on the cross, recognised the divine purpose in his death (Acts 2:23). It was Yahweh who had pre-determined his sacrificial death (Acts 2:23).

VERSE 16

"For dogs have compassed me" — He describes those gathered against him as "dogs". The dog of ancient times was not like the domesticated animal of today. It was a cowardly, slinking, worrying animal, defined as "unclean" under the law. The Jews described the Gentiles as "dogs" being outside the scope of the redemptive work of Yahweh (Gal. 5:15), and it was a term used by the Lord Jesus in a similar context (Matt. 15:26-27). Paul described the enemies of the truth as dogs (Phil. 3:2). The term, therefore, denotes a Gentile outside the covenant of promise, or a Jew who acts like one. Those who opposed Christ at his first advent acted as "dogs". They attacked him like troops of hungry, half-savage dogs such as which frequented the villages of the east in those times.

"The assembly of the wicked have enclosed me" — He describes his Jewish captors as the "assembly of the wicked". The word denotes a gathering, such as the synagogue of satan (Rev. 2:9), in contrast to the "congregation" of vv. 22,25.

"They pierced my hands and my feet" — See Isa. 53:7; John 19:37. Could such words relate to David personally? They could, in the sense that the opposition he experienced hinder-

ed him in his walk and work. It is remarkable that these words are not cited in the N.T.

VERSE 17

"I may tell all my bones" — He felt the agony of approaching death in every bone of his body.

"They look and stare upon me" — Those who did not actively abuse him, stood and gaped on him in idle curiosity.

VERSE 18

"They part my garments among them" — Historically, David represents his enemies as awaiting his death that they might divide his possessions. Prophetically, this points to Christ (John 19:23-24; Matt. 27:35).

"And cast lots upon my vesture" — This prophecy was literally fulfilled by the soldiers in front of the cross. They stripped the Lord, and then divided up his possessions.

VERSE 19

"But be not Thou far from me, O Yahweh" — He turned for strength to his God.

"O my strength, haste Thee to help me" — As his adversaries gaped upon him in morbid curiosity, he turned from his tormentors to fix his mind upon his God.

VERSE 20

"Deliver my soul from the sword" — The "sword" is a figure for violence. The Lord pleaded in prayer that he would be delivered out of such, and "was heard" (Heb. 5:7).

"My darling from the power of the dog" — The Hebrew word expresses an "only one" (see mg.), one who is isolated, thrust upon his own resources. It is rendered "solitary" in Psalm 68:6. That was the state of the Lord on the cross. For the significance of the term "dog", see note on v.16.

VERSE 21

"Save me from the lion's mouth" — See note above (v. 13). In relation to the Lord this would be from the power of Rome.

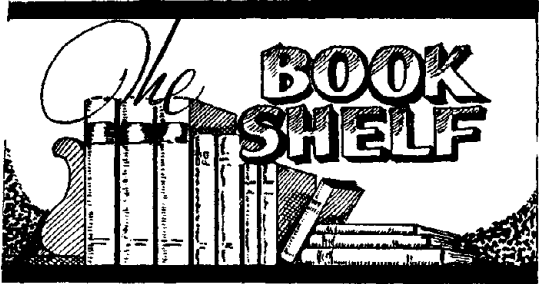
"For Thou hast heard me from the horns of the unicorn" — This state-

ment expresses his confidence that God would bring him again from the dead. The horns of an animal represents its power. "Unicorn" is a translation for the Hebrew *remim*, probably the Rhinoceros. Job mentions its strength and ferocity; and how that it

is beyond the ability of man to tame it (Job 39:9). The Lord's accusers, the seed of the serpent, likewise is beyond the power of man to tame, but the Lord has the ability, and will do so. Hence the next verse of this Psalm expresses a note of triumph. HPM

Book Review

The following review of the book: "Remote Control: Television and the manipulation of American Life" by F. Mankiewicz and J. Swerdlow, has been forwarded to us for publication. We understand that it has already appeared in a Canadian periodical, but we reproduce it here to underline the dangers and pitfalls of television.



Manipulating The Mind

PERHAPS the scope of this enlightening book can best be discerned by quoting immediately from the last chapter, the Conclusion:

"Nearly every aspect of American life is now shaped, in one way or another, by television. Television sells a view of the world and that view helps change our image of ourselves. Television programs increasingly — and at an alarming rate of increase — now provide the background, rhythms, and assumptions by which Americans live. In doing so, they enter our lives in ways so deep as often to be unrecognizable. From the television image — and the difference between it and reality — comes much of our attitudes and behaviour.

"Most Americans now regard television as a basic necessity of life. Hotel and motel rooms are far more likely to have inadequate plumbing than they are to lack a functioning television set. The

law has come to recognize this status. The television set is now included, along with pots and pans, etc., among those necessities of life beyond the reach of creditors.

"We believe that the impact of television can be seen by simply looking at the world about us — a world filled with television, touching and informing our lives and our ideas, influencing the things we eat, the way we raise our children, and the songs we sing. We have attempted to draw attention to the impact of television and to do so within the context of accepting it as the most powerful external factor in American life."

What each brother and sister must ask is this: In my home, is the source of my system of values, the shaper of my life, the food for my mind — is it television or the Word of the Living God, the Bible? Is the time spent around the Word greater or less

than the time I spend around the television set? Am I more conversant with the Bible than I am with the television programs on which America feeds?

The authors take the time to put their finger on a very sensitive area under their section, *The Other Parent*. A lot of Christadelphians may agree that there is much on television which is depraving to the mind. But there is one program which is defended with almost fanatical zeal. That program is *Sesame Street*. Parents brag about how much their children have learned from this program and how advanced they are by age 5.

It is no accident, therefore, that the authors devote many pages of their book to pointing out the insidious effects of "children's programs" on children. Here is a summary of the fault the authors find with children's programs:

1. *Passivity*. Television is, by definition, passive. Staring is the only active thing the child does while watching TV. Yet real learning is more than a spectator sport. Educators agree that a child must be *involved* in the learn process.

This encouragement of passivity was a major reason why the British Broadcasting Corp. refused to run *Sesame Street*. BBC spokesman say they felt the program emphasizes a hard-sell technique, that *Sesame Street* prepares children for school but not for life, and, worst of all, it encourages "passive box-watching".

2. *Simplicity*. Television teaches children that learning requires no individual struggle or effort; that learning is something that is very easy and entertaining.

3. *Imagination Stifled*. In former days, one of the wonders of childhood was the world of imagination. Television effectively obliterates this world from the child-watcher. Television is so filled with technical tricks — the rapid change of pictorial pace and style; broad comedy devices; catchy jingles and rhymes; short,

simple, straight-forward presentations — that the romance of childhood imagination gets no chance to work.

4. *Shortened attention span*. It is argued that *Sesame Street's* use of non-sequential short-action segments promotes undesirable side effects, including a short attention span. This leads quickly to boredom once the children reach school and the need to read books, and leads to an increased desire to watch more TV in general. Children pick up the notion from TV that anything worthy of the attention must be entertaining.

Is it any wonder that children who are raised from infancy on TV find Bible reading dull and boring? The Bible cannot compete with the fantasy world of action-entertainment upon which the Television Generation has been fed and raised.

5. *Avid consumerism*. Hundreds of thousands of our youngsters are being daily urged to buy and own what their parents cannot possibly afford to get them. This daily emphasis on material things does not generate spiritual health in the minds of the young. These fake commercials do more than cause adults to chuckle. They reinforce and legitimize a world in which no news or entertainment is real or worthwhile unless it is "brought to you" by someone with something to sell. On *Sesame Street* the products are abstract numbers, and letters, but later in the child's life they will be candy, games, toys, and still later automobiles, power boats and drugs. The link between the Television Generation and the television commercial is deeply rooted and outlasts childhood.

6. *False Credibility*. For every quarter hour of *Sesame Street* there is at least one full minute of commercials. Children are informed that, by means of the eating of a certain brand of corn flakes, they will become healthy, strong, smart, tall and beautiful. It is true that *Sesame Street* teaches them that $2 + 2 = 4$. But it is not true that corn flakes makes you beautiful. Can *your* children understand this? Can a three year-old child sort out the array of truth and error which enters his mind on TV?

7. The most serious effect of the habit of children watching TV is this: Television becomes, in their mind, *the* foundation of knowledge, *the* place where important things are learned, *the* source of belief and instruction. Television is *certified* by

the parents because they participate and approve. The approbation of television by the parent confers on TV the role of authority and credibility. Television soon becomes the child's mentor, baby-sitter and instructor.

So powerful has TV become that it has actually become a method of discipline. "Johnny, if you don't behave, you won't be allowed to see your favorite TV program." By this method, the parent is seen by the child as threatening to withhold a *good* thing, and thus the status of TV is legitimized in the mind of the child.

The authors are highly critical of parents who use television as a baby-sitter.

"Television's usefulness as a baby-sitter is, for parents, addictive. It is always available, it is free and it keeps children 'out of trouble'. The average child watches 20,000 hours of television before he grows up. He carries away with him a world of fantasy. The images are short and simple. Violence works. Heroes never fall. Consumption is a desirable end in itself. Problems are always solved neatly and within an hour. A child's mind constantly seeks to be filled, and in finding this nourishment from the television set, he will rely less and less upon parents and teachers. Television not only assumes a teaching function, but it determines the appropriate time for the lesson. How many family dinners are timed by the child's favorite program? How many bedtimes are set by network programming decisions?

"Who, in his right mind, would hire as a baby-sitter a skilled salesman, equipped with the most up-to-date research tools and the virtually limitless financial resources that the nation's largest corporations can muster? Who, in his right mind, would choose as a baby-sitter, a person who tells endless stories — extremely skillfully and colorfully — that portrays a highly unrealistic, and frequently dangerous, version of life? Television provides both kinds of sitters, and no other."

The authors then quote with approval a writer on intellectual

matters in the *Washington Post*, who in a celebrated article a few years ago wrote that "anyone who keeps a television set in the house with children is guilty of child abuse".

The authors then have a word to say to parents who fool themselves into thinking that they "control" what their children watch. They call this a "spurious argument". The first problem is that "control" produces a kind of tantalization which incites an enormous curiosity about the subject matter of the forbidden program. The second problem is that parents are not on the spot at all times to police the so-called control. The third problem is that the parent does not know before the picture and the sound have come into the home, whether they are sounds and pictures you want to "control" — and then its too late.

In the chapter on *Television Violence*, the author exposes the Great Inconsistency of Television, which thoughtful heirs of the Covenant will recognize as one of the greatest delusions which has ever held sway over the human mind. The fallacy is this: The manipulators of television tell us all that the immoral evils displayed have no effect on the mind of the viewer because the viewer knows that he is watching make-believe and therefore will not be induced to act in the ways of the characters on the screen.

Now here is the great inconsistency: These same corporations spend millions of dollars per week on precisely the validity of the claim that *viewers will emu-*

late the characters they see in commercials. The entire financial empire of television rests on the proposition that viewers will become like the characters they see on commercials.

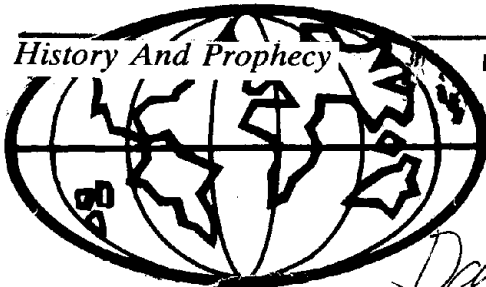
You cannot have it both ways. You cannot claim on the one hand that a viewer is unaffected by the violence and immorality he sees on the programs but is mightily affected by the cleverly designed commercials which intersperse the programs. One cannot imagine a network telling an advertising agency that television is understood by viewers to be make-believe and can in no way influence real-life behaviour. On the contrary: the reason advertisers buy commercial time is be-

cause they know *and can prove* that the viewer is mightily influenced by what he sees on TV and is persuaded to act accordingly.

This limited review has only scratched the surface of the alarming facts brought out in the pages of this book. We urge readers to get this book, read it, and then prayerfully consider the effect television is having on their lives and the lives of their children. It strikes the reviewer as contemptuous mockery for a believer to pray, "deliver us from evil" while deliberately having in his home a device which even the children of this world describe as "dominant influence in our lives" and "the great certifying agent of our time".

"Be not deceived; God is not mocked" (Galatians 6:7).

E.F. (Canada)



The Time Of The End

Dan 2 - 11, 12

"This great image, whose brightness is excellent, and its form terrible, appears in all its majesty and power in the 'time of the end.' In the terminal epoch of the sixth vial, which obtains after the advent of the Ancient of Days, the great Russo-Assyrian Gogian Image stands prepared for the conflict with the Prince of Princes, whom Daniel styles 'Michael, the Great Prince' (Dan. 7:25; 12:1). When the Image stands thus in 'the time of the end' the crisis will be of the most troublesome and exciting character. The nations will have been 'made angry', nor will their anger subside henceforth until the Image shall be utterly broken,

and all its fragments ground to powder. This result, however, will be beyond their power to accomplish. No combination short of the mighty angel clothed with cloud and rainbowed (Rev. 10:1) can shiver it to pieces, reduce these to chaff, and sweep them away that no place shall be found for them" (Rev. 2:27; Psa. 2:8-9; Dan. 2:35). — J. Thomas, *Eureka*, vol. 3, pp. 7-8.

We Have Reached The Time Of The End

IN the section of *Eureka* from whence the above is culled, Bro. Thomas has synchronised prophecies found in Daniel and the Apocalypse. These reveal that we have reached the "time of the end", an epoch during which the Lord returns to the earth to establish the Kingdom despite the oppositions of the nations. The fulfilment of prophecy in our time reveals that we not only live in the epoch of "the end" but are already far advanced therein, indicating that we are on the verge of one of the most exciting and momentous times that the world has ever seen.

Among other significant events, the epoch will witness the standing up of the colossal image of composite metals seen by Nebuchadnezzar in his dream, and recorded in Daniel 2. The prophecy is familiar to us; but it should be constantly borne in mind that it was not given to record a succession of empires merely, but, rather, the great confederacy of nations of the last days. In *Elpis Israel*, Bro. Thomas wrote:

"And here I would remark, that the image was presented to the mind of the King of Babylon, not so much to

represent a succession of empires as to exhibit the catastrophe which should usher in the Kingdom of God" (p. 327).

This interpretation is clearly shown by the words of Daniel. He told the king:

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2:28).

Hence, the whole of the Image must stand upon its feet in the "latter days" or "the time of the end". It must do so to fulfil the terms of the prophecy:

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors . . ." (v. 35).

To be broken to pieces together, the territories which are represented by these metals in the Image must be compacted together; hence a confederacy of nations must be established answering to the requirements of the Image.

In *Elpis Israel*, Bro. Thomas explains what this requires:

"In order, then, to prepare for the catastrophe, the image which is now in antagonistic parts must be confederated; in other words, a dominion must arise before the setting up of the Kingdom of God, which shall rule over the toe-kingdoms, and the Turkish and Persian territories. . . I shall be able to show, from other parts of the prophetic word, that the power destined

to play the conspicuous part indicated above is Russia. That it will dominate all the ten-kingdoms, subdue Turkey, and incorporate Persia into its empire (p. 327).

Such a prediction was startling 130 years ago when it was written, but is not so today, when all the world wonders when and where Russia will move next;

when, by her attack upon Afghanistan, the Soviet has made it perfectly clear that it is bent upon world domination. Today,

Russia is the dominant military power in the world, feared by most other nations. And fulfilling the role required of her by Bible prophecy, as interpreted by Brother Thomas. Consider the following statement from his pen, written in 1859 as found in *Herald of the Kingdom and Age to Come* (p. 214):

"Now from these premises the proposition before us is clearly this, that the kings or powers of the Roman earth, which have debauched themselves with the drunken murderess of the saints and witnesses of Jesus, are to receive power as kings with the eighth, or Russo-German head of 'Christendom' . . . There has been hitherto no such combination as this in the history of what is called Christendom, yet both Ezekiel and John require it so to be 'in the latter days' or 'years.' This being granted, the first thing necessary to this development is the establishment of the sovereignty of Russia over Germany, that the eighth head may assume the Russo-German phase; and next, that the Romish powers enter into such treaty relations with Russia as shall exhibit the continental European polity of nations under the aspect of ONE IMPERIAL HEAD in sovereignty over ten royalties — the eighth head and its ten horns. This is the new map of the European west to be carved out by the sword. . ."

This prognostication requires for its fulfilment, a state of things that we already see partly fulfill-

ed in Europe and Asia. The modern nations that exist on the arena of the one-time "beast of the sea" (the Roman Empire) are combined in the treaty of Rome known as the Common Market of West Europe. Russia lords it over east Germany. But what is most remarkable, and yet what is gradually taking shape, is what Brother Thomas styles the "Russo-German head of 'Christendom'".

He clearly saw Russia occupying portion of Germany and entering into an alliance with Roman Catholicism: a state of things that he declared would constitute "the new map of the European west to be carved out by the sword".

Why should he consider it so unique? Because, in his day, Moscow was the headquarters of the Greek Catholic Church, and as such, diametrically opposed to the Roman Catholic Church. He saw that in some way Russia had to become the head of Christendom, thus the Russian government must become the paramour of the "drunken murderess of the saints" as he described the papacy. This, of course, would help to fuse the two legs of the Image on to the one body of collective nations.

We see how that is taking place today. Communism has replaced Greek Catholicism as the ruling religion of Moscow, whilst the Papacy with its inbred cunning is infiltrating the Iron Curtain to cement with its religion the iron and clay of the image. The recent visit of the Pope to Istanbul, in an attempt to heal the breach that took place

in the previously united apostasy 900 years ago is of tremendous significance in view of the Image prophecy.

The Latter Days

In the section of *Eureka* from whence our opening extract from the pen of Brother Thomas is taken, reference is made to *The Time Of The End*. Bro. Thomas implies that this is an epoch of time with beginning, development and end. The signs show that we are in that epoch, and therefore awaiting its termination.

The prophecy of Daniel makes reference to both *the latter days* and *the time of the end*. Both descriptions are important for us to consider if we are to leave no stone unturned in our understanding of Yahweh's purpose in the future. We propose to consider both terms. In relation to the former, we can do no better than to quote Brother Thomas' reference to it from *Exposition of Daniel* pp. 95-96:

"The phrase 'the latter days' occurs twice in the prophecy of Daniel, and therefore requires a word or two of explanation. The first place in which it is found is in chapter 2:28, where Daniel tells Nebuchadnezzar that what he saw in his dream was a representation of 'what shall be in the latter days'; and the other place is in chapter 10:14, where a message from God tells the prophet that he had come to make him understand 'what', said he, 'shall befall thy people (Judah) in the latter days', as represented in the vision of the 2400 evening-morning he had seen some years before. The occurrence of the phrase in these two places establishes a connection between the breaking of the image and the things pertaining to the Jews — in other words, between the fall of the Kingdom of Babylon and the setting up of the Kingdom of God.

"It is important to the understanding of the prophecy that we should know the time referred to by the phrase. To ascertain this is easy. It may be known whether they are past or future by a certain event which is to transpire in the time they indicate. The event is predicted by Hosea in these words: The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, . . . afterwards shall the children of Israel return, and seek Yahweh their God, and David their king; and shall fear Yahweh and His goodness in the latter days'. Here is a long period indicated, termed '*many days*', during which the Israelites were to be without king, prince, or sacrifice. It is evident that that period is not yet ended, because they are still without those elements of their polity. The latter days cannot therefore be in the past; for the prophet says, '*afterward*' they shall return and seek David and Yahweh in the latter days. The latter days, then, are after the ending of the many days, and consequently still in the future.

"The latter days are the latter years or 'the time of the end'; and will be the most remarkable of any in the history of our postdiluvian world. They are denominated in Daniel, "a time of trouble such as never was since there was a nation to that same time". This is conceivable when we come to understand what the scriptures testify is then to be accomplished. The Empire symbolized by the political image is to be broken to pieces, and the fragments ground to powder in the latter days; the twelve tribes are to return to the Holy Land in the latter days; the Star that has arisen out of Jacob, and the sceptre out of Israel, shall smite the princes of Moab, and destroy all the children of Sheth; and Israel shall do valiantly in the latter days (Num. 24:14-19); a whirlwind of Yahweh goes forth in fury, even a grievous whirlwind; it shall fall grievously on the head of the wicked. The anger of Yahweh shall not return, until He have executed, and have performed the thoughts of His heart; in the latter days, O Israel, ye shall consider it perfectly" (Jer. 23:19; 20: 30:19-24). The gathering of the peoples shall be to Shiloh in the latter days; and He shall rebuke strong nations afar off,

and deliver Israel from the Assyrian in the latter days. In short, the latter days are 'the Hour of Judgment' in which many of the dead are to arise, and the full measure of divine indignation shall be made manifest against 'Christendom', which has so long triumphed over God's righteousness and truth."

"In order to make Daniel understand what shall take place in "the latter days", therefore, the angel delivered unto him the prophecy recorded in chapters 11 and 12. He, in turn, would be able to supplement what was revealed to him therein with the prophecy of Nebuchadnezzar's Image, for the term "the latter days" relates to both prophecies (Dan. 2:28; 10:14). The prophecy of the Image outlines what shall take place among Gentile nations in the latter days; that of Daniel 11,12 shows how this will affect the people of Israel. Concerning the purpose of this prophecy, the angel declared:

"I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days" (Dan. 10:14).

If the prophecy relates to Israel in the latter days, why does it deal with the empires of Persia, Alexander the Great, and the

fourfold division of his realm (Dan. 11:1-4)? Because the events that then took place, provide the pattern for events now happening.

Alexander's empire extended from Macedonia (Greece) in the west to the River Indus (including Afghanistan and Pakistan) in the east. When, on his death, his kingdom was divided up, the Seleucid king of the north incorporated into his realm all that area reaching from Pergamum in the west (excluding Pergamum and Macedonia) to the River Indus in the east. Hence, Russia's excursion into Afghanistan brings her within the area of the King of the North, constitutes her the latter-day King of the north. It is therefore highly significant.

By joining together the prophecies of Daniel 2, and Daniel 11,12, a composite picture is presented of events to take place in "the latter days", the former relating to the Gentiles, the latter to Israel both national and spiritual. We shall consider the "time of the end", God willing, in our next article.

W.J.M.

RUSSIA'S RECORD OF AGGRESSION

1939: Occupied Lithuania & Latvia.

1939: Invaded Finland.

1940: Annexed Estonia.

1946-49: Poland, East Germany, Czechoslovakia, Bulgaria & Rumania taken.

1948: Threatened Berlin.

1956: Brutal occupation of Hungary.

1968: Occupation of Czechoslovakia.

1975: Intrigued in Vietnam.

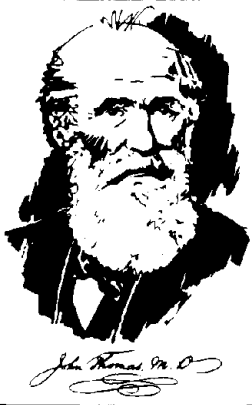
1976: Communist troops invade Angola.

1978: Ethiopia dominated.

1979: Assists in invasion of Kampuchea.

1979: Afghanistan invaded.

Russia has maintained an unswerving policy of aggression and extension of her influence that will finally lead to Armageddon.



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Thomas*

A *Lamb* in the Apocalypse does not represent a lamb, but a man whose name comprehends the attributes of innocence and sacrifice for sin. "A Lamb as it *had been* slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Chap. 5:6) represents that same Man as once dead, but alive again; and henceforth the depository of the unmeasured Spirit of God, by which (in the time of the vision) he is almighty and seeing over all. (1852)

For the past thirty-six years, the business of my life has been to learn "*the Mystery of the Deity, and of the Father, and of Christ*", in all wisdom and spiritual understanding, under the tuition of the prophets and apostles, by which course alone I found I could be "taught of God". This has been my life labour, with which has been combined the more onerous and less satisfactory work of indoctrinating a wicked, adulterous, and wayward generation with the "marvellous light" of the Deity. I have held on this course all these years through more evil than good report. (1869)

A man knows not what he can accomplish till necessity is laid upon him. (1851)

I speak without circumlocution or apology, in an open and straight-forward manner, and leave it with them for their consideration. It would be strange if the Word rightly divided in this cloudy day did not agitate men's minds. (1854)

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)

Where the flesh works more than the spirit, those who know what is right should establish what is right and maintain it, though it should leave them but two or three to being with; for it is better to be few and strong, than many and weak because of wickedness. (1855).

"Sin" is a word in Paul's argument, which stands for "human nature," with its affections and desires. Hence to become sin, or for one to be "made sin" for others (2 Cor. 5:21) is to become flesh and blood. This is called "sin" or "sin's flesh" because it is *what it is* in consequence of sin, or transgression. (1861)



Inside The Outer Court

“And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation” — 2 Cor. 5:18.

The Outer Court

The entrant into the outer court would note, in addition to the inside of the white curtained wall that separated the sanctuary from the outside world, that there were the Tabernacle structure, the Brazen altar for the burnt sacrifices, and the Brazen laver for the washing of the priests.

Three materials were to be seen and each was significant.

First there was *Brass (or Bronze)*. This was used for the posts that supported the outer wall and for the sockets upon which the posts rested. It also covered the shittim wood of the altar (Exod. 27:1-8; 38:1-7). The brazen laver was made of this metal (Exod. 38:8).

Next, shittim wood was used for the boards of the altar (Exod. 27:1,6; 38:1,6).

Thirdly, silver was used as capitors upon the tops of the brazen posts; as hooks for the fillets and cords; and as fillets which, like fence rails, connected the upright posts and carried the curtains.

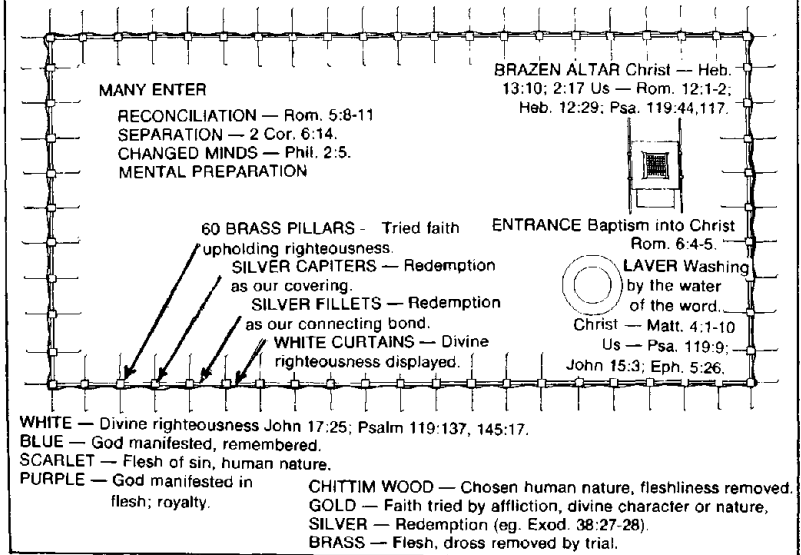
A closer look at each will make obvious the significance of their use:—

Brass represents human nature, or flesh that is “of the earth, earthy”. It was taken out of the earth (the “world”) and subjected to the cleansing affliction of the heat of the “fiery trial” for the removal of its dross (the elements of the earth).

Shittim wood was obtained from the Shittah tree which belonged to the acacia species. The tree has a pleasant green foliage, gold — like yellow flowers, and a delightful aroma. Hidden beneath, however, is black bark and thorns. Its wood is orange or clay-coloured and though found in barren places, is very durable. What a natural illustration of human nature!

Though this wood was especially chosen for use in the Divine plans, all outward display had to be removed. Leaves and branches

IN THE OUTER COURT



were removed, and the trees cut down so that the selected wood could be cut to the size and pattern that was shown to Moses in the mount. Then it was completely covered. In the case of the altar of burnt offering, brass formed the covering plates. Thus we have an illustration of human nature, or flesh, changed from its inherent natural characteristics to that which would carry out acceptable service in Yahweh's purpose: a change which necessitates affliction and trial.

Silver was the metal of atonement (See Exod. 38:25-27; ch. 30:12-15). It was used in conjunction with the atonement of males in Israel. It was also the metal used for the redemption of Joseph when he was saved from the pit (Gen. 37:28). It even was associated with the redemption that Christ has wrought for us (Matt. 26:14-15).

The lesson of the outer court taught the need of those called to the Truth, to develop in maturity in the things of God. They must progress beyond a mere *mental acceptance* of the Truth, to a correct display of its principles in their lives, so building into their characters the divine attributes. The altar and laver of the court, together with the forms of worship associated therewith, taught what this development required.

(To be continued)

K. Cook (NSW)

A PEOPLE FOR THE NAME

The most wonderful thing in human history is the fact that Yahweh took hold of a nation to be for Him, as He says (Jer. 13:11), "for a people and for a name and for a praise and for a glory." He brought the people out of Egypt, established a covenant with them, and by means of the form of worship He established, sought to draw them unto Him. Unfortunately, it is said of them, "but they would not hearken". We stand in Israel's place today; let us heed the lesson taught.

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We deeply appreciate the generosity of readers that permits the work to be maintained and increased. We plan, God willing, to conduct an effort in the Philippines during the course of the Logos Tour; and to present cheques as tokens of our interest in the future of Israel whilst in the Land itself. The co-operation of readers assists to that end. The mailing of *Heralds* into the country districts of South Australia, outside the scope of Ecclesial distribution, is being maintained, and some thousands of copies have been mailed in this way, together with a specially prepared letter, and other material. It is a witness to the Truth in these days of the Gentiles.

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The 1980 Christadelphian Pacific Coast Bible School will meet (God Willing) from Sunday, July 20 through Sunday, July 27, at Idyllwild Pines, California. Stimulating Bible studies will be presented by Bro. D. Parry, England; Bro. J. Ullman, Australia; and Bro. H. Tennant, England.

Tuition rates are as follows: 3 to 8 years old, \$34.00; 9 to 16, \$59.00; 17 and over, \$78.00. Full and partial financial assistance is available, please inform Bro. T. Graham of any need.

Early registration is recommended for your choice of cabin assignments. Priority will be given to full time registrants. Just sent a registration fee of \$1.00 to Bro. Tom Graham, 9728 Nevada Avenue, Chatsworth, California 91311.

Young people of CYC age who wish to serve as table monitors will receive a 50% reduction in tuition for serving all week. Please notify Bro. Graham when you register. Monitors shall be selected on a first come, first served basis.

Plan your vacation now for an interesting week at Idyllwild. Limited trailer spaces are available.

R. Paul Phillips
Publicity Chairman

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These 16pp booklets are ideal for door to door distribution for the purpose of extending a knowledge of the Truth. They are economically priced for that purpose, and attractively presented. They are used extensively, in many parts of the world, to introduce the Truth, as a result of which, many today are walking in the way of light and life. Each book contains an invitation to the reader to apply for further free literature, and all such applications received are given personal and individual attention. Over fifty different titles are published, many of which are always in stock through constant printing. At present we have reprinted the titles: *The Certainty And Significance Of Christ's Resurrection Established By Logic and Scripture; Introducing The Christadelphians; Thy Kingdom Come: The Lord's Prayer as Precept and Prophecy; The Return of Christ: The World's Only Hope.*

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CHRISTADELPHIAN EXPOSITOR

Our next issue, due to be mailed within the next month, commences Volume Seven of this periodical. *Christadelphian Expositor* is printed as a part-publication, with the numbering of the pages continuing on so as to form a complete book. Our new volume will complete Leviticus, and commence Numbers; so that those who have subscribed to the Magazine from the beginning, will now have complete verse by verse exposition in depth of Genesis, Exodus and Leviticus.

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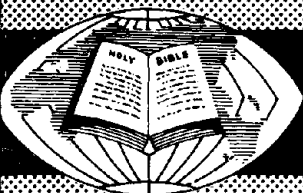
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!
- J. Thomas.



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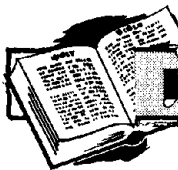
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A Chat With Our Readers

The Challenge Of Modern Environment

WE live in revolutionary times. Men everywhere are desperate in their attempts to avenge and remedy their grievances, real or imaginary.

And they use any means to do so.

Contemtpuous of God and His will, they indulge in abuse, misrepresentation, slander, violence. The evil grows and is reaching Noahic proportions. "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them, and, behold, I will destroy them with the earth" (Gen. 6:13). That generation, like ours, manifested the spirit of Lamech. He boasted to his wives (He was the first to practise polygamy): "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Gen. 4:23-24).

That is the boastful, violent spirit that governs this age, as mankind becomes more and more ruthless. It pervades all stratas of society. In an international cricket match in Australia, violence erupts and seventy people are taken to prison or to hospital. In England, the supporters of a team that was beaten, sees the coach of the opposing team in the railway carriage. They punch and kick him into a state of unconsciousness, and fling him from the railway train to wallow in blood on the station, completely unconscious.

That is modern sport!

Let us keep our children away from it as far as is possible.

Living in an age of violence, and declining moral standards, there is a danger of members of our community imitating the spirit of the world in which they live. The environment tends to become the norm, the standard against which normal conduct is measured.

Therefore, there is a need to be careful, lest the turbulent spirit of our environment, affect our way of life either personally or ecclesially, so that threats and demands become common among us. Indeed, there are already signs that this is the case, indicating a want of the disposition of Christ. No liar, no vilifier, no riotous or ferocious man, no man lacking Christ's mind, will be accepted of Christ (Gal. 5:20). Christ's followers are to imitate him, not the world. His life was characterised by gentleness and lamb-like-inoffensiveness (Matt. 12:18-20; 1 Pet. 2:21-23). True strength is manifested in following that example. Christ was meek, not weak. He manifested tremendous control of self, and strength of mind, in submitting to the sacrifices he was called upon to endure. Whereas Lamech threatened to avenge himself "seventy times seven", Christ urged his disciples to exercise the spirit of forgiveness "seventy times seven" (Matt. 18:22). How do we measure up to that standard of love? We are called upon to be "gentle unto all men" (2 Tim. 2:24); to be "no brawlers" (Titus 3:2); to "bless them that persecute you; bless and curse not" (Rom. 12:14); to "study to be quiet" (1 Thess. 4:11).

How different this is to the attitude of the world, the environment in which we live. How weak and inefficient the Christ-way appears to a world of ruthless energy, and selfish indifference. Yet in his ways there is the manifestation of strength; for God has promised that "the meek shall inherit the earth".

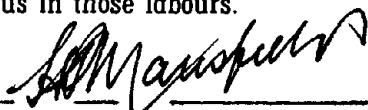
Such a motivation should govern the true Christadelphian. In the midst of a "crooked and perverse generation", he is called upon to "work out his own salvation with fear and trembling", allowing God "to work in him" so as to enable him to "shine as a light in the world" (Phil. 2:12-15). In the A.V. "work" occurs twice in this statement, but in the Greek there are two different words, with two entirely different meanings. The first word is "katergazomai." It is an intensive form of the Greek verb, signifying to work at a matter, to labour over it. So Paul teaches that we must work hard at our own salvation, labouring to develop in our lives those qualities that will commend us to God. The context reveals that which is required: "Let this mind be in you, which was also in Christ Jesus". Such a mind as that is not a natural possession of the flesh; it is something we have to work at, something we must develop ourselves, and which is contrary to nature.

The second verb, found in the statement: "It is God which

worketh in you both to will and to do of His good pleasure", is the Greek word "energeo". It signifies to energise one, to work in him. How does God work in a man? Through His word. Hence God will work in us to the extent that we draw upon the means that He has provided. To progress in divine knowledge is a duty. "Abound yet more and more" is the Spirit's oft-repeated admonition (Phil. 1:9; Col. 1:9-10; 2 Pet. 1:8; Jude 20). To progress does not mean an everlasting changing of one's belief or understanding, as some have suggested who have desired to thrust their heresies upon us. To progress is to grow, develop, augment, not to destroy and recommence. As the flower expands from bud to full blossom, or as a human being from infancy to manhood, so are we to grow in spiritual matters, gradually building into our characters divine qualities such as Christ exhibited into our characters.

In this age, when Bible prophecy is being fulfilled so remarkably, we need to grow in its understanding. It is likened as "a light shining in a dark place". It shines all the more brightly because of the gloom. It enables us to see beyond the present evil, revolutionary, violent age to the wonderful time coming when the Lord will be in the earth again. A blessing is promised upon those who study aright the prophecies of Daniel, or the Apocalypse, because the vision of glory that will then unfold will assist in the energising of the spiritual man. In the materialistic world of today, energy is at a premium; but in the spiritual world it has ever been so. It is found in the oil of the word. And great is the need of that oil as the world races towards Armageddon.

What are we to do about it? We are told to "work out your own salvation". The personal reading and study of the Word, the wise use of the pioneer writings, can assist in that direction. As the '80s get under way, let our objectivity in life be clear and strong: a refusal to allow the revolutionary spirit of the age to dominate us; and the practical working at the means of our personal salvation. Why not make the study of "The Apocalypse" a project for 1980. And may Christ's return interrupt us in those labours.



"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God . . ." (2 Peter 3:11).

Christ As King Of The South

The term "King of the south" denotes a foreign power in occupation of Egypt. Christ will assume that status, when, in fulfilment of Isaiah 19:1, he shall move out from Sinai to first dominate Egypt.

We refer the reader to the clear exposition of Bro. Thomas in *Eureka* vol. 3, pp. 542, 585, 590. It provides an outline of events to take place at the Lord's return. We provide a short excerpt from each of these pages to whet the reader's appetite.

When Christ Will Come

"The sixth vial is in part to remove Gentile power to a convenient distance; to diminish, not to increase it, in the region of Sinai and Teman, and Mount Paran (Hab. 3:3; Deut. 33:2); but, to substitute the Russian in Constantinople for the Turk; and to give the Czar dominion over the Ottoman empire before Christ comes, would render nugatory the drying up process of the past forty-eight years. My present conviction therefore, is that the gathering together of the national armies against Jerusalem (Zech. 14:2) is after the appearance of Christ in the south; that is, in Teman; where he begins his career as 'the King of the South' (Dan. 11:40); and before he appears upon Mount Zion. Hence, we have not to wait the advance of the Russian Gog against Constantinople, and his overflowing and passing over, and stretching forth his power

over Egypt, and the Holy Land. This will certainly come to pass, but it will be consequent upon, not antecedent to, the appearing of Christ in Teman. The great Euphratean Ottoman power is not dried up to prepare the way of the great power of Gog; but that the way of the Kings out of the Sun's risings might be prepared" where He will come.

Now a short excerpt from p. 585:

"This southern region of which as King of the Jews he is King, therefore 'King of the South', is the locality of the tribunal, or judgment seat, before which we must all stand that we may be made manifest."

Lastly, turn to p. 590:

"Developed in the south as a body of Kings laying special claim to the land of Israel, and to the world in general, and commencing their enterprise for the conquest of their rights from Teman, they constitute a power, styled in Dan. 11:40: the 'King of the south'."

In connection with these pages, which, we hope will whet your appetite, note what he writes in *Eureka* vol. 2, pp. 544-570; and so enjoy a good meal on exciting Bible prophecy clearly expounded. L.L. (USA)

whispers

As the shadowy whisper of night gives way to the golden glory of dawn, and the Sun in all its majesty bathes the world in light, so shall it be at the coming of the Lord (Malachi 4:1-3).

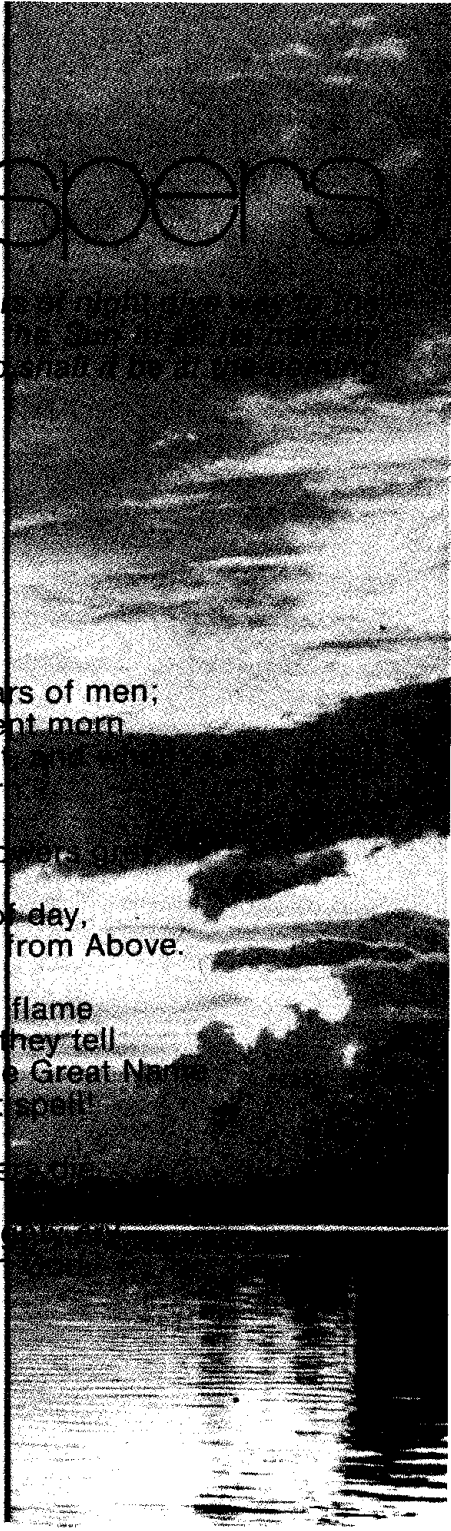
A whisper is heard in the ears of men;
'Tis heard in the cold of silent morn
As dawn lies free from night's embrace
A little hill seems less forlorn

Heard in the softness of showers grey
A refluent melody of love;
Peace from the fiery skies of day,
Sweet gleams of hope sent from Above.

Ah night! what unimagined flame
Can burn thy whispers, for they tell
Strange note on note of One Great Name
To hold deep earth in silent spell!

Oh wait no more, let whispers drear
Come forth from where the winds are
Send out Thy voice with mighty power
"Be still and know that I am here!"

— Ruth A. Stibbs (Canada)





Economics, Energy And The End

World society is now moving so unmistakably along the paths of insoluble difficulties that it would be a blind man alone who could not see a great crisis developing. Every aspect of world behavioural patterns testifies to the inevitability and imminence of major and dramatic change. Bible students have no doubt that recent developments are a fulfilment of prophecy. More than that, they are amazed at the rapid and detailed succession of incidents that so closely conform to the predictions of the inspired Hebrew prophets.

The Ravage Of Inflation

IT is becoming increasingly clear that a primary cause of collapse of the present social system will be the ravage of inflation. It has an evil partner in communal upset, unemployment. The unemployed are even now promoting instability in many social stratas that Australia can ill afford.

Serious as the final outcome of an inflationary spiral is, there is nothing new about the phenomenon. Haggai reminded the Jews who had returned from captivity, and who were neglecting the work of Yahweh to serve themselves:

"You have sown much and bring in little: you eat, but you have not enough: you drink, but you are not filled with drink: you clothe you, but there is none warm: and he that earns wages earns wages to put it into a bag with holes."

Such a realistic portrayal of

economic woe is descriptive of the modern era. Similar situations developed under Alexander the Great when the increase of his money supply through the acquisition of gold treasuries was unmatched by productive capacity; in Roman times, when the Caesars clipped the coinage to create more money from the same volumes of gold and silver; and in 18th century France, when the authorities printed excessive paper currency. It is convincingly contended that our own inflationary condition has its root cause in the creation of unsupported credit.

The Decline Of The Dollar

Despite the unprecedented technological progress of our times, productivity has not kept pace with the expanding rate of money supply all around the world. Human selfishness and

greed have resulted in ever increasing demands for material goods and welfare benefits. When such could not be purchased for cash, the accepted means of acquisition became, individually, credit, and governmentally, the deficit budget. The concept of spending today what would not be earned until tomorrow would appear to have its modern origins in the transfer of scores of billions of US dollars into foreign hands after the second world war. The US dollar, in effect, became the world dollar, and as long as printed notes were redeemable in gold, (as was initially guaranteed by the US government), that disciplinary restraint disallowed any irresponsible printing of excessive paper currency. But in 1971 the Americans waived their obligation to redeem foreign held dollars in gold, and being confident that world acceptance of their monetary standard would continue, even without gold backing, they provided themselves with a licence to create money they could spend anywhere in the world in unlimited quantities. The inflationary effect of such an international monetary program has been spectacular. Particularly has this been so in the past eight years during which time American external liabilities to foreigners has risen from 47 billion dollars to an estimated 265 billion. The national recipients of these sums have repeated the process over and over again through expansion of their own money supply by the extensions of credit, and while there are no official figures

available, it is estimated that there are currently 600 billion dollars in existence overseas. To grasp the significance of these astounding figures, it should be appreciated that the Americans only acknowledge a liability of less than half the external dollars (Eurodollars as they are called) actually in circulation. Indeed the figure of 600 billion dollars is nearly double the total volume of paper money credited to the entire international monetary system. The inflationary pressures of the same dollars being loaned three or four times over has become irreversible by any acceptable means. If this pyramid of paper money should contract, (remember that the excess has no basis of value — the dollars are of only artificial worth), it will be almost impossible to avoid major insolvencies. The potential inherent in this crazy situation is explosive. The simple facts of economic management still pertain, albeit that a covetous people and their misguided politicians will not accept them. $10 + 10$ still = 20. If a society's producers fail to manufacture 10, its plunderers cannot spend 10. They may be able to defer the day of reckoning for a time, but when it comes there will be violence in the streets.

The Need of Restraint

In the light of the foregoing, it is not hard to understand why it is that the genuinely wealthy nations have become increasingly disillusioned with the US dollar, and indeed, have now largely abandoned it in favour of gold. Particularly is this true of the oil

producing nations. It is fascinating, (and in wonderful accord with Bible prophecy as we shall see), that on the one hand, the degree and frequency of oil price rises, as determined by the OPEC nations, is governing the rate of creation of paper money which in turn is fuelling the fires of inflation, and on the other hand, the same OPEC countries are exchanging depreciating dollars for gold and adding daily to their already stupendous wealth. The demand for gold has increased dramatically in recent circumstances of substantial economic change. The world-wide ramifications of these changes will plummet the globe into war.

History bears out the proposition that after inflation has persisted at double digit rates for a long period of time, it simply cannot be stopped by any means acceptable to the community. Australia is no economic island in this context. The major cause of world inflation lies outside this country's control, but it affects Australia as much as every other world community. There are only three alternative endings to this chronic economic condition. We who are privy to the Divine program are in no doubt about the end, but in the natural course of events, either:

i. the community must accept longer working hours, spending restraint and saving investment to promote a rise in productivity sufficient to exceed the continuing rise in prices, or

ii. the condition of the economy will continue to deteriorate until riots and civil commotion give rise to a "police state" in which people must compulsorily accept the sacrifices outlined above, or

iii productivity and gain undergo

major restructure as a consequence of war.

Human nature, especially as it projects itself in Australia in the 1980s, will not promote a voluntary acceptance of a lesser lifestyle. Conversely, it is geared relentlessly to greater expectations and increasingly unrealistic demands. Nothing short of a calamitous war, and the judgments of God Almighty will cause man to turn from his intolerant pursuit of pleasure and self gratification. A rod of iron is called for, wielded by a King of righteousness. Only then will men, spoilt by years of ignorance and sin, have the veil lifted from their eyes, and perceive the glory of total surrender to Truth.

Inextricably entwined with the continuing cancer of inflation is the shortage of non renewable resources. Non-availability of certain raw materials is threatening world infrastructure with total collapse. The search for energy sources is becoming frantic, and the careless optimism of a population long used to their every whim being satisfied is being supplanted by an uncomfortable alarm. A recent CIA report concludes that the world will have a continuing reliance on oil until after 1985; that demand for oil will commence to exceed foreseeable supply beyond 1980; and that the imbalance between demand and supply will cause ever more severe price hikes. This forecast should concern no people more than Australians, for they will soon be found at the epicentre of the energy enigma.

The Uranian Controversy
Potential Australian supply of

Uranium Oxide accounts for about 16% of reasonably assured world reserves. This country is therefore in a position to become one of the world's major sources of power. And yet, whether or not mining should go ahead is a dilemma that may polarise the community to a frightening degree. Many in this generation are reluctant to impose the uncertainties of nuclear waste disposal

tones of the argument, Australia will find itself economically bound to export uranium to support her precarious balance-of-payments situation. It is not widely known that in the past two years Australia has borrowed \$4000 million from international sources. Gold reserves and foreign exchange are only likely to improve by such a massive figure either by greatly increased

THE ECONOMIC CRISIS FORESHADOWED IN PROPHECY

Zechariah spoke of widespread economic distress, unemployment and industrial strife prior to the building of the Temple (Zech. 8:10). His words had primary application to his day, but they also prophetically apply to the present (see v. 13). Current conditions illustrate the truth of the prediction. Writing of the time of the end in Eureka vol. 3, p. 6, Brother Thomas made reference to "the increase of taxation and financial embarrassment" which would be incidental to the times. We feel the impact of this today . . . Editor.

upon their children, and their children's children. Some opponents of a mining program are fearful of an increasing danger of nuclear war or nuclear power plant accidents. And yet mining advocates maintain that a decision not to mine may well expose Australia to the risk of attack from less fortunately endowed nations to whom this government may have denied energy supplies. An ill considered resource diplomacy always carries with it the risk of war. Never more so than in this instance. Other energy sources cannot possibly be harnessed sufficiently before about 2010. Oil will become progressively less available in serious measure after 1988. What of the gap? Only nuclear power and coal could meet world needs during that critical period. It is highly likely that regardless of the moral over-

exports of coal, or implementing a crash program of uranium mining and export. Not to do so may well subject Australians to a reduction in living standards of terrific proportions. Without uranium the country may be unable to finance the purchase or production of sufficient energy to maintain anything like the lifestyle to which Australians have become supinely accustomed.

Precisely when this order of things will terminate, and into what economic condition Australia will have deteriorated, we cannot forecast. It seems likely however, that there will still be extant a number of very wealthy individuals. Various of Jesus' statements bear that out:

"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

The warning of James, although primarily directed to affluent Jewish unbelievers at the end time of the Jewish commonwealth, has an unmistakable relevance to their present Gentile counterparts:

"Go to now, you rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days" (Jas. 5:1-3).

Certainly, the inflationary conditions presently pertaining afford opportunity to the crafty businessman to multiply his investments rapidly (even if at some risk), but he will not learn that gold and silver, and all that it represents, will be of no service to him when the final crisis erupts. It is a finely tuned disposition, not materialistic largess, that is the qualification for promotion into the future age (see Isa. 2:20). A humble, obedient, loving and contrite spirit must be the object of our endeavours; prayerful consideration of the Spirit Word our means of accomplishment.

The False Facade of Prosperity

Despite the deepening and increasingly complex crisis towards which modern civilisation is accelerating, there remains in Australia a facade of prosperity and well-being. These conditions still constitute an attractive invitation to become involved in social affairs. The hope of material reward is still kindled in us all from time to time. We can so easily be deceived. Young

people, particularly, are susceptible to this danger: their senses and emotions are so vibrant and responsive. It is therefore worth directing attention to an assessment of world conditions that has been made quite independently of Christadelphia. A leading Australian economic adviser recently reported: "There is absolutely no doubt that the world has undergone substantial economic and social changes during the decade of the '70s. These changes have manifested themselves in many different ways, but especially in inflation, unemployment, and an increasing awareness that there is little likelihood of any improvement in the foreseeable future.

"In short, the pattern of change is not becoming less pronounced. On the contrary, as we stand poised on the threshold of the 80s, the world is moving from an era of *substantial* change to an era of *massive* change as much of the wealth of the world is transferred into OPEC hands.

"Anyone who doubts that the world is now in this transition stage will have those doubts swept away as events unfold during the months and years immediately ahead.

"After having spent a few weeks recently in the financial centres of Europe, England and the United States, the writer makes the preceding comment without any qualification whatsoever, for the evidence is everywhere to be seen. The economic and social changes which have taken place in the last three years in all major cities and countries visited are greater in scope and depth than the sum of all the changes which took place in the previous twenty years. This applies not only to the rapidity with which prices are rising but also through a wide range of other factors from imprudent banking practices at one end of the spectrum, through scores of other financial and economic matters, down to such social

items as the basic lack of cleanliness in the cities and towns.

"In a word, there are signs of decay all around — not only in the streets and in personal attitudes but in economic and financial practices and policies." (Acknowledgement is made to James Cowan Associates, Melbourne).

The Warning To Us

What a tragedy it would be for any who have held to the Hope of Israel to fall victim to the subtilty of the prince of this world just when all of his are beginning a desperate search for a way out.

Surely, against this background we hear echoes of the prophet Ezekiel!

"The time is come, the day draws near: Let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof" (Ezek. 7:11,12).

Does not Isaiah's prophecy highlight this very condition?

"Behold the Lord makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled for the Lord has spoken this word" (Isa. 24:1-3).

Put not your trust in the things of this world, reader. Do not rely on the ability and cunning of men to underwrite your future. There is no help in them. God alone will put all things right in His time.

The Drama Of The Middle East

Perhaps the most fascinating aspect of this entire scenario, and I should think the most thrilling to Bible students, is the increasingly dominant role being played in the drama of Saudi Arabia.

Saudi Arabia is the world's leading oil producer. She is currently exporting 9 million barrels a day at a price of \$22 per barrel. (By the time this goes to press, that price will have risen further). Without delving into lengthy and detailed statistics of trends and summaries, it has been reliably estimated* that if Saudi Arabia sells for export 90% of its planned capacity to 1985, and the price of oil rises in accordance with the CIA prediction of the future supply/demand imbalance, the value of Saudi exports will rise to an estimated US \$148 billion in 1985. The total monetary reserves (including investments) of Saudi Arabia in 1985 will be in the order of US \$580 billion*. The incredible significance of this stupendous figure can best be appreciated by noting that the grand total of monetary reserves of all member nations of the International Monetary Fund presently amounts to only 70% of that figure (something less than US \$400 billion).

The conclusions that may be drawn from these startling forecasts are amazing. It is estimated that to support holdings of that order by any one country, total world monetary reserves would have to aggregate US \$1000

(* Source data: International Finance Statistics, February 1977; Saudi Arabian Monetary Agency, 1976; International Currency Review, February 1977; Compiled by James Cowan Associates, Melbourne).

billion. Even then, Saudi Arabia would control more than half the total supply of "world money". The only politically acceptable means of increasing world monetary reserves to that amount, is by the creation of more paper money, and that, in turn, if recent history is any guide, will lead to proportional leaps in the rate of inflation.

The Threat Of War

There is some evidence that the IMF does not want the world to perceive the real extent to which Saudi Arabia (and to a lesser extent the other OPEC nations) are beginning to gain a stranglehold on the world's wealth. Little wonder! These figures are evidence of an international economic crisis of unresolvable proportions. Will the world stand idly by to witness an accumulation of such a disproportionate share of global wealth by one nation? Where the wealth flows, there lies the power. Neither should there be any doubt about the powerful effect of the oil weapon. America's helplessness in the face of Iran's recent blackmail outrage is a case in point. Do you think the oil importing nations will accept a violent deterioration in living standards arising from reduced energy availability and hideously rising costs? Is Russia likely to passively rearrange her program for world conquest? Oil importers will pay for crude as long as the price is affordable in the context of their share of the world's money supply. But if one nation keeps demanding unreasonable prices, and simultaneously de-

prives the buyers of the means of payment, the most likely outcome is WAR.

Only one further observation of the unfolding economic drama needs to be made. It is highly likely that the major buyers behind the recent feverish activity on the gold market have been the Saudi Arabians. The price of gold has escalated dramatically as a result of massive pressures in the market place. Given the likely flood of paper money into the world's coffers over the coming years, it is highly probable that Saudi buying will continue and the fortune in gold accruing in the M.E. will soon be without precedent in modern history.

Gold, as the late Bro. James Carter has recently reminded us, has played an important part in Israel's affairs over a very long period (Exod. 12:35; 1 Chron. 29:4 etc.). It has been used extensively in the adornment of the temples where its effect has been practical, aesthetic and symbolic. The gold presently being hoarded by Israel's southern neighbours will be instrumental in precipitating momentous events in the Middle East. Undoubtedly, it is even now being covetously regarded by the northern invader, and he, for a time "shall have power over the treasures of gold and silver" (Dan. 11:43). But then, the battle done, the foe vanquished, and Christ having revealed himself in power and glory in the Land, it will be the substance of Sheba's offering to the Prince of Peace, and find its resting place in the grandest of all earthly structures. "All they from Sheba shall come: they

shall bring gold and incense; and they shall show forth the praise of Yahweh" (Isa. 60:6). "The wealth of all the nations round about shall be gathered together, the gold and silver and apparel, in great abundance" (Zech. 14:4). What a great abundance it shall be indeed! And what a consolation this all is to us: that the stormy pathway presently being

pursued by gold, through uncertainty, commotion, distress and collapse, will lead finally to a haven of rest, of peace and of righteousness.

"Be patient therefore, brethren, unto the coming of the Lord . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7,8). B. Day (New Guinea)

The Importance Of Bible Study



Our Attitude To The Truth

"Faith cometh by hearing; and hearing by the Word of God" (Rom. 10:17). "Without faith it is impossible to please God" (Heb. 11:6).

THE Truth is that which possesses no error. It is that which defines the meaning and purpose of Almighty God. Our knowledge of the Truth springs from the presence of two necessary things. Firstly, a Divine revelation given by the Creator which is meaningful and appropriate to that which He created and, secondly, there must be present a spirit of logic, humility and teachability. Truth therefore cannot be accommodated in the consciousness of man where either, or both, these ingredients are absent.

Though we have many differ-

ing aims in studying the Word of God, there is but one fundamental, general and objective reason for doing so and that is that we might assimilate the mind of the Father so that we might become a manifestation of His character, an extension of His being, in which a recognition of His righteousness is made evident in our attitude and our action towards both Him and man. Our attitude to the Truth is therefore a conditioned response proportionate to our exposure to the Word of Truth and our meditation thereupon. Without this constant and regular exposure a

healthy and therefore faithful and righteous attitude to the Truth will be wanting. The importance we place upon the knowledge and consciousness of God will decline. Our pre-occupation of Divine and elevating matters will be crammed out by earthly considerations and our concerns for the future will be swamped by the fickleness of those ever-present anxious thoughts of the day. We will find that topics other than the Truth will occupy our conversations and mere human speculations will be adopted when discussing the World's problems. Our attendance to meetings will become merely a tradition as if one was simply 'going to church'. Our prayers will lack substance and feeling, and our preference for hymns will be based on music with little thought for the words. The daily readings will become, at best, tolerated rather than elevated in our lives.

Bible Study, not mere superficial reading, ought not to be considered an academic option for the believers. If we seek approval of God then we must give time to diligently studying the contents of His scriptures, rightly dividing the Word of His Truth and by it being reprov'd and instructed in righteousness. We

should not study the Word just to get knowledge. Knowledge is the means to the end and the end; the manifestation of the mind of God and this is revealed to us in only one place. Our attitude to the Truth should therefore arise out of these considerations. The attitude of a faithful believer will be to hold God's Word in the very highest regard and reverence. To place it in the very highest esteem as the source of all his ideas, his concepts, imaginations and practises. The believer will defend it with his very life against erroneous doctrines and myths, perversity, blasphemy and lawlessness. He will elevate it without shame or embarrassment as the code of ethics by which man might seek a standard and by which man most surely will be judged.

As we have said, the quality of our attitude to the Truth is proportionate to our exposure to the source of all Truth: the Divine communication of God to us — the receptors as we are of that precious message. Let us therefore treat it with the very high regard which it deserves in our lives so that our attitude to the Truth might be commended and not condemned by the Judge when he shortly sits upon his throne. P.E.P.

"My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him". This is the counsel of eternal wisdom; it is founded on the highest reason and goodness. Tribulation is a moral necessity. We cannot be brought into a reasonable state without it. Paul defines its mission thus: "Tribulation worketh patience"; and through much tribulation it is appointed we must enter the kingdom of God. — R.R.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Dark Clouds of War

"As I write this letter, the world situation is becoming explosive as the clouds of war darken the political horizon. Indeed we live at the very eve of the most dramatic time in the world's history; and yet the problems affecting us do not lessen. We need the return of Christ more than ever before. As Paul comments in Romans 8, 'the whole creation groans' awaiting the relief and redemption that will come through the ministrations of Christ. Meanwhile, both the world, and ourselves, must pass through a time of trouble, that it might be humbled and we perfected, for the coming of the Lord." — C.Y. (W.A.)

(The Lord also said: "At a time ye think not, the Son of Man will come." Hence we may well expect a lessening of crisis, perhaps a peace offensive by Russia, that may take the world — and perhaps ourselves — off guard. . . Ed.)

From The Philippines

"I distribute the *Herald Of The Coming Age* to offices, schools, hospitals and to differing people throughout my area. The response is not large; but I continue in the work, and also with a mailing list that I have. Please continue to send the booklets, as I find them helpful in this work." H.C. — (Philippines)

(The "Herald of the

Coming Age" is forwarded to you free of charge from the Cumberland Ecclesia, South Australia. Several members of the Ecclesia have visited parts of the Philippines, and rejoice to learn of any progress in the work. Previously we were forwarding the "Herald of the Coming Age" but the Cumberland Ecclesia has liberally offered to send supplies to the Philippines. . . Ed.)

From Canada

"We have now settled in nicely since leaving Melbourne. We returned from Australia having been baptised there, to meet with those of like precious faith in our home country. We are forty miles from the nearest Ecclesia, and hope to associate ourselves with it as much as possible. In addition to mid-week classes in Shelburne, we have a regular Bible Class in our home, and opportunity is given to any friends to join with us in our studies. Because of our association with those 'down under' we particularly enjoy receiving *Logos*, even though it takes a couple of months to arrive. I found your article 'Where there is no vision' particularly helpful. Just before receiving that issue of *Logos* (vol. 45:10), I received the offer of a most lucrative job, and was about to accept it, even though it

meant time away from my family. Your article caused me to re-assess my needs, and after due consideration, I rejected the offer — much to my family's pleasure, I might add. Thank you for the exhortation" — R.S. (Canada).

(Members in Melbourne will remember Brother R. Sales, and will be pleased to learn that he has settled in so well in his home country once more — this time bearing the truth with him. . . Ed.)

Better Late Than Never

"I am sorry for an inconvenience you may experience in my delay in forwarding my subscription to *Logos*, and thank you for the wonderfully enlightening and encouraging words contained in the magazine. I see it as a strengthening influence for me in these last days" — J.E. (NSW).

(May we assure you that it is better late than never. Unfortunately we receive a number of magazines returned to us each month because readers have failed to advise us that they have changed their address, or some such cause. We have to pay double postage back on all such copies, and when it relates to overseas subscribers, the cost is heavy. We thank you for your subscription, and appreciate your comments. . . Ed.)

"Selah" Appreciated

"The twenty copies of *Selah* arrived last Saturday in wonderful condition, beautifully packed. It is a lovely book, full of good things out of the Word of Life. All the sisters in our Ecclesia have received a copy, and I am sure that they will all spiritually benefit therefrom. I have read it through with profit, and find it of benefit in my own walk. And surely we need this encouragement. The coming of the Lord cannot be long delayed. The signs illustrate this. "Man's inhumanity to man makes countless thousands mourn", for the statesmen of the world are helpless, and the only remedy is the intervention of God. How privileged we are to be able to see beyond

these things to the peace and comfort that will follow the return of the Lord. May I commend your staff for the help they extend to others." R.R.L. (USA)

(We are pleased that you derived pleasure and profit from "Selah" but we cannot take personally any credit for the way in which the books were packed. That is the responsibility of Bro. H. Watson who attends to this in a manner far beyond my meagre ability in that regard... Ed.)

Advertisement

"Our ecclesia ran this ad. on p. 2 of our newspaper each day for a week during the visit of the Pope. We received 14 calls for booklets." — L.C.L. (USA).

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Obadiah

"Thank you for the *Book of Ruth* recently received. Do you have a similar work upon Obadiah? I desire to study this prophecy, and would like the help of any notes you may have." — D.T. (Qld).

(The prophecy of Oba-

diah, together with every other reference in the Scriptures to Edom either historically or prophetically were expounded at length in 'Logos' volumes 23,24. Perhaps you may be able to borrow these. Meanwhile, we do intend to reproduce these expositions, amended and

brought up to date. The subject of Edom, both historically and prophetically, is worthy of our closest attention, for the Gogian confederacy comprises the latter-day Edom... Ed.)

Book Of Ruth

"Thank you for forwarding *The Book of Ruth* which I have found to be a study of the most stimulating nature, filling my heart with thanksgiving and praise to our heavenly Father, for the richness of the gleanings. He has left in the field for us to gather. Truly the Word has treasures old and new which we can extract therefrom (Matt. 13:52), most helpful to our walk towards the Kingdom." — D. G. (Vic).

Israel Today

"Recently, I re-read H.V. Morton's book *In The Steps Of The Master*. It had been given to me as a Sunday School prize when I was young. I found it most interesting then, but more so this time as I have done much more Bible reading since. My book was published in 1935, and I wonder how much places have changed in modern Israel. Places such as the Jericho Road, Kedron Valley, Beersheba etc. (which you have visited on your tours) would possibly be the same, or have they changed?" — D.M. (NSW).

(There have been great changes in the land since the establishment of the state of Israel. An entirely new road has been built from Jericho to Jerusalem, though it passes through the same barren

great significance in the development of the time of the end. When the Image of Nebuchadnezzar stands upon its two feet, there will be found a union of east and west. Thus the current efforts of the Pope to heal the breach between the churches of West and East is of great significance. At the epoch of the judgment on the "mother of harlots" she is found in association with her daughters. The present political and religious activities of the Papacy is assisting to bring about that state of things . . . (Ed.).

Life Is Because God Is

"The above was the title of a lecture I gave many years ago. I claim no copyright! The foundation of all Christian life is belief. Faith can only exist on the basis that Yahweh exists, as expressed in the hymn:

*Yahweh dwells alone,
No equal can He see,
The unchangeable and mighty God,
To all eternity.*

"The N.T. word translated belief goes far beyond mere belief in the existence of something. The word *pisteou* denotes "to adhere to, to cleave to, to trust, to rely upon". How weak our faith often is when that meaning is borne in mind!

"Peter's faith weakened when he felt the wind and saw the waves. He became frightened, and received the rebuke of the Lord: 'O ye of little faith . . .' The strong hand of the Master reached out to steady him. How we need that hand!

"Consider the strength of Abraham's faith when he offered up Isaac. He

manifested complete confidence in that which Yahweh promised He would assuredly accomplish. Paul did likewise, declaring: 'I believe God that it shall be even as it was told me!'

"The faith that could move mountains, or wither the fig tree, belongs to Christ, and he is coming to 'divide the spoil with the strong'. This means, among other things, that those who manifest faith out of weakness will be made strong, and have power with God and His son for evermore." — A.M. (NZ).

(We need to develop faith, for without it, it is impossible to please God (Heb. 11:6). He will accept nothing as a substitute for it. The development of faith is through the word (Rom. 10:17). How important, therefore, are the daily readings, and the faith-inspiring expositions of the pioneers . . . Ed.).

Book Publishing

"Some months ago, in reply to a letter I sent you, you stated that you intend to reprint in 1980, *The Story of the Bible vol. 1, Eureka vol. 1, The Eight Signs of John*. This all sounds very commendable, and we pray that Yahweh will bless the work. But how long will it be before *The Story Of The Bible* is completed? Have we got that time left? Cannot we expedite the project? We could get it printed here, if you cannot do it there!" — L.L. (WA).

(You forget that in addition to the books listed

above, we also included "The Book of Ruth", and we have now completed that portion of our project! At present, "The Story Of The Bible" is in course of being reset; "The Eight Signs of John" is awaiting one of our faithful workers to put it in page proofs, and "Eureka" volume 1 is already paged, and we hope to commence printing within two months. I appreciate what you say regarding the restrictions of time before us from two aspects: increasing age, and the imminence of the Lord's return. But before we reprint, I like to recheck. It is that which takes the time; not the printing. And through sheer tiredness, I find mental work increasingly difficult (our enemies claim that they have suspected this all along!). There are certain activities in which I am engaged upon at the present, and I plan to give up or depute to others in the next few months (God willing) in the hope that it will give me added time to complete work I would like to see completed. Meanwhile, thank you for your encouragement. You and others similarly interested, can help by obtaining orders for these books when they are printed. Last year we spent \$30,000 in producing books, and you can appreciate the heavy drain this is on finance. The free flowing sales of books assist us in that direction. You will appreciate, therefore, that it is not merely printing that is involved, but other factors as well. We will see if we can hasten the projects . . . Ed.).

Psalm 23: Yahweh As The Good Shepherd



If a vote were to be taken as to what is the most favourite Psalm, there is little doubt that Psalm 23 would receive the honour. It is, perhaps, the best known of all the Psalms, and certainly, in its beautiful expressions of Divine protection and care, it draws in response the greatest feelings of love towards Almighty God. Its words are warm from the heart, witnessing that it was composed by a man who understood the relation of sheep and shepherd, and who knew Yahweh as one related to him.

Its Title

THE Psalm is described as *A Psalm of David*, and as "David" signifies *Beloved*, the title given by the Father to the Lord Jesus (Matt. 3:17), it is a Messianic Psalm. Its expressions are appropriate to the shepherd boy who became the Shepherd King, and so typed the Lord who described himself as the Good Shepherd.

In a previous article (see p. 87) we discussed the meaning of the word *Psalm* given in the title. It is to be noted that the same heading occurs above Psalms 22, 23, 24 which form a developing trilogy as we noted on p. 88. Hence these three Messianic Psalms depict the Lord as the sacrifice (Psa. 22), the shepherd (Psa. 23), and the sovereign (Psa. 24).

Background To The Psalm

One can imagine David, the shepherd boy, with mind alerted to the spiritual principles of Divine revelation, seeing in his own experiences with the sheep, a type of the relationship of Yahweh with His people. One of the divine titles is that of "the *Shepherd of Israel* Who leadest Joseph like a flock" (Psa. 80:1). David's own experiences would make manifest to him what that title signifies. Though but a teenager, he was conscious of the overriding Divine influence in his life. To Saul, David expressed himself in this way:

"Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and

slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. Yahweh that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (1 Sam. 17:34-37).

Experiences such as that, drew from David the expressions of this Psalm, as he saw himself as one of the sheep under the care of the heavenly Shepherd.

Construction Of The Psalm

The Psalm is divided into two parts. Part One (vv. 1-4) relate to *The Shepherd and the Sheep*; Part Two (vv. 5-6) concern *The King and his Guests*.

It may seem incongruous that Shepherd and King should be thus shown in conjunction with each other, but, in fact, the King of Israel was also its Shepherd. Hence of David it is recorded:

"He (Yahweh) chose David also His servant, and took him from the sheepfolds; from following the ewes great with young, he brought him to shepherd (see the Hebrew) Jacob His people, and Israel His inheritance. So he fed (shepherded) them according to the integrity of his heart; and guided them by the skillfulness of his hands" (Psa. 78:70-72).



As Shepherd of his people, in times of both peace and war, the King in Israel led the people, treating them as his flock. In that respect, the kings of Israel differed from modern rulers today.

The status of shepherd was not despised by a pastoral people; it was considered as a most important and responsible occupation.

Prophetical Import

The Psalm is obviously Messianic. It commences with a divine title which finds its manifestation in the Lord Jesus. The name *Yahweh-Ra'ah* is rendered: "Yahweh is my Shepherd", but there is no word for "is" in the original which presents this as a Name of God. There are many such names and titles expressed throughout the Psalm.

Therefore David, in using the Name with which the Psalm commences, had Yahweh in mind. However, the name Yahweh when used in conjunction with other titles is prophetic of the Divine purpose in relation thereto, and finds its fulfilment in the office and work of the Lord Jesus Christ.

It is interesting to list the various names and titles of Deity that find expression in the Psalm, thus:

Yahweh-Ra'ah — He who will become Shepherd — v. 1.

Yahweh-Yirah (Gen. 22:14) — He who will provide, for "I shall not want" (v. 1).

Yahweh-Shalom (Jud. 6:24) — He who will give peace: "He maketh me to lie down in green pastures."

Yahweh Maqor Mayim Hach-ayim (Jer. 2:13) — He who will

be a fountain of waters of the lives: "He leadeth me beside the still waters."

Yahweh-Ropheka (Exod. 15:26) — He who will heal: "He restoreth my soul" (v. 3).

Yahweh-Tzidkenu (Jer. 23:6) — He who will justify: "He leadeth me in the paths of righteousness" (v.3).

Yahweh-Shammah (Ezek. 48:35) — He who will be present: "Yea though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

Yahweh-Nissi (Exod. 17:15) — He who will give victory. "Thou preparest a table before me in the presence of my enemies."

Yahweh M'qaddishim (Exod. 31:13) — He who will sanctify: "Thou anointest my head with oil."

Yahweh Yasha (Isa. 49:26) — "He who will be saviour: "Surely goodness and mercy shall follow me all the days of my life."

Yahweh Gaal (Isa. 49:7) — He who will redeem to Himself: "I will dwell in the house of Yahweh for ever."

This list is not exhaustive, but merely illustrative of the manner in which Divine names and titles are incorporated into every line of this Psalm, revealing that it is prophetic of the manifestation of Yahweh in His son the Lord Jesus.

VERSE BY VERSE EXPOSITION

**The Shepherd And The Sheep —
vv. 1-4**

Because Yahweh is his Shepherd, the Psalmist will not want. He lists seven sufficiencies in that regard: green pastures, still waters, healing,

leading, courage in danger, consciousness of the divine presence, comfort in adversity. The use of seven is suggestive of the covenant, and certainly these blessings are revealed through the covenant.

VERSE 1

"Yahweh Is my Shepherd" — The shepherding characteristics of Yahweh are frequently referred to in Scripture, though sometimes they are hidden beneath the rendition of the A.V. For example, Jacob referred to "the God which fed me all my life long unto this day" (Gen. 48:15), but the word in the Hebrew is "the God which *shepherded* me . . ." See also Psa. 77:20; 78:52; 80:1; Jer. 31:10; Mic. 7:14. David, as king, acted as a shepherd to his people, thereby foreshadowing the status of his greater son (2 Sam. 5:2; 7:7, where "feed" is *shepherd* in the Hebrew; 1 Chron. 11:2; Psa. 78:70). Predictions concerning Christ as the Good Shepherd are numerous in Scripture. See Gen. 49:24; Isa. 40:11; Jer. 49:19; Ezek. 34:23; Mic. 5:4; Zech. 11:10. The Lord laid claim to the title (See John 10:11; Heb. 13:20; 1 Pet. 2:25; Rev. 7:17).

Consider what the title taught, as regards the Lord. The shepherd had to endure much for the sheep: living frugally, accustoming himself to hardship, braving all variations of weather; giving first care to the flock. He knew little of the joys of companionship except the animals about him which he guarded resolutely in time of danger. Shepherds who typed Christ include Abel, Moses, David and others. On the other hand, the sheep was noted for its affection, docility, meekness and submissiveness (2 Sam. 12:3; Isa. 53:7; Jer. 11:19), its helplessness when left to itself (Mic. 5:8; Matt. 10:16), and its need of guidance (Num. 27:17; Ezek. 34:5; Matt. 9:36; 26:3,10). The sheep is very dependent upon the shepherd, not merely for guidance, but for other things. It is not noted for good eyesight, and hence must listen to the shepherd's voice. The quality of the sheep must be maintained by careful breeding, otherwise it will quickly revert to its original state; it has a tendency to follow the leader and therefore needs the constant voice and direction of the

shepherd (see Psa. 77:20; Isa. 63:11-12; Psa. 80:7; Isa. 40:1-11).

Many other lessons can be derived from this interesting analogy by thought and research. Above all else, the shepherd of ancient times, led the flock; he did not drive the animals, a feature in which old-time shepherding differed so much from that of today.

Saints are called to the position of shepherds (see Jer. 3:17; John 21:16; 1 Pet. 5:2), though disciples are warned against false shepherds (Jer. 23:1; Isa. 56:11; Ezek. 34). Spiritual shepherds of the flock administer the food of the Word (Ecc. 12:11; Prov. 10:31).

"I shall not want" — There was a sense of complete dependence and trust instilled in the sheep towards the shepherd; a union and identification with the flock on the part of the Shepherd. Isolated together, beneath the burning sun of a Palestine sky, or the starry canopy of night, the lonely shepherd developed an affection for his flock, so that he tended to their every care. His vigilance ensured that they did not go without the necessities of life. See Yahweh's care for Israel — Deut. 8:9; consider His care for us — Psa. 84:11-12.

(To be continued).

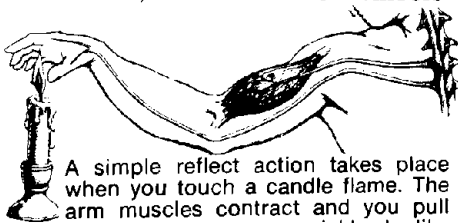
The Marvellous Mechanism Of The Body

How Necessary Are You To The Ecclesia?

"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" (1 Cor. 12:12).

The Body's Reflexes — A Healthy Conscience

A healthy body has automatic reflexes which cause it to react instantly to stimuli, and so save its members



A simple reflect action takes place when you touch a candle flame. The arm muscles contract and you pull your arm away very quickly. In like manner, a healthy Ecclesia will automatically react when a hurtful situation develops.

from injury. An example of this is the instant, unconscious withdrawal of the hand when it touches a hot object. The command to the hand to withdraw from danger, comes not from the brain, but is inbuilt into the spinal cord, and is short-circuited through the nearest portion of the spinal cord back to the hand muscles, which issue a command to the hand to withdraw instantly — a much faster, safer, and truly ingenious protective system.

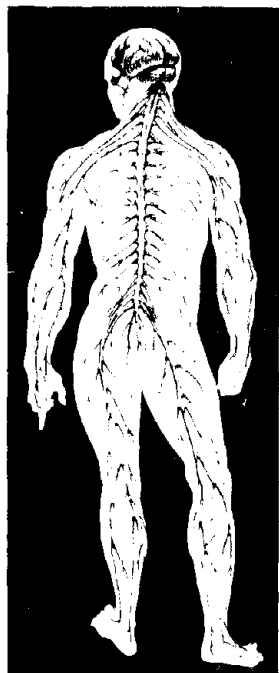
This is analogous to our inbuilt moral protective mechanism: the conscience! When governed by the word, members of the ec-

clesial body will react automatically to an evil, harmful situation; that is, if the "body" is in a healthy condition. When that is the case, its members will "do by nature the things contained in the law" (Rom. 2:14).

But sometimes, the natural body has a damaged reflex, and this affects the normal "protection" that otherwise would be given. In a spiritual sense, the Ecclesial members can have "a seared conscience" (1 Tim. 4:2), and when that is the case, such will "see no wrong" in things that are veritably harmful.

Limitations Of The Brain

The thinking part of the our brain is known as the cortex. It comprises the outer layer of one



The brain and spinal cord make up the central nervous system. The nerves which branch out of this nervous system form the peripheral nervous system.

eighth inch thickness, but it is crumpled and wrinkled in appearance, in order to cram more area, and, consequently, more depth of intelligence into the given volume of our cranium.

We observe, then, that there is a limit to man's intelligence in the very area of his cortex. Here man differs from God, Who is limitless in His knowledge (Isa. 55:9). Even the "head" of the multitudinous Christ was limited in understanding (Mark 13:32), though all things have now been revealed unto him (Rev. 1:1). What a powerful exhortation to seek the mind of God in His word, and to trust in Him in all things!

Examining the cortex further, the same lesson emerges, for it is comprised of six separate cell layers, reminding us that we are but flesh (cp. 1 Sam. 17:4-7).

Folly Of Members Boasting Against Each Other

In 1 Cor. 12:15, Paul reminds the Ecclesia that the body has many members, and he emphasises that all are important in their way (v. 15). This is an obvious truth, but should be continuously stressed. Every member of the body contributes to its general good. We cannot lose the smallest finger without being impaired in some way. The analogy should be given a practical application. Even a pin-prick calls forth the sympathy of the whole body to the area of pain: what of a hurt sustained by the humblest member of the Ecclesia. Is it felt by the rest of the body?

Paul wrote:

"If the whole body were an eye, where

were the hearing? If the whole were hearing, where were the smelling?" (1 Cor. 12:17).

In short, each part of the body has an important function to perform, and if the body as a whole is denied one aspect of it, it is impaired in its efficiency. Consider this. Deny the body some of its ability, and notice the handicap, even the danger, to it as a whole that follows. A blind man risks the life of the whole body, when he attempts to cross a busy road. A deaf man could be the cause of an accident because he does not hear the warning sound.

So it is with the Ecclesial "body". Remove but one sphere of Ecclesial activity, and the whole body is impaired thereby. If it walks "blind", or is "deaf" to a warning, will it not blunder into danger, seriously jeopardising the whole community?

Feeble Parts Are Necessary

In v. 22, Paul notes: "those members of the body which *seem* to be more feeble, are *necessary*". This is a truth illustrated by your own body. The physical body can survive (though with added difficulty) if denied the more robust portions of it, such as the hands or feet. No limb is vital for survival. Though the loss will handicap the body greatly, it can survive with help. But remove the soft, delicate, feeble kidneys, and the whole body will die! Remove the soft, feeble reproductive organs, and family descent will cease.

Paul's point is true, that the feeble organs are necessary to the continued existence of the body.

This is analogous to the Ecclesial body. The more active and prominent members of an Ecclesia can be replaced, or are not vital to its continuance but let the hidden "feeling" of an Ecclesia, the vital workings of it cease, whereby poisons are expelled, or true emotion developed, and the Ecclesia will die. It is often the humble, self-effacing brother or sister who contributes mostly to this; it is the hidden "working" of the Body that determines its real health. Sardis had a reputation for being an active Ecclesia, but, declared the Spirit, it was dead.

The True Appraisal: All Parts Dependent

Paul provides a true appraisal in v. 24. He wrote that "God has *tempered* the body together . . ." The word literally signifies *to mingle*; God has made the body to be *interdependent*. Thus the eyes search out the way in which the feet should walk; the ear hearkens to a command that the hands perform. All parts work in unison one with the other.

In 1 Tim. 5:17, however, Paul urges that "double honour" should be paid to those who labour in the word and doctrine. This is only right, for the word and doctrine provide the spiritual food, and motivating force, of the whole body. And all parts of the body will benefit thereby, and will be built up in health by such means. Hence, Paul also wrote: "When one member is honoured, all the members rejoice with it" (1 Cor. 12:26). The whole Ecclesia, in every one of its parts, benefits from those who

labour in the Word, and hence should rejoice in common in the benefits derived therefrom.

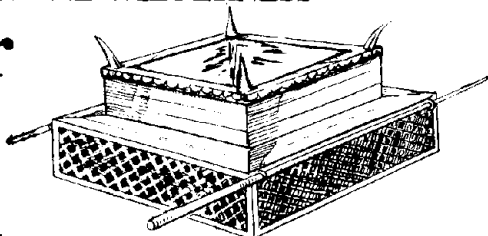
The benefit of a physical body is enjoyed best when it is in health. Each healthy part contributes to the advantage of the whole. Heart, lungs, muscles all co-operate together in a healthy body. There will be no schism in such. The natural body is not an inter-departmental contest, but a harmonious unity. This also should be the state of the Ecclesial body in Christ. Where true spiritual health is found, there will be revealed complete co-operation on the part of all members of the body to the mutual

advantage of each one. The answer to the question that heads this article, therefore, depends upon how you co-operate with the "brain" even Christ, and the other members of the Ecclesia which are similarly influenced. Then it matters not whether you are prominent or otherwise in its workings — you contribute to its good, and are an important element to its proper health and development. Christ told the disciples: "Let him that would be greatest be as him that doth serve." In a truly healthy Ecclesia each member is servant to the whole.

— S. Snow (Vic.)

THE TABERNACLE IN THE WILDERNESS

The Altar Of Burnt Offerings



*"Thou shalt make
an altar of shittim wood"*

Specifications Of The Altar

The physical details of the altar are provided in Exod. 27:1-8 and ch. 38:1-7. It was a shittim-wood, box-shaped structure measuring approximately 7'6" long by 7'6" wide by 4'6" high. The shittim wood planks were covered in brass. It was carried by staves also made of shittim wood, brass covered, which were attached by brass rings to the sides of the altar. (See Illustration No. 7).

Later, the censers of the two hundred and fifty rebels, associated with Korah, Dathan and Abiram (Num. 16:35-39), were added as a reminder to Israel of the destiny of flesh (return to the earth) which opposes Yahweh, and presumes to offer service which does not conform to the Divine pattern.

The altar had four horns, each located in a corner, they were made of shittim wood overlaid with brass, and were one with the altar

(Exod. 27:2). The sacrifices were bound to these horns (Psa. 118:27), this being the means of connecting the sacrifice with the altar.

Priestly Activity

The area immediately adjacent to the altar was the scene of considerable and constant activity. Here the priests ministered on behalf of the people (Exod. 29:38-44), performing a ministry of reconciliation (Lev. 8:15).

Here they partook of the offerings (Lev. 10:12) which they had accepted from the offerer on behalf of Yahweh, to slay, examine, prepare and offer it to Him so that He could partake of that which His people had presented to Him as their representative sacrifice (Lev. ch. 1;3:2,8,12 etc.).

By means of fire Yahweh partook of these sacrifices (Lev. 9:24), a fire which the priests had to keep burning day and night (Lev. 6:13).

“We Have An Altar . . .” (Heb. 13:10)

There were a number of typical features about the Brazen altar of burnt offering that pointed forward to the Lord Jesus Christ (Heb. 13:10).

The location of the altar in the Outer Court marked the importance of sacrifice, for it was the first object encountered upon entry. The willingness or otherwise to sacrifice is the testing point, both then and now, of the attitude of mind displayed by the offerer.

After the Lord had publicly declared his acceptance of Yahweh's principle of self-sacrifice in baptism (Matt. 3:13-15), he was led into his wilderness for a period of trial. He successfully faced up to the challenge imposed upon him, so demonstrating under test evidences of his mental attitude towards his Father's Word and Will. He overcame every temptation imposed on him, rendering perfect obedience to every requirement (Matt. 4:1-10; Luke 4:1-13), and became the antitypical altar upon which lesser offerings can be presented to the Father.

The materials from which the altar was constructed, therefore, pointed forward to the Lord. Especially selected Shittim wood (human nature Heb. 2:14-17), overlaid with brass that had been subjected to the afflictions of fiery trials (Isa. 53:3-8), resulted in a sacrifice and service that were acceptable to Yahweh. Therefore, he became the meeting place, or propitiation (Rom. 3:25), between the repentant offerer and God, in a “ministry of reconciliation” (cp. Rom. 5:10-11).

The sacrifice which the Lord presented upon the altar of entire dedication and complete obedience, was wholly consumed by the fire of God. It changed him from mortal nature; to divine; from the frailty of flesh to the strength of immortality.

“Present Your Bodies A Living Sacrifice” (Rom. 12:1)

It is essential that the sacrifices we are called upon to present to Yahweh be made in an acceptable manner. They must be according

to the pattern shown in this altar of brass and through the Lord Jesus Christ.

It is of prime importance for us to appreciate that our calling into the body of Christ for the purpose of becoming Yahweh's dwelling place, involves sacrifice —

- * the sacrifice of self-will in order to submit to Yahweh's Will;
- * the sacrifice required in separating from what might be held dear, in order to give oneself wholly to Yahweh's purpose;
- * the sacrifice demanded of dedication in order to adopt principles and laws required of God, but which are opposed to natural inclinations.
- * the sacrifice necessary for the purpose of sanctification so as to live a new life in Christ, having "died" to the old life.

Baptism is the symbol of this sacrifice (Rom. 6:1-6). It calls for a figurative death of the "body of sin", so that there is no longer servitude to sin, but a new life not dominated by fleshly desires, but "alive unto God" (vv. 11-14), having become His purchased possession. It is upon this basis that His work of our reconciliation through Christ is accomplished (2 Cor. 5:17-19).

By this means we are bound to the Christ-altar and have fellowship with the sufferings of him who was sacrificed for us (Phil. 3:8-10; 1 Pet. 4:13; 1 Cor. 5:7). Like the priests, we partake of the sacrifice. We do this each week in a symbolic way in partaking of Christ (1 Cor. 10:18), in "eating" of his body and "drinking" of his blood, through the bread and wine. This represents the assimilation of his teaching (the bread), and the manifestation of his character and service. This service of dedication is a constant one, and by it Yahweh partakes of our sacrifice (Psa. 119:44,117).

Having been reconciled to God (Rom. 5:10), we "extend" that ministry (2 Cor. 5:18-20) by becoming instruments in God's hands for bringing others also into contact with the Christ-Altar.

The Altar was a symbol to Israel of the presence of Yahweh; it was His "table" from which He partook of His "food" (Lev. 3:11; 21:6,17), as His fire utterly consumed the animal representative of flesh that was put to death and offered on the altar.

The Prophecy Of The Altar

The Altar was also a prophecy of the Lord's future activity (Hab. 3:3-6), when he will manifest himself sacrificially and judicially in his consuming fiery judgments upon ungodly and unrepentant mankind. In this work, the four horns represent the four living creatures of Rev. 7:11, extensions of Christ in the work of judgment upon the nations sacrificially gathered for their subjection to the purpose of Yahweh.

Habakkuk in Ch. 3:3-6 presents a prophecy concerning Yahweh's manifestation through Christ and His saints for the purpose of judgment upon rebellious nations. Their activity is couched in the terms of sacrificial as well as judicial judgment. They will become the multitudinous Christ-altar through whom humanity's offerings will be made unto Yahweh.

K. Cook (NSW)

Paul's Denunciation Of An Immoral Society

The Friend Of The World Is The Enemy Of God

Roman society had become shockingly decadent. Man had left off worshipping the Creator, and instead worshipped the creature. His morals declined in proportion to the decline of religion. Worshipping beasts, he became bestial in his ways. Licentiousness, vice, and the most shameless profligacy abounded. And in that environment of evil, the worship of Yahweh had to find its expression in the lives of those who had embraced the Truth. So Paul wrote to the Ecclesia at Rome.

Paul's Denunciation Of Immorality

VICE and immorality were part of every-day life in the Roman world of apostolic times. Much as it is today.

Paul warned the Ecclesia at Rome that even a tacit tolerance of such a way of life was the very antithesis of that to which brethren had been called. They had been brought nigh to a Power that could transform them. He wrote: "For I am not ashamed of the gospel of Christ: for it is *the power of God* unto salvation. . ." (Rom. 1:16). Paul was ready, not only to fearlessly preach the Truth, but also, without compromise, to denounce evil and all ungodliness.

He warned the brethren:

"For therein is the *righteousness* of God revealed from faith to faith: as it is

written, The just shall live by faith. For the wrath of God is *revealed* from heaven against all ungodliness and unrighteousness of men . . ." (vv. 17-18).

The word "revealed" is *apokalupto* in both instances. Men must either recognise the righteousness of God when it is revealed, or they will face His wrath which will be "uncovered" when it comes down upon the wicked.

The "just" shall live by "faith" (v. 17), which means that they live according to divine standards and precepts. By contrast, the unjust fulfil the lusts of the flesh, as set forth in the horrifying catalogue of iniquitous behaviour which the apostle lists.

Divine Judgment In Righteousness

God's judgments come from

"heaven". It is not mere chance, nor a matter of fate, that God intervenes in human affairs. There is an all-seeing, all-pervading Presence watching over all that occurs upon earth. At any time in history Yahweh may repeat the words He uttered when He brought judgment upon Sodom and Gomorrah: "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will *go down now*, and see whether they have done altogether according to the cry of it . . ." (Gen. 18:20-21). Earlier, the Eternal Spirit had sent down to earth a manifestation of His presence to deal with the Tower Builders: "Now", He had said, "nothing will be restrained from them . . . Go to, let us *go down* . . ." (Gen. 11:6-7). The origin of all such judgment is heaven, from whence divine edicts are issued, and flow forth to fulfil His will. Paul had endorsed these principles, when he asserted that the Lord Jesus "shall be revealed *from heaven*, with his mighty angels, in flaming fire, taking vengeance . . ." (2 Thess. 1:7-8).

Whatever God may do, can only be a manifestation of His righteousness; for it would be impossible for Him to do anything which is unrighteous. Divine judgment against the wicked, therefore, is a manifestation of God's righteousness. His judgment will be revealed "against" those who defy Him. The word has been rendered from the Greek, *epi*, with the accusative, implying direction *towards* an object. It suggests not merely a form of opposition, but

a definite moving *towards* the source of opposition, for the purpose of confrontation and judgment.

In this way God will judge all who manifest "ungodliness" and "unrighteousness". These two words describe those who practise a way of life which is contrary to divine Truth, and who, therefore, do not conform to the holiness of God.

Suppressing The Truth

Paul declared that they "hold *down*" the truth of God (as Rotherham renders it v.18). They "suppress the truth" (*Weymouth, Diaglott*). The statement defines a class of person who counters the righteousness of God by their own unrestrained, fleshly characteristics. Such persons refuse to heed or acknowledge the claims which God's word makes upon them.

Why did men and women willingly and enthusiastically "suppress" the Truth of God?

"Because what may be known of God is plain to their minds; for God has made it plain to them. From the very creation of the world His invisible perfections — namely, His eternal power and divine nature — have been perceptible and clearly visible from His works, so that they are without excuse . . ." (vv. 19-20, *Weymouth*).

Whilst God's purpose can only be discovered through His revealed word, the wonder of creation is evidence that God *does exist*. The expressions of these two verses make that more than plain. The word "shewed" (see A.V.) is *phaneron*, "that which is apparent, visible, conspicuous". It being evident, from the diversity of creation, that a Supreme Being does exist, men and wo-

men with ordinary intelligence are "without excuse" if they do not recognise this, and seek Him.

Creation speaks eloquently of design and order: two inescapable realities, which are "there for the *mind* to see in the things He has made . . ."

But, wrote the apostle, "when they knew God (by His works), they glorified Him not as God". The evidence of Yahweh's limitless power, as seen in creation, made no impact upon such people. Who, by the exercise of normal intelligence, could dispute the declaration of Psalm 19:1: "The heavens declare the glory of God; and the firmament showeth His handiwork. . . ." (Psa. 19:1)? Yet it is disputed! The greatest crime of humanity is that men refuse to "glorify Him as God". In the absence of a spirit of humility men's minds become "vain" and puffed up with their self-destructive philosophies. "Let him that *glorifieth*, glory in this, that he understandeth and *knoweth* Him . . ." (Jer. 9:24).

Degrading God

Fleshly philosophy corrupts. Whilst faced with indisputable evidence of the existence of a Living God, men refuse to glorify Him; they will not acknowledge His goodness. So they become "vain". A word which means *void of result*. "Their speculations about Him ended in nothing . . ." as one rendering gives it. Or as another translation states: "They made nonsense out of logic, and their empty minds were darkened".

Having minds filled with "the

wisdom of this world" which is "foolishness with God" (1 Cor. 3:19), many fail to realise that their "technical" or "scientific" minds remain "senseless" so far as the Truth is concerned (*Weymouth*). In their "imagination" (or "reasonings", RV) they arrive at God-dishonouring conclusions which they are unable to recognise as such.

Such, said Paul, profess themselves wise. But what is the truth of the matter? "While boasting of their wisdom they are fools. . . ." Why? Because "the wisdom of the world" darkens their minds to the Truth.

With such, as Paul explained, the process of their corruption is inevitable. They "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things . . ." Notice the way in which the fleshly mind will take men downward, in stages, towards spiritual oblivion: from images like men, to birds, to beasts, to creeping things. The word "changed" more correctly means *exchanged*. Which means that things haven't really changed much since the times of Paul. Many are still busily corrupting themselves in the same way. They endeavour to "exchange" the glory of Yahweh into some concept of fleshly philosophy which has been engendered in them through their "scientific" knowledge, or the "wisdom of the world" in some other form. They try to debase the wisdom of God to the same level as the philosophy of sinful man. It is a great weakness in human nature for

men to philosophise according to the standard of their own self-esteem. Which is simply pride.

Paul's words show that the wicked were not merely *denying* God, but *degrading* Him. A terrible price will be exacted for that crime, because "God is not mocked" (Gal. 6:7).

When the mind becomes deadened to a clear appreciation of Yahweh and His Truth, what is left? Fleshly wisdom will change "the truth of God into a lie . . ." Originally, this was the work of the serpent; men of the flesh do it today.

God will give them up (v. 24). Why? Because *they* have given up God. He will abandon them to their self-will, delivering them over to divine judgment.

Modern Idolatry

The process of turning from the Truth of God to idolatry is a comparatively easy one. The downward course will result in the worship of Self, rather than of God. Which gives men and women, so they believe, the absolute right to "dishonour their own bodies . . ." Which is the very antithesis of God manifestation: a doctrine not understood by the "wise" of this world.

They worship and serve the creature more than the Creator (v. 25). Puffed up by their philosophy and worldly wisdom, such a result is inevitable. The design of creation was to reflect the glory of the One who had created it! But man, governed by the flesh, prefers to *reverse* that purpose!

This leads to hedonism, in one form or another. Hedonism is a

philosophy which claims that pleasure is the highest form of good, and that the flesh should be permitted to enjoy whatever it desires. The name of this philosophy is taken from the Greek word *hedone*, which, significantly is only ever translated in the A.V. by two words: "lust" and "pleasure".

Hedonism, needless to say, is also practised on a pseudo-religious level: it asserts that all men are part of the "great human brotherhood" and that all men are the "children" of God. This, likewise, is a philosophy which changes "the truth" of God "into a lie", for the argument is totally false. (See Rom. 1:16; John 4:24; Psa. 145:18; 2 Thess. 2:12; etc.).

Paul's Veneration Of God

But what is the status of the Creator in the eyes of *true* believers? The words tumble forth from Paul's pen with enthusiastic fervour: Yahweh is "blessed for ever! Amen!" There could be no doubt where Paul's understanding and loyalty lay. The word "blessed" has been rendered from the Greek *eulogetos*, from which comes the English words "eulogy" and "eulogise". It was a word treated with such reserve by the disciples of Christ that it was "always applied to God, *never to man*" (Bullinger). Having eulogised God with this brief, fervent statement of unequivocal reverence, Paul added a vehement "So be it!" (*Amen*).

The word of God is not something to be treated lightly, or to be handled in terms of fleshly philosophy. Paul would not be identified with those who would

“suppress” the Truth of God. And this must be the stand taken by all who truly “worship” God “in spirit, and in truth” for they have clearly understood from the word of God that “they all might be damned who *believe not the truth*, but have pleasure in unrighteousness . . .” (John 4:24; 2 Thess. 2:12).

“The gospel of Christ” is “the power of God unto salvation to every one that believeth. . .” But not to anyone else. To become one with God necessitates having an understanding of *the Truth*, and walking in its ways.

Such is the great challenge to us in these difficult times: to remain aloof from the philosophies propounded in the world about us; and to repudiate the “scientific evidence” which is widely propounded, to change “the truth into a lie”.

Study *the Truth*. Gain a clear understanding of it. Hold fast to it without compromise. Leave the world to its *own* “wisdom”

by which it *cannot know God* (1 Cor. 1:21). Let the world bestow the honours of its “science” and “wisdom” upon its own sons and daughters.

Brother John Thomas wrote: “Let no man envy men in place and power. It is their misfortune, and will be their ruin; and though many of them profess to be very pious, and to have great zeal for religion; yea, zeal as flaming as the scribes and Pharisees of old; they are in friendship with the world, and which in return heaps upon them its riches, and honour, and therefore they are the enemies of God If the reader understand the scripture, he can easily discern them.” (*Elpis Israel*, pp. 94-95).

We have learned nothing in more recent times to suggest that Brother Thomas was wrong. “Whosoever therefore will be a friend of the world is the enemy of God” (Jas. 4:4).

— J. Ullman

(To be continued, God willing)

GOG SHALL “THINK AN EVIL THOUGHT, AND SAY . . .”

In 1971, Soviet Ambassador Anatoly Dobrynin warned former US Secretary of State, Henry Kissinger, that the Soviet Union had contingency plans to “wipe out” Israel in two days if Russian soldiers, then serving in Egypt, were threatened by Israel.

Kissinger, in his memoirs “White House Years,” which were serialised in “Time” Magazine, wrote of a meeting with Dobrynin in Washington at the time of the US bombing of North Vietnam.

The former secretary referred to a session with the Soviet envoy on 8th May, 1971: “At 8.30 p.m.” Kissinger wrote, “while the President bricied the Congressional leadership, I saw Dobrynin, whom I had called away from a dinner, Dobrynin asked what precise measures were implied in the blockade (against Vietnam).”

“He lost his cool only once, when I asked him how the Soviet Union would react if the 15,000 Soviet soldiers then in Egypt were in imminent danger of being captured by Israelis. Dobrynin became uncharacteristically vehement and revealed more than he could have intended,” Kissinger wrote. He said the Soviet leader told him: “First of all, we never put forces somewhere they can’t defend themselves. Second, if the Israelis threaten us, we will wipe them out within two days. I can assure you our plans are made for this eventuality!”

Haman the Agagite (the word is identified by some with that of Gog), had similar ideas, but it was he who was destroyed, and the Jewish people who escaped. Meanwhile, in the plans already made by Russia for wiping out Israel, there seems a preparation for the crisis of Ezekiel 38: “I shall go into the land of unwallled villages . . .”

PROPHECY: ITS PURPOSE AND PROMISE

This is the title of the latest issue of *Herald Of The Coming Age*. Copies were supplied with the last issue of *Logos*, and further supplies are available from Logos Publications, Post Office, West Beach, South Australia 5024, or agents listed on the inside front cover of this issue. Supplies are also obtainable from Ecclesias who buy in quantity. We suggest that members co-operate in the distribution of these, by taking a few to hand to friends as opportunity presents itself.

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We acknowledge with grateful thanks the following donations received. The additional money forwarded us assists to maintain and extend the work already being attempted. We currently have additional costs in the realm of Gospel Proclamation, and hence any contributions are most helpful.

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Our next issue, due to be mailed within the next month, commences Volume Seven of this periodical. *Christadelphian Expositor* is printed as a part-publication, with the numbering of the pages continuing on so as to form a complete book. Our new volume will complete Leviticus, and commence Numbers; so that those who have subscribed to the Magazine from the beginning, will now have complete verse by verse exposition in depth of Genesis, Exodus and Leviticus.

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The Autumn School is scheduled to be held, God willing, from 11th to 19th May inclusive. Three speakers will expound upon the Epistles of Peter as follows: Bro. G. Alchin: THE EPISTLES OF PETER OUTLINED AND EXPLAINED; Bro. B. McClure: THE EXPRESSIONS OF PETER EXPLAINED AND ENLARGED; Bro. B. O'Grady: THE REQUIREMENTS OF PETER CONSIDERED AND APPLIED. Supplementary studies will be given on the Songs of Ascent; the Witness of the Truth over the past 140 years; Israel as the great sign of Christ's Coming — and so forth. The Bible School Committee believes that by concentrating the mind upon one book of the Bible as suggested above, and drawing out its lessons to a greater degree, a greater measure of benefit will accrue. Overseas members who desire to participate in the School are asked to make reservations immediately, so that arrangements can be made for their accommodation pending the commencement of the School. Cost: of accommodation for the eight days of the School, including full board and tuition is \$25 per week. Subsidized costs for children if accompanied by a parent are: Under 5 years — Free; From 5 yrs to 13 yrs — \$15.

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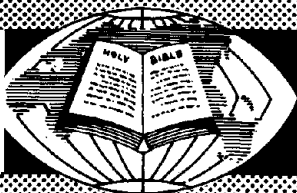
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*Do what is right, be valiant for the Truth, teach it
without compromise, and all lovers of the Truth will
approve you; for all others, you need not care a rush!*
- J. Thomas.



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A Chat With Our Readers

A Matter Of Minor Importance?

THE principle of prime importance, essential to ensure salvation, is the building into our lives those divine characteristics so beautifully exhibited by the Lord Jesus Christ. This is what we term "God manifestation". It is a matter of the mind, and of inward disposition, and not merely a matter of externals. God alone knows the heart, and He alone can detect "truth in the inward parts".

Nevertheless, externals do play a part in acceptable worship. Paul made that abundantly clear when he demonstrated the difference between liberty and licence. He had the right, the liberty, to eat all forms of meat, but he also recognised that if he did that in defiance of his brethren who had scruples concerning these matters, his liberty had leapt over the border into licence. His rule of life was, "All things are lawful unto me, but all things are not expedient . . ."

His consideration of others curbed the "liberty" he permitted himself. He took heed of how his actions might be interpreted by his contemporaries, what it might lead them to do, and acted accordingly. He warned that the exercise of lawful liberty in certain directions could act disastrously upon others, who might interpret his actions as licence, and so be induced, or seduced, to ignore the promptings of conscience in other, more important, matters. He wrote:

"But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit" (Rom. 14:15-17).

Paul limited his actions, even in legitimate matters, by a simple procedure:

“Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Ecclesia of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved” (1 Cor. 10:31-33).

This simple, yet profound, rule of action, will guide us in matters concerning which no specific command is given in Scripture. Indeed, it will have its impact upon every avenue of life's service (cp. Eph. 5:20,21,22,25; 6:5 etc).

Whether or not a person should eat certain meats was a minor matter, but one which assumed major importance in the context to which Paul referred it. Other matters likewise take a similar position.

Among them is the matter of dress, particularly at Ecclesial gatherings.

I recently was at a neighbouring Ecclesia in the capacity of visiting speaker, and was impressed with the appeal made by the Recording Brother to the audience. He drew the attention of the Ecclesia to a request from the Arranging Brethren that standards of dress, on the part of both brethren and sisters, should conform to the generally accepted standards. It was summer time, and we had recently experienced a heat wave in which the temperature soared above 40° C. Apparently some had taken the opportunity to appear at the study classes in shorts, with open-necked shirts. The A.B. urged that in appearing before Yahweh as an Ecclesia, whether on a week-night, or at the Memorials, certain standards of dress be maintained.

Some might decry the plea as Pharisaical: paying attention to minor matters, and ignoring the real issues. But it should be noted, that Christ did not condemn the teaching of the Pharisees: he condemned the Pharisees because they failed to apply the principles they taught:

“The Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not . . .” (Matt. 23:2-3).

And to the Pharisees themselves:

“Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and NOT TO LEAVE THE OTHER UN-DONE” (v. 23).

The important matters and the minor things should both

engage your attention, was the teaching of the Lord.

After the meeting referred to above, I questioned the Recorder as to the reason for the announcement and he stated that it was designed that the whole ecclesia witness to the Truth that motivated it.

"What about distribution of literature on a hot day?" I enquired. "On such occasions, the person distributing must remember that he is before the public as a witness. If a person is dressed in brief shorts, does it not witness against the work he is doing? If a person is distributing literature, or calling on folk, he should be dressed to grace the work he is doing," was the impressive reply I received.

I could appreciate the value of his words. I had been impressed with the appearance of some of other denominations who practise the distribution of literature, and had observed that they are normally nicely and conservatively dressed. The clothing may be light or casual, but it is at least adequate for the purpose. It gave added dignity to the work performed.

On the other hand, some brethren have waxed eloquent against sisters wearing mini-skirts (and quite rightly so), whilst they have not hesitated to come out in brief shorts themselves!

About the same time as I attended the meeting referred to above, I received a long letter from a highly-respected brother who lamented the decline of standards in Ecclesias, even in the matter of dress. "At a recent baptism I was able to look out over the audience," he wrote. "At least half the brethren and young men present did not wear coats; many of them only in short-sleeved shirts, and quite a few others not even wearing ties. It looked a little like a Saturday afternoon outing at the local Beach!!"

My comment on that is, that it must have been a long time since he went for a walk along the beach!

At the same time I appreciated his words. The baptism was a token of personal sacrifice: the giving up certain things for "Christ's sake". It was a baptism into the death of Christ (Rom. 6:3). He went through the agony of death on the cross, bearing up against the mid-day heat of an eastern sun, to set forth a principle of representation on our behalf. But the audience, apparently, did not respond to that principle of self-sacrifice. Some of the brethren, at least, were pleasing themselves. Would they attend a funeral or a marriage dressed in that way? And yet the ideas of both are

incorporated in a baptism. Their attendance was good; but it could have been made better by a little extra thought.

It may be claimed, and with truth, that dress in itself is unimportant: it is the heart that counts! True enough, but if the heart is right, will it not be reflected externally? Particularly if, by so doing, others are helped. After all, we normally dress for occasions. Indeed, it is a gracious act to dress for others. By so doing, we silently communicate to the other party that we value their friendship or association to that extent at least.

It was my duty, when conscription was in vogue, to represent young men who applied to be registered as conscientious objectors; and for that purpose we had to appear before a magistrate, I occupying the barristers' table as representing the applicant. We did not appear as fops; but we certainly dressed for the occasion. And I noticed that my opposite number, the counsel for the Crown, was similarly dressed. There may be some relaxation in law-courts since then, because for some years, South Australia had a "trendy" Premier who went out of his way to introduce such modes into the State with results that have been morally disastrous.

I find that when I dress more formally for a meeting, the action of so doing is reflected by greater concentration of mind. It is part of the preparation I try to put into each such gatherings. Moreover, the fact that I have done this for Christ, helps me further. I have made a little extra preparation for him, a little additional sacrifice in love, a further contribution to the maintaining of a standard that personally I find valuable, a witness to others, if you like. On the other hand, if I allow my mind to be absorbed by the difficult weather, or if I dressed in ultra-casual clothes for my personal comfort, my preparation for the meeting would be motivated by personal comfort, the difficulties of the heat, with, perhaps, an upbuild of personal ego in the sacrifice I am making at even attending a meeting under such awkward conditions.

I was impressed with the action of a Bible School in the States when I attended as speaker on one occasion. The rule had been made that shorts were not to be worn during the sessions. It was hot and humid at the school, but a standard was maintained, and the prevailing spirit was excellent.

At another school that rule was relaxed, and it was not long before brief shorts were worn by some, even without socks. I

remember looking down from the platform on some who were slumped back in their seats with a look of exhaustion on their faces, with hairy legs stretched out, and eyes closed — in meditation I hope! Yet the very brethren who came so dressed did not hesitate to condemn the mini-skirts of some of the sisters.

Is Yahweh interested in the dress of His worshippers? He is indeed. The frequent instruction of Paul (e.g. 1 Tim. 2:9) is indicative of that. He required His priests to be suitably attired. What if Aaron determined, during an heat wave in the Sinaitic desert, to discard the elaborate clothing designed for him so that he might more comfortably attend to his worship? Or if the priests and levites imagined that so long as Aaron, as the presiding High Priest, were suitably clothed, they could appear in more relaxed dress? Would the lesson designed to be taught come home to the watching Israelites, who were expected to be drawn by the example and witness of their priests?

The Law gave explicit instructions to the people as well as to the priests, so that the whole nation, by its external appearance, witnessed to the Truth that should have motivated them within. They had to dress in a manner that dignified the status of privilege to which they had been called. Their very dress had to illustrate their high calling (Num. 15:38-41); it was designed to recall to their minds that they were a separated people, expected to sacrifice their own convenience, so as to do all "His commandments". Their dress was their badge of office; it was an external reflection of their mind within. If we come dressed to the meetings for personal comfort only, prepared to "please ourselves" (cf. 2 Tim. 2:4), or in the height of fashion, designed to glorify the flesh, will our dress illustrate the call to personal sacrifice we have received?

The Law of Moses, which revealed the mind of Yahweh, condemned the untidy, dishevelled wearing of long hair such as is worn by some Gentiles today, as well as the wearing of raiment that was only a reflection of the prevailing Gentile fashion. Zephaniah, for example, severely indicted those Israelites who, scorning the dress normally used by Israelites, came before Yahweh "clothed with strange apparel". The people of God were called upon to be exclusive and conservative in their ways and habits. As Yahweh's peculiar people, consecrated to His service, they had to be careful in dress. They were required to have attached to their garments a fringe of blue, to remind them of their

heavenly calling (Deut. 22:12). But some were impatient with the restrictions thus imposed. They were imitating foreign methods of dress, and by their very action, were despising the manner of attire that God had laid down. The women were particularly warned against this habit, and of encouraging their menfolk to adopt ways that did not conform to the divine requirements. It is significant, that Isaiah warns that a hankering after the extremes of Gentile fashion, whether for comfort or to attract, will be a ground of condemnation at the Judgment Seat (Isa. 3:16-24). Paul exhorted: "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12:2). The word "transformed" implies a renewal within, that manifests itself in externals.

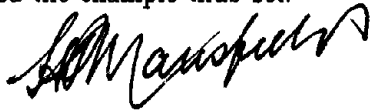
We do not advocate laws excluding this, or permitting that, but we do urge both brethren and sisters to consider the matter of dress.

In the subject of this "chat," as in other matters, the Lord has given an example. He exhibited qualities of meekness and submissiveness. He went out of his way to help others. He gave way even in matters where he could have claimed exemption, and did so on the grounds lest otherwise he would "offend" (Matt. 17:27). He thought for others, and particularly how his own conduct would influence them. "I have given you an example what you should do," he declared. He went out of his way to help disciples, patiently endeavouring to elevate their service to God. He acted as a common servant, to guide them in their actions, humbly bending down to wash their feet. He was concerned as to his very appearance, for he wore a special robe, that indicated that he was a man apart (John 19:23). He set an example for others to follow, so that Peter (who learned the lesson) later wrote: "likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another; and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

If a brother flaunts a habit or a trend that disturbs others (whether it be wearing long hair or whatever), is he following Christ's example? Is he submitting to the will of others in a spirit of humility, recognising that God will commend his action? For him to do so, even though he does not recognise the validity of the Scriptures that may be advanced, is to do it "for Christ's sake". It is a sacrifice of self for God, Christ, and his brethren.

There is no doubt that the relaxing of standards even in

small matters, soon leads to the challenging of greater issues. That has been our experience over the years. A word to the wise is sufficient, and for that reason we trust that the members of the Ecclesia referred to above will support the appeal of its Recorder, and that other Ecclesias will heed the example thus set.



The Second of Two Articles (Romans 1)

“Paul’s Denunciation Of An Immoral Society”

In writing to the brethren in Rome Paul emphasised that “the gospel” was “the power of God unto salvation to every one that believeth.” He warned, however, that there would be those who would refuse to acknowledge the existence of a Supreme Being, or submit to His will (Ch. 1).

Degradation

PAUL taught that the evidence of God’s existence is “clearly seen” in creation. But he warned that there have always been those who would “suppress the truth” through fleshly philosophising. Whilst professing themselves “to be wise” they would change “the truth into a lie.” Filled with “the wisdom of the world” in contrast to a simple and sublime submission to the principles expressed in the word of God, they were “without excuse”.

In the past, God gave such people up to “vile affections . . .”

If men and women will not respond to the guiding hand of a benevolent Providence, God will “give them up”. He will not restrain them from doing as they please. Of course, they must pay a price for defying the living God. God’s righteousness demands that.

Those who persistently resist the divine purpose produce in their lives the very opposite to that which God intended; for man was made to reflect the divine likeness (Gen. 1:26). Rather than struggling upward towards the manifestation of such a character, they turn down-

ward towards the baser, serpent-like characteristics. Instead of developing a mind directed by the spirit-word of God, they become motivated by their baser instincts, and dishonour and degrade themselves. Human behaviour can be highly anomalous: only mankind is capable of attaining to great heights of spirituality, or plumbing the darkest depths of vice and depravity.

Paul spelled out the issues. "Even the women did change the natural use into that which is against nature: and likewise also the men . . . burned in their lust one toward another . . ." Ever since men learned to please themselves rather than obey their Creator, practices of the most depraved sort have led them into every form of moral corruption. Blatant, unashamed immorality, involving homosexuality was part of every-day life in Sodom and Gomorrah. Public immorality of the vilest sort was also associated with the religious activities of the Canaanites.

Symptoms Of A Decadent Age

In the days of Paul proud and arrogant flesh behaved as it had always done. Respect for principles of morality was lacking.

This is a similar age. The last decade has witnessed an appalling lowering of standards, as homosexuals of both sexes openly confess to their deviations, and hold public gatherings and demonstrations to "demand their rights". The world no longer regards these practices as abominable, or to be indulged in only in

secret. Among the churches of apostate christendom, many leaders either condone homosexuality or refuse to condemn it.

Such are the signs of hedonism: a belief that whatever gives pleasure to man is quite acceptable. This false process of reasoning may be traced back to the proposition that the mind of man is wise and discriminating, able to philosophically demonstrate that he is master of his own destiny. On the contrary, those who so dishonour God will dishonour their own bodies (v. 24). This is done both physically and mentally. When an individual becomes puffed up with "the wisdom of this world", placing his confidence in "science" rather than in God, he will recognise no need to submit to His word, and the final result must prove disastrous.

Idolatry may be manifested in many forms: but none worse, nor more totally destructive, than the worship of Self.

How can the truth survive in such an age? Only by individuals repudiating the thinking of the flesh, and acknowledging the truth of God for what it is: His "power unto salvation" (v. 16). This will cause them to recognise "the wisdom of the world" for what it is: the thinking of the flesh or "the carnal mind" which is at enmity with God (Rom. 8:7). "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other . . ." (Gal. 5:17). Where "science" (so-called) is found to be in conflict with the word of God, it must be repudiated.

This section of Paul's letter to the Romans illustrates just how far men and women may degenerate if this uncompromising attitude is not adopted.

Decline In Moral Standards

Governed only by the philosophy of the flesh and the appetites associated therewith, human beings "burned in their lust one toward another." They gave themselves to their desires with no restraint of caution or moral conscience. The word here rendered "lust" (Gk. *orexis*) means "a reaching or stretching after. . ." The fleshly principle is simple: "I desire it, I want it, and therefore I shall reach out to *take it* . . ."

Thus, that which is produced in the lives of such people is utterly evil. They work "that which is unseemly". Though created in the "image" and after the "likeness" of the Elohim, men and women, in repudiating God, become physically and spiritually abnormal. They bring upon themselves "that recompense of their error" which they richly deserve. Unrestrained immorality brings its own punishment. Such evidence, in these times, is not wanting: broken homes, soaring divorce rates, child delinquency, widespread suicide, unparalleled violence, venereal disease at epidemic proportions, ever-escalating crime. These are some of the fruits produced in a society which demands complete freedom from restraint, or any sense of obligation to a Higher Being.

Modern society has dug its own grave with the spade of iniquity.

And what of the Brotherhood in these trying times? Of the word "error" (v. 27) Bullinger says it can mean "a wandering seduction *from the truth*" — which implies a fearful warning for Christ's brethren. The moral collapse of twentieth century society must be totally repudiated by Christ's brethren, and their families.

Paul wrote concerning mankind at large, "They refused to see it was rational to acknowledge God" (v. 28). Generally, people of the world are not prepared to acknowledge that there is a God Who makes demands upon them — and this way of life applies widely among the so-called "christian" churches, as witness the appalling decline in moral standards throughout the whole of society. In these times, now that so many barriers of restraint have been lowered, men and women prefer to be guided by fleshly philosophy, which permits full gratification of fleshly appetites and desires.

Reprobate Minds

Immorality can only produce evil consequences. Above all else, the results will prove spiritually defiling. Whether through gratification of perverse physical appetites, or through pride and arrogance, men and women are drawn away from God. The character they develop in the exercise of their physical and mental faculties produces a warped perversion of what God intended man should become. In effect, such people become God-haters, because they worship "the creature more than the

Creator" (v. 25).

Could Paul provide a more sober warning than this, for Christ's brethren who would be living in the last days? How subtle the influence of the world can be. How easy for brethren and sisters and young people to become gradually caught up in the environment of a godless age, whilst at the same time feeling they are still numbered amongst Christ's faithful brethren.

Of those who are dominated by the flesh — knowingly or unknowingly — Paul wrote: "God has left them to their own irrational ideas and to their monstrous behaviour" (v. 28). In short, they are "without God in the world" no matter how much they might endeavour to justify their actions. In the world today, many will only tolerate the idea of "religion" so long as it permits them to pursue and fulfil their evil lusts, without criticism or condemnation. Accepted standards of moral behaviour have undergone dramatic changes in recent years. Although not often expressed in blatant terms, it is now widely accepted that God can be worshipped upon principles of carnality. How utterly absurd. And how devastatingly destructive.

Modern society has sown to the wind and is reaping the whirlwind. Society is rapidly disintegrating under an avalanche of lawlessness, ruthlessness, godlessness, and immorality.

The world-at-large has brought upon itself a "reprobate mind". From the A.V. margin it will be observed that this word

can also mean "*incapable of judging*". Why are they in such a state? Because, being ruled by the thinking and desires of the flesh, there is an absence of divine guidance by which sound judgments might be made.

Such men and women become "filled with all unrighteousness" (v. 29), in spite of an outer facade of respectability.

"And so they are steeped in all sorts of depravity, rottenness, greed and malice, and addicted to envy, murder, wrangling, treachery and spite, libellers, slanderers, enemies of God, rude, arrogant, boastful, *enterprising in sin*, rebellious to parents, without brains, honour, love or pity . . ." (vv. 29-31, J.B.).

These are the truth-nullifying, God-dishonouring characteristics which come "from within, out of the heart of man . . ." (Mark 7:21). Herein, then, is a frightful picture of man when he is neither restrained or influenced by God's word.

Breakdown Of Family Life

The evil characteristics described in these verses cover the entire orbit of human depravity. There are those who bring deliberate injury upon others; those who lust after the possessions of others; those of a sour and bitter disposition; those who think nothing of trampling their fellows under foot to attain their own selfish ends. One of the most significant crimes in this catalogue of iniquity is expressed in the phrase "without natural affection". Bullinger states that the word "particularly relates to that

love and affection which parents ought to bear to children, and children to parents . . ." In other words, the phrase suggests the breakdown of family life. Loving and united family units provide the communal foundation for a sound and stable society. Undermine this foundation, and the fabric of society must crumble. The unity of the family will dissolve when individuals allow themselves to be ruled by fleshly lusts in the pursuit of self-gratification.

Contented and profitable family unity should be established upon the basis of mutual love and respect, and self-sacrifice for one another, upon the principle of mutual reverence for God and His word. When the evil characteristics referred to in this chapter are permitted to predominate, what hope is there for the establishment of a loving and well-balanced family unit? None whatsoever. This is but another aspect of the fearful price the world-at-large is paying for its present set of "values" and philosophies.

What of the Ecclesia, and the effects of these evil social influences upon family and ecclesial life? Are we prepared — young and old — to meet and repel these challenges, in our day?

In a final, devastating summary, the apostle wrote concerning those who reject the word of God: "Who, knowing the judgments of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them".

Humans develop what is known as "a conscience". In their hearts they are aware that there is a price to be paid for wrong-doing. For, "whatsoever a man soweth — (*every man*) — *that shall he also reap . . .*" (Gal. 6:7). Thus, God will treat men as they treat Him. Yahweh will not forsake those who place their trust in Him, upon the basis of a sound, clear knowledge of His Truth. But where men reject God and His word, He will "give them up".

Moreover, it is one thing to sin through weakness — in which event sin must still be repudiated; but to openly exhibit enthusiasm for sinful ways, must surely be the most heinous crime man can commit. "And what is worse, (they) encourage others to do the same" (J.B.).

Such a way of life is taken for granted in this present age.

One of the most powerful aspects of this section of Paul's Letter to the Romans (1:18-32) is a complete absence of argument or disputation. Paul was not prepared to debate these issues: he simply stated bald facts. Cause and effect. It is a *fact* that if men refuse to submit to the pure teaching of God's word, they will be led into forms of perversion: both physical and philosophical. For such, their end will be inevitable.

The Danger Of Modern Philosophy

There are basic laws which apply to life on earth, which never require to be repeatedly proved: Fire will burn, water will drown, carbon-monoxide

will kill, excessive cold will freeze. Man knows that if he abuses those principles, he will suffer the consequences. If then, man defies God's moral and spiritual laws, should he not expect to suffer the consequences? He should. And he does.

Paul suffered the mortification of seeing men destroyed by the influences of the Platos, the Ciceros, and the Socrates, of his age. Modern times have proven little different. We have seen divine principles swept contemptuously aside by the Darwins and the Huxleys, and the theological drivel propounded by countless philosophers of apostate christendom.

Greek and Roman culture blandly accepted the evil practices described in this chapter. Both Stoics and Epicureans allowed that these crimes could be considered among "things indifferent . . ." Aristotle justified forcible abortion. Other prominent Greek and Roman philosophers considered that questions of virtue and vice were relative to the customs of the day. The Epicureans, much after the manner of modern "christian" clerics, held to the view that Deity could not really be angry with anyone; and that the gods cared nothing for man's conduct.

The world is once again passing through a cycle when such philosophies strongly prevail. Irrespective of the law of the land, judgments on moral issues are commonly made according to "accepted community standards". This type of thinking has undermined spiritual values and has resulted in widespread, blas-

phemous rejection of divine principles.

Justin taught: "Things are made good or evil merely by the force of opinion". Fleshly philosophy hasn't really changed.

Will such current philosophies, based loosely upon the proposition that the mind of man must remain free and unfettered, leave its deadly mark upon the Brotherhood of Christ? This question probably represents the greatest challenge to the Brotherhood in our times.

A Time To Stand Firm

These are the last days. We have been clearly warned in the word concerning the social environment which will exist at the time of the end. Divine judgment upon the nations is inevitable, because "their wickedness is great" (Joel 3:13).

We should be aware of the grave dangers confronting us. Will we respond to the challenge issued by Paul: "Who shall separate us from the love of Christ?" (Rom. 8:35). No influences must be permitted to do so.

Moral problems are on the increase. Such are in evidence in Ecclesias where there is a sound attitude towards wise education in the standards of the Truth. What of those Ecclesias where there is diminishing respect for the beliefs and practices held so dearly by earlier generations of Christadelphians?

The challenges are mounting on every hand.

What is the answer?

We must have the courage and determination to re-establish —

where need be — “the old paths, where is the *good way* . . .” (Jer. 6:16). We must be prepared to read and re-read *Elpis Israel*, *Eureka*, *Phanerosis*, and those other pioneering works which not only expound the Truth, but breathe the *spirit* of the Truth. We must encourage our brethren and sisters to do likewise.

As society falls apart — morally and spiritually — we must make an urgent call for sound Ecclesial leadership. A need that has never been greater. Will influential brethren stand forth boldly and repudiate “the wisdom of the world” and its “science” which nullifies the power of the word of God? Will they take a firm stand against the watering-down of the Truth, pursued under the guise of “deeper knowledge” which is really nothing more than worldly philosophy?

Or shall we witness a definite moving away from the standards of belief and practice which characterised earlier generations in our Community?

Brethren who understand the Truth as it was propounded by our Pioneers should give sound leadership and unite the Ecclesias foursquare behind Christ and his apostles. Any who

would weaken the Body, in doctrine or practice, by pontificating upon “the wisdom of the world” should be viewed with grave suspicion. We are the custodians of divine Truth: not apologists for fleshly philosophy or worldly wisdom.

These are devastating times. Through unsound leadership in the world, people are being destroyed in their teeming millions: morally and spiritually.

What of the Brotherhood? The end is near. We will lose the kingdom unless we cling tenaciously to those things which should be most surely believed — and practised — amongst us. If we remain dedicated wholly to “the hope of Israel” we shall be “more than conquerors, through him that loved us” (Rom. 8:37).

The message of the one true gospel — uncluttered with the philosophy of the flesh — is the only remedy for man’s inherent weaknesses: “for therein (in the gospel) is the righteousness of God unveiled . . .” And upon that basis, those who desire to become numbered among the redeemed can *live by faith*” and not according to the dictates of the flesh (v. 17).

— John Ullman

“BY MUCH SLOTHFULNESS THE BUILDING DECAYETH”
(Ecclesiastes 10:18)

Solomon leaves his readers to make their own application of this statement. It is one we shall do well to bear continually in mind. This poor mortal flesh of ours is in frequent need of the goad. Spiritual ruin and desolation can only be avoided by continuous effort. The good already accomplished is soon spoiled by an indolent and half-hearted application to the matter in hand. We have got to look well to the building, or the decay will set in.

The Pearl

The kingdom of heaven is like unto a merchant man, seeking goodly pearls . . .” (Matthew 13:45).

THE pearl is among the most precious of all the wonders of the deep. It is produced by a shellfish under tension of a malady, during a period of seven years' development. During the lifetime of the shellfish, a small foreign substance, such as a grain of sand, may enter the shell and cause great discomfort. Immediately the fish tries to eliminate the irritation by secreting a substance called nacre, coating it over the invader.

How illustrative of our walk in Christ! We are often afflicted with trials; do we see them as opportunities to develop a pearl? The trial is uncomfortable, and distresses us; but the balm of Gilead, the Word of God, can help smooth it for us.

So the natural things of life teach spiritual lessons.

Pearls are found by skilled divers who recognise their value, and seek them for what they can become, rather than what they are. If the pearl is not discovered by the diver, and brought into the sunlight, it is lost in the darkness of the vast sea. A diver may risk his life to obtain but one precious gem; but our Saviour gave his life "as a ransom for many". He sought precious pearls, hidden away in the vastness of the sea of nations.

In its natural state, the pearl is nothing to be desired; but the diver knows the result when it is cut, cleansed and polished. Then it will shine forth with exquisite beauty. Christ, and the Father, alone know our inner beauty, for they can read our hearts and our secret thoughts. They also know the way in which to "polish" us so as to produce true glory. Christ himself, a "pearl of great price" was "despised and rejected of men", but he "learned

obedience by the things he suffered" and ultimately shone forth with great beauty to all.

We who, in due time, hope to shine forth as precious pearls have been purchased at a great price, even the precious blood of the Redeemer, and we must not be surprised if we are despised by those about us. A true pearl will never lose its lustre once it is properly polished.

The Gospel is compared with a priceless pearl (Matt. 13:46), and the twelve gates of the new Jerusalem, representing the tribes of Israel were described as pearls (Rev. 21:11,21). The names on the pearls represent the hundred and forty four thousand, who will shine forth as "Israelites indeed" in their state of glory.

Some of God's choicest pearls lie buried in the deep, but one day the "sea will give up its dead" as will the earth also. They will rise up to newness of life, to shine forth with glory in the Kingdom of the Father.

Let us submit to the polishing friction of the things of this life that we may attain unto the glory of pearls of righteousness: Yahweh's precious jewels in the age to come. We will do this if we coat ourselves with the friction-resisting Word of life, the balm of Gilead designed to smooth our way to the Kingdom (Jer. 8:22). Of them, Yahweh has said:

"They shall be Mine, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not" (Malachi 3:17-18).

J. Lund (Cumberland)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Lessons From James (See Ch. 3:8-13)

*With our mouth we praise our God
Yet also curse mankind.
"Dear brethren" says our brother James
"These things we should not find".*

*For a fountain giving water pure
Can't give forth bitter too.
In these natural things of life
Are lessons meant for you.*

*And take a lesson from the fig —
It cannot olives bear,
Nor yet do figs grow on the vine.
Oh yes, there's lessons there.*

*So cast away that hasty word,
Oh try the more and more.
Remember soon we'll give account,
For Christ is at the door.*

Sis. R. Venn.

"Spare The Rod And Spoil the Child"

"In relation to the above proverb, I wonder how many people realise that the original word for 'rod' indicates a scroll of learning? I do not think that the reference is to a rod of punishment. Perhaps you might like to comment". — J.S. (U.K.)

(We are not quite sure as to the original word in relation to the proverb above, which is an adaptation of words from the Book of Proverbs, but the Hebrew for the comment, "He that spareth his rod hateth his son" (Prov. 13:24), is the same word as that rendered "rod of correction" in Prov. 22:15; and "thou shalt beat him with the rod" in Prov. 23:13-14. The word is "shebet", and signifies a stick or a staff. Punish-

ment in the absence of education, however, is not good . . . Ed.).

Remarkable Conversions

"We are compiling a set of notes including accounts of unusual baptisms. You can help by documenting these accounts" — R. Abel, R.R.1, Chelburne, Ont. Canada.

(We believe that a little thought will reveal that every conversion is remarkable, and, in its way, unique. Dramatic events take place in the lives of all — even those brought up in the truth, so leading them to Christ. Readers, however, may care to correspond with Bro. Abel. Ed.).

Theories Of Interpretation

"Have you ever considered the theory of the

Revelation that sets everything in the future? I heard a tape given at the Oxford Conference in 1978 in which there is advanced the 'big gap theory' of the Apocalypse. Over 2000 years of Gentile history is ignored in the interpretation of the Revelation. Babylon the Great is interpreted as relating to Jerusalem. There is no linking of Daniel's teaching of the fourth beast with Rome, and the prophecy of the Revelation. A claim is made that it was given to John around 66 A.D. instead of 96 A.D. in order to suggest that the Revelator had the destruction of the Jewish State in A.D. 70 in mind. He claims that Jerusalem is a city built on seven hills, and not Rome. I had never heard before that Jerusalem is built on seven hills; the *Diaglott* claims that it was built on four hills, namely, Zion, Acra, Moriah, and Bezetha. The speaker has a lot to say about the height of the hills of Rome in comparison to those of Jerusalem, though I fail to see what that has to do with the subject. His explanation of how Jerusalem, as a city, reigned over the kingdoms of the earth, as required by the prophecy is fantastic. He claimed that there were long gaps in the prophecy of Daniel as well as in that of the Revelation, and he rejected the interpretation of Brother Thomas as

completely incorrect. If you would like to hear the tape, I will forward it to you." — B.L. (USA).

(Thank you for your offer of the tape, but pressure of work on hand would not permit me sufficiency of time to listen to it. I know of the theory, and feel that a careful examination of the evidence will prove that it is untenable. It is a tragedy that at a time when the writings of Brother Thomas are being so thoroughly vindicated, brethren take opportunity to derate them. It reminds me of the warning of Isaiah: "The child shall behave himself proudly against the ancient, and the base against the honourable" (Isa. 3:5). Isaiah warned the people that "children would be their princes, and babes shall rule over them" (v. 4), and I fear that such is the case today in some circles. You will find consideration given as to the time when the Apocalypse was given to John in "Eureka" vol. 1. There appears little doubt that it was about the year A.D. 96. The plan of the Apocalypse is to provide an outline of events to happen from the time it was given until the coming of the Lord (see Rev. 1:3). John was told to record the things he saw, the things that are, and the things that are to come (Rev. 1:19). This takes in the record of history from his time onwards to the present, as interpreted by Brother Thomas. It is a pity, and more than a pity, that brethren derate the accepted interpretation of the Apocalypse, unless there is very positive evidence for turning from it.

An examination of the theory to which you make reference does not reveal any such proof; so that such teaching causes veritable harm in turning some away from the study of this important though difficult book. A serious warning is issued against those who so do (see Ch. 22:18-19), so that we learn with concern of attacks on "Eureka" such as you mention . . . Ed).

Selah!

"I can hardly express how delighted I am with this little jewel of a book. Lord willing, it will be my companion for a long time to come (though the signs indicate that time is short). It is now 6.30 a.m. on Monday, and I have read much of it, and have carefully scanned the rest. There is a little poem called *A Mother's Prayer* which I am going to read aloud over the oatmeal this morning. Linda and I have already discussed using *Selah* in sisters' class as soon as possible. I think all would agree, and how much pleasure to do it together! It is a long time since a book has so captivated me as this book, *Selah*, has done. It has given me new energy; it speaks to my very heart." — J. (USA).

(We are confident that those who laboured long and hard in producing the book will be rewarded by the knowledge that it has helped others . . . Ed.)

The Need For Encouragement

"I notice that the subscription is due for *Logos* in September, whereas I have thought it began with the January number,

and accordingly, I have enclosed payment for same. I look forward eagerly to each issue; and have never failed to be uplifted, informed and encouraged by the contents. It almost seems as though some articles were explicitly written for my benefit; though I know that such is not the case. My faith is strengthened, and my determination to do that which is pleasing unto the Father is renewed by it.

"Truly the signs of our Lord's return are evident today; so that each of us should be diligently endeavouring to make our calling and election sure. Sometimes we are cast down by our own failings, and therefore need the encouragement that *Logos* gives. May the Lord bless its efforts." — N.G. (USA)

(We need the encouragement that the Word provides, and the strengthening influence of its energising power. The times are difficult, the issues are vital, and, as you remark, it is for each of us to be diligent in making our calling and election sure . . . Ed.)

Appreciation Of The Bible School

"I wish to thank you for the lovely book you sent me on Israel. I really enjoyed reading all about the land. It helps to illustrate some of the parables, and to visualise Christ's journeys.

"I also want to thank you for your talks on faith at the Bible School in England. I found the subject intensely interesting, and I am now seriously considering being baptised. I feel, however, that

further knowledge is necessary, and I am pursuing my studies. I look forward to being at the next Bible School, and hope to meet you there again. With love" — C.S. (U.K.)

(Thank you for a delightful letter. It was my great pleasure to speak to the class on the theme of faith, and agree with you that it is an intensely interesting subject. Hebrews 11 is a wonderful chapter, showing how that men and women, motivated by faith, found the strength and vision to change their lives in accordance with the will of God. I am delighted to learn that you contemplate baptism, and would encourage you to that end. We live in significant days, when the issues are clearer and brighter than ever before. We are wise to recognise this, and act accordingly. . . .Ed.)

Marriage Matters

"Whilst marital defunction and breakdown are enormous problems, they are difficult to express in figures. About 250,000 people are divorced each year in Britain and upwards of 100,000 approach the marital agencies for help. Add to this the large but unspecified numbers who present their marital distress in more covert ways and the problem becomes one which few in the helping professions can afford to ignore."

(The above is part of a news clipping forwarded to us. The Bible predicts marital problems, and the breakdown of the family unit as "time of the end" problems that only

the coming of the Lord will solve. Meanwhile, let us exercise care in Ecclesial life, that the impact of the world in these ways is minimised. The instructions of Paul in Ephesians 5 can prevent many a marriage disaster if applied as he advises. . .Ed.)

An Old Friend

"Please find enclosed \$20 as payment for a further subscription to Logos for the next twelve months, including a donation for what ever avenue of preaching the Truth that you see fit, and has a need. I have been receiving Logos for years now, but I always look forward to it with the same anticipation as when I commenced receiving it. Indeed, I think even more so now as we are living in such vital times, proclaiming the imminence of Christ's return." L.C. (Old).

(We thank you for your material assistance, your encouraging comments, and the compliment paid in remaining with us for so long. We hope, with you, that "Logos" shall soon cease with the coming of the Lord. . .Ed.)

Despised And Rejected Of Men

"It is the present lot of all faithful brethren to suffer some form of rejection at the hands of their fellows. 'The world loves its own.' Paul taught: 'If we suffer with him we will also reign with him; if we deny him he will deny us.' The Lord taught: 'It is sufficient that the servant be as his master.'

"Most of our contem-

poraries do not want Christ's high standard of morality; nor do many, even among our own number, achieve that lofty state of spiritual development which enables them to say with Paul, 'for me to live is Christ.' He rejected the evil and chose the good. He loved righteousness and hated iniquity. The Scriptures declare: 'The stone that the builders rejected is become the head of the corner; this is Yahweh's doing. . . . That 'stone' was unpolluted by man's shaping; for the 'engraving' was by Yahweh's spirit. Zechariah declares: 'He will bring forth his headstone with shouting, crying, Grace, Grace unto it' (Zech. 4:7).

"Yahweh rejects those who reject Him, whether it be by word or deed. Of Saul it is recorded: 'Because thou hast rejected the word of Yahweh. He has rejected thee from being king.' Yahweh chose Jacob and rejected Esau; he accepted the eleven disciples and rejected Judas. In every case it was done for reasons that are obvious, and which are recorded for our warning, instruction and comfort.

"We are helped by these examples to bear with our present rejection by a world that considers our close allegiance to the Truth as religious mania. It is an experience all go through who leave family and friends for the master's service. As Brother Roberts expressed it: 'They are at home where they were once strangers, and strangers where they were once at home!' 'My mother's children were angry with

me,' is the lament of the Bridegroom in the Song of Solomon (Ch. 1:6).

"How true this was of Christ. He 'came to his own, and his own received him not.' His own nation rejected him, and will one day have to look upon him whom they pierced and repent. How glorious when 'the shout of a king is among them,' and our 'citizenship of faith' will be established upon the earth under the glorious king. For that time we look and pray, and we take courage and comfort as we see the signs indicative of its coming." — A.F.M. (N.Z.)

(It is a great privilege now to be "on his majesty's service" — how much greater it will be when he is established as king. Then we will share his name, his status and his glory. Meanwhile, as he was the work of God, we need to allow God to work in us, looking forward to the time "when he shall come to be glorified in his saints, and to be admired in all them that believe" — 2 Thess. 1:10. May that day soon dawn . . . Ed.)

666

"From a popular Roman Catholic weekly, *Our Sunday Visitor*, we quote the following: 'The letters inscribed on the pope's mitre are these, 'Vicarius Filii Dei' which is Latin for 'Vicar of the Son of God.'

"The tiara is placed upon the head of the newly appointed pope's head at his 'coronation by the second cardinal in the Loggia of St. Peter's with the words, 'Receive the

tiara adorned with three crowns, and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour, Jesus Christ' (*Catholic Dictionary*, under article *Tiara*).

"According to the numerical value of letters, this statement on the pope's tiara provides the grand total of 666. Hence the number of the 'image of the beast' is 666.

"The Hebrews, in referring to the Latin Kingdom — the last of the four great world empires — used the name *Romiuth*. In their letter-numerals it would add up to 666. Newton, who wrote on prophecy, commented: 'Now, *Romiuth* is the Hebrew name for the Roman beast or Roman kingdom, and this word as well as the former word *Lateinos* contains the just and exact number 666. It is really surprising that there should be such a coincidence in both names and both languages. No other word, in any language whatever, can be found to express both the same number and the same thing' (p. 620).

Progress In Vernon Ecclesia

"We had three baptisms last Sunday, and two more of our young people have asked for instruction. One of the three baptised is a young teenager from a Christadelphian family; the other two are an older couple who became interested in the Truth through a letter to the Editor in the local paper. In addition, we have another contact, who has carried with him

for 3½ years, a letter to the Editor written by one of our members. He is anxious to study the Bible with us, so that it looks as though Yahweh has blessed us again. It is all very encouraging and stimulating, and urges us to press ahead in the work." — H.B. (Vernon, Canada).

(Peter declares that "the longsuffering of God is salvation" — 2 Pet. 3. By that he meant that the holding back of divine judgment upon a guilty nation, or world, provides opportunity for some who have "ears to hear" to embrace the Truth, and so walk the path to salvation. As we see the signs develop, it is our responsibility and privilege to set before mankind the glorious message of peace. We rejoice with you in the "increase" that you have received from your persistent and meticulous "sowing" of the seed . . . Ed.)

Expositor Required

"I thank you for the back issues of *Christadelphian Expositor* that you forwarded to me. However, I still require Vol. 2, nos. 1,2 and Vol. 4, no. 3. If any reader has spare copies of these numbers I would appreciate receiving them. The *Book of Ruth* I found most interesting and helpful, and I thank you for it. I would encourage you to continue in this work, which is appreciated by some at least" — R.S. (SA).

(If any reader has spare copies of the numbers above, it would be deeply appreciated if they were forwarded to Bro. R. Smith, 28 Galway Ave., Collinswood, South Australia 5081 . . . Ed.)



Psalm 23: Yahweh As The Good Shepherd

Our article, last issue, divided the Psalm into two parts: (1) The Shepherd and the Sheep; (2) The King and his Guests. After providing the background to the Psalm, we commenced our verse by verse exposition of it, and this we continue this issue.

VERSE 2

"He maketh me to lie down in green pastures" — In this verse, David begins to describe the sevenfold activity of Yahweh in his life: He *maketh*, He *leadeth*, He *restoreth*, He *guideth*; Thou art *with me*, Thou *preparest a table*, Thou *anointest my head*. Seven is the covenant number, and it is interesting and significant that these sevenfold blessings are framed within the covenant Name of Yahweh with which the Psalm begins and ends.

The word "pastures" is *binoth* in the Hebrew from *na'ath*, "a home," with emphasis upon its pleasantness. It therefore could relate to the enclosures which good shepherds provided for the sheep in the wilderness to give them security and rest. Such enclosures would be erected at carefully selected spots where the fresh, green grass would provide ample food as well. So the "homes" or enclosures ensured security, comfort and food. It is said that sheep never lie down until they are satisfied with their grazing. Hence, the picture presented is one of rest, contentment, and security through the means provided by the watchful care of the shepherd; vastly contrasting with the restless, dissatisfied attitude of worldlings who have neither security nor satisfaction.

"He leadeth me beside the still waters" — Unlike Australian shepherds, the Eastern shepherd does not

drive the flock, but leads them, quietening the restlessness of its members with his voice. See Exod. 15:13; Psa. 31:3; Isa. 40:11; 49:10. The thought of this verse is taken up in *The Apocalypse*, for there the Lamb, as the good Shepherd is described as leading the flock "unto living fountains of waters" (Rev. 7:17). The type of the shepherd in leading the flock has been fittingly described by Thompson in *The Land And The Book*:

"The shepherd goes before, not merely to point the way, but to see that it is practicable and safe. He is armed in order to defend his charges; and in this he is very courageous. Some sheep always keep near the shepherd, and are his special favourites. Each of them has a name to which it answers joyfully; and the kind shepherd is ever distributing to such, choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts nor thieves come near them. Some of the flock, however, are more worldlings, intent upon their own pleasure or selfish interests. They run from bush to bush, searching for varieties or delicacies, and only now or then lift their heads to see where the shepherd is, or, rather, where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper.

Others, again, are restless or discontented, jumping into everybody's field, climbing into bushes. These cost the good shepherd incessant trouble. Then there are others, incurably reckless, who stray far away and are utterly lost. I have repeatedly seen a silly goat or sheep running hither and thither, and bleating piteously after the lost flock, only to call forth from their dens the beasts of prey, or to bring up the lurking thief, who quickly quietens its cries in death."

See Christ's comments concerning the good shepherd, in John 10. We must hearken to the voice of the shepherd, and follow where he leads if we would be safe. He can provide us with "waters of rest" as he told the woman of Samaria (John 4:10). The Truth can provide for rest and contentment in spite of the turmoil of life (see Phil. 4:11; Heb. 13:5).

The word rendered "still" is *menuchah* in the Hebrew. It is a very interesting word. It speaks of rest and refreshment in a very special sense. It is a word used several times by Naomi when she spake to her daughters in law of the rest and security that a bride discovers in the home of her husband (see Ruth 1:9; 3:1). She told Ruth, "Shall I not seek rest for thee?" and she sought the help of Boaz to restore to Ruth her marital state and material prosperity. See notes in *The Book of Ruth* Ch. 3:1.

The expression in the Psalm, therefore, can be rendered "waters of rest", and denotes the well of truth that leads to marriage with the bridegroom (John 4:10).

VERSE 3

"He restoreth my soul" — This statement of the Psalm suggests the work of redemption, which, in Christ, provides for newness of life (Rom. 6:4). A believer is required to turn from his old way of life, and embrace a new way. That is a restoration of life or soul. But the renewal is constant. By the motivation of the word, "the inward man is renewed day by day" (2 Cor. 4:16; Cp. Eph. 4:23; Col. 3:10).

"He leads me in the paths of righteousness for his name's sake" — The Hebrew word *magalah*, "paths", is from the root signifying "to revolve". The expression has been rendered by

Adam Clarke as *orbits of righteousness*, with the suggestion that as the orbits of the earth and other planets are held into position by the mysterious "hold" of gravity exercised by the pull of the sun, so the sheep are held to the shepherd by the mysterious, invisible warmth of fellowship that holds the flock to him. The application to the believer and Christ is a beautiful one. He is likened to the Sun of righteousness (Mal. 4:2), and they are "held" to him, as the planets are to the mighty sun in the heavens. The truth draws believers into the "orbits of righteousness," even though they may attempt to stray therefrom. One of the names given to the Lord is that of Yahweh our Righteousness (Jer. 23:6). His character is the ideal to which they aspire. Believers are drawn by him to develop in their lives the divine qualities of life that he exhibited. By the power of example they are drawn into the paths of righteousness "for his name's sake."

VERSE 4

"Yea, though I walk through the valley of the shadow of death" — Having expressed what the Shepherd means to him, the Psalmist now expresses his complete confidence in him. The gloomy valley to which he makes reference suggests the extreme trials and dangers of life that threaten with death. Paul went through such experiences, and learned of the comfort of Yahweh by so doing (2 Cor. 1:3-5). He explained it thus: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver; in Whom we trust that He will yet deliver us" (2 Cor. 1:8-10).

This is dramatised in the Psalm. The picture presented is that of sheep trustingly following the shepherd through a dismal and deep valley, shut in by grim, precipitous cliffs whose rugged heights shut out any light. In its deathly gloom are hidden perils, the dens of wild beasts which might threaten the sheep.

"I will fear no evil for Thou art with me" —

There is consolation, comfort and communion in the knowledge of Yahweh's presence in times of trouble. The sheep place implicit trust in the shepherd, and believers should also in Yahweh. In times of gloomy darkness, He provides light and hope (see Isa. 50:10). Of Christ, the good shepherd, it is recorded: "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" (Matt. 4:16). The promise of Yahweh is that He will not leave nor forsake His own (Exod. 33:14; Deut. 31:6-8; Josh. 1:5-9; Heb. 13:5). It is to be noted at this significant point in the psalm, that as the Psalmist speaks of his implicit trust in the divine Shepherd, he drops his use of the third person of the earlier verses (the *he* of vv. 2-3), and takes up the more personal second person *Thou*, as though as to emphasise the close union between the Psalmist and the Shepherd. Let us also draw closer to our God!

"Thy rod and Thy staff they comfort me" —

The word "rod" is from the Hebrew *shebet*, used for *rod, ensign of a tribe, or staff of office*. The shepherd's rod, was not only his staff of office, but had multiple purposes. It was used as a rod to count (cp. Ezek. 20:37), as a weapon to protect, and as a staff upon which to lean. Curved at one end, it was useful to catch straying sheep, and draw them back to the flock, or to lay hold of their legs to pull them out of thickets, bogs or pits. Recognition, protection and correction are suggested by the figure before us. As the sheep placed implicit confidence in the shepherd, and were calmed by his presence; so was the Psalmist in recognising the constant presence of the invisible Shepherd of the heavens.

The King And His Guests — vv. 5-6

At this point the figure changes from shepherd to king. This is appropriate as we have seen in our preface, for the King of Israel was also its Shepherd. The idea is expressed in Psalm 78: "He took David from the sheepfolds . . . to shepherd Israel His inheritance" (vv. 70-71). Christ is both Shepherd and King. As the Shepherd ruled the flock, so the King ruled the nation.

VERSE 5

"Thou preparest a table before me in the presence of my enemies" —

Christ has promised this to those whom he would honour. See Matthew 26:29; Luke 12:37. The reference to this being done "in the presence of my enemies" takes one to Psalm 110:2 which describes Christ as "ruling in the midst of his enemies". This promise is passed on to the elect in Rev. 3:9. It speaks of the Lord as the manifestation of Yahweh-Nissi (Exod. 17:15), *He who will give victory*.

And notice how the figures change. Instead of "pasture" by the wayside, there is a table prepared; instead of enduring the dangers and threats of the hidden valley; there is public honour and triumph acknowledged even by enemies. That is to be the lot of those who faithfully follow the shepherd.

"Thou anointest my head with oil; my cup runneth over" —

The reference is not to the anointing oil by which a king or a priest was inducted into office; a different Hebrew term is used for that. This was the perfumed oil that was used in the east as a mark of hospitality and favour. "My head with oil thou didst not anoint", declared the Lord to the Pharisee (Luke 7:46). There was no real hospitality or favour shown him. In contrast, the guests at the table of the king are highly honoured before all (see Luke 12:8).

The reference to the cup speaks of the superabundance of good that will be bestowed upon his guests by the king, as a reward for their faithful ministrations in his things. See Luke 6:38.

VERSE 6

"Surely goodness and mercy shall follow me all the days of my life" —

The word "surely" in the Hebrew denotes limitation, and can express the idea of "only". So the Psalmist, looking back over his life, finds that all experiences can be categorised as being of "goodness and mercy". There have been times of difficulty and darkness, as, for example, when the "valley of the shadow of death" has had to be traversed; but such trials have helped to mould character, and therefore are

part of the overshadowing care of the good Shepherd. Paul calls upon his readers to "behold the goodness of God" in the blessings received from Him in the Gospel (Rom. 11:22). The word "mercy" does not denote forgiveness for sins committed merely, but is a translation of the Hebrew *chesed*, signifying loving-kindness. Whereas the "goodness of Yahweh" is summed up in the Gospel benefits, His mercy, or loving-kindness, is manifested in the present blessings of life.



Goodness and loving-kindness therefore, are experienced now, and will continue to be so in the age to come.

"And I will dwell in the house of Yahweh for ever" — It was the prospect of so doing that sustained David in times of great difficulty (see Psa. 27:4,13). His eyes were centred upon the "great hope of his calling", and despite every failing he rose to greater heights of spiritual awareness.

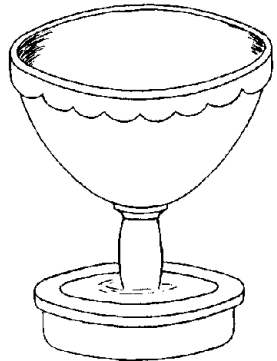
The last line of the Psalm expresses that. It brings to light a new blessing. Not merely eternal life in the age to come, but also priesthood in the house of prayer to be erected at Jerusalem for all nations. And this suggests eternal fellowship with the Father. That is the climax of the Psalm. The evils of the valley of the shadow of death are gone; the "fears" of the past are no more. Instead, honoured and elevated by the divine Shepherd-King of the future, the Psalmist anticipates the apex of his joy in the Temple, where he will experience the joy of complete communion and fellowship with Yahweh, freed from the disabilities and weaknesses of the flesh that hinder the attainment of such a state at present.

HPM.

THE TABERNACLE IN THE WILDERNESS

The Laver

*"The Washing of Water
by the Word" Eph. 5:26*



Little is recorded concerning this piece of furniture, yet it was extremely important. At the laver washed the priests before attending on the altar or entering the tabernacle. Yet its shape or size is not given, nor are we told what happened to it when its was conveyed from place to place. Paul aligns the Laver with the Word, writing:

“That he might sanctify and cleanse it (the Ecclesia) with the washing (Greek — *loutron*, or laver) of water by the word” (Eph. 5:26). The Word is the medium of sanctification (John 17:17), but its teaching is not openly manifested but must be sought out and meditated upon. Perhaps that is why the Laver appears to be enshrouded with a certain element of mystery.

The Laver was a brazen vessel for the purpose of washing. It was made from the looking glasses of certain of the women of Israel (Exod. 38:8). In those days, mirrors (as the word should be rendered) were made of polished brass. The Laver was located between the Altar of Burnt Offering and the entrance into the Holy Place. Here the priests washed their hands and feet before approaching the Altar or entering the Holy Place.

These requirements impressed Israel with the lesson that all approaches to Yahweh, whether it be in sacrificial offering or Tabernacle service and worship, must be preceded by the washing of the hands and feet.

The Laver was a very significant feature of the furniture of the Tabernacle. It acted like a pivot point in the activities of the priests as they went about their Ecclesial duties. The hands that performed the service to Yahweh were cleansed to ensure that all that was done was acceptable. The feet that typified the priest's walk before Yahweh and in His sanctuary, were cleansed of the pollutions of the earth. The cleansing was a regular experience to each priest occurring, no doubt, numerous times each day, as offering followed offering resulting from the many Israelites who needed to present their sacrifices at the Tabernacle door.

The principle of washing, or cleansing, finds frequent use in Scripture. The application of washing by water to illustrate the effect of the Word of God upon peoples' minds and lives, is also a familiar one.

The Cleansing Power Of The Word

The Lord Jesus Christ demonstrated the principle in his temptation (Matt. 4:1-10; Luke 4:1-13). When faced with each temptation he drew upon the record in Deut. 6:13,16 and 8:3 to withstand and overcome it. He was in the wilderness and he applied the record of Israel's wilderness experiences!

The words recorded acted upon his mind like cleansing water to remove any human inclination to agree with the tempter's proposals. Thus, figuratively, his hands and feet were “cleansed” as he prepared to enter his priestly service in the midst of the Israel Ecclesia of his day, and to be the sanctuary of Yahweh in Israel.

The Laver holds similar lessons for us. The water of the Word is able to cleanse us so that our life's walk before Yahweh (“feet”) and our service for Him (“hands”) can be acceptable. (cp. Psa. 119:9; John 15:3; Titus 3:5; Eph. 5:26). In this last reference, Paul employs the original word *loutron* which has been rendered “washing”. As

with the Lord, so we also must be mentally "washed" before we offer the sacrifice of service, or before we enter the fellowship and service of the Ecclesia (Holy Place) (Psa. 26:6).

How Can The Word Wash Us?

The question might be asked — How can printed words upon paper "wash" the mind and life of a person made of fleshly tissue? David answers the question in Psa. 119:9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Taking heed" of the Word means first using the senses of sight or hearing to enable the printed or spoken words to enter through to the thought processes of the brain. The repetition of this procedure results in that Word being "hid in the heart" (or mind, v.11). The increasing knowledge and understanding thus gathered begins to form a large proportion of the subconscious mind to play its part in activating action. So the Psalmist wrote: "Thy word have I hid in my heart (his subconscious mind), that I might not sin against Thee" (v. 11).

The effect of such "washing" of the Word will influence eyes, tongue, hands, feet and the whole body, as the motor nerves respond to the brain's commands. Thus, "as a man thinketh in his heart (or mind), so is he" (Prov. 23:7).

When the power of the written word is thus changed from words to mental attitudes (Phil. 2:5) and Godly actions (v. 12), it can be said that the laver is fulfilling its purpose as a symbol of the fleshly or carnal mind being surrendered, or offered, as were the brass mirrors of Godly women in Israel. The vessel thus becomes one that is "meet for the master's use" — one that will be filled with the Word for the cleansing of the servants of Yahweh. So Paul exhorted: "If a man therefore purge himself of these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21). He makes reference to the "laver of regeneration" in Titus 3:5, an expression that denotes the need of continual washing thereat. And the Psalmist declared: "I will wash mine hands in innocency so will I compass Thine altar, O Yahweh" (Psa. 26:6). We need constant recourse to the Word of God, the antitypical Laver, that its regenerative influence may so dominate us as to make our worship acceptable unto Christ at his coming. Thus: "Christ loved the Ecclesia, and gave himself for it; that he might sanctify and cleanse it with the Laver of water by the word, that he might present it to himself a glorious ecclesia, not having spot, nor wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

That was the lesson the Laver taught from its prominent position outside the Tabernacle door, as Israelites saw the priests constantly washing thereat, that they may offer acceptably before their God. If priests had to constantly wash, whose lives were given entirely to the will of God, how essential was the antitypical laver, the Word of God, to every Israelite desiring salvation. — K. Cook (NSW).

Life's Changes

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all" (Ecc. 9:11). By "chance" is meant changes in our state that are unexpected, even though they may be from God. Such changes must be met in faith and with courage. They will then provide stepping-stones to greater glory to be revealed at the coming of the Lord.

This life is full of changes,
Of mingled hopes and fears,
Of sunshine, joy, and gladness,
Of sorrow, gloom, and tears.

TO-DAY OUR HEARTS WITH HOPE ARE LIGHT,
TO-MORROW PUTS THAT HOPE TO FLIGHT.

One day we cheer the lonely,
Sad heart that mourns a loss,
The next it may be ours to bend,
Beneath the self-same cross:

SO FULL OF CHANGE IS MORTAL LIFE,
THAT NONE ARE FREE FROM CARE AND STRIFE.

Yet if we grow not weary,
But patiently endure,
And conquer in the mortal state,
God's promises are sure:

AND WE IMMORTAL LIFE SHALL GAIN,
AND EVER LIVE WITH CHRIST TO REIGN.



The Time Of The End



The revelator having pointed out to Daniel the characteristic marks, by which the Little-Horn-of-the-Goat-Power might be known, directs his attention to what should happen to it 'at the time of the end', which is the 'time appointed' for the denouement or issue to which the whole prophecy of Daniel points. Habakkuk had a vision of the catastrophe; and in noting it down said, 'at the end it shall speak, and not lie': and because the truth of the matter would not be discovered till then, Daniel was told to 'Shut up the words and seal the book to the time of the end . . . for the words are closed up and sealed till the time of the end.' The time of the end, then, is the period of the opening and unsealing of the words of the book; that it may speak intelligibly to 'the wise'. The opening and unsealing is affected by the events of the time being an unmistakable fulfilment of what is written: so that every one of 'the wise' cannot fail to understand. The time of the end has its beginning, and its ending; and period intermediate between the beginning and ending. Its approach is marked by an event connected with Egypt; and its ending by a consummation connected with Israel" (Exposition of Daniel page 74).

On The Verge

WE cannot over-emphasise the importance of the recent invasion of Afghanistan by Russia. When it is considered in the light of Bible prophecy and chronology, it constitutes an unmistakable sign that we are living on the verge of Christ's return to the earth. We write thus because the words of

Daniel imply that such a move heralds a significant development in the prophetic epoch known as *The Time Of The End*. Therefore, it is an event which "the wise" should heed as Bro. Thomas notes above.

The phrase *The Time of the End* is found in Daniel 8:17; 11:35,40; 12:4,9. In association therewith there also occur the phrases *the latter days* (Dan.

2:28; 10:14), the *latter time* (Dan. 8:23), *the end* (Dan. 6:26; 7:26; 8:19; 9:27; 12:6,13).

The Hebrew has different words to describe some of these terms, but a careful consideration of the context of each of the occurrences, will show that they all have relation to our subject. They should exercise the minds of those who are seeking the Word to understand the times in which they live.

As Brother Thomas has expressed it, the *Time of the End* "has its beginning and ending and period intermediate . . ." He states that its beginning is marked "by an event connected with Egypt"; and its termination by one "connected with Israel".

The Kings Of The South And North

Brother Thomas was referring to the statement of Daniel 11:40: "At *the time of the end* shall the king of the south push at him; and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships".

His interpretation of this verse is that *The Time of the End* commences with the attack of the King of the South, and terminates with the invasion of the King of the North.

That being the case, the epoch is far advanced, for the former attack occurred in 1917 as we shall show, and hence we are sixty-three years advanced into the epoch referred to by Daniel. The invasion of Afghanistan shows that the second is in process of development today.

In order to clearly define what

the two titles signify, we must briefly consider history. This, indeed, was Gabriel's method. After explaining to Daniel that he had come to make him know "what shall befall thy people in the latter days" (Dan. 10:14), he immediately embarked upon an outline of prophecy, so detailed as to comprise history in advance.

He declared that after the overthrow of Medo-Persia, the silver kingdom of the Image, there would arise "a mighty king" (Dan. 11:3) who would establish the power of Grecia.

That king was Alexander the Great who, in an incredibly short time, overwhelmed the mighty power of Persia, occupied all of the Middle East, and extended his influence as far east as the River Indus, which today forms part of modern Pakistan.

At the height of his power, and at the age of 33, Alexander died, and, in fulfilment of the prediction of the angel, his vast empire was carved up between four of his generals "towards the four winds of heaven" (Dan. 11:4). History knows these four divisions as the Kingdoms of Macedonia, Pergamum, Syria and Egypt. The prophecy given to Daniel, however, takes heed only of two of these divisions, for they alone of the four affected Daniel's people, the children of Israel in the land.

The Jewish people, returned to Palestine under Zerubbabel the governor, and Joshua the high priest. Their political influence was consolidated by the efforts of Nehemiah. But subsequently they suffered from the depredations of Syria and Egypt,

noted in this prophecy as the Kings of the North and of the South respectively (cp. Dan. 11:6,8,22). Ptolemy Soter annexed Egypt, and established the Ptolemaic dynasty that dominated Egypt for some considerable time, and so became the King of the South. At the same time Seleucus annexed all of Alexander's eastern empire extending from portion of Asia in the west to the River Indus in the east, and so was constituted the King of the North.

the Empire; and, finally, the two headquarters of the Empire when it divided into its Eastern and Western portions.

Hence, in the prophecy of Daniel 11, the two kings temporarily disappear, and their place is taken by "the king who does according to his will" (v. 36). This denotes the power of Rome which dominated both Syria and Egypt, and hence is called merely "the king", being both north and south. After the destruction of Rome (the final,



The map shows the divisions of Alexander's Empire. The Seleucid Kingdom comprised "the King of the North" of Daniel 11. Russia's invasion of Afghanistan brings her within that area, but in order to consolidate all elements of the Image, and of the territory of the King of the North, the Soviet must ultimately dominate all that section of the Middle East.

It is significant that both terms: the *King of the North* and the *King of the South* indicate foreign domination of the territories referred to. The period of time that these two powers remained dominant in the Middle East after the death of Alexander comprised the epoch of the brazen "belly and thighs" (implying a fourfold division) of the Image (Dan. 2).

But the brass of the image was followed by the iron legs of Rome. The Empire was ruled firstly from Rome, but afterwards from Constantinople (today Istanbul). Subsequently, the two cities represented the religious and military centres of

eastern half was conquered by the Turks in 1453), the Ottoman Turks took control, and so inherited the status of "the king".

The Re-emergence Of The King Of The South

In v. 40 of the prophecy, however, both the Kings of the South and North again appear. It is very important to recognise that three powers are referred to in this place. Both powers, the King of the South and the King of the North, successively attack a third power defined as "*him*". This is the "king" of v. 36 in its Ottoman, Turkish guise: the little horn of the goat referred to earlier in Daniel's prophecy (See *Elpis Israel* p. 414).

As we have indicated above, the titles imply foreign powers in occupation of the territories so defined. For example, the latter-day King of the South was Britain in occupation of Egypt. This took place in 1882, when Britain invaded Egypt to quell a Moslem uprising which threatened the passage of their ships through the Suez Canal. But the "push" of the King of the South (Britain in Egypt) did not take place until World War I, with the attack of Allenby. It synchronised with the proclamation of the Balfour Declaration.

Hence the *Time of the End* commenced, and Daniel's people had entered the last phase of the Kingdom of men.

The Significance Of 1917

In his twelfth chapter, Daniel mentions two remarkable time periods in connection with the *Time of the End*. They are the 1260 and 1335 year periods (Dan. 12:7,12). By basing these periods on AD 622 (the first year of the Moslem era: Year One in their calendar) interesting terminal dates emerge. The 1260 year period brings us to 1882 when Britain entered Egypt, and the 1335 period to 1957 when the Rome Pact laid the foundation for the Common Market, and the revival of the western section of the Roman Empire in its modern setting commenced.

The Moslem calendar, however, based, as it was on lunar computation, dated 1917 as 1335. It is significant that some Moslem States at least, discontinued using the Moslem calendar at that time, a constant reminder of

the significance of the year 1917. The same year witnessed the Communist Revolution in Russia, and the birth of the Soviet Republic: the power destined to wield the sceptre of the King of the North at "the time of the end".

Brother Thomas saw the attack of Mehemet Ali of Egypt against Turkey, as the push of the "King of the South" (*Elpis Israel* p. 417), and he saw the extension of Russian influence in 1828 as constituting Russia as the "King of the North". He wrote:

"There had been no kings of the north and south upon the Eastern Roman territory for many centuries previous to this period (i.e. 1820 when the sixth vial began). The war between Russia and the Porte (Turkey), however, in 1828, advanced the frontiers of the Russian empire to Asia Minor, Ararat, and thence to the Caspian; by which a considerable portion of the territory of the old Assyro-Macedonian kingdom is included in the dominions of the Autocrat. He is, therefore, in relation to Judea, the king of the north and representative of Antiochus Epiphanes. He is also 'the Assyrian' of the latter days, for whom Tophet is ordained of old." (*Elpis Israel* p. 416).

However, the Communist Revolution of 1917 reduced the territory occupied by Russia, so that she no longer controlled that section required to constitute her the latter-day "King of the North." In the 1920's and 1940's, Russia along with England, occupied Iran, but subsequently withdrew on both occasions.

Obviously, the attack of Mehemet Ali and the previous extension of Russian influence was premature, though, at the same time, foreshadowing what prophecy indicated should happen. The attack of Britain

against Turkey in 1917, and the consequent opening of the land to Jewish migration, fulfilled the requirements of the first portion of Daniel 11:40, demonstrating that we have entered *The Time of the End*.

And now, the Russian invasion of Afghanistan brings the Soviet directly into the area of the King of the North. It introduces the main actor in the drama that shall bring to a conclusion *The Time of the End*.

The Russian invasion of Afghanistan is but the commencement of its role as "the king of the North". The future will see further developments until Russia emerges dominant in all the areas previously occupied by the Seleucids. This means that Iraq and Iran, together with Asia Minor must fall under Soviet control ultimately. How the words of the Lord should move us in such times. For though he declared that the world would be plagued with perplexing problems, his invitation to those who "love his appearing" is: "When ye see these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:26).

Christ's Return And The Resurrection

"Daniel was told that "at that time" shall Michael stand up. The name "Michael signifies *One like El*, and is a title of the Lord Jesus Christ. But to what time does this refer? Not when Russia is broken as described in the previous verse, because Christ and the saints will be active in that work (see Zech. 14:3,5), but at

the time described in v. 40: the "time of the end", that is, any time between the push of the King of the South, and the drive of the King of the North. In other words, any time *now!* He must return prior to Russia's attack on Egypt, so that he, likewise, might prepare his army for the crisis.

At Christ's return the world will be left to its own resources; a "time of trouble" will break out. Meanwhile Christ will supervise the resurrection and judgment of the household. That is to be his first work at his return; so that the resurrection is a vital element in *The Time of the End*.

Daniel was told that he would "stand in his lot at the end of the days" (Dan. 12:13), which implies his resurrection during the epoch of *The Time of the End*. Ezekiel, also, was given a similar assurance. He was told to "set his face against Gog" (Ezek. 38:1). How is that possible except by the resurrection of Ezekiel! Moreover, he was told that Gog will be manifested in "the latter days" (v. 16). In order to "set his face" against Gog in the latter days he must be raised from the dead to life eternal, before Gog's attack "to take a spoil and to take a prey". He will be one of the multitudinous Christ, to so "set his face" against him.

Afterwards Ezekiel was given a vision of the Temple, and described his visit thereto as though he personally participated in all that he saw being done — as, indeed, he will. Clearly, by these visions, and by the personal part that he played therein, Ezekiel

was shown his ultimate destiny.

There is, therefore, tremendous significance in the oft-quoted words of *Elpis Israel*:

"The future movements of Russia are notable signs of the times, because they are predicted in the scriptures of truth. The Russian Autocracy, in its plentitude, and on the verge of its dissolution, is the Image of Nebuchadnezzar standing upon the Mountains of Israel ready to be smitted by the Stone. When Russia makes its grand move for the building up of its image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy advent of the King of Israel, will be on the eve of becoming a fact; and salvation will be to those,

who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance'."

As Russia moves into the area dominated by the Grecian portion of the Image, Bro. Thomas' comments assume tremendous significance. We see the first moves for the "building up of its image-empire", a tremendous sign that Christ is at the door. "Blessed is he that watcheth and keepeth his garments," declared the Lord (Rev. 16:15). His words are timely at this moment.

W.M. (Woodville)

"They Did Not Believe What He Said"

The Cause

Of



Humanity's Ills

In these words the real root cause of all humanity's troubles and evils may be summed up. Men still don't believe what God says today; they disobey the laws of Yahweh.

THE first humans did not believe! After all they had only their Maker's word for it! The serpent suggested their Maker was not a reliable source of knowledge. "You shall not surely die". He lied, contradicting the Creator's positive statement.

As a result of their disbelief and disobedience they died, and

their posterity have been disbelieving, disobeying, relying on themselves for the production of knowledge, and dying ever since. "No lie is of the truth" (1 John 2:8). One of the Greek words for believe — *pisteuo* conveys the idea to remain steadfast, adhere to, trust, reply on: much more than is conveyed by the English word "belief".

Even Moses failed on one occasion. The Lord declared to him (Num. 20:12): "*Because ye believed Me not, to sanctify Me . . .*" This temporary lapse cost Moses entry into the Promised Land for the time being. Moses told the people: "The Lord was angry with me for your sakes!"

Paul attributes Israel's failure to "an evil heart of unbelief in departing from the living God" (Heb. 3:12). In Heb. 4:11 the marginal rendering for "unbelief" is *disobedience*.

Results Of Unbelief

To shift easily between *authority* and *obedience* while remaining the selfsame person at heart, is one of the most difficult of attainments.

We see this in all walks of life. Teachers say, "Don't do as I do, but do as I say". They live a lie, whilst using their authority to impress their pupils with the shifting sands of human knowledge, and displacing the wisdom, power and authority of the word of God.

Their teaching on evolution is a case in point.

Many parents cannot control their children, because they have never learned to respect the laws of God.

There are husbands whose status is not upheld by obedience and love in faithfulness.

There are wives who are told to "keep silence in the Ecclesia" and are commanded to be "under obedience" as also saith the law (1 Cor. 14:34; God's Law, Gen. 3:16) "He shall rule over thee", but who, instead, aspire to a full equality that can only be

achieved in the immortal state, in the Kingdom of God, when the disabilities of this present existence will be removed forever.

There are rulers who think they are above the law, and who are corrupted by power and authority.

Contrast Of Righteousness

In contrast we see the perfect Son of God who with God-given power will be heard in judgment. His power was manifested in that he raised the dead, healed the sick, stilled the storm, and opened the eyes of the blind.

Then moving from authority to obedience on his knees in the Garden of Gethsemane, praying in sweat and agony to his Father, who would save him and raise him from the dead. He was obedient unto death. He believed with all his heart.

"*O ye of little faith*" was his rebuke to his disciples, and like them of old we say "Lord increase our Faith!" "I believe, help thou mine unbelief!"

Scriptural belief involves integrity. The greatest lack in the world today is moral soundness and purity, incorruptness, uprightness, steadfastness and faith.

One writer says Jesus Christ is looking for:

Men who are not for sale. Men who are square and honest, sound and true, determined not to quiver or quit; who are not afraid to say no to wrong-doing, who stand with faith and say "I believe God and that it shall be even as it was told me."

A. F. Milne (N.Z.)

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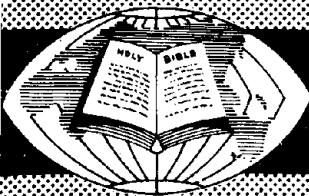
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!
— J. Thomas.



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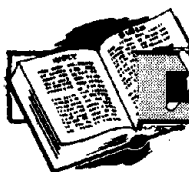
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A Chat With Our Readers

A Strange "Woe"!

"WOE unto you that desire the day of Yahweh! To what end is it for you?" (Amos 5:18). These surprising words were addressed to certain ones in Amos' day who, though neglectful of the conditions on which divine favour can alone be obtained, yet thought they were on good terms with God!

The people to whom they were addressed supposed that the day of Yahweh would avenge them. Their notion was that the day would be dark for their enemies, but light for them. They were proclaiming on all sides that they desired the day of Yahweh because they would then receive their rights, and would be vindicated before others.

The reply of the prophet warned such Israelites against presuming upon the day of Yahweh; for it would be for them as well as for others a day of searching, of penetrating inquest, leaving nothing unturned or unexamined. They were warned: Do not suppose that the day of Yahweh will all be in your favour; whilst you are criticising other people, Yahweh is critically observing you!

The prophet's warning needs to be heeded today. His words remind us that we can be self-deceived. At the same time as we are mouthing platitudes of righteousness, regarding the Lord's coming, our hearts can be going after our own covetousness, seeking what we want! Yet we can justify our action, claiming that we are seeking to please God when we are pleasing self.

There is a need to give practical application to the Word that we study. "Seek good and not evil that ye may live," Amos cried unto the people (v. 14). "Hate the evil, and love the good, and establish judgment in the gate; it may be that Yahweh shall be with you" (v. 15).

There is an interesting parallel in these verses. We are exhorted, not merely to "seek good, and not evil", but also, in the next verse

to "hate the evil and love the good". If we consciously and conscientiously "seek good", we will learn to "hate the evil". If we "hate the evil" we shall not have difficulty in avoiding it. We do not seek out to do things that are hateful to us; therefore there is a need for us to cultivate such hatred as that.

We live in a topsy-turvy world. A world against which Isaiah pronounces "Woe!" He wrote: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20). So blatantly yet subtly is this done today that the danger is that we might be influenced by the philosophy to justify evil in ourselves, and even to call it good. The difference between a fleshly-minded and a spiritually-minded man is this: the one does just what pleases himself; the other regulates his likes and dislikes by the Word of God. There is, of course, much that we unwillingly and helplessly say and do in the way of evil because of the weakness of flesh; and if we are not exceedingly vigilant, a tendency to wander into forbidden territory endangering our destiny in Christ. Is it possible to judge correctly our position in this matter? At times it may be difficult, but if we keep on straying in the same way, and continue to justify our action in so doing, if we confine ourselves to wishes instead of to determined efforts to conquer "the sin that doth so easily beset us," we are on very perilous, if not on fatal, ground.

There is need for careful thought, and earnest endeavour, otherwise the words of Amos will apply to us, "Woe unto you that desire the day of Yahweh"!

So further questions are put into the mouth of the prophet: "Shall not the day of Yahweh be darkness, and not light? Even very dark, and no brightness in it?" (v. 20). Of course it will, if we have known of the approach of the Day, and yet have done nothing about it. What will the day of Yahweh be to us? What have we done in advance with regard to the Day? How have we prepared ourselves for it? When we awaken on the morning of inquest, how will we stand in the light of our own conscience? When Yahweh looked over His people in the days of Amos, He saw them hypocritical, and He had no respect to their forms of worship: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace

offerings of your fat beasts. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream" (vv. 21-25).

Divine worship in the absence of actions that grace it are of no use to Yahweh. It irritates Him; makes Him angry. And it is so easy for us to offer one and not the other; so easy to rejoice in the Word, to joy in the services of song and of praise, and yet avoid the personal sacrifices necessary in order to do what pleases Him. A mechanical piety distresses God, and discourages His children; a spiritual worship gives Him pleasure, and encourages others along the pathway to the Kingdom. So there is a call on the part of Amos for judgment, and the manifestation of righteousness "as a mighty stream". For careful inspection of our motives and actions; and the development in action of principles of right doing.

The signs show that Christ is at the door, and therefore the appeal of the prophet is very much to the point. This is our day of opportunity — the opportunity to "make our calling and election sure." Peter declares, writing of these days, that "the longsuffering of God is salvation" (2 Pet. 3: 15). In other words, the time that remains before the "coming of the Day of Yahweh" gives us opportunity to put our house in order, to carefully review and revise our lives, and to so act that we will be found not pleasing flesh, but seeking to please God. Paul wrote: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). Are our actions such that we can look with longing for the coming of the Lord? If not, let us take heed. Let us retrace our steps; let us carefully assess our actions and motives, and revise our actions, so that we may be caught up in the tide of righteousness, as in a mighty stream that will sweep us on with rejoicing to the coming of the Day of Yahweh. Then it will be for us light and not darkness, even in this age when "darkness doth cover the earth" and, when with the withdrawal of the saints to judgment, "gross darkness shall cover the people." May it not be in that day that we shall be "cast into outer darkness", so that, to our mortification and great distress, the Day which we anticipated with so much joy, turns out to be for us a day of mourning and of darkness. God is merciful; we have opportunity to repent "and do the first works"; let us use the time

that remains at our disposal wisely to the glory of His name, and to our personal salvation.



The Quickening Spirit

It is truly the Spirit that quickeneth, though the result be accomplished by the "written word," for Jesus immediately adds, "the words that I speak unto you are Spirit and life" (John 6:63), that is, they are Spirit-quickening, and life-giving. In like manner the Ephesians were quickened, as the result of Paul's preaching at Ephesus (Eph. 2:1; Acts 19); for Paul's preaching was "not in the words which man's wisdom teacheth but which the Holy Spirit teacheth" (1 Cor. 2:13). To teach that the understanding of the truth is a work wrought out in a man's mind by an indwelling Spirit-interpreter of the divine mind and the written word, is first to apply to all men what only applied to the apostles: and second, to disestablish the reading of the Scriptures, and the earnest exercise of the mind upon them; and third, to make the apostolic preaching a superfluous thing; for if God operates upon all men as he did upon them, then their testimony and epistolary work was not needed; and the preservation of their writings a matter of no necessity. God is not so prodigal of His Spirit's gifts as all this would imply. He imparted the Spirit to the few, that they thus qualified, might teach the truth to the many, first by their personal testimony, and afterwards by the preserved records of what they did and said. Upon the day of Pentecost to wit, the Spirit came not upon the assembled thousands who listened to the apostle of the circumcision, but upon Peter and the eleven that were with him. And if it came subsequently upon the three thousand that believed, it was that they in their turn might carry the truth with power into all the countries from whence they came. In this age we have no access to the divine mind whatever outside the scriptures, for God no longer speaks to men at all, except by what He said in earlier times, by the mouth of all His holy prophets and apostles. But since the Scriptures, *alias* the written word, are able to make us wise unto salvation (2 Tim. 3:16), we are at no vital disadvantage.

(J.C.H.)

From *The Christadelphian* July 1888, Vol. 25. No. 289.

Whatever is not of the truth is defiling before God. Every "reasoning," lofty conception, and thought not according to the knowledge of God, is polluting, and engenders disobedience and apostasy. The faith is perverted, and the practice marred. Such was the condition of the presbytery in Sardis — defiled by human tradition and death; a type of all "Christendom" at this day.

— J.T.

The Marvellous Mechanism Of The Body

“The Life Of The Flesh Is In The Blood”

The circulatory system of the body is the world's most remarkable transportation system, unmatched by anything that man has ever produced. Longer than any railroad in the Australian Continent, it has an estimated 60,000 to 100,000 miles of route. It is a tireless system that never stops; it is unobtrusive because it does its vital work without fuss or noise; it is hard working beyond computation, for it provides the exact blood flow required by any tissue or organ, carrying food to, and wastes away from, seven hundred trillion customers — the body cells.

The Blood: Vital to Life

THE truth of the Scriptural statement, “The life of the flesh is in the blood” is emphasised by the significance of the Hebrew word for “blood”. The word is *dam*, and it is a cognate or kindred word to *Adam* which has been rendered *man, adam, red, edom, ruby* and *earth*.

From this we conclude that the Hebrew *dam*, or blood, is a basic building block for all things flesh. Hence “blood” is fundamental, both etymologically and physically. In this, Science agrees with the Bible, for it, too, acknowledges that blood is vital to life. “Eat not the blood,” taught Moses, “for the blood is the life” (Deut. 12:23).

The Wonder Of Blood

How can the blood be de-

scribed as “the life”? Blood carries oxygen to all parts of the body, so energising them. The blood, therefore, carries the “breath of life” to all parts of the body, because oxygen is the life-sustaining portion of the atmosphere we breath. In the beginning, it was the breath of life that caused Adam to live. “God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul” (Gen. 2:7). The word for “breath” is *neshamah*, literally “wind” or “breath”.

We breathe the breath of life into our lungs, but it is the blood that carries the oxygen to all parts of the body. Blood, rich in oxygen (a bright red colour) leaves the lungs where it has obtained the oxygen, and enters the heart to be pumped through the arteries. The arteries are pulsing muscular tubes that provide



Muscular System (Front View)

access to all parts of the body. Through them the blood circulates at the approximate rate of five quarts per minute. It conveys to all sections of the body what is necessary for life, and returns bearing with it poisons that can destroy life, but which escape through the lungs. It changes colour as it is emptied of the acid, sugar, vitamins, oxygen and so forth which it carries along. It again enters the heart to give up the waste and deadly

carbon dioxide that it has collected as it has moved through the body, and which the lungs breathe out. It is then recharged with oxygen, to commence anew its journey to be pumped again around the body.

Six Ways In Which Blood Is Life

Blood is absolutely essential to life as we now experience it, though that will not be the case when the body is clothed upon with immortality. Meanwhile, there are six ways in which the blood is life.

(1) *Blood regulates* body functions, i.e. it governs them. Significantly, it accounts for one twelfth part of body weight. It is analogous to the Words of Inspiration which are life to the multitudinous Christ (John 6:63). The word should govern the Ecclesia. Even the proportional weight of blood in the body is significant, because, in Scriptural numerics, twelve is the number of divine government (Matt. 19:28).

(2) *Blood nourishes* the body by transporting nutrients to the individual parts. Ecclesially, God has seen to it that in His word there is ample nutrient for every segment of the multitudinous Body. We constantly receive from Him ample spiritual food. Yahweh, truly, is the Nourisher and the Life-sustaining Energiser of the Ecclesial body.

(3) *Blood stimulates* body organs by distributing regulatory substances such as hormones and vitamins. Consider the needs of the Ecclesial body: stimulated by the Word, regulated by it.

(4) *Blood warms* the body, regulating the temperature. The Word does the same for the Ecclesial body. By its regulating influence, love will never wax cold (Matt. 24:12), and as it is transported to the various members, the whole body is maintained to a proper warmth.

(5) *Blood maintains the water balance* of the body. This is a critical balance indeed. Severe rapid bleeding, or severe water loss (as in acute diarrhoea) results in a body reduced to a state of shock. This a breakdown of the whole circulatory system, and if continued, the body will be unable to cope, the supply of

blood to the brain becomes inadequate, consciousness is lost, and death can ensue. What a powerful analogy to teach our spiritual needs. The daily supply of the "water of life" is a necessity without which spiritual life will die. That water is supplied through the Lord Jesus Christ (cp. John 7:37-38; Isa. 8:6).

(6) *Blood tends to be self-retaining* due to its clotting mechanism. Great loss of blood, which could be fatal, is prevented by the blood platelets. These tiny components are very fragile and break up at the incidence of an injury, releasing substances that produce blood clots. They have a life span of about five days. Hence these wonderful little members of our blood *sacrifice themselves* for the good of the body. Their life span is reminiscent of God's grace in this life saving work: "So shall My word be. . . it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The Blood: A Cameo Of Ecclesial Life

Our bloodstream is a tiny world, with microscopic objects travelling the highways and byways of our veins and arteries. They can be likened to individuals hurrying on errands here and there, and supplying the needs of the body as a whole. These "personnel" are called the corpuscles, a word which is derived from the Latin meaning

little bodies. They are like microscopic people performing their appointed tasks throughout the body. More than nine tenths of the blood comprises red corpuscles (*erythrocytes*), so small that one drop of blood contains 250 million of them!

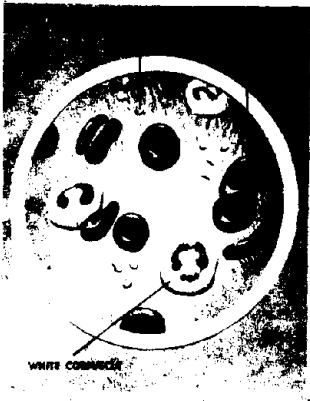
Red corpuscles carry the oxygen, or breath of life, to the different parts of the body. They are produced in the bone marrow, so that, in fact, the body itself provides the carriers of the bloodstream; though the breath of life is of God, emphasising the fact that we are merely the vessels of His grace.

The life of red corpuscles is on average one hundred and twenty days, which reminds us of the way that Yahweh persisted with man before the Flood in an endeavour to infuse a true spiritual breath of life (Gen. 6:3).

There is a *micro-world* in our bloodstream when we consider that there are 30 million million red corpuscles in our five litres of blood, or a greater number of living creatures than the world's population (approx. 4,000 million). Each one is red, signifying the life of the flesh, and collectively they merely borrow the breath of life for a limited period of time, as does mankind during his brief life-span.

At all times there is approximately a quart of oxygen in circulation. Haemoglobin is an iron compound that readily absorbs oxygen, which, in itself, is significant, for iron is frequently used in Scripture to denote the flesh.

As haemoglobin absorbs oxygen it turns red, significant in view of the meaning of the name



Red corpuscles, white corpuscles and platelets make up the solid part of the blood, as opposed to plasma.

Adam. Anaemia, a blood disease, is commonly caused by an iron deficiency due, in some cases, to a faulty diet which leaves the body too weak to absorb oxygen.

This is analogous to a faulty spiritual diet in the Ecclesia, leaving the "body" without the capacity to absorb the spiritual "breath of life" or spirit word (the term "breath" in Gen. 6:17 is *ruach* or "spirit", and the Lord declared that his words are "spirit and life" — John 6:63).

Anaemia is often due to a generally diseased body, e.g. advanced cancer, or kidney disease. Similarly, a diseased Ecclesial body cannot absorb the spiritual "breath of life" or spirit-word. Then the condition worsens until death itself results. The Lord warned of certain kinds of spiritual sickness: "For whosoever hath, to him shall be given . . . but whosoever hath not, from him shall be taken away even that he hath" (Matt. 18:12). This truly describes a case of spiritual anaemia!

Warriors of Faith

The white corpuscles are the body warriors, and also furnish magnificent spiritual lessons.

Again, there are more of them in each one of us than the population of the world, namely, some 30,000 million. Hence the red corpuscles outnumber the white by one thousand to one, because the main business of blood is to supply the breath of life, or the oxygen.

But white corpuscles are needed because the body needs to be defended sometimes. These white warriors are called granulocytes. In time of crisis, the body will automatically increase the number of these, in order to fight the common enemy. For example, on occasions when the body is invaded by harmful organisms such as bacteria, the warriors are manufactured and rushed to the scene to engulf the invaders which are then digested within the corpuscles by enzymes.

Enzymes are nature's chemists. They are large protein molecules, present in all living things. All activity depends upon them. Most foods we eat are totally indigestible until enzymes work on them and break down complex foods into simpler substances which can be absorbed into the bloodstream. These amazing little chemists perform miracles of transformation quite



The cross sections, above, demonstrate how the human body uses its own substances to heal surface wounds.

beyond the ability of the most complex laboratory invented by man.

Scientists do not know for sure how enzymes achieve their chemical wizardry. But each enzyme is specific in its action: it usually acts on only one substance. Thus, the enzymes which are known to be able to break up a pat of butter, are powerless to break up sugar, and so forth. Hence each is a specialist in his way, whilst all contribute to the general good of the body.

How amazing, and how appropriate. Different parts of the Ecclesial body are like the enzymes: able to break down and digest different parts of the word. So Paul urges that we should become specialists in our individual fields:

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhorting; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness” (Rom. 12:6-8).

But for the enzymes, we could gorge ourselves with food — and starve. What is the body telling us? That it is not enough to read the Word, it must be digested and absorbed. As God has provided the means for this in our bodies, so He will help us digest and absorb the Word.

Some of the enzymes are oxidants, or fuel burners. They take a minute fragment of food and start it on a series of chemical reactions that produce one of the most extraordinary substances on earth: *adenosine triphosphate*. This substance is like

a tiny storage battery which releases stored energy to make the muscles contract. Every heart beat, every eye-lid blink, every lift of the lungs, draws upon this stored energy providing motivation for the action.

And what of the spiritual lessons? We need the antitypical enzymes to break down and digest the Word, to extract the energy therefrom and store it up for times of need. Otherwise we will suffer spiritual indigestion; we may gorge ourselves with the Word and extract no benefit therefrom.

The life span of these white corpuscles, the righteous warriors of the body, is on average nine days, which is the number of judgment in Scripture. They execute judgment on enemy invaders of the body.

Other White Corpuscles

Among the white corpuscles are the lymphocytes, a type of white corpuscle which is an important disease-fighting unit of the blood. Their function is to recognise foreign invaders and materials in the body, and to make defence substances (antibodies) to counteract and neutralise them. This is known as “immunity” and “immunisation” to disease.

The work of the lymphocytes is often seen without it being recognised. If a cut finger is neglected, it may begin to hurt. Then a droplet of pale yellow fluid may ooze from the cut. This is the lymph, loaded with specialised cells which help the white corpuscles kill off disease organisms.

Without descending to heresy hunting, the work of the lymphocytes is needed in the Ecclesial body. They are the Ecclesial watchmen that warn of the approach of danger. Ezekiel explained the need of a true watchman to correctly assess a danger, and warn accordingly: "Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head" (Ezek. 33:5). The sting of a cut finger is the warning given by the watchman of the body that help is needed to repel a dangerous invader. There is need of such watchmen in the Ecclesial body. It is possible for it to be "invaded" by some whose character is camouflaged by "good words and fair speeches" so that they "deceive the hearts of the simple" (Rom. 16:18-19). The Lord taught, "By their fruits ye shall know them" (Matt. 7:16). There is a need for constant vigilance in that regard. Let us therefore heed the words of the "lymphocytes" in the Ecclesia, and when hurt is felt heed the warning rather than closing our eyes to facts.

Otherwise the slight sting in our cut finger may worsen to become something beyond the ability of the body to cope with.

The work of the lymphocytes is followed up by that of the monocytes: another section of the white corpuscles.

These are fewer in number, but they perform the important task of scavengers after the battle, removing the debris of dead cells and foreign particles. Boyd's *Textbook of Pathology*

claims that the white monocytes are particularly effective in engulfing leprosy bacteria, which they digest and destroy in their myriads. Leprosy, of course, typed active sin. It was defiling to those who touched an affected body (Lev. 13:3; Matt. 10:8). However, God has established within the body, the means whereby it can be countered. Spiritually, His word can help in that regard. He told Moses:

"If thou wilt diligently hearken to the voice of Yahweh thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee (such as leprosy, a disease of Egypt), which I have brought upon the Egyptians: for I am Yahweh that healeth thee" (Exod. 15:26).

Conclusion

Is it any wonder that God regards the blood as the life, and belonging to Him? It was appropriately appointed by Him to be placed upon the altar to provide atonement for sin (Lev. 17:11). He warned that it must not be eaten (Lev. 17:13), for it represented life in activity which really belonged unto Him. Accordingly, in Psa. 30:9, the Psalmist equates his "blood" and his "life". How accurate is God's Word, when thousands of years ago, anticipating the discoveries of medical science, the Word declared: "The life (*nephesh* or "breathing") of the flesh is in the blood" (Lev. 17:11).

Another amazing teaching of the Bible which predates the discoveries of scientists by thousands of years is the circulation of the blood through the body. In that regard, the heart and lungs act as a pump, and the blood is

literally supplied in bursts like water being pumped out of a well. Solomon made reference to this in Ecclesiastes 12:6, but his words were not properly understood until in 1628, William Harvey, the great English physician, announced his discovery of circulation of the blood. Until then this function of blood was not recognised. On death, arteries empty themselves. Finding them empty, ancient anatomists thought they were air passages, and so coined the word "artery" which is derived from the Latin for windpipe! Solomon's inspired words correctly described the action of the heart, lungs and blood in conjunction.

It is said of the Lord, that "he poured out his soul (life-blood) unto death." There was a preliminary and a final pouring out of blood by the Lord. When he was in Gethsemane, praying unto the Father, his sweat was "as it were great drops of blood falling down to the ground". And finally, on the cross, the blood of Jesus was literally poured out:

"One of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34).

This statement has occasioned much medical speculation. The most probable medical explanation is the following: The heart of Jesus probably burst as a result of severe trauma (Psa. 69:20; Isa. 52:14). It possibly may have been perforated by some injury during the ill-treatment he suffered. At the time of his death, his heart wall burst and emptied its contents into the distended sack of the pericardium (the membrane around the heart), and this blood

separated into two components: clear serum and red cells or blood clots. When this distended sack was pierced by the spear from beneath, it discharged a watery clear serum mixed with red blood clots, exactly answering to the narrative. Death after this manner, where blood fills the pericardium, compressing the heart, causing its failure as a pump, is called a *Cardiac Tamponade*.

That is a medical explanation, but what is the spiritual import? John taught: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood . . ." (1 John 5:6). The Lord's baptism (which symbolised his death, burial and resurrection) was fulfilled in that he literally died on the cross. The token of his complete sacrifice was the outpouring of blood and water. It was the antitype of the provision of the Law for the cleansing of a leper. This required the blood of a sacrifice, as well as the cleansing influence of "running water" (Lev. 14:5-6). The statement of John, therefore, in describing the effect of the spear-thrust, proclaimed to all spiritual lepers, that here was a way through which their cleansing and complete restoration may be obtained.

Whilst saints are not always called upon to pour out their physical blood, they are required to sacrifice self-interest, and give their lives unto God. As blood is the life, the sacrificial shedding of blood tokened a life given unto Him. This is essential to salvation, for, as Paul taught,

“without shedding of blood (or a life given in devotion unto Him) is no remission” (Heb. 9:21). In dedication, we give up the life of the flesh to take upon eternal life

in the age to come. Figuratively, the blood, as representative of life, is given back to Yahweh.

S. Snow (Vic.).

THE TABERNACLE IN THE WILDERNESS

The Structure

“*Builed together for an habitation of God*” (Eph. 2:22).



General Dimensions

Details of the Ecclesial structure are provided in Exod. 26:1-30,36,37. The *Tabernacle Structure* measured 30 cubits long by 10 cubits wide by 10 cubits high or approx. 45ft. long by 15ft. wide by 15ft. high. It was divided into two rooms or compartments:

- (1) The Holy Place of 30ft by 15ft by 15ft;
- (2) The Most Holy Place of 15ft. by 15ft. × 15ft., or a cube.

These two compartments were separated by a veil of curtain that was supported by 4 pillars.

The entrance to the structure, that is to the holy place, faced eastwards and towards the Laver and Brazen altar. The entrance to the outer court from the Holy Place was via a curtained opening that comprised 4 curtains supported by 5 pillars.

The structure was walled on the North, South and West sides by boards of specially selected Shittim wood, each overlaid with gold and measuring 10 cubits or 15ft long, 1½ cubits or 2'3" wide and ½ cubit or 9" thick.

Shittim Wood

Shittim wood was obtained from the Shittah tree, a member of the acacia family. It grows in very barren places. Its wood is very durable and is orange or clay-coloured. Its bark is black and through it protrudes thorns. Its green foliage with golden flowers make it an object of beauty in a desert background, and it gives a delightful aroma.

What a picture of human nature, “the flesh”!

For use in Yahweh’s sanctuary all this outward display was removed and the wood cut and shaped to the Divine pattern that was given to Moses. Then it was completely covered in gold.

There were 20 boards or pillars on the south and north sides and

6 (plus 2 extra corner boards) on the west side. Each board was provided with 2 tenons on the lower end each of which was seated into a silver socket.

Each of these 3 walls was formed by means of the boards being held together by bars that were made also of Shittim wood and gold covered. Four such bars visibly traversed the length of each wall, and the boards, or pillars, were attached to the bars by means of gold rings. There was also an invisible bar (Exod. 36:33) that was shot through the centre of the pillars transversely. In addition, each pillar was held in an upright position by cords fastened to each and to tent-pins of brass driven into the ground of the outer court (Exod. 38:20)

The Coverings of the Tabernacle

Exod. 26:1-6

"Blessed are they . . . who are covered".

The coverings of the Tabernacle structure were in two distinct but related sections: The *Mishkan* and the *Ohel*.

The Tabernacle or *Mishkan* was ceiled by two sets of five curtains joined together to form a covering over the structure. Each curtain was made of fine twined linen and embroidery, worked in blue, purple and scarlet. Each measured 28 cubits long by 4 cubits wide, or 42ft. by 6ft. The joining together of the two sets of five curtains was immediately over the veil which divided the Holy Place from the Most Holy Place (Exod. 26:31-33,6). They were joined by fifty golden taches (Heb. *qeres*, a knob, pin, or hook) connecting fifty loops of blue (Exod. 26:4-6).

The curtains were cunningly embroidered with Cherubim (Exod. 26:1) the faces of which thus looked into the inside of the Tabernacle.

Over the *Mishkan* was the covering of the *Ohel* or tent. (Exod. 26:7-14. "upon" (v. 7) is rendered *over* in the R.V. See also Exod. 40:18,19 and Rotherham's translation).

The significance of the *Ohel* was that it was clearly conspicuous from a distance (Strong).

This covering comprised:—

(a) *Goats' Hair* — Eleven curtains, each thirty cubits long by four cubits wide, or 45ft by 6ft. These were made up into two sets, one of five curtains and the other of six held together by the use of fifty brass clasps ("Taches") and fifty loops of blue upon each set. The sixth curtain of the front set was doubled (Exod. 26:9) over at the front of the Tabernacle, forming a porch-like arrangement. Half of the rear set of five curtains fell over the rear of the structure so that the two sets were joined over the veil. Hence the Holy Place was separated from the Most Holy both inside and out.

(b) *Rams skins* dyed red, concerning which no dimensions or quantities are recorded:

(c) *Badgers' skins* for which, likewise, no quantities are provided. These skins are considered more reliably to be the skins of the Dugong. Records indicate that this mammal was found in the area of

the Red Sea in times past or even quite recently. The *Biological Journal of the Linnean Society*, Vol. 5 No. 4 Dec. 1973, reports evidences of past and recent distribution and frequency of sightings of Dugong in the Red Sea, Gulf of Aqaba, Gulf of Suez, Sudan Coasts, Arabian South Coast and Persian Gulf Areas. (See also *Animals of Bible Lands* pp. 138,139). The colour of its skin is reported to have a bluish hue.

The shape of the structure has been generally described as either having flat-top or a peaked top. There are factors in favour of each arrangement while others are against one or the other.

K. Cook (NSW)

WITHOUT HOLINESS NO MAN SHALL SEE THE LORD

The Law is there, reiterated a hundred times in the Scriptures both of the prophets and the apostles. It is the law of God whether men know it or not. It is the joy of those who are enlightened. These have a very short and decisive answer to all demoralising theories and speculations on the relations of the sexes: "Get thee behind me, Satan," they say to libertinism in every shape and form — whether free love, promiscuous use, harlotry or temporary marriages by so-called "affinity." "It is wrong because God forbids it, and for no other reason, and there cannot be a moment's compromise with what is wrong." Marry whom you will, but once married, man and woman are one flesh by Divine law, and "What God hath joined together, let no man put asunder." "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers, God will judge," to their utter destruction (Heb. 13:4).

As in the case of murder, so in this. The law of Christ lifts the matter a stage higher, and kills disobedience in its very inception. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you that whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Hence Christ not only forbids adultery, but forbids the thoughts and feelings that lead to it. Doubtless, many an earnest mind has groaned under the stringency of this law; and some may even have been disposed to murmur with certain unsuccessful disciples in the days of Jesus. "This is an hard saying, who can bear it?" But the fruits of victory are so sweet that the wisdom of law is more than justified. What could more powerfully tend to the development of pure-mindedness than the deprecation of impure thoughts? and what is nobler and sweeter, and what more fitting as a preparation for exaltation to immortal life, than that "holiness both of body and spirit" which such a law tends to engender? In this respect it is like the command to bear injuries unresentfully: it is a powerful self-circumcision which chastens and subdues the natural man, and leaves room for the growth of that new man "which after (the image of) God is created in righteousness and true holiness" (Eph. 4:24).

From "The Law of Moses" (R.R.)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Slow But Sure!

"Thank you for being so prompt in sending me the copies of *Selah* that I ordered. I previously wrote you complaining that they had not arrived, and then, shortly afterwards, they turned up; and in perfect condition. I am greatly encouraged by *Logos* it certainly helps to keep me going!" — M.D. (USA).

(Unfortunately, a delay of upwards of three months sometimes occurs with parcels mailed from Australia to overseas. We protest, but little can be done. One day, the work of the Truth will be given first priority, and messages and instructions will be received in all the earth without delay: "The law shall go forth from Zion and the word of Yahweh from Jerusalem" (Isa. 2:2-4) . . . Ed.).

Leaping The Barrier!

"We greatly enjoy walking with you in the Truth. Oh yes, there is a mileage barrier that keeps personal contact with you all out of reach, but you have a pen, a typewriter, that peals forth constantly, and we appreciate the writings received.

"We have sent a letter requesting a copy of the free book on the *Thirty*

Years' History of the Woodville Ecclesia; and we look forward to receiving it. Also three copies of *The Story of Ruth*, cheque for which we have enclosed.

"The news is exciting, Russia in Afghanistan, only minutes away from the rich oil supply of Iran. Time cannot be long before the great and dreadful day of His coming. Let us continue 'to occupy' until time is no more." — D.F. (USA).

(The books requested have been sent. We trust that you enjoy "Thirty Years History of the Woodville Ecclesia", as well as "The Story of Ruth". It is a delight to share the Word with those of like precious faith, as, though divided by distance, we walk together towards the Kingdom. May he soon come . . . Ed.).

Activity In The Truth

"Please accept my appreciation for *Logos*, *Good Company*, *Heralds* and *Expositor* that you kindly mail to me. I enjoy reading them very much, and pass on some to others. I also duplicate, 200-275 copies of some and include it in monthly mailings, as I have enclosed. As I am entirely

alone, I have no sister or brother to help me. But in His goodness, God makes all this possible, even though, by the time this reaches you, I hope to be 91 years of age, and a few days later, 68 years as a Son of God. God has been wondrously good to me. May the hope that God has given us soon be a reality with the return of our loved Lord and Judge." — W.J.L. (Canada).

(The enthusiasm of our correspondent above is an inspiration to labour. What tremendous developments has he seen in the fulfilment of Bible prophecy over the course of his life; and today, the signs are such, that he may not close his eyes in rest, before the coming of the Lord. May that, indeed, be the case . . . Ed.).

At The British Bible School

"When I received the book *Our Visit to Israel*, I was really pleased. It is a lovely book, and it is interesting to see the illustrations of the land 'which is the apple of Yahweh's eye', which soon, we pray, will become the centre of world rule, where the nations shall go up year by year to worship the one and only true God in that

wonderful and glorious kingdom of peace. It made me want to visit the land myself.

"I recall with pleasure your interesting studies on Hebrews at the Christadelphian Family Bible School last year, and found them most profitable" — C.H. (Aberdare, U.K.).

(Our correspondent above was a member of the teenage class at the Bible School at Swanwick, U.K. last year. It was a pleasure for the Editor to teach this class during his association with the School, which he enjoyed immensely . . . Ed.)

After The Holy Land Tour

"I am writing to thank you for your work in organising and leading the tour through the Lands of the Bible this year. I appreciate the amount of trouble to which you went to ensure we saw as much of the land as was possible in the short time we were there. I thoroughly enjoyed the trip, especially because of the spiritual benefits which I received from it. Having seen the land makes it so much easier to visualise and to remember the incidents recorded for us in the Bible." — K.P. (NSW).

(The group this year comprised one of the nicest groups we have conducted. Members came from many parts including Canada, New Zealand, South Africa, Great Britain, and all parts of Australia. The tour proved interesting and profitable; and a variation to previous tours. Since returning, pressure has been put upon us to organise a further tour for

next year — God willing — and if sufficient interest is shown we would consider the possibility . . . Ed.)

Opportunity?

"I note with great interest your projected plans for another visit to the Land. I have for years tried to arrange things so that I might have the benefit of such a trip, particularly in company with those who would be capable of relating the Book to the Land. For some reason it never was possible for my wife and I to join in on your trips, and now the opportunity appears to have passed. We can only hope that we shall all soon be there in company with our Lord. The events there at the moment almost provide us a walk by sight, as the world trembles. Even so come Lord Jesus!" — J.D. USA.

(Note our comment above. It could be possible, if sufficient interest is shown, to organise one further trip to the Land; though, with increasing age, it is obvious that a stop will soon be put to this form of adventure. . . Ed.)

Fellowship

"I note in a recent issue of Logos you mention a Brother leaving Central to transfer to the Bereans. I agree with you that it is a mistake. Central is not perfect, but I have found it to be a better position for strength than these splinter groups can provide . . ." — J.D. (USA).

(We believe that there is a need to maintain the Truth in its purity, and to "contend for the faith that was once delivered unto

the saints" (Jude 1). We are determined to do this, and to oppose heresy wherever it may be found. In that regard, the heretics would delight if we withdrew, but that would leave the field of battle in their possession to the disadvantage of the "lambs" who need the help and guidance of those able to assist. Remember the words of the Lord: "the hireling fleeth" in the face of danger, but the true shepherd remains to do battle with the wolves . . . Ed.)

Proposition

"I have been wondering if you have some kind of display for Israeli stamps that has been utilised in the past. Something along the lines of a slide show with comments that we could set up, and which the public, I am sure, would find most interesting. There are some wonderful stamps, bursting with historic significance and prophetic flare, that could be shown to the public. I think you may want to look into this for us if you have some spare time on your hands that could be utilised for the Truth's sake. I think these slides with cassette tapes would be most useful and profitable. It would not be children alone who would be interested. Along with the stamps there could be pictures of Israel emphasising the particular theme of the stamp. Give it some thought, and let us know what you think." — J.Z. (USA).

(The idea is an excellent one. We have the stamps, and would have no problem with the comments. We also have a brother

who would be prepared to record the comments on tapes. And we have illustrations that could go with the stamps. What then do we lack? Merely the time! However, I am personally interested in the proposition, and will see what can be done . . . Ed.).

Labour

"Thank you for your kind offer to send me Logos whether or not I pay for it. I appreciate this, because I do so much like reading Logos, and because my expenses are increasing above my receipts. My factory pension did not pay the oil bill for heating my home for January, a mild month; and the other income raises very little. But thanks to God, I am still able to grow nearly all my vegetables in the garden, free from fertiliser poisons, thus avoiding the ever increasing cost in the stores for doctored and inadequate foods. My garden includes tomatoes, carrots, onion, beets etc.

"Have quite a lot of 'printed matter' on hand which I have been circulating over the years on a mailing list of 250, but I will not be able to continue this much longer. My Varityper, on which I used to cut the stencils, is worn out, and I do not get good results from other methods.

"But the signs are so pregnant that the Lord will likely be on the earth very soon. Then 'what fearfulness shall arise in those virgins who have lived at ease.' The adoption of theories destructive of the truth by some is depressing. Though I break bread alone, I hope soon to fellowship that

'great cloud of witnesses', of whom I read with joy every day." — W.J.L. (Canada).

(We are happy to forward "Logos" to any who desire it, even though they cannot afford to pay for it. We share your desire for Christ's coming, and, meanwhile, commend you for your constant exhortation and dedication to the Truth. We pray that your many years of labour will find a worthy reward at the Lord's coming. The absence of this world's goods often enables us to see more clearly the glorious privilege that is ours in possessing the Truth. Like Paul, those who are poor in material things, but rich in spiritual truths are able to make others "rich" even though they themselves are "poor". See 2 Cor. 6: 10. . . . Ed.).

From Nigeria

"We are glad that the Lord has continued to protect, guide and bless us in enjoying His wonderful love through His son, and so has led us to the dawn of the eighties, still in patient waiting for the Master's return.

"We are delighted to receive the applications for literature sent to us, and we will follow these up, and report back if necessary. Please try and send as many applications as you can.

"May I let you know that we have no copy of *How To Read The Bible For Pleasure and Profit*, and would appreciate further supplies.

"Please mention me to the Ecclesia in Australia." — E.M.K.E. (Nigeria).

(Through the liberality

of readers who forward donations for this purpose, supplies of "Herald of the Coming Age" are regularly forwarded to Bro. Eze of Nigeria, as well as to other centres. Though we could not forward the title mentioned above, we did send a supply of "Why I Believe the Bible" which can be used as a substitute. We will reprint the other title, and will forward copies when on hand . . . Ed.).

From The Philippines

"We are pleased again to receive the latest issue of Logos and Good Company Magazines, and trust you will continue to forward them to us on your free list. My father is very busy in the truth, so I am the one who has to acknowledge your letter. I am not fluent in English, but I hope you can understand my letter.

"My father sends his love and thanks for your liberality. Please continue to send him your issues, as it does increase our knowledge of the teaching of the Bible.

"We find both Logos and Good Company interesting and helpful in our study of the Bible. We pray that you may retain the strength and energy to continue the work you do. We hope to meet you again in Manila during the Logos Tour and to listen to your exposition of God's Word.

"The brethren and sisters of this small Ecclesia send you loving fraternal greetings, and extend them also to all your readers in Australia. May our heavenly Father bless us all that we may see one another face to face in His glorious king-

dom" — E.D. (Philippines).

(Thank you for your encouraging letter. We commend you for your choice of English which is very good. It was a great pleasure for us to again visit the Philippines, and to speak at both Bayambang and Manila. We rejoice that a goodly number of interested friends attended the public address, and we now have a list of names for those who applied for the special literature we offered them. We are in process of attending to their requests. We are pleased to hear from you at any time. . . Ed.).

A Travelling Bible School

"I have been in constant touch with the Logos tour, and the participants seem to be having a very enjoyable study of the Land. The tour is not only thought-provoking, but seems to be a very mind-impressing way of study, enabling one to recall the places seen whenever they come up in the daily readings or in the study of the Word." — B.E. (W.A.)

(We are glad that this was the impression of participants, for our desire is that the tour may be spiritually profitable to all who participate. We look forward, of course, to that wonderful tour of the land which shall follow the manifestation of the Lord in the earth again, when he will act as tour-leader, and will invite his bride: "Come with me from Lebanon my spouse . . ." (Song 4:8). From that vantage point the Lord will point out to his bride her wonderful heritage in him, when they shall take

possession of the Land of Promise. May we all join in that wonderful tour of the Land . . . Ed.).

Appreciation

"After reading a pile of back issues of Logos which were handed to me, I have come to appreciate the spiritual food contained therein, and desire to receive it regularly. Many things in the Word that were cloudy have now been made clearer, so that with my sister-wife, I have come to appreciate the Bible better. I wish to thank you and your staff for this labour of love in the Truth." — L.L. (Old).

(Your few words stimulate us to try and improve our labour in the Truth. The work, over a period of forty-six years, has only been possible through the blessing of Yahweh, and the loyal support of voluntary workers who give their time and money to the work . . . Ed.).

How Long?

"Events happening in Iran, Pakistan and Afghanistan causes one to speculate upon the time of the Lord's return. How long can Turkey survive with mass unemployment, galloping inflation, and international tension? And yet people do not heed. Many here feel that in some way the U.S. will bungle out of the mess. Hence, main consideration is who will win the Superbowl, or what is the best TV program to view. Yet it is obvious that we are on the eve of Christ's return." — V.B. (USA).

(The Lord declared that he would come upon the world "as a thief" (Rev.

16:15), "in an hour ye think not." The world will be taken off guard; let us beware in case involvement with the world will find us indifferent to the Lord's return. All the indications of Scripture are that he will come suddenly, and unexpected. Let us therefore Watch! . . . Ed.).

Suggestion

"Living in the times of the end, we experience times of trouble which must increase as the 'great day' approaches. This trouble and frustration is not only experienced by the world outside, but the Ecclesia also.

In view of these conditions, may I be so bold as to suggest that you reprint Brother Roberts' wonderful work: *Letters To The Elect In A Time of Trouble?*

"Many including myself, have received great spiritual comfort and encouragement from the work of Brother Roberts.

"The existing problem lies in that few brethren seem to have acquired this book, which is extremely helpful in these days.

"A reprint, if possible, would be very beneficial to such, and would be gratefully received." — B.B. (USA)

(We published this book previously at a time of great personal difficulty, and have contemplated republishing it. Before doing so we shall see if we cannot draw on further words of Brother Roberts that may add to those already in the book. We shall certainly put the book down for republishing . . . Ed.).



The Drying Euphrates

The Decline of Turkey: A Significant Sign Of The Times

“The Ottoman Power being ‘the great river Euphrates’ of the symbolical Babylon, we have a subject before us capable of receiving, and as its sanguinary and earth-destroying history proves, well deserving, the indignation and wrath of Deity. As the fourth of the Euphratean Angels (Rev. 9:15) loosed against the Greek Catholic division of the Babylonian Apostasy, it has judicially and terrifically executed its mission. In performing the part allotted to it, it has repaid justice the debt incurred by the daemon-worshipping and idolatrous Greek catholics, who, when they reigned in Constantinople, were more wicked, and less tolerant of truly good men, than the Turks . . . Still, the Euphratean is only a Sin-Power, well and heavily laden with its own peculiar offences. One of its greatest offences consists in the treatment Yahweh’s land, and people Israel, have experienced at its hand. As the modern representative of the Little-Horn-of-the-Goat power, it has ‘parted His land’ ‘for gain’ (Joel 3:2; Dan. 11:39); and ruling over Israel, hath made them to howl; so that His name continually every day is blasphemed (Isa. 52:5). No man likes his property to be laid waste, and his slaves to be abused. Of both these counts the Constantinopolitan Little Horn has been so intensely guilty in regard to Yahweh’s inheritance, that it has acquired the scriptural epithet of Shomaim, The Desolator (Dan. 9:27) . . . Hence the political Euphrates standing in this antagonism to Deity, it

is for this, and not because of its severity upon the Greeks, that the wasting wrath of the sixth vial is poured out upon it. — *Eureka*, vol. 3, p. 534.

The Drying Euphrates

WHEN Brother Thomas penned the above words in 1866, Turkey still dominated the whole of the Middle East, even though its ruler was given the title by political commentators of the "Sick Man of Europe". She still exercised considerable influence in Egypt, and dominated sections of eastern Europe, as well as Asia Minor, Syria, Palestine and Arabia.

But the outpouring of the sixth vial necessitated the evaporation of the Turkish power:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12).

According to Brother Thomas, this requires the complete decline of the Turkish power, for the Euphrates as a symbol, is identifiable with the Turkish Empire.

Twice in the Apocalypse it is mentioned in this way. The first instance is in connection with the Sixth Angel (Rev. 9:14); and the second with the Sixth Vial (Rev. 16:12): the first symbolical of the expansion of Turkish power, the second of its decline.

The Sounding of the Sixth Angel was followed by the loosing of the four Angels, indicative of the nomadic hordes whose limits had hitherto been set by the river Euphrates. From the 11th to the 14th century the Tar-

tar and allied races swept down in four great waves. The Ottoman Turks — last to come — consolidated in Mesopotamia and Asia Minor, overflowing into Europe, as far west as to Vienna; into north Africa; and extending along the whole valley of the Euphrates to the Persian Gulf.

The effect of pouring out the Sixth Vial was to cause the flood to retreat, and the River to dry up. History has followed this course. Turkey has withdrawn almost entirely from Europe, and entirely from Africa and Syria, from the Persian Gulf, and the lower Tigris-Euphrates Valley. The "water" is back to its original channel, but even there with a diminished and diminishing volume.

This is in accordance with the exposition and expectation of Brother Thomas. In *Elpis Israel* (p. 371) he wrote:

"The sixth trumpet brought up the four dynastic powers from the Euphrates, which was the western boundary of their domain. They crossed this river under Alp Arslan, who, at the head of an immense cavalry, invaded the Roman dragon . . . On May 29th, 1453, Constantinople fell into the hands of the Turks, who have retained it to this day. The predecessor of Alp Arslan was Togrul Beg, who was constituted lieutenant of the prophet by the last of the Califs. Togrul's successors down to the last Sultan inherited this lieutenancy, by which they were regarded as the political and spiritual head of the Mohammedan world.

"The judgment of the sixth vial is to take away his supremacy, and to wrest from him the dragon's sceptre. This is termed 'drying up the waters of the Euphrates'; which occurs for the purpose of bringing about the restoration of Israel. . ."

Fulfilment

Exactly in accordance with this interpretation, the Turkish Empire declined in power until it lost all its dominion except the city of Constantinople (Istanbul) and Asia Minor. Finally, the Empire was terminated, and a republic took its place. The outpouring of the Sixth Vial commenced about 1820, and in succession the once mighty Turkish Empire lost control of Greece, East Europe, North Africa, Egypt, and finally Syria, Palestine, and Arabia. The latter was brought about by the attack of the King of the South "pushing at him" in 1917. Under the command of General Allenby, the allied forces drove the Turks from Arabia, Palestine and Syria, and so weakened the nation that changes were inevitable.

First came the abolition of the Sultanate in 1922. Prior to that date, the Sultan was the ruler of political and spiritual Turkey. He bore the title of "*the Emperor of powerful Emperors, Refuge of Sovereigns, Distributor of Crowns to the Kings of the Earth, Master of Europe, Asia and Africa, High King of the Two Seas, the Shadow of God on Earth*". In 1922, Mehmet VI, last of the Turkish Sultans, had his status removed and his power abolished, and found himself an exile under the protection of Britain. Next, the capital was changed from Constantinople to Ankara; and, finally, on 29th of October, 1923, the Ottoman Empire was terminated, and was replaced by the Turkish Republic.

The destruction of the Turkish

Empire following her defeat in World War 1, and the transformation of the nation into a Republic following the conclusion of the War, witnessed the fulfilment of what Brother Thomas had anticipated in *Elpis Israel* (p. 371), the "drying up of the Turkish Empire" and "the restoration of Israel". As Israel has increased in influence, Turkey has weakened.

During World War II Turkey remained neutral, and gained by doing so. But the conclusion of the war saw a great increase in the power and influence of the Soviet; and though Turkey remained a bastion of Western strategy, she was constantly brought under pressure by her northern neighbour.

Why Russia Must Occupy Turkey

Bible prophecy requires the domination of Constantinople, and hence of Turkey, by Russia. This is necessitated both by the prophecy of the drying Euphrates as well as that of the little horn of the goat (Dan. 8). The Kingdom of Pergamum, incorporating the area of Byzantium (modern Constantinople or Istanbul) constituted the original little horn of the goat. Pergamum was one of the four divisions of the Macedonian Empire that followed the death of Alexander the Great (see Dan. 8:22). It was bequeathed to Rome, and so drew the Roman power into the Middle East which then earned the title of the "little horn of the goat". Later, in 326, Constantinople was proclaimed its capital. It became the military head-

quarters of Rome, and the mouth of the Dragon, or eastern division of the Empire until it was occupied by the Turks in 1453 at which time the eastern Empire came to its end. The latter-day prophecy of this power (see Dan. 8:24-25) must witness it in the hands of Russia who will contest the future of the world with the Prince of princes (Dan. 8:24-25).

Russia, then, must occupy Turkey and Constantinople, and in doing so will finally "dry up" in its entirety, the political river Euphrates.

How and when shall this take place? Daniel gives the answer in Ch. 11:40:

"The king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over . . . at the time of the end."

The phrase "*like a whirlwind*" suggests a sudden, unexpected, lightning attack on Turkey, the "him" of this verse. The statement also suggests a full scale attack such as Afghanistan recently experienced, in which the full weight of Soviet armour will be directed against it. Finally, it will prove a successful attack, for by means of it, the king of the north will be enabled to "enter into the countries", or to extend his conquests beyond Turkey, perhaps into Greece, Asia Minor, and adjacent areas leading to the invasion of the Middle East and Egypt, for:

"He shall enter into the glorious land . . . and stretch forth his hand upon the countries, and the land of Egypt shall not escape . . ." (v. 42).

Soviet strategy, apparently, is

based upon the swift and decisive attack, so that the anticipations of Daniel are in accordance with modern Russian methods of warfare. This was the method by which the East German revolution was put down in 1953, the manner whereby the Hungarian uprising was brutally crushed in 1956, how Czechoslovakia was overrun in 1968, and, recently the harsh and ruthless invasion of Afghanistan was initiated. Swift, decisive action is the key to Soviet strategy, and though it may not always come off, it is, at least, attempted.

It will be the form of attack when Turkey's time comes, as witness Daniel's prophecy.

And events are rapidly reaching a stage when the move may be made. Turkey holds the key to Western strategy in Eastern Europe. Her position straddling the Bosphorus, dominating the narrow straits that bottle up the Russian navy in the Black Sea is significant. Hence American finance has assisted to strengthen the military potential of Turkey, and to maintain its forces as crucial to NATO defence at that point.

But the strength of NATO in East Europe has been greatly weakened by the withdrawal of Greece therefrom. So long as a Turkish army of occupation holds 40% of Cyprus, and the Turkish Government lays claim to Greek Aegean islands and a section of Western Thrace, Greece remains adamant in its refusal to militarily support NATO. In Greece, the US angry reaction to the Soviet invasion of a non-aligned independent Af-

ghanistan is cynically compared to U.S. feeble reaction when Turkey did exactly the same to the independent non-aligned state of Cyprus. The U.S. recognises the threat that Soviet occupation of Afghanistan presents, but as it sought the support of Turkey in east Europe, it closed its eyes to a similar act of aggression on the part of Turkey in Cyprus.

It seems to us, from the prophetic word, that both Greece and Turkey must ultimately come under the domination of Russia. Turkey for the reasons advanced above; Greece because it is a fundamental part of the Image seen by Nebuchadnezzar. Meanwhile, Greece remains outside the military framework of NATO (though remaining within its political framework), whilst Turkey continues to decline as a military power.

Decline of Turkey

Militarily and politically modern Turkey is weak and divided, and hence ready to be absorbed by Russia. According to reports published in U.S., despite present American financial aid of about \$450 million a year, Turkey's armed forces have become so weak that they cannot fulfil their NATO responsibilities; while the country's economic and political problems pose the risk of a military coup. U.S. officials have estimated that nearly 50% of Turkey's military equipment is badly in need of repair and is difficult to operate.

The rate of inflation is running at 70 to 80%, with unemployment at 15 to 20%. The country

spends more on foreign oil than it earns from all of its exports.

Despite a thinly veiled warning from the Turkish armed forces that threatens a military coup if the political parties do not unite, Turkish politicians have been unable or unwilling to put together a working coalition government. The nation is distracted by attempts to do so.

Meanwhile, political terrorism has become a way of life, "now reaching an average of 50 killings per week in urban areas." Anarchy, terrorism and secessionism is rife.

Russia has ever sought to dominate Constantinople, and so free the entrance from the Black Sea to the Mediterranean of any possible threat. The time will come when Russia will move against Turkey in a lightning attack to that end, and from that centre complete the confederacy that will lead to the composite forces of Gog invading the Middle East.

Bible prophecy suggests that it is when Russia is in Constantinople that Gog will complete the confederation of Europe, and with such a union of power, the "peace and safety cry" (1 Thess. 5:1-2)) will be heard only to terminate in the "sudden destruction" of the invasion.

But when will Russia move against Turkey? At "the time of the end" declared Daniel (Dan. 11:40). That is the time when Michael shall stand up, and the resurrection will take place (Dan. 12:1). Will Christ return before or after the Russian attack on Turkey? This is difficult to say. Brother Thomas indicated that it was problematical

as to whether he would return before or after that event. In *Exposition of Daniel* he wrote:

"Hence, the Sultan must be ejected, that a dynasty patronizing a High Priest who forbids to marry, may come in. 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." (p. 58).

How true these words are to the present. The Sultan has been ejected, the Pope has shown interest in healing the breach between the Roman and Greek Catholic Churches, and has visited Constantinople (Istanbul) for that purpose; there is an increasing bridging of the gap between Catholicism and Communism; whilst hostility between the Soviet and Israel is on the increase.

At the same place, Brother Thomas wrote:

"It is questionable whether Gog obtains possession of Constantinople before the advent, or after it. He may get the city, but still lack dominion over Asiatic Turkey."

This uncertainty regarding the Advent is not without value. It underlines the need of all to be on their guard lest the Lord return before Turkey falls to Russia. We are again reminded of the exhortation of the Lord:

"Behold I come as a thief; blessed is he that watcheth (*is awake*) and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

There is personal responsibility stressed here, emphasised by the personal pronoun in the singular number *he* and *his*;

though "his" shame will be witnessed by a multitude described as *they*.

As we review events: observe the weakness of Turkey, the antagonism that exists between that nation and Greece, and the ruthless pursuit of power on the part of the Soviet, it is obvious that we are living at the time of the end. More and more the Middle East is drawing the attention of mankind. The present antagonism between Iran and Iraq, the reported massing Soviet troops north of Iran, are further elements in the problem, for all will be involved in the crisis of the time of the end, when Russia invades the Middle East "to take a spoil and to take a prey".

Speedily and significantly the nations are assuming the positions allotted them by the prophetic word. They are like pieces in a jigsaw puzzle that must be placed properly together, and gradually the picture is becoming evident.

To Christadelphians, events should speak in clarion tones of Christ's coming, and the need to prepare for that wonderful event. We do not have to await the descent of Gog. In our opinion, Christ will return well before the Russian invasion of the Middle East. Hence wise is the brother or the sister, who seeing the signs, and recognising the times, puts his or her house in order, awaiting the call of the King. Even so come! Lord Jesus.

"And when these things BEGIN to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Learning Contentment

"I have learned, in whatsoever state I am, therewith to be content" — Paul the Prisoner (Phil. 4:11)

When I have learnt to be content
In whatever state I am
Then will I find
That peace of mind
By grace, through the Lamb, God sent.

When hymns of praise come to the fore,
Despite my dark despair,
Then do I know
That 'self' must go
To the cross, then raised evermore.

I'll keep in sight the joy ahead
No matter my present surrounds,
With tearful eyes
My prayers will rise
For love, as Christ's, who bled.

Others I will not judge nor condemn,
No better am I than they:
I'll give no heed
To word or deed
Of gossip from idleness stem.

My life I'll now live to God alone,
Love in my heart must dwell.
The Word my sword
And Christ my Lord
Who died my sins to atone.

S.d.G.

Seeking God's Will

There is need to discover balance in Christ. Whilst recognising that flesh fails to render perfect obedience unto the Father, the Truth reveals that believers should aim at that objective. The idea that Christ has done everything for our salvation, so that nothing remains to be done but to believe and wait for his coming is not in accordance with the will of God. It is true that "without faith it is impossible to please God" (Heb. 11:6), but it is also equally true that "faith without works is dead" (James 2:26).

Where Many Fail

NO one can attentively read the apostolic writings without being struck with frequency and the prominence of "the will of God." Jesus refers to it often in his discourses, and says plainly that the doing of this will is the rule by which his friends will finally be selected. So distinctly was this before his mind — viz., that those only who did the will of his Father would finally be chosen for companionship with him in glory — that when one, upon a certain occasion, exclaimed concerning the blessedness of the mother of Jesus, he said, "Yea rather blessed are they that *hear the word of God and do it.*"

What is meant by the will of God no one need be at a loss to know. There is no simpler idea in

the whole range of Scripture. A child may grasp it. The will of God is that which He wishes us to be and to do. The smallest capacity can take this in. In fact, the terms of salvation are altogether such as any ordinary mind can understand. The difficulty is not in knowing: it lies in another direction. The difficulty doubtless lies here, in remembering constantly *all* that God would have us to do and to be, and so remembering as to conform. There are various elements and ingredients in the will of God. There is a great variety of things that He would have us to do and to be. We take them one by one as they present themselves in the reading of the word.

Where Israel Failed

Isaiah (Ch. 58) presents to our attention one aspect of the sub-

ject with a special prominence, demanding our most earnest attention. The Scripture in question was addressed to Israel after the flesh, but is none the less applicable to us, who are commanded to "be mindful of the words which were spoken before by the holy prophets" as well as of "the commandments of the apostles" (2 Pet. 3:1). It is prefaced by a form of reproof that furnishes an effective background to the matter to be exhibited — a very wholesome, and sobering, and even needed lesson for us. Isaiah is told to cry aloud and not to spare — "shew my people their transgression and the house of Jacob their sins" (v. 1). What was it that Isaiah was to bring in charge against them? Was it that they entirely turned away from God, and took no interest in the ordinances of the sanctuary? On the contrary, Yahweh says, "*They seek me daily and delight to know My ways . . . They ask of Me the ordinances of justice: they take delight in approaching unto God.*" "Wherefore have we fasted," say they, "and Thou seest not? Wherefore have we afflicted our soul and Thou takest no knowledge?"

Here is a very religious nation — a nation interested in the temple and the affairs of the Mosaic service — whose complaint is that God does not take notice of them equal to their zeal in serving Him. Why, to such a nation, should Isaiah be directed to lift up his warning voice as a trumpet? What was the matter with them? Wherein lay the defect that alienated God's regard from all their ceremonial com-

pliances with His will? We presently discover. They were lacking in pitiful hearts and in deeds of mercy. They conformed to the outward requirements of the divine service, but failed in those qualities and motives which were the kernel of the whole law of God. They fasted, but "in the day of your fast, . . . *ye exact all your labours.*" They exacted service from menials, instead of remitting it: their servants, their dependents, their inferiors were not allowed to participate in the rest and release of the day, but were kept to their toil and their drudgery. "Ye fast for strife and debate:" they left off their usual occupations only to make the fast day a day of vain-glorious jangle, instead of a day of contemplation and humility, and kindly solicitude for neighbours. They duly observed the ceremonial parts of the fast — sitting morosely at stated hours in the garb and attitude of mourners, "appearing unto men to fast," but not fasting in the way acceptable with God. God found no pleasure in their lugubrious penances. "Is it such a fast that I have chosen?" enquires He, "a day for a man to afflict his soul? to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is not *this* the fast that I have chosen to *loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own*

flesh?" (vv. 6-7).

Here we have shown to us plainly enough one aspect of character that God desires to see in His children. It was one of the grounds of His rejection of Israel after the flesh, that they were lacking in this spirit of ready benevolence, finding expression in abundant deeds of kindness. It will be a reason found not lacking in the case of those sent away from the judgment seat, with weeping and wailing and gnashing of teeth. The apostles speak pointedly on the subject. John asks the question, How dwelleth the love of God in one who shows no kindness nor consideration to others in their need (1 John 3:17)?

Works of Faith Are Necessary

Jesus often enjoined the same thing, adding that with what measure of kindness we acted towards men, we ourselves would be measured in the day of recompense. It is a matter to be kept most constantly in view. It is a matter we are in danger of forgetting or neglecting. We are most liable to do this through the power of a lost truth which we have been permitted to lay hold of again. We have come to see that the public habit of contributing openly to purposes and institutions of philanthropy is inconsistent with the injunction of Christ, to do our almsgiving secretly; and we have come to see that the common notion that men will be saved by good deeds in this direction is an unscriptural and an untrue notion. We have come to see that men can only be saved by the belief and obedi-

ence of the gospel, and that no amount of almsgiving will avail for those who are outside the covenant-reconciliation with God in Christ.

But we must not allow the recognition of this truth to dim our perception of the other. We must not go to the philanthropist and say, "Ah! you expect to be saved by your annual subscriptions, whereas we look for salvation in the Abrahamic covenant ratified by the blood of Christ only." The philanthropist is undoubtedly mistaken in hoping to make peace with God through his almsgiving; but we shall be mistaken, too, in hoping to find acceptance with Christ through faith alone. Faith without works is dead. We must "do the will" of the Father, as well as believe His word. His will is that we be like Him in character; and His character is an acting character. Christ plainly says: "Be like unto your Father." It is a very high standard, but it is the standard, and it would be the height of folly to ignore it. We shall have the standard judicially applied by-and-bye — and it will not help us to shut our eyes. The result will be beautiful when the process is concluded. When a great company of men and women, having the character of God are separated from the gross elements with which they are necessarily surrounded in the day of their preparation: when they are incorporated together as one society, having immortality of nature as its basis, and the world put into their hands, it will be a day of gladness for them, and a day of blessing for the world.

Seeking Perfection

But you feel depressed and say there is no hope in such a rule of salvation. Slowly, friend, slowly. Why so despondent? Well you say, it is no use pretending to be perfect. "If I am to be perfect before I can be saved, then I cannot be saved; that is all I have to say." My good friend, let us look the thing fairly in the face and all round; don't go off with a half-impression on the subject. You do not deny that these are the commandments? "No," you say with a groan, "I admit these are the commandments; and I read, 'Blessed are those that do his commandments.' I try to do them honestly and faithfully; but I know I make a sorry business of it; and, I say again, if my acceptance is to depend upon my perfect success, then I cannot hope to be accepted."

My good friend and brother, you truly read our duty to the commandments, and the blessedness coming out of their observance. God forbid that I should seek to lessen the keenness of your perceptions in this direction. But are you willing to open your mind to all the qualifications with which that truth is associated? You say, "I hope not." Very well: have you never heard of forgiveness? You say, "Ah! that is for sinners of the Gentiles." But is there no forgiveness for Christ's brethren? Did not Christ teach his disciples to pray, "Forgive us our trespasses?" Has not John the Apostle written, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity?" Does not

James say, in such a case of confession, "If he that committed sin, it shall be forgiven him?" Has not David written, "As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him"?

Seeking A Balanced Viewpoint

"Then I don't make it out," says our faint-hearted brother, who refuses to take comfort. "If forgiveness is so easily and so bountifully available, it leaves no force in the declarations that require the doing of the will of God as the condition of our acceptance." Well, it is one of those apparent paradoxes that present no practical difficulty in the right placing of all the elements of wisdom. The right answer brings a wholesome lesson, not a little needed in these days when we are in danger of being drawn aside from a divine course of life in two distinct ways. We are in danger, first, from the bias inherited with our early theological tutoring. This tutoring told us, as it tells millions daily from all the so-called evangelical pulpits in the land, that we have nothing to do in order to be saved: that the work of our salvation has been done — "done long, long ago" — that we have only to believe; that we have only to allow Christ to save us; and that if we think our deeds can in any way contribute to our salvation, we are the victims of a heresy which prevents our salvation more than

almost any course of sin.

Nothing tends more to sink the mental man in spiritual sloth and stupefaction than this misapplication of a New Testament truth. If it is true that we have not to "work out our own salvation;" that we have not to overcome; that we shall not receive according to our works; and if it is not true that the righteous shall scarcely be saved, and that God is not mocked, and that whatsoever a man soweth, that shall he also reap; if the truth is that we have only to believe that Christ's excellence and righteousness will stand to our account; and to repudiate all possibility of our performing any acceptable service towards God, then the mind will surrender to native indolence and sin. But the truth lies in another direction than that. Jesus tells us that except our righteousness exceed the Pharisaic measure, we cannot inherit the kingdom of God; and John, warning us against deception on the point, says, "be not deceived: *he that doeth righteousness* is righteous." Paul tells us plainly that the unrighteous shall not inherit the kingdom: and Peter, that only "if we do the things commanded, will an entrance be abundantly ministered unto us into the everlasting kingdom."

The New Testament truth, which is evangelically misapplied, you understand very well. It is true that as regards its initial stage, salvation is "not of works;" and that if Christ had not abolished death and laid the foundation of our redemption in his death and resurrection, man's case was helpless and hopeless.

He is commanded to rise and work. Christ is now "the author of eternal salvation *unto all them that obey Him*" (Heb. 5:9). Those who trust entirely to what Christ has done, as "evangelical" gospel preaching tells men to do, will find their trust misplaced at last. Christ having done his part, they must do theirs; and their wisdom is to find out what that part is and to do it.

Dangers Of Presumption

The other danger to which we are exposed lies in a somewhat different direction. There is a danger of resting too much on that very doctrine of forgiveness of which the disconsolate have to be reminded. A man may say, "I have discarded the evangelical misconception: I recognise that our standing with Christ at the last will be determined by the question of our performance or non-performance of the divine will." Yet at the same time, he may live as if he still held on to the mistaken idea of common theology, that we have to "do nothing only believe." He may live in habitual violation of the divine will, and comfort himself with the persuasion that his habitual disobedience will be covered by that privilege of forgiveness which comes with the priesthood of Christ to all his accepted brethren.

It is possible to make a great mistake here. The privilege of forgiveness is itself conditional. We do not require to go far to see this. The very petition for forgiveness which Christ puts into the mouth of his disciples in what is called "The Lord's

Prayer," is linked with what is in reality a condition, though it sounds like an argument: "Forgive us our trespasses as we forgive them that trespass against us." Christ places the conditional nature of forgiveness beyond all question in his accompanying comment to this effect: "If we forgive not men their trespasses neither will your Father forgive your trespasses" (Matt. 6:15).

Let us take comfort in this, that there is forgiveness for sins if the seeking for such is in accordance with God's will. Otherwise who would be saved? Our very

failings humble us, and reveal to us our need of God. Like the Apostle, they cause us to place no confidence in the flesh. It is weak, and will let us down. God will never do that. He can make us stand, even though we have been temporarily cast down. By His means and help we can reach from weakness unto strength, from defeat unto victory. We need His help, and our own determination to succeed in the battle of life. But "through God we shall do valiantly" (Psa. 60:12).

R.R. (Condensed)

JERUSALEM & ROME — OR BABYLON

What a wealth of history and prophecy is behind these two names.

Two cities, two nations, two manner of peoples related to two destinies, eternal life and eternal death, everlasting existence and complete destruction.

It is an age-old conflict between Rome and Zion in which the city of the Great King will emerge victorious and spread His peace and rule over all the earth.

Rome has reigned over the Kings of the earth (Rev. 17:18); Jerusalem's rule has been limited. Rome's has been universal; there is to be a great reversal in which it will sink beneath the earth, and Jerusalem will rise to be the metropolis and centre of Divine Government over all the earth.

Who would have thought the faithful Ecclesia in Rome would grow into the hateful Apostasy of today! The grievous wolves had done their work and the little flock scattered throughout the earth oftentimes decimated and afflicted by a power who at one time championed their cause but now like Pagan Rome of old sought their destruction, while retaining a form of apparent godliness so far removed from the truth as to be called Babylon the great the mother of harlots and abominations of the earth. Rev. 17:5.

As Rev. 18:24 puts it — in her was found the blood of the prophets, and of saints and of all that were slain upon the earth.

Roman Catholicism is depicted as a woman upon a scarlet coloured beast (Rev. 17:4), symbolic of confederated Europe.

The wrong ideas current today go back a long time. Bro. Roberts, when on a trip to Australia on board the "Darnstadt" came in contact with some Roman Catholics who claimed Babylon in Rev. 18 was Jerusalem.

Bro. Roberts said Never, only one city fitted the description and that was Rome!

The Jesuits also used the same excuse.

Unfortunately, today, so do some Christadelphians!

A.F.M. (NZ)



THE APOCALYPSE: MISUNDERSTOOD

Why is it that "Christian" people do not understand the Book of Revelation?

THE Apocalypse is a message from Jesus Christ sent through his beloved apostle John to the Ecclesias to "shew unto his *servants* things which must shortly come to pass" (Rev. 1:1). Yet "Christians" fail utterly to understand it. Worse, their great leaders, men like "Dr" Salem Bland, term it "weird and unchristian". *Why do "Christians" not understand it? Here are some reasons.*

Because they do not know, or believe, that God controls and rules the nations, influencing their domestic and foreign policies, disposing events to further His purpose (Dan. 2:21; 4:17; Rom. 13:1; Prov. 21:1; Isa. 10:5-10).

*Because they come to *The Apocalypse* with ideas of heaven-going; whereas it shows that the earth is the future inheritance of the righteous (Rev. 2:25-27; 5:10; 11:15; 11:18; 20:4).*

*Because, being by training and inclination astray from the truth, they cannot comprehend *The Apocalypse* in its teaching of Christ's return (Rev. 1:7; 16:15; 22:20); future resurrection of believers (Rev. 20:4-6,13); future judgment (Rev. 11:18; 20:12-15; 22:12); millennial reign on earth (Rev. 20:4-9).*

*Because, being by neglect or wilfulness, ignorant of the teaching of the Bible as a whole, they cannot understand the symbolism of *The Apocalypse*, the keys to which are comprehended in the Gospel (Rev. 1:3).*

*Because, being part of a secular system that prides itself on its wisdom, enlightenment, power, etc.; loving the world and its affairs, ways, pleasures; taking part in its politics, offices, honours; they cannot perceive that the world-systems are the products of disobedience and sin (Rom. 3:9,23; 5:12; Eph. 2:2; 1 John 5:19) receiving throughout the centuries punishment by war, famine, oppression (Eph. 5:6; Rev. 16:5-11; 19:2); portrayed in *The Apocalypse* by symbol in remarkable detail and accuracy.*

Because, being part of the so-called "Christian" system, they do not see, or believe, that through apostasy, disobedience, human-invented theories (Acts 20:29-30; 2 Thess. 2:3-12; 2 Tim. 4:3-4), that system has been, and is, receiving merited punishment (Rev. 8:13; 9:20-21; 16:8-9,21; 19:11-21).

Because they fail to observe, and refuse to believe, that the vile system described as the harlot on the scarlet beast (Rev. 17) is Roman Catholicism, the "mother" church; and that her "daughters", also "harlots and abominations", are the Protestant churches: all being doomed to terrible judgment and ultimate destruction.

Because only those who separate themselves from such (2 Cor. 6:14-18; 1 John 2:15-17; Rev. 18:4), and demonstrate that they are truly "wise" in comprehending the Gospel can possibly "understand" (Dan. 12:10). They are the privileged servants of Christ.

W.J.L. (Canada)

THE BOOK OF RUTH

As announced in *The Christadelphian Expositor* this book was forwarded at a special rate to all subscribers to that periodical. However, as subsequently announced, an exception was made in connection with the American Continent, and arrangements were finalised for copies of the book to be sent bulk to Bro. A. Bull of Canada, and Bro. J. Styles of USA, with the suggestion that subscribers in those countries draw their supplies from those sources.

The Book of Ruth is a complete coverage of the Bible book. It is profusely illustrated and well bound in cloth. It is a complete exposition, commenting upon every verse in the book, and, in addition, providing outline studies of themes and character sketches of individuals referred therein. Those who have already received the book are lavish in their praise of it. Supplies are available as follows:

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**J. Styles: 14651 Auburndale,
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**A. Bull, 1022 — 7th Avenue.,
New Westminster, B.C.
Canada V3M 2J5**

\$5.50 (Inc. postage).

Elsewhere, from your nearest *Logos* agent, or Ecclesial Librarian, at the following rates: Australia \$4.00; U.K. £ 2.50; N.Z. \$4.00; Sth. Africa R. 4.00. Please add postage to these prices.

PHILIPPINE EFFORT

For those who contributed to the costs of this, we report that a spiritually rewarding time was spent with Ecclesias in the Philippines. The *Logos* tour group took a coach to Bayambang, some 125 miles from Manila, and enjoyed a wonderful day with the local brethren and sisters. In the afternoon, the local Sunday School performed wonderfully well in recitation and song. A project book had been prepared for their use, and many were completed. Awards were distributed to the children, performing, and the adults were catered for by exposition, various brethren speaking. The *Tour* also paid the costs of transporting some 50 members from Bayambang to Manila to participate in the Sunday service. Hence a large meeting was held on Sunday, when the exhortation was delivered by Bro. E. Mansfield of Sydney. Following the exhortation, a communal dinner was enjoyed at a nearby restaurant at which all the local members and families were the guests of the tour. And in the afternoon, a public address delivered by Bro. H. P. Mansfield called forth pleasing interest, many questions being asked from the body of the hall, and about 15 names being submitted for literature at the conclusion of the afternoon.

It was spiritually stimulating for the touring group to meet with those of like precious faith in the Philippines.

RUSSIA'S BID FOR WORLD DOMINATION: SURE SIGN OF CHRIST'S COMING

This latest issue of *Herald of the Coming Age* draws upon current events in order to outline the crisis of Amageddon. An initial printing of some 50,000 copies has been completed, and copies are available from *Logos Publications*, P.O. West Beach, South Australia 5024.

The issue entitled: *Introducing The Christadelphians* has likewise been reprinted, and supplies are available.

Other titles in the series, currently available, are:

- Jehovah's Witnesses Refuted By the Bible.
- Why We Proclaim Jesus Did Not Pre-Exist
- Creation or Chance
- The Spirit Gifts — Not Now Available.
- Thy Kingdom Come — The Lord's Prayer: As Precept and Prophecy.
- The Return of Christ: The World's Only Hope.
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- Why I Believe the Bible.
- What Your Decision For Christ Demands
- The Certainty and Significance of Christ's Resurrection
- Prophecy: Its Purpose and Promise
- Jerusalem: Centre of Future World Rule.

We are reprinting:

Your Deadly Enemy — The Bible Devil Defined.

Evolution: Modern Myth of Science.

We are prepared to accept orders for these two titles, and include on the back cover special printing for individual ecclesias. However, it is necessary for any such orders to be received immediately.

Cost of *Herald Of The Coming Age* is \$38 per 1000, plus postage. Thus this 16 pp. booklet with cover in colour is obtainable for the cost of a leaflet.

TODAY (No. 11)

Some 60,000 copies of this newsletter were printed, and but few remain. *Today* is performing a valuable service in drawing the attention of readers to the significance of the times in which we live. All applications for literature are personally replied to, and the distributing Ecclesia notified of the names and addresses of all such. Further information on application to *Logos Publications*, Post Office West Beach, South Australia 5024.

Supplies in New Zealand, including advertisements for local Ecclesias are obtainable from Brother P. MacLachlan, Algernon Road, R.D. 2, Hastings, N.Z.

TEXAS CHRISTADELPHIAN BIBLE SCHOOL

God willing, the first annual Texas Christadelphian Bible School will be held July 6-13, 1980, in Austin, Texas.

Speakers for this School are: Bro. John Ullman (Australia), Brother Robert Lloyd (USA), Bro. Harry Tennant (England).

Further information may be obtained from: Bro. Ken Bearden, P.O. Box 494, Cedar Park, Texas 78613, USA.

LOGOS

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

— J. Thomas.



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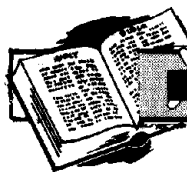
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Chat With Readers

Wanted: Men Of Integrity

PAUL warned that the "last days" would witness a sharp deterioration of standards: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful unholy . . ." Evidence of this is widespread. The world exists in the shadow of Sodom, and the shadow is going to darken. Conditions will worsen as the ugly seeds that today are being sown produce their awful fruit. Wickedness is encouraged; restraint is relaxed; and personal integrity is at a discount. The slick, materialistic civilisation of today is systematically destroying qualities of integrity out of the characters of people. Employers are money-grabbers; workmen are unreliable; cheating is common; politicians replace statesmen; values give way to slogans; thieving, lying, defrauding is rampant. Though man is richer and more knowledgeable than his forebears, he is also more shallow, unreliable, lacking in integrity.

What of Ecclesias? It is ominous that Paul's warning to Timothy related to Ecclesial conditions, not to the world at large. True, the world at large reveals the deterioration of which he wrote, but his warning had relation to ecclesias because the environment in which they exist tends to rub off on them. In another place, the Apostle warned of the possibility of believers being "hardened through the deceitfulness of sin" (Heb. 3:13). Sin is deceitful, it beguiles, it takes one unawares, it undermines integrity by trying to justify actions that are inconsistent with the calling in Christ.

This is an age of affluence. And let it be noted Christ used the same expression in regard to riches as Paul did in regard to sin (Matt. 13:22; Mark 4:19). He declared that they were deceitful; they delude. If care is not taken, the accumulation of personal possessions and the advancement of status and prestige can blind the mind, and deceive the heart, as to the requirements of

a life in Christ. Worldly ambition can ensnare to the point that one's spiritual integrity in Christ is endangered. There will be an attempt to justify the time spent on these pursuits, and so cover the neglect of spiritual things with excuses. Note that it was "the deceitfulness of riches" that choked the word, causing it to become "unfruitful" (Matt. 13:22). Worldly prosperity promises much, it dazzles the mind, whilst blinding the eyes to the realities of hope.

It can destroy a believer's integrity in Christ.

What is integrity? The word is from a latin noun "integer", meaning untouched, unbroken, undefiled, uncontaminated. The man of integrity is untouched by influences that would cause him to break his bond; he will not permit his promises to be broken; he will remain undefiled, uncontaminated with the temptations of life. Integrity describes the quality of being sincere, honest, just, genuine, upright. It manifests itself in little things, as well as in the greater ones. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust (or dishonest) in much" (Luke 16:10).

Integrity in Christadelphians is related to faith, for faith develops conviction. The man of faith is motivated by conviction, and thereby develops into a man of integrity. His belief is so strong that it makes reality of the future. He pursues a course through life untouched by the world in which he walks, undefiled, uncontaminated, genuine and sincere. He is a man of his word. He can be relied upon because his word is his bond; his promise is a guarantee of performance. He may not be brilliant in academic knowledge, but what knowledge he has, he has used to strengthen his integrity of purpose and action. Given literature to distribute, and it will be done properly; asked to support a meeting, and he will not cover up his absence by a specious excuse; directed to labour in the Ecclesia (be it ever so unimportant), it will be attended to meticulously.

His integrity will cause him to view every item of work as important. Being O.H.M.S. nothing will be treated as trivial, no matter how others might view it. In all circumstances, and in all avenues of effort, he will perform to the best of his ability.. To address a small meeting will be recognised as onerous as addressing a large one. Recognising that in all circumstances the best only is good enough for Christ, he will engage himself to giving it with humility.

Ecclesias need humble men and women of such integrity, more than brilliant exponents of the Word who may lack that ability, who cannot be relied upon to give dedicated performance in little matters. Young brethren and sisters need to develop the quality of integrity, by graduating in the school of experience. They need to give full proof of their integrity before they are invited to more prominent duties or responsibilities. During the course of half a century in the truth, we have met many promising young brethren who revealed outstanding ability in expounding and speaking, but whose labours were undermined by the curse of unreliability.

They manifested plenty of promise, but little performance outside of matters that contributed to their personal prominence. Men of faith and integrity will labour "as unto the Lord", and therefore will endeavour to do their best whatever grade of work they may be given to do. Without faith it is "impossible to please God" (Heb. 11:6). But, reasons James, faith must be perfected by works, for otherwise, it is dead!

The faithful of Hebrews 11, were all people of integrity. They were reliable people who refused to permit circumstances to destroy their integrity in Christ. Joseph, sold into slavery by his brothers, could not have fully known that God was arranging events for the fulfilment of his dreams, yet he never lost his conviction that God was with him. Without completely understanding the processes, he knew that all circumstances would work in harmony with the divine purpose in his life, and therefore manifested outstanding integrity under test. He recognised the divine overshadowing later in his life: "As for you," he told his brothers, "ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:10).

Potiphar's wife endeavoured to seduce him into a relationship that is quite the accepted thing among some of society today. But he refused her time and again, saying: "How then can I do this great wickedness and sin against God?" (Gen. 39:9). He recognised the sin as being against God first, and Potiphar afterwards. His integrity stood him in good stead. But today, in the world, the incidence of breakdown in marriage relationships has reached plague proportions; and, unfortunately, is on the increase within Ecclesias.

Samuel was a man of integrity. He judged Israel in a manner above reproach. He challenged the people: "Here I am, testify against me before Yahweh and before His anointed (Saul). Whose ox have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it? Testify against me and I will restore it to you!" (1 Sam. 12:3).

The people acknowledged that his integrity was beyond reproach. He had laboured assiduously on their behalf; he had had their good ever before his eyes. What an example of faithfulness, of integrity! He gave single-minded devotion to the wellbeing of the Ecclesia — for that is what the nation constituted then. What a contrast his record displays to the sorry state of the political world of today. Scandals abound, fraud and dishonesty are on the increase, men of integrity are scarce.

Queen Esther provides a further example. She could not clearly see the shaping of her destiny at the point of time that she was elevated in the kingdom, but when the need existed, she was prepared to make the supreme self-sacrifice on behalf of her God and her people: "I will go unto the king, which is not according to the law; and if I perish, I perish" (Esther 4:16). As a woman of integrity she was prepared to sacrifice her life in the cause of the Truth. To such as her, principle, and integrity of character, were of greater importance than life itself.

And what of Daniel's friends? Listen to them as they faced the furious Nebuchadnezzar who threatened to destroy them out of hand: "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. BUT IF NOT, be it known unto thee, O king, that we will not serve thy gods, or worship the golden image which thou hast set up" (Dan. 3:18).

Worldly people today are ready to prostrate themselves before the golden image of affluence that modern Babylon has erected; let us exercise care lest we be influenced thereby. Affluence can undermine personal integrity. It can turn a worshipper into an idolater if care is not exercised. "Covetousness is idolatry," taught Paul (Col. 3:5). Covetousness is widespread in the world today, and is not unknown within Ecclesias. The whole philosophy of modern life is founded upon it; the business world is geared to it; the advertisements in the daily press are designed to stimulate it. And

the best of us can be touched with its appeal to greed, unless the greatest care is taken, and unless we respect personal integrity to the Truth as something higher than personal possessions.

Consider Daniel's integrity. He challenged the king's decree: "When Daniel knew that the document had been signed, he went to his house . . . he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, AS HE DID AFORETIME" (Dan. 6:10). As a man of integrity, he permitted nothing to change his manner of worship. Whatever pressures were brought to bear upon him to do otherwise, were resisted with firmness, and with conscientious determination to do what was right.

He was an example and an encouragement to others. The greatest miracle he performed is not recorded in his book. That miracle is the change that his teaching and example wrought upon his contemporaries. Through that influence they gave up their idolatry, and sacrificed the affluence of Babylon, to return and rebuild the ruined Temple. Men of similar integrity in Ecclesias today will exert a similar influence. The finest exhortations that I have ever received have been delivered by brethren who were not noted for their ability on the platform, but who demonstrated in their integrity of action, the influence of the Word within. They were like the Apostles of whom it is recorded that their contemporaries "took knowledge of them, that they had been with Jesus" (Acts 4:13). They exhibited that fact by their integrity in the face of trial. On the other hand, Solomon declared: "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. 25:19). The first gives you pain; the second lets you down. Integrity of action is the opposite to that. Let us develop it in our lives, and manifest it in our ecclesial activities. It will ensure for us eternal life in the age to come, and assist others along the same pathway to glory. Brethren of integrity are needed today, not broken teeth and feet out of joint in the multitudinous Body of Christ.

W. A. S. Mansfield

The dullness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs, we may accept as the angels of Him who, through much tribulation, is purifying to Himself a people who, with prepared and chastened hearts, will in the day of His glory "come with singing unto Zion with everlasting joy upon their heads; they shall obtain gladness and joy: sorrow and mourning shall flee away." — R.R.

An Appeal To Youth

"Endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

"Go forth to the battle of life, my boy,
Go, while it is called to-day!
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play

"There's a place for you in the ranks, my boy,
And duty, too, assigned.
Step into the front with a cheerful face;
Be quick, or another may take your place,
And you may be left behind.

"There is work to be done by the way, my boy,
That you never can do again —
Work for the loftiest, lowliest men, —
Work for the plow, plane, spindle, and pen —
Work for the hands and the brain.

"The serpent will follow your steps, my boy,
To lay for your feet a snare;
And Pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers
Inwreathing her golden hair.

"Temptations will wait by the way, my boy,
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven might wear,
Will lure you to deadly sin.

"Then put on the armour of God, my boy —
In the beautiful days of youth;
Put on the helmet and breastplate and shield,
And the sword the feeblest arm may wield
In the cause of right and truth.

"And go to the battle of life, my boy,
With the peace of the gospel shod,
And before high heaven do the best you can
For the great reward and the good of man,
For the kingdom and Crown of God."



The Time Of The End

Avenging the Holy

Daniel 8

"The revelator having pointed out to Daniel the characteristic marks, by which the Little-Horn-of-the-Goat-Power might be known, directs his attention to what should happen to it 'at the time of the end', which is the 'time appointed' for the denouement or issue to which the whole prophecy of Daniel points. Habakkuk had a vision of the catastrophe; and in noting it down said, 'at the end it shall speak, and not lie'; and because the truth of the matter would not be discovered till then, Daniel was told to 'Shut up the words and seal the book to the time of the end, . . . for the words are closed up and sealed till the time of the end'. The time of the end, then, is the period of the opening and unsealing of the words of the book; so that it may speak intelligibly to 'the wise'. The opening and unsealing is effected by the events of the time being an unmistakable fulfilment of what is written: so that every one of 'the wise' cannot fail to understand."

The Time Is At Hand

THESE words of Brother Thomas, from *Exposition of Daniel* (p. 74) surely have application today. As "the wise who understand" (Dan. 12:10) view the world scene, they cannot fail to be impressed with the significance of what is happening. Events in Afghanistan, Iran, Iraq (the area of the King of the North of ancient times), developments in Russia, Egypt, Europe, the manner in which the US-Iran crisis over the hostages is segregating East from West, and above all, the amazing deve-

lopments of Israel, including the peace-pact with Egypt, demonstrate politically and prophetically that we are well within the epoch of the "time of the end."

This becomes tremendously exciting to those who are educated in the prophetic word. Daniel was told: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12), and it seems that we have reached that time. The word "blessed" signifies *most happy*, and there is a joy in our hearts as we contemplate the possibilities of the

Lord's early return. Only the presence of the Prince of Peace in the earth can solve the problems that disgrace society today, and bring sadness to those who hate to see and hear the blasphemies that abound in the earth. The Lord told his disciples:

"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).

He was referring to the events of his first advent; but if those events brought happiness to those who understandably saw and heard them, how much more should the events of today arouse excitement and joy in the hearts of those who can appreciate "the signs of the times." They see fulfilling those events that "prophets and righteous men" of the past have desired to see!

Avenging The Holy

In a previous article, we partially considered the prophetic time-epoch known as "the time of the end". It will be found valuable to consider every reference made to the phrase in the Book of Daniel. The first instance of this is in Daniel 8:17, and concerns Israel and Jerusalem in the "evening-morning vision". The vision outlined to Daniel the trend of world history after the Babylonian era had come to its end. Babylon was replaced by the Medo-Persian empire, represented by the silver of the image. In the prophecy before us, the Medo-Persians are represented as a ram, whilst their adversary, the Grecian power of

Alexander the Great, is represented by a goat (vv. 20-21).

The prophecy represented to Daniel how swiftly and decisively the Persian power would be overthrown by Alexander the Great, the king represented by the "notable horn" on the goat. That horn was broken, and replaced by four smaller ones, and this was explained to Daniel as representing the four separate dominions that would replace the united Empire of Alexander the Great.

Out of one of these, there developed another power which would be drawn into the Middle East, to dominate it, and overthrow the holy people. This was fulfilled when the Roman Empire was drawn into Pergamum, Syria and Palestine. It is styled by Brother Thomas as "the Little Horn of the Goat Power" (*Exposition of Daniel*, pp. 23-26). He wrote:

"After it began to appear in Syria, Daniel saw it waxing exceeding great against the south, or Egypt, and against the sea, or Euphrates, and against the glory of the land, or Palestine, until it became dangerously formidable to the army of the 'heavens', or military power of Judah, as evinced by the Jews boasting before Pilate, that they had 'no other king than Caesar'."

Again:

"Thus in its career it was to be what is said of Daniel's fourth beast, 'dreadful, and terrible, and strong exceedingly', and the special enemy of all pertaining to Judah. 'It waxed great,' said the prophet, 'above the army of the heavens, and it cast down of the army and of the stars to the ground, and stamped upon them. Yea, he magnified himself even against the Commander of the army; and by it the evening-morning sacrifice was taken away; and the foundation of its temple scattered. . . .'"

No sooner had the vision ceas-

ed, than Daniel heard two angels speaking. One enquired aloud as to how long was the period covered by the vision. The answer received was 2300 days, which, prophetically, relates to years (consider the angel's historical interpretation in vv. 20-27). Then, according to the A. V., he was told that the "sanctuary will be cleansed" (Dan. 8:14).

Now though the 2300 period seems to have had, at least partial fulfilment, the "sanctuary" has not been cleansed, if by "sanctuary" is meant the Temple. The Dome of the Rock still prides itself on the site of the Temple of Solomon, and Jews are still limited in worship as far as the site is concerned to the Western Wall of the Temple area (not of the Temple itself).

Has the prophecy failed? By no means. Again the exposition of Brother Thomas is invaluable. He explains:

"'Then shall the sanctuary be cleansed' was no part of the answer given in Daniel's hearing. The words he heard were *wenitzdak kodesh*. The word *kodesh* is not 'sanctuary' but 'holy'; designating what is holy connected with Judah, such as the Holy City, called emphatically 'The Holy', and the Holy Land. Then as to *nitzdak*, rendered 'cleansed' in the common version. This is not its meaning. It signifies to be vindicated from injury and violence, or to be avenged."

These are very important explanations. At the conclusion of the 2300 period, we do not have to look for the site of the Temple being cleansed, but for the Holy Place, or Holy People, being *avenged*. And surely we have seen that in measure, when in 1967, at the termination of 2300 years from the time when the initial part of the vision was ful-

filled (when Alexander overthrew the Persian power at the battles of Granicus and Issus), there was a partial avenging of the Holy City, Jerusalem, and Holy People, Israel, in that after 2000 years of dispersion, the capital reverted to the people. Here was a token avenging of what they had suffered in dispersion.

Only A Partial Fulfilment

However, what was accomplished then, was but a partial fulfilment of that which shall take place in the future, and particularly at the Lord's return. An epoch of time has elapsed, such as the prophecy requires, but the consummation is not to be immediate. Brother Thomas explains:

"Let it be observed that this does not teach that the avenging of the holy is to commence immediately the last of the 2300 evening-morning is finished. It only gives us to understand that when that period is passed, the next series of events in relation to the Holy Land shall be the manifestation of things necessary to wrest it from the Gentiles, and to avenge it in their overthrow" (p. 29).

Again his explanation is vindicated by events. The taking of Jerusalem in the Six Day War aggravated the hostility manifested by the Arabs towards the Jews. It became a bone of contention that continues to this very day as the future of the West Bank comes constantly under consideration. It can be safely concluded that the problems facing the modern world are directly traceable to what took place then, and constitutes an important element in the drawing of nations towards the Middle East in hostile and belligerent manifestation (Zech. 14:

1-2). The Arabs, recognising that they could not match Israel in war, resorted to economic pressures, and used the weapon of oil. This has resulted in economic problems throughout the world, and is really the root cause of the present US-USSR crisis in regard to Iran. The Russian drive on Afghanistan, South Yemen, Ethiopia, together with her interests in Libya and her pressures on Turkey appears as an attempt to encircle the Middle East with its rich deposits of oil. The future of the world is certainly dependant upon the Middle East.

Brother Thomas did not see those developments as clearly as we do today, but at least his interpretation of prophecy anticipated them. They are the "series of events in relation to the Holy Land" that have developed from out of the Six Day War of 1967 as mentioned in his words above.

Computation Of The Period

The 2300 years period is computed from the historical incident depicted in the vision, which was the overthrow of Persia by Alexander the Great. This was in B.C. 333, and 2300 years further on bring us to 1967 in which the holy city was provisionally "avenged" when wrested from Gentiles by Jewish forces. It was a remarkable year for those who were watching "the signs of the times". Since then, the pressure on world events has not eased.

In Luke 21:24, the Lord gave an explanation of the vision. He spake of the Holy Land, the Holy City, and Holy People being "trodden down of the Gentiles" (the subject of Daniel's

prophecy in Ch. 8) "until the times of the Gentiles are fulfilled." The release of Jerusalem from Gentile domination commenced a course of events that will terminate in the restoration of the Kingdom and Monarchy under Messiah.

In Daniel's day, however, "the time appointed was long". So long, indeed, that he fainted after hearing the vision "and was sick certain days". He felt his mortality, though he was comforted later, with the assurance that he would "stand in his lot at the end of the days" (Dan. 12:13). Meanwhile he recognised that Israel's future would be full of turmoil and tribulation. He was shown in vision how the little-horn-of-the-goat would triumph over the Prince, or Messiah (v. 11), and that it would "cast down the truth to the ground". Rome has done that both militarily and ecclesiastically; and there is yet to be a latter-day manifestation to that end by Gog (v. 25). But this latter-day manifestation of Rome is to be destroyed, and that by "the Princes of princes". And in this we have the wonderful consummation of the prophecy. It dramatically shows that the Prince who was crucified on Golgotha, and saw even his friends flee from his presence to leave him to die on his own, will develop into a "great multitude, which no man could number, out of all nations, and kindreds, and people, and tongues" (Rev. 7:9). These as the princes of the Prince, will destroy the latter-day manifestation (Gog) of the power that crucified him (Rome)

1900 years ago. In command of an indomitable company of princes then made immortal and powerful, with warriors like Joshua, Gideon, David and others among his host, each one wielding divine power, Russia will have no hope, and will be easily broken as like a potter's vessel. The latter-day forces of the little-horn-of-the-goat will be completely vanquished, "broken without hand".

Meanwhile Yahweh has provided the saints contemporary with these events, tremendous

signs enabling them to "lift up their heads" with the realisation that "their redemption draweth nigh." We are convinced that the vision is almost at an end, that the Lord Jesus Christ will soon be in the earth, to bring Daniel from the dead, to stand in his lot, and to witness the consummation of his visions. Today is our day of opportunity to make our calling and election sure, that we might stand alongside Daniel among the "princes" of Messiah, and so enter into our lot "at the end of the days".

— W. McAllister (Woodville)

Bible Marking Project



Psalm 24: The Victorious King In Glory

Psalm 24 is the third of a trilogy that sets forth Messiah as Sacrifice (Psa. 22), Shepherd (Psa. 23), and Sovereign (Psa. 24). As will be noted, each appointment builds upon its predecessor: the sacrifice becomes the shepherd (the example to follow), and the shepherd becomes the sovereign (the attainment of hope). The order presented teaches that the cross must come before the crown; and that sacrifice is only valid when the example of the Lord is followed. As in the case of other Psalms, Psalm 24 is both historical in its setting, and prophetic in its application.

Historical Setting

The title describes it as *A Psalm of David*. The word *psalm* is from *mizmor* which Dr. Strong derives from *zamar*, "to touch, or strike, with the fingers", and which, therefore, suggests the playing of an instrument. Hence he gives the meaning of the word as a psalm set to music, one calculated to set the heart singing unto Yahweh. Bullinger, however, in *The Companion Bible*, claims that the title indicates a meditative psalm. Both ideas may well be right.

The background is obviously Davidic. It takes us to the great day in David's life, when, in an excess of joy, he witnessed the culmination of labour in the installation of the Ark on Mount Zion. He would have built for it a resplendent Temple if he had been permitted so to do, but denied that privilege, he accomplished what he could by arranging for the transport of the throne of Yahweh (for that is what the Ark was) to a place of honour on Mount Zion.

Detailed preparations were made for this. The war with the Jebusites had seen impregnable Zion captured by David's forces. The king was now master of the future capital of his greater Son. But in the names given to the city, Israel was reminded that success had not come in David's strength alone, but through divine aid. Accordingly, Zion was not only given the title of the "city of David (the Beloved)", but also the city that Yahweh had chosen (1 Kings 8:1,44), the "place of His rest" (Psa. 132:13), the "city of the great king"

(Matt. 5:35), and so on.

As appropriate to these titles, the Throne of Yahweh in Israel, the Ark of the Covenant, was brought in triumph to the city, entering its gates in glory and with praise. It was a memorable day of greatest significance to David (see 2 Sam. 6:12-19). In an excess of zeal, he "danced before Yahweh with all his might, girded with a linen ephod", thus appearing as king-priest. The Ark was conducted to its resting place by a procession of priests and levites praising Yahweh in voice and with music, to the rejoicing of the Elohim (1 Chron. 15:26). And it is suggested that this Psalm formed part of the ceremony on that day of greatest triumph. As the procession slowly moved up the winding road that traversed the valley and mountains "round about Jerusalem", to ultimately come to the eastern gate of the city, special rejoicings climaxed the occasion. Even the gates of the city were called upon to "lift up themselves" to receive the emblem of divine glory.

Dominant Divine Title

The Psalms reveal Yahweh in various particulars as epitomised by the Names or Titles used. This Psalm praises God as *Yahweh of hosts* (v. 10), or *Yahweh Sabaoth*. This is the militant title of Deity, a name expressive of His ability in war (Isa. 51:15). As such it has special relationship to Israel in its conquests. At the very beginning of Israel's national existence, it is recorded of the people that "... all the hosts of Yahweh went out from the land of Egypt" (Exod. 12:41).

The people were separated from Egypt unto Yahweh in a special relationship. From a rabble of slaves, they were disciplined and organised into the hosts (*sabaoth*) of Yahweh. The title *sabaoth*, however, is also applied to the angels of heaven in military array (Josh. 5:14). Hence, as the term is frequently applied to both the heavenly and the earthly armies of Yahweh, both are included in the name *Yahweh-Sabaoth*. The principle expressed by this fact is the union of the heavenly forces with the earthly people of God; so reminding the latter of the divine power that is ever ready to help.

The name *Yahweh-Sabaoth* first occurs in the Book of Samuel. It is significant that it should do so. At that time, Israel was spiritually decadent and nationally weak. The people had been brought into bondage as punishment for their self-indulgence and apostasy. Yet Yahweh was still ready to respond with irresistible might to the aid of those whose faith, loyalty and integrity had remained unshaken in the face of trial. Such a one was Elkanah. At a time when the very priesthood was evil, and the national worship of Yahweh had declined in consequence, the record states that the faithful Elkanah, who later fathered Samuel, "went . . . yearly to worship and to sacrifice unto *Yahweh-Sabaoth* in Shiloh" (1 Sam. 1:3). Though the nation was politically weak, he recognised Yahweh as the source of strength.

This is Scripture's first introduction to the militant title of

Deity. Its use in such a context implied that there was no real need for such weakness, that there was a Reservoir of strength which the people of Israel could tap if they were prepared to follow the path of reform. The God whom the nation neglected was capable of easily overthrowing their enemies and restoring the nation. This was illustrated when the Ark was taken into captivity by the Philistines. The strength of Yahweh was brought home to that uncircumcised race when Dagon its god was found broken in humility before the Ark of Yahweh, and when many Philistines suffered because of their impiety towards it.

We cannot stop here to expound this title of Deity, and so refer the reader to *Phanerosis* and *Eureka* for further exposition upon it. One detail, however we mention. Though *sabaoth* forms part of the militant title of Deity, it is a plural noun, and in the feminine gender. This is significant when joined with Yahweh, which name is prophetic of God's purpose to manifest Himself in power and glory. The Name or Title *Yahweh-Sabaoth*, therefore, denotes that He will be manifested as armies; and inasmuch as the word *sabaoth* is in the feminine gender, the armies will constitute the glorified Bride of Christ "terrible as an army with banners" (Song 6:4; 3:7; 6:13). This refers to the time when Yahweh will be manifested in a glorious divine army (Rev. 19:14), of which the Lord Jesus Christ is Commander in chief (Isa. 55:4). Every member of that army will be clothed upon

with divine nature, glorious and powerful. Meanwhile, the call of the Gospel is a recruiting call for participation therein. So Paul exhorted Timothy:

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim. 2:3-4).

The hosts of Yahweh are Israelitish as to identity, separated from the world as to character, and militant against the forces of darkness as to aspect. The Ark and Cherubim were their symbols, and when this throne of Yahweh was transported to Zion, it seemed as through Yahweh-Sabaoth Himself had entered the city. Out of the weakness of the past, strength was at last manifested to the glory of God and the wellbeing of the faithful.

Prophetical Aspect

There is no doubt about the Messianic character of the Psalm. The glory of David's day when he danced before the Ark, and led the way in triumph to the city of Jerusalem, and to Mount Zion, will be repeated and exceeded when the Lord shall enter “his city”. Jerusalem was described as “David's city” when the Jebusite fortress on Mount Zion had fallen to his hosts; but it will be described as “the city of

the great King” when the Lord, in triumph, and surrounded by his armies, the glorified elect, will enter the city in the age to come.

That is the greatest theme of the Psalm as we shall see on examination.

Sectionising The Psalm

Those who have studied the construction of the Psalm suggest that it was sung in parts. Hence vv. 1-2 would be sung by a section of singers; v. 3 by a solo voice, or perhaps voices; vv. 4-6 by the full chorus. A similar order to be repeated in vv. 7-8, and again in vv. 9-10.

This would, in any case, be an impressive rendition of the sentiments expressed in the Psalm.

We suggest, therefore, the following sectionising of the Psalm.

The King's universal power — vv. 1-2.

Those who shall ascend into his presence — vv. 3-6.

The ceremonial entrance of the King in glory — vv. 7-10.

HPM

(To be continued)



ACCEPTABLE PRAYER

Singleness of heart is the foundation of acceptable prayer. If a man's petitions are to be heard, his actions must accord with the spirit of his petitions. God abominates all forms of double-mindedness. It is double-minded to pray “Hallowed be Thy name,” whilst pursuing courses which bring reproach and dishonour upon it, or for protection from besetting sins whilst running in the way of temptation, or for faith whilst keeping and courting the company of the unfaithful, or for wisdom whilst wilfully neglecting the reading of the Word of Wisdom. If prayer is to have power, our actions must aim to be consistent with our petitions.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Proclaiming the Word

"In the *Communications* section of *Logos* you have stated you have found the distribution of literature from door to door is the most effective form of Gospel proclamation.

"We have been advertising in the newspapers for years with very poor results.

"Some of us have discussed trying the door to door method.

"In that regard, what have you found most effective? Do you knock on the door and engage the occupants in conversation? Or do you just leave literature in the mail box?

"I have never figured the cost, but I am sure it would run between \$25 to \$50 that we pay in advertising dollars for each person to get to write or call for the advertised literature. Follow-up mail for more literature is about 1%, and out of about 200 total who have ever responded over the past four years or so, not one has ever wanted to really sit down and talk the truth, or ever come to meeting.

"Through God's mercy and kindness our meeting has almost doubled in size in the past two years, but it has come through personal contact, and not through advertising. God knows how thrilling it is to share the truth with someone who will respond, and He has loving-

ly lead many to us." — G.M. (USA).

(We have found the distribution of literature an effective way in which to bring the Truth to the notice of a world that lies in wickedness and darkness. In the Adelaide area, where there are a number of Ecclesias, by mutual agreement, boundaries of activity have been established, and Ecclesias regularly distribute literature within the areas so set. In a recent distribution of literature in the Woodville area, a distribution of 10,000 leaflets, we have received over forty applications for literature. Each applicant is sent the book, together with a letter inviting him to attend the meetings or other activities in which we are engaged. The leaflet also advertised a public address, and here, again, we are pleased to say there was a response, some sixty visitors being in attendance.)

All applications are placed on a mailing list, and "Herald of the Coming Age" is forwarded each month for six months. Efforts are also made to interest applicants in the truth by members calling upon them for that purpose. It is at this point, that the door-knocking commences, and not when we go out with the leaflets initially. It needs tact and understanding to discuss the Truth effectively under

such conditions, and generally the contacting Brother or Sister has a list of questions to ply: Do you receive the literature? Do you find it helpful? Do you wish it to continue? Would you like to discuss these matters further? and so forth.

Response is not spectacular, but it is steady. Some are induced to attend the meetings, and others continue on to baptism. Some of our most ardent workers in that direction are from those who have been drawn to the Truth in such a way, and there are quite a number in our meeting who are in that category.

However, we must remember that Noah was commended, not because he gained converts, but because he did not allow the lack of such to deter him from the attempt. He condemned the world by his preaching, and saved his own house by the ark he built. He provides a wonderful example of faith in action. See Heb. 11:7. . . Ed.).

Interpretive Introduction to "Luke"

"It is some time since I have had contact with the "Herald" on a regular basis. Meanwhile, I have attended Christadelphian lectures, and consulted Eureka, Elpis Israel, Undesigned Coincidences, and Exposition of Daniel, in the course of research.

"Enclosed is my first adventure into authorship entitled *Interpretive Introduction to 'Luke'*, and in which I record some Bible 'finds' acquired especially since I retired. The Chronology surely shows the day of our Visitation. I trust some thoughts will be helpful in your Bible study, or to anyone interested in this monograph." — N.B. (NSW).

(Thank you for your manuscript. Time has not permitted me to examine it thoroughly as yet; and as I am due to leave for Canada in a few days' time, I will not be able to do so for some weeks. However, it will be examined in due course, and I thank you for your courtesy in forwarding it. Meanwhile, we will arrange for you to receive "Herald of the Coming Age" and urge upon you the importance of making your peace with God in the way appointed; baptism into the saving name of the Lord. . . . Ed.)

The Ethiopian Eunuch

"Acts 8 states that the Ethiopian to whom Philip taught the truth was reading Isaiah 53, which, I understand, would mean a lot to him, particularly as he would have been without seed. Another thought has been suggested, teaching that he was not a eunuch, but only an attendant to the queen. In *Elpis Israel* pp. 131-137, Brother Thomas has some excellent words upon the subject. However, in *The Story Of The Bible*, vol. 13, pp. 56-64, the suggestion is made in a footnote that he was not, in fact, a eunuch. To me this takes away the

importance from the question asked by the Ethiopian, whereas the explanation of *Elpis Israel*, particularly in relation to Bro. Thomas' explanation of 'adoption' (p. 132) has a beautiful application which would apply to the Ethiopian, as it should to us today.

"I would like a brother to write an article on this subject in Logos. I feel that it would be most helpful, and would provide the basis for a wonderful exhortation . . . May Yahweh enrich us all with the study of His word in truth and love, with a desire to understand and search these matters out." . . . M.P. (NSW).

(The footnote in "The Story of the Bible" is merely to indicate that the term is used for those who are in high authority in those times. For example, it is applied to Potiphar, according to the Hebrew, though he was a married man. Whether the Ethiopian was a eunuch literal, or by choice, the principle you advance would apply. Personally, I believe the term applied to him in both a literal sense, as well as indicative of his high office. See Matt. 19:12. We leave your suggestion for an article upon the theme to some reader-penman of "Logos" . . . Ed.)

Expositors Available

"I have some early Expositor numbers available as follows: Vol. I, No. 1,2,4,5,6. Any reader who may desire these are most welcome to them. At the same time I seek any numbers from Ch. 16:16 of Genesis, up to Ch. 33:17. Also Exodus from Ch. 2:6 to the end of

Ch. 5." — R. G. (Vic.).

(Any who desire these numbers, or can help with the numbers required, are asked to contact Bro. R. Ginn, 15 Boxleigh Gr., Box Hill Nth., Vic. 3129. Ed.)

Will Christ Be Visible To Mortal Eyes?

"I enclose two extracts; one from *Elpis Israel*, and the other from *Herald of the Coming Age* entitled *Jerusalem: Centre of Future World Rule*.

"Brother Thomas in my opinion, gives a very scriptural view on whether the mortal nations will actually see the Lord Jesus, as compared with the view expressed by you in *Herald of the Coming Age*.

"I would be interested to have your comments, whilst thanking you for your very interesting and helpful publications which I receive regularly." — R.B. (Essex, Eng.)

"The extract from the *Herald* reads:

"The mortal subjects of Christ's kingdom (as distinct from those who elect to follow Christ now, and who then will be his immortal associates) will be congregated in the areas set aside for their use, in the vast corner courts of the outer square range of buildings which will enclose the circular Temple referred to above. From there they will be able to view the elevated altar; and also see the King himself surrounded by his glorious retinue of immortalised friends.

"Participation in such a worship before such august company, will have tremendous impact upon the mortal worshippers. Even now, the contem-

plation of the reality of Christ's coming rule can draw us closer to him. It can help us visualise the future and clothe it with reality, so providing an incentive for Godly living. It will enable us to see beyond the evil present to the glorious consummation of God's plan with the earth and man upon it."

"The extract from *Elpis Israel* reads:

"Christ says, 'Behold, I come as a thief.' That is, he comes as a thief comes when he is bent on stealing. A thief not only comes unexpectedly, but he gets into the house with secrecy. John, indeed, says, 'He cometh with clouds, and every eye shall see him, even those who pierced him; and all the tribes of the land shall mourn over him.' This, however, is affirmed of his appearance in Israel, when he shall make himself known to his brethren after the type of Joseph; which will be subsequently to the great battle in the valley of Megiddo.

"The 185,000 Assyrians in the reign of Hezekiah felt the vengeance of the destroyer, but they saw him not; so I believe it will be at the battle of Armageddon, the kings and their armies will be overcome with dreadful slaughter, but they will not see the Avenger's person. The work of the succeeding years requires that so signal a revelation be withheld from them. Israel and the saints of the holy city will see the Lord, but not the nations at large. The divine majesty is not prodigal of its manifestations. Men in the flesh, therefore, will,

I apprehend, believe in the presence of the Lord on earth as its imperial and pontifical Ruler, as nations now believe in the existence and sovereignty of the Autocrat, the Sultan, the Emperor, or the Pope, of whom they have heard by the report of others, but whom they have not seen, and perhaps may never behold. Men profess now to believe that the Lord Jesus is at the right hand of God; but hereafter they will believe that he is 'reigning in Jerusalem before his Ancients gloriously'; and their faith if made perfect by works, will, doubtless, as now, be counted to them for righteousness."

(Editorial comment: There is no conflict between our comment and that of "Elpis Israel". Brother Thomas is referring to the Lord at Armageddon. He believes that the outpouring of divine judgment will not be accompanied by the visible presence of Christ to the warring armies; but he does not mean that the Lord will not be seen by mortals afterwards. Indeed, in the very citation you supply, he states that he will be seen by the mortal Israelites when they shall "look upon him whom they have pierced." But, as Brother Thomas states: "this will be subsequently to the great battle in the valley of Megiddo." Thus, when people go up to Jerusalem to worship, they will visibly see the Lord Jesus, as Bro. Thomas quoted: "Every eye shall see him". There is no contradiction in the two statements. The "Herald" is dealing with events subsequent to Arm-

ageddon . . . Ed.).

Though Dead Yet Speaketh

"Dear Sirs. For several years now I have been the happy recipient of Christadelphian booklets from Mr. Graham Cripps, Avoca Beach, NSW. Many months have passed, and I have not heard or received a booklet since. I wonder if you could arrange to have me supplied with these wonderful messages which I always look forward to with much comfort and delight" — W.R.L. (NSW).

(We know of no greater worker in the realm of Gospel Proclamation than the late Brother Cripps, who passed to his rest some months back. As a witness to his labours we received the above request, and are pleased to arrange for the literature to be continued as requested. We will never know the full extent of our labours until the Lord returns. What amazing revelations will that reveal. Stephen will learn that his more determined opponent (Paul) was converted to the faith; and others will learn that though it may have seemed that their labours are fruitless that has not been the case . . . Ed.).

From West Africa

"I am very interested in your tracts, and would appreciate any free literature you may be able to send me. I received a copy of your literature through distribution, and found it both interesting and informative. I would appreciate further help in that way." J.A. (Nigeria).

(Our policy is to for-

ward all such applications to brethren on the spot. Accordingly, this request has been sent to Bro. Eze to whom we forward regular supplies of "Herald of the Coming Age" . . . Ed).

Wonderful Times

"We are witnessing remarkable events. And when compared with the writings of Brethren Thomas and Roberts, they are a comfort to our hearts and a strengthening in the work of the Truth. I am from a 19th century Christadelphian, and it is deplorable to see the deterioration in this 20th century. I was taught the truth by my Father, who used to walk with his brother some fourteen miles to hear Bro. Roberts lecture at Sale, Cheshire. We then lived at Alderley Edge, below where the Druids worshipped the sun centuries ago. My father (who was baptised in 1865) told me that the addresses given by Brother Roberts were awe inspiring. Would brethren walk 14 miles to a lecture today?

"Brother Thomas, I understand, rode in an ox-cart, or on horseback, to preach the word. He suffered from the extreme cold, and yet maintained his efforts. But today, we grumble even when there are no such discomforts. I remember, too, of a brother donning his work-clothes to walk to the 'Old Synagogue', the meeting place in Stockport, Cheshire, England, to light the fire in the heater so the place would have some warmth for the Sunday; and then walk the three miles back to

change into his clothes for the meetings. We seem to be in a 'softer' age today." — O.D. (Canada).

(We live in an age of affluence and laxity, and very often permissiveness rubs off on to those who should know better. We take things for granted, or follow the tide of popular habit. We need to remember that it is generally a sickly or dead fish that flows with the tide, and a living, virile one that fights it . . . Ed.)

Dangerous Times

"This is just a note to encourage you to keep up the good work in Logos. These are dangerous days for the household. We see a falling away coming, particularly in regard to the doctrine of the Atonement in North America. An article on what we believe on the nature of Christ would be timely now, as so many seem to be astray. This is particularly so in regard to 2 Cor. 5:21. It is being advocated that the statement 'he was made sin' relates to a 'sin offering' and has nothing to do with the nature of the Lord. However, the pioneers interpret the 'sin' as relating to his nature. Again, it is being suggested that 'the devil' that was put to death in the sacrifice of the Lord has nothing to do with his nature, and that it is 'our devil'! This lends itself to the doctrine of substitution from which we were delivered when we accepted the Truth. Again, the statement of Hebrews 7:26-28 which teaches that the high priest 'offered first for himself and then for the people' has

nothing to do with Christ. You can thus see where such ideas can lead. The pity of it is that those who should give direction are silent, and others have left the fellowship . . ." J.B. (Canada).

(We have written extensively on this subject in the past, and are prepared to consider any question in relation to the doctrine of the Atonement. The best exposition in relation to it is "The Blood of Christ", and copies of this excellent booklet are readily available. In our opinion, the term "sin" (cp. 2 Cor. 5:21) is used in relation to the nature of Christ. Paul taught that he "died unto sin once" (Rom. 6:10). What was the "sin" he died unto? Obviously not personal transgression, and hence the term must have relationship to his nature. What he did, in that regard, we are called upon to attempt (see Rom. 6:2). Our nature is described as a "body of sin" (Rom. 6:6), and we are exhorted that we should "not serve sin". All these expressions have relationship to our sin-prone nature, which Christ shared in common with those he came to save. The propensities of the flesh constitute the devil that can draw us from God, and which were put to death when Christ died on the cross. Whilst of the offering of the high priest first for his own sins and then for those of the people, it is said of Christ, "This he did once . . ." The Atonement is basically simple, and it is a pity that brethren do not express it in its simplicity, and hence learn to know and love the doctrine . . . Ed.)

Pressure: A Pathway To The Kingdom

“ . . . exhorting them to continue in the faith, and that we must through much tribulation (Gr. pressure) enter into the kingdom of God,” — Acts 14:22.

Faith Put To The Test

IF there is one aspect of human existence which men and women strongly resist, it is the exercise of pressure upon them.

By nature, we do not like to be pressured. We tend to react defensively against it, struggling vigorously for our independence and the right to do as we wish.

Yet, for all who would follow in the footsteps of the Son of God, pressure is a vital and integral part of life.

Vital? Undoubtedly.

Paul told us: “We *must* through much pressure, enter into the Kingdom of God . . .” (Acts 14:22). The word “tribulation” in the A.V. has been rendered from the Greek word *thlipsis*, which literally signifies “pressure.”

Daily, we will experience pressure, during our probationary walk in the Truth. And such pressure will have one of two possible effects upon us: either it will demonstrate that we fail to submit to the hand of our God upon us, or it will cause our faith to become nourished and enriched.

What are *our* reactions to the pressures of life?

Pressures will come upon us from within and without. From within because of the inherent weakness of human nature with its bias towards sin. Only the powerful influence of God’s word can combat such natural weakness. And pressure will come from without, because “the whole world lieth in wickedness” (1 John 5:19). Our worldly environment will remain a constant threat and trial to the development of our faith.

From within, the pressures are many: the carnal mind will rear itself to justify every form of spiritual weakness, every form of flesh-pleasing, God-dishonouring philosophy and activity. From without, the allurements and enticements of a Godless and degenerate world will sap our spiritual strength and leave us spiritually lifeless, if permitted to do so.

Since “pressure” brings such discomforture to God’s people, why does He permit it? Because it is “through *much* pressure” that we shall “enter into the kingdom of God.”

If we claim we have faith in God and His word, it is both logical and desirable that such a claim should be put to the test. Paul challenged the Corinthian brethren: "Examine yourselves (Gk. *peirazo*, 'put to the test') whether ye be in the faith; prove your own selves (Gk. *dokimaso*, 'to assay, to make trial of, put to the proof'). Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (Gk. *adokimos*, 'unapproved, unworthy, not standing the test')" (2 Cor. 13:5). The brethren at Corinth were under "pressure" from within and without. Within there was a challenge to apostolic authority, weakness of doctrine, lack of sound principles of perception. Without was a Godless and corrupt environment, dominated by self-indulgence, vice, immorality, and every form of corruption.

What were they to do? Face up to Paul's challenge, and submit in all humility to the pressures of life, in the spirit of the truth, permitting the trials to shape and mould their characters, after the pattern of the Son of God.

Resisting The Pressures

If we react to pressure upon our faith as the word of God would have us do, we may utilise such pressures to our own spiritual advantage. We must always recognise that if the pressures of life were of no benefit to us, Yahweh would not permit them to exist. If the purpose of pressure being applied to God's saints was merely destructive, He would not permit such. "For God hath not appointed us to wrath, but to obtain salva-

tion . . ." (1 Thess. 5:9). And since these words are true, we must understand that every form of trial which comes upon us is for a positive purpose: that our faith might be tested and strengthened; that our dependence upon the Father might become greater; and that our relationship to Yahweh might become more personal and intimate.

If our response is in accordance with divine principles, trial draws us closer to God.

Tragically, there are those who are called to the Truth, but who either fail to discern the purpose of trial, or refuse to react to such in the manner which faith demands. In the parable of the sower and the seed, the Lord taught: "He that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when *tribulation* or persecution ariseth *because of the word*, by and by he is offended . . ." (Matt. 13:20-21). In this passage, "tribulation" has been rendered from the Greek *thlipsis*. Pressure. Hence, then, is represented those who recognise the Truth as such, and embrace it through the waters of baptism. But the pressures of life become too much, and they do not accept their trials in the spirit of the Truth; and so reject the loving hand of their God upon them.

Relatively few members of the human race will ultimately find eternal salvation. Why? The majority of mankind will not apply themselves to finding "the

way" — or, having found it, fail to acknowledge and submit to it because the way is "straight" and "narrow".

The Lord exhorted:

"Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: because *strait* is the gate, and *narrow* is the way which leadeth unto life, and few there be that find it . . ." (Matt. 7:13-14).

The word rendered "strait" more correctly means "narrow"; whereas the word rendered "narrow" is the verb of *thlipsis*, and since the word is a verb the idea conveyed by the word is that of "pressing" or "squeezing" — in other words, various forms of pressure. Significantly, the verb occurs again in that great chapter upon the subject of faith: Hebrews 11. In past ages, many of the faithful were "stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, *afflicted*, tormented . . ." (v. 37). The word "afflicted" is the verb of *thlipsis*. What a wonderful passage of scripture this is! We are encouraged with the message that, down through the ages, Yahweh's faithful servants — who will share with Christ the joys of the Kingdom! — have all been subject to the pressures of life — and, through their faith, were enabled to triumph over adversity!

The "world" has never been "worthy" of such people, because the world remains blind to the reasons why this class of person is prepared to face and suffer the pressures of life, according to the principles of divine wisdom

(v. 38). Being unable to recognize the development of the divine character in Yahweh's men and women of faith, the world thinks them fools. The faithful worthies of old, together with those of the present, will eventually receive their reward. It matters not what the world thinks.

In the meantime, we have been granted the enormous privilege and opportunity of having our characters moulded and developed by the influence of God's word, in the face of the pressures of life. In this regard, we are in good company, if we can identify with the worthies of old in the pressures which came upon them, to mature their faith and prepare them for the Kingdom (vv. 39-40).

An Example to Follow

Pressure may appear to be simply a negative thing. But we must not see it as such. In his final words, before he was to be taken prisoner in the Garden of Gethsemane, the Lord told his disciples: "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). The word "anguish" has been rendered from the Greek *thlipsis*. The Lord was gently encouraging his bewildered friends by showing them in this parabolic way that, though the pressure of an evil generation would be mounted against them — especially when they saw their beloved Lord taken and cruelly

crucified — their sorrow would turn to joy when they beheld the resurrected Christ. Even so, pressure would continue as their constant companion throughout their lives; so that their final “joy” will be manifested when they are raised from the dead to receive divine nature and inherit the Kingdom with their Lord.

And so it shall be for us, if we are accepted at the judgment seat. When the elation of gaining the victory over the flesh becomes a reality, the long period of suffering and agonising will be swept away. All past pressures will disappear. In the euphoric wonder of divine nature, the immortalised saints will never again experience “pressure” being brought to bear upon their faith — because their faith will have been proven under trial.

That dark and fearful night in the Garden of Gethsemane, the Lord told his disciples: “Your hearts shall rejoice . . .” This terminology defines a positive spiritual reaction to the trials of life. These are words which speak of a faith which can never be shattered or destroyed. The faith of such individuals may be placed under great strain; it may take a battering; and it may sometimes nearly sink beneath a sea of adversity — but if the struggle is maintained, faith will prove triumphant.

Faithfulness Perfected By Tribulation

On that same fateful night the Lord had already shown his own steadfast example of withstanding the pressures which had been

— and were to be — brought to bear upon him. Those pressures were able to reach their ultimate. How would he react to that dreadful trial which now lay before him? “I go away,” he said to them. “I go unto the Father . . . For the prince of this world cometh” — which was to say, the serpent-power, manifested in the Jewish and Roman leadership, who were to see that his death was so cruelly accomplished. But added the Lord, he “has no power over me . . .” (John 13:28-30, R.S.V.) because his faith and his dedication to fulfilling his Father’s will was so great that no fleshly power could overcome him. And then, with a quiet, calm confidence which could result only from an immovable faith, his final words in the upper room were: “Arise. Let us go hence . . .”

Go where?

Out to meet “the prince of this world”!

He would meet the pressure which was now to be brought to bear upon him — a pressure greater and more agonising than anything he had yet experienced — with a serene control over the situation: a state of mind which could only be borne out of an absolute trust in Yahweh.

In this calm and majestic discourse, the Lord’s last words to his disciples were: “In the world ye shall have pressure (Gk. *thlipsis*): but be of good cheer; I have overcome the world . . .” (John 16:33).

And these were the words of a man who was about to go forth to his death.

The very fact of knowing that

Christ has "overcome" the pressure of "the world" should give every ardent believer the strength and courage to continue their warfare of faith.

Clearly, then, no matter in which generation they might live prior to the establishment of the Kingdom, the saints of Yahweh are a people at war (Rom. 6:13). They are called upon to resist the pressures brought upon them, to walk by faith, and to render unswerving devotion to the cause of Yahweh. Thus, they will "fight" those elements of their own nature — and the forces or influences of the world, without — with "weapons" which are not "carnal" but which are "mighty to God, to the pulling down of strongholds; casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every *mind* to the obedience of Christ . . ." (2 Cor. 10:4-5, marg. and lit. Gk).

The words of Paul, with which we began, should be considered again. He said: "We must, through much tribulation, enter into the Kingdom of God . . ." The word rendered "must" means precisely that: "it is necessary." And the word "through" is from the Greek *dia*, with the genitive — which draws atten-

tion to the *means* whereby an objective is achieved.

Paul's clearcut statement requires no elucidation; not only are we to willingly bear the trials and pressures of life, we must recognise them as a vital and necessary aspect of the development of our faith and our character.

In these difficult and trying times, are we going to permit the pressures of life to destroy our faith, as with the "seed" which falls into "stony places"? Paul challenges us: "Who shall separate us from the love of Christ? Shall tribulation (*pressure*)?" (Rom. 8:35). We must learn to glory in "tribulation" (*pressure*) "knowing" that out of such situations we may develop "patience . . . experience . . . hope . . ." (Rom. 5:3-4).

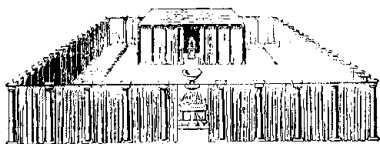
The grand future in store for all who remain faithful to these ideals has been clearly set forth: "These are they which came out of great *tribulation* (*pressure*), and have washed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God, and serve Him day and night in His Temple: and he that sitteth on the throne shall dwell among them . . ." (Rev. 7:14-15).

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6).
— John Ullman (W.A.)

DRINKING OF THE CUP

We can always say with Christ, "The cup which My Father hath given me to drink, shall I not drink it?" And there is the constant certainty that it is but for a moment; it cannot in the nature of things last. In a year or so at the utmost it will be all over, and then think of the glory we are gaining to find the Lord here, and the say of salvation come. It must be manifest that there is no course of wisdom but the one prescribed by the Spirit in all the Scriptures; and that is, to be steadfast in the way of righteousness, and immovable in the faith of God's promise, and unswerving in our conformity to His commandments. Let this be our course unto the end.

THE TABERNACLE IN THE WILDERNESS



Figures Of The True

“The Sanctuary . . . the true Tabernacle, which the Lord pitched” (Heb. 8:2).

There are a number of features connected with the Tabernacle structure and its coverings which illustrate to us the character and work of the Lord Jesus Christ.

They become evident as we approach and view it as an Israelite would have done as he entered the Outer Court.

He would first look upon the entrance curtains (Exod. 26:36,37).

They typified Christ thus:

(1) They were an entrance. In John 10:9 the Lord declared that he is “the door” i.e. into the holiness of the Ecclesial “sanctuary”. As such he displayed his Father’s righteousness (white) of character and truth (e.g. John 1:14). He put complete trust in his Father, and was in constant communion with Him (blue). He conquered despite the weaknesses of the human nature (scarlet), which he shared with us all. In him the “blue” and the “scarlet” met and mixed (purple) proclaiming that Yahweh was manifest in and through His son.

(2) The curtains were supported by five pillars of Shittim wood, gold covered, standing upon brass sockets. Can we believe it was mere coincidence that there were five writers of the New Testament Epistles — Paul, Peter, James, Jude and John? Their writings were designed by the Spirit to expound the principles upon which Yahweh manifested Himself in His son, and would do so also in the minds and lives of those who believe and practise the teachings of the Epistles. Five is the number of “grace”, which is proclaimed in the writings of these five “pillars”, as well as through the Gospel. Grace enables us to enter the Ecclesia! “By grace are ye saved” (Eph. 2:5).

(3) The curtains were a constant reminder to the priests, who laboured in the Outer Court on behalf of those who approached Yahweh in sacrifice, that those who would progress into the Holy Place of the Sanctuary, must reveal the characteristics represented by the Tabernacle curtains.

Thus the curtains marked an important development in the progress of Yahweh’s chosen priests, the true Israelites in faith. Through Christ they are called to enter into a closer dedication to the Name and Service of Yahweh so that He can dwell richly in them. Thus there will be displayed in them the same characteristics that were symbolised by the curtains, that were actually seen by Israelites in the Lord Jesus Christ.

Progress Into The Holy

*“That ye may show forth the Virtues of Him who hath called you”
(1 Pet. 2:9)*

Christ manifested the qualities shown in the Tabernacle curtains,

and believers, constituting the multitudinous Christ, must do likewise. Upon the basis of Divine righteousness only (white), is it possible for Yahweh to manifest Himself (blue), through His chosen human (scarlet) servants, thereby also showing His own royal supremacy (purple) and, at the same time, that such are "a royal priesthood".

At this stage of development as Yahweh's "dwelling place", saints have developed beyond the stage of experience denoted by the brass of the altar and laver. The carnal mind, with its fleshly-inclined thinking and ideas, has been subjected to *mental* changes as the Word of Yahweh exercises its influence. And this mental change will have its outworking in the *moral* application of the Truth that will follow, and which was symbolised by the Holy Place which we are soon to enter. That stage in turn, will ultimately give place to a *physical* change of nature, denoted by the Most Holy Place which typified the ultimate development.

Meanwhile, in the same way as Christ's virtues and character have attracted us to him, so it is possible for us to influence others, drawing them into a closer relationship to the Lord by encouraging their similar development, mental and morally.

The Two Coverings

The approaching Israelite would be aware of the coverings that we earlier described. He would see features that have been reproduced in the Lord Jesus Christ. These were symbolised first in the *mishkan* and second in the *ohel*.

(1) The first covering formed the Tabernacle, or the Dwelling. Here Yahweh dwelt. He also "dwelt" in Christ His Only Begotten Son and manifested Himself in the way typified in the entrance curtains. But Christ also was the bearer of the Divine glory, denoted by the faces of the Cherubim that were intricately and cleverly embroidered.

This beautifully foreshadowed the character of the Lord. His character mirrored the glory of Yahweh (John 1:14). And, ultimately, his nature likewise reflected the same glory. In character and nature, he was "curiously wrought" by the divine Craftsman into the "glory as of the only begotten of the Father" (Psa. 139:15; John 1:14), so that the perfected Son of God could proclaim, "I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well" (Psa. 139:14). Even in his mortality, Christ revealed the character of his Father.

As such, he became the covering for all those who have entered the Ecclesial Holy Place in him (Eph. 1:3; 2:6). He has become the covering for all those who have entered into the Ecclesial Holy Place in him (Eph. 1:3; 2:6). He has surrounded, covered and embraced all who form, by Divine calling, the "Temple of God". Notice how frequently the Psalmist refers to the curtains as a covering (e.g. Psa. 17:8; 36:7; 59:1; 61:4; 63:7; 91:4).

(2) Over the Tabernacle including its curtains there was placed the Tent or *Ohel*. It was made of Goats' hair, recalling the sin offering. As such it pointed forward to Christ. His sacrifice provides us with our covering for sin (Rom. 4:7), without which we could not enter Yahweh's dwelling place, the Ecclesia. The remaining skins indicated the nature he bore; a nature that was subject to the propensities and inclinations of sin and death — the *man* Christ Jesus, yet in whom is seen the character of the Deity in manifestation.

— K. Cook (NSW)

The Heart: | Vital Organ Of The Body

Viewed as a bodily organ, the heart is the seat of strength and of physical life; in the metaphorical sense, it is the seat of spiritual and intellectual life, the inner nature of man. The heart is the pressure pump of the body, forcing the life-giving blood, with its freight of oxygen, food or waste, through the vessels of the body, keeping it alive and healthy.

The Body's Amazing Pump

CONSIDER the wonder of this amazing little muscle, about the size of a fist, that the Elohim placed in the body of Adam in order that he might be sustained in life. It is one of the most delicate yet durable marvels of creation, an organ of surpassing patience and strength. The sound of the heart is like the sound of the Hebrew word that describes it. The word is *lebab*, and the doctor listening to your heart will hear it sounding forth its name: *lubb-dup*, *lubb-dup*, steadily and persistently.

Driven by the heart, the blood in the average human body, makes a round trip about once every minute. Hence, in twenty-four hours the heart pumps out and back again, between seven and nine thousand quarts of blood. In a life span of seventy years, the heart *lubb-dups* some two and a half billion times without stopping for repairs!

Nevertheless, the heart, being a muscle, would tire if it did not rest. And the Creator gave it rest. Though brief, the pauses between each beat are rest enough. In fact, the normal heart, like man himself, spends twice as much time relaxing as it does at work.

The heart hangs within the chest, protected by a tough covering called the pericardium, surrounded by the hard ribs of the body. It is divided into two parts right and left, each of which forms a separate pump. Each of the two pumps has two interacting chambers: the auricle, which receives blood from the veins, and the ventricle, which forces it out again into the body through the arteries. The amazing muscles of the heart are so cunningly contrived that they can squeeze, twist and literally wring out the contents of their chambers at every beat. The heart has its own inbuilt timing device, called the pacemaker, which

generates, about seventy times a minute, an electrical impulse which causes the muscles to contract.

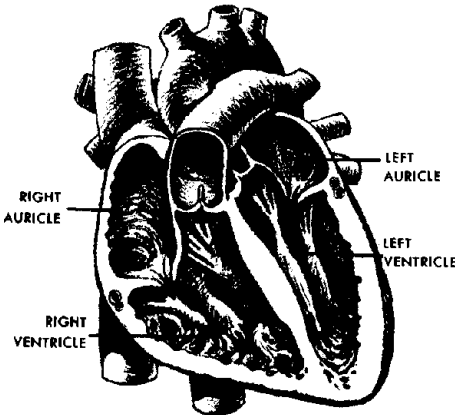
The left chamber of the heart pushes cleansed blood charged with oxygen and food on its course throughout the body. Hence it works as a pump, pumping the stream of life-giving fluid through arteries and arterioles and tiny capillaries, to every cell in the body. Meanwhile, dark venous blood, laden with deadly carbon dioxide and waste matter picked up in its progress through the body's veins, is drawn into the right auricle, then to the lungs. There it is purified by exchanging its load of carbon dioxide for oxygen from the outer air. Thus

purified, the blood returns bright crimson, to bring health and strength to the various parts of the body.

Solomon knew of the functions of the heart. He spoke of its action as "the pitcher . . . at the fountain", and "the wheel . . . at the cistern" (Ecc. 12:6). He described how in death this pumping stopped, "then shall the dust return to the earth as it was." So he recognised the heart as essential to the continuance of life.

Organ of Intellectual Emotion

In the metaphorical sense, the heart is treated as the seat of man's spiritual and intellectual life. This most fundamental organ of the body, finds its first mention in Scripture in Gen. 6:5: "Every imagination of the thoughts of his heart . . ." The Hebrew word is *leb* which sounds like a partial heart-beat. In latter parts of the Bible, the word is extended to *lebab* which imitates the complete heartbeat of *lubdup*. Hebrew is largely an onomatopoeic language, in that things were named from sounds resembling those associated with the object so described. Hence the heart is given the sound of its beat. *Lebab* has the idea of being at the centre, and the effect of mental processes are considered as being manifested there. In fact, there is close liaison between the brain and the heart. When the brain alerts the body to the presence of danger, or to incidents that excite emotion or tension, the heart will respond by stepping up the pulse rate, in order to counter the effect of other chemistry that goes on in



What Work The Heart Does

At the beginning of the 17th century, William Harvey described the circulation of the blood, and it was only then that men knew what work the heart did in the body. The heart had been carefully dissected and described, yet its vital function was not known to medical practitioners. However, Solomon, thousands of years before Harvey, described the heart as a pump, forcing the blood through the veins and arteries. See Ecclesiastes 12.

the body. The heart therefore, is metaphorically associated with intellect, because it automatically responds thereto. It is the energiser of the body. Paul speaks of "faith which works (is energised) by love" (Gal. 5:6). The word "love" in this place, denotes an intellectual reaction, or emotion.

Hence, whilst metaphorically identifying the heart with intellectual life, the Scriptures clearly recognise that the seat of thought is the mind, in the head as stated in Dan. 2:28; 4:5,10; 7:1,15.

Operating Upon The Heart

The ancients were correct in viewing the heart as essential to life. They were taught that "the life is in the blood", and recognising it as the pump of the body, the prime distributor of that blood (Ecc. 12:6), saw it was vital to the whole system.

They even made reference to operations on the heart; even to the transplanting of such. Hence David, conscious of his personal transgression, pleaded: "Create for me a clean heart" (Psa. 51:10). He wanted Yahweh to take away his old heart, and transplant it with a newly created one!

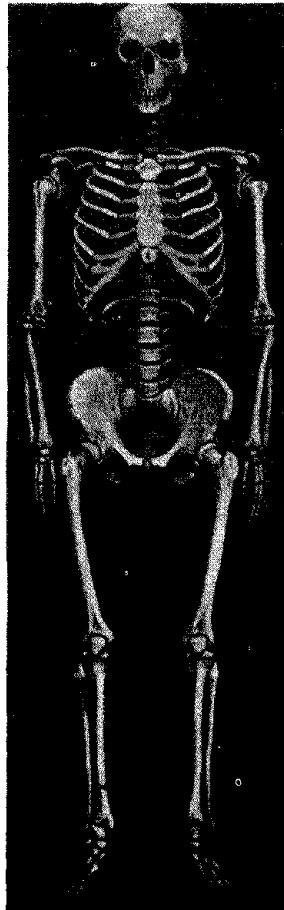
Paul also referred to the stimulating injection of God's spirit into the heart. He wrote: "God hath sent forth the spirit of His son into your hearts" (Gal. 4:6; Eph. 3:17; Rom. 5:5).

As the heart is the pump, or motivating force of the body, the words of Paul are apt. As the heart beat is vital to the pumping of the blood for cleansing and recharging the body with energy,

so we are energised spiritually, when we become motivated by the spirit-word.

The Heart's Vital Role

The heart is situated within the chest cavity (the thorax), and is well protected by a tough protective covering called the pericardium, and outside of that by the rib cage. The Ecclesial "heart" is likewise protected by the "wall" or "hedge" of God's laws (see Mark 12:1). The heart



Notice how the vital parts of the body are carefully protected by the rib cage. Behind that cage hangs the heart, as well as other vital parts of the body.

is represented as the seat of the emotions, whether of joy (Deut. 28:47), or pain (Jer 4:19), or tranquility (Prov. 14:30), or excitement (Deut. 19:6).

When the Word motivates the mind, these emotions will conform therewith; but if it is merely fleshly desires that do so, they will take on the character of such. The heart is represented as the seat of the understanding and of knowledge, of rational forces and powers (1 Kings 3:12; 4:29), as well as fantasies and visions according to what motivates it (Jer. 14:14). Thus folly and evil thoughts can likewise operate in the heart (Prov. 10:20). The will of a person is said to originate in the heart, together with carefully weighed intention (1 King 8:17), as well as the decision which is ready to be put into effect (Exod. 36:2).

Because the heart is a vital organ of the body, and these things are identified with the heart, so they are vital to the good or ill of the Ecclesial body.

Suffering A Heart Attack

A heart attack is brought on when the heart's own supply of blood is interrupted. This is termed a coronary occlusion. Though the heart is a supplier of blood, it needs blood itself to oxygenate its muscle tissue. Similarly our minds need to be energised on a spiritual plane, by Yahweh's Spirit Word, which is as the "breath of life" or "oxygen" to the Ecclesial body.

If the supply of oxygen charged blood is cut off, the heart quickly fails, unconsciousness and death can follow. So with the Ecclesial body when the supply

of the spirit-word is cut off. If its vital, life-giving fluid is cut off, like any natural body whose life is dependent upon the bloodstream, it will suffer a heart attack, and die.

The Heart Is A Receptacle

The heart is a hollow vessel, a collector and distributor of blood. The Hebrew word *lebab* is related to the word *labab*, "to be hollow" (Gesenius). As it is metaphorically related to understanding, knowledge, will, and intellectual emotion, so man is likened to a vessel that needs to be filled with the spirit-word that it may be distributed to all parts. It is the vital life stream, essential to the healthful, energetic and knowledgeable activity of the Ecclesia.

Significantly, the heart is divided into four compartments, the antitype being found in the nation of Israel with its four-square encampment. The pulsating action of the Word, throughout the four-square encampment of Israel, comprised the very heart of the nation.

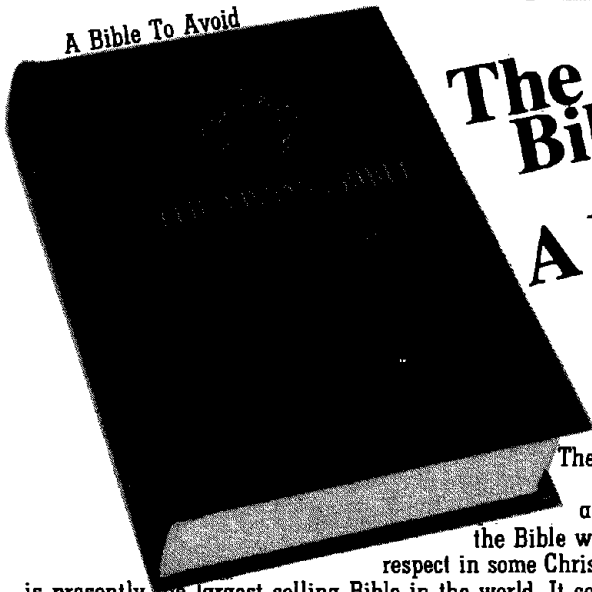
What is the state of our Ecclesia? It can be determined by the state of its "heart". Is the Ecclesial knowledge and conscientiousness active? Is the Word being pumped to every cell in the multitudinous body? Is it being energised and fed by the oxygen-charged stream of life? Is that stream constantly being cleansed, to continue on its health-giving way? Or is the heart-beat of our Ecclesia weak and irregular, and in danger of a heart attack that will spell out its doom?

Let us take a lesson from the

patient working of the heart. As one writer has expressed it: "The heart repeats the process of contracting and relaxing, of systole and diastole, lubb-dup, lubb-dup, day after day, year in, year out, in disease and health, through sleep, love and battle, with the enduring constancy of

time itself, with an efficiency not equalled by any of man's inventions, and a courage that passes all understanding." Metaphorically, the Word can stimulate the Ecclesia in like manner, and in similar channels. Let its heart-beat be strong and regular.

S.Snow (Vic.).



A Bible To Avoid

The Living Bible — A Review

The purpose of this article is to carefully examine a paraphrased version of the Bible which is slowly gaining respect in some Christadelphian circles, and is presently the largest selling Bible in the world. It commands the loyalty of evangelical "greats" such as Dr. Billy Graham. It is usually the version quoted in our daily newspapers and on the radio. It, along with the "Good News Bible," is one of the most popular Bibles extant today. This particular version is called "The Living Bible," or as it is called in its pictorial form, "The Way". A version with such impressive credentials warrants our consideration so that we may be able to ascertain its worth as we strive to grow in God's knowledge and wisdom.

It Is Not A True Translation

A sound way to examine a Bible version is to initially peruse the Preface. It is here that we find the following remarkable statements by Kenneth Taylor, the compiler of this paraphrased Bible:

"It has undergone several major manuscript revisions and has been under the scrutiny of a team of Greek and Hebrew experts to check content, and of English critics for style. Their many suggestions have been largely followed, though none of those consulted feels entirely satisfied with the present result. This is therefore a tentative edition . . . There are dangers in paraphrases as well as values. For whenever the author's exact words are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something

that the original did not mean to say . . . when the Greek or Hebrew is not clear, then the theology of the translator is his guide, along with his sense of logic . . . The theological lodestar of this book has been a rigid evangelical position."

Thus from the outset the compiler of "The Living Bible" admits that his version is not considered satisfactory by experts, is only a "tentative" work pending improvement, is quite possibly inaccurate and has a bias to suit those who take a "rigid evangelical position". Before we scan the manuscript to perceive what that "rigid evangelical position" entails, it is interesting to discover how it was translated and what original texts were used.

Upon discovering that his children (ten in all) were having difficulties understanding the Authorised Version, Kenneth Taylor began paraphrasing the Book of Romans from the American Standard Version while going to work on the train. In 1962 he established Tyndale House, now a Christian publishing house of considerable size, to publish a rendering of the New Testament epistles entitled, "Living Letters". The complete "Living Bible" came to press in 1971. The new version with its extremely readable style was well received and widely acclaimed. The Billy Graham Evangelistic Association publicized it on television and gave away thousands of copies. "The Living Bible" has been credited with bringing many people back to the Bible and has been especially successful in attracting youth. However, despite the fairytale story of the success of Kenneth Taylor and his Bible we can see several significant weaknesses with his translation. Firstly, the original languages were not consulted. It is a paraphrase of a translation of the original text. Hence errors are duplicated and multiplied. For the largest selling Bible version in the world to be a secondary translation is certainly a retrograde step from the excellent tradition of Bible translation as established by William Tyndale, after whom Kenneth Taylor's publishing house was named.

Biased In Favour Of Error

Secondly, why of all the modern versions available today does the Billy Graham Evangelistic Association publicize and distribute this particular Bible? Keep in mind that "the theological lodestar of this book has been a rigid evangelical position". John 1:1-2 sheds light into the extent of its theological bias:

"Before anything else existed there was Christ, with God. He has always been alive and is himself God."

Again:

" . . . Very soon now I will be on my way to heaven" (2 Tim. 4:6).

Continue examination:

" . . . We can also believe that when Jesus returns, God will bring back with him all the Christians who have died." (1 Thess. 4:14).

"Hell is licking its chops in anticipation of this delicious morsel, Jerusalem" (Isa. 5:14).

"The denizens of hell crowd to meet you as you enter their domain" (Isa. 14:9).

"Heaven can be entered only through a narrow gate! The highway to hell is broad . . ." (Matt. 7:13).

"Now a population explosion took place upon the earth. It was at this time that beings from the spirit world looked upon the beautiful earth women . . ." (Gen. 6:1-2).

Some of Kenneth Taylor's footnotes are interesting to ponder: Ecclesiastes 9:5 (footnote):

"These statements are Solomon's discouraged opinions and do not reflect a knowledge of God's truth on these points!"

Matthew 22:32 (footnote):

"i.e., if Abraham, Isaac, and Jacob, long dead, were not alive in the presence of God, then God would have said, I was the God of Abraham, etc."

It is little wonder that Dr. Billy Graham finds much to commend in the Living Bible.

Not only does "The Living Bible" exhibit theological bias but it also denudes some verses of the beauty they possess. Matthew 5:3 is a verse in point:

"Humble men are very fortunate!" he told them, "for the kingdom of Heaven is given to them."

Look at how Naomi is reduced to a meddling, matchmaking busybody in Ruth 3:1,3:

"One day Naomi said to Ruth, 'My dear, isn't it time that I try to find a husband for you, and get you happily married again? . . . bathe and put on some perfume'."

Other paraphrasings even have Christian commentators scratching their heads: Hebrews 13:10:

"We have an altar — the cross where Christ was crucified."

More space could be spent with sample after sample of erroneous renditions. "The Living Bible" is without doubt one of the most inaccurate, interpretative and unsound Bibles available for purchase today. If you have a "Living Bible" on your bookshelf then may it stay there never to be used. It is a Bible which has been gleefully accepted by Christendom at large because in it is written exactly what they want to read. It is a dangerous, misleading version that should not be incorporated into our Bible study regimen. The Living Bible is not an asset in our quest for truth. May it be that we discern between that which is right and that which is wrong so that we may be able to worship our Heavenly Father in spirit and in truth.

D.J.B. (NSW)

CHRIST WANTED

The world is advancing to some unknown point. Some great collision is at hand, or some complete and final revolution. The highest point of civilisation is the lowest point of godliness. And having reached the highest point of civilisation, the world is found in a dreadful state. It can go no further in civilisation without being overwhelmed by its own multitudes; and it can go no further in ungodliness without casting off all connection with God. It is, therefore, manifestly approaching some unknown point — some fearful crisis. The truth is perceived by many, but it is felt by all; and men look in each other's eye with the expression of a crew driven before the wind on some iron coast. The FUTURE, the future is the paramount subject of every mind. Kings, statesmen, philosophers and revolutionists, all are occupied with the future; and all are equally perplexed. Suns, stars and comets have been depended on in vain. Monarchs, statesmen and conquerors have each been tried; each have succeeded for a day and promised for a century; but the efforts of all have been defeated. "Cursed is the man that putteth his trust in man." So say the Scriptures; and that curse is undefeasible!

Oh! earth, earth! When wilt thou learn in the history of the Past the desperation of the Future — and welcome the Kingdom of Messiah as thy last and appointed refuge, saying, "We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken unto thee thy great power and hast reigned." Meanwhile, in spite of the rage, and enmity, and imposture of the world, the prophetic sentence shall be executed. "I will overturn, overturn, overturn it (David's throne), until he come whose right it is; and I will give it him."

— J. Thomas

CONTRIBUTIONS

We deeply appreciate the generous action of readers who materially assist the work being attempted by their donations. This permits us to maintain and extend the work already being done, and to extend a helping hand to those who are labouring in the word and doctrine. We acknowledge the following received over the past few months.

Vic.: H.A.B.; B.G.; D.W.; P.I.; L.G.
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Youth Aliyah

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EUREKA VOL. 1

This has now been paged, and it is hoped to begin actual printing shortly. The print is large type, and the book should be superior to any previous edition of *Eureka*.

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APOCALYPSE EPITOMISED

Following demands in many parts of the world, we have given a brief revision to this work, and are in process of issuing a further edition. It will be bound in matching cloth covers with *The Book of Ruth* so as to make part of a set. The contents have already been printed, and are at the binders, so that we hope to have supplies almost immediately.

Apocalypse Epitomised is a complete exposition of the Book of Revelation in depth, based upon *Eureka*, and taking heed to world events that have taken place since that book was published. It comments upon every verse in *The Apocalypse*. Those who have already purchased copies have commended the work.

Price: \$5.75; Canada \$6.50; U.K. £3.00. plus postage.

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An exposition of this important subject by G. Pearce. Cost \$1. or 50p. Plus postage.

VISIBLE HAND OF GOD — by R. Roberts

We have re-issued this excellent exposition on the open manifestation of divine power, and supplies are available as follows: Aust., N.Z., USA, Sth. Africa — \$3.50. Canada — \$4.40. U.K. £2.25. Please add postage.

MID-ATLANTIC BIBLE SCHOOL

The second annual Mid-Atlantic Christadelphian Bible School is scheduled to be held in the beautiful and historic Cumberland Valley on June 28-July 6. This week of Bible study and fellowship around God's word will be held (God willing) on the campus of Shippensburg State College, Shippensburg, Pennsylvania, just south of Harrisburg.

For further information, please contact: Charles Colgy, 3410 Bonnevill Drive, Charlotte, N.C. 28205. Tel. (704) 535-4001.

LOGOS TOUR OF BIBLE LANDS 1981

(God Willing)

We have received a number of requests to conduct a further tour for 1981, and some have already forwarded deposits to that end. It had not been our intention to conduct a further tour, but in view of pressing requests to the contrary, we have sought the assistance of others to assist in the organising of it, leaving it to the Editor to conduct the commentaries etc. on the sites visited. With that assistance, he is prepared to investigate the possibility of a further tour. To that end, it is important to ascertain immediately as to what support can be expected. As on previous tours, the size of the group will be limited, and once that limit is reached, no further additions will be accepted. Time of the tour if it is conducted will be approximately the second half of March to the first half of April. Further details will be announced as the arrangements are developed. **MEANWHILE, IF YOU ARE INTERESTED, PLEASE CONTACT US IMMEDIATELY.** This does not mean that you are irrevocably bound to the tour, but it does give us some guidance as to whether to go ahead at this time. An organising reservation costs \$10 that guarantees a place in the tour for you. This is non-refundable. Whilst every attempt is made to keep costs as low as possible, consistent with outstanding touring facilities, any surplus is placed into the work of the Truth.

Logos Tour of Bible Lands — 1981
Post Office West Beach,
South Australia 5024.

Fill in and return immediately

I am interested in your proposed tour, and would appreciate further information in regard to it. I have enclosed \$10 each for reservations in regard to the following (cross out if this does not apply).

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LOGOS

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



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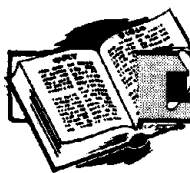
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A Chat With Readers

The Lord Whom Ye Seek

WE do not apologise for stressing again, this month, the significance of the Lord's return. We feel that there is an urgency about the responsibility of doing so that should be heeded. The possibilities before us are tremendous. All that Christ did for us; all our striving to build into our lives the divine characteristics, or to proclaim the gospel message, reaches its apex at his second coming. Such events as the resurrection, the gathering to the Judgment Seat, the bestowal of immortality will then be not merely matters of doctrine but realities. They may not appear that way at present. There may seem an element of conjecture or unreality in the return of Christ, the resurrection, or the gathering to him. We may discuss them as doctrines without recognising them as realities. They may seem as but shadows, or as dreams in the night.

An Age Of Rapid Change

Yet we see signs that fulfil Bible prophecy, leading to his return. Incidents are taking place in accordance therewith, the fulfilment of which seemed most difficult, if not impossible, of accomplishment a few years back. But they have taken place; and that quickly. In fact, we live in an age of sudden crisis and unexpected change, when almost anything can happen. International trends are significant, dramatic, and exciting, fulfilling the requirements of the prophetic word in a most remarkable manner. National policies have been reversed to bring this about. Thus Sadat reversed the policy of Egypt, to throw in his lot with the West; then Israel and Egypt signed a peace treaty after both nations had established a reservoir of hate through four bitterly contested wars since 1948; the Shah was overthrown and the West unexpectedly ejected by Iran; Russia suddenly invaded Afghani-

stan; there is an upsurge of violence, with hostages being seized in different parts of the world, and refugees in their millions (it is estimated that there are over 11 million refugees in the world) seeking refuge in countries near and far.

War and rumour of war, anxiety, fear, trouble, perplexity and sudden surprise. These are characteristics of the times, as the political firmament shakes from the effects of unexpected shocks. But the discerning "watcher" sees gradually emerging a world that answers to the requirements of the prophetic word. Each event is contributing to that end. It forms a part, like a minute piece of a jigsaw puzzle in contributing to a picture that reveals the aspect of things as predicted by the prophets. For example, from Ezekiel 38, Isaiah 30:8 and elsewhere, it was anticipated that some alignment between Israel and Egypt could be expected, but who thought that it would come so quickly, dramatically and decisively! From Daniel 11:43-45 it was obvious (if Brother Thomas' exposition is accepted — though sometimes, unfortunately, it is not) that Egypt must be weaned from Russia in favour of a Western alliance; and it took place overnight! From Ezekiel 38:5 it was clear that Persia (Iran), Libya and Ethiopia must be drawn into the Russian camp; and this has rapidly taken place! From Daniel 11:40 it was reasoned that if Russia is identified as the King of the North, the Soviet had to move down into areas dominated by the Seleucids following the death of Alexander the Great — and suddenly the Soviet invades Afghanistan!

Christ's Coming Will Be Sudden

These anticipations have had partial fulfilment during the last few years. However, each incident has happened so quickly, so suddenly, and so unexpectedly as to take the Brotherhood off guard. Brethren have watched with excited amazement the fulfilment of anticipations based upon the prophetic Word. And if a lesson is to be learned from the rapidity of change that has taken place in bringing about these events, it is that the Lord's return, likewise, shall take place as suddenly and unexpectedly.

Consider Malachi's statement cited at the head of this article. He warned: "The Lord whom ye seek shall **SUDDENLY** come to his temple" (Mal. 3:1). The word "suddenly" signifies "quickly and unexpectedly" taking people off guard. Yet the people to whom the words were addressed were those who were looking for his coming,

for the prophet said: "The Lord whom ye SEEK shall suddenly come to his temple". His words were primarily fulfilled at the first advent of the Lord, when he appeared suddenly and unexpectedly in the midst of the nation; but it is obvious, from the context, that they relate also to his second coming. In that regard, the Ecclesia is described as the "temple of the Lord" (2 Cor. 6:16).

To such a temple, the Lord is to come SUDDENLY! Scripture references to his return emphasise his sudden and unexpected appearance. "Behold, I come quickly!" he, himself, declared in his last message to the Ecclesias (Rev. 22:7,12,20). The Greek word, according to Dr. Strong, signifies also suddenly so that people are taken by surprise, hence unexpectedly. Of certain ones who may be found proclaiming, "The Lord delayeth his coming", he declared that he would come upon them "in an hour when they are not aware" (Luke 12:46). Even to his disciples, and therefore through them to those who would constitute his faithful witnesses in the last days, he warned: "Take heed to yourselves" (Luke 21:34). And he warned: "As a snare it shall come on all them that dwell on the face of the whole earth" (v. 35). To this generation, the Lord declared: "Behold I come as a thief . . ." A thief does not reveal the time of his coming; he appears suddenly and unexpectedly, when people are off their guard. The Lord does not want to come upon us in that state. He has clearly warned us, of the circumstances of his coming, and the signs are today evident in vindication of his warning words. But if we have been taken unprepared by the six day war, the change in Egypt's policy, the Soviet attacks, and other incidents, are we any better prepared for the Lord's coming?

Why Taken Off Guard?

Why should the Scriptures speak as though believers will be taken off their guard, in view of the obvious signs in the earth: Russia, the Middle East, and particularly, Israel? Obviously because the community which should be awaiting him will have its attention momentarily attracted to some other matters. The Lord warned that there would be a danger of saints being "overcharged with surfeiting and drunkenness and the cares of this world, so that the day come upon them unawares" (Luke 21:34). He urges them to take heed to the circumstances that characterised the times of Noah and of Lot, when believers gave first priority to the things of everyday life, which though normally necessary, should

give way to the demands of the Truth. In doing so, he taught that the pleasures and problems of life could become so absorbing as to dominate a believer to the exclusion of more important matters.

And is not that the case today? Is it not an age of opportunity? The affluence of the times has placed the prospects of pleasure closer to the grasp of many who previously found it beyond their financial ability. The opportunities of advancement in the commercial field are likewise great. And these opportunities can become so absorbing that in the pressure of the moment, the tendency is to push the urgency of the times in relation to Christ's coming to one side in favour of mundane lesser matters. "In an hour ye think not . . ." We do not dispute that he will return, nor that the signs show that the return is at hand, but the business of life protrudes to drive these matters temporarily from our considerations. "Beware lest . . ." is the warning of Scripture.

And are these matters to which we may give our main concern really that important? Does it really matter if our businesses flourish more? or that we land that lucrative job? or that we advance our material prosperity by overtime rather than home-time? What will these things advantage us if Christ were to return tomorrow? Can we afford really to neglect the truth — whether it be in proclamation to the world outside, or in drawing the family circle around the Word in the home — as we see the signs of the times mounting in the way they do? What of the lesson of the parable of the man who built up his barns, and set about providing for his old age, only to hear the summons: "Thou fool this night thy soul is required of thee"? Wisdom clearly dictates the course we should be taking at this significant hour!

Malachi warned: "The Lord whom ye seek shall SUDDENLY come. . ." He wrote at a time when the outlook was dreary and sin abounded, when men forgot their responsibilities towards Yahweh, and spiritual standards were relaxed. Nehemiah had gone "on a long journey", and in his absence the people forgot the demands of the covenant they had embraced. They began to envy the wicked, and to contrast their state with the restrictions of the truth. "It is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before Yahweh Sabaoth?" They described the proud as being happy; they imagined that those who worked wickedness were "set up" on foundations that seemed sure and permanent; they claimed that they that

"tempted God were delivered." They failed to take heed to the fact that there is a day coming that will sweep the earth with the fire of divine judgment, when "the proud, yea and all that do wickedly" (the very ones previously envied — cp. Mal. 3:14-15), "shall be stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch" (Mal. 4:1).

That is the day immediately ahead of us. It is a day that is going to appear suddenly, without warning to the world. It will come suddenly and without warning to us, if we do not take care. We need to give practical application to that care; restricting our labours in the world, giving ourselves to the things of the truth, maintaining the standards of doctrine and conduct; proving an example of dedicated living, in the sure and certain fact that such ways will provide a wonderful dividend of profit in the time of Christ's return, much richer, enduring, and enjoyable than what the world can offer today, in spite of its opportunities of pleasure and advancement. Let us heed the signs of the times, by applying ourselves to wisdom. There is an urgency in this appeal that should not be ignored.

Spangfield

A Word To The Wise

Our Mission In Christ

If we have consented to accept the part of strangers and sojourners with Christ, estimating and conducting ourselves as his stewards, making his commandments the rule of our lives, bearing testimony to him, and occupying in his service, in the midst of a world that denies him and dishonours God, all the while fostering our affections for the glorious hope that will be realised in his appearing, then we shall naturally conform to Christ's own suggestion: seeing the development of the signs of the times, we shall "lift up our heads, for our redemption draweth nigh."

How Christ's Mission Divides

IN the truth we have a mission. Before we knew the truth, we had no mission; we belonged to the dogs outside. We were of

that outcast race who are no more inhabitants of the earth, in the real sense, than the beasts of the field — who happen to be here just now, but are not fix-

tures, and will be gone shortly. We were amongst them once, without hope — without God — without a mission; but when the truth comes, it puts a mission in our hands, and the mission ought to be our meat and drink. With those who are of God, it will be so; with others, not. In the very days of Christ, a great many followed him, but only a very few of them were his true disciples; and, on one occasion, when he brought the truth very hard to bear, the majority said: "This is a hard saying, who can hear it?" and they walked no more with him.

Another time, the crowds were following him, as much as to say: "We will honour this man; we will give him our support, which is a great thing for him." Jesus turned round and said: "If any man come to me and hate not his father and mother, his brothers and sisters, yea, and his own life also, he cannot be my disciple." That was cold water to the zeal of the crowd, for they were following him exactly with reference to father and mother, and houses and lands. They thought it would be a good thing for themselves and their friends to espouse the cause of a man who would shortly be on the throne. They followed him with fleshly objects, and therefore, Jesus chided them.

If that were the case among the personal followers of Christ: if when he himself was here, who spake as never man spake, large numbers crowded round him who were afterwards blown away as chaff, need we wonder if in the day in which we live, when there

is no voice of authority, when the voice of God does not speak to us, except in the silent word of His book, many should be drawn by this and that to make a profession of the truth, whose meat and drink it is — not to serve God: but whose meat and drink it is (while they like the truth), to make themselves comfortable — who think it a pleasant thing to be among friendly people; a nice thing to go to meetings; delightful to get rid of the horrid doctrines, and grim, long-faced bondage of orthodoxy, and to get among people where there is intelligence, love, and freedom; but whose hearts walk after the world for all that.

There are many things to draw people to the truth in the present day, and what I wish to say is, that no one should feel discouraged if they fail to see in all who profess the truth, that allegiance to it — that burning love of it — that thorough-going consecration to it, which in their own hearts they may be yearning after. In doing our duty, let us not be anxious, for the kingdom will come, and there will be those to enter it, who in the present state have shown the characteristics of the true sheep, in hearing the voice of the shepherd with attentive and loving ear, and following him.

What Christ's Mission Demands

Such will now answer to the description here given. They walk in love, but they will not be all milk and honey. Christ was not so. He was a very disagreeable man to those who were not on the same side as himself. He was

always railing against the clergy of his day — the Scribes and Pharisees, whom he denounced as those who had taken away the key of knowledge from the people. He sometimes looked upon them with anger, when they tried to entrap him in his words. He was a man whom they hated. Jesus described the source of this hatred in words addressed to his brethren according to the flesh, at a time when they were unbelievers. He said: "The world cannot hate you, but me it hateth because I testify of it that the works thereof are evil." This is precisely the basis of the world's hatred towards the people of Christ. If the latter would admit that the world was right, they might hold anything they liked, so far as the world was concerned. The world would like them. The cry of charity is really a plea for smoothing things over. People don't want it to be said they are wrong, whatever may be thought, and because we say it, we are hated.

If we run in the groove of silence, and seem to countenance the world's fables and frivolities — rather display a weakness to be like the world, we should be thought well of. If this is true with regard to words, much more is it true with regard to acts. The world is made uncomfortable by the implied protest of non-conformity. If we would only do as they do, they would forgive our doctrines. There are many inducements to give to them. It wants courage to act the part of the high calling. We are in danger of playing the coward, and bowing, as it were in the

world's great presence.

How Christ's Mission Governs Conduct

As an example, look at dress in which the world is at present running riot. This extravagance of personal adornment is folly in the sinner, and a snare to the righteous. Who are the world's greatest fools? Those who dress the highest. The empty snob is known by his superb and ostentatious appurtenances. You find him got up in the latest style of Vanity Fair, with all noisiness of colour, flash and fumigation; loud voice and impudent swagger, disporting himself in the widest ways of the city. His sister, if possible, more empty-headed than he, is also in the foremost ranks of fashion.

What is fashion? It is the mere ingenuity of the world to vary its pleasures, and to deliver itself from what, to its foolish heart, would be the dull monotony of existence. Its enjoyments are of a kind that soon grow stale. It requires "change", and in the matter of dress it issues fresh decrees with every moon; and with what alacrity its decrees are obeyed. At once the millions bow the knee! The people — vanity are they! — recognise fashion as their king. As soon as he comes forth, they go and dance like fools round his throne. The greatest fools are nearest the throne. The little wisdom there is in the throng is found in the outer circle. You can always tell when there is not much in the head: there is plenty of show outside. Everything is as neat, and precise, and superfine, as if

the man had just emerged from a bandbox.

There is no necessity for being tawdry or Quakerish; nevertheless, there is a very broad margin between the high dresser and the slut. You may be well up to fashion, or you may be afar off, and you will take your place according to your moral status. This margin, and the working of this rule, you will see in the world. Whom do you find in the inner court of fashion? The empty heads, the triflers, the people who are not governed by principle; those who have no sense of the gravity of existence; to whom God is nothing, Christ a myth, and the future a blank.

Come out of the inner court, and go to the outer circle of dress, where people attire themselves for convenience and decency, and as you go, you find people becoming more and more sensible, sober, and unobtrusive, until, by and by, you come upon men of judgment and capacity, and mind. If this is the case with regard to the world, how little excuse there is for those who profess the name of Christ indulging in the vice of "costly array". Let them obey the apostle and "adorn themselves in modest apparel, with shamefacedness and sobriety" (1 Tim. 2:9). There is no necessity for being odd, but there is need for eschewing the excesses into which the world is running in the matter, and this can be done without any offence to a pure taste.

There is nothing more beautiful than to see men and women of judgment attired in a plain

unobtrusive manner. High dressing takes a considerable percentage off the moral dignity of such. It implies a lingering affinity with the low class of intelligence that thinks to create appreciation by the display of stuff that can be purchased over a counter. Men and women, who walk in the knowledge and love of God, can dispense with such meretricious attractions, even if in the doing of it they have to dispense with the favourable opinions of foolish neighbours.

How Christ's Mission Loves

The point I am driving at is this: that those who walk in love are not necessarily liked. The wrong sort of people did not love Christ. Those who loved the truth loved him, but he was hated of the others, though he walked in love; and so were the prophets and all the righteous men whose approval is recorded in the Scriptures. We are therefore in good company if we are disliked because of our faith and testimony.

Yet let us beware of making it a cloak of evil. To be valiant for the truth is good, but to delight in ravening upon the easy prey of orthodoxy — to glory in mere doctrinarian pugilism — to find gleeful sport in tearing, with bark and bite, the rotten rags of a superstitious faith, is abomination of the most odious kind. It is a pitiable sight to see the truth in such unholy hands. It is a jewel of gold in a swine's snout. Such is the unfortunate alliance where the truth is held without those moral effects which it is the very design of it to produce.

In all things, let love be the centre of operation — the guiding motive. Be kindly affectionate one toward another, and toward all men. Let the love of

God fill the hearts and minds of everyone who has obeyed from the heart the form of doctrine delivered by the apostles.

R.R.

The Marvellous Mechanism Of The Body

How Is Your Liver?

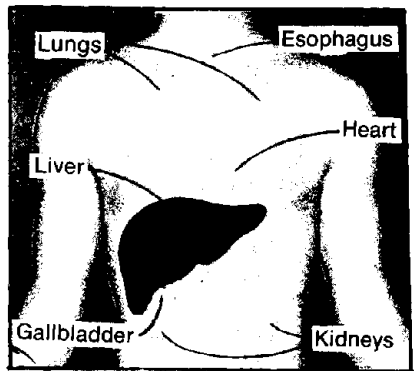
In treating with the multitudinous Christ, the Scriptures draw upon the various functions of the natural body to illustrate spiritual principles: particularly in relationship to the interdependence of members one with the other. Thus our bodies are living examples of what the Father expects of each one in his or her contribution to the health and wellbeing of the Body. Paul treats with this at length in 1 Corinthians 12, and concludes: "Now ye are the body of Christ, and members in particular" (v. 27). Previous articles have touched upon the brain, kidneys, heart etc.

The Importance Of The Liver

LARGEST of all the glands of the body is the liver. Its health is essential to the wellbeing of every part. Take proper care of the liver, and it will take care of you. Its proper functioning governs the beat of the heart, the flow of the blood, the soundness of the digestion, the sharpness of the brain, and the strength of the muscles.

The liver competes with the heart, as being the most central organ of life. It is the most versatile organ of the body, because it stores, produces, destroys, and contains materials essential to the wellbeing of every part. It separates substances and gets rid of poisons. Our kidneys could not dispose of waste nitrogen if

the liver did not turn it into urea for excretion. It stores vitamins necessary to the birth of blood in the marrow of our bones. And the liver's bile governs intestinal activity to keep us from being poisoned by the products of our own digestion.



When a patient haemorrhages, he would die if it were not for the liver. It not only helps control bleeding, but helps by another substance to guard against clotting that might otherwise fatally block coronary arteries of the heart and blood vessels of the brain. It combats viruses and bacterial poisons and tosses them out of the body. It gets rid of dangerous excesses of medicines, and keeps our tissues safe from chemicals encountered industrially.

The liver is the main storehouse and factory of the body. It stores carbohydrates, fats, proteins, glycogen (glucose), and releases them for the use of different parts of the body as required.

Spiritual Lessons

The liver is frequently mentioned in Scripture, particularly in relation to sacrifices (cp. Lev. 3:4). The Hebrew word for liver is *kabed* which signifies "heavy" i.e. "weighty". It is well named, for the liver is the largest single organ in the body, weighing up to four and one half pounds in average. The word is used for "heavy burden" in Isa. 24:20, and for *sluggishness* or dulness in Isa. 59:1. This is very appropriate for a defective liver can cause sluggishness of mind and body. Too much alcohol or too much food of a certain kind can adversely affect this vital organ of the body. Hence the Scriptures warn against "winebibbers" and "riotous eaters" (Prov. 23:19-21; Deut. 21:20; 1 Cor. 6:9-10), teaching that they jeopardise a person's hope of immortality. Figuratively, a believer becomes

a winebibber by drinking the wine of Babylon; he becomes a glutton by indulging too much in the pleasures of the world. The result will be spiritually exactly that which follows abuse of the liver physically: believers will become sluggish and indifferent to the requirements of the Christ-body as a whole; the poisons will not be thrown off, and spiritual health will be impaired.

The break-down of the liver is a *nutritional* failure, and generally doctors treat patients suffering therefrom with a special diet high in nutritional value, and forbidding those excesses that have contributed to the complaint.

This same treatment, in a figurative sense, is valuable for those who suffer from "liver complaint" spiritually. This is a general sluggishness in applying the principles of the truth, induced by excess of the intoxicating wine of Babylon, or of the pleasures of the world.

As we have seen, in previous articles, that the kidneys relate to *emotion*, and the heart to the *mind*, so references to the liver in Scripture indicate that in the multitudinous Body of Christ, a healthy organ symbolises a mind exercised to the greatest degree: the mind in action. Hence Jeremiah, in extreme mental anguish, lamented: "Mine eyes do fail with tears, my bowels are troubled, my liver is poured out upon the earth" (Lam. 2:11). This denotes the physical relation induced by extreme trouble. Violent emotion can occasion a copious discharge of bile (see Job 16:13), as the liver reacts to external impressions. As the pro-

phet's mind took in the disgrace and disaster of Judah's captivity at the hands of the Babylonians, his body reacted in the way described.

Under the Law of Moses, frequent reference was made to the liver in relation to sacrifice. The body of the victim was opened up and the liver revealed. Those portions of the carcass that were burned on the altar included "the caul above (upon) the liver" (Lev. 3:4). This probably denoted the fatty mass at the opening of the liver which reaches the kidneys and became visible upon the removal of the lesser omentum. When this was done, the state of the liver was revealed. It taught that what the worshipper should aim for would be a healthy "liver" spiritually considered. In that regard, "all things are naked and opened to the eyes of Him with Whom we have to do" (Heb. 4:13). He knows the state of our liver, figuratively speaking. He knows whether the vitamins from the spiritual food are taken in and distributed to all parts of the body; He knows whether the poisons are being separated and rejected therefrom; or whether an intolerable burden is being placed upon this essential feature of our spiritual life by over-indulgence of the teaching or pleasures of the world.

Separating Poison From Vitamins

A function of the liver is the separation of poison from vitamins, and its expulsion from the body. In that regard, the liver has a lesson for the spiritual man.

Listen to Solomon:

"My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine heart to understanding . . ." (Prov. 2:1-2).

Notice the gradation: receive the word; store it up; extract its value; and learn to separate good from evil.

Those are the functions of the liver! In a physical body, the extent that it functions healthily in separating and rejecting poisons largely determines the state of health of the body. So with the spiritual man. He needs to discriminate between good and evil. It is significant, therefore, that the word "understanding" in the statement above is from a root signifying *to separate, distinguish*, and hence to *understand right from wrong*, and so reject the latter! In sacrifices under the Law the priest removed the "caul (or fat) upon the liver", revealing it for inspection, thereby reminding the worshipper of his need to perform spiritually what that organ of the body did physically.

The importance of the liver was well known to the ancients. They recognised it as essential to life. Accordingly, it was used by pagans for the purpose of divination. They inspected the liver for omens of good or ill according to its conditions. Nebuchadnezzar did so prior to advancing on Jerusalem, as Jeremiah told that foolish king Zedekiah (Ezek. 21:21).

We have indicated that the liver is the great storehouse and factory of the body. Bile, a waste product of the body is converted by the liver into a fluid to aid digestion. It stores carbohy-

drates, fats, proteins, glucose, and vitamins, releasing them when needed by other parts of the body. This great storehouse is a four-lobed organ, a most significant fact, for four is the number of Israel. And the spiritual principles that we should imbibe and store up to be drawn upon in time of need are the spiritual energy, sweetness, and the vitamins of the Word. An active mind will do that. It will read to learn, to store up, to apply. As the liver aids digestion by producing bile, so the mind will assimilate and digest the spiritual "bread of life".

The liver stores fat (it is the "caul upon the liver" that is offered on the altar — Lev. 3:4). Fat is concentrated energy; but fat *must be used*, otherwise overweight and serious illness may ensue. Hence, on the altar, fat was offered signifying that the best of energy is to be given in service to Yahweh. Figuratively, we need to use our fat, or energy, in active application of the word. Otherwise we will suffer spiritual indigestion, and worse. We must become "doers of the Word and not hearers only deceiving ourselves". The Gospel is "the power of God unto salvation" (Rom. 1:16). It must become the motivating influence of our lives.

The Liver's Power To Rebuild

Most remarkable of all is the power of the liver to recover from damage. Indeed, its ability to rebuild is amazing and magnificent. Some organs have no such ability, but the liver, even when masses as large as eighty percent

are gouged out by accident, can rebuild to its old shape. Fabulous numbers of liver cells regenerate within a day, within an hour. Moreover, it rebuilds with intelligence. Experiments have revealed that if a dog is starved and part of its liver cut out, the liver will rebuild, not to its original state, which would be an embarrassment to the starved dog, but will rebuild thriftily to the starved size. So, in such circumstances, the liver will adjust to the present need!

This remarkable ability of this essential part of our body teaches us that the power of the Word, acting upon our mind can restore one who is spiritually diseased, can help one who has been gravely ill spiritually to recover, and also to rebuild that which is essential to his present need. The power of the spiritually motivated mind to recover is immense. It can conquer over both tribulation or sin, and in doing so provide "the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. 12:11).

In view of the terrible load of work placed upon the liver, one writer has stated:

"You would think the incessant labour of the liver's cells would wear them out, kill them. It does just that. But the liver has a unique virtue: potential immortality. Brain cells, heart cells, dying, cannot be replaced. But the Liver, amazingly, regenerates itself over and over. Experiments have removed big pieces of the liver from an animal again and again at intervals, until the total amount taken out exceeded by far the total original weight of the organ. That's the secret of the liver's durability".

The word in action has similar ability and durability. It, too, has the potential for immortality.

But it is only the Word in action that will do that. If it is merely stored up and not applied, nature teaches that it will not help but can destroy. And that is the danger of a mind that merely learns, but never applies. Hard work will never destroy a spiritual mind.

Cirrhosis Of The Liver

But sometimes the liver does break down under the heavy load it carries. This breakdown is known as cirrhosis of the liver. For despite their remarkable ability to regenerate, liver cells can die too fast, and leave behind them fibrous masses of hard connective tissue. The effect is seen externally. Vascular spiders — little blood vessels radiating out in fine branches — appear on the face and shoulders of those threatened with liver failure. The patient becomes lethargic. His skin becomes discoloured. The liver enlarges and begins to malfunction. Treatment is urgently needed. Large doses of liver extract and compensating vitamins are called for; and under such treatment the recovery of many

who had seemed to be hopeless cases is amazing.

What does this teach us? We need proper spiritual food, so developing the mind of Christ (Phil. 2). We need to apply the Word in a practical way, so using up the stored energy. We need to separate the poisons from the vitamins. And as a healthy liver will feed both itself and the whole body, the effect of the Word in action will be apparent throughout the entire Ecclesia. Our aim should be a healthy Ecclesial body with heart (mind), kidneys (emotions), and liver (separation of good from evil) all reacting according to the Word of Yahweh, who has "set the members every one of them in the body as it hath pleased Him" (1 Cor. 12:18). Let us recognise that we are "wonderfully and fearfully made", and so extract lessons from the body that Yahweh hath given us. Let us apply the same care to the Word of God as we would to the food we eat, or to our bodies which it is intended to nourish.

— S. Snow (Vic.).

CHRIST'S CRUEL BETRAYER

The presence of Judas in that little company that gathered in the upper room must have been a sore trial for Christ. Although Judas had not openly manifested his wickedness, Christ knew his villainous mind, and the cruel work he had set himself. No wonder Christ was "troubled in spirit". If ever there was a time for Jesus to have shown revenge or unrighteous anger, this was it. But no word of bitterness or retaliation escaped his lips. Such is the example we are bidden to follow! How numerous are the opportunities for us to show Christ's mind! Do we embrace them? There have always been, and always will be (till the devil is bound), traitors in the Lord's camp. Let us not allow their presence or their evil deeds to make us act in an ungodly manner. Let us heed the admonition: "not rendering evil for evil, or railing for railing; but contrariwise blessing". Our power to be faithful lies where Christ's did — in the recognition that situations of trial are of God's appointment, and serve an all-wise purpose, though what the purpose is we may not always know.

Least Expected

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and Godliness" — 2 Peter 3:11.

The Judge of the earth is coming,
For the night is nearly spent;
And long hath the cry been given,
To the sons of men "repent!"

He'll come when He's least expected,
When there's mirth on every side;
When the merchant plies his business,
And the bridegroom woos the bride.

When the world, in scorn, is pointing
To the few who watch and wait,
There's a sudden start of terror —
For the Judge is at the gate.

Oh! the Lord is coming quickly,
Though the slumbers grow more deep,
Of the careless world that's lying
In a drunken, dreamy sleep.

And swift will be the awaking,
In an hour they thought secure;
For the vintage now is ripening
And the harvest day is sure.

Selected



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Using Time Aright

Time is the essence of life, the measuring rod of existence; silent and stealthy, it stays not, nor hesitates. Inexorably, whether in joy or sorrow, sickness or health it moves on; in the silence of the night it still wings its tireless flight.

It writes its message deeply in furrowed brows, in greying hair and faltering step, and finally it wins.

Yet, man, through Christ who alone is the dispenser of that gift of God — Eternal Life — can gain the victory over time's fell work.

That victory depends on how we use time today. We all have the same sixty minutes, the same twenty-four hours. Some, seeing the present fleeting existence with a spiritual mind, go right ahead and fill the hours with things and thoughts pleasing to God.

Others watch the life-stream flowing fast, but with heedless gaze and vacant mind. Weeks change into months, and months fade into years — years which the locust of time hath eaten. Just as

Time has blanketed empires and kings; poured contempt on the brief glory of man, and often left not a rack behind, so Time covers up — for all time, those who have preferred to be swept into oblivion instead of accepting the proffered and outstretched hand of Jesus.

How true is observation and advice of the apostle Paul, to "redeem the time". To "redeem" a thing means "to get it back", and surely that sums up the true position for we are all on trial in this life or on probation, to see if we are worthy to live forever in the next, the Kingdom of Jesus.

How few realise this sober truth — that NOW IS TIME, and NOW IS THE DAY OF SALVATION.

(The above comment was forwarded to us by a reader, and originated from the late Bro. French. Time is invaluable though a limited possession. We need to make best use of it. In youth it seems to stretch into the interminable future; but as age takes its toll, its future becomes more and more

limited, and, in consequence, time becomes more and more precious. How long is our future? Ten years? One hundred and twenty months? Three thousand six hundred and fifty days, and that becomes three thousand six hundred and forty nine days tomorrow? Time becomes very limited, and hence so much more valuable. And as my mirror shows me, it "writes its message deeply in furrowed brows, in white hair, and, sometimes, in faltering steps"! Even so, come Lord Jesus . . . Ed.).

Poetry

"I received your poem yesterday. The design of it is really nice. I think I can tell where you have adapted it: the parts referring to a future divinely pleasant, and the quotations from Genesis as well as the reference to God. I may be wrong. However I do like the thoughts of the poem; they are most encouraging. It is nice to be able to express one's thoughts so beautifully. I have placed the poem where it can spur me on. I try writing myself sometimes, and although I do not presume to be skilful

of it. I have written some poetry, and have enclosed a copy of one." — V.S. (SA).

(Virginia is referring to a poem that I enclosed and used in conversation with an editor. I gave. She requested a copy of it, and I was very glad to comply. I was delighted to receive the acknowledgment above, and also a copy of Virginia's poem, which we have reproduced below. Ed.)

Searching

"A few weeks ago I wrote to you requesting *Logos* and *The Explorer*, and I would like to now say how pleased I am with both. It was about two months ago that a Christadelphian friend loaned me a copy of *Logos*, and I enjoyed it so much that I decided to write for my own copy. I also requested *The Explorer*, and would desire you to continue to send it to me. I have been grateful for the assistance given to me by members of the North Rockhampton Ecclesia. I have been

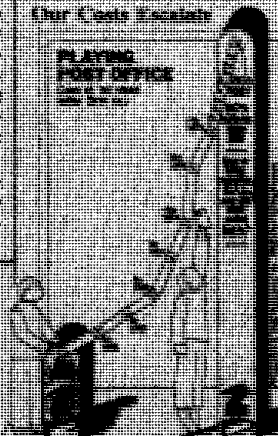
attending the meetings for some time following attendance at a Bible seminar held in Rockhampton. I have not attended any other church since. I had no idea that there were any people around today who studied the Bible so closely. It was refreshing to find people with whom I could agree, as I do not believe in the Trinity, or that we go to heaven and so forth. I hope very soon to be able to apply to the Ecclesia for re-baptism, though I see a little controversy regarding the questions which they say I must answer before being accepted. May the word of Yahweh strengthen you and your friends daily." — XI E. (Oulu)

It is very refreshing to see to find those who are prepared to listen to truth in an age of indifference to the Word. Do not be concerned with the questioning. The object is to ascertain your mind regarding the basic doctrines of the Bible, and to clear up any misunderstanding in regard thereto.

as well as determining your state of mind regarding the things of God. It was an Apostolic custom to submit applicants for baptism to questioning, as you will see from 1 Tim. 5:12-13. Notice that Paul based such a practice on the questioning as to which the Lord was subjected by Peter. Hence the procedure goes back to the Lord himself. In answering these questions, you are actually submitting to the Truth you have expressed. They are not designed to trick you, but to help you. May Yahweh bless your search for truth, and may we have the great joy of welcoming you as a brother in Christ. — Ed.)

Our Costs Escalate

PLAYING
POST OFFICE
CLOSED AT 2:00 PM
MON. DEC. 27



The above diagram is from *Time Magazine* which reports that the rate for second-class postage for circulated magazines and newspapers has rocketed more than 400% since 1970, far outstripping the rate of inflation and the cost of living. Even so, the rate shown in the diagram relates to US not Australia in

"Through Much Tribulation" (Act 14:22)

They stood apart from the stinging crowd.

The mouths from which bitterness flowed.

"Why must we fall and be cast down?"

"Ah — 'tis through much tribulation," you know!

They gazed with sad, reproachful eyes.

As they watched the disciples that were wise.

"Tis not much to carry," gaze forth the cry.

But 'through much tribulation," you know!

They would have encouraged and helped along.

The others, whose faith failed to grow.

But their plan was left and the voices strong.

"'Tis through much tribulation," you know!

What will he do when he hears them cry.

"Lord, you have neglected us too!"

With sorrow he'll cry, as he passes them by.

"Through much tribulation," you know!

Australia rates are higher. For example, cost of a letter here is already 22¢ whereas in U.S. it is still only 15¢. And as the Australian dollar is currently worth about 15% more than the U.S. dollar, the costs in this country are that much more! We paid out \$12000 in postage last year, though every form of economy was attempted. These costs, of course, include the forwarding of literature to friends at home and abroad and therefore we do appreciate the action of readers who voluntarily extend the amount of their subscription in the form of a donation. This materiality enables us to maintain and extend the work being attempted, which today goes into many parts of the Ecclesial world and beyond. Ed. 1.

Employment

"It is with a very full heart that I write this letter firstly with sincere appreciation of your time in replying to mine, and also to advise that our problem has been partly solved. Employment has been obtained, and we are much more settled in consequence.

"As you comment, these are troubled times, and many must be feeling similar pressures and in need of reassurance as to handling of these matters. Certainly wise counsel is necessary in this age of problems and pressures.

"The tendency of many people today is to view with a touch of envy the man of thought in other parts of the Ecclesial world, and to leave the environment in which the Truth has found them for

pastures new, to frequent, by the other man's field seems greener and more attractive, and to leave, in pursuit of a better environment, or of better conditions, upon themselves and move on, very often weakening the Ecclesia they have left, and becoming themselves "rolling stones" in the process. Circumstances of course, sometimes justify such a move, but the greatest care needs to be taken lest a person's conscience is weakened. Hence our advice to the correspondents above, which proved satisfactory under the circumstances. The Truth has to be worked out in the conditions we find ourselves in. The doors are Nought in their tendency, and the greatest care needs to be taken. Ed. 1.

Tour Of Bible Lands

"I really appreciated being with you on the tour, and particularly since writing home. When I read the Bible now, it seems to come alive in a manner that was never the case before. I can visualize the places referred to in the Word, and with the photos that I obtained in the Land, go over the tour again.

"It was also a delight to be with you all in Adelaide for a time, and, for that matter in different parts of Australia. I deeply appreciated the kindness shown by so many brethren and sisters.

"Great signs are in the Middle East, and particularly in Iran and Afghanistan. Surely Christ is at the door, and seeing such signs we can take hope. My neighbour has shown some interest in

the Truth, and is now receiving *Herald Of The Coming Age*, and is showing some interest. — H.B. (Canada).

"It was a great pleasure to have you with us on the tour, and to share with you the delight of visiting the lands of the Bible. All the requests of your letter have been dealt with here. Ed. 1.

Appreciation — From Guyana

"Larger Publications are very much appreciated. I would appreciate any of your booklets being sent out from time to time. Hope to add them to our library about to be started by this month's end. — J.M. (Guyana).

"Please let us know what you require, and we shall be happy to co-operate. Ed. 1.

Request — From Ghana

"My first contact with your Christadelphian publications was in January 1969 when I received a few booklets from a Mr. W.D.A. Thomas, Christadelphian Librarian of Stockport in the United Kingdom. Since then I and my workmates here have developed a profound interest in your publications.

"Upon my request for larger supplies of the publications for distribution to starving souls, Mr. Thomas suggested that I should get in touch with you for LARGE Commitments.

"I am therefore making a passionate appeal for more copies of your booklets of enlightenment.

"Out of your interesting and revealing topics

many questions have raised dark clouds in the minds of some of us. For instance, in one booklet which questions the Triune God of the concept of Trinity, I couldn't agree with the booklet on the point that Christ did not pre-exist with the Father before creation. The preamble of John's Gospel categorically states that:

"In the beginning was the Word, and the Word was with God, and the Word was God; all things were made through Him" . . . (RSV).

"Does it mean here that this scripture is referring to Almighty God Himself and not Jesus, the Christ?"

"Please your comments, references and explanations would be welcome. Hoping to read from you soon" — W.A. (Ghana).

(We have forwarded booklets dealing with the doctrines listed and will follow up with further communication. It is interesting to note the co-operation: booklets sent from Australia to England reach Ghana in West Africa. And so the seed is sown . . . Ed.)

Israel, Egypt, Russia, & Christ's Coming

"Just a line to thank you for the production of the Herald booklet: *Israel, Egypt, Russia and Christ's Coming*. This has been greatly appreciated in Bedford. The cover is one of the best, and catches the attention. I understand from Brother Cherry, however, that all are now sold out, and I do hope you are going to

produce some more or a similar booklet. Particularly in view of the present situation in the Middle East, and in the face of Russia's obvious intentions, now clear for all to see. May our Master be here soon . . . P.H. (Bedford, Eng.).

(By the time you receive this issue of "Logos" Bro. Cherry should have supplies of a new "Herald" entitled: "Russia's Bid For World Domination — Sure Sign of Christ's Coming". Over 60,000 of this issue have been printed, and additional copies forwarded to Brother Cherry and other agents.

We will be reprinting "Israel, Egypt, Russia and Christ's Coming," but before doing so we wish to revise it so as to bring it up to date. We are constantly reprinting back issues of "Herald of the Coming Age", and are pleased to learn that the distribution of this Magazine has contributed in drawing some to a knowledge of the Truth. We are grateful that circumstances have made it possible for us to produce and circulate this aid in Gospel extension activities. Our next issue will be: "The Gospel — How To Read The Bible With Understanding" . . . Ed.)

Monthly Meal Missing

"Just a note to advise you that so far I have not received my copy of *Logos* for this month. I would not trouble you about this matter, but others tell me that they have received their copies a week or so ago. I just feel that my right arm is missing at present, not having received my

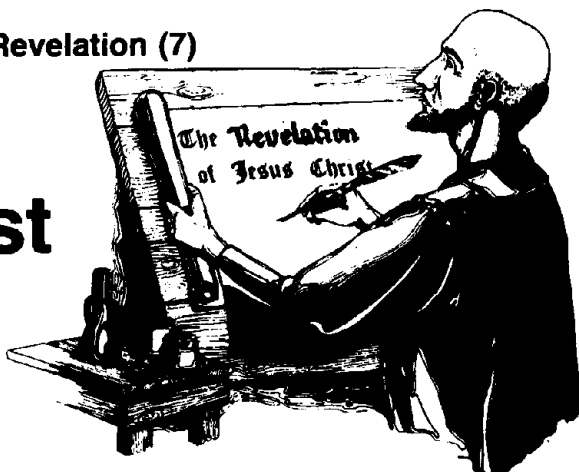
monthly tonic from the Scriptures of Truth. We are always on the lookout for our serving of Exhortation and Exposition. What a vacuum this month!

"I know I was a little late with the subscription, having posted it on 30/10/79, and am sorry for that. I included in the amount sent the subscription for *Expositor* also. Probably *Logos* has gone astray in the mail. Could you manage to send me another copy please?"

"Many thanks in anticipation, and may Yahweh continue to bless you and all who co-operate with you in the great work they are doing in the Name of our heavenly Father". — R. E. (Qld.).

(Evidently your copy went astray and we have mailed a duplicate one to you. Unfortunately, though costs of mailing have risen dramatically — we paid out \$12000 last year — efficiency has not improved. A letter was mailed to us from Auburn by reader M.S. It was correctly addressed, but was lodged at Alberton in S.A., and marked by the Alberton Post Office, "return to sender". So it was returned to Sydney, and then back to us. That letter which was mailed on 2nd October, did not reach us until late in November! When we are in charge of the nations — God willing — we will see that priority is given to epistles that are marked O.H.M.S. Meanwhile, we hope by now that your spiritual hunger has been assuaged by the copy to hand. You will be able to eat hearty this month with two copies . . . Ed.)

How Readest Thou?



Theories of interpretation of the Apocalypse, contrary to those set forth in "Eureka" are common in the world, and, unfortunately, are gaining support within the Brotherhood. Mainly they relate to the Preterite or Past, and the Futurist theories. This article advances reasons why both theories should be rejected.

The Preterite Theory

THE Preterite or Past theory of interpretation, claims that the symbolic prophecies of Revelation all belong to, and were fulfilled, in the past, or before A.D. 324.

This date is set by the fact that in that year, Constantine and the nominal, but miss-called "Christians", overthrew pagan Rome, and replaced it with a system that eventually developed into Roman Catholicism. The Roman Catholic Church officially holds this view. A footnote to its Douay Bible on Rev. 17:5 claims that the "Babylon", "harlot", etc. of Rev. 17 & 18 refers to pagan Rome before A.D. 324. In order to escape the true interpretation (that Roman Catholicism is the "mother harlot, full of abominations, and drunken with the blood of saints," and that the Protestant churches are her daughter harlots — Rev. 17:4-6), the preterite or past theory was advanced and is still held.

It is false, because Babylon the Great of Rev. 17 and 18 appoints ten kings to defend her, kingdoms that fight against "the Lamb" (Rev. 17:14), which can only apply to the Lord Jesus Christ. He overcomes them, and takes their place as ruler, as "King of kings". For with the Lamb are the "called, chosen and faithful", which can only apply to the resurrected, judged, accepted and immortalised servants of Christ. The return of Jesus Christ to earth to reign (Psa. 2:7-12; 72:1-8; Matt. 25:31; Acts 1:11), and the resurrection and immortalisation of faithful believers (Luke 20:36; John 6:39,44; Rom. 2:7,10; 1 Cor. 15:52-53; 2 Thess. 4:16) did not take place in A.D. 324, nor has as yet. And as Babylon the Great is to be destroyed by Christ and the glorified saints, obviously the system is in existence today. There is only one system that answers to the requirements of Babylon as an "harlot", "full of abominations . . . drunken with the blood of the saints", and so forth; and that system is the Roman Catholic Church.

According to Rev. 18:21, "that great city Babylon" is to be "thrown down . . . and found no more", destroyed like "a millstone cast into the sea". Thus the symbol cannot relate to pagan Rome, for the city is still in existence, fabulously rich, as required by the Apocalypse; trading in "the bodies and souls of men"

(Rev. 18:13 mg), and therefore a religious system, doing business in the very way that the Catholic Church does!

The faithful servants of Christ are presented in prophetic symbol as singing that they have been made "kings and priests" to "reign on the earth" (Rev. 5:9-10), which has never yet happened. The invention and use of gunpowder and guns was well after A.D. 324, yet that form of warfare is prophesied in Rev. 9:17-19. The "Lamb" has not yet established his kingdom on Mt. Zion with the redeemed in glory, as required in Rev. 14:1-5. The evaporation of the Turkish power, the war-stirring influence of "froglike spirits", the gathering of nations to Armageddon, the destruction of the armies of the Gentiles, have not yet taken place. Yet all are predicted in the Apocalypse.

And what of the resurrection of the dead, the judgment, the destruction of the wicked, and the thousand year reign of the Lord and the saints on earth (Rev. 20:4-11)? All are yet to be fulfilled in the future.

The preterite theory is an impossible one when the requirements of the prophecy are kept in mind.

The Futurist Theory

Equally impossible is the Futurist theory. This teaches that the symbolic prophecies of the Revelation are yet to be fulfilled, mostly in a period just 3½ years before the second coming of Christ. A number of Protestant churches hold this view; and, unfortunately, it is even advanced by some within the Brotherhood. Though directly contradicting the Past theory, it was first vigorously advanced at the same time, in 1585. Like the Preterite theory, this theory also rejects the concept that Babylon the Great relates to the Roman Catholic Church. It sets forth the idea that the term either relates to a new city to be built on the site of the ancient one of that name, or that the term relates to Jerusalem. It claims that Antichrist, the woman on the beast, the manifestation of 666 are all in the future. It claims that a personal Antichrist will yet appear, to conquer and rule the whole earth, build a Temple in Jerusalem, and make war against Jesus Christ, at whose hands he will be destroyed.

The theory is false because God declared that literal Babylon would never be rebuilt (Isa. 13:19-20; Jer. 50:3,39; 51:29,62). Furthermore, the Babylon of the past stood on a flat plain, with no mountains or hills; whereas the "Babylon" of Revelation is described as "sitting on seven mountains" (Rev. 17:9). Rome is known as "the city of the seven hills".

It cannot apply to Jerusalem, for Jerusalem is built on four mountains, not seven hills.

The "Babylon" of Revelation, "reigned over the kings of the earth" in John's day (Rev. 17:2,18). This could only refer to Rome, which must therefore be the "Babylon" of Revelation; and which in John's day ruled the world, and since has endeavoured to "reign" over the earth by the acknowledged spiritual authority of the church.

The Bible "Antichrist" is already 1900 years old. "He doth already work" (2 Thess. 2:7), wrote Paul about A.D. 60. "Even now are there many antichrists", wrote John (1 John 2:18). "Antichrist . . . already is in the world" (4:3). The term does not relate to one man of the future, reigning from Jerusalem, or a revived Babylon, but concerns a continuous system throughout history from the days of Paul and John until the return of the Lord. The Apostasy, headed by the pope, answers to the description of the Bible.

The Futurist theory has a gap of 1900 years, with no Revelation prophecy to fill it; yet the declared purpose of the Revelation is stated to be "to shew unto God's servants things which must shortly come to pass" (Rev. 1:1), "things which must be hereafter" (4:1). This demands a continuous outline of prophetic history reaching through the intervening time unto the Lord's return.

The weakening and overthrow of Pagan Rome, symbolised in Rev. 6; the breaking up of the Roman Empire in Rev. 8; the rise of Mohammedism and of Turkey in Rev. 9; the testifying of the "witnesses" — Donatists, Waldenses, Huguenots, etc. (A.D. 300 to 1600 of Rev. 11); the persecuting power of the Papacy of Rev. 13; the campaigns of Napoleon of Rev. 16 and so forth, all

occurred between A.D. 300 and 1900, whilst the rest of the sixth vial continues on to our time.

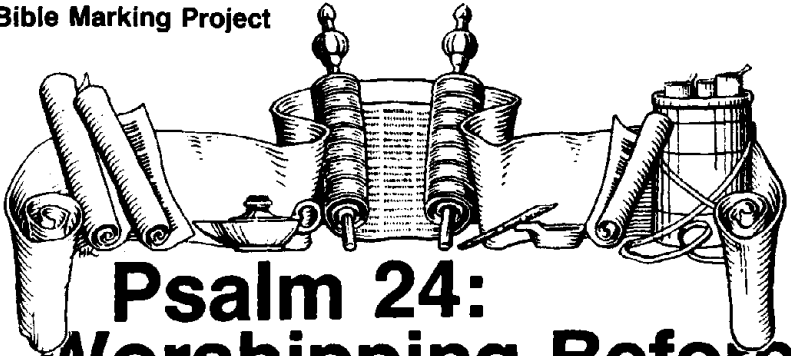
Thus there is a continuing record of prophecy, answering to the course of history, as testified by the unbeliever Gibbon and others.

The Revelation fully covers history from John to Christ's return.

W.J.L. (Canada)

(There is a sevenfold blessing pronounced on those who read the Revelation with correct understanding (Rev. 1:3), whilst a curse is pronounced upon those who take away from its true meaning (Rev. 22:19). Hence, the greatest care should be observed in the study and exposition of this wonderful book. *Eureka* has stood the test of time, and the challenge of critics, and we commend it to readers as a sound exposition of the Apocalypse. In view of the importance of the study of this section of Inspiration, we have again issued the book *Apocalypse Epitomised* — See cover for advertisement . . . Ed.).

Bible Marking Project



Psalm 24: Worshipping Before The King Of Glory

As suggested in our last issue, this Psalm was probably composed for the occasion when the ark of Yahweh was brought to the tent prepared for it on Mount Zion (2 Sam. 6:1-15); but its ultimate application is in the future when the Lord Jesus Christ shall triumphantly enter the Temple of the future age, and representatives of all mankind shall gather there for worship.

The King's Universal Power — vv. 1-2

The Psalm commences by describing the universal influence and sovereignty of the King of glory. The words are cited by Paul in 1 Cor. 10:26 to teach the universality of Yahweh's influence.

VERSE 1

"The earth is Yahweh's, and the fulness thereof" — The Hebrew places Yahweh's name first: "To Yahweh (is) the earth and its fulness". Hence attention is first directed to Him, and only afterwards to the earth. He should

be in the forefront of all our considerations. The design of creation, is that it should reflect to His glory (Num. 14:21). Even today, the wonder of creation reflects to the glory of the Creator; how much more when the curse is removed, and God is "all in all". In the age to come, the political "heavens shall declare the glory of God; and the firmament shall show forth His handiwork" (Psa. 19:1). In 1 Cor. 10:26, Paul cites this Psalm to illustrate the universality of Yahweh's influence; how much more will this be acknowledged in the future age.

"The world, and they that dwell therein" — This points to a time when the inhabitants of the earth shall respect and honour Yahweh, and render Him submissive obedience.

VERSE 2

"For He hath founded it upon the seas" — The preposition *'al* not only signifies *upon*, but also, according to Leupold, *by or by the side of*. It also can denote *above, or higher than* (see Strong). Originally the globe was empty of life, and covered in water. The decree went forth that the waters were to be gathered together in order that the dry land appear: "and it was so". This was necessary for the development of life thereon, and so man was formed of the dust of the ground. Symbolically, "earth" represents Israel; whilst "seas" relate to the Gentiles: hence "the wicked are like a troubled sea" (Isa. 57:20). Symbolically, the earth (Israel) "abideth for ever", but there will be a time when "there shall be no sea" (Rev. 21:1), for Gentilism, as we know it today, will be no more. Meanwhile, the "earth", or Israel, has been so established in relation to the "sea" or Gentiles, that despite the raging of political storms, the former will never be overcome of the latter. In nature, the sea might dash upon the shores, but eventually it recedes and there is a calm. To Job, Yahweh advanced His decree in relation to the sea as evidence of His sovereignty over creation: "Who shut up the sea with doors . . . and brake up for it My decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" (Job 38:8-11). The highest tidal waves

are governed by laws, so that whilst water is kept circulating throughout the globe, the earth is not destroyed, for the tides and storms are governed by divine laws that limit their power. In these facts of nature there is evidence of divine sovereignty, and they symbolise Yahweh's purpose with the nations. Hence, elsewhere (Hag. 2:6), Yahweh declares: "Yet once, it is a little while, and I will shake the heavens, and the earth," (Hag. 2:6), which Paul interprets as applying to the nation of Israel (Heb. 12:26-28).

Accordingly, we can apply the facts of Yahweh's sovereignty in nature to political issues. The Gentiles have stormed against Israel, and in the terms of the symbol before us, have lifted up their waves against the "earth", but after a time, in obedience to divine law those waves have receded, the storm has subsided, and the earth has remained. In literal fact, Israel will never be destroyed, for Yahweh has decreed: "Though I make a full end of all nations whither I have scattered thee; I will not make a full end of thee . . ." (Jer. 30:11). The sovereignty of Yahweh is witnessed in the fact that today Israel is a nation once again in the earth.

"And established it upon the floods"

— The word "floods" is from *naharith*, "rivers". It is a word that is particularly applied in Scripture to the rivers Nile and Euphrates. For example, in Isa. 11:15, the Nile is designated by the title *the river*; and elsewhere the Euphrates is similarly described. Isaiah, in this place, uses both rivers symbolically for the nations of the north and south, and he shows that their future course will be governed by Yahweh's intentions with His people. Rivers are used in Scripture for nations. In Isaiah 8:7, the prophet describes the extension of Assyrian power as a flood of water that "shall come up over all his channels, and go over all his banks" swamping the land of Israel as it does so. In Rev. 9:14, the Turkish power is likened to the "great river Euphrates" flooding over its banks, whilst, in Ch. 16:12 there is the familiar reference to the drying up of the river Euphrates.

Now the course of these political "rivers" has been governed by the purpose of Yahweh with His people.

Daniel, in vision, saw the multiple man of the one (representative of the saints in glory) standing above the river Hiddekel (Daniel 10:5-6; 12:6) as to control the course of its waters. Paul taught, "all things (including the course of history, the rise and fall of nations) are for your sakes" (2 Cor. 4:15). With these thoughts in mind, the Psalm teaches, not merely that nature is governed by divine laws, but on the same principle, the Israelitish earth will never be overcome of the tides of Gentile seas, nor the raging of their storms. Moreover, the flowing of political rivers, or the policies of nations, are governed by His purpose with Israel spiritual and natural.

The second line of the verse before us is in the future tense in the Hebrew: "He will establish it" (see *Hebrew Students Manual*). The Psalmist, therefore, is represented as saying that even as the earth has been founded above the seas so that the latter cannot destroy it, so also Yahweh governs the course of political rivers according to His purpose with the earth, or Israel. The shape of this "earth" controls the course that national rivers will take. A river may be most powerful when flowing at its full, and may tear down some of its banks with a fury that can be terrifying but though it may even flood its banks, ultimately it will be brought back to the course governed by the land through which it flows. As the tides and storms of the sea; the melting snows or downpouring rain that fill the rivers, are all governed by laws of nature that witness to the sovereignty of Yahweh; so also do political issues. The raging of nations, or the flooding course of political rivers, are governed by the Most High Who "ruleth in the kingdom of men" (Dan. 4:17). The nations are all limited to their power and influence by the contour of the "earth" that rises above them — figuratively God's purpose with Israel. Hence Isaiah declares: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and

like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he (Gog) is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17:12-14).

Those Who Shall Ascend Into The Presence Of The King — vv. 3-6

In view of the sovereignty of Yahweh, what are the spiritual and moral requirements made of those who would worship Him "in spirit and in truth" (John 4:24)? These are now set forth for the guidance of those who acknowledge His position.

VERSE 3

"Who shall ascend into the hill of Yahweh" — This is a very relevant question from the lips of David. Previously he had endeavoured to ascend into the "hill of Yahweh" with the Ark of the covenant, and the attempt had been marked by failure. Uzzah had put forth his hand to steady the ark, and had been struck down. The attempt had been abandoned at that time, whilst proper investigation had gone into the procedure for removing the ark. David asked the question: "How shall the ark of Yahweh come to me?" He received his answer and then acknowledged: "We sought Him not after the due order" (1 Chronicles 15:13). David learned a fundamental lesson in regard to divine worship. Christ told the woman of Samaria, that Yahweh seeks the worship of those who "worship Him in spirit and in truth" (John 4:24). The *desire* to worship must be followed by the way to worship. Cain *desired* to worship God, but went about it his own way, and his offering was rejected. The bringing of the ark to Zion taught a tremendous and fundamental lesson to all true Israelites: it was that Yahweh is a sovereign Power who must be respected and obeyed. As nature is governed by His laws, so also must those be who would worship Him aright. In that regard, we cannot just please ourselves; we must seek to please Yahweh. It will be only those who do that who will ultimately "ascend into the hill of Yahweh".

Reference, of course, is to "My holy hill of Zion" (Psa. 2:6). In the past, when the Temple was erected there by Solomon, this was the particular pre-

serve of the priests and levites, and people ascended there only for worship. If any were ceremonially, or otherwise, defiled, they were excluded therefrom: they could not worship. How much more so in the Age to come. At that time, the "mountain of Yahweh's house" (Isaiah 2:2), shall be "most holy" (Ezek. 43:12). This, Ezekiel was told, "is the law of the house". As only the priests could enter the Holy Place of Solomon's Temple, so only the "priests the levites that be of the seed of Zadok" will be permitted into the precincts of the Holy Place of the Temple of the age to come (Ezek. 43:19). They will constitute the priests of that age, appointed thereto because they "kept the charge of My sanctuary when the children of Israel went astray from Me" (Ezek. 44:15). These are true Israelites, drawn out of all nations as a "people for the Name" (Acts 15:14), and they shall constitute the royal priesthood of the age to come (Rev. 5:9-10). Hence they shall ascend into the "hill of God".

"Or who shall stand in His holy place" — The word for "stand" in this place signifies to stand erect and approved as in Psalm 1:5 (contrast Josh. 7:12). In Nehemiah 9:5 the word is used for those Levites who stood erect in worship with Ezra. This, of course, will be the status of the immortal priests of the future, in relation to Christ.

VERSE 4

"He that hath clean hands and a pure heart" — The Hebrews used the term "heart" as we would "mind". In view of that fact, the answer denotes those who work in righteousness before Yahweh, and whose minds are given to the Truth. See also Psa. 15:2; Isa. 33:14-15. The word for "hands" is *kaphim*, and it denotes the hollow of curved hands, extended in readiness to take hold of something. Hence hands ready and willing to work. It denotes "a doer" of the Word as well as a hearer; a practical man who applies the principles of the truth in action.

"Clean hands" are hands of righteousness. Pilate washed his hands to get rid of the guilt of condemning the Lord, but that kind of water could not cleanse his sin. Hands

that labour in the things of God are "clean hands", and such work will be the external manifestation of a pure heart, which cannot be seen. The hands stand for what a person does, but the heart stands for his motivation, what he is (see Psa. 51:7-10; James 4:8).

"Who hath not lifted up his soul unto vanity, nor sworn deceitfully" — To "lift up the soul" is to direct the mind towards an object (cp. Psa. 25:1; Deut. 24:15), and hence to earnestly desire (Hos. 4:8). The word "vanity" is from a Hebrew word, the root of which signifies to rush over such as a tempest, and therefore denotes something that may draw attention, but which, in fact is only temporary. As a mighty storm may sweep the land, and for a moment, draw the attention of all, it soon passes away with its noise and tumult and is no more. There are many things that may draw the wandering mind for a time, but which, when compared to the eternal things of Yahweh are but temporary. The opportunities of this life today are in that category, and we may be attracted to them, and be tempted to be drawn to them; but the spiritual man knows that they are but temporary. Yet they are brought prominently before us, and represented to us as most desirous and permanent. The Godly man will not be taken in by their speciousness; he will not desire the things of vanity. He will bear in mind the exhortation of Ecclesiastes that sees the vanity of all such mundane strivings, and sets before its readers the whole man: he that feareth God and keepeth His commandments (Ecc. 12:13).

Vanity expresses that which is transitory. The word itself, in its Hebrew form, has the idea of desolation and evil. It relates to that which in fact is false and unreal, but does not give that appearance (Psa. 12:2), to that which is sinful (Isa. 5:18), to false gods or false doctrine (Psa. 31:6). Hence to all that is unlike or opposed to Yahweh Who is from everlasting to everlasting. Anything outside of the truth is transitory, and therefore should be recognised as such. We should not "lift up our soul" to these temporary matters, whatever they may be, to the exclusion of that dedication we owe to Yahweh. As sovereign over all, He can prosper

our way if we give ourselves to Him.

"Nor sworn deceitfully" — This we might do to others, to our neighbours. Thus the phrase before us comprehends the very foundation of the whole Law: love to God and love to one's neighbour. On this, reasoned Christ, rests all the law and the pro-

phets (Mark 12:28-31; Matt. 22:40). The Law reveals God's will, and the prophets outline the destiny of those who make this will the law of their conduct. Let the principles of these verses govern our lives, and we can look to the future with the greatest confidence. HPM



The Time Of The End

The Maccabean Epoch And The Time Of The End

This (Maccabean) epoch is particularly interesting as the end of Ezekiel's 430 years (Ezek. 4:1-8). The house of Israel and the house of Judah had been great transgressors of the Covenant of the Holy, from the foundation of the temple, in the fourth year of Solomon, to the sack of the city and temple in the 19th of Nebuchadnezzar (Jer. 52:12). This was a period of 430 years, which was divided into two unequal periods; namely, one of forty years, from the foundation of the temple to the apostasy of Rehoboam and Judah; the other of three hundred and ninety from this apostasy to the destruction of the temple. The God of Israel determined that this long national transgression should be punished by as long a retribution. He, therefore, gave Israel "a sign" of what was coming upon them. This sign consisted in Ezekiel's lying on his left side 390 days, and then upon his right for 40 days more. By this was represented the prostrate condition of Judah and his companions from the other tribes, for 430 years. The 430 years of transgression had not quite ended when the sign was appointed, in the fifth of Jehoiachin's captivity. The thing signified began to take effect in the sacking of Jerusalem. Judah then began to "eat their defiled bread among the Gentiles"; so that the 430 years would end B.C. 160. These four centuries of punishment were a very calamitous period of Judah's history. They endured a captivity in Babylon for 70 years; for several years longer their times were "troubles"; they were vassals to the Ram dynasty of the kingdom of Babylon till it was superseded by Alexander the Great, the Notable Horn of the Macedonian Goat: afterwards, as we have seen, they were alternately subject to the Greek kings of Egypt and Assyria, and "the holy" became a field of battle for the hosts of these contending powers, who defiled the temple, and finally converted it into a house for the worship of the Olympian Jupiter. At length, and after all these terrible vicissitudes, and about seven years before the 430 years were about to expire, Judas Maccabaeus, as the chieftain of a weak, but patriotic, intelligent, and devout,

party of his countrymen, having a zeal for the Deity and his holy law, commenced a war against Antiochus Epiphanes, illustrious for his zeal for Gentilism, his warlike propensities, and his cruel and bitter hatred of the Jews. The war ended in the deliverance of Jerusalem from his desolating abomination, the purification of the temple from the insignia of idolatry, its rededication to Yahweh, and the conversion of the Commonwealth into an independent kingdom, under the Levitical family of Asmoneus, in which the sovereignty continued for 129 years, till it was transferred to Herod the Idumean by the Romans, B. C. 39.

The Importance Of This Period

A further reference to the "time of the end" is found in Daniel 11:35:

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed."

We learn from this statement that there are some important lessons to learn in relation to the "time of the end" from the Maccabean period described by Daniel in vv. 32-35 of this chapter. The Maccabees are the people described as those "who know their God", who "shall be strong and do exploits" because they would be "holpen with a little help" (v. 34). The epoch is one of importance to these times because of the statement contained in v. 35 which links it with the "time of the end" as a "time appointed".

The times were certainly typical of "the time of the end". Note the statement of Brother Thomas above:

"The war ended in the deliverance of Jerusalem from his (the king of the North) desolating abomination, the purification of the temple from the insignia of idolatry, its rededication to Yahweh, and the conversion of the Commonwealth into an independent kingdom, under the Levitical family of Asmoneans, in which the sovereignty continued for 129 years, till it was transferred to Herod the Idumean by

the Romans, B.C. 39."

The type is obvious. The Asmoneans were the Maccabees. What they did then in delivering Judah from the ravages of the King of the North, in establishing the independence of the nation, delivering Jerusalem from the oppressions it had suffered, and restoring the worship of Yahweh, is typical of what shall be established more perfectly at the time of the end. The Maccabees, or Asmoneans, were a Levitical family who established a reigning dynasty, and hence foreshadowed the king-priests of the Age to come. Herod the Idumean married into the Asmonean family in order to support his claim to the throne in Jerusalem.

Fulfilment Of Ezekiel's Time Period

The Maccabees came on the scene, approximately at the conclusion of a notable time period. Almost 430 years previously, Ezekiel had demonstrated the misery that the people would undergo before being delivered therefrom. He was told to lay on his left side for 390 days, and then on his right side for 40 days, making 430 in all. By this symbolism, the prophet was shown that God was to repay the apostasy of Judah and Israel by a similar 430

years of "troublesome times" (Dan. 9:25), during which "they would eat their defiled bread amongst the Gentiles" (Ezek. 4:13).

Those days had almost expired when Judas Maccabeus came on the scene. The holy land was in the grip of the tyrannical madman, Antiochus Epiphanes, the current "king of the north" (Dan. 11:21). The title *Epiphanes* means *Illustrious*, but Antiochus so belied this title that some change it to *Epimanes*, "the insane"! He was among the vilest men to walk upon the earth: a fitting type of Gog.

Antiochus And The Jews

Prophetic reference to Antiochus Epiphanes is found in Daniel 11:22-32. He is described as the one who "shall come in peaceably, and obtain the kingdom (of Syria) by flatteries (v. 21). Having attained power as the King of the North, he moved south against Egypt where he had notable victories (vv. 22-27), until the western power of Rome (v. 30) threatened him, and he withdrew north across Palestine and occupied the city of Jerusalem.

He was a vile man. Historians relate how he often joined drunken, indecent orgies, publicly debasing his royal dignity by the worst forms of moral degradation. He unmercifully butchered men, particularly Jews. He led his army into Jerusalem, and forced his way into the Holy Place and Most Holy, thereby defiling them. In mockery of the Jews, he burnt a sow upon the altar. In B.C. 168

he issued an edict outlawing the Jewish religion, and compelling Jews to worship Jupiter. The Temple was converted to the worship of a pagan god, circumcision was specifically banned, the books of the law were burnt. The historian Prideaux relates the story of two women who were discovered having their children circumcised. Antiochus had the children hung around the necks of their mothers, and all were flung over a cliff to their deaths.

Thus the movements of Antiochus Epiphanes in his conquest of Egypt, and his return north, are similar to those of the King of the North of the latter days (vv. 40-45).

He published a decree commanding all to conform to his religion. Foreshadowing the Communist-Catholic confederacy of the last days, he employed one well versed in the pagan religion to execute his decrees. The bitterest persecution was levelled against the Jews. On arriving at Jerusalem, this religious official (foreshadowing the people's emissary?) suppressed the Jewish religion including the observance of the sabbaths and festivals. The books of the law were burnt, and those who refused to obey were put to death. Altars and chapels filled with idols were everywhere set up. Officers were appointed to force the people to make monthly sacrifice at these places as well as on the king's birthday. They were forced to eat swine's flesh and other unclean animals there sacrificed. The Temple was dedicated to Jupiter Olympus

whose statue was placed within it.

Perhaps these events in the past foreshadow what shall take place at the time of the end when, as Zechariah declares:

"The city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity" (Ch. 14:2).

It is significant that whilst anti-Semitism is traditional with the King of the North, support of the Papacy is traditional with the "little horn of the goat", the "king" of Daniel 11:36. Russia, incorporating both titles, will be both anti-semitic and a supporter of the papacy.

"Holpen With A Little Help"

However, foreshadowing the time when "Judah also shall fight at Jerusalem" (Zech. 14:14), the time came when the Jews revolted against Antiochus Epiphanes under the leadership of Judas Maccabeus. Amazing successes attended their arms, for, as Daniel predicted they would be "holpen with a little help" (Dan. 11:34). On this, Brother Thomas comments:

"Thus they marched forward in their armour, ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron, having an HELPER FROM HEAVEN: for Yahweh was merciful to them. And giving a charge upon their enemies like lions, they slew 11,000 footmen, and 1,600 horsemen, and put all the others to flight (2 Macc. 2:8-11). Thus were 'they holpen with a little help' from heaven, and their struggle for independence crowned with success. Yet, in that struggle many did cleave to them with flatteries; trial was, therefore, necessary that the approved might be manifested to the Deity. Hence it was determined that the party of the wise shall be weak, to try them and to purify, and

make them white FOR THE TIME OF THE END; for then their services will be needed to assist in overthrowing the Kingdom of Babylon, and in taking the kingdom under the whole heaven, as shown to Daniel in the first year of Belshazzar. The Era of the Asmoneans was not that end; for, having particularised the events of the era, the revealer added, it is still for a time appointed" (Exposition of Daniel, pp. 53-54).

Obviously, Brother Thomas saw the Maccabean epoch as typical of the future time of the end. But it was not the time of the end. Hence, in the striving at that time, "some of those of understanding fell". There were temporary defeats experienced, and this was in accordance with the will of God in order "to try them, and to purge and to make white until the time of the end". In this statement, a most important principle is advanced. The Hebrew is as rendered in the margin: "to try by them". And the word "try" means *to melt, to smelt*, to try as metal is tried in the heat of a furnace. Now the fact that some would fall in battle, or that there would be temporary defeats, would test the followers of Judas Maccabeus and his family. In the face of temporary defeat, the cause might appear doubtful in the eyes of some, and their fidelity tested. Those who came through such a test, would be thus purged and made white for the "time of the end".

This is a most important principle to observe and ponder. We experience, Ecclesially and otherwise, many temporary defeats in life, such as may test our fidelity to Yahweh. What are we to do when things go wrong?

when some may be wounded, or fall, in the battle of life? Give up hope? Turn to other avenues of labour? Allow the discouragement that is incidental to such experiences to undermine our faith? Our characters are in need of trial and testing, that they may be purged and made white for the time of the end. The Maccabees, if they studied this section of Daniel's prophecy, would learn that they were not merely fighting to establish their nation, but that they were proving themselves before Yahweh! The nation they established was subsequently conquered by Rome, so what eternal value was their fighting and dying for such a temporary cause? If they did not look beyond the establishment of the nation then to the glory of the future, they fought in vain. These words of Daniel taught that they were fighting for their eternal destiny, and not merely for the establishment of a State that would, in any case, succumb to Rome eventually — as the prophecy shows. His words can teach us that we must maintain our efforts "in season and out of season," in the face of temporary success or failure, ever seeing before us the hope of a place of glory in the Kingdom to be set up "at the time of the end".

The Time Of The End

The use of the phrase in this context, therefore, teaches that

the "time of the end" is the time when saints of every age will find their reward, and not merely the time that Russia will attack (v. 40). That will take place without a doubt, but FIRST these heroes of the past must be made ready that they might renew their battle against the "King of the North" of the latter days. How familiar it will be, for Judas Maccabeus and his faithful followers, to be brought again from the dead, to see again the land devastated by the King of the North and, clothed with immortality, bring to successful conclusion under Messiah, the warfare they waged over two thousand years ago.

The lesson taught by Daniel should be learned by all. Believers in every age are recruited as soldiers in the fight of faith (2 Tim. 2:3-4; Eph. 6:10-18), and the temporary successes and failures in their strivings today are designed to "try, purge and to make white unto the time of the end". They may experience failures, or become depressed with discouraging circumstances. But let them remember the exhortation of Daniel in regard to the Maccabees: that they do not labour for eternal success now, but for a place in the Kingdom in the Age to come. Let them take courage by the fact that the signs of the times illustrate that the time is almost here.

— W. McAllister (Woodville)

The reproach of the Master will be for those who sink into a state of self-absorption and self-ministration through the effect of delay to the neglect or half-hearted maintenance of the things that belong to Christ. He ought to find us at his coming as busy with his affairs as if we had a thousand years' work to do.



The Boards Of The Tabernacle

“Pillars in the Ecclesia” (Gal. 2:9).

A Figure Foreshadowing Christ

Upon drawing aside the entrance curtain, and entering the Tabernacle one would see that the curtain, the *Mishkan* and *Ohel* coverings, were all supported by the golden-covered Shittim wood boards, described earlier, and that formed the North, South and West walls of the Tabernacle.

The Tabernacle as such pointed forward, as “a figure for the time then present” (Heb. 9:9) to the “greater and more perfect tabernacle, not made with hands” (v. 11).

Isaiah (ch. 53:2) declared of the Lord Jesus Christ that he “grew up . . . as a tender plant and as a root out of a dry ground” — a description of the spiritual condition of Israel when the “tender plant” grew up in its midst. He declared of himself when 12 years of age, that he “must be in his Father’s house” (Luke 2:49 R.V.).

Isaiah proceeds to describe the Lord’s preparation as Yahweh’s dwelling place in Israel. He describes how he was cut down, having been specially selected and prepared human nature (Isa. 53:3-8). His willing submission to the Divine Hand that guided his testing trials (e.g. Matt. 4:1-10; Luke 4:1-13) saw the removal of all outward display of, or tendency towards, fleshly-mindedness. Instead there was manifested the faith that had been subjected to the heat of affliction and, being tried, was a display of the character of Yahweh dwelling in the Son (John 1:14). The testing of the Lord was the equivalent to the Tabernacle “pillars” being measured — a scriptural term for the measuring out of Divine punishment or correction, whichever should be appropriate (cp. Rev. 11:1,2).

Such has been the lot of Yahweh’s chosen children in all ages, as He has shaped them to the Divine pattern, seen so gloriously in His own submissive and responsive son.

A Figure Foreshadowing Sons

But Yahweh’s habitation on earth has not been restricted to His son. In *that* son He has called many sons to Himself, choosing such as respond to His call (Acts 15:14). In each generation He has separated

to Himself human beings, men and women of Adam's race, who are willing to submit themselves to the correction of His Word so that they may be shaped after the pattern of His son (Phil. 3:10; Rom. 6:3-8). To accomplish this, the Word understood, believed and practised removes from each part those natural inclinations towards the fleshly-mindedness that is inherent in human nature. In their place there is developed a covering of faith that has been tried (Jas. 1:2-4). Thus we are developed into a position of closer dedication (Heb. 12:14) of which the Holy Place is a symbol.

The Apostle Paul referred to Peter, James and John, in Gal. 2:9, as "pillars" in the Ecclesia. The members of the Ecclesia since that time, have faithfully followed the apostolic pattern and are today also "pillars" in Yahweh's dwelling place. Each one is to be seen in the position into which they have been called or placed. There are not to be any absent when the Ecclesial "sanctuary" is assembled (ct. Heb. 10:25). It is at those times and occasions that the fullest possible reflection of Divine Glory becomes manifest, as will be better demonstrated a little later in these articles.

Not only are we assembled together at such times as many parts of the one body (1 Cor. 12:12-14), but we are associated together for a common purpose in mutual co-operation. There ought to be no need for legislation to effect these necessary features of the Ecclesia; indeed the observance of the pattern given to Moses in the mount, is quite adequate for the purpose before us all — that of becoming Yahweh's habitation.

John, in Rev. 3:12 records the promise that certain would become "pillars" in the Kingdom. Notice how the Spirit words the matter:

Those who "overcome" — The "wood" of this fleshly nature is overcome, or cut off, by a circumcision of the spirit-word. It is then to be covered by the gold of a faith that has been well tried; of Divine Character displayed; of Divine nature to be shared.

"Will be made pillars" — i.e. A pillar in the Ecclesia is one who supports or holds up and displays the truth in doctrine and practise, manifesting divine characteristics thereby.

"In the temple of my God" — The temple of living stones will be revealed in its glory in the Kingdom. Hence the activities of the saints in the age to come are foretold in this anti-typical manner.

The Silver Sockets

But a very essential basis for this development must not be overlooked. It is described in Exod. 26:19,21,25, where details are given of the 2 silver sockets that were provided for each board, which had two tenons or hands which fitted into apertures in the silver bases. Exod. 38:27 informs us that each base weighed one shekel, so that the hundred bases weighed a total of a hundred shekels. 96 bases were utilised in the North, South and Western Walls and 4 bases for the pillars supporting the Veil. Exod. 30:12-15 advises that the silver

was the redemption price for every male in Israel who was aged twenty years and older. Because of this provision, silver has become recognised as the symbol for atonement or redemption.

The foundation in Christ upon which Yahweh developed the manifestation of His righteous character, was that of His son's sacrificial life and death. His death was for the manifestation of Yahweh's salvation both for himself and his people (Heb. 9:12; Phil. 2:9; Heb. 13:20).

The same foundation is the basis of our membership of the Ecclesial Sanctuary and of our manifestation of Divine righteousness. The silver stands for our Heavenly Father's purchase of the many parts of His Ecclesia (Acts 20:28) because we are His "purchased possession" (Eph. 1:14). His atonement forms the common basis of our association together in the Ecclesia; of our sharing together of Divine manifestation. As the tenons *took hold* of the sockets, we are to *take hold* of the principles of the Atonement.

The two sockets for each Pillar could represent the two aspects of the Gospel (Acts 8:12): the things "concerning the Kingdom of God" and the things "concerning the Name of Jesus Christ".

K. Cook (NSW)

FROM THE PEN OF THE PIONEERS

A man that ignores Moses and the Prophets and believes not all they have said, is styled a "fool" by the Lord Jesus — Luke 24:25. (1856)

A genuine minister of the Word "is called to suffering even unto death," if need be: the sufferings, however, should not emanate from his own brethren, but from enemies of the truth. (1857)

The discussing everything and settling nothing system is that dispensation that must be superseded by "wholesome words", the words of the Lord Jesus Christ, and the teaching which is according to godliness, before there can be much change for the better anywhere. (1868)

The friends of God are few and feeble in our day and generation. We must not be discouraged at this. In the purpose of God, His children will yet be a multitude which no man can number; but in the process of their preparation during all the ages that have elapsed since Adam went forth in sorrow out of Eden, it has seemed good to the wisdom of God to get only a few ready at a time, and to have the children of folly in the majority all the time — and that while His few children are in affliction, the numerous wicked shall prosper. (1886)

The wonder is that the Truth lives at all. It lives because it is the Truth. If it had been a set of plausible opinions it would have perished long ago. But why should there be troubles? Well God could answer. There is a philosophy of its own in it all, which will be manifest at last. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all". (1886)

The faithful men who walk in this "narrow way" (Matt. 7:14), are, or ought to be, as jealous as God Himself, who is "a jealous Deity", as He told Moses: and His character changes not with the lapse of centuries and generations. They are jealous for the truth, that it may not be imposed upon by "the cunning craftiness of men, whereby they lie in wait to deceive".



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LOGOS TOUR OF BIBLE LANDS 1981 (God willing)

As announced in our previous issue, plans are in hand for the conducting of a further tour of Bible Lands, and readers are invited to participate therein. This will provide a unique opportunity to develop one's knowledge of the Middle East, particularly as it relates to the Bible. Those who have joined previous tours appreciate the value of the experience, and have commented on the assistance such has given to their Bible understanding. As on previous occasions, however, the group will be strictly limited, to provide the best facilities for those participating. It is, of course, necessary to utilise the time given to visiting the sites of Bible incidents to the best advantage — and this is done when all the group can be involved in the commentaries and discussions given. It is therefore of benefit to restrict the group size to permit of the most assistance. Time of the tour, if it eventuates, will be in late March and early April. Any interested in participating next year, should make immediate inquiry. An organising reservation costs \$10, and this guarantees a place in the tour. The amount is non-refundable. Whilst every attempt is made to keep costs as low as possible, consistent with outstanding touring facilities, any surplus is placed into the work of the Truth.

WITH APPRECIATION

We have received a number of donations from readers who desire to co-operate with us in the extension of the Truth, both by magazine and leaflet. The work has continued in recent months, notwithstanding the pressures of labour that has been upon us. Therefore, we are glad of the support of many readers, whose encouragement goes beyond the specific monetary contribution.

NSW: R.P.; K.W.; L.C; Vic.: J.D.G.; A.K.; B.J.B.; H.C.T.; Qld.: L.L.; W.M.; Rockhampton Ecclesia; C.V. S.A.: H.H.P.; R.H.; B.N. W.A.: D.H.; S.H.; O.Q.; R.D.; M.E.

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EUREKA VOLUME ONE

Progress is being maintained on the publication of this monumental work. Final checking of the typesetting is now in course of being completed, and it is expected that printing will commence during the next few weeks. The book will be published on superior quality paper and with a good binding — for we believe it is essential that *Eureka* should be found on the bookshelves of every Christadelphian, to be near at hand for reading and studying at any time. Next issue of *Logos* will include an outline of cost, but meanwhile readers might like to indicate their interest in the work.

APOCALYPSE EPITOMISED

Following completion of this book, supplies are now available. The volume is produced in matching hard-bound covers with *The Book of Ruth* so as to make part of a set. It is intended to continue this series of verse-by-verse volumes so that ultimately (God willing), a complete Bible commentary will be available. *Apocalypse Epitomised* is a complete exposition of the Book of Revelation in depth, based upon *Eureka*, and taking heed to world events that have occurred since that book was written. It comments upon every verse in the Apocalypse, and those who have already purchased copies have commended the work. Price: \$5.75; USA & Canada \$6.50; U.K. £3.00 — plus postage.

TODAY NEWSPAPER

This newspaper is produced specifically for general distribution, and already has been found of value in the field of Gospel proclamation. The sheet is printed on gloss paper, 285 × 450mm in size, and is packed with news-items and general information, written in a style suited to public reading. Leading articles deal with the world crisis, and pin-point the developing purpose of God. Other features include snippets about Bible teaching, archaeology, history and the like. A space is allowed for advertising, and the standard printing of the newspaper includes the listing of ecclesial meeting places in the various States of Australia. Each printing now exceeds 60,000 issues, and orders should be placed as soon as possible for the current (June) issue. A further issue will be produced (God willing), in September 1980. On quantities of 5,000 and over, special advertisements in the space provided can be included at no extra cost. Cost for the newspaper is \$23 per thousand (which includes freight and folding).

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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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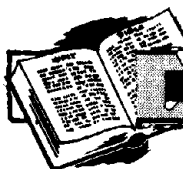
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Chat With Readers

Critical Days

THE Lord Jesus Christ warned that the epoch of his coming would be critical for the brotherhood. He likened it to the days of Noah and of Lot when but few were saved, though there were considerable numbers who embraced the Truth. In the days of Noah, the "sons of God" comprised a large community, but only eight were saved. And Lot also must have had a numerous following. Of him it is recorded that he "had flocks, and herds, and tents" (Gen. 13:5), and this would have comprised a number of assistants. The extent of his following may be gauged from the fact that Abram was able to call out 318 young men, born in his own house (Gen. 14:14), indicating that his household could have numbered upwards of two thousand people in all. It was because Abram recalled the size of Lot's following that he, with confidence, pleaded that the city be spared if "fifty righteous" be found therein. But there were not found ten of that kind, which was the final number set by the patriarch in his bargaining with the angel.

Not ten righteous in Sodom, even though Lot's ecclesia must have been considerable when he left Abram! What was the cause of that? Obviously the evil environment of Sodom. It ultimately robbed Lot of all that he once had: "flocks, herds, tents", and even family. The loss was both tragic and unnecessary. It was the result of the gradual steps in decline that Lot took as the bright lights and the sophisticated life of the city drew him and his family away from the separation and isolation that they had experienced with Abram.

Lot's experiences are recorded in Scripture as a warning to us today. The pressures of modern life are similar to what he felt in Sodom. The world in its moral standards is slipping lower and lower. It is becoming more Sodomitic in its attitudes. Practises which were considered criminal a few years ago, are legalised and advocated today. Pornographic literature, once banned, is now

available for every child to read, and its contents publicly advertised in the crudest of ways. In some quarters, self-restraint is condemned as being harmful, and young people are urged to give expression to their desires. We can remember the time when the very words "adultery", "pornography", "rape", "homosexuality" were seldom used particularly in mixed company; today they are the common vocabulary of juveniles and adults alike. And the more publicity that is given to these perversions, the more desire there is in some of immature minds to experiment therein. Particularly when it is claimed that inhibitions are evil, and young people are encouraged to "do their own thing". In modern society, extra-marital relationships, which were once considered sinful and adulterous, are accepted as the norm. Divorce, which was once viewed as one of life's greatest tragedies, is today, treated lightly and has become so common, that, in some areas, the divorce rate almost equals that of marriage. The virtues of self-restraint, of self-sacrifice, of self-denial, of self-discipline are treated as evils by some who claim the right of self-indulgence.

But is the world a happier, or more contented, place because of this self-abandonment? By no means. Despite the affluence of modern life, many people are desperately unhappy, discontented, restless. Attempted suicide is on the increase. Why, in an age when affluence abounds? Because the world does not realise that true joy cannot be purchased; it does not appreciate that happiness and sacrifice go hand in hand. Some talk loudly of repression in terms of reproach and scorn. They condemn as austere, narrow-minded, and hypocritical, the restrictions that the Bible lays upon those who would follow its counsel. Even in religious circles this form of philosophy sounds forth. The church has its counter-attractions to the world, believing that if religion is to prosper, it must be brought up to date. Under this plea clergymen arrange their "bright and breezy" services, with "swinging-hymns" and religious "pop-music". To wheedle from their flocks even more of their money they institute bazaars and garden parties, with all imaginable tomfoolery to keep the people amused. It is Israel's conduct over again. Instead of God, they have a trinity of their own making: Pleasure, Profit and Power, and before that god they bow with the greatest reverence.

We have mentioned these matters before. We do so again because of observations noted during two international tours this

year, that have taken us into some ten countries throughout the world. We have been appalled and saddened by the widespread decline of morals even though we know that this state is predicted in the Word. Above all else, we have been deeply concerned at the way in which the world-wide Sodomitic environment is affecting the brotherhood.

We live in an epoch that has learned to accept as normal, a standard of morality that would have shocked people twenty-five years ago. And the tendency is for a measure of this way of life to be accepted by, or to rub off on to, those who should keep aside from it all, as Abram did from Sodom. There is a need to maintain standards of conduct within our community; to harden our attitude against the permissiveness of the world; to recognise that the Truth demands an austerity of conduct to meet the challenge of the times.

And the responsibility to see that this is carried out is with those who have assumed the administration of Ecclesias. They must carefully overlook their individual flock, acting the part of shepherds to it, carefully guarding it from worldly influences, and building it up in faith. Otherwise, the words of the prophet will apply: "Woe unto you that desire the day of Yahweh! To what end is it for you? The day of Yahweh is darkness, and not light!" (Amos 5:18). In other words, unless the energising power of the Truth is manifested in action in the lives of believers, they have accepted Christ in vain. All their study, all their worship, all their attempts to bring the Gospel before the notice of others, are useless as far as their salvation is concerned. Both Paul and James make it perfectly clear that action in addition to belief is required. They both taught:

"Not the hearers of the law are just before God, but the doers of the law shall be justified" (Romans 2:13).

"Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

"But wilt thou know, O vain man, that faith without works is dead? . . . Seest thou how faith wrought with his (Abraham's) works, and by works was faith made perfect?" (James 2:20,22).

These statements clearly show that faith (which comes by hearing the Word of God — Rom. 10:17) to be effective must be "wrought" in works. The word is "energeo" — faith energises works. If there are no works, faith is dead, irrespective as to whether the believer attends the meetings or is active in other

avenues of service. Those works must be manifested in a personal change of life in which Christ is manifested: "Christ in you the hope of glory" (Col. 1:27). When he is revealed, we need fear neither the present nor the future.

But what is the state of Ecclesial life today? Evidence is accumulating that reveals that it is capitulating to the modern Sodomitic environment. Take a world-problem that is reaching plague proportions: the break-down of marital life and family associations. Unfortunately, the impact of this is found within our own community. During the last two years, my travels throughout the Ecclesial world, in nearly every part of the globe, has revealed that sad fact.

What is the cause of this? Obviously a lack of the power of the Truth. For the Truth is more than a set of doctrines: it is a way of life. Its impact will be revealed in our domestic circles, our business relationships, our personal demeanour. Notice how that fact is emphasised time and again in the Word. Consider the Epistles of Paul. His practise was to lay down doctrinal facts, and then outline the outworking of them in the practical issues of life. Take Romans, for example. The first eight chapters deal with the Atonement, the next three with the Gospel in relation to Israel (9,10,11), and the last section with the practical application of these principles in the everyday lives of members. It is prefaced by the statement: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . ." (Rom. 12:1).

Does the growing incidence of divorce and remarriage among our members, the increasing breakdown of family life, the manifestation of worldly habits, dress and ambitions reveal our community as "a living sacrifice"? Do they not testify that the motivating power of the Truth is absent?

Note the instructions of Paul elsewhere. To the Ephesians, he first lays down doctrinal principles (Ch. 1-3), and then commences the second portion of the Epistle by an exposition of the practical outworking of those doctrines in their lives. He introduces it by the statement: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Paul endured imprisonment to serve Christ, and the Lord sacrificed all to do the will of his Father. Are we prepared to witness to the Truth by sacrificing personal convenience, or personal desires,

when such run counter to the will of Yahweh? Or do we seek to please ourselves whilst propagating the doctrines of Christ? Paul explained how that the doctrines of the Truth should govern conduct between husband and wife, parents and children, servants and masters. What is the use of endorsing the first part of the epistle, whilst ignoring the second half? And where is there license for divorce, let alone remarriage, in such admonition as: "Wives, submit yourselves unto your own husbands, AS UNTO THE LORD . . ." (5:22); or in "Husbands, love your wives, EVEN AS CHRIST ALSO LOVED THE ECCLESIA, and gave himself (died) for it . . ." (5:25).

Take another Epistle. See how that to the Colossians, Paul divided his words into two parts: Doctrine and Conduct. There are four chapters, and the Epistle is equally divided into two sections. Having outlined the need for sound knowledge in the first two chapters, Paul commences the second section with the general appeal: "If ye then be risen with Christ, seek those things which are above . . ."

Do "those things" include self-indulgence, self-determination, self-pleasure, self-will? By no means! They demand self-sacrifice! And in self-sacrifice there will be found self-satisfaction, and self-happiness. This is not a mere platitude; it is one of the facts of life. If you do not believe it, try it and see. Lay down principles of family conduct (for yourself, not for others!) based upon the Word, and see if they do not bring the results we suggest. The husband has to sacrifice his own will for the benefit of his wife; and the wife has to submit to the guidance of the husband, based upon the Word.

In that regard communication in the home, between parents, and between parents and children, needs to be developed. The children should be encouraged in their reading and instruction of the word, and by that means tied more closely to parental guidance and love. And, let it be remembered, true "communication" is not always by word of mouth. The most effective form of "communication" is by action. We communicate one with the other by what we do for one another, and the way we go about doing it. If a wife is loving, and cheerful, and understanding in the home, anxious to please her husband, frugal and careful in its economies, there is established the basis of permanency in the relations forged. If the husband likewise is understanding and thoughtful in

the way he conducts himself at home and abroad, and careful in the demands that he makes upon the members of his family, he communicates his love and consideration for his wife and family more than is possible by a thousand expressions of affection!

These are things that lend themselves to good, lasting marriage. And one of the finest cementing forces in a proper marriage, is the habit of doing the daily readings, and of engaging in family prayer. Where that is followed, there is created an influence, and an atmosphere, in the home that will unite a couple more closely together, and will educate the children in the true unity of the faith. The children see that the parents are in earnest with the Truth they have espoused, and that they are not merely Sunday-only Christadelphians; and their consistency will rub off on to them. By that way, sound communication is extended to the children.

And such communication can be supplemented by oral communication as well. So that the Bible is discussed without reserve, the children are encouraged to read it, they are invited to express themselves regarding its contents, the signs of the times are freely considered, and warnings are issued regarding the pressures of life whether felt in school or at work. By these means, confidence in the word will be strengthened, and an energising faith developed.

We have reached a critical, difficult epoch in the history of the Truth, and, as in the days of Lot, many will fall by the wayside, unless they, and Ecclesias, recognise the evils of these modern times, and make preparations to meet and resist them. In that regard, a further problem faces us. We rejoice in the success that attends the preaching of the Word, and the influx of additional members to the Brotherhood. But this can be a matter of potential danger unless care is taken. A person embracing the Truth from outside brings with his new-born beliefs, the habits and attitudes developed by his previous worldly associations. He may not clearly see the need of changing from these, for, after all, they are part of a way of life with which he is familiar. Hence there is a need to instruct, not only in the doctrinal principles of the faith, but in the way of life expected of such. There is need for after-care following baptism, for careful supervision and encouragement so that those brought to that state do not cease their study of the Word. Therefore it is important to Ecclesias to recognise their particular needs in

their study classes, so that those classes cater for those at all stages of development in the Truth. In that way individuals and ecclesias will be "built up in the faith" and equipped to resist the pressures of modern life that appear so ominous at present. Christ is coming. But as Amos warned (Ch. 5:18): "To what end is it for you?" Our attitude and actions provide the answer to that question.

Schwarzfeld

The Bread From Heaven

Manna In The Wilderness

"He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know that man (Heb., Adam) doth not live by bread only, but by every word that proceedeth out of the mouth of Yahweh" (Deut. 8:3).

Spiritual Lessons

WITH these words above, Moses endeavoured to impress upon the Israelites that the supply of manna from heaven taught deep spiritual lessons, and that the manna itself symbolised the "Word of God." They were thus required to discern the same spiritual lessons from the writings of Moses as we find necessary for spiritual sustenance in our own days. They were called to manifest the attitude of the Psalmist: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:18).

It is not difficult to imagine the

scene on that first morning when the Israelites arose, wondering if the words of Moses would become fact. Hungry, and with the knowledge that apart from miraculous provisions they would die, their startled gaze revealed to them the fulfilment of the promise. They saw the ground was covered with a strange substance. "And when the children of Israel saw it, they said one to another, 'What is it?' for they wist not what is was" (Exod. 16:15, R.V.). The phrase "It is manna" in the A.V. should be translated as in the R.V., for their remark was one of wonderment and question. A powerful spiritual lesson is thus provided.

As Israel did not recognise the manna when it was first placed before them, so the nation failed to recognise the Lord Jesus Christ, when, as the true bread from heaven, he appeared in its midst. "We know God spoke to Moses, but we do not know where this fellow comes from" (John 9:29 — Moffatt).

"Then said Yahweh unto Moses: 'Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no' " (Exod. 16:4). These words reveal four vital facts: Firstly, that Yahweh would provide the bread; Secondly, that it would come from heaven; Thirdly, that Israel should gather it daily; Fourthly, that their acceptance of it in faith, should provide proof of their obedience. The proof of their obedience was their acknowledgment of the first and second points of the Divine promise, that Yahweh had provided the bread, and that it had come from heaven. We later learn that Israel came to despise the manna, thus despising the Word of God. "And the people spake against God, and against Moses, 'Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread' " (Num. 21:5). The diet had become monotonous; the bread they desired was the bread of Egypt; and, although only relatively near the promised land when this denial was uttered they no longer provided proof of their

obedience to the Divine will as required (Exod. 16:4). We need to exercise care ourselves. We can easily repeat the disbelief, murmuring, neglect, ignorance and enmity of Israel to the Divine way.

Their rejection of faith in the way of the manna was provided, and its spiritual significance, went beyond rejecting the Word of God as taught by Moses; it anticipated the rejection of the true manna, the Lord Jesus Christ at his appearing in their midst. He was "despised and rejected of men" in the same way as their fathers before them had "despised and rejected" the manna in the wilderness (Isa. 53:3).

An Additional Miracle Every Sixth Day

The manna was miraculously preserved on every 6th day. "It shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily" (Exod. 16:5). Verse 24 declares: "And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein." When they attempted to do this any other day, however, it did corrupt. Here was manna both corruptible and incorruptible, pointing another powerful lesson. The Lord Jesus was once of corruptible nature (Heb. 2:14), and yet, like the manna on the sixth day, he was preserved (Psa. 16:10; Acts 2:31).

But the lesson goes further. The sixth day of Israel's gathering is related to the great seventh day, the millennium. On the an-

totypical sixth day there is to be a double portion gathered by a greater Israel. They will eat of the "hidden manna" (Rev. 2:17) and "be like him" (1 John 3:2).

Moses had promised that the people would receive both flesh and bread. "And it came to pass, that at even, the quails came up, and covered the camp; and in the morning the dew lay round about the host" (Exod. 16:13). The lesson to Israel was that they should first receive flesh "at even" and bread "in the morning." In fulfilment of this they received their Messiah "according to the flesh" (Rom. 1:3) at the even of the Mosaic Age, but the "morning" is yet to dawn. It will be in the Kingdom Age, the dawning of a new "Day" that they shall see the proof of Yahweh's miraculous powers: the true manna will be revealed to a rejuvenated Israel, then to be recipients of a new covenant from the loving personage of their Great King.

A spiritual lesson is also provided in this incident for those who now endeavour to "live by every word which proceedeth out of the mouth of Yahweh." We have received "the flesh at even," and now await the time when the anti-typical manna of divine nature (Rev. 2:17) will be bestowed upon us. It will be "morning" when the long night of Gentilism has rolled away, and it will be then, "in the morning, that ye shall see the glory of Yahweh" (Exod. 16:7). This is the morning when the promise to Benjamin (the Son of the Right Hand) will be fulfilled: "In the morning he shall devour the prey" (Gen.

49:27). It is the time of the Sun's rising, when the "glory of Yahweh" shall appear "in the cloud" of great witnesses (Exod. 16:10).

Hidden Manna

The manna was concealed by dew, hence the term the "hidden manna" (Rev. 2:17). The record states: "And when the dew was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground." It was only when the dew had evaporated by the powerful action of the sun that the manna was seen. Dew is used to represent resurrection: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Yahweh's "dead men" will arise as the dew arises, and then the action of the Sun of Righteousness will be revealed upon them, changing them into true manna, incorruptible nature, like himself (Phil. 3:21; 1 Cor. 15:45-46).

Israel had to labour to obtain the manna. "This is the thing which Yahweh hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less" (Exod. 16:16-18). Paul makes reference to this incident in 2 Cor. 8:15 and teaches that we must be gatherers and distributors of the Word and its influence in good works. But if we do not labour we cannot eat; if

we do not gather of the manna, we will not obtain a place in the Kingdom. As the manna in the wilderness strengthened the bodies of the Israelites, enabling them to continue their pilgrimage through the wilderness, so the daily gathering of the manna of the word will strengthen us to gain the mastery over sin. If we individually gather, according to our individual capacity, the reward may be ours. We will acknowledge the four features of Exodus 16:4: Yahweh has provided the true bread, Christ; he has been miraculously provided from heaven; we affirm and practise the necessity of daily gathering; we acknowledge our faith in the Divine message, and provide proof of our obedience to the Divine will. But whether we gather little or much, the fundamental requirement is: "*gather*".

Today's Supply Of Manna

Christ taught his disciples to pray: "Give us this day our daily bread" (Matt. 6:11). According to the Companion Bible, the word "daily" here used (and in Luke 11:3) is "epiousios" compounded of two words "epi" meaning "upon", and "ousios" signifying "coming," thus a "coming" or "descending upon," as the manna descended upon the Israelites in the wilderness. It implies that the blessing comes from above, and whilst this may be said of our natural bread, it is equally true of that spiritual bread which alone provides sustenance for our spiritual living. Here, then, we are taught to pray for a daily supply of the Word.

The closing verses of Exodus

16 tells how an omer of manna was preserved in a golden pot and later placed within the Ark of the Covenant (Heb. 9:4). This gloriously typifies the Lord Jesus Christ in a state of constant preservation. The manna within the Ark was miraculously kept for centuries concealed from view by the Caphporeth, or Mercy Seat. In the same way, Christ has been hidden in the heavens for centuries, in incorruptible nature, to be apocalypsed at the "set time" (Col. 3:4).

These are the great truths concealed in the Mosaic writings concerning the manna in the wilderness — truths which the Lord Jesus taught to a disbelieving nation in his time. In 1 Cor. 10:1-12, Paul draws together the past, present and future in his comments upon these great types. He reminded the Corinthian brethren that these events of so long ago provided important spiritual lessons which Israel failed to grasp. Similarly, he shows us the need for exercising our minds that we might learn from these examples, and thereby spiritually grow towards maturity. And for the future he counsels us with the words: "Therefore let him that thinketh he standeth take heed lest he fall" (v. 12). The Israelites failed to grasp the significance of Moses' teaching in the wilderness, the Jews of Messiah's day failed likewise; even many of his disciples failed to discern necessary spiritual truths. How vital it is, then, that we heed the counsel of Scripture; and, in regard to this glorious subject, give particular consideration to the words

of the Lord: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).
— John Ullman (WA)

The Serpent And The Woman's Seed

Several years ago a black man named Alex Haley, a middle-aged author of no special note, wrote a book entitled Roots. It was a fictionalized history purporting to describe the odyssey of Mr. Haley's family from slavery to freedom, covering some 300 years. The book became an over-night sensation and encouraged the popular study of "family trees".

Roots: Natural And Spiritual

THERE is great interest today in genealogical research. Enthusiasts delve through dusty tomes in forgotten corners of old libraries and court-houses, in the hope of finding some scrap of an official record to trace their "roots" backward one more step.

As believers in Christ, we have "cut off the flesh" in baptism, repudiating ties of natural descent. The true sons and daughters of God are reckoned as having been "born in Zion" (Psa. 87). Their "mother" is spiritual Jerusalem (Gal. 4:26), their brother is Christ, and their family consists of those who do the will of their Father in Heaven (Matt. 12:48-50).

There are in reality only two "families" of mankind, and they are delineated in the early chapters of Genesis. Like the Hat-

fields and McCoys of West Virginia, these two families have had continual enmity for one another from one generation to the next.

Our natural "roots", are of no special consequence. But our spiritual "roots" are of great importance. Our eternal fates are bound up in the "family" to which we give allegiance — either the seed of the serpent or the seed of the woman (Gen. 3:15).

The "roots" of these two families can be traced back to their very beginnings, in the Garden of Eden, and then forward even into the future kingdom. The only "digging" necessary to unearth these "roots" is the careful study of Scripture.

We propose to begin this month an outline, with brief notes, of the most prominent passages tracing these two fami-

lies through the Bible — especially as they appear in their antagonism toward each other. Our starting point is Gen. 3:15 — where, after the cataclysmic sin in Eden, God addresses the serpent:

“I will put *enmity* between you (the serpent) and the woman, *and between your seed and her seed; he shall bruise your head, and you shall bruise his heel*” (R.S.V.).

With this verse as our starting point, we now begin our journey — a journey which might be subtitled *Echoes of Genesis 3:15 in All the Bible*.

The writer hopes that this summary might help to redress what he has perceived as an imbalance in Christadelphian circles. The imbalance is this: that, while the promises to Abraham and David have received great stress (and rightly so!), the great *foundation promise of all the Bible* (Gen. 3:15) has been comparatively neglected. Perhaps one reason for this neglect is the common assumption that Gen. 3:15 is not quoted in the rest of the Bible. But the summary of verses which, God willing, will appear month by month in these columns should demonstrate that the Edenic promise is a golden thread woven throughout the tapestry of Scripture. Though not directly quoted elsewhere, as are many other Messianic prophecies, it is alluded to many times, and it is at the root of the whole plan of redemption.

Roots In Genesis

1. 3:20: “And Adam called his wife’s name Eve (Heb.: *Chavah*); because she was the mother of all living.” Adam’s wife already had

a name, *Isha* (2:23), a name which fitly described her origin, for it signified “Out of man (*ish*)”. But in view of the great redemptive promise just received, Adam evidently felt she needed a new name — one in keeping with her *destiny*. What more appropriate than “Life”! Through the woman, by a specially prepared birth, would come a son — the “seed of the woman”. He would (in some way probably only dimly perceived by Adam at this time) destroy the power of death brought by the serpent. Whereas the serpent was the “father” of death, this man-child would become the “father” of life (he is called, prophetically, the “father of eternity” in Isa. 9:6), and his mother therefore would be the “mother of all life”!

2. 4:1: In no way was Eve behind her husband in this expectation of the fulfilment of God’s promise of a Redeemer. In fact, so eager was she for the promised deliverance that she seized upon her firstborn, Cain, as the “seed of the woman”. “I have gotten a man from the Lord” may just possibly be translated: “I have gotten a Yahweh-man!” By this Eve may have meant that this child was the special “seed” promised by Yahweh, the representative of Yahweh, and thus the “Yahweh-man” (we might say “God manifest in the flesh”) commissioned to defeat the serpent and abolish death.

But, alas! Eve’s firstborn proved himself to be instead a son of the serpent, by his enmity against the typical “seed of the

woman", Abel: an enmity which culminated in the death of his righteous brother. Thus Cain, like his "father" the old serpent, showed himself a murderer from the beginning (John 8:44; 1 John 3:12).

3. It is not often recognized that all the "Seed" passages of Genesis arise out of Gen. 3:15. Each fresh reference is an amplification of the previous promises: The "seed of the woman" will be also the "seed" of Abraham (ch. 12), who shall inherit the land of promise (ch. 13), while the natural seed is disinherited (ch. 16). A type of the woman's seed was Isaac, the "seed of promise" who was miraculously conceived (ch. 21), typically sacrificed (ch. 22), and then given a special bride selected out of the Gentiles on account of her faith (ch. 24).

Note: Those who regularly use the R.S.V. should take careful note of Gen. 13:15: "For all the land which you (Abraham) see I will give to you and your *descendants* (A.V.: 'seed') for ever."

On this point the R.S.V. is not even internally consistent, since its translation of Gal. 3:16 rightly

states that this promise was to Abraham and his "offspring" singular: "referring to one . . . which is Christ."

Both "seed" and "offspring" appropriately translate the Hebrew original *zera* which is itself ambiguous as to number. But the R.S.V.'s interpretive translation, "descendants", is in direct violation of Paul's later exposition, and therefore clearly wrong. Only translators totally ignorant of the significance of the Abrahamic promises could make such a blunder.

The same erroneous translation occurs in the R.S.V. of Gen. 22:17,18: "And your *descendants* (A.V.: 'seed') shall possess the gate of *their* (A.V.: 'his') enemies. And by your *descendants* (A.V.: 'seed') shall all the nations of the earth bless themselves."

This despite the fact that the New Testament repeatedly interprets this promise as fulfilled in Christ, who destroys his great enemy death by gaining possession over its "gate", the grave (1 Cor. 15:26,55,56; Rev. 1:18; 20:6)!

— George Booker (USA)

Question Answered

ABNER'S DEATH

"What is the meaning of 2 Sam. 3:33: 'Died Abner as a fool dieth?'"

Probably the explanation is a twofold one. First, the question is: "Did Abner die like an inexperienced fool, who knew not how to defend himself?" And the answer is, "No, he fell victim to a deceitful wicked plot." See v. 27, in which the unsuspecting nature of Abner stands in marked contrast to the suspicious, scheming Joab (v. 25). Note, too, that he was slain in the last place where it might have been expected he would be, in the gate of Hebron which was a city of refuge (Josh. 20:7), as well as being the residence of king David at that time.

Yet there is no doubt that Abner did act as a fool. He put fleshly loyalty to the house of Saul above the requirements of God Who had decreed that David should have the kingdom. He supported Ishbosheth (Ch. 2:8-9), and added to the bloodshed and troubles of Israel at the time. He did so deliberately, though he well knew (cp. Ch. 3:9-10) what the mind of God was in the matter. Hence he died "as a fool", as one who ignores the will of God (cp. Psa. 14:1).

'Mortal Combat'

How strong the flesh that wars within
This frail body prone to sin.
How weak the will to put it down;
Bury it beneath the ground.

Baptism meant the flesh was "dead"
Yet each day it rears its head.
There is no mortal weapon known
Whereby the foe is overthrown.

Void of strength we come to Him
To pray we might our battle win,
And graciously He shows the way
He'll always hear the words we pray.

So to His word we turn, still weak
To hear our Heavenly Father speak.
Rebelliousness begins to die
As we absorb the thoughts from high.

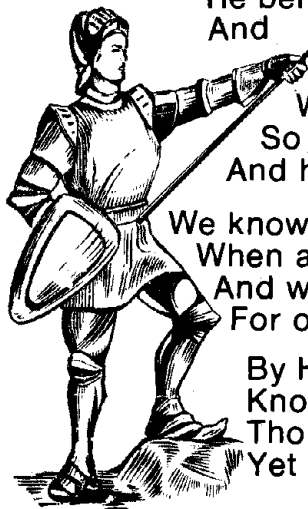
Then as clay in the potter's hand
Before our Maker we will stand.
He bend and shapes and moulds us well
And we'll recall we almost fell.

But in the day of battle sore
We'll learn to trust Him even more;
So pour out your whole heart to Him
And he will help you conquer sin.

We know there is a time to come
When all the battles will be done,
And we will find that peace most glorious
For over sin we'll be victorious.

By His grace we then shall rest
Knowing we have tried our best;
Though falling short, we've battled sin
Yet with His blessings we shall win.

Elaine Pickering





LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Come Over And Help Us!

"We have had a booth at the Western Idaho Fair in the capital of the State, Boise, for the last two years and, Lord willing, hope to have it again this year. Last year we were able to distribute over 1800 copies of *Herald of the Coming Age* of the public, and we have had replies from as far away as North Dakota. Our set up has been modest to date, but with added experience better things can be initiated. It would help if the concern of brothers in the States (or for that matter, those who will be visiting the States around the time of the Fair — the last week of August) was aroused to our efforts in these parts" — J.Z. (USA).

(Though it may be a little late this year to help the brethren of Idaho in their efforts, we suggest that readers bear in mind this need for next year. Contact can be made with: The Christadelphians, P.O. Box 1125, Nampa, Idaho 83651, USA. . .Ed.)

German Bible School

"The Bible School held in Austria in conjunction with the German brethren has proceeded extremely well. The studies on Daniel have been well received, and have prompted a tremendous amount of questions and discussion, which is very pleasing. The theme of the prophecy, that of the Kingdom of men versus the Kingdom of God,

fitting the prophecies and visions into this background, and extracting the necessary exhortations from it have been made obvious. As the week progressed, the whole picture became more and more apparent. Above all else, the fellowship together has been a most enriching experience." — J.W. (Germany).

(The Bible School was held in delightful surroundings in Austria, the studies being led by Brother J. Knowles of Tea Tree Gully Ecclesia . . . Ed.)

Attempt To Rebuild Babylon

A news-cutting to hand from America claims that Japanese scholars plan to rebuild the ruined city of Babylon. Koji Nishikawa, in charge of the venture claims: "Archaeologists have their own versions of the tower of Babel. We propose the complete restoration of portions which have been established in research and to use our imagination to the fullest extent for the remainder." — From USA

(The Japanese tried to build a pyramid comparable to that at Gizer and failed; they will fail in this venture also because Isaiah 13 declares that it never will be rebuilt. Japan may be a wealthy nation, but it would need much more gold than it is inclined to spend in order to restore Babylon to its glory in the days of Nebu-

chadnezzar. We have visited the site, and it is exactly as described by the prophet . . .Ed.)

Prophecy Vindicated

"Events in the Middle East have certainly been interesting to say the least. Brother Thomas' program of prophecy for the last days is being graphically fulfilled — more than we imagined it would be. The US seems to be steadily losing strength to the great King of the North both in Europe and the Middle East. May the Lord help us all to 'number our days and apply our hearts unto wisdom'. The culmination of all things cannot be far away. Meanwhile, we enjoy your publications, and find them helpful and uplifting. May Yahweh continue to bless your work in His service until our Master returns." — D.T. (USA).

(We agree with your comments on the significance of these times. Indeed, the magnitude of the issues facing the world and us is so tremendous, that the mind fails to grasp it in its fulness. Christ is at the door, and we are wise to recognise this, and in our weakness prepare for his coming. . .Ed.)

Effort In The Philippines

"Thank you for your letter to hand, and for the money enclosed. We appreciate your financial support and the presence of Brethren and Sisters at Bayambang. It was a happy occasion, and pro-

vided us with the privilege and opportunity to see, meet and talk with those of other lands.

"During May we visited Tangkarang, Mayantok as scheduled. There were four of us who visited the brothers and sisters (24 of them). At 10.00 a.m. we examined four persons, and at 12.00 we baptised them in a beautiful running river at the foot of a mountain. At 1.11 p.m. we held a Bible Study and the Breaking of Bread. The new brethren and sisters are Ernesto Geronimo (48), Loreto Domingo (62), and his wife Alexandra A. Antonio (64), wife of Bro. Pacifico Antonio. May Yahweh encourage and comfort them in their walk kingdomward.

"May Yahweh bless you in your efforts in His service. Your visits have been a great encouragement and enlightenment to us. Your knowledge of the Bible is helpful to others. We have enclosed a photo taken outside of the Lion Club Hall of the members who travelled

from Bayambang for the Memorial Meeting, and we would appreciate copies of photos taken by the group." — R.J. (Bayambang, Philippines).

(Reference above is to the special effort conducted in the Philippines by the Logos Touring Group on return from the Land of Israel. In addition to speaking appointments in Manila, the group travelled to Bayambang, about 125 miles distant, to meet with those of like precious faith in that area. It also, through Bro. Jimeno, hired a coach in order to transport all members from Bayambang to Manila for the Memorial Service on the Sunday, and to a communal dinner held in a local restaurant afterwards. Cost of advertising, hall rental coach hire, and all other expenses, were met by the Group. An excellent attendance of friends was present at the public address, and a large number of names and addresses were received for further literature. These have been passed on to the Cumberland Ecclesia for

further attention. We deeply appreciate the co-operation of Brethren and Ecclesias whose financial assistance contributed to the costs involved in this effort, which, we believe, was productive of great good. . . Ed.).

Donation Received

"Greetings in the Hope of Israel. My wife and I are pleased to again make a contribution to the work of the Truth in your portion of the Lord's vineyard. Please use the enclosed cheque for whatever purpose you think best. May Yahweh bless your efforts to maintain the purity of the Truth and to witness in His Name. With kind fraternal regards; Your brother and sister in Christ — Anonymous"

(Whoever you are, we deeply appreciate the confidence you show in us by your action above, and assure you that the money forwarded will be put to the service of the Truth. In these days of increasing expenses, such actions as yours helps us to bridge the gap, and so maintain and extend the work already being attempted. . . Ed.).

Postage Problem

"I am sorry to have to report that my copies of April Logos and Expositor arrived in a totally unreadable condition, having been damaged, it appears, by water. Whether this happened in Australia, on the boat, or here in the U.K. I do not know, but I feel that you ought to know as other copies may have been similarly affected. My copies are so bad, that it is impossible to open



them or to separate the pages. Is it just possible that I could obtain replacement copies? I really do not want to put you to this trouble, but I do look forward to receiving those magazines, that I would not like a gap in my files — not to mention missing all the valuable information. Your potential brother — D.R.M. (U.K.).

(Your letter interests us considerably. Firstly, however, please note that we have forwarded to you duplicate copies of the Magazine in question and will be prepared to do the like to others whose copies may be similar affected. Australia has a fairly dry climate, so most likely the trouble developed en route to England! We are most interested in the way you signed your letter, and we trust that by now your potential relationship has been firmed into a complete one. We congratulate you on the step you contemplate taking; the really wise one to take in these days, comparable to the epoch of Noah! . . . Ed.)

The Word Of The Lord

The Word of the Lord should be highly regarded and respected by flesh; but that is not the case. We received by mail recently a copy of a very nicely produced book bearing the above title, being the "official publication of the Church of Christ with the Elijah Message" and forwarded from World Headquarters, Independence, Missouri, USA.

The book comprises nearly one hundred "messages" received by Otto Fetting and W. A. Draves from John the

Baptist whom, it is claimed, has been resurrected from the dead, and has since been delivering his messages to the above two men. In January, 1933, Fetting died, and the church "waited and prayed for the return of the Messenger." Then, in October, 1937, he appeared to W. A. Draves and messages have been received since! Each of the messages is prefaced by the alleged circumstances. For example: "A messenger appeared to me Feb. 4, 1927, at my home at 5.30 a.m. I got up at 5 a.m., fixed the furnace, washed and sat down in an easy rocker to wait for the fire to start up good so I could shut off the furnace . . ." And then the messenger appeared!!

How easy it seems to be able to delude men by such means! There are a multiplicity of religions in the earth diverting the minds of men and women from the Truth. The Gospel is sound and sane, practical and needful to mankind, whereas there is nothing substantial or truly satisfying in the fantasies of the mind, such as are presented in this book. Yet flesh delights in these flights of imagination rather than in the truth! Let us guard the precious heritage that Yahweh has delivered unto us. The fulfilment of Bible prophecy clearly vindicates the exposition of the Word and demonstrates how true and factual are those things contained in the true Word of the Lord Ed.

Condensing For The Faith

The Magazine, *Biblical*

Fundamentalist recently published an article under the title *Wrong Foundations*, in which our beliefs are subjected to criticism. Among other things, the article states:

"In Australia they publish a bi-monthly booklet entitled, *Herald of the Coming Age* which faithfully expounds, through the twisting of many Scriptures, their beliefs. We will list some of them . . ." Then follow references to the alleged Trinity, the supposed pre-existence of Christ, the immortality of the soul, and so forth. The Clayton Ecclesia (Victoria) has answered the article in the following letter directed to the Editor of *The Biblical Fundamentalist*:

Dear Sir,

We have read your article, *Wrong Foundations*. We believe that you have misrepresented the Christadelphians. We ask you to publish the following rebuttal: The details you publish with regard to John Thomas are slightly inaccurate but of no matter.

The Doctrine of the Trinity. We admit freely the existence of God the Father, His Son — Jesus Christ, the Holy Spirit — the power of God. However we strongly deny the 'three-in-one' dogma. Jesus plainly said to his disciples that he prayed to God (prayed to himself??) that 'They (the disciples) all may be one; as thou Father art in me and I in thee, that they also may be one in us' (John 17:21). If your reasoning is right there is not a 'trinity' but a 'Multiplicity'.

The Pre-existence of Christ. Every son pre-

exists in his father but has no separate existence as an individual until he is actually born. The very quotation you give 'His only begotten Son' proves this point in relation to Jesus. One cannot be 'begotten' and a 'Son' if one is co-equal and co-eternal. You make a mystery out of a very natural and simple situation and do no service to the proper understanding of the simple Father-Son relationship of God and Jesus Christ.

The Immortality of the Soul. You are no doubt as well aware as we are that 'souls' in the Bible are said to be subject to death, hence mortal, not immortal. We believe that all Christendom recognises that Isaiah 53 speaks of the Sacrifice of Jesus. Verse 12 says, inter alia, that Jesus 'poured out his soul unto death'. How could this be said if he had an immortal soul?

Heaven as a Reward of the Righteous: the very quotation which you quote John 14:2-3 says 'I will come again and receive you unto myself that where I am there ye may be also.' If Jesus is to come back to earth again to be with us, as the quotation says, how on earth is this a support for a reward in Heaven. Surely you have also spoken the Lord's Prayer — 'Thy kingdom come, that thy will may be done on earth'. Nothing could be simpler. Why make another mystery out of plain speaking?

Hell. We do not deny the existence of Hell. Neither do we deny the description of 'eternal

fire'. We simply point out that it is the fire which is eternal, not the victims. For an example of the effect let us read Jude v. 7 re Sodom and Gomorrah, 'suffering the vengeance of eternal fire'. We know what happened to them, Jesus tells us (Luke 17:29) that they were destroyed. You can't get much simpler than that.

Comment: Whilst we have much sympathy with the work you do in seeking to reform a wicked generation, we fear that you have inherited many of the dogmatical errors of the Roman Church. To summarise you are just not 'Fundamental' enough. You have not yet got down to the real 'foundations' of faith." — E.F.

(We commend the action taken. It is a Scriptural injunction that we "contend earnestly for the faith once delivered unto the saints" (Jude 1-2) . . . Ed).

Suggestion

"I appreciate the *Herald Of The Coming Age*. I feel that the subject matter is well presented, and that the covers are bright and attractive. However, I recently purchased a bound volume of back issues which makes an ideal gift for interested friends; and I think that the following observations may be of use.

"The binding is not the best: a page came away when I was turning it. This is because you have not left sufficient space on the 'spine side' to bind easily.

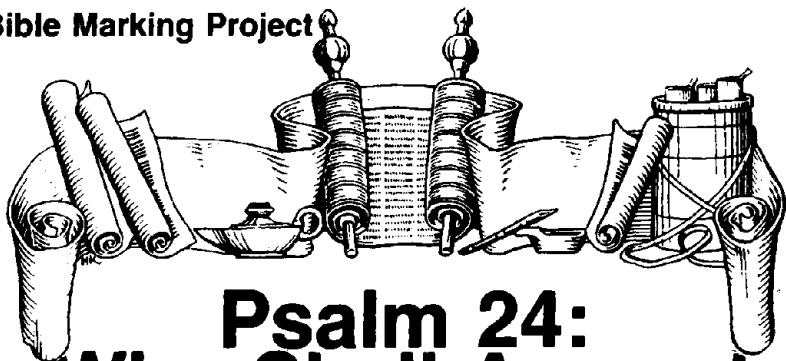
"Secondly, the volume I purchased had two issues on the subject of

Israel. Of course the volume covered two years issuance of *Herald Of The Coming Age*. And the subject of Israel is of sufficient importance to justify two issues.

"As a solution to the first criticism, could a cover be produced so that readers can automatically bind the copies when they appear. Several companies sell binders based on just slipping magazines through a plastic loop. Why not utilise this idea?

"On p. 16 of *Israel Miracle Of The Middle East* you state that the *Hegira* calendar was changed in 1917 and that this ties up with the 1335 days of Daniel 12:12. I cannot see how we look to an Arab rather than a Jewish source for the fulfilment of these time periods. Incidentally, I sent a copy of this *Herald* to an Anglo-Arab couple we met in Bahrain, and it seems to have been very well received. So, keep up the good work." — N.W. (WA).

(Thank you for your suggestion regarding covers; we will look into the matter. It seems a good idea. You state that we issued two copies of the "*Herald*" on *Israel* two years following. But events in the *Middle East* are so significant, and so "hot" as a sign of the times, that it seems necessary to maintain such a witness. We have issued new *Heralds*, on *Russia* nearly every year! We are sorry about the loose page in your bound copy; but those copies are not bound by us; they are the work of a professional binder! . . . Ed.).



Psalm 24: Who Shall Ascend The Hill of Yahweh?

We continue our exposition of Psalm 24 which outlines the characteristics of those who will share Christ's glory in the age to come. Historically based on the occasion when the Ark was taken to Zion by David, it anticipates the entrance of the antitypical Ark into Jerusalem at the Lord's return. The Psalm is sectionised into three parts (1) The King's universal power — vv. 1-2; (2) Those who shall ascend into his presence — vv. 3-6 (3) The ceremonial entrance of the King of glory — vv. 7-10.

VERSE 5

"Who shall receive the blessing from Yahweh?" — Who indeed? An answer was given to this question in the days of David, for there was one man who had received a blessing from Yahweh — Obed-edom (1 Chron. 13:14). Obed-edom signifies *A servant, or worshipper of Edom*. Why he should be given that name is hard to say, for he is designated a Levite of the Kohathites. He is also called a Gittite, suggesting that he was from Gath Rimmon of the tribe of Dan. It was to his house that the Ark was taken after the first unsuccessful attempt to convey it to Zion. Originally the Ark had been in the "house of Abinadab" in Kirjath-jearim, and the first attempt by David to convey it to Zion had ended in tragedy with the death of Uzzah the son of Abinadab. (1 Chron. 13:9). It

was then placed in the care of Obed-edom where it remained until David's second, and successful, attempt to bring it to Zion. The record states: "And the ark of God remained with the family of Obed-edom in his house three months. And *Yahweh blessed the house of Obed-edom*, and all that he had" (1 Chron. 13:14). Therefore, the answer to the question of the verse before us is, Those who act as did Obed-edom.

How did Obed-edom act? Obed-edom was blessed because of the manner in which he cared for the Ark. The Ark had remained in the houses of both Abinadab and Obed-edom, but in regard to the latter the additional comment is made that it "remained *with the family of Obed-edom* in his house" (1 Chron. 13:14). No such description is given of the sojourn of

the Ark in the house of Abinadab. Its presence was tolerated there, but not treated in the manner that it was when it dwelt with Obed-edom. Obed-edom considered its presence in his house as a great privilege, and encouraged his family to view it similarly. Consequently, the whole family was united together in guarding and caring for the Ark, rejoicing in the privilege that was their's. "And Yahweh blessed the house of Obed-edom." David learned of this, and thereby was encouraged in another attempt to bring the Ark to Zion. On this occasion it was successful because it was conducted according to the instructions of the Word.

The type and the lesson are remarkable. The name Obed-edom is Gentile in origin, but he was an Israelite indeed. After the first attempt to bring the Ark to Zion, which can be likened to Christ's first advent, its presence was found in a household bearing a Gentile name, but which claimed to be of the Israel of God (Gal. 6:16). Surely in this there is a foreshadowing of Gentiles called to the hope of Israel, and of the description of Ezekiel 44:15 relating to those who shall receive the blessing from Yahweh in the age to come, and who in consequence, shall be permitted to ascend into His hill. They are described as those who "kept the charge of Yahweh's sanctuary when the children of Israel went astray from Him". They, Ezekiel declares, shall receive the "blessing from Yahweh".

"And righteousness from the God of his salvation" — Righteousness is justification, and in the context of this verse, justification unto life eternal (see Psa. 18:20,24). The action of Obed-edom was justified in the sight of Israel and of David, by the blessing he received from Yahweh. This foreshadowed that which will be granted all those who keep the charge committed unto them in the Gospel (1 Tim. 1:18). Whatever men might think of them now, they will receive from the Lord Jesus Christ, and the angels of his presence, justification unto eternal life at his second coming.

"This is the generation of them that seek Him" — The term "generation" denotes an order of mankind. Here it relates to the saints, a peculiar, or

purchased people or generation. They are described as "the generation of the righteous" (Psa. 14:5), the "generation of the Lord" (Psa. 22:30), the "generation of the upright" (Psa. 112:2), and so forth. The word "seek" is from the Hebrew *darash*, and signifies to frequent, or follow, thus to pursue or to search out. Such a "generation" are keen students of the Word, seeking to understand the will of Yahweh.

"That seek thy face, O Jacob" — Here the word "seek" is from an entirely different Hebrew word, *baqash*. It denotes to seek out, especially through worship and by prayer. The first word in this verse, therefore, implies to learn, the second to apply. This generation of worshippers are doers of the word and not hearers only. Of that type of person, the Lord, in speaking to the woman of Samaria declared that "God seeketh such to worship Him" (John 4:23). Thus the seekers become the sought, and both worshipped and worshippers are drawn together in fellowship. That comprises the basic characteristic of those who are and shall be "blessed of Yahweh".

What are we to make of the exclamation: *O Jacob*? The margin inserts the word "God", but there is no such word in the Hebrew, and it seems most unlikely that such an important word should be overlooked by scribes who copied the text. H. Leupold renders the phrase: "They that seek Thy face are Jacob". This makes very good sense. Those who seek the face of Yahweh, that is, those who seek His approval, are as Jacob. They are conscious of their imperfections, but are like Jacob in that they submit to the moulding influence of Yahweh. That great man, as a young shepherd in the house of Isaac, an employer of the scheming Laban, and as a returning exile facing Esau his brother, never lost sight of the hope of his calling, always had before him the high and lofty vision of the future. Jacob was pliable to the moulding of Yahweh, and became a man remade, justifying the change of name granted him: Israel. The supplanter (Jacob) becomes the Prince with God (Israel). He sought and found the face and favour of the "God of his salvation". All who will

ascend into the hill of Yahweh, therefore, will be "as Jacob". Because of that, the Temple of the Age to come is given the title of *The House of the God of Jacob*. All those who find a place there, will have been re-made under the moulding pressure of Yahweh.

"Selah" — How important is this exclamation after such a verse! The word is more than a musical notation; it is a thought-link, bidding the reader to pause and consider what has already been stated with that which follows. This, of course, brings us to the third section of the Psalm:

The Ceremonial Entrance Of the King in Glory — vv. 7-10

The grand consummation of the Psalm is now reached. Based upon the triumphant entrance of the Ark through the gates of Jerusalem, to mount Zion, with the rejoicing David preceding it, there is foreshadowed an epoch of greater joy, glory and celebration when the Lord Jesus Christ with his faithful redeemed shall enter that same city in majesty to the rejoicing plaudits of all who will witness it. The successful conveyance of the Ark to Jerusalem by David was the greatest moment of his life; but it will be superceded by his joy in participating in the greater glory of the future, such as his meditative mind took hold of as he composed this Psalm.

VERSE 7

"Life up your heads, O ye gates" — The gates of Zion are represented as drooping, as downcast because of defeat. In David's day this would have been the case when he returned despondent from his first attempt to convey the ark to Zion, when Uzzah was destroyed. But a few months later, the despondency of David was exchanged for the greatest joy when he danced before the ark as it was conducted triumphantly to its resting place. In similar manner, the gates of Jerusalem will be downcast when the nation of Israel experiences the full bitterness of defeat at the invasion of Russia. All the hopes of its people will be crushed, and great anguish will swamp the people (Jer. 30:4-8). But that time of mourning will give place to the greatest of joy in the rebuilding of the city "unto Yahweh". In a literal sense the

gates of the Temple city will be "lifted up", and its entrances widened, to provide ample space for the crowds of worshippers who shall throng its courts. Never has Jerusalem witnessed the great glory that awaits it when the Temple city is erected according to the measurements defined in Jer. 31:38-40. And note, again, that that city is to be built "to Yahweh": the centre of His rule in the earth: "The place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, and My holy name, shall the house of Israel no more defile" (Ezek. 43:7).

When the Temple was built during Solomon's reign, the king had a special gate (1 Chron. 9:18), which was elevated to his glory, and hence called "the high gate" (2 Chron. 23:20; 2 Kings 11:19), and which Jotham made even higher to add to his glory (2 Kings 15:35).

The phrase "to lift up" suggests to rebuild in a greater way, appropriate to the majesty and dignity of the King who has to use it (cp. Prov. 17:19). The eastern gate in the Temple of the Age to come is to be reserved exclusively for the King, and no mortal will be permitted into it (Ezek. 44:1-3). That gate will be viewed with awe by the mortals who shall assemble for worship, for its glory will add to the majesty of those who will be permitted through its way.

"And be ye lift up, ye everlasting doors" — Here, again, the reference is to the Temple city of Jerusalem in the Age to come. The entrance thereto is described as "the everlasting doors", or the doorways into the Millennium, the "hidden period" or *olam* of the future. The whole world will be united in divine worship at that time, and by such means will find entrance to the enjoyment of the millennial blessings (see Isa. 2:2-4).

"And the King of glory shall come in" — The Ark was the symbol of the presence of the King of glory in the past (2 Sam. 6:2), so that when it was not present it was said that "the glory has departed" from Israel (1 Sam. 4:21). But that glory is to return; not as it was in the past, but as the anti-typical Ark and Cherubim: the Lord Jesus Christ with the elect. When the

Temple is built, there will be a grand day of inaugural services, and with ceremonial glory, the Lord Jesus Christ will enter surrounded by his retinue of saints. Ezekiel, who witnessed this in vision, declared: "And the glory of Yahweh came into the house by the way of the gate whose prospect is toward the east . . . and behold, the glory of Yahweh filled the house" (Ezek. 43:4-5). It will be then that the prophetic words of Paul will be fulfilled: "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11).

Those words will have a literal fulfilment. Imagine the scene. The mortal worshippers, representatives of mankind from all nations are gathered into the Temple courts. There is a hush of expectancy. Then, suddenly the eastern gate opens, and the majestic figure of the Lord Jesus Christ is seen surrounded by his retinue of specially selected saints moving through the court. He takes his place at the appointed position. The Voice of heaven is heard proclaiming him king (Psalm 2:6-7), and then, at the name of Jesus, every knee in that great concourse will bow in humble submission, and every tongue shall loudly proclaim with joy and exultation that he is Lord (the manifestation of Yahweh) to the glory of God the Father! A wonderful, thrilling moment, that David anticipated in hope.

VERSE 8

"Who is this King of glory?" — Who indeed! Israelites after the flesh will have to recognise His true identity. And what is that? Zechariah declares that the question will be asked: "What are these wounds in thine hands?" And the answer: "Those with which I was wounded in the house of my friends" (Zech. 13:6). The prophet likewise declares: "They shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zech. 13:10). Two principles are involved in the statement. The first, the Jewish people must recognise the true identity of the Lord: that he is Yahweh manifest in flesh (1 Tim. 3:16), and hence, in cruci-

fying him, they had virtually crucified their God, on the same principle that Christ declared that any who rejected his disciples, rejected him (Matt. 10:40). Therefore the Jewish people will first have to comprehend the truth of God manifestation. In ignoring the doctrine of God manifestation they have "profaned the name of Yahweh" (Ezek. 36:21), even through with superstitious ignorance they have refused to pronounce the name. This they must first understand, and then they will mourn for Israel's firstborn son, recognising that they crucified him 1900 years ago. All their sufferings since that time, stem from their rejection of the King of glory. The nation was brought to political death because it "did not understand", even as Uzzah died when he tried in his fleshly zeal to steady the ark, whereas he should have hearkened to the voice of Yahweh in His word.

"Yahweh strong and mighty" —

They will see in the Lord Jesus Christ the manifestation of Yahweh. It is He who will fight against the nations as when He fought in the day of battle (Zech. 14:3). At present He is taking out of the Gentiles "a people for His name" (Acts 15:14). Those who are thus called out and who build into their lives the divine characteristics manifested in the Son will ultimately reflect the "glory of God" (Rom. 5:1-2), the nature of God (2 Pet. 1:4), and will have named upon them, the name of Yahweh (Rev. 3:12). They will comprise the army of heaven whose strength and might will be manifested at Armageddon (Zech. 14:4).

"Yahweh mighty in battle" — In the days of David, Zion had been wrested from the Jebusites, and great victories had been won by the king. But he disclaimed personal merit for this. He saw in Yahweh Sabaoth, the great deliverer and sustainer of Israel (Rom. 9:29). So it will be at the return of the Lord, when he will go forth with the armies of his power. He will assume the status of Commander of the people (Isa. 55:4) whilst they will form the members of his army (Rev. 17:14; 19:11-16). Meanwhile, the Gospel is a call for recruits into his army, and the present duty of such is to "please him who hath chosen them to be soldiers"

(2 Tim. 2:4). That demands discipline, courage, faith.

VERSE 9

"Lift up your heads, O ye gates" — Again, with enthusiasm, the call is made that the divine purpose may be consummated in the earth.

"Even lift them up, ye everlasting doors" — There is a great desire in David for the consummation of his hope (see Psa. 27:4,13-14).

"And the King of glory shall come in" — This is David's greater son, whom he styled Lord (see Matt. 22:43-45).

VERSE 22

"Who is this King of glory?" — In the Hebrew there is a slight variation from the question as stated in v. 9. It can be rendered: "Who is he then, the King of glory?" And the answer is now given in slightly different form.

"Yahweh of hosts, He is the King of glory" — The word "hosts" denotes

armies. So the answer describes Yahweh as manifested in the glorious company of the redeemed who shall be organised into armies to overthrow the forces of darkness, and establish the glory of the Kingdom in the earth. Every saint is recruited as a soldier in the potential army of the future, and therefore is in training for a glorious future. The training is often hard and rigorous as Hebrews 11 shows, but the rewards will transcend anything the human mind can conceive.

"Selah" — Pause and consider! Consider what is required of those who shall share Christ's glory: Cleanliness of hands (an outward manifestation of a changed life); Purity of heart (an inward manifestation unseen by man); truthfulness of tongue (or fearlessness in confessing Christ before men). These characteristics shall ensure that we will be with Christ in the day of his glory, and will ascend the hill of Yahweh to wait upon Him as He has promised (see Ezek. 44:15-16).

HPM.

THE TABERNACLE



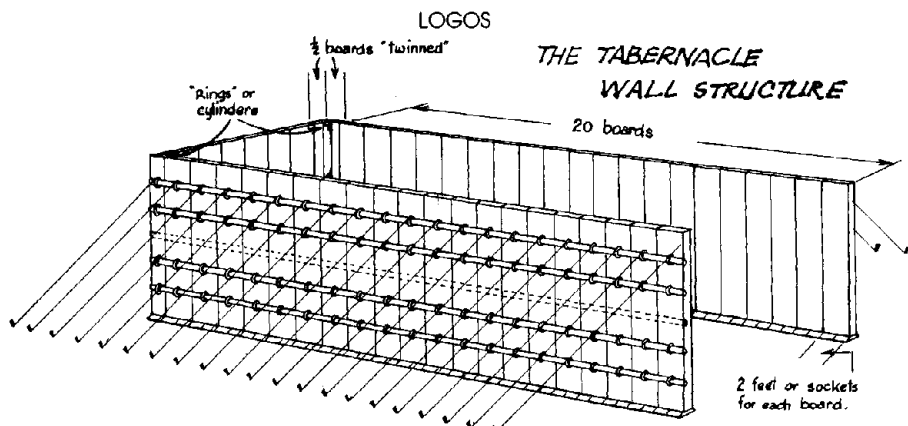
IN THE WILDERNESS

The Golden Bars

"Joined together and compacted" (Eph. 4:16)

The North, South and West walls of the Sanctuary were provided with five shittim wood, gold covered bars which traversed the entire length of each wall. Four of the bars were apparently visible being fastened to the pillars forming each wall by golden rings (v. 34). The middle bar (v. 33) was invisible, being made to transversely "shoot through" the boards forming each wall. Exod. 40:18 describes the assembly of the walls when these bars were "put in".

This assembly arrangement ensured that each wall was securely held together so that the whole structure was strong and stood firmly erect. The bars held each member of the wall in place and prevented any from being in the wrong position or even absent. The centre bar particularly kept each in its true alignment with the remainder of the assembly.



Thus the pattern shown to Moses in the mount provides a very clear illustration of our part in the Ecclesia. We are bound together by uniting principles.

Paul reminded the brethren of Colosse that the Truth was designed to unite all members together, linking them with "the Head" "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:19). He brought home the lesson of the Tabernacle by teaching that members of an ecclesia are "knit together" by "joints" and "bands" as the Tabernacle was with its golden bars.

"Joints" (Gk. *Haphtie*) denotes a ligament for fastening and holding together; while "bands" (Gk. *Sundesmos*) represents a joint tie and, figuratively, an impediment (that is, to individual freedom of action or inclinations). What a very practical illustration of the effect that the truth and our association together has upon us as members of the body of Christ! The inclinations and dispositions towards the desires and pleasures of the natural man are restrained by the principles of righteousness and faith.

There is a close compaction of members of the true Body one with the other. There are none missing from the assembly such as those who concerned Paul when he wrote Heb. 10:25 because they had "forsaken the assembling of themselves together". Rather all are so closely united that he calls them "knit" together (Col. 2:19). The spiritual, unseen, power of the Word of God that was seen in His son, runs through each member, and thus in each assembly, like the hidden bar. Its effect can be seen, however, in the union of member with member and in the strong stability in truth and faith, of each assembly. There are those who, like the Shittim wood gold-covered bars help to hold the assembly together in a close, co-operative association, with each member responding to his responsibilities and functions in upholding the character and work of the covering, the Lord Jesus Christ; and, at the same time, showing the true faith that has been tested under trial and affliction.

One of the effects of such oneness and closeness of association is that outside light is unable to penetrate into the Ecclesial Holy Place. The light necessary in the Ecclesia is that of the Knowledge of Yahweh's Word. Knowledge of the wisdom of the world is in no way necessary or even helpful as far as Ecclesial functioning and illumination is concerned.

A "Pillar" Prophecy

In Rev. 3:12 the saints who overcome are referred to as "pillars in the temple of God". The future temple or dwelling place of God upon the earth, will be the Holy Place/Sanctuary of the Kingdom. Its membership will comprise saints who, in the days of their human nature were called and chosen and, being covered with faith that responded to Divine standards, will uphold Divine righteousness and character throughout the coming age. Then completeness of assembly and perfection of function and nature will be finally and permanently accomplished.

K. Cook (NSW)

The Marvellous Mechanism Of The Body

The Kidneys: | Hard Working Purifiers Of The Body

The kidneys are the ultimate in filtering devices. Each human kidney is equipped with one million individual filter units, yet it is compact enough to fit in the palm of the hand. Each kidney is capable of filtering 1,700 quarts of viscous fluid a day, in all, about a ton in weight. It scans selectively at least fifty different chemicals dissolved in the fluid, reabsorbs the ones that are needed in the body and filters out the others. Even if it were possible to build a mechanical kidney of the same tiny dimensions, no man-made pump would last seventy or more years and never once shut down for cleaning or repairs!

Fundamental Organs Of The Body

PREVIOUS articles have explained how that Yahweh gives to us the breath of life,

which, in fact, is the oxygen in the air, conveyed by the bloodstream to every part of the body. This is our life, but as it is granted to us of God, our lives belong to Him.

The action of breathing continues on without conscious effort on our part. It is, however, prompted by the brain, from the respiratory centre in the brain stem, called the Medulla. Job declared:

“Who knoweth not in all these that the hand of Yahweh hath wrought this? In Whose hand is the soul of every living thing, and the breath of all mankind” (Job 12:9-10).

And Paul adds:

“He giveth to all life, and breath, and all things . . . for in Him we live, and move, and have our being” (Acts 17:25, 28).

The body is so constructed that the brain sends impulses down the spinal cord, along the nerves to the diaphragm and associated muscles, which respond in the rhythm of normal breathing. But we are hardly conscious of this miracle, though we may feel its effect.

Christ, of course, is the “head” of the spiritual body, and the more that fact becomes part of our spiritual make-up, the greater contact will the Christ-brain have upon our actions and reactions. It is possible to so develop spiritually that we “do by nature the things contained in the law . . . shewing the work of the law written in our hearts” (Romans 2:14-15).

By this statement, Paul does not mean that our natures are changed, but that our brain becomes so activated by the teaching of Christ, that it becomes

“Christ in us”. Then we commence to react to a situation without particular conscious effort, and in such a way as will be honouring to Christ. This results when, through the influence of the Word, Christ takes possession of our thinking. That is what Paul elsewhere styles the “thinking of the spirit” which leads to “life and peace” (Rom. 8:5).

However, we must cultivate our minds to that end.

The Kidneys: Purifiers Of The Body

The kidneys comprise a fundamental organ of the body, and reference to them is frequent in the Word. They are first mentioned in Exod. 29:13, where the word in the Hebrew is the plural *kelyowth*. Whereas we have but one liver, heart and so forth, we have two kidneys. Put your hands on your back over the two lowest floating ribs, and beneath your palms will be the kidneys, set deep in the abdominal cavity, and protected by a heavy layer of the back muscles.

The Hebrew word means *something prepared*, such as a vessel, and this, indeed, describes the action of the kidneys. The term is often rendered “reins” which is old English for the kidneys, from the Latin *ren*, kidney. Hence Jeremiah declared: “Yahweh tries the *reins* and the heart” (Jer. 11:20).

It is a well known medical fact that emotional stress, high blood pressure, and kidney disease are related, and therefore are given the name of *Hypertension*. Because of this, Scripture uses the



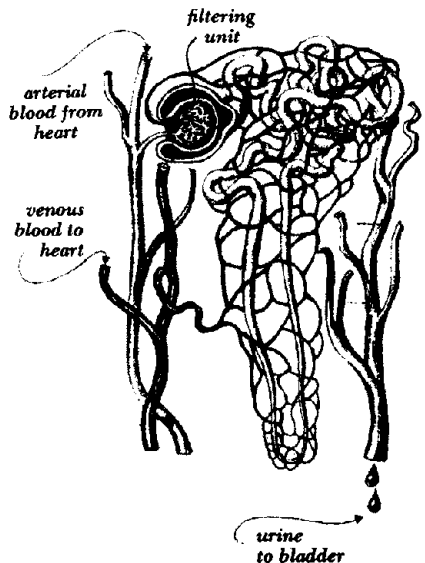
[Above]: Location of kidneys. (Right): Liver converts acids to sugar and ammonia. Ammonia is converted to urea, which is passed through kidneys and bladder.

vellously tiny capillaries flows the blood, and as it flows, a part of its water, salts, and all the substances with small enough molecules pass through the capillary walls, whilst the blood cells and plasma proteins are left behind. Meanwhile the water and substance filter through the capillary walls into a capsule which drains into the tube-shaped part of the nephron. Through a selective process, substances of value to the body are restored to the blood that is now flowing through a capillary network woven through the tubules. This includes glucose, sodium chloride, vitamin C, the nutrient amino acids, and other essential materials. By the time the blood has reached the end of the tubule journey, it has regained 98 to 99 per cent of its water and all its cargo of solubles still useful to the body.

Left behind in the tubule are

urea, uric acid, and other protein wastes, together with acids, salts, some yellow pigments, and excess quantities of trace metals. All these combine to form urine. Under ordinary conditions the urine itself changes from alkaline to acid, and on it goes to the collector tubes which empty into the bladder, to wait until the signal for excretion is given.

That is part of the wonderful mechanism of the body, the miracle of life that God has constructed, so that every human being bears witness to the wonder of the Creator. How true the Word is when it states that "the fool hath said there is no God!" What stupidity are scientists capable of when they teach that the marvel of life is the result of blind chance in an evolutionary process! How humble we should be as we consider the marvel of our own body, and realise that through the Gospel we are called



term kidneys figuratively to express deep emotion, for they are found deep within the body. In Rev. 2:23, Christ declares: "I am he which searcheth the reins and the hearts". He carefully inspects the emotions and the understanding of the members of his multitudinous body. Their emotions should be governed by the Truth, and hence kidneys and heart are found in conjunction with each other. What is the use of a believer's emotions being with the world, whilst in doctrine he subscribes to the Truth? Figuratively, his spiritual kidneys are not functioning properly. What is the use of a person being emotional whilst ignoring the Word? There is derangement in his spiritual make up. What he needs is proper balance between these two essential "organs" of his spiritual existence.

Because the kidney figuratively represent the innermost emotions of a worshipper, it was obligatory that they were offered to God upon the altar (Lev. 3:4,10, 15). This taught that the worshipper's emotions should be God-directed, motivated by love of Yahweh. Both the kidneys and their fat were offered, and this, too, was significant, teaching that the very best in emotions should be offered unto God. The word "fat" is in the Hebrew *cheleb* and signifies the choicest. It has been translated *best* some five times in Scripture.

Searching The Reins

This oft-recurring Scriptural phrase (Psa. 7:10; 26:2; Jer. 11:20; 17:10; 20:12) is the more remarkable because, as already

stated, emotions and kidneys are physiologically related. A damaged kidney secretes "renin" which can result in high blood pressure. Hence a defective kidney can impede the proper flow of life's blood to the body, damaging the blood vessels, just as defective emotions can impede the health of the Ecclesial body (1 Cor. 11:30).

Now one of the names of Deity is that of *Yahweh Ropheka*, which literally signifies, *I will be thy Physician*. It is rendered, "I am Yahweh that healeth thee" (Exod. 15:26). To that end, like a good Physician, Yahweh "searches the reins" or inspects the figurative kidneys of His worshippers. He is interested in their emotions. He desires to see in their feelings and actions the result of a healthy spiritual body, motivated by all parts acting healthily together. If a person's emotions do not accord with his beliefs, in a figurative sense his symbolic "kidneys" are not properly functioning, and something needs to be done about it, if his spiritual life is to be sustained in healthy being.

How The Kidneys Work

The kidneys are the filters of the body, rejecting harmful substances, and purifying the blood to continue on its health-giving course. Each human kidney has an incredible million nephrons. Each nephron has two major parts, a slender convoluted tube or tubule, and a sphere-shaped vessel. Inside the spherical part some fifty separate capillaries cluster, each one bent into a short loop. Through these mar-

to an even greater body of the future!

The major function of the Kidneys, therefore, is the removal of harmful wastes from the body, and in that regard, it acts as a wonderful filter for the blood. In offering the kidneys on the altar, therefore, the worshipper was proclaiming that he would so govern his emotions by the Word as to learn to "refuse the evil, and choose the good" (Isa. 7:15) which is exactly what the kidneys do! To that end, Paul exhorts us to "think on those things" that are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy (Phil. 4:8). To do so is to act as the kidneys teach us to act, and so prevent the accumulation of poisonous emotions, thoughts and teaching, which otherwise will "eat as doth a canker" (2 Tim. 2:17).

Healthy kidneys filter out poisons, and yet *retain* water, allowing only 1/120th part of the body's water to be passed away. The lesson to us is to set aside all that is harmful, whilst retaining the "water of life" vital to the spiritual body. Healthy kidneys will prevent uraemia, a serious illness, the symptoms of which are anxiety, restlessness, headache, nausea, vomiting, itching, cramps, breathlessness, drowsiness: all evidences of a very sick body.

Kidney And Adrenaline

On the top of each kidney is an adrenal gland, producing adrenaline for the body's use in times of "flight or fight". It is a powerful stimulant that equips us to meet

a challenge, galvanising the body to its maximum efficiency to meet stress. This adrenaline speeds up the whole of the body, affecting the heart, liver, and and other functioning parts. It stimulates courage, and permits of more rapid action when necessary. It has its counterpart in spiritual matters, for in times of challenge there is need to "gird up the loins of our minds" (1 Pet. 1:13). How significant that the adrenal medulla which supplies the adrenaline comes from the area of the loins!

How important then are healthy kidneys! How significant it is that Yahweh required that they be offered on the altar as part of the burnt offering! How thought-provoking is the comment of the Lord: "I search the kidneys" (reins)! Figuratively, we must see to it that our "kidneys" (deep-seated emotions) are in healthy condition through influence of the Word, properly separating the good from the evil so that the latter is rejected, and producing the means of facing up to the challenges of life. So in our very bodies, in the marvellous mechanism that an all-wise Creator has formed to keep us in healthy being, there are powerful exhortations which we can apply in a practical manner in our walk before Him, until that time comes when our bodies will be changed to conform to the even more wonderful spiritual body which is the possession of the Lord Jesus Christ today (Phil. 3:21).

— Stan Snow (Vic.).



Libya: Ally of Gog

“Persia, Ethiopia, and Libya with them; all of them with shield and helmet” — Ezek. 38:5.

An Amazing Sign Of The Times

THIS tiny verse, tucked away in Ezekiel 38, is assuming great significance today as the three nations therein named move more closely towards the Soviet ambit.

They have certain features in common. All three regained their independence following World War II; all three emerged from that war with close links with the West. All three have since moved steadily towards the Soviet. In forcing the Shah from his throne Persia (Iran) has turned from the West, and Soviet influence has quietly penetrated into the political vacuum thus created. Ethiopia, given its independence mainly through British influence following World War II, was ultimately occupied by Soviet troops. Libya, too, received its independence following World War II mainly through British influence, but under Colonel Gaddafi has steadily pursued a course that has landed it, also, into the Soviet camp.

It is remarkable that a short verse can pack so much information concerning the signs at the time of the end. It is also remarkable, but appropriate that the three nations mentioned to-

gether, should independently, yet at the same period, be drawn into Soviet influence.

History of Libya

Libya comprises a large portion of northern Africa bordering on the Mediterranean Sea. With a 1,200-mi Mediterranean coast, it incorporates the regions of Tripolitania, Cyrenaica (including the Cyrene of the Bible), and Fezran. It has a common border on the east with Egypt and the Sudan. Herodotus, who wrote about 400 years before Christ, identified the whole of north Africa with Libya, and the country, as such, was of some importance in the ancient world.

The earliest rulers seem to have been the Carthaginians; and the seaport of Carthage became a notable place in the ancient world. In the 7th century A.D. the Greeks founded the city of Cyrene (see Matt. 27:32; Acts 2:10; 11:20; 13:1 etc.) on the north-east coast, and the region called Cyrenaica became one of the centres of Greek culture. In B.C. 74, Cyrene became a Roman province.

Early in the beginning of this century, the Italians annexed Libya, and occupied it until the

allied victory of World War II. On December 24th 1951, at the instigation of the British and the French, Libya became an independent kingdom, with strong ties to the west.

The emergence of Libya as an independent nation was hailed by discerning brethren as a sign of the times, and articles on that theme were published in *Logos*. They saw it as a matter of significance that the Bible name of Libya was revived.

Libyan Anti-Semitism

When the UN General Assembly resolved (Nov. 21, 1949) that Libya become independent before Jan. 1, 1952, Israel, itself a newcomer in the UN (which it should have avoided), cast its vote for the resolution. This gesture of goodwill received no reciprocation, and Israel did not repeat it in the case of any other Arab state. Anti-Jewish outbursts accompanied the announcement of the impending independence, and Israel had to take every precaution to enable Libyan Jews who wanted to settle in Israel to reach their destination before the critical date. Libya joined the Arab league in 1952 and adopted a most hostile attitude toward Israel.

But still Libya retained close ties with the West, and "watchers", recognising from Ezek. 38:5 that ultimately Libya must be drawn to Russia, speculated on how this might be brought about. They had their answer on 1st September, 1969, for on that date a military coup began that overthrew the monarchy, and swept Colonel Gaddafi into

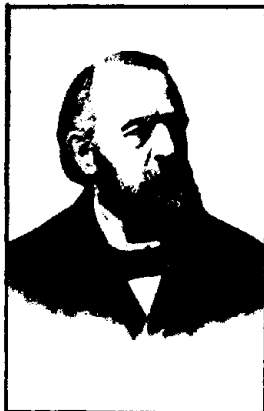
power. A drastic change then occurred in Libya's attitude toward Israel. It now adopted the militant line of the extreme Arab states, and measures were taken, both militarily and financially, to support the overthrow of Israel. In addition, closer ties were made with the Soviet. Libya began to move away from the West.

Opposition To The West

Recently, Gaddafi has ordered Libyans abroad to return home or risk assassination. Some fearful of the regime, failed to do so, and assassination squads under cover of the Libyan Embassies in Washington and London have prepared to carry out the Dictator's threats. The US government surrounded the Libyan Embassy, demanding that four diplomats leave US under police supervision immediately. In London, where two of Gaddafi's opponents were found murdered, the security guards have brought the Embassy under close scrutiny, to the anger of the Libyan government. Libya, for her part, has retaliated by deporting more than twenty Americans, and has warned Britain that it might bring economic pressure against that country.

The trends are in accordance with Bible prophecy, and present an outstanding sign of the times. With Egypt having gone over to the West, and with Libya binding itself more closely to Russia, and with Ethiopia likewise dominated by the Soviet, the picture presented by Ezekiel and Daniel is taking shape. Daniel's prophecy required an Egypt antagonistic to

Russia, with "Libyans and Ethiopians marching at the steps" of the King of the North (Dan. 11:43). And that is exactly the picture that is emerging. HPM



Though Dead, Yet Speaketh!

*Comments culled from
the writings of
Brother Roberts*

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)

Oh, for the day when divine mysteries — so great and glorious — will not be the occasion of jangle, but the subject of enlightenment, and admiration, and joy, among men, everywhere. (1881)

If a man neglect the reading of the Scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually but certainly leavened with the deceptive principles around him. (1860).

Established, strengthened, settled (1 Pet. 5:10) — such is the expressive description of the state of stability in the truth to which Paul desired and exhorted believers in his day to attain. The opposite state he speaks of as being "carried about with every wind of doctrine" — a state which he declares to appertain to spiritual childhood (1876)

The work of the truth will be done, whatever frets of opposition arise among men. The very frets and oppositions are part of its machinery. Its great and solid and excellent power will quietly work its work among the good and honest-hearted, not only in spite of, but partly by the means of the troubles that arise. "All that the Father hath given to me shall come to me" (1893)

It is not an accidental Bible figure that calls the nations "drunk" with the spurious religiousness of Rome. (1898)

Life ought not to be the feverish scramble it is nearly everywhere at present. No wonder people ask: "Is life worth living?" Life ought to be a deliberate, dignified, placid, joyful sequence of rational exercise. It is not so anywhere at present. Wait a bit. (1897)

Let us not be like some wretched sectarians who are always on hand at what is called "Church Meetings", but show no zest in the direction of good works. (1884)

LOGOS TOUR OF BIBLE LANDS 1981 (God willing)

Since our last announcement, we have received about thirty reservations for this tour, and further plans have been made. We plan to leave, God willing, about mid-March and will be returning within four weeks. The tour will comprise comprehensive visits to all Biblical points of interest in Jordan, Israel, and other places. A *Logos Tour Of Bible Lands* provides a unique opportunity to develop a knowledge of the Middle East, particularly as it relates to the Bible. Those who have joined previous tours appreciate the value of the experience, and have commented on the help such has given to their understanding of the Bible. As on previous occasions, the group will be strictly limited, to provide the best facilities for those participating. The tour leader (Bro. H. P. Mansfield) is anxious that every participant, whether young or old, personally benefits from the tour, and is prepared to extend himself to that end. An organising reservation costs \$10, and this guarantees a place in the tour. The amount is non-refundable. Cost of the tour, comprising all air-fares, touring by coach every day, full board (three meals) in first class hotels, all entrance fees etc. has been estimated at \$2500 from Australia. From England, South Africa or the States, the cost could be less, governed by the cost of air-travel from those countries. Every attempt is made to keep costs as low as possible, consistent with outstanding touring facilities; and any surplus is placed into the work of the Truth. It is hoped to conduct a special effort in the Philippines as on previous occasions.

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This book is now ready and we invite orders. It comprises a reprint of articles in Volume 1 of the periodical published by Brother Thomas in 1851 under the above title. The articles and correspondence have been reset in large, readable 10pt. type, and where deemed necessary, explanatory comments are added. Other additional articles from other sources are included to make up a very readable and interesting book of 160pp.

This is an opportunity to obtain writings of Brother Thomas that are not available in any other form today. Printing is limited, and this book will not be re-issued once supplies are exhausted. Price per copy is \$1.75.

KEY TO THE UNDERSTANDING OF THE SCRIPTURES

For some time this book has been out of print, but a new edition has been produced. The printing is good and the cover attractive. This is an excellent Bible study course to hand to interested friends. It includes a run-down of basic doctrines, plus questions to excite the interest of the reader after every "study". A general epitome of the saving doctrines of the Truth is also included. Many of those who today are walking in the Truth have been drawn to accept Christ with the aid of this book. It provides a good medium for expounding the Scriptures. Price of this 150pp book — \$1.50.

HERALD OF THE KINGDOM AND AGE TO COME



LOGOS

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

— J. Thomas.



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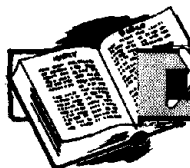
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AFTER ONE HUNDRED YEARS

Prophecy And The End

READER, how grateful we ought to be that we are acquainted with the divine programme, and that we can see in the happenings of the moment a shaping of affairs for the required and final issue. What is the source of our enlightenment? The Scriptures, of course. But who has opened out to us the meaning of the Scriptures? The answer is, Bro. Thomas. Let us give renewed effort to the study of the writings of this scripturally-enlightened teacher — particularly to those which concern the political situation at the time of the end. By so doing, we shall safeguard ourselves against rash conclusions in regard to mere passing events upon which God's revelation has little or nothing to say. Let us, in harmony with our Brother's counsel, keep our minds centred on the great, unmistakable requirements of prophecy, such as the growth of Zionism, the revival of Papal influence, the prominence in the world's politics of Russia and France, the insidious arming of the nations, the increase of unbelief and wickedness.

(See Editorial p. 378)



Simon Bar-Jona

The sixteenth chapter of Matthew's gospel is perhaps best known because it incorporates Peter's ageless confession: "Thou art the Christ, the Son of the Living God." However, it is wise to consider the events described in this chapter in their context. It may then be observed that Peter's statement of belief led the Lord to elaborate upon that disciple's confession of faith. The Lord took up the theme of Peter's confession and developed it further, uttering awesome words of majesty, whilst at the same time presenting a sobering challenge to all who would hear him.

Peter's Confession

THE Lord had asked his friends two questions: Who do men say that I am? And, Who do you say that I am?

The first question was answered matter-of-factly. But the second question plumbed far greater depths.

Peter, with characteristics impetuosity, bland innocence, and undivided loyalty to Christ, was the first to answer: "Thou art the Christ, the Son of the Living God."

The Lord, with an astonishing adaptability which he so frequently displayed, took up Peter's words and expanded upon them. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee,

but my Father which is in heaven."

Thoughtfully, the Lord addressed Peter. To call him "Simon Bar-jona" was to call him "the hearing son of the dove" — which is the meaning of the names. The dove was a symbol for Israel, and the truest of all Israelites now stood face to face with Peter. Peter had been "hearing" the words of 'grace and truth' which had come from the lips of Jesus of Nazareth. This form of address, in itself, was a commendation from the Lord. But the most compelling lessons presented in this chapter were yet to come. Peter was to learn that he only continued to be "the hearing son of the dove" so long as he kept his mind fully

absorbed in those things which Christ had taught him. Should he reject the divine principles which governed the Lord's life, he could no longer be identified as "the *hearing* son of the dove."

"Flesh and blood hath not revealed it unto thee," said the Lord. Peter had not arrived at his conviction and conclusion because of his own fleshly reasoning, nor because of what some other man had told him. His confession of faith was totally in harmony with what Yahweh had revealed concerning His Son, and provided an endorsement of the fact that all Peter had ever heard Jesus say and do demonstrated beyond all doubt that the Lord was indeed the Son of God.

Responding to Peter's wonderful words, and using a play-upon-words, the Lord elaborated upon Peter's statement. "Thou are Peter (*petros*, a loose, rolling stone, easily moved) and upon this rock (*petra*, a firm, immovable rock) I will build my Ecclesia." since the word "rock" is in the feminine gender in the Greek text, the word could not possibly relate to Peter, as an individual. But it could obviously relate to the testimony of faith which Peter had uttered. And it does. The Lord's usage of the future tense here should also be observed. "I *will* build my Ecclesia. . ." The Bride of Christ will be formed from those who will echo and endorse Peter's confession of faith. They will be revealed as a great multitude, drawn from all the ages of history where God's revealed word has been correctly understood and believed. The word rendered

"build" has been derived from *oikos*, "a house", and *domeo*, "to build." Thus, those who share Peter's conviction and faith are called or invited to come out of the world and dedicate their lives to God (as embodied in the usage of the word "Ecclesia"). By this means men and women may be "built" into the "house" of God — "whose house are we," wrote the apostle, "if we hold fast the confidence and the rejoicing firm unto the end" (Heb. 3:6).

The Ecclesia And The Grave

The word *ecclesia* occurs only three times in Matthew, and not at all in Mark, Luke and John. Only in Acts of the apostles, the epistles and the Apocalypse, has the word been used prolifically; occurring in those books a total of 112 times. Why should this be so? Because in the gospel accounts the Lord was in the process of laying the foundation upon which the Ecclesia was to be built. He was calling out from the world a people for the Name of Yahweh. But it was not until the Day of Pentecost that the gospel was preached for the very first time to the Jews, in the name of the risen Christ.

In this statement the Lord was speaking of his ultimate goal: not merely the calling out, but the perfecting of the Ecclesia. For he affirmed that the "gates of hell" would not "prevail against it." The "gates of hell" (*hades*, the grave) do prevail for the present, because of sin and the effects of sin upon human nature. But those who are to be granted divine nature at the

Judgment Seat of Christ will be given the victory over sin, and the "gates" of the grave will no longer exercise dominion over them.

With these thoughts in mind, the Lord promised Peter: "I will give unto thee the keys of the kingdom." It is beyond dispute that Christ himself was the "key" to the kingdom (Isa. 22:22; Rev. 1:18). This language, then, indicated that Peter would preach the gospel in Christ's name. Firstly, the gospel would be "unlocked" to Israel, on the Day of Pentecost; secondly, the Gentiles would receive the Glad Tidings — Cornelius being the prime case in point. But there is another sense in which the two "keys" were to be used, and this other application is intimately connected to the remaining words recorded in this chapter. First, there was a "key" which would lead Christ's disciples to trial and suffering (Vv. 24-25); and then there was a "key" which would ultimately bring true, proven disciples to triumph and glory (v. 27). Peter was later to summarise these two "keys" when, in his first epistle, he wrote of "the sufferings of Christ, and the glory that should follow" (1:11). These "keys" being delivered by the Lord into Peter's possession, how sublime that the theme of Peter's first epistle should be "Suffering before Glory — the Cross before the Crown."

In making Peter responsible for the "keys of the kingdom" the Lord was using not only the language of his times. A key was given to a Scribe when he was

admitted to his office. It symbolised his authority to unlock the divine oracles and to teach the word of God. Needless to say, in Christ's day the Scribes were doing no such thing. Christ accused them, justly: "Ye have taken away *the key* of knowledge . . . Ye shut up the kingdom of heaven against men . . ." (Lk. 11:52; Matt. 23:13).

The Lord then told Peter that his work would receive the stamp of divine approval: "Whatsoever thou shalt bind on earth *has already been bound* in heaven . . ." (Gk., passive participle).

Applying The Two Keys

"From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (v. 21).

He endeavoured to make them understand that he "must go", so that all things concerning his mortal life might be fulfilled. His entire life had been dedicated to fulfilling the will of his Father, and he would continue to do so until he drew his last breath. The words "must go" mean precisely that. "It is vital . . . It is necessary . . ." As a child the Lord had said: "Wist ye not that I *must* be about my Father's business?" Early in his ministry, he said: "I *must* preach the kingdom of God to other cities also . . ." And after the resurrection he instructed his disciples: "*Ought not* Christ to have suffered these things, and to enter into his glory?" The same Greek word

has been used in all these passages (Matt. 16:21; Lk. 2:49; 4:43; 24:26).

The Lord then proceeded to deliver an exposition concerning the application of the two "keys." First, there would be trial and suffering; but ultimately there would be victory and triumph for all the faithful.

The Lord explained that he would set an unparalleled example of self-sacrifice. He told the disciples what was to happen. He would go to Jerusalem. He would suffer. He would die. He would be raised again the third day.

Peter was not fully listening to the Lord's words. He stopped listening when the Lord got to the part about his death. Impetuous as ever, Peter was filled with horror at such a prospect. Peter "began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee . . ." Unquestionably, Peter loved the Lord with a zeal and a fervour worthy of the most ardent emulation. But at this time he lacked a sound understanding of Yahweh's purpose in His Son. If the Lord died, thought Peter, all their hopes and aspirations concerning the early re-establishment of the kingdom would fade into oblivion.

Aghast, Peter firmly took hold of the Lord. "This shall not be *your* lot," he said passionately and vehemently (Wey.). What did Peter think the Lord's "lot" should have been? Obviously, to set about the work of re-establishing the kingdom, placing Peter and his friends in positions of high office, with authority and

power.

A short time earlier Peter had uttered a confession of faith so sublime as to be unchallengeable. Now, with the best of motives and intentions, he placed himself in direct *opposition* to the Lord. A dead Messiah was the last thing the disciples wanted, and Peter was not slow in expressing this view.

Immediately, the Lord rebuked him: "Get thee behind me, satan!"

Just prior to this confrontation the Lord had called Peter "blessed." Now, he called him "satan." Why? Because Peter had not yet learned to "deny himself" and surrender himself fully to the will of the Father and His Son (v. 24). The interest of the apostles in having a *living* Messiah contained an element of self-interest: they would reign with him over the kingdom. The Lord therefore now taught them that self-interest was a human trait which they were to banish from their lives.

Thus, a tremendous change had effected the atmosphere as the group came to a standstill. All were silenced by the Lord's exclamation of reproof. Peter was now found to be in opposition to "the determinate counsel" and the "commandment" of God, whereas he had previously spoken in complete harmony with the word of Yahweh (Acts 2:23; Jhn. 10:18). In effect, though with the best of intentions, Peter had now taken the same position of the tempter of Matthew chapter four — to whom the Lord had responded in a similar manner: "*Thou shalt*

worship the Lord *thy* God, and Him only shalt *thou* serve. . . .” Peter was not now doing this. He had not fully disowned himself.

Sincerity No Substitute For Ignorance

The Lord’s mind, already strained to face the ordeal which lay before him, it is no wonder that he added: “Thou art an offence unto me” The key word literally means “a crooked stick, to which a bait is fastened.” Should a victim touch the trap, its life would be snuffed out in a moment. In a general sense, the word came to represent a stumbling-block. Peter remembered this lesson. In his first epistle he wrote of those who “stumbled” at the word. To such, Christ had become “a stone of stumbling and a rock of offence” (2:8). The word Peter used for “offence” is the same word as the Lord used of Peter, in Matt. 16. And the word “rock” which Peter used is the same as the word “rock” in Matt. 16:18. By the time Peter came to write his first epistle he was no longer of that disposition which was antagonistic towards the word and will of God. The influence of the word of God had changed him. He had developed and matured in the Truth. He came to understand the issues of life and death; of worshipping the Father or worshipping Self.

But as the little band of men made their way towards Jerusalem, Peter and his fellow-disciples had to have these lessons deeply impressed upon their minds.

“Thou savourest not the things that be of God,” the Lord remonstrated to Peter, “but those

that be of men.” The word “savourest” we would naturally associate with taste or flavour; but it has been rendered from the Greek *phroneo*, meaning “the mind” or “the intellect,” or “how we are minded” or our “disposition.” Weymouth has more correctly rendered this phrase: “Your thoughts are not God’s thoughts, but men’s” What an astonishingly powerful lesson: so long as Peter had permitted his *mind* to be guided and directed according to Godly wisdom, he was on sound ground (v. 16). But once he became dominated by his own fleshly reasoning, the effect would prove calamitous.

These words from the Lord constituted a pointed reprimand to Peter. But this incident has not been left on record for that reason: it constitutes a warning for all Believers, in every age. In spite of Peter’s wonderful confession, given freely only a short time earlier, all disciples are to understand that if we speak concerning the things of God without having a sound knowledge and understanding, we may cause havoc in our own lives, and in the lives of others. Sincerity will never make a satisfactory substitute for ignorance. The best of motives and intentions will prove valueless, unless clearly founded upon divine Truth.

So that the disciples might be correctly educated upon these principles, the Lord proceeded to press home the importance of using the two “keys” wisely. “If any man will come after me,” he said, “let him deny himself, and

take up his cross, and follow me . . .” (v. 24). The word “deny” in the A.V. is not sufficiently strong to convey the idea of the original word. In the original, the word is far more emphatic and totally uncompromising. It indicates total commitment. It means “to utterly deny” or “to disown entirely.” The Lord requires total submission to his will, on the part of all who would truly “follow” him. There can be no thought of Self. And the challenge of v. 24 was not restricted to the disciples present on that occasion, those who were so intimately associated with the Lord; for Mark adds: “and when he had called *the people* unto him, *with* the disciples, he said unto them . . .” These words were intended for men and women of all generations, who would have ears to hear and minds receptive to the wonderful but challenging words of the Son of God.

To those of such a disposition the Lord said: “Let him deny himself, and take up his cross, and follow me . . .” The Truth teaches us that we are worthy of nothing, save death. Thus, to voluntarily carry a stake would be to acknowledge this fact, (The word *stauros* does not mean a “cross” in the generally accepted sense: it means “an upright stake” and was generally associated with execution).

Those who have come into Christ have been “bought with a price” (1 Cor. 6:20; 7:23), and therefore the action of taking up a stake meant for execution — in a figurative sense — indicates an acceptance of the challenges and

sacrifices associated with life, in the Truth. It illustrates, for all to see, that the Believer acknowledges that the Truth requires of us that which is required of Christ: a life of self-sacrifice.

To take up a stake, for execution, was the final humiliation afforded a common criminal. And in this respect the Lord was setting forth a clear line of demarcation between himself and the world. Because the “world” rejected Christ’s teaching and way of life, it “hated” him — and that same form of rejection will be manifested towards his true disciples. He has told us so, quite clearly (Jhn. 15:18-19). The world “loves” its own, but not those who have repudiated the world and all that it stands for (1 John 2:15-17).

The Example Of Christ And Paul

Paul openly confessed his own unequivocal stand, as a dedicated disciple of Christ. “We are made a *spectacle* unto the world,” he wrote (1 Cor. 4:9, Gk., *theatron*, “a place for public show” — hence, the English, “theatre”). Paul was prepared to stand for Christ, and receive the vilification which the world would heap upon him for so doing. Thus he wrote: “The world is crucified unto me, and I unto the world” (Gal. 6:14). The world would consider him worthless, as they would a common criminal — and because of its evil and godlessness, Paul looked upon the world in the same way. Paul identified with the seed of the woman, and not with the seed of the serpent. And he was fully aware of the “enmity” between the two. Certainly, like his Lord, Paul would

endeavour to separate any from the world who could be persuaded to dedicate themselves to following Christ. But in so doing, Paul, in common with all other true disciples, would recognise and face the inevitable consequences of his stand. He would not compromise his loyalty to Christ that he might curry favour with the world (cp. Jas. 4:4).

What of ourselves? Christ's command is clear and concise: "If any man will come after me, let him utterly disown himself, and take up his stake, and *follow me* . . ." These are days when the "world" is more tolerant and liberal. And there is strong evidence that the same unsavoury flavour is being added to the Ecclesial environment. The Lord's words here (v. 24) present the very essence of what it really means to *live* the Truth, to make Christ's example a living reality in one's own life. For us, there can be no compromise with a wicked and godless world. We must choose Christ or the world. We cannot have both. And there are no grey areas somewhere in between.

Little wonder, then, that the Lord warned his disciples of the consequences of foolishness on their part: "For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it." The word "save" is a strong one, in the Greek text. It means "to preserve safe, to keep from danger or loss or destruction." It thus represents the class of person who will claim to be a follower of Christ, but whose first love will be the things of this present

world. They will struggle to hold and preserve their personal gains and interests, rather than wholeheartedly surrendering their life to Christ. If we place self-interest first in our lives, having accepted the call to obey Christ, we will lose everything — both in relation to this present life, and the life that is yet to come.

Like the word "save," the word "lose" is equally decisive and definite. It means to "destroy utterly . . ."

"For what is a man profited, if he shall gain the whole *world*, and lose his own soul? Or what shall a man give in exchange for his soul? (life)" (v. 26). The word "lose" here is different to the word which occurs twice in the previous verse. Here, the word means "to forfeit." In this context, the meaning is devastatingly clear: it speaks of the folly of those who will throw away their opportunity of gaining eternal salvation, through a failure to respect the terms upon which redemption might be attained.

What a sober warning. For all Christ's disciples. In every age.

The Second Key

The words of the Lord (vv. 24-26) were not uttered to discourage his disciples. Rather, they were intended to make them fully aware of the responsibilities and obligations which would be incumbent upon them, should they seriously determine to become numbered amongst Christ's true disciples. Hence, the final words in this discourse refer to the application of the second of the two "keys." First must come the sacrifice and self-denial —

but then will come the triumph of faith and the glory of divine nature.

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

He clearly stated the basic message of our hope: "The Son of man *shall come* . . ." Paul wrote: "We are saved by *the hope* . . ." (Rom. 8:24, lit. Gk.). This is "the hope of Israel" (Acts 28:20), which is synonymous with "the gospel."

The Lord is coming. And all our hope is bound up in that impending event. We have his own personal assurance. And we have the revelation of God, from Genesis to the Apocalypse. And we have the "signs of the times," richly and radiantly shining before us with the message that the Lord's coming is near at hand (cp. Matt. 16:1-4 with Lk. 21:25-28).

This is not the time to falter. This is not the hour for laying down our "stake" and giving up the struggle. Now is the time to stand firm. As never before. In defence of "those things" which

should be "most surely believed among us" (Lk. 1:1). As the Lord taught the disciples in Matt. 16, by his own example of selfless obedience to the Father he has made our own eternal salvation possible. We do not want him to have died in vain, so far as we are concerned.

With meek and humble submission to God's will, let us now use the first of these two "keys" and continue to do so until the Lord returns, that we might be enabled to receive the second "key" as he did himself at the moment of his change to divine nature.

He will soon come. With divine power and authority. And those who have faithfully continued to "follow" him, bearing the "stake" of selflessness and self-sacrifice, will receive their reward at that time.

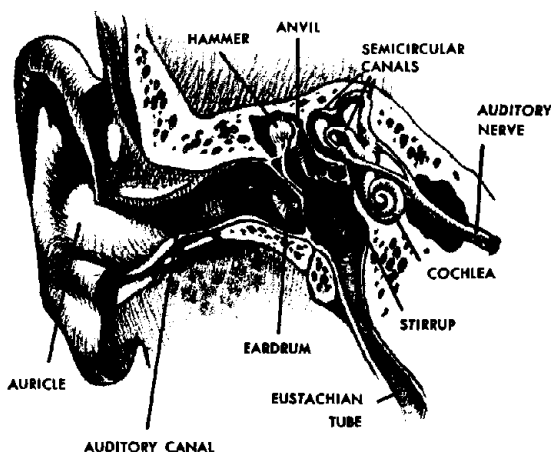
The Lord will come in the "glory of his Father." And his Father is also our Father. And our King will share the divine glory with all who have heeded his command: "Let a man utterly disown himself, and let him take up his stake, and *follow me* . . ."

— John Ullman (WA)

WHAT IS FAITH?

Faith is an unqualified belief in the word of God — a complete surrender to whatever He may communicate or command. Such faith was exemplified by Abraham — the father of the faithful. By faith he left, at God's bidding, his country, his kindred, and his father's house, not knowing whither he would be led. He believed the word of the Lord that he should have a son, when to all appearances it was an impossible thing. He withheld not his son from death, although the fulfilment of the divine promises seemed to depend on the son's existence. And at last, he closed his eyes in death in full assurance that a resurrection would bring to him all that God had covenanted to bestow. Those who follow in the footsteps of Abraham should grasp the ground of his confidence, which lay in the realization that God is all-wise, all-powerful, and faithful — that He can and will perform all that He has said. Let those of us who are weak in faith read again and again the life of the patriarch, and the New Testament comments thereon.

The Marvellous Mechanism Of The Body



Ears To Hear

A cross section of the human ear, showing its parts.

Ears are frequently despised as clumsy contrivances of the body. Their beauty is to be as inconspicuous as possible. Unless they are small and cling closely to the sides of the head, we treat them as a joke, and find them grotesque. Moreover, the very inner design of the ears seem somewhat curious and awkward. Yet, within the ear, there is an amazing elaboration of connecting parts that is staggering in its ingenuity, and witnesses that the Designer of the ear is Divine. As marvellous as the eye is in its functional design, in some regards the ear exceeds even it in wonder.

THE Hebrew word for "ear" is *azan*, and it is derived from a root signifying to *expand*, that is, to broaden out so as to catch sound. Its intended meaning is to "give ear". It has been translated that way some thirty-two times; and rendered *hearken* some six times. In the Hebrew, *hearing* is associated with acting, with *obedience* (cp. Jer. 6:10). The purpose that the

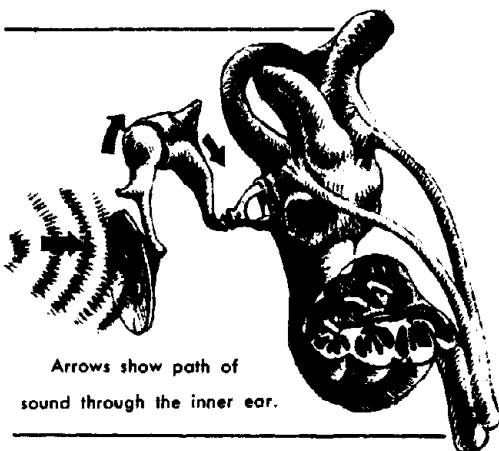
Designer had in supplying the body with ears is that it may act upon that which it hears.

Proper hearing can be developed. Though a person may be born with an ear for music as an inherent attribute, that ability can improve with practise. Even piano tuners need to perfect their skills, and train their musical perception. Similarly, an "ear to hear" responsibly to the Word of

Yahweh is an *acquired disposition*, and is not natural to fallen mankind. Accordingly, Christ directed his seven messages to those in the Ecclesias who "hath an ear" to hearken. All members of those Ecclesias had ears, but not all had developed the ability to hearken in a proper manner. Paul declared: "For when the (converted) Gentiles, which have not the law (of Moses) do by nature (Gk. *phuse*, infused disposition) the things contained in the law . . ."

Our hearing mechanism consists of three parts: the outer, middle and inner ear. The outer ear comprises the curled shell on the side of the head (for collecting sound waves) and an ear canal: a little tunnel about an inch long that ends at the eardrum. The middle ear occupies a hollow cavity large enough to hold four or five drops of water. Arching across the air space is a chain of three tiny bones: the hammer, anvil, and stirrup; so named because they resemble these articles in miniature. The handle of the hammer is fastened to the eardrum. The inner ear translates the vibrations into impulses which are flashed along the fibres of the auditory nerve to the brain.

Each human ear has with it an organ like a tiny harp containing about 10,000 strings, called the Organ of Corti. When the ear receives a sound, that is, through air vibration, a corresponding string, or bundle of strings, vibrate in sympathy, conveying the information to the brain. Musical notes are air vibrations of differing frequencies, higher notes on

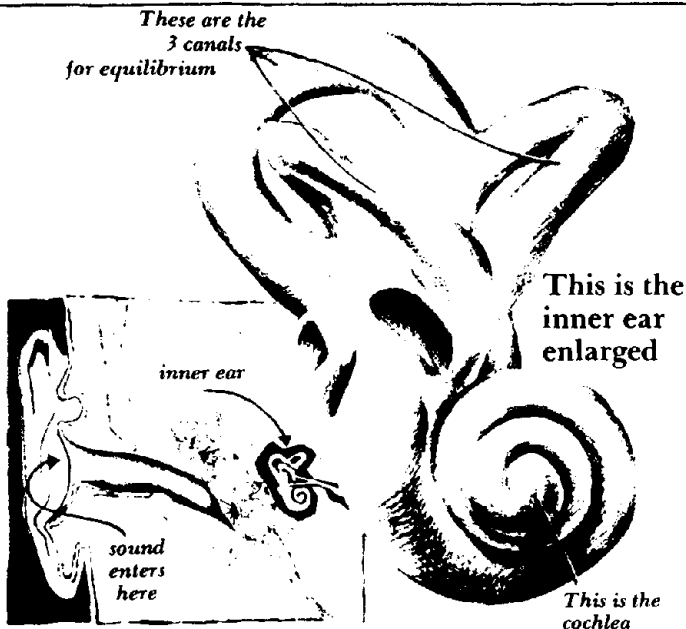


the scale having more rapid vibrations.

When the Organs of Corti are well formed we have "an ear for music", able with training to distinguish notes within the musical octave. But some people are defective in that regard, and hence the oft-repeated expression of Christ: "He that hath an ear . . ."

Various creatures have different hearing ability. Some are more sensitive than that of humans, and can pick up sounds which we cannot hear. Generally, our ears are tuned to accept vibrations between the lower limit of about sixteen cycles per second, to the upper limit of between a usual 20,000 and a possible but extremely rare 30,000 vibrations per second.

This means that some are more sensitive to sound than others. Some are spiritually attuned to "hear" the word of Truth, others are not. In the natural field of hearing, the deafness of some can be overcome by an operation called a stapedectomy. A tiny bone in the middle ear is worked loose, and the previously deaf person can now



hear. The analogy finds expression in the "circumcised ear" to which reference is made in Scripture (Jer. 6:10), by which one is enabled to properly "hear" and understand the requirements of Almighty God.

The Spiritual Ear

There is no disgrace in being deaf, but we are foolish if we ignore the means available to cure it. In that regard, we can close our ears to the things of God. He it was who formed the ear (Psa. 94:9), and did so that mankind might adequately respond to the things He desires such to hear. Hence the wise man taught: "The hearing ear and the seeing eye, Yahweh hath made both of them" (Prov. 20:12). As we noted above, the ear is not considered a particularly attractive portion of the body,

but it is a most important one; and we need to use it, particularly in spiritual matters.

As a singer must be trained to harmonise the voice with the notes of music, so the spiritual ear must be developed to receive the "vibrations" created by the Word of God! It is not natural to us to respond to that word. Isaiah declared: "He wakeneth mine ear to hear as the learned . . . Adonai Yahweh hath opened my ear, and I was not rebellious, neither turned away back" (Isa. 50:4-5). Again: "Mine ears hast Thou opened" (Psa. 40:6). All obstructions were removed, and spiritual impressions readily received.

This is a work of Yahweh the Physician. The ear of the natural man is dull in its spiritual perception, and he needs God's

help: "For since the beginning of the world, men have not heard, nor perceived by the ear . . . beside Thee, what He hath prepared for Him that waiteth for Him" (Isa. 64:4). These things were depicted in the prophets, but it required the outpouring of the Spirit to bring them fully to mind. Hence Paul says: "But God hath revealed them unto us by His spirit" (1 Cor. 2:9).

The Trumpet Of The Body

The ear is an engineering wonder of the first order. It corresponds to a trumpet in reverse. The silver trumpets of Israel funnelled *outwards* to magnify the sound of God's summons to assemble (1 Cor. 14:8), but the ear funnels *inwards* to concentrate and direct that sound to the mind. As these sounds are collected they impinge upon the tympanic membrane (eardrum) which, in turn, vibrates the three bones in the middle ear (the hammer, anvil and stirrup) which act as a series of levers to magnify the sound on the "oval window" of the Cochlea or "snail". Because the eardrum is sixteen times the area of the "window" we have 16:1 magnification of sound, yet the overall magnification is much more by the time the sound transmission process is completed. Scientists are only beginning to understand the detailed workings of the ear. Experiments are currently being done to determine how the different convolutions of the outer ear (auricle) are receptive to different sound frequencies.

From the "oval window" in the "snail", sounds are trans-

mitted as waves in the fluid which fills the snail around its coils. Inside this snail is the organ of Corti which regulates these waves as sounds: loud sounds being larger waves, and high notes being faster waves. The 10,000 "strings" are sensitive to different wave frequencies, and inform the brain accordingly.

The Type

To the Ecclesial "body", the sounds of God's word should be as "waves" upon the ear. Isaiah proclaimed Yahweh's word: "O that thou hadst hearkened to My commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). As the musician must practise to "learn his notes", so must those who would hearken to Yahweh. In that regard, they must develop an ear that is receptive to different sounds: the urgent, loud warnings, as well as the "still small voice" of God (1 Kings 19:12).

It is also an anatomical fact of the greatest spiritual significance, that the organ of balance is situated within the ear. The type is clear. The person who hears all the words of Deity has balance in his attitude to life, and his walk before God, departing neither to right or left (Josh. 1:7). Unfortunately, the Ecclesial body has known many extremists who are off balance because of defective spiritual hearing. They do not listen to *all* the Word.

The balance organs comprise three semi-circular canals at right angles to each other, filled with fluid which swirls against nerve cells when the head is rotated or

tilted in any direction. Hence the turning of the head is detected by the ear. How appropriate to the spiritual lesson. Any deviation from the way of righteousness will be instantly conveyed to the brain by one with an hearing ear to Yahweh's word: "As Yahweh your Elohim hath commanded you, ye shall not turn aside to the right side or the left" (Deut. 5: 32).

The Eighth Nerve

In a previous article we discussed the twelve cranial nerves from the brain which govern a major part of the body, and we pointed out that twelve is the number of divine government. The ear is the end organ of the eighth cranial nerve. This also is appropriate, because eight is the

number of perfection, or immortality, implied in Christ's resurrection on the eighth day. And, as Christ constantly exhorted, a heeding ear (Rev. 1:3) is the first essential to immortality.

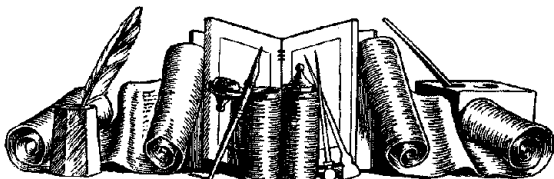
No wonder then, that Christ's first parable of the sower gives emphasis to the need of a hearing ear: "He that hath ears to hear, let him hear" (Luke 8:8). Cannot we comprehend that an open ear pleases God more than sacrifice? "Behold, to obey is better than sacrifice, and to *hearken* than the fat of rams," Samuel told Saul (1 Sam. 15:22). The ear attuned to the things of the Word, will recognise the voice of Yahweh, and will "vibrate" in response thereto.

S. SNOW (Vic.).

"MADE SIN FOR US" (2 Cor. 5:21)

Christ was "made sin" for us in being born into a sin-constitution of things — a state in which evil prevails because of sin, for the cure of that evil and the removal of that sin in being treated as a sinner when he was not a sinner. He was "*made a curse for us*" (a synonymous expression) in becoming subject on our account to a curse to which he was not individually liable — namely, the curse of the law to which he was obedient in all things, but under which he came in the mode of his death; "for it is written, Cursed is every one that *hangeth on a tree*" (Gal. 3:13). Undeserving of curse, and guiltless of sin, he was "made a curse" and "made sin", in dying as one under curse and a sinner. He did this for his brethren, who were sinners and accursed. He did it by coming under the curse himself, for he could not otherwise remove it. "He bare our sins in his own body on the tree" (Rom. 5:8) is equivalent to the affirmation that he was "made sin for us", and "made a curse for us". These elliptical expressions are but another form of Isaiah's testimony: "It pleased the Lord to bruise him; He hath put him to grief" (Isa. 53:10). He did it to magnify His own law and exhibit or declare His own righteousness as the basis of our forgiveness. We cannot and need not get nearer than this. It was an arrangement of love, in harmony with justice and wisdom, for deliverance of such as come through that arrangement to God in humility for forgiveness, recognising themselves as crucified with Christ — by whom nevertheless they live, because he rose again. God commendeth His love toward us, in that while we were yet sinners, Christ died for us (Rom. 5:8). R.R.

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

The Second Exodus

"The newspapers are today recording a second exodus from Israel of married couples who are tired of the problems facing them in that country. However, this will not destroy God's purpose. 'Thus saith the Lord God, I will bring them from afar back to their own country, and will put My laws in their hearts.' Meanwhile, as we watch events in the Middle East, we need to recognize the significance of the time, and write God's law in our hearts.

"I have not received *Expositor* for some time, and am anxious for it to continue. May our heavenly Father continue to bless your labours until we see our Master face to face. May Yahweh's grace abound with you all." — H.T. (Vic.).

(The newspaper reporting of events in Israel is frequently biased, so that a true picture is not obtained. I have found this to be so from personal observation in the land. We can be sure as you indicate, that the purpose of Yahweh will be vindicated. As to the "Expositor", the latest copy is on the way to you. We regret the delay; this has been due, in part, to our absence overseas. We hope to catch up the copies. . . Ed.)

Selah

"Is it possible for you to forward me copies of the book *Selah* by Sister Ann Pearce. We are anxious to obtain supplies" — L.S. (USA).

("Selah" is currently out of print, but we hope to re-issue it shortly . . . Ed.)

Waiting For The Return

"I enclose my cheque to cover cost of *The Christadelphian Expositor*. I find the copies most interesting, and a tremendous help in my studies of the Word, including the prophecies. I heard today on the news media that Russia is intriguing in India, and also working in Iran where the disturbances are. We are surely nearing the return of the Master, and for this we wait and long. Thank you for your continued service in the cause of the Truth" — E.K. (USA).

(The signs of the times are certainly exciting and testify to the truth of those things believed by us, as well as constituting signs of the Lord's early return. In view of these things, and in spite of the problems that we have to face daily, we can "thank God and take courage" . . . Ed.)

The Book of Ruth

"The twenty copies of Ruth have arrived, beau-

tifully packed as usual. I have enclosed payment for these, and would like you to forward a further ten copies. I have read the book, and enjoy it very much. The sisters in our meeting have received copies, and I know will benefit by the reading thereof. What a happy band of workers you must have, all working together in love and serving their master in these closing days of the Gentiles. We now learn that you will be in Canada ministering in the Word. We are glad that our heavenly Father has given you the strength to maintain these labours, and we pray that He may continue to do so until the coming of His son. That glad day is surely fast approaching. The nations are angry, and President Carter, by his weakness, is contributing to the very development in Russia that Scripture causes us to anticipate. This sad earth surely needs the great Physician. Wickedness and crime of all kinds are on the increase. May the return of the Lord be near." — R.L. (USA).

(The loving co-operation of those of like precious faith in this part of the vineyard makes the output of the work possible with God's blessing. We thank you for your encouragement, and are glad to learn that you appreciate the exposition on

the Book of Ruth. It is a wonderful study. The books are packed by loving hands here, and we are pleased that they arrived safe and sound . . . Ed.)

Divine Names And The Dead Sea Scrolls

"Shalom to you and yours. I have received from the Israel University a reply to my questionnaire regarding the Dead Sea Scroll of Isaiah. The advice confirms that the Divine Names were inscribed exactly as we have 'them in our printed Hebrew Bible.' I felt I must let you know. It is an incontrovertible argument against the world mass of religionists that sanctions the Papal Eucharistic wafer, as being sufficient and equal to Yahweh Elohim: Eternal Mahanaim. There was no grading quality in the question: 'To whom will you liken Me?' The divine Name and statement of Exodus 34:5-7 answers it. When the Anointed read the scroll in the synagogue in Nazareth, he would not have seen the title Lord in Isaiah 61:2, but the name Yahweh.

"In regard to the Septuagint translation, did you know that there were three such? One appeared about 300 B.C. at the request of Ptolemy Philadelphus. He persuaded the Jews to make the translation in order to build up the culture of his people. The Jews yielded to his pressure, and the work was completed. Even some Jews accepted it for a time, but about a century later it was rejected because of Hellenistic influence found therein. The second was prepared under

Antiochus Epiphanes. This, again, was rejected by the Jews. The third appeared about the time of Jerome's Latin translation. It was widely used at that time instead of the Hebrew text. My source of knowledge is from *Cambridge Ancient History* vol. 7 and *The Jewish Encyclopedia*. One book I consulted claimed that 'Gregory the Great declared he would use the Latin Jerome as his basic formula, but if he saw it would suit his purpose, he would without hesitation establish his own construction.'

"The current demand being made to Israel that it should give up Jerusalem as its capital is a violent trespass against the sacred purpose of Yahweh as expressed in His word.

"The purpose of Yahweh is to 'take out of the Gentiles a people for His name', to make of them a glorious unity (John 17:21), equal unto the Elohim. Nothing less can satisfy the requirements of the Truth. 1980 reveals a world of four thousand millions, mentally soaked and duped with Papal immortal soulism, and trinitarianism which rejects the Truth. As a 'people for the Name' we are called to honour it, which we can do by understanding it, and rejoicing in association with it." — A.D. (Victoria, Canada).

(There is no doubt that a knowledge of the divine Name and its significance in relation to our call (Acts 15:14) greatly enriches our understanding of what the Truth is designed to develop in our lives. As to the Septuagint, the "Judaica Encyclope-

dia" endorses your statement that part (only) of the O.T. was translated into Greek under Ptolemy II Philadelphus about 300 B.C. About 200 years later, the balance of the O.T. was completed. However, it claims that there were serious flaws in the translation. It comments: "The resulting deviations were all the more disconcerting when the Hebrew canon was definitely fixed. This may explain the dissatisfaction of the Jews for the Septuagint . . ." About 250 A.D., Origen produced his enormous work known as the "Hexapla" (the sixfold). It consisted of six parallel columns containing various texts including the Hebrew and the Greek. His purpose was to reconstruct and standardize the 'genuine' text of the Septuagint. Hence, as you state, there were three versions of the Greek O.T., each given the title of "Septuagint". The Encyclopedia comments: "The existence of these three versions might in itself afford a sufficient explanation of the many discrepancies displayed by the Septuagint manuscripts." On the other hand, the reliability of the Hebrew text has been endorsed by the contents of the Dead Sea Scrolls . . . Ed.)

Television

"My issue of the February 1980 Logos arrived yesterday. I notice, with satisfaction, that you have reprinted an article on Television.

"I say, 'with satisfaction' because sometimes I feel like a voice crying in the wilderness. With some exceptions, the

brotherhood seems to view TV as a necessary harmless instrument in the home. Brethren who raise a protest are viewed as cranks and bigots.

"It has been rightly said that the mind is either being shaped by the Word or the World. Television now brings the World into the living room on a daily, insidious basis and a lot of brethren love to have it so.

"Prior to the publication of the review on 'Manipulating the Mind' I reviewed another book. I am enclosing a copy of this review. You will be interested in knowing about this publication also." — E.W.F. (Canada).

(We are convinced that Television is one of the most deadly evils of this evil age. It brings the world into our homes in its most compelling, seductive manner. We are wise to exclude it, and urge upon others to do so likewise. Remember the experience of Lot? He was vexed in "hearing and seeing" the things that he did in Sodom! We are not wise in introducing those things into our homes . . . Ed.)

Donation To Youth Aliyah

"Thank you very much for your most kind and generous gift given by you and the Christadelphians during your visit to the Dr. Israel Goldstein Youth Village in Jerusalem — in the amount of \$500.

"This wonderful gift will be a great help in assisting us to realize our many aims and aspirations that we hold for the many youngsters growing and developing in so

many different directions — here at the Village.

"Each receives a firm education in the field and class most suited to his desires, abilities, and age.

"Each will leave ready to take their place in Israeli society — as future leaders of this country.

"Thank you for your kindness and your firm friendship — for which we are all deeply grateful." — Sincerely yours, Lonia Liebergall (Israel).

(Whilst in Israel, cheques were distributed to various departments of Youth Aliyah, including the Israel Goldstein Youth Village. The above is an acknowledgement from the latter organisation through L. Liebergall, its Secretary. It is hoped to present cheques to the Youth Aliyah again when in Israel next year, God willing, and readers are invited to contribute to this Fund . . . Ed.)

Volcano

"We are living in very exciting times, with disasters happening daily, such as the prophetic Word suggests. Mount St. Helen in Washington State erupted and caused a lot of damage and grief, with the ashes reaching as far as Alberta and Saskatchewan in Canada. For several days our sun was obscured, and we could only see a short distance.

The forest fires in northern Alberta are the worst ever, and we have not had a drop of rain all spring, so there may not be any crop this year, if the rain does not come soon. In fact, it is too late for many farmers.

"How privileged we are to know God's plan of salvation, and thereby

able to watch the happenings in the Middle East unfold gradually in accordance with Bible prophecy. Israel is the focal point; though largely isolated, she is not without help on her side; and certainly that tiny nation will need God's help.

"Meanwhile the Canadian Federal Government is still in a turmoil. A recent referendum was conducted to decide whether Quebec (with its French influence, largely Catholic) should secede, but it was lost. We have a Catholic Prime Minister with Communist leanings, so we wonder what will take place next!" — I.C. (Canada)

(The upheavals of nature that are becoming so frequent are leading to the greatest upheaval of all time: the tremendous earthquake mentioned in Isaiah 2, Ezekiel 38, and Zechariah 14. That earthquake will have chain reactions throughout the earth, to the devastation of many cities. But out of all this trouble and turmoil will emerge a glorious future when "the knowledge of the glory of Yahweh will cover the earth, as the waters do the sea". We look forward to that time with growing excitement and anticipation . . . Ed.)

Logos Tour Of Bible Lands

"I want to thank you for all you did to make your 1980 tour such an interesting and enjoyable one. It was so wonderful to visit all those places, and to be with you to give us their Biblical significance. We hope that the Australian members all enjoyed the rest of the tour after bidding us fare-

well in Tel Aviv. Our last days there were a bit of an anticlimax after you left. Nevertheless, I am pleased to say that the color slides have come out well. I am now identifying and labelling them, and will then sort them into groups for showing. Please extend our love to all members of the tour" — E.S. (South Africa).

(We were delighted to have the group from South Africa with us, and publish your note here, so that other members in Canada, England, New Zealand and Australia may share it with us. It was a very nice tour indeed, and we found the group very congenial . . . Ed.)

Request From Nigeria

"Dear Sir,

May I say that I was fortunate enough to read some of your publications about Christ. I must confess that I found your teaching very encouraging and hopeful.

"I shall be most grateful if you can send me all your publication.

"I shall endeavour to pay the cost if asked to do so" — Major D.O. of Nigerian Army.

(We have forwarded a copy of "Russia's Bid for World Domination — Sure Sign of Christ's Coming". As a major in the Nigerian Army, it may alert him to the significance of modern preparations for war! . . . Ed.)

Dress

"The article in a recent *Logos* on dress appears to be very appropriate for the present time. A prominent brother of our meeting, who has since

passed away, gave me some notes on this subject. He deplored the 'casual' appearance of brethren at the Memorial Meeting. He felt that it gave a very poor impression of their recognition of the solemnity of the occasion. At one time, a brother would dress specifically for such occasions, and their dress became an indication of their state of mind in preparation to meet the Lord. He made the point that some fail to distinguish between self-esteem and self-respect. In regard to the casual worship of Israelites in the past, the prophet Malachi (Ch. 1) declared: 'Offer it to thy governor, will he be pleased with thee?' It is true that neither formal dress nor casual dress may be a real indication of the true character of an individual, but the use of the latter at solemn meetings of worship certainly gives a bad impression" — C.W. (Vic.).

(We fully endorse your comment that a person's dress is no true indication of the character within; but we also make the point that consideration for others is a true indication

of character. If we take pains to dress properly to meet the Lord, are we not witnessing to the honoured status which He occupies? We may feel more comfortable in casual dress, but is it not good to sacrifice a little of our comfort if it will assist others, or add to the benefit of a meeting? Is the world any better because of its casual approach to things divine, or its lack of respect towards those in authority? When the brethren appear at the meetings in casual dress, can they justly complain if the sisters do likewise? And what the world considers "comfortable" or "casual" dress in that line of things, can become quite distracting! Paul makes the point that in the community life of the Ecclesia "none of us liveth to himself" (Rom. 14:7). We are responsible, not only for our own conduct, but that of our brethren. A good example will be emulated by others, as will also a bad example. Yahweh was very careful to specify the articles of dress He desired to see upon His children (Num. 15:38-40), and hence, dress itself can form part of our worship . . . Ed.)

The Jewel Bright

The Word of God, a jewel bright,
With facets flashing many a light.
If God's Word you wish to know,
Delve the surface, deep below.
Few its hidden meaning see,
Or discern the Yet to be".
Search and find its meaning true,
And a message there for you.

— Henry Sulley.

(The above poem was composed by Bro. Sulley, author of "The Temple of Ezekiel's Prophecy" just before his death. We have received it through courtesy of a reader in Victoria . . . Ed.)

The Bible Divine

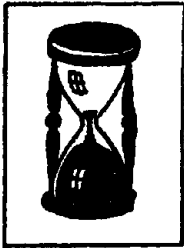
The Bible IS we plainly see;
Then it must have a pedigree;
It either is a book divine,
Or men to make it must combine.
Suppose the latter, then they must
Either be wicked men or just.
Take either side, and you will see
A proof of its divinity.

If wicked men composed this book,
Surely their senses them forsook;
For they the righteous man defend,
And curse the bad from end to end.
If righteous, then they change their name,
For they the authorship disclaim;
They often say "*Thus saith the Lord,*"
And testify it is His Word;
If it be not they tell a lie,
And all their righteousness destroy.

Could Moses and could Malachi
Unite together in a lie?
Could Job and Daniel with the rest
Spread o'er the world from east to west,
Unite together and confer
When oceans rolled between them, sir?
Not only seas, but ages too,
Hundreds of years and not a few!

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" — 2 Timothy 3:17.

When Michael The Great Prince Stands Up



The Challenge Of The Time Of The End

“In conclusion, let the reader observe that it is not merely he that desires or looks for the end of the 1335 days who is pronounced ‘blessed’. There are many who desire the resurrection of the wise, and, as Balaam, would like to be of the number; but who either give themselves no trouble to attend to it, or are ignorant of the means of attainment, or will only labour for it according to their own suppositions of possibilities. These suppose everything but prove nothing. The blessedness of the resurrection is a laborious acquisition — a contention for the mastery over ourselves, and the world around us. This can only be attained by the ‘taught of God’, who understand His doctrine and yield it the faithful and self-sacrificing obedience He requires. Then ‘labour to enter into his rest; for many shall seek to enter in and shall not be able’. They will be excluded from the Kingdom of God because they have not sought entrance into it in the appointed way. ‘Seek first the Kingdom of God’, saith the Great Teacher, ‘and His righteousness’. How highly important is this exhortation now, seeing that in a very short time the resurrection will have transpired, and no further invitation to inherit it be presented to the world. Ought we not, then, to awake to earnestness, and by a rigid scrutiny of our faith and practice, obtain a scriptural satisfaction, if we shall be able to stand unabashed before the Judge of the living and the dead?”

— J. Thomas, *Exposition of Daniel* p. 121.

WE introduce our concluding article on the subject of *The Time Of The End* with the words of Brother Thomas above. They emphasise the responsibility resting on those who recognise that they are living in such an epoch. The last reference to the term in Daniel's prophecy occurs in chapter 12. It, of course, is closely linked with the reference to "the time of the end" in Daniel 11:40, which we considered at the commencement of this series.

We made the point earlier that the expression implies an extended epoch of time with a defined beginning and an end. According to Dan. 11:40, it commenced with the attack of the King of the South (Britain in occupation of Egypt) against Turkey, and it concludes with the invasion of the Middle East by the King of the North.

And, as we have previously emphasised, what is particularly significant in regard to current events, is that the invasion of Afghanistan by Russia, brings the Soviet into the area dominated by the Seleucid kings of the north following the death of Alexander the Great. This means that the latter-day King of the North is now in process of development; surely a warning to us that the time of the Lord's return is at hand.

The prophecy of Daniel 11:40-45 depicts the Russian hosts overwhelming all opposition, moving through "the pleasant land", and driving south into Egypt which succumbs to their pressure. At that stage, it will seem to the world that Russian plans for

world domination will be on the eve of success. However, to the amazement of Gentile strategists, and doubtless to the relief of the Western World, a new Power will manifest itself in the political arena. Christ and the saints shall intervene, and the prophecy concludes on that note of unexpected intervention: "Yet he (the King of the North) shall come to his end, and none shall help him."

How The Russian Invasion Will Be Overthrown

The expression, "he shall come to his end, and none shall help him" denotes a decisive defeat. Elsewhere, Daniel was told that this power "shall be broken without hand" (Dan. 8:25), or, as the RSV renders it: "by no human hand." That, too, is implied in the verse before us. All human opposition will be overcome by the King of the North as he sweeps down south, yet he shall come to his end, and no human agency (be it pope or political power) will help him. It will be the unexpected appearance of the stone power that will destroy the image created by Russia: the Kingdom of God which shall grow into a mountain and fill the whole earth.

Daniel explains this with the words that introduce his twelfth chapter:

"At that time shall Michael stand up, the great prince which standeth for the children of thy people . . ."

At what time? At the "time of the end" of course: the time referred to in Daniel 11:40. Some imagine that Daniel is referring to a time subsequent to the overthrow of the King of the North,

and, consequently, the resurrection will not take place until after then. But his words: *At that time* must be interpreted in conformity to the only time period given in context thereto: "*the time of the end*". During the epoch between the "push" of the King of the South (1917) and the whirlwind drive of the King of the North, Christ will return to draw to himself his own, and to intervene in world events. Brother Thomas comments (*Exposition of Daniel*, p. 98):

"But who was this conquering Hero from a far country, whose appearance is attended with such sudden destruction? He answers the question by saying, 'I that speak in righteousness, mighty to save'; or, as it is apocalyptically expressed, 'The Faithful and True One, who in righteousness doth judge and make war; clothed with a vesture dipped in blood, whose name is called the Word of God' (Rev. 19:11-13). Daniel styles him, 'Michael the Great Commander, who standeth for Judah' also 'the Commander of commanders' which is equivalent to 'King of kings, and Lord of lords'. Hosea calls him Jezreel. Ezekiel terms him Adonai Yahweh; Isaiah, 'the Name of Yahweh coming from far, burning with His anger'; and Paul, the Lord Jesus revealed from heaven, taking vengeance, consuming and destroying with the brightness of his coming (2 Thess. 1)."

As all passages reveal, this new Power will comprise the Lord Jesus Christ and his saints. Michael is the nucleus of "the stone cut out of the mountain without hands" to be manifested in "the latter days", even in "the days of these kingdoms", when "the God of heaven shall set up His Kingdom (Dan. 2:45, 28, 44 resp.). He is the antitypical deliverer of Daniel's friends, described by Nebuchadnezzar as "one like the Son of God" (Dan.

3:25). He is the one "set at nought of men" to whom the Most High will give the Kingdom (Dan. 4:17). He is the antitypical Cyrus, "My shepherd" (Isa. 44:28), who coming as a "thief" (Rev. 16:15) will overthrow the antitypical Belshazzar who will lift himself up "against the Lord of heaven" (Isaiah 14:1-4,12; Dan. 5:23). He is the one delivered from the wild beasts of his age (Psa. 22:12,16,21-22) as Daniel, the innocent victim of the jealousy of his contemporaries, was delivered from "the mouths of lions" (see Dan. 6:19; Heb. 11:33; 2 Tim. 4:17). He is the Son of Man of Daniel 7 (cp. v. 13); the "Prince of the host" who develops into "the Prince of princes" of Daniel 8 (vv. 11, 25). He is the mediator of the sins of his people, typed by Daniel in prayer which was answered with the prophecy of the sacrificial Messiah (Dan. 9:23,26). He is the "certain man" (or, as translated by Brother Thomas, *the Man of the One*) of Daniel 10:5-6, developed into a multiple man of immortal beings of which he is the "head". He is the "one" (cp. Zech. 14:9) with the covenant rights to "the glorious land" which will be desecrated by the King of the North to his hurt at the "time of the end". For he is Michael: Israel's saviour, "whose name well expresses his omnipotence, signifying, *Who is like to Power*" (See *Exposition of Daniel*, p. 44).

The "standing up" of this Deliverer is the subject of Daniel 12.

The Standing Up of Michael

Michael was described to Dan-

iel as "the great prince which standeth for the children of thy people".

Daniel was told: "At that time shall Michael *stand up*, the great prince which standeth for the children of thy people" (Dan. 12:1). What does the term *stand up* signify in this context? It denotes the elevation of one to rule. In Daniel 11:1, the prophet was told: "There shall *stand up* yet three kings in Persia . . ." Again (v. 3): "A mighty king shall *stand up*, that shall rule with great dominion . . ."

It can be seen, therefore, that the term relates to the taking of political power. As far as Michael is concerned, he will assume this power firstly over his own people, the Israel of God (Gal. 6:16); and then gradually extend it throughout the world. He is the nucleus of the multitudinous "Man of the One" who is to be resurrected from the grave, and made to "stand upright" (Dan. 10:7) in glorious immortal strength. Then, as constituting the aristocracy of the Kingdom of God, Christ and the saints, (the stone power), will smite the Image, and then gradually develop into a world power, described as a mountain "filling the whole earth" (Dan. 2:35). There is a process of conquest. The metals of the Image are first broken, then ground to powder, and finally blown away by the wind (Dan. 2:35). All this requires that Christ first resurrect and glorify the saints (this forming the stone power), then break the Image Empire of Gog, or the King of the North, finally successively overthrow the nations, ex-

tending his influence and rule throughout the world.

This is the meaning of the term used in Daniel 12. Michael the prince *stands up* first over his own people, for his title is to be King of kings, or Prince of princes. At that stage, he will temporarily leave the world to its own resources. A time of trouble will erupt "such as never was since there was a nation". This, obviously, refers to those events that shall culminate in the descent of the King of the North. But "at that time (i.e. during *the Time of the End*) thy people shall be delivered, every one that shall be found written in the Book". They shall be taken out of the time of trouble, for the purpose of judgment (see Isa. 26:20-21). But first, the resurrection will bring sleeping saints to life again for the same purpose (Heb. 9:27). Some will receive "everlasting life" whilst others will earn the "shame and contempt" of the age.

It will be then that the Russian Gog, and the world at large, will witness the effect of the "standing up" of Michael to establish throughout the earth his kingdom "with judgment and with justice" (Isa. 9:7). The Middle East first will experience this as Christ intervenes at Armageddon and overthrows the King of the North, "between the seas in the glorious holy mountain" (Dan. 11:45), even at Jerusalem (Zech. 14:1-3). Then, in ever widening circles, the rest of the world will successively be brought under control.

The Epoch of Fulfilment

Daniel was not only informed

of events that would take place, but also of the time of their fulfilment. He was told that the *standing up* of Michael will be at the crisis of Israel's latter-day existence, described as "*the Time of the End*" (Dan. 11:40-45). That time is described as "a time of trouble such as never was since there was a nation" (Dan. 12:2). We are experiencing the beginning of this even now. Since World War 1, when Britain drove the Turk from the Holy Land as described in Dan. 11:40, there has been a gradual acceleration of trouble throughout the world. Further impetus to this came as a result of World War II. The preparations for war since then have assumed terrifying potential, as nuclear weapons have been prepared and "improved" in ever increasing quantities. Other troubles have developed. There is evident a decline of moral standards, of political integrity, of economic stability. These have now reached the point of no return, and the world awaits with fear the final outcome. From the prophetic word, Brother Thomas anticipated this. In *Eureka* vol. 3, p. 5,6 he wrote:

"... The trouble of the latter days will pervade not Europe and Asia only, but America as well... And besides all this, not to dwell upon the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved, there is the all-important and inevitable Roman Question. This is pre-eminently the question of the time of the end. It can only be solved in the final and complete abolition of the Papal Kingdom..."

These words clearly define the source of current problems. They illustrate that we are entering

that "time of trouble" described by Daniel (Dan. 12:2). Jeremiah calls it "the time of Jacob's trouble" out of which the nation will be delivered (Jer. 30:7). Through Ezekiel, Yahweh declared: "This is the day whereof I have spoken (Ezek. 39:8). Through Joel, He proclaimed: "Behold, in *those days* and at *that time*, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat. .

Specific Dating

But in addition to what all the other prophets have proclaimed, Daniel gives specific periods of time. In his 12th chapter he refers to three terminal years: 1260, 1290, 1335. Some of these have been considered in this series of articles. Basic to the interpretation of them are the events predicted in Daniel 11.

And those events involve the Moslem powers.

For example, the time of the end commenced with Britain, as the King of the South, attacking Turkey in the Holy Land; it concludes with Russia invading that same country to be destroyed upon the mountains of Israel. Both events involve Islamic Powers. And the computation of Daniel's time periods in line with Islamic developments produces interesting results.

The commencement of the Moslem Calendar was A.D. 622 at the time of the Hegira, or flight of Mahommed. That year became year One for those of the Islamic faith. Computing on the basis of solar years, and adding

1260, we reach the year 1882 when Britain entered Egypt to become the latter-day King of the South. If we add 1290 to that same period, we arrive at 1912, and the Balkan trouble which resulted in a further decline of Turkish power, and led the way to World War I. If we add to it 1335, we reach the year 1957 which witnessed the signing of the Rome Pact in Europe leading to the formation of the Common Market, and saw in the Middle East an outbreak of trouble following the Suez crisis, involving many of the Moslem countries, and greatly weakening British influence throughout that area.

If we take the death of Mahommed on 7th June 632, and this is an important date in Islamic considerations, 1260 brings us to 1892 when, with the appointment of Abbas as Khedive of Egypt, hostility was manifested towards British influence. This resulted in Britain strengthening her hold on Egypt, causing its rulers to recognise the desirability of a Palestine sympathetic to her Middle East and Suez Canal interests. Accordingly, in the Balfour Declaration, Jews were invited to establish a National Home therein. Add 1290 to that time and we reach 1922 when the British mandate over Palestine was proclaimed on September 9th, which was then declared a day of mourning by the Arabs. Add 1335, and we reach the year 1967, and the freeing of Jerusalem by Israel during the course of the Six Days War, at the very time of the year in which Mahommed died!

The Moslem Calendar, however, is based upon lunar and not

solar years. It is significant that according to that dating, year 1335 of the Moslem calendar was 1917 according to Western dating.

That very year, Britain forced the Moslem Turks out of Jerusalem, and proclaimed the Balfour Declaration offering Palestine as a National Home for the Jews. The war proved disastrous for the Turks who lost their empire and were greatly reduced in extent of power. Significantly, in the same year, the Bolshevick Revolution took place in Russia, so that two events of outstanding importance in Bible prophecy occurred at the same time.

Are these facts merely coincidence? We do not believe so. There is a close connection between Islamic development and decline (as there is also between Catholic development and decline) and the time periods of Daniel's prophecy.

The fulfilment of those time periods demonstrate that Yahweh has not only established His plan, but devised the time of its fulfilment, and whilst "of that day and hour knoweth no man", the epoch is clearly discernable. Together with the obvious signs of the times, they show that we live on the eve of their fulfilment. We have reached the epoch of "blessedness" for those who come to the 1335 year period (Daniel 12:12). To paraphrase the words of the Lord:

"Blessed are our eyes, for they see; and our ears, for they hear. For verily, many prophets and righteous men have desired to see those things which we see, and have not seen them, and to hear those things which we hear (of things taking place in the earth), and have not heard them" (Matt. 13:16-17).

Amos declared: "Surely the Lord Yahweh will do nothing, but He revealeth His secret unto His servants the prophets" (3:7). Our blessedness (or *happiness*, as the word signifies) stems from our close association with the things of Yahweh, and our recognition that we can expect Christ's return at any time.

The challenge to us is expressed in the words of the angel to Daniel (12:10):

"Many shall be purified, and made white: but the wicked will do wickedly; and none of the wicked shall understand; but the wise shall understand."

Purification and making white speak of purging and trial. Daniel suffered a lifetime of it, and now sleeps awaiting the time when he shall "stand in his lot at the end of the days" (i.e. the

"end" of the "time of the end" — Dan. 12:13). We have reached that epoch and await its conclusion. Recognising that, the wise shall diligently prepare themselves for the return of the Lord. His exhortation to those living at this moment is: "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). In another place (Rev. 22:12), he gives this message of hope: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Let us so labour that we will receive approval in that day of inspection, which is surely near at hand.

W.J.M. (Woodville)



After One Hundred Years

OUR issue for January contained an article by Brother B. Philp in which he criticised the Publishers' Preface to *Thirteen Lectures on the Apocalypse* by Brother Roberts. A copy of the article was sent to *The Christadelphian* office by Bro. Philp, and *The Christadelphian* for May (just to hand), in its *Editorial Notes*, replies thereto.

The reply is mainly a reprint of an article by the late Brother Sargent in regard to his understanding of the events of the Seventh Vial. Whilst he endorsed the principle of interpretation advanced by Brother Thomas in *Eureka*, he differed from him in detail as to what events should be placed in

the two last vials; and the implication is that his suggestions justify the present Preface in Brother Roberts' book.

The Preface suggests that "in some respects" *Thirteen Lectures on the Apocalypse* is out of date, and that "some historical details may be open to revision". But it then continues: "Its value remains for its broad outline and its presentation of a particular school of interpretation. For it *must be recognised that today there are other schools and other views even among Christadelphians . . .*" (our italics).

Why is it imperative that recognition be given to these "other schools of thought" if they are wrong? Is it fair to the memory of our late brother that

acknowledgement be given to them in his book, seeing that he was so adamantly opposed to them? And if it is intended to refer to them only to repudiate them, should that not be clearly stated? Would we issue *The Blood of Christ* with a preface stating "it must be recognised that today there are other schools of thought even among Christadelphians"?

By no stretch of imagination, do the suggestions made by Brother Sargent constitute "another school of thought", but rather a variation of detail based upon an accepted principle of interpretation: the continuous historical interpretation. Other "schools of thought" regarding the interpretation of *The Apocalypse* which, unfortunately, are current "even among Christadelphians" are those which Brother Thomas examined and rejected when writing *Eureka*. One school of thought claims that the main section of the prophecy was fulfilled in the destruction of Jerusalem in A.D. 70; another one sets forth the futuristic theory: that most of the prophecy is yet to be fulfilled.

Should the Preface to a book by Bro. Roberts give recognition to these "other schools of thought", seeing that he so vigorously opposed them? And that he did so is witnessed by *The Christadelphian* itself. On several occasions, as Editor of the Magazine, he exercised his pen in opposing them. For example, in the issue for November, 1897, he wrote:

"When a professed brother avows the belief that the visions of the Apocalypse have no application to the accomplished history of Europe but are of a future significance, he raises a question of more serious moment than may at first sight be apparent. A man confessing ignorance of the meaning of the Apocalypse is a man who might grow in knowledge, and therefore a man to be borne with and helped; but a man denying its meaning is a man to be antagonised on the following serious grounds. Over a dozen times, it is written in the Apocalypse: 'He that hath ears, let him hear what the spirit saith . . . ' If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the tree of life' (Rev. 22:19). On the other hand, 'Bless-

ed is he that readeth and they that hear the words of this prophecy and keep those things that are written therein . . ."

So seriously did he view this departure from the principle of exposition standard among Christadelphians, that he wrote:

"It is impossible to agree with those who would make light of the subject, and it is impossible not to sympathise with faithful men who cannot remain in any community where such nullifying doctrines are tolerated." (pp. 467, 468).

In the same article he warns against theories which interpret Babylon the Great as a symbol other than Roman Catholicism. The tendency of such a theory, he suggests, is to look upon that system more mildly than the harsh repudiation set forth in *The Apocalypse*.

In *The Christadelphian* for August, 1872, he declared that "a correct interpretation of the Apocalypse is of more importance than may at first sight appear." Again: "Jesus pronounces a curse on those who take away from its words (22:19), and no one takes away from its words more effectually than the man who misrepresents its meaning. *That misrepresentation of its meaning which asserts its inapplicability to the present constitution of things in the world, and teaches that it has no fulfilment till the saints are moved at the coming of Christ, is especially mischievous in its effects . . ."*

We do not give slavish deference to the writings of either Brother Thomas or Brother Roberts; we believe that the interpretations of fallible men must be considered in the light of the Scriptures advanced, and rejected if they do not conform thereto. At the same time, it is surely incongruous to acknowledge in a book written by one so opposed to contrary views of interpretation that recognition must be given to other schools of thought in regard thereto. It is to that which Bro. Philip took exception in writing the article, and the reason why we published it when forwarded to us for that purpose.

No book of the Bible bears greater divine recommendation to seek a correct understanding, as does the Apocalypse. No less than seven times throughout its pages, a blessing is

pronounced upon those who understand its message aright. Chapter 1:3 declares "Blessed is he that readeth, and they that hear the words of this prophecy . . ." Two parties are referred to in that statement: the one who reads, and they who hearken to his explanation. The Greek word rendered "readeth" does not merely mean "to read", but signifies *one who gathers exact knowledge of a matter*. Hence, in *Eureka*, Brother Thomas renders the statement: "He that knows accurately . . ."

A heavy responsibility, therefore, rests on both those who expound, and those who receive the exposition, to carefully examine the evidence in the light of Scripture, and seek the truth concerning it. They will receive a blessing by so doing. But no blessing will result to those whose theories undermine the true meaning of this wonderful Revelation. Hence the "strong" words of Brother Roberts above, taken from *The Christadelphian*. And hence the need of everyone who would study *The Apocalypse* to do so with the aid of a sound explanation. The reason for rejecting these "other schools of thought" are

set out clearly in *Eureka* volume 1, to which we direct the reader.

But what of the observations of the late Brother Sargent regarding the events of the sixth and seventh vials as outlined in the Editorial notes of *The Christadelphian*? Is the fact that he differs slightly from Brother Thomas' exposition in *Eureka* warranted? This, we believe, can form the basis of a profitable investigation, and one that can advance our understanding of current events. If they are sound, let us accept them; if they are not sound, what is the basis for so concluding? In subsequent issues of *Logos*, therefore, we propose to consider the evidence advanced, to see "whether these things be so or not". Meanwhile, in regard to the Preface to which Bro. Philp has taken exception, perhaps the Publishing Committee (members of which endorse the principle of interpretation set forth by *Eureka* as we know) may consider removing it in any future printing of the book.

S. A. A. A. A. A. A.
Editor.

REVELATION FOR GOD'S SERVANTS

The Apocalypse was revealed to John for the information of the servants of God, in order that they might know the times in which they lived. God has had servants in all the long, dreary interval between John's day and the present, and in all the ages and generations intervening they have had some knowledge of the times in which they lived. Although they may not have been able to interpret all the visions of the Apocalypse, they had intelligence enough to know their own times, as we have to know ours. The seven thunders are exceptional; they were not permitted to be written, for this reason; the Saints (for whose information the Apocalypse was given) are themselves to be the developers of these thunders. Hence, there was no necessity to reveal what is to be done when the seven thunders utter their voices. When judgment is given to the Saints of the Most High, and the time comes for the Saints to take the Kingdom under the whole heaven, they will, in taking possession of the kingdoms and executing the judgments written, be causing the seven thunders to utter their voices. Their operations will be the agency symbolized by the seven thunders. There was, therefore, no occasion to reveal to them that which they are going to enact in their own persons. The Seventh Vial contains the seven thunders. It is under the Seventh Vial that the work of the Saints comes into operation. They develop the seven thunders in the hour of judgment.

(J.T.)

Going To Pot!

Traditionally, California leads the United States in agricultural production. More than 290,000 people are employed in this field, as compared with 288,000 in construction.

14% of all goods produced in California are agricultural.

However, it has recently been announced that the biggest-selling crop produced in that State is now marihuana! The U.S. Drug Enforcement Agency believes that the annual crop has a street value of \$880 million per year.

In addition to enormous quantities of cannabis produced in California, huge shipments of drugs continue to pour into the U.S. and other Western countries from many sources. For example, on the East coast of the U.S., with 700 islands and 2,000 bays, the Bahamas have become a major stepping-off place for the smuggling of drugs, especially cocaine and marihuana, into Florida.

These shocking revelations are symptomatic of the increasing decadence and moral collapse of society, in this latter half of the 20th century.

Drug abuse is one of the greatest contributing factors in the breakdown of civilisation, in these fearful and morally-corrupt times.

The young have been especially affected. Disillusioned, seeing a future with no real hope, they have turned to drugs in their tens of thousands. More than half the drug addicts in the U.S. are under the age of 30.

Perhaps one of the most dangerous drugs of modern times is that plug-in drug, not recognised as such by most: television. It effectively destroys the

Increasing drug-abuse is having a marked effect upon many facets of society: a greater breakdown of family life, communal and individual moral disintegration, lawlessness and general instability. Drug addicts become unreliable workers, and often fail to live up to obligations and responsibilities. Many turn to crime and immorality to get money to purchase drugs.

The whole question leaves a horrifying stain upon the fabric of modern society.

Is there any real answer?

All our hopes for a better world depend upon the second coming of Christ (Acts 1:10-11). When enlightened with the power of divine truth, the nations will confess that their fathers "inherited lies, vanity and things wherein there is no profit. . ." (Jeremiah 16:19). After Christ has "swept away the refuge of lies" which have corrupted society, those who survive God's judgments will learn to appreciate the truth of God's word: "Blessed is the man that trusteth in Yahweh, and whose hope Yahweh is. . ." (Isaiah 28:17; Jeremiah 17:7).

Meanwhile, we now have the opportunity to learn the true message of God's word, and to prepare for Christ's coming. The influence of God's word upon our lives can cause us to become freed from the evil influences of our present environment, and give us a peace of mind which the world can never provide.

J. Ullman (W.A.)

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